

a tool for disciplers



COMPASS

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Tracking

Use the following chart to track the progress of your disciples. When you complete a lesson, check it off so that you'll be able to remember what you did. If your disciple has already gone through some of these lessons with someone else, you might want to get that info so that you can record it here.

	JAN	FEB	MAR	APR	MAY
Walk by Faith					
The Word	X	X			
Prayer	X	X		X	
Community	X	X	X		
The Local Church	X		X		
Justification by Faith	X	X			
The Spirit-filled Life	X		X		
Obedience	X	X			
Stewardship	X		X		
Time Management	X		X		
Sabbath Rest	X				
Scripture Memory					

At the beginning of the year, you might look over your disciple's progress with them and see what they would be most excited to learn about next. You could also ask your disciple what topics they would love to explore that The Compass doesn't address.

Walk by Faith

The Word				
Prayer				
Community				
The Local Church				
Justification by Faith				
The Spirit-filled Life				
Obedience				
Stewardship				
Time Management				
Sabbath Rest				
Scripture Memory				
Fasting				
Worry				
Personal Purity				

Communicate Your Faith

Sharing the Gospel				
Successful Witnessing				
The +1 Mentality				
Evangelism Illustrations				
Sharing Your Story				
Apologetics				
Tool: Knowing God Personally				
Tool: Gospel on a Napkin				
Tool: Quest Survey				
Tool: Perspective Cards				
CoJourners: The Explorer				
CoJourners: The Builder				
CoJourners: The Guide				
CoJourners: The Mentor				

Multiply Your Faith

Spiritual Multiplication				
Anatomy of Discipleship				
Progressive Sanctification				
Tool: The Spirit-Filled Life Booklet				
World Vision				
Eternal Perspective				
Trials				
Conflict Resolution				
Spiritual Warfare				
Discerning God's Will				
Pride and Submission				
Servant Leadership				
Qualities of a Leader				
Teach Me a Lesson				

The goal is that each disciple would be able to go through every one of these vital lessons during the typical four years of college. But not every student is at college for four years, and some start discipleship later. In those cases, we would suggest that you pray about which lessons would be most beneficial for your disciple before they graduate. Remember to make sure to consider giving them a good balance of lessons from each of the three sections.

Exposure to Sharing

Every time you go sharing with your disciple, check off one of these boxes below. We would love to give every student 20 evangelism experiences before they graduate.

JEN

X X X X X 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

What is Discipleship?

For a Christian, discipleship is everything involved in learning and growing to be more like Jesus. The Greek word for disciple is *mathetes*. It can be translated as *pupil* or *learner*. **At the core, a disciple is a student ready to be taught.**

How Jesus Discipled

Before you jam the modern concept of a student into the word disciple, consider how Jesus taught the first twelve disciples. They weren't stuck behind a desk memorizing facts and practicing rote drills. Learning from Jesus was more expansive and personal than that. The disciples listened to Jesus tell puzzling parables that left them scratching their heads. They watched Him challenge the religious leaders with explosive dialogue. They observed how Christ healed the broken, cast out demons, and drew children to Himself. They witnessed miracle after miracle, and slowly it dawned on them that Jesus was not your average Rabbi.

Jesus taught by both modeling the essentials of ministry and giving the disciples room to practice and make mistakes. Peter got to walk on water for at least a few steps and very practically learned both the power and limit of his faith. Jesus sent the disciples ahead of Himself to minister to villages on their own (Luke 9:6). The disciples were overjoyed by what they experienced, but notice how they also needed much correction from Jesus (Luke 9:46-56). It might be most helpful to think of being a disciple of Jesus as being His apprentice. Apprentices learn and adopt the trade of the master they are following.

Matthew 28:18-20 says this:

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

The primary task of the church is to make disciples of all the nations. Notice how the supporting clauses in the passage help the church know how to do that. They first are to **baptize** others in the name of the Trinity. This speaks to evangelism. The church is to help bring others to Jesus by preaching His free gift of salvation. Those who place their trust in Christ are adopted into the family of God. Christ becomes their brother, and the Holy Spirit

begins to live within the believer. Once someone comes to Christ, the church **teaches** the way of Jesus so that they can grow into maturity.

A disciple on the path to maturity is one who continually develops their relationship with God, actively shares Jesus with those around them, and reproduces a growing faith into others. The Compass is built around these three concepts: Walk by Faith, Communicate Your Faith, and Multiply Your Faith.

The spiritual legacy that Jesus began two thousand years ago is alive and well today. What started as a faithful community in a single country has now expanded to become a global, multiethnic body. As Jesus disciplined others, the goal was that they themselves would be “fishers of men” who would continue to expand Christ’s legacy on the earth. Discipleship has always been about fulfilling the Great Commission.

How Cru Does Discipleship

Jesus chose twelve men to be His disciples. He selected only a few, so that He could disciple them more intentionally. However, it would be foolish as a college student to try to disciple twelve other students. Taking into consideration the academic workload, Cru has learned over the years that a focused one-on-one discipling model fits the campus setting well. While every disciple needs to learn Christlikeness from their church, small group Bible study, and personal time with the Lord, the one-on-one model allows a discipler to engage more directly in their life.

The benefits of one-on-one discipleship are threefold. First, it allows for a more intimate environment where sin can be probed deeper and challenge for growth can be specific to the disciple. Every person is on a unique journey, and one-on-one discipleship gives the opportunity to intentionally pursue the next best faith steps. Second, it is more versatile for getting together on a regular basis than meeting with a group. Classes and extracurriculars can create scheduling conflicts. Finding a weekly time that works for two people ought to be easier. Third, one-on-one discipleship is more conducive to doing ministry together. A core component of discipleship is doing evangelism. When we seek to engage others with the gospel on campus, we don’t want to intimidate them with our numbers. Our desire is to create a comfortable setting where others can learn about Jesus. Christ sent out the disciples in pairs (Luke 10:1), and after years of experience, that number seems to work really well on campus.

Discipleship can be done in other ways, but Cru continues to encourage the focus that comes from a one-on-one mentoring relationship.

The Attitude of a Discipler

As you seek to be a discipler for a younger student, you’ll want to keep some Biblical ideas in mind. These passages guide us towards humility.

When Isaiah is called by God to be a prophet to Israel, he cries out in Isaiah 6:5: “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips!” Isaiah was in touch with his own sinfulness. It wasn’t his own righteousness that qualified him to be a leader, but God’s calling. It was the hand of God that cleaned Isaiah’s lips so that he could speak. Be humble in your leadership of others. Remember that you yourself are a forgiven sinner, and you will find it easier to be patient and gentle with others.

2 Corinthians 4:7 says, “But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us.” Again, we are humbled to know that we are common jars of clay. And yet, we have been filled with the surpassing glory of God. Whatever goodness happens in the midst of discipleship, we knowingly thank the Spirit for the work that He has done through us. It is not us, but His power that transforms lives.

The apostle Paul says in 1 Corinthians 11:1, “Be imitators of me, as I am of Christ.” Paul wanted others to follow Jesus as he was following Jesus. The best thing you could pass on to your disciple would be a deep dependence on Christ. That isn’t something that you can fake. As you disciple, make sure to follow Jesus closely and allow your disciple to see where life is difficult for you. As you trust God for your own life, your disciple will catch for themselves their own need of Jesus.

It is exciting to be a discipler and teach the revolutionary truths that Jesus taught. You get to model what ministry looks like, teach from God’s Word, and allow others to benefit from the example of your personal life. Our prayer is that you will pass on the passions and convictions that Christ has laid on your heart. We hope that many will fall in love with Jesus, and in so doing, become Christ-centered laborers.

Where to Begin

To get a better understanding of the vision for discipleship, along with some practical beginner tips, you can read the following four articles in the Appendix by Roger Hershey:

- The Right Reasons for Discipleship
- The Right People for Discipleship
- The Right Components of Discipleship
- The Right Content for Discipleship

How to Use the Compass

Important Note: Before discipling someone with The Compass, make sure that they have already been through the Cru Core Values (aka Life Concepts). If they have not, start there. Those 5 lessons are crucial for their initial grounding in discipleship. This can't be stressed enough. Make sure your disciple doesn't miss out on those great, foundational lessons!

The Compass is designed to assist you, the discipler, in becoming a wise and helpful guide to another, younger believer. The lessons aren't written to make lame discipleship easy but to make great discipleship possible. You are the most crucial element in making that happen. If you only spend ten minutes glancing over a lesson before a meeting, it'll be evident to your disciple. But if you prayerfully interact with the material and mix in your own passions and experiences, you will have the recipe for life transformation. Outlined here are six thoughts to guide your preparation.

1. Toss What You Don't Like; Use What You Find Helpful

When using a compass to guide you in a forest, it points you in a certain direction. But unlike a map, it doesn't tell you how to traverse the terrain. That is why you're holding a book called The Compass and not one called The Map. Each lesson is meant to point you in the right direction, but you can choose to use it as you see fit. When you're working through the material of a lesson, adapt it to your own style. Don't use questions you don't like. Insert other passages that you think work better. If you don't like the approach of a lesson and have a better way to teach the same topic, do that.

2. Skip Around

The Compass is organized into three sections: Walk by Faith, Communicate Your Faith, and Multiply Your Faith. While there is a natural progression from one category to the next, you'll want to teach from all three sections. Don't do all the Walk by Faith lessons before moving on to the others. Even new believers need to learn how to communicate their faith right away and will also benefit from many of the lessons in Multiply Your Faith. It's recommended that you teach from all three in a generally balanced way.

3. Internalize the Content

Your goal here is to read the lesson and study the passages of Scripture for yourself before thinking about how you'll lead your disciple through it. Spend time mulling over the material to get your head around what you're hoping to teach. You might break out your own commentary or Google some concepts to broaden your understanding. As you work through the lesson, you might jot down your own thoughts or personal stories in the margins. The bottom line is to chew on the ideas until you get a sense of ownership over it.

4. Prepare for Your Meeting

Now that you've studied the topic, figure out how you are going to present this to your disciples. Try to think about how to best teach the content in a conversational back-and-forth kind of way. Which questions do you want to make sure to use? What stories will you share from your own life? Are there certain passages of Scripture that you want to especially emphasize? How do you want to engage with your disciple on the topic? Do you want to use the suggested Next Steps, or do you have a better challenge for them? Each lesson ends with an optional Further Exploration segment. You could choose to add it at the end of your teaching, replace some other part of the lesson with it, have them study it on their own, or not use it at all. It's a good idea to bring your book with you so that you can utilize your written notes along with the lesson. Also, when your disciple sees you using The Compass, it might assure them of their own ability to disciple others.

5. Mix Up Your Meetings

Your discipleship should be a good mix of teaching biblical ideas, doing ministry, and engaging in life with each other. That means you'll want to vary what you're doing with your disciple from week-to-week. If you taught a Compass lesson one week, you might play racquetball together the next week. Be intentional about doing some fun things together. Maybe go see a movie, play board games, enjoy some coffee or ice cream, hike a trail, play video games, etc. You could follow a simple pattern to get into a groove: Compass Lesson, something fun, Compass Lesson, go sharing (and repeat).

6. Pray

Cover your preparation time with prayer. Ask God to be the one to make your time with your disciple meaningful. Ask Him to humble your own heart and to pave the way for gospel transformation. As you get to know your disciple better, you will be able to pray more specifically for the ways you'd like to see God move in their heart. It can be really fun to prepare and lead someone through a lesson, but it is so much better to see God's active movement in their life.

Why Aren't There More Lessons?

The Compass lessons are not designed to be comprehensive but to be the foundational building blocks for a Christ-centered laborer. There are so many things that aren't covered: spiritual gifts, predestination vs. free will, social justice, end times, political engagement, etc. These are definitely worthy of deep thought and further study, but we trust that the church will teach these valuable lessons. If you personally want to explore topics that aren't addressed in The Compass, it's highly encouraged that you do so. The lessons represented in this book have been carefully selected because they play a vital role in being a lifelong follower of Jesus and a faithful witness to the world.



Your First Meeting: Challenge to Discipleship

Your Goal This Week:

Clearly explain the purpose of discipleship and challenge them to commit to regularly meeting with you.

Before challenging your friend to commit to a discipling relationship with you, check to see if they have already gone through the Cru Core Values (aka Life Concepts). Those five lessons are so critical to a believer's life that you'll want to start there. The benefit of doing that is twofold. First, it gives you a chance to ground them in truths that will serve their everyday walk. Even seasoned Christians need periodical reminders of them. Second, it will give you a preview of how well the two of you work together. The experience will make it easier to decide whether you want to commit to a regular, discipling relationship. Talk with a staff member if you need a copy of the Cru Core Values. Moving forward, we'll assume that your potential disciple has already been through them.

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We want to stress the importance of making the discipling relationship clear. You don't want to be in a situation where a student thinks you're meeting up to get dating advice or just to get good biblical knowledge dumped into their brain. That will cause headaches for both of you when you push them to develop their personal ministry. However, if you communicate a clear vision of discipleship that is consistent with Scripture and the mission of Cru, your potential disciple can then decide if Cru is a right fit for them.

If they decide they want to commit, great! If not, that's ok. It's much better to learn that now, rather than later. And if they are on the fence, an attractive picture of how they can participate in God's purposes just may catch their heart and compel them to join the mission. No matter what happens, it's good to be clear up front.

Making Disciples

You might want to start off by asking the potential disciple: **Have you been able to get a sense of what Cru is all about?** If there was one verse to put as a banner over Cru, it would probably be Matthew 28:18-20. You could ask: **Are you familiar with it at all?** Read it to them:

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

Those are the last words Matthew records from Jesus' mouth. In that passage, Jesus says the key thing He wants us to do is go and make disciples. Really, the purpose of Cru is to obey that verse. On the top of a sheet of paper write: "Matthew 28:18-20 – Make Disciples." We want to be His disciples and help others do the same.

There's a lot that is involved in being a disciple of Christ, but we can organize it under three headings: Write "Walk by Faith," "Communicate Your Faith," and "Multiply Your Faith," down the left side of the paper as section headings, leaving plenty of room between each. A mature biblical disciple is one who walks by faith, communicates their faith, and multiplies their faith. We are all in the process of growing in each one of these all the time. Though there is a natural progression from one category to the next, even the most mature believer is learning new aspects of walking by faith. In this sense, no one really "graduates" from one to the other.

Ask: **What things might someone need to learn in order to grow in their walk with the Lord?** Write down the things they say and add to it some of your favorite lessons from the Walk by Faith section. There is so much to learn that no list will exhaustively cover it all. We will spend a lifetime in the church growing in our faithful walk with Jesus.

A lot of Christians stop with their own personal development, but God calls us to more in our discipleship to Him. From the verse we looked at above, we are also tasked with making disciples. That means we need to tell others about Jesus. **What would someone need to learn in order to communicate their faith well?** As before, write their comments and add the lessons you've found to be helpful under "Communicate Your Faith." You might want to spend some time admitting that it can be really difficult to take the first steps to share Jesus with others. It can be really scary to talk to a stranger. It's okay if they may not know what to say or even how to start a spiritual conversation with someone. Explain that part of discipleship is not just to learn the skills but to practice them together. Throughout the course of their discipleship, they will get

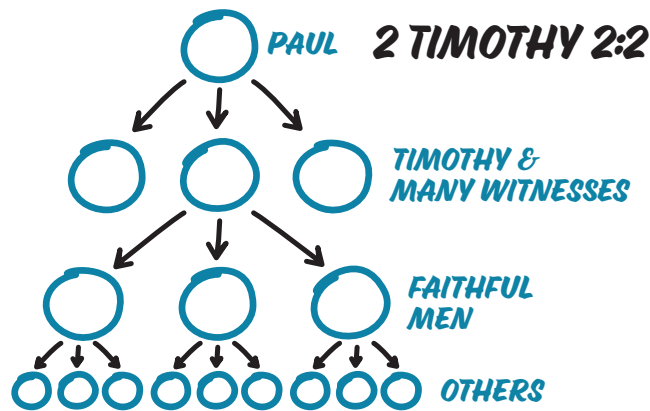
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opportunities to see how evangelism is done and to actually do it with strangers. All of this experience will grow their confidence in communicating their faith.

Finally, a mature disciple also learns how to multiply their faith. When Jesus commanded the disciples to make more disciples, it entailed those new disciples also learning how to make more disciples and so on. In fact, the reason we have faith today is because there is an unbroken chain of discipleship stretching all the way back to those first disciples of Jesus. It is this legacy, stretching back 2,000 years, that Jesus wants us to continue. Let's look at this in another passage.

Paul teaches this very concept in 2 Timothy 2:2. He said to Timothy, "And what you [Timothy] have heard from me [Paul] in the presence of many witnesses entrust to faithful men, who will be able to teach others also." *Write "2 Tim 2:2" and work through this verse by charting it out on your paper as this diagram shows.*



The life of Jesus and His message is meant to expand until it fills the earth. Paul entrusts these glorious truths with those who will be faithful to love and obey Jesus, who will themselves make more disciples who love and obey Jesus, and make yet more disciples, and so on. It might be a stretch to ask your friend what things someone might need to learn to be the type of leader who multiplies their life; *instead, you could list out some of the lessons that you think will give a general idea of what will be learned in the Multiply Your Faith section.*

Ask the potential disciple: **When you think about all that we've discussed, do you get a sense of what we mean by discipleship?** A mature biblical disciple walks by faith,

communicates their faith, and multiplies their faith. **When you consider these three areas, how much experience would you say you have in each? Does what I've laid out here excite you?**

The Challenge

Let your potential disciple know that the next four years of their life can shape the trajectory of the next 40 years. Right now, they have the opportunity to get the encouragement, training, and experience that will propel their impact for Christ for the rest of their life. They would enjoy the adventure of walking with Jesus, leave behind a legacy of younger students who were influenced by them, and be prepared—for the rest of their life—to help men and women know the purpose for which they were made. They could have a huge impact and literally change people's lives.

End your time together by asking the student something like this: *"If what we are doing sounds like something you would like to be a part of, I'd be thrilled to disciple you. We'd get together every week for an hour or so and do the things we've talked about. I want to take it seriously since it is a big commitment for both of us. So why don't you hang on to this sheet and think about it, pray about it, and let me know later this week what you think. For now, though, do you have any questions for me?"*

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SECTION 1

Walk by Faith

The Word

Your Goal This Week:

Grow your disciple's heart for reading God's Word and help them make it a regular habit.

The Bible is a pretty big book and can seem pretty intimidating. There are many sections that can be hard to understand. Even a very motivated person can be discouraged that they aren't "getting much out of it." You might talk with your disciple about how well they know the Bible. **Have you read it all? Do you know the general flow? Is it confusing to you?** You could share your own journey in understanding the Bible highlighting the things that have helped you unlock some of its treasures.

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What Is the Bible?

Ask your disciple how they generally view the Word. **Do you see it as a lawbook, a love letter, history, drama, etc?** All of these in some way describe the Word of God. In its most basic essence, the Bible is God's communication to man. 2 Timothy 3:16 starts by saying, "All Scripture is breathed out by God...." What you read in the Bible are the very words of God Himself. Sometimes God spoke directly to people (like the prophets in the past), and they wrote down exactly what they heard Him say. At other times, He inspired men, along with their personalities, to communicate divine truth. God used roughly 40 authors over a period of 1,500 years to reveal His plan of salvation.

The Bible goes out of its way to make sure we understand that the message comes from Him and not from man. 2 Peter 1:20-21 says, "...no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit." **Knowing God authored it, in what ways should the Bible be read differently than others on the bookshelf?**

Psalm 19:7-11

Psalm 19 is an intricate poem about the beauty of God's self-revelation in the world. **How is God's Word described by the**

psalmist? David can't help but end his list of praise by saying that God's law is "more to be desired...than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb." Do we believe these words from David? Is the Bible really *more desirable* than a full bank account or *sweeter* than the best European chocolates?

It really is that good. But we often don't see that shining, glorious truth when we're stuck in a confusing—and dare we say *boring?*—passage of Scripture. It is precisely at these moments when we need eyes of faith to trust in the delicious benefits of God's Word. But it is so much easier to set it aside. You might take some time to share your own difficulties in reading and understanding the Bible. Be sure to encourage them to keep praying for insight and to keep pressing into the challenge of spending time in the Word. You might use the analogy of a treasure map that leads to a million dollars. How much effort would they put into deciphering it? How persistent would they be when encountering difficulties in understanding it? If we believed the Bible was truly valuable, we would happily make time to get into it.

The Word in Our Lives

If you can help your disciple fall in love with the Bible, it will change their life. Hebrews 4:12 says, "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart." Have you ever read the Bible and felt fully exposed, like it knew what was lurking in your heart? The Holy Spirit uses the Scriptures to lay bare our inner self. The disgusting darkness in our heart is dragged into the light, but not for condemnation. The Spirit's goal is to lead us to the healing words and work of Jesus. The hidden badness that corrupts us from inside needs to be removed. We tend to hide these things from the world (and even ourselves), but if we are willing to come under the scalpel of God's Word, we'll quickly find how skillful our Physician is in making us whole.

This is one of the chief roles of the Scriptures: to lead you to Jesus Himself. Luke 24:27 says, "Then beginning with Moses and with all the prophets, He [Jesus] explained to them the things concerning Himself in all the Scriptures." Jesus led an epic Bible study with these men, and opened their eyes to show how it

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was all about Him. And when they saw it, their hearts burned inside their chest. This kind of encounter with Jesus in the Word is transformational on the deepest level. The Old and the New Testaments together are designed to draw us into the story of Christ's love for us. The Old Testament keeps looking forward in hope of the coming Messiah. The New Testament crystallizes God's purposes in Jesus who fulfills all the prior promises. You might share a passage that God used to ignite your own heart in love toward Jesus.

Spending Time in the Bible

You will want to help your disciple think about what it'll take to have a regular time in the Word. When in their daily schedule would work best? If they're a night owl, should it be once their roommates go to bed? If they're an early riser, maybe right after getting coffee? For some, the best time might be right after their first class. Challenge them to commit to reading the Word every day this next week.

If they need a place to start, you could suggest Mark, John, or Ephesians. They could shoot for reading a certain amount each day (like a chapter) or set a time limit (like 20 minutes) to give themselves freedom to slow down or speed up as they like. Let them know that the study of God's Word is a lifelong endeavor. Some days will feel like drudgery, and then others will be marked by intimacy with God. If they don't have a basic overview of the Bible, it might be good to walk them through "The Overall Structure of the Bible" on page 206 at an upcoming meeting.

Finally, make sure to let them in on all the secret discoveries you've made along the way. Is there a reading plan that you can suggest? Are there commentaries you rave about? Has a particular Study Bible been insightful for you? Do they know about the Bible Project videos and the Read Scripture app? Give them your best stuff, and be available to them for any questions they might have as they study the Word.

Next Steps:

Challenge your disciple to commit to reading the Bible every day this week. Ask them where they want to start reading and encourage them throughout the week to help them build a daily rhythm.

Further Exploration:

There is a natural tendency to read the Bible looking for a list of dos and don'ts, but when we realize that we're intended to be caught up in the great redemption story of Christ, it will set our hearts ablaze better than any law-following attempts could ever achieve. This is why learning to read the Bible through a redemptive lens can bear a lot of fruit.

Work through a passage with your disciple. Here are a few suggestions, but almost any passage would work: Genesis 16:1-16, 1 Samuel 3:1-4:1, Daniel 6, Luke 7:36-50, 1 Corinthians 10:1-13, 2 Timothy 3.

To find the pulse of the redemptive heartbeat in a particular passage, we need to expose the badness and/or brokenness (what is called our fallen condition) and explore Christ's redemptive solution. Use these questions as a guide to surface these elements in the text:

- What evidence of sin or suffering do you see in the passage? List as many as you can find.
- How do I experience similar sin or suffering in my life?
 - In my mind**, what beliefs/views are challenged by the truth?
 - In my heart**, what longings of my soul does this passage identify?
 - In my will**, what behaviors does this passage confront?
- How does this passage offer, or begin to offer, a solution? What is revealed about God's heart in it?
- As you think about Christ's work on the cross, in what ways does this passage anticipate (or reflect on) Christ's ultimate resolution?
- In what ways can you rely on the Spirit today and rest in the finished work of Jesus on your behalf?

Prayer

Your Goal This Week:

Teach your disciple about the nature and power of prayer and give guidance on how to pray.

Prayer is simply talking with God. It is how we maintain and grow our relationship with Him. Think of sitting down with a friend for lunch and the kinds of things you'd talk about: thoughts on current events, your worries and concerns, your hopes in the coming weeks, how you're feeling, etc. Part of prayer is communicating with God what's on your heart. Often people pray what they think they should pray, but some of the best, authentic prayers are when we are honest with God about how we're doing emotionally. God's love for us lets us know that He desires to hear from us, especially the things closest to our hearts.

But prayer is not just sitting down with God as a friend; rather, it is sitting down with the Creator of the universe. This means we seek Him for direction in our lives, we lay down our concerns before Him in the hope that He will do something about them, and we intercede (pray for others). There is true power in prayer, both to change us and to change our world. Prayer is an act of dependence on God's work in our world, rather than our own. As we practice prayer, it will continue to grow our faith in Him.

Take some time with your disciple to take the temperature of their prayer life. You might want to ask: **What does prayer look like in your life right now? How motivated are you to pray? Do you believe God answers prayer?**

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Luke 18:1-8

What is the point that Jesus is trying to make in this parable? There are times when we can lose sight of a parable's basic message, but in this case we have the help of Luke's interpretation from verse 1: "And he [Jesus] told them a parable to the effect that they ought always to pray and not lose heart." Jesus wants us to take on the characteristics of this widow. She was persistent beyond what really made sense. You might ask your disciple to describe this judge. **What motivates the judge to act?**

In the story, the widow's persistence paid off. In contrast to this is the biting challenge at the end of the parable: Will God find this kind of faith on the earth? The widow pursued an unrighteous

judge, but we pursue a good judge. God promises in 1 John 5:14-15: "And this is the confidence that we have toward him, that if we ask anything according to his will, he hears us. And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him." God listens to every prayer we send His way. He is eager to receive them and respond to them. How could we not have more persistent prayer than the widow? She had no assurance that the unrighteous judge would respond, but we have full confidence that God will! This should fuel a tenacity in our prayer life. **If this is true, what keeps you from having persistent prayer like this?**

The Power of Prayer

Many believers have trouble grasping the fullness of what God promises in prayer. Read each of these verses with your disciple and pause to consider the extent of what is promised.

- "If you ask me anything in my name, I will do it" (John 14:14).
- "If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you" (John 15:7).
- "Ask, and you will receive, that your joy may be full" (John 16:24).
- "Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours." (Mark 11:24).

You might ask: **Do these promises seem too good to be true? Have you ever prayed for something and it didn't happen? Why doesn't God answer certain prayers?**

God is more responsive to prayer than we may believe, but that doesn't mean He's a genie in a bottle to be used whenever we want something from Him. Our prayers before God are meant to grow our relationship with Him and unite us in purpose. Look at the following verses to figure out what kind of prayer the Lord loves to answer:

- 1 John 5:14-15
- John 14:13-14
- John 15:7-8
- James 4:2-3

As we grow in our relationship with the Father through prayer, His desires will become our desires. His love will become our love. This means that God will increasingly burden your heart to pray for

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the pain and brokenness of the world and to pray for your friends and enemies. This could include entering into a family member's pain by asking for the Lord's comfort in their life or pleading for God to provide freedom from a friend's sin struggle. Injustice in the world prompts us to pray: "Lord, bring an end to the atrocity of human trafficking" or "Lord, please heal this racial divide." Historically, prayer like this has sparked revival. Ask God to mobilize His church and bring revival to your campus, to your nation, and to the unreached peoples of the world.

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A Model for Prayer

Prayer requires no preparation. We can come to the Father through Jesus and speak from our hearts freely and openly. But rather than always letting your "stream of consciousness" flow, there should also be regular times of praying according to a structure. There are some good models (like The Lord's Prayer in Matthew 6:9-13) that can help guide our thoughts. The following is the ACTS prayer model that many have found beneficial:

Adoration: God is holy, and here we express our reverence to Him and praise Him for His many revealed qualities. It might be easier for us to think about what God has done for us; rather, focus your attention on His characteristics, on who He is. You might think of Scriptures that describe His goodness and pray them back to Him. For example: "Blessed be the Lord, my rock... my steadfast love and my fortress, my stronghold and my deliverer, my shield and he in whom I take refuge" (Ps. 144:1-2).

Confession: A sign of a healthy relationship is brutal honesty. We only create distance when we hold things back from God. Air out your sins before the Father, knowing that He promises to cleanse us from them (1 John 1:9). We exhibit trust in Him when we lay ourselves bare to His scrutiny. Ask God to reveal the sins He wants you to deal with, and then repent of them. "For I know my transgressions, and my sin is ever before me. Against you, you only, have I sinned and done what is evil in your sight" (Ps. 51:3-4).

Thanksgiving: There is much to be grateful for as children of God. Thank him for the lavish grace that covers your sin each and every day. Pause to consider the last few hours. What has He provided for you today? Has He granted a unique blessing? Is there a difficulty that you can, in faith, thank Him for? "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places" (Eph 1:3).

Supplication: Take your requests to God. In dependence, ask

Him to meet your needs. Plead with Him to move, for He is faithful. “Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God” (Phil 4:6).

Talk with your disciple about how they plan on incorporating prayer into their life each week. You might help them think about praying when they wait for the bus, as they walk between classes, after reading Scripture, when they are in the bathroom, etc. You could share what has helped you get into the habit of prayer each day.

The best way you can impress upon your disciple the importance of prayer is to do it. Consistently pray in your own life and prompt prayer with others. Start or end each time with your disciple in prayer. Whenever they bring up a struggle or issue, stop and pray for it. Before playing a game together, pray. If you do, the value of prayer will be stamped on their hearts more significantly than this one lesson in prayer could ever do.

Next Steps:

Plan a time to pray together with your disciple. You could go on a prayer walk, meet them early in the morning for coffee, take them with you to a group prayer time, etc.

Further Exploration:

Jesus gives us a model for prayer in Matthew 6:5-13. This prayer may be very familiar, since it is common to hear it repeated in church. Some have heard it so often, they mouth it without thinking about what they're saying. The irony is that Jesus warned about this kind of “meaningless repetition” right before giving us this prayer! Take some time to think about each phrase in the prayer and what purpose it has.

This prayer is intentional in its structured order. Notice how the first two requests focus attention on God's name and on God's purposes. We often come to God all filled up with what we think is important and what we think needs to happen. This prayer begins by resettling our heart on what is truly important. We ask that His name be magnified in holiness and that His good purposes would be done in our world.

The prayer, then, prompts us to go to God for our needs. He will provide what we need for sustenance, for forgiveness, and for protection. Coming before God in this way builds our dependence on Him rather than the resources we can scrounge up on our own. When we pray the Lord's Prayer, we pray for five things to happen, but along the way our own heart is shaped into one of trustful dependence on the Father.

Community

Your Goal This Week:

Help your disciple to see the goodness of Christian community so that they desire to participate in the blessing of giving and receiving in the context of fellowship.

The first uniquely human problem that God reveals is that it is not good for man to be alone (Gen 2:18). It is not good at all. Loneliness is one of the worst feelings to experience. Each person craves to belong, to feel accepted, and to be needed. We are so keen to connect because God made us in His image. We reflect Him in our need for relationship.

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God is suprapersonal, a Trinity of persons, and can therefore turn inward to Himself for love, delight, and joy in community. He is a relationship. But humans aren't that complex. For community, we need to look externally to others. This is why God made Eve and why He grants us the blessing of fellowship with one another. But ever since sin wrecked the world, it also ruined our relationships with each other. We hurt each other, we compete against each other, and we selfishly pursue our own interests at the cost of each other. You could ask your disciple a few of the following: **What makes you not want to spend time in fellowship with other believers? What's your biggest barrier? How have you benefited from community? How have you been the one who has needed others and been the one to be needed?** You could share your own story of how Christian community helped you grow.

The early church cherished the community of believers and sought to safeguard it. In the New Testament letters alone, the phrase "one another" shows up over 50 times. These are all instructions on the importance of the Christian community and what that fellowship should embody. Because God is Trinity, we as His people reflect His nature best in community. A group of Christians can do something that a single person can't on their own. It is in a church that you can see Christians caring for one another, honoring one another, delighting in one another, and loving one another. Once people experience this kind of authentic, faithful community, they catch a glimpse of the glory of God. He

is three-in-one: the beautiful integration of diversity and unity. A Christian community is to reflect that radiant truth of God. It is what we were made for.

A Community in Unity: Ephesians 4:1-6

Paul talks about Christian unity as something that needs to be preserved, not something that needs to be created (verse 3). You could ask your disciple: **What brings unity to the church? How is that unity described in this passage? What causes so much division in the church today?**

The repetition of the word “one” lets us know that God only has one bride. Even if His people are spread out over the whole world and meet separately as smaller communities, they are all unified as His singular church. There is no true division in the Body of Christ. When we were adopted into the family of God, we each were granted equality as brothers and sisters. And Jesus teaches that this spiritual family is more intimate than our nuclear, physical ones (Matt 10:34-37, 12:46-50).

Paul says that our love toward one another in this community should be humble, gentle, and patient. That makes sense, because the church is stocked with sinners who need lots of grace. Your disciple might have the idea that the church is full of righteous saints who have arrived at blissful holiness. If that were so, we wouldn’t need much patience! No, the holiness that the Christian community has is one that is given as a gift because of Christ’s righteousness. That gift is what unites us to Jesus and to each other.

Because every Christian has embraced their need for Jesus, we no longer need to posture with our brothers and sisters. We all recognize our communal hope in Jesus alone. Sinners are in good company in the church. It is this kind of unity that gives us the freedom to be vulnerable. No more masks of self-righteousness need to be worn. Instead of looking better on the outside and getting worse on the inside, we can be more honest and healthy. We can now look worse on the outside and be getting better on the inside. **What keeps you from being open about your sin in your church community? How could you help foster an environment of openness and unity?**

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A Community of Diversity: Ephesians 4:7-16

Notice with your disciple that God is not interested in giving every person the same role in the body of Christ. Each person has a different responsibility that Jesus determines. (For another list of the gifts that the Holy Spirit imparts, you could look at 1 Corinthians 12:7-11, 27-31.) When everyone in a church is faithful to carry out their specific skill, it results in the whole body growing in maturity and love. The diverse parts work together to make us look more like Christ.

God brings diversity to the church not only through different giftings but also through our unique makeup. In the church, we find people of various ethnicities, ages, life experiences, and cultures. These things often drive people apart, but it is our communal faith in Christ that brings us together. From that unity, we can celebrate the way in which God has made us so vastly different from each other. Our knowledge and understanding of God expands as we grapple with the contrasting perspectives of others. Our joy is made deeper and fuller as we mingle and do life together. And the world will come to know God by our love for each other. This kind of unity-in-diversity transforms the church into a multi-faceted diamond which dazzles the brilliance of God's creativity. But this can only happen if we give each other the freedom to live out our God-given differences and harmonize this uniqueness in a community of love.

God has given each person a measure of grace to share with the community of Christ. That includes you and your disciple. It can take some time to discover what that gifting looks like, but you can confidently let your disciple know that they have a special role to play. Ask them: **In what ways has God gifted you? How could you serve your Christian community? What passion is unique to you that would be missing if you weren't part of the church?** This would be a great time for you to point out how you've seen God use them in the context of community.

Next Steps:

Challenge your disciple to regularly seek out Christian community in their life. This could look like having a regular lunch with friends in Bible study or hanging out with others after a weekly meeting or church service.

Further Exploration:

Read 1 Thessalonians 2:8 with your disciple: “So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us.”

Paul reflects on how he and his co-laborers did ministry through two distinct actions: proclaiming the gospel message and sharing their lives. We can easily fall into the trap of only doing one or the other. Some can emphasize being a great friend to others and caring for their needs but don’t take the intimidating step to invite them to come to Jesus. On the other hand, some can be off-putting in the way they share the gospel. They can leave people feeling uncared for and manipulated.

Paul did both well. He talked about the gospel often and opened up his life to others. Love was the driving force for Paul. When we grow in our love for others, we holistically speak and act accordingly. You could ask your disciple a few of these questions to apply this truth to their life:

- Which do you tend to share more: the gospel or your life?
- What things do you generally do by yourself that you could start doing with others?
- How could you promote a sense of belonging for others in the Cru community?
- What event could you create (hiking, party, fourth meal, etc.) to invite others to be a part of?
- What do you enjoy that you could bring others in on?

The Local Church

Your Goal This Week:

Explain the importance of the local church and help your disciple get plugged into one while in college.

In this lesson, we focus on a commitment to the local church. For a fuller explanation of the importance of community which is primarily experienced in the church, check out “Community” on page 28.

You might start by asking your disciple: **What do you think of when you think of the church?** Your disciple might describe a building, a particular denomination, the benefits of a church body, or even the perceptions that the world has of the church. A simple definition of church is “a local group of Christians,” but it is also more complex than that. When you experience church, there is friendship, communal sharing, prayer, reading of the Word, singing, exhortation, and encouragement. This sounds a lot like Cru, right? But there’s an important distinction to make.

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Cru Is Not the Church

Cru is a parachurch organization that works alongside local churches. We are like a specialized task force, an arm of the church, if you will, to spread the gospel in a focused way. As the gospel is furthered by the work of Cru, we hope to fill local churches with new believers and equipped laborers. Cru is supported by churches through funds and volunteers, and Cru seeks to help the church do evangelism and discipleship better. We understand that we need each other. You could ask your disciple: **How is Cru different from the church? What might you miss out on if Cru was your church?**

Cru is not intended to replace your involvement in a local church. It couldn’t do that. For starters, Cru doesn’t do communion, weddings, funerals, ordination, etc. Plus the makeup of Cru is largely college students. It is not the ideal place to engage with an older, wiser generation or younger children. You won’t find a representative sampling of the Body of Christ at Cru. A last thought to consider is that students are in Cru for roughly 4 years. This is short compared with a lifetime commitment to the church. All this

to say: Cru wants its members, volunteers, and its staff to be fully invested in a local church. It's that vital.

The Importance of the Local Church

We get the seriousness of commitment from Hebrews 10:24-25: "And let us consider how to stir up one another to love and good works, *not neglecting to meet together*, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near." Communal worship is necessary, and therefore, God directs us to commit to it regularly and faithfully. As plants need soil to root themselves, the Christian needs the context of the church to find their own spiritual grounding. Go over the following distinct blessings from being a member of a local church (this list is not meant to be exhaustive):

- **Familial Relationships:** God brings unity to His church in a way that no other organization can. He makes us brothers and sisters who collectively learn from God and from each other. Like a family, you don't get to pick who's a member. And like a family, love is the expected norm. When God urges us to live out this unity by meeting together, He causes us to grow. Did you ever wonder what a Christian marriage looks like? Churches are full of couples figuring that out for themselves. What does a Christian mom or dad do? Get around some to figure it out. There's a high probability someone in your church is a professional in your field. You could get lunch with them and learn how to integrate your faith and your career. Another key feature of the church family is bearing each other's burdens. Collectively, the church looks out for one another by sacrificial giving and providing for the needs of others in the community.
- **Teaching and Singing:** The various forms of worship on a Sunday bring Christians into an encounter with God. You hear God's words as the pastor teaches. You rehearse biblical principles and promises when you sing. You recall the blessing of God's salvation when the gospel is proclaimed. But the blessing doesn't just come down from God. We also lift up our praises to Him in our prayers, meditations, and singing.
- **Baptism, Communion, Etc.:** The church is also the place

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to make public declarations and receive the sacraments (a technical word for practices that have ceremonial and spiritual significance). Baptism and communion are both events in which we proclaim our individual participation in the life of Christ. When someone is baptized in church, the witnesses are encouraged and invigorated in their own faith. As communion is taken together, a sense of our mutual need for Jesus is felt. We are reminded that we are not a body of saints who have arrived at perfection, but rather that we are a group of sinners who have been freely forgiven by the blood of Jesus.

- **Discipline:** Christians need accountability in their lives. God has ordained church leadership (the elders, deacons, and pastors) as the legitimate authority to bring discipline to the body of Christ. You could check out Matthew 18:15-20 with your disciple to see how sin and conflict are to be handled. The assumption in that passage is that each member of the church is ultimately to be submitted to the church authority. This is needed so that sinful blind spots can be addressed in your life and so that no believer goes off the rails.

You could ask your disciple: **Which of these elements gets you excited? Which of these cause confusion or worry?** It could also be good to learn what their own experience of the church has been. You could use the following: **How involved were you in church growing up? What were positive or negative things you experienced in church? What things did you wish were different about church?**

Committing to a Local Church

If your disciple isn't already plugged into a church, you'll want to help them commit to one while they're in college. Let them know about the ones you're familiar with and, of course, the one you personally attend. It's pretty common for there to be a dizzying number of options, and your disciple might have lots of questions. Why are there so many denominations? What are their differences? What would be considered a healthy church? How important is it to find a church community that "fits" me? While you can engage them in these questions, you might suggest they do some further research.

You don't want to encourage choosing a church carelessly. Rather, present the search as an opportunity to trust the Lord in prayer. You can use the "Church Evaluation 1" on page 208 to give an idea of what to look for in a healthy church. You could invite them to come with you to your church, or you could go with them to a new church. Have them fill out the evaluation, and then at a future meeting, see what they learned through this exercise.

Something needs to be made super clear though. Once you've done an evaluation and have committed to a church, you should stick with that church. Too many people hop churches after a few months. It should, however, be a reluctant last resort to decide to leave a church you've joined. This is true even if you see flaws. The reality is every church has shortcomings. What if your approach to seeing issues in the church was to assume God placed you there for that very reason?

If you see the church lacking in an area of ministry, maybe you could be part of the solution. If you notice sin, you could courageously bring it up with leadership to give them a chance to handle it. If you don't like specific leadership choices, ask the Lord how that challenges you personally and whether it's an issue of preference or sin. Don't take this to mean you have to stay in an unhealthy church. There can be legitimate reasons to leave, but we encourage you to be faithful. Don't leave if things get uncomfortable or undesirable. The trend is to jump ship when we don't like something. Be counter-cultural and stay loyal to your church community.

Next Steps:

Have your disciple fill out the "Church Evaluation" on page 208 for either their church or a church they might start attending. Make sure to follow up and ask what they observed.

Justification by Faith

Your Goal This Week:

Help your disciple understand their justified position and live out of their identity in Christ by faith.

There are few concepts as revolutionary to the Christian life as knowing that we've been justified by God; that is, that God has declared us "just" or "righteous." But, as often as these words are thrown about, you might find it difficult to explain what they actually mean. You're not alone. Many people would struggle to articulate their meaning, which is why we want to reinforce and make them clear in this lesson. You might even start by asking: **How would you define the words *justification* and *righteousness*?** This will help you gauge how much understanding your disciple already holds or cue them in on a knowledge gap that they have.

Romans 3:19-20

To give a little background, Paul has spent the first three chapters of Romans describing the universal "lostness" of the world. Before God's holy Law, everyone is found to be in the alarming state of condemnation. That includes all people, even the Jews who were the closest to God and had the advantage of having heard directly from Him. Paul sums it up: all the world is accountable to God. And it is through the Law that we get "knowledge of sin." You might ask: **How does the Law make us conscious of sin?**

You can think of the Law like a speed limit sign. It makes you aware that you were speeding but has no power to help you slow down. In fact, Paul will later argue that the Law sometimes will cause an *increase* in sinful behavior. You could ask: **How can a Law or rule which is meant to curb sin actually increase it?** There's an odd thing that happens when we're told, "Don't touch that!" or "Don't walk on the grass!" Something inside us immediately springs up wanting to do that very thing. The Law is good at condemning but bad at creating compliance. We need a different solution.

Romans 3:21-25

Here we come to the two words we hope to define for your disciple. Paul is using legal, courtroom terminology to help explain what God has done for us.

- **Righteousness:** A “right-standing” before the judge (God).
- **Justified:** Being declared “just” or “innocent” by the judge (God).

The courtroom background is important, because even if someone is guilty, a judge has the ability to declare someone innocent and blameless. Here is the shocking truth: God declares sinners (those who are not “right-standing”) as being in a pure relationship with Him (justified). How can He do that? First, He can do that because He pays for our sins through Christ’s death. He cancels the debt. Second, He gives us all the goodness and excellency of Christ’s righteousness as our own. We are credited with the perfection of Jesus. God, the judge, gives His just verdict over us in mercy, only because of the work of Jesus. Here is another way to hammer this point home:

- **God approves of Jesus because Jesus is righteous.**
- **God approves of you because Jesus is righteous.**

It’s clear that we offer no righteousness of our own. We receive this incredible gift by God’s grace. We don’t earn it but accept it by faith. If you find this incredible generosity difficult to grasp, it was even more so for Paul’s audience. They had come to believe that they could be justified, or made righteous, by observing the demands of the Mosaic Law.

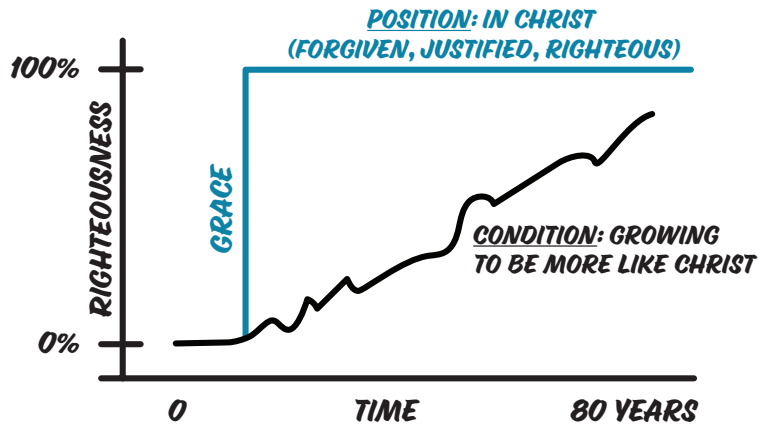
Paul had to go the extra mile with the skeptical Jews to prove his point. He knew that the Jews highly valued the Old Testament, so he used Abraham and David as test cases to demonstrate that what he was saying was always true. To paraphrase his argument in chapter four, Paul says, “Hey, reread your Bible! These guys were declared righteous by faith, not by how good they were or how well they followed the Law of Moses.” Though your disciple may not be Jewish, it can still be helpful for them to see the logic of the argument Paul has constructed in this chapter. The great men of God were considered righteous because of their faith. They believed God, and therefore, God considered them righteous.

Our Position vs. Our Condition

You can draw out the diagram on the following page with your disciple to help clarify our justified position in Christ and what that means in light of our growth in Christ. The vertical axis is meant to show how much righteousness we have in our life, while the horizontal axis plots our life across time.

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Before coming to Jesus, we had no saving righteousness. We were condemned before God. But the moment we received Christ, we also received His righteousness, which means we shot from having 0% righteousness to having 100% righteousness before God. Our position is solidified once and for all. We are forgiven, justified and righteous. That is why the *position* line is straight up and straight across. There is no number of good deeds you can do to earn more of God's favor than you had at the moment you received Christ. There is no sin God will allow you to do that would remove you from His love (Rom 8:31-39, John 10:28). He has you firmly in His grip. That is your position. You could ask: **Does this feel too good to be true? Does the freedom of being completely justified make you feel relief or concern? In what way does it reorient your thinking?**

Though we are perfect in our position in Christ, we obviously are not perfect in our daily condition. When we trusted Christ, He not only gave us a perfect position in Him, He also began the work of making our lives look more and more like His. On the diagram, this is represented by the jagged, progressive line. We want to continue making progress in our daily walk, so that our life in this world becomes more like who we already are in Christ. This is a life-long process that involves several spiritual disciplines that God has given to help us grow and mature. "Progressive Sanctification" on page 134 examines this concept in our daily life.

Living Out of Our Justified Position in Christ

The primary emphasis of this lesson is who we are in Christ. God wants us to see ourselves "in Christ" and focus on our position, not our condition. The enemy wants us to focus on our condition

as the basis for our acceptance before God. If we are doing poorly, we tend to condemn ourselves and live in guilt. If we are doing well, we can be tempted with pride and thinking that God accepts and loves us more because of our spiritual performance.

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

Here are some questions you can ask your disciple:

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

Next Steps:

Together, think of a verse or two to meditate on, or even memorize, this next week. Choose verses that reinforce our identity with Christ and our justified position (like Rom 5:1-2, Rom 8:1, 2 Cor 5:21, or Eph 2:6).

Further Exploration:

A key application of this lesson is to grow in our awareness of all the incredible benefits of being found in Christ. You could use "Who I Am in Christ" on page 210 with your disciple. This list offers many biblical truths that can be talked about, meditated on, and prayed over. You might sample some with your disciple to grow your appreciation of all that is true of our lives in Christ.

The Spirit-filled Life

Your Goal This Week:

Recognize the dynamic power of the Holy Spirit in the life of a believer and grow your disciple's relationship to Him.

If your disciple has not yet been taught the third and fourth Cru Core Value (Life Concept), you'll want to make sure to do those before teaching this lesson. Those two lessons ground a believer in the essential concepts of how to be empowered and equipped by the Holy Spirit. It cannot be stressed enough how necessary a good understanding of the Holy Spirit is to living the Christian life. If they've already been through those, help them understand the personal nature of the Holy Spirit and pursue His work in their own lives.

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Who Is the Holy Spirit?

You can get some idea about your disciple's concept of the Holy Spirit by asking: **How would you describe the Holy Spirit?** Responses can often range from "It's the part of God that is given to every believer" to "It's a cloudy, ghost-type thing." This makes the Spirit seem like a vague force, the electrical current of God's power. Because it's hard to visualize the *person* of the Spirit, we often don't think of Him that way.

The most concentrated teaching on the Holy Spirit comes from Jesus in John 14-16. Jesus is about to leave the earth, which means the disciples will be on their own. But Jesus lets them know that they won't be alone at all. He says, "It is to your advantage that I go away, for if I do not go away, the Helper will not come to you" (John 16:7). Getting a Helper sounds great, but what is meant by that term? Jesus is clearly referring to the Spirit which is given to the church at Pentecost (Acts 2). And this Spirit is for our benefit. He comes into our lives to lead us from within. The Spirit is not just a power for a Christian to tap into. He is the third person of the Trinity sent to help us live out our Christian life.

If you have time, you might want to explore a few of the following verses to fill out your disciple's understanding of the Spirit. The Holy Spirit is fully God, but He is not the Father or the Son. He also has a full personality. He can teach us (John 16:12-15),

lead and direct us (Acts 16:6-10), make decisions (Acts 15:28), be lied to (Acts 5:3), be grieved (Eph 4:30), distribute spiritual gifts (1 Cor 12:11), and intercede for us (Rom 8:26). A being who does all these things clearly has intellect, emotion, and a purposeful will.

In the same way we can get to know the Father and the Son, we can also be relationally connected to the Holy Spirit. You could ask your disciple: **How does seeing the Spirit as a person, rather than a force, change the way you think about living a Spirit-filled life?**

Romans 8:9-17

You could have your disciple rescan verses 9-11 and ask: **How does Paul describe what it means for the Spirit to be in our lives?** Paul says that believers have the Holy Spirit dwelling in them. He resides in you like you reside in your apartment or dorm room. Incredible as it may seem, God lives in you, if you belong to Him. You have come into a relationship with God that is more intimate than any other relationship in your life. Believers themselves become the Temple of God because God has “moved in” (1 Cor 3:16-17). This is important to drive home, because everything in the Christian life flows out of an intimate relationship with God.

The move from a life of the “flesh” to a life of the “Spirit” is a move from trusting yourself to trusting God’s work in your life. A Christian can try to kill off their own sin, but they won’t succeed. The Spirit is the Helper who is able to do that impossible task in your life. If He was able to raise Christ from the dead, we can trust Him to be able to resurrect our whole way of life. Ask: **What things do you doubt the Spirit can do in your own life? Are those things more or less difficult than raising someone from the dead?**

Paul doesn’t just remind the Romans of the incredible power available in the Spirit (although they definitely needed it), but he emphasizes that the way a Christian lives his or her life should look radically different than those who do not know Christ’s saving grace. Each and every day the believer is called to a life of trusting the Spirit. Being led by the Spirit produces flourishing, fruitfulness, and contentment. This resurrection power comes from a dynamic connection to the Spirit. More than a power source, He is our close companion who directs us into a thriving, spiritual life.

Your disciple might also be encouraged by what the Spirit does to solidify our relationship with God from verses 14-17. We are God’s precious children. He adopted us into His family. This is almost too good to be true. We struggle to believe that the Father looks on us with the rights and entitlements of being His children. The Spirit again helps us. He tenderly whispers to us the truth of our sonship and calls us to shout it with confidence. The Most High God is your “Abba! Father!” **How could you daily remind yourself that you are a child of God? What practical things would change in your life if you never forgot that truth?**

Galatians 2:20-3:3

You might ask your disciple: **Why is Paul so angry with the Galatians here?** There’s

no doubt that Paul's most heated letter is the one to the Galatians. And for good reason. The Galatians accepted Christ, received forgiveness for all their sins, and then promptly turned back to their old way of living. You could almost sense Paul's bewilderment in his flabbergasted questions. "You guys started off on the right foot! What the heck happened to you?!" Unfortunately, we might deserve the same line of questioning ourselves. You might use a few of the following questions to see whether you and your disciple tend to rely on your own works or have faith in the Spirit's.

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- When your sin is exposed, do you bury yourself under a mountain of shame that makes you hesitant to come before your Father?
- Do you promise to redouble your efforts to overcome a particular sin rather than accepting Christ's freely offered forgiveness?
- Do you keep certain areas of your life in the dark, hoping that once you've successfully dealt with them, you can then be open about them?
- When you're confronted with a problem, is your first instinct to turn to the Spirit or to rely on your own ability to handle it?
- How do you feel when your weakness is made known to others? Do you boast in God's strength or are you disheartened?
- Are your daily activities infused with trusting prayer or is it more of an afterthought?
- Do you pursue growth from a posture of rest or with an anxious need to arrive at a certain level of knowledge, holiness, or accomplishment?

Paul was furiously adamant: The life that starts in the Spirit must also continue in the Spirit. It is foolish to try to do anything else. This is why he makes it so clear: "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."

What does it mean to have this kind of faith? It means that we develop a relationship of trust with the Holy Spirit. We believe that He will lead us to fruitfulness and wholeness. We trust that He will deal with our sin in His own way. We believe what He says about our standing with the Father. We hope in His resurrection power both for our life now and for its perfect completion in the future.

Take the time to talk about how your disciple could continue to cultivate their relationship with the Holy Spirit. Press home the reality that this is not an optional component to the Christian walk, but it's very lifeblood. You could ask: **Where have you seen success in trusting in the Spirit? What are the best times in your day to remind yourself that you have a constant Helper with you? What hopes or goals do you need to lay down before the Spirit? What area of your life do you want to spend focused time asking the Spirit to move in?** Share with them your own journey of living the Spirit-filled life, highlighting what you found to be helpful. End your time together by asking the Spirit to work dependence and faith into the fabric of your lives.

Next Steps:

Challenge your disciple to join you in a whole month of starting each day by asking the Holy Spirit to lead you. You can use the prayer found in page 12 of The Spirit-Filled Life booklet.

Further Exploration:

In Ephesians 3:14-21, Paul talks about how he passionately prays for the church at Ephesus. There are three things you could explore together with your disciple. First is "the power at work within us." Talk together about what it means that this power is beyond what we could ask or think. Is it strange that we cannot even imagine the intense potency of what's inside us? It's like sitting on top of an atomic bomb. But we can imagine that, so it's even more exceedingly powerful.

Second is to notice how Paul draws together the concepts of being strengthened in our "inner being" and Christ dwelling in our hearts. Paul says it is the Spirit who does this work. Even though the Ephesians already have Christ and the Spirit in them, there is a sense in which they still need to be strengthened. Help your disciple to see that even though they may have the Spirit, it is important to continue to ask for His further work in our lives. We ought to encourage each other to pray for the Spirit's help continuously.

Third is to recognize the purpose for the strengthening. You might ask your disciple if they can figure out what the end goal is. Ultimately, it is about deepening our relationship with God. It is to know more fully His vast love for us. In part, it seems as though God desires to grow us just so that we could be filled by as much of Him as possible. To get more of the glory of God, we need first to be strengthened to handle it.

Obedience

Your Goal This Week:

Explain God's command to do good works and the motivations for a Christian to obey.

Legalism has given obedience a bad name. Nobody wants to be seen as a rule-following Pharisee, but the alternative shouldn't be to use grace as a license to continue living however you want. If you look at how Jesus confronted the Pharisees, the issue wasn't that they were too strict, but that they missed the more important matters of the law (Matt 23:23). They missed the forest for the trees.

Jesus cares a lot about obedience. When He freed us from the law, He didn't release us aimlessly but so that we could live in righteousness. Jesus commanded His disciples to teach the world to observe (obey) all that He commanded (Matt 28:20). This lesson is going to help you unlock some of the key teachings of obedience from the book of Titus with your disciple.

Greetings

Paul begins all of his letters with a pretty standard greeting, but something unusual is going on in Titus. Read Titus 1:1-4 and focus on his salutation: "Grace and peace from God the Father and Christ Jesus our Savior." Now if you're familiar with Paul's greetings, he's made a significant change here. Do you know what it is? If you don't, you can easily discover the answer by flipping to any of Paul's letters to see how he has deviated from his typical formula. In fact, we'd suggest you do that with your disciple to see if they can catch the change.

In every other letter Paul says something along the lines of: "Grace to you and peace from God our Father and the *Lord* Jesus Christ." Paul has intentionally swapped out the word "Lord" for the word "Savior." What makes this change even more striking is that Paul doesn't once use "Lord" in his letter to Titus. You might wonder if this is truly significant, but it is. Paul uses the word "Lord" a whopping 257 times. It's a popular term for Paul. In contrast the word "Savior" shows up 12 times in all of Paul's writings, 6 of which are in Titus. Paul is trying to make a point by calling Jesus Savior rather than Lord. You could ask your disciple: **What does the title Savior communicate to you that Lord doesn't?**

	<i>IN TITUS</i>	<i>IN ALL OF PAUL'S LETTERS</i>
LORD	0	257
SAVIOR	6	12

A Second Observation

Looking through the rest of Titus, there is another repeated idea. This would be tough to find in a short scan, but you could read the following verses to your disciple to see if they can pick it out:

- (1:8) "[B]ut hospitable, a lover of good, self-controlled, upright, holy, and disciplined."
- (1:16) "They profess to know God, but they deny him by their worlds. They are detestable, disobedient, unfit for any good work."
- (2:7) "Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity."
- (2:14) "[W]ho gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works."
- (3:1) "Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work."
- (3:8) "The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works."
- (3:14) "And let our people learn to devote themselves to good works, so as to help cases of urgent need, and not be unfruitful."

Paul doesn't often repeat himself to this extent, but he thinks that Titus needs to know how important it is to encourage good works, good works, good works. Why this emphasis? The church Titus was pastoring was located in Crete, a savage place. Paul agreed with Epimenides who said that "Cretans are always liars, evil beasts, lazy gluttons" (1:12). In this dark hole, Paul wants Titus to lead his church to be a bright light of righteousness. This is why he repeatedly calls them to do good works. There are two motivations to obey God's call to do good works.

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Motivated by Jesus as Lord

You'll want to explore one more set of passages with your disciple to get a complete picture of Paul's thought on obedience. Look up 2 Corinthians 7:15, Ephesians 6:5, and Philippians 2:12. Notice that obedience shows up in each of these passages. **What other phrase shows up consistently? What is your reaction to it?** "Fear and trembling" rightly evoke feelings of terror and dread. We rightly shudder at the thought of God's supreme power in the same way that we shudder when leaning over an immense cliff. We know that if we stepped over the edge, the consequences would be fatal. This same idea creeps into our heads when we consider the cosmic magnitude of God. He is not to be trifled with.

However, it is His love that dispels our fear and allows us to stand in healthy awe before Him. We often still tremble, and this is appropriate. God, as our Creator and King, deserves our complete obedience. There are times when being motivated out of a sense of duty is good. But Paul needs Titus to draw from a better motivation. As we've already seen, Paul overemphasizes the need to do good works in such an evil place. To encourage the church in Crete, Paul also desires to give them the best motivation possible.

Motivated by Jesus as Savior

When Paul directs attention to Jesus as Savior, it reminds us that He is our hero. He loved us deeply and was willing to pay the ultimate cost to save us. He gave His very life so that we might be accepted and welcomed into His family. This kind of love transforms the deepest place in our heart. We respond to it not just in gratitude for what He's done, but in sheer awe of a love so pure and personal. His extravagant love for us is irresistible, and it naturally motivates us to love and obey Him. He's not just our lawful King but also our admired champion.

It is not accurate to see Jesus as a tyrant who demands we do good works. He is our loving Redeemer who wants to make us better. According to Titus 2:14, He gave Himself for us, not only to rescue us but also to make us into a people who are eager to do what is good.

Right before closing his letter, Paul retells the story of Jesus as our Savior. With your disciple, read Titus 3:3-8 slowly and purposefully. This is the story that we are to constantly repeat so that we might be motivated to live obedient lives, marked by good works.

You could end your time by asking your disciple a few of the following questions:

- Do you tend to be more motivated by Jesus as Lord or as Savior?
- In what ways has your life been an example of good works?

- What things keep you from devoting yourself to good works?
- Are there any current habits that run counter to doing good works (what you watch, how you speak, or what influences you're under)?
- Besides acts of kindness or compassion, what other acts of doing good works can you think of?

Next Steps:

Ask your disciple which commands of God are naturally difficult for them to obey. Take time to pray with your disciple for a transformed heart that is eager to follow Christ loyally.

Further Exploration:

Christians can be easily deceived into thinking that they're pretty obedient. There are three ways this can happen.

First, is mostly obedient. This means that, generally speaking, all the rules are followed. More often than not, you can be depended upon. But because you do a good job, for the most part, you feel licensed to do a few things your way. Because you follow the "major" rules, isn't it alright to break the speed limit or download copyrighted material or text while driving or drink underage? This is not obedience.

Second, is selfishly obedient. We can admit that we follow some rules in a self-serving way. Jesus says to cast our cares on Him. That is a lovely command to obey. You may also decide not to steal, because practically speaking, you'd prefer to live in a society where people don't steal your stuff. This isn't wrong, but it's also not true obedience.

Third, is conveniently obedient. There are certain contexts that make it easy to observe God's commands. In fact, it may even be hard to sort out which values are biblical and which come from the culture you're immersed in. In this situation, it doesn't cost much to follow God. But what happens if you're placed into a religiously hostile workplace, community, or country?

These three approaches can mask our true obedience. What we might count as obedience in our lives could be chalked up to practicality, self-centeredness, or comfortability. What is true obedience? It is when God wants you to go one direction but you want to go a different way, and then you decide to submit your desires to His. Obedience is subjugating your will to His will. What happens when you really want something? Is His will more important than your own? These are challenging things to consider with your disciple.

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SECTION 2

Communicate Your Faith

Sharing the Gospel

Your Goal This Week:

Motivate your disciple to embrace evangelism as the role of an ambassador for Christ, and go sharing with them.

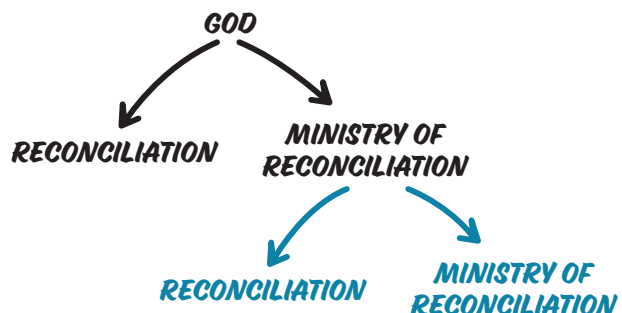
This is one of seven lessons we're calling a mini-lesson. This is because we want you to spend around 15-30 minutes teaching an attitude, new skill, or tool to your disciple and then to spend the rest of the time going sharing (doing evangelism). You'll want to meet your disciple at a location where it'll be easy to strike up a conversation with a random student. (See "Initiative Evangelism" on page 216 in the Appendix for more info.)

There's a good chance that you will be the first person to help your disciple share their faith with a non-Christian. It can be nerve wracking just to talk to strangers. If you add telling others about Jesus into the mix, it can be just shy of overwhelming. Most students don't realize that people are generally open to discussing faith, even if they have differing beliefs. Sometimes all it takes is exposure. After this lesson, have them go with you as a silent observer. That way they can see it's not as scary as their imaginations might lead them to think it is.

2 Corinthians 5:18-21

What two things does God grant us? From God we get two gifts: reconciliation to Him and the ministry of reconciliation. God doesn't just restore our relationship with Him, but He also gives us the role of an ambassador for God's kingdom. God is "making his appeal through us." When we carry out our responsibility as a minister of reconciliation, the same two gifts are given to others: reconciliation and the ministry of reconciliation. God always gives these two gifts to each of His people, and that includes your disciple. You might ask them a few questions to explore this idea:

- What privilege and prestige does an ambassador enjoy?
- How does it make you feel to be God's ambassador?
- Why do you think God makes His appeal through us?
- Have you embraced your role as ambassador?



- What would change in your life if you took that role seriously?

Positive Motivations for Evangelism

It Increases God's Glory: We exist to glorify God, which includes making Him famous to the world. Every time we share God's goodness to others, it brings Him glory. When we point to Him as our complete satisfaction and source of life, it exalts His name as praiseworthy. In evangelism, we share the greatest thing that God has ever done for us so that it can turn into glory for Him. "For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God" (2 Cor 4:15).

It is the Only Way to Save Lost People: Lostness is the tragic, but accurate, depiction of the state of people apart from Christ. Paul says it like this in 2 Corinthians 4:4: "In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God." Satan is holding them hostage and blinding them to the good news of the gospel. You might ask your disciple: **In what way have you witnessed this spiritual blindness in your own life or in others?** The solution to this is found in John 20:21. Jesus says, "As the Father has sent me, even so I am sending you." God's plan is to use His people, the church, to reach a lost world. And He does not have a Plan B.

It Completes Our Joy: When we enjoy something, it's only natural to tell everyone we know. If it's really good, we can't help gushing about it: "You have to see this movie!" "The food I had at that new restaurant was amazing!" We complete our joy when we share it with others. John confirms this for us in 1 John 1:4: "And we are writing these things so that our joy may be complete." Ask: **What are you passionate about? What do you love to promote or recommend?** If you've found joy in the gospel, sharing it with others will increase and complete the work of that happiness in your heart.

The Communicate Your Faith section will have a few lessons on sharing the content of the gospel, but for now, help your disciple to understand that evangelism is a valuable and an essential component in the life of a healthy Christian. Pray that the Holy Spirit would lead us to better embrace our role as His ambassadors.

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Successful Witnessing

Your Goal This Week:

Explain the proper biblical perspective on evangelism in order to relieve the pressure of getting results and free your disciple to enjoy being a witness.

This is one of seven lessons we're calling a mini-lesson. This is because we want you to spend around 15-30 minutes teaching an attitude, new skill, or tool to your disciple and then to spend the rest of the time going sharing (doing evangelism). You'll want to meet your disciple at a location where it'll be easy to strike up a conversation with a random student. (See "Initiative Evangelism" on page 216 in the Appendix for more info.)

You might start by asking your disciple: **How would you define successful witnessing? What do you look for to feel successful?**

1 Corinthians 2:1-5

Paul is speaking of his ministry to the Corinthians in Greece. What do we know about the Greeks? They were known for philosophy, for being intellectuals, and for seeking wisdom. What do we know about Paul? He was the greatest theologian and missionary of all history. Ask your disciple: **What observations can you make about Paul's ministry to the Corinthians based on this passage?** You could point out some of the following:

- Paul did not speak to them with superior speech or wisdom. He did not wow them with philosophy or theology.
- He kept the message simple: "Jesus Christ and him crucified." This doesn't mean Paul didn't use his sharp mind or tools of persuasion, because he did. But Paul wanted the focus to stay on Jesus.
- Surprisingly, Paul felt weak and fearful just as we do. We can expect these real emotions as we proclaim Christ to a hostile world not interested in obeying God.
- Paul relied on the power of the Spirit, not on his own ability to persuade when he spoke.
- The Greeks' faith in Christ rested in the power of God not on the wisdom of men.

In 1 Corinthians 3:6-7, Paul says, “I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth.” God causes the growth and produces the results; therefore, Paul proclaimed the gospel and left the results to Him. We cannot make people believe; the Holy Spirit must open their eyes. We simply present the message and trust the Holy Spirit to work.

What Is Successful Witnessing?

1 Corinthians helps us build a good definition. **Successful Witnessing: *taking the initiative to share Christ in the power of the Holy Spirit and leaving the results to the Father.*** There are three components that can be remembered by the three persons of the Trinity. Jesus is the content. The Spirit is our strength. The Father determines the end result. Have your disciple repeat the definition back to you. This is important to drill down so that we know what is expected and what isn’t. Interact with your disciple on it. Look for these things to be emphasized:

- We take the initiative. This is the obvious action step to go to people.
- We focus on Jesus. It is good to address questions as they come up, but we want to keep bringing them back to Christ’s work on the cross.
- We are filled with the Holy Spirit. He empowers us to listen well and have discernment. It is His job to open blind eyes and soften hard hearts. There is no call for us to pressure anyone.
- We leave the results to the Father. This is essential: we don’t want to be prideful if someone receives Christ, nor discouraged or guilty if someone does not.

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Sharing Your Story

Your Goal This Week:

Equip your disciple to develop their personal testimony as a tool to draw others to Christ.

The initial spread of the life-saving message of Jesus was done through eyewitness accounts. One of the early witnesses, John, wrote that these witnesses proclaimed not just some doctrinal statements or theological facts, but they shared what they saw with their eyes, heard with their ears, and touched with their hands (1 John 1:1-3). In short, they shared their personal experience of the resurrected Messiah. Those stories went viral and changed the world.

We don't have the same eyewitness accounts as those first followers of Jesus did. Instead, our own stories are centered on how Jesus has personally rescued us. We were lost, and He found us. We were heading toward destruction, and He rescued us. As mundane as your life may seem, if you've been saved by Jesus, you've been part of a monumental story that would make epic movies seem dull in comparison.

When we tell our stories, we allow others to know what we personally experienced. We truthfully share about how Jesus changed our lives and continues to do so. That story can be compelling, because it is so relevant to our world. And with each telling, God receives glory, because He is the hero who saved the day.

You might take the time to share your own story with your disciple. Model to them what you will help them do in this lesson.

Components of Your Story

Because it is our story, we might believe we can wing it. But it's only simple until you're talking with a stranger. Then you could easily get jumbled, flustered, and off the point. These things can distract, bore, annoy, or confuse your listener. That's why a little planning and practice are so valuable when helping your disciple prepare their story.

There are five basic parts to telling your story: the opening, your life before Christ, how you came to Christ, your life after Christ, and the closing. You should be able to talk through all five parts clearly and succinctly within 3-5 minutes. The following are some suggestions to guide your disciple in crafting their own story.

The Opening: Identify a theme that will be your focus. Some might include self-worth, belonging, independence, or satisfaction. It might be easier to work on the opening after you've worked through the next three sections.

- Around what did your life revolve most?
- From what did you get security and happiness?

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

- What was your life like?
- What were your attitudes, needs, and problems?
- What things in life began to disappoint you?
- To what source did you look for security, peace of mind, and happiness?

How You Came to Christ: You want to clearly explain the events that led to your understanding and accepting the good news of Jesus. Keep the details focused on why and how you became a Christian. Speak in such a way that the person you are talking with has all the information they would need to make their own decision to follow Jesus.

- When was the first time you heard the gospel?
- What were your initial reactions?
- When did your attitude begin to change? Why?
- What struggles were you working through before you received Christ?
- Why did you ultimately decide to receive Jesus?

Your Life After Christ: Share some of the changes that Christ has made in your life as they relate to your theme. Emphasize the changes in your character, attitude, and perspective, not just the mere changes in behavior. And be realistic: we still struggle as Christians. But what makes life different for you now? Be honest, and God will use your personal experience regardless of how "unspectacular" you may think it is.

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- What are some specific changes Christ has made in your attitudes and actions?
- How long did it take before you noticed the change?
- How and why are you motivated differently now?

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

- How is your life different now as it relates to your theme?
- What place does Jesus have in your life?

Putting It All Together

Help your disciple sketch out their story with you. You could do that with a blank sheet of paper or use a worksheet like the one on the next page. Ask them questions for each category, giving suggestions for their ideas. You can give them the assignment of refining it over the next week and then practicing it with you at your next meeting. When they do, be sure to give good critical feedback. Time it and remind them that we're shooting for 3-5 minutes.

If your disciple became a Christian at an early age and never really had a rebellious phase, they may feel like they don't have much of a story to tell. Instead of being disappointed that they don't have a "dramatic" story, encourage their thankfulness for God's protection and faithfulness. They can share their story with joy! As you prepare with them, maybe they can share how God has helped them deal with friendships, peer pressure, goals in life, etc. You might encourage them to focus on the turning point in their life where the gospel was driven deeper into their heart and they were able to surrender more fully to it.

Last Suggestions for Your Disciple:

- Ask the Holy Spirit to lead you as you prepare your story and share it with others.
- Don't mention any denominations: it's not necessary and could alienate your listeners. Making any kind of statement that reflects poorly on churches, organizations, or other people could undermine your credibility.
- Be natural and confident in what you are going to say. Practice will help you know your outline well enough that you won't be tripped up by interruptions.
- Be aware of insider language that makes little sense to non-Christians. Avoid words like saved, sanctified, sin, justified, atonement, quiet time, etc. If you do use them, make sure to explain them.

Your Story Worksheet

The Opening: Identify a theme.

Your Life Before Christ: Identify something about your life to which a non-Christian might relate.

How you Came to Christ: How did the gospel capture your heart?

Your Life After Christ: How is life different because of Jesus?

Closing:

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Tool: Knowing God Personally

Your Goal This Week:

Teach your disciple how to use the Knowing God Personally booklet to explain the gospel in a clear and concise way.

You might consider starting this lesson by asking your disciple: **If you were to explain the gospel message to a friend, what would you say?** As they respond, be positive and helpful. If they are really struggling to start, encourage them to give it their best shot and not worry about how messy or jumbled they are. This exercise might help them realize their need for a more concise way to share the gospel. That's where the Knowing God Personally booklet (KGP) comes in.

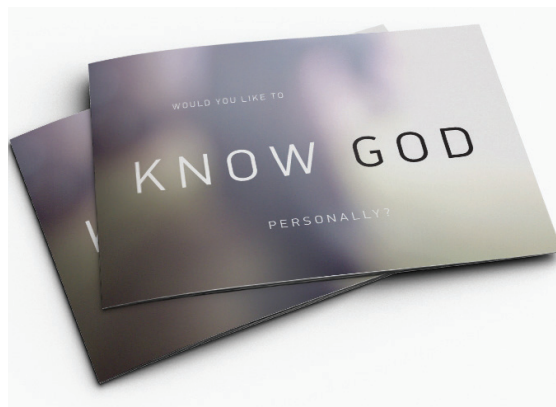
You'll want to bring two copies of the KGP for each of you to look at as you teach this lesson. You can also encourage your disciple to download the GodTools app so that they always have access to this tool.

The Booklet

The KGP (originally The Four Spiritual Laws) is designed to take the biblical message and make the essence of the gospel crystal clear. It simply explains how someone can become a Christian and challenges them to receive Christ. Amazingly, God has used the simplicity of the KGP to draw millions of people to Himself.

The goal of learning the KGP is not so that you can be super concise, but so that you can know the skeletal structure of the basic message. That distilled essence is important to memorize because it never changes. You've heard that Christians should "keep the main thing the main thing"? Well, this is about as main a thing as you can get. And once you know it cold, you can adapt it to just about any circumstance.

The best way to teach this tool is to walk through it with your disciple while giving pointers and wisdom you've learned along the way. As you read the booklet, don't feel the need to include a lot of insight. Simply reading it page by page will help your disciple see that most of the key ideas are pretty clear.



1. God loves you and created you to know Him personally. He offers a wonderful plan for your life.

Many other presentations begin with the bad news of hellfire and brimstone. Cru's founder, Dr. Bill Bright, began with this principle instead. **Why do you think he chose to do that?** God's original design was good and desirable. Speaking about God's favorable intentions for us lets us begin on a positive, friendly note. A question that could be used to further this point is: "What things in this world do you really enjoy? What does that tell you about the Creator who made those things?"

The two words to focus on here are *love* and *plan*. God loves us. And because He loves us, He has a very specific plan for us. You might point out that God's plan is ultimately a relationship with Him. His plan is not necessarily to give us a pain-free existence.

2. People are sinful and separated from God, so we cannot know Him personally or experience His love and plan.

Because the term sin can be ambiguous, you could ask: "How would you define sin?" (This fits best right after the Romans 3:23 passage.) A popular way to illustrate the concept of sin is to use the archery roots of the word. When an arrow struck the target, they would measure the distance from the arrow to the bullseye. This was the sin mark. In other words, anything beyond perfection is considered to be "missing the mark." While this is true, it can lead someone to the wrong impression. It assumes that we were so close to perfection but just missed it by a bit. A better image would be someone who shoots their arrows off in an entirely different direction. We don't even come close to the "glory of God."

Another illustration is to consider the Grand Canyon. The diagram on this page shows arrows that could never reach up to God. The impossibility of reaching Him is the same as the impossibility to jump the vast chasm of the Grand Canyon. Of course, some people will jump further across than others, but no human is capable of clearing the span. Two questions you could ask: "How do you think people try to reach God? Can you think of any way you could successfully make it?"

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3. Jesus Christ is God's only provision for our sin. Through Him alone we can know God personally and experience God's love and plan.

The two words to focus on are *only* and *alone*. There is no other way to get to God except through Jesus. To make sure they understand this point, you could pose two questions and see how they answer.

"Why did Jesus have to die?" God demands a penalty for sin. The wages of sin is death. So, the only way we can escape being separated from God forever is for someone to die in our place. And that someone has to be holy. No one is perfectly righteous except Jesus. He's the only one who can do it. And if there is to be a way to God, He has to die to make a way.

"Why did Jesus want to die?" Jesus died for us because He loves us. The horror of death on the cross shows us just how much He was willing to suffer to save us.

4. We must individually receive Jesus Christ as Savior and Lord; then we can know God personally and experience His love and plan.

After reading Ephesians 2:8-9, you could ask, "What do you think this verse is saying?" to see if they've understood the first three points of the booklet. The idea of grace from this passage is one of unmerited favor. We do nothing to earn our salvation. It is instead the free gift of God. This is the crux of the gospel, so it is worthwhile to reiterate.

When you come to the two circles, it is good to tease out their understanding by asking:

- "What is the main difference between the circle on the left and the circle on the right?"
- "What percent of sins are forgiven for the one on the left?"
- "What percent of sins are forgiven for the one on the right?"

You can check out "The Two Circles Chart" on page 228 in the Appendix for a proposed way to navigate these two circles and challenge your listener to receive Christ's forgiveness.

Once you've clearly laid out the gospel, you'll want to give the hearer a chance to pray and receive Christ's forgiveness. If they're ready, proceed to the next page to explain how to do that. If they're not ready, you might ask them what's holding them back. If they're willing to keep chatting, you could have an honest and meaningful conversation.

You might want to end your time by putting away the KGPs and giving your disciple another shot at explaining the gospel message. Chances are they will have better footing this time around, even if there's still some bumbling. Point out what they did better and

encourage them to memorize the main points and the verses so that they're ready to share the gospel whenever an opportunity presents itself.

What if My Disciple Has Hesitations Using the KGP?

Despite its effectiveness, there may be some reluctance to using a tool like the KGP. It could feel like a canned presentation. It might seem awkward. Or it may even feel strange reading a booklet to a college educated person who is quite capable of reading themselves. These are understandable feelings, but they shouldn't override the need to learn a tool like the KGP.

The reality is that talking with a stranger about their faith is uncomfortable. Period. No matter what approach you use, there will be uneasiness. That's part of the territory of sharing your faith. The KGP is designed to help make the conversation as useful as possible. If you've never shared your faith before, this tool is priceless. However, if you have a better way to share the core of the gospel that is clear and inviting, do that as well. Our goal here is to help your disciple share more effectively and more actively. To that end, they should learn this tool.

It might also be surprising to know that when this tool first came out (decades ago), students thought it was weird to read it to others. This isn't a new concern. But they used it anyway and saw millions come to faith through its simple gospel message. Maybe God likes the honest step of faith, even if it's just to read a booklet. Those simple steps take courage.

For those who might not know how to transition to sharing the KGP, you might say something like: "Thanks for being willing to hear my perspective on this. I'm going to use this short four-point outline to explain what I believe and to keep me from rambling" or "I have this brief booklet that explains the primary message of Jesus. Would it be alright if I share it with you?"

Next Steps:

Help your disciple think about someone they could practice sharing the booklet with. It could be their roommate, a family member, or friend. They could either be Christian or non-Christian. Challenge them to share it and get feedback from their hearer.

Tool: Gospel on a Napkin

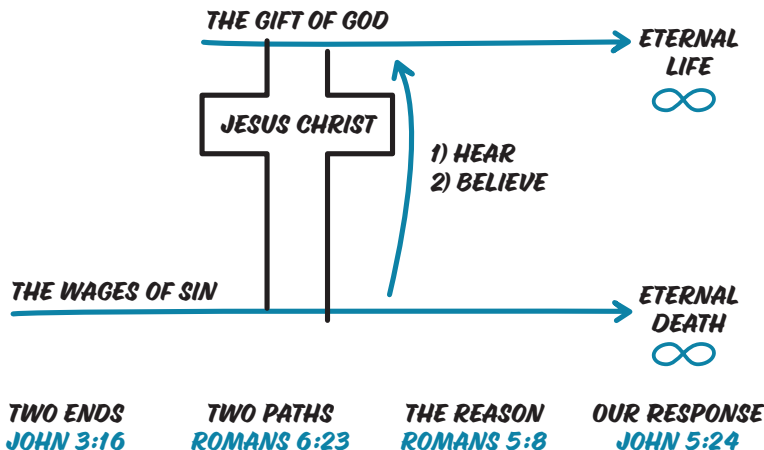
Your Goal This Week:

Teach your disciple how to use the Gospel on a Napkin and model how it works by going sharing.

This is one of seven lessons we're calling a mini-lesson. This is because we want you to spend around 15-30 minutes teaching an attitude, new skill, or tool to your disciple and then to spend the rest of the time going sharing (doing evangelism). You'll want to meet your disciple at a location where it'll be easy to strike up a conversation with a random student. (See "Initiative Evangelism" on page 216 in the Appendix for more info.)

The Gospel on a Napkin is meant to be a tool you can use organically to explain the simple message of Jesus. Say you're eating lunch with a friend, and all you have is a napkin: you can use that napkin to draw out a simple diagram that can guide your discussion. It is, of course, much nicer to write on paper or an index card, but use whatever is handy. Most of the design features of this tool are geared toward it being mostly memorized, so that your disciple can do this naturally at any time. Before teaching this tool, you'll want to look over the diagram that you'll progressively be drawing out.

You'll walk through the whole diagram with your disciple, but you can do so in such a way that it will be mostly memorized by the time you're done. Start by saying that in this tool we'll cover four things: two ends, two paths, the reason, and our response. **Have your disciple repeat those four ideas with you a few times so that it gets lodged in their head.** Also, let them know that there will be four passages that will guide the discussion that follow the pattern of John, Romans, Romans, John. **Again repeat these for the sake of memory.**



Two Ends

Write out the four headings along the bottom of your napkin, and then under **"Two Ends"** you'll want to write **"John 3:16"**. It is beneficial to have your Bible out so that they can read along with the passage while you read it aloud, but you can do whatever feels natural for you. As you read John 3:16, you'll want to ask:

- What are the two destinations described here?
As they answer this, write **"Eternal Life"** and **"Eternal Death"** on your napkin.
- Which of these two ends does God desire for you?

Two Paths

After writing **"Romans 6:23"** under **"Two Paths"**, read it and ask:

- What are the two paths that lead to life and death?
Again after they respond, **draw arrows** toward the destinations and label them with **"the wages of sin"** and **"the gift of God"**.
- Which path does God desire for you?

It may be helpful to slow down here to emphasize the difference between a wage and a gift. After asking the first question, you might ask what they think of when they hear the word "wage." The response is usually about having a paying job. If they did use that as an example, ask: "What kind of jobs, if any, have you had up to this point?" Imagine you've worked all summer and now it's time to go back to school. You go to the office because you haven't been paid yet. But the boss said they decided not to give you your check. How would you respond?" The answer should be something between outrage and total outrage.

"Why would you be upset/angry?" The answer to this is the crux of the tool. It would be completely unfair to not get paid because you *earned* it. If the world was just, you would get what you *deserve*. But that's just the problem. The world is just, and your sin has earned you death. The same outrage should exist if you didn't receive death. Because of our sin, true justice is precisely what we don't want. Seriously, you don't want to get what you deserve.

But notice that Paul said here that there is a free gift. "What

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do you generally have to do for your Christmas or birthday gifts?" Well, if it's a gift, nothing. There aren't strings attached. In fact, it's unnecessary for Paul to add the word free, but he wants to make doubly sure we understand. The choice is to try things in our own efforts (which can only end in death) or receive the free gift from God (which can only end in life).

The Reason

Write **"Romans 5:8"** under **"The Reason"** and read it. Then **draw a cross**: bridging the gap between the two paths.

- Why did Jesus have to die?
- Why did Jesus want to die?

Explain that Jesus had to cover our sins and pay for the death we earned. Because He does this, the demand of true justice is perfectly met. But He gladly died for us because He loves us.

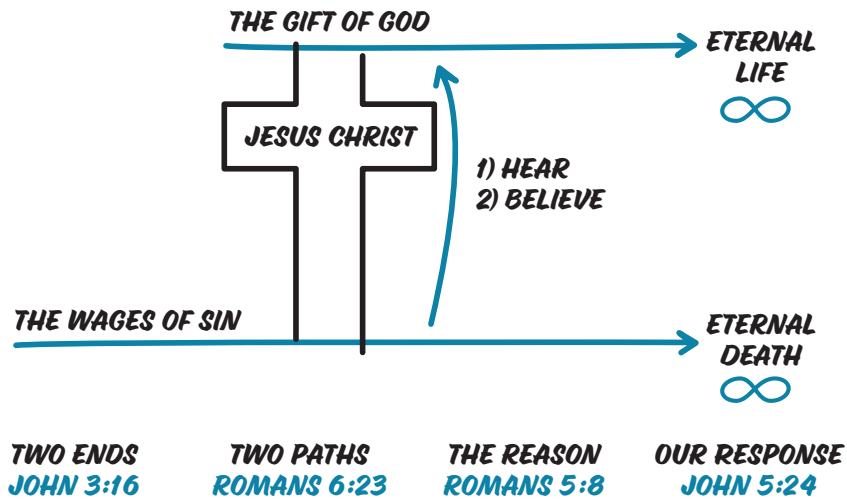
Have you noticed the pattern that the last question is consistently about want/desire? Again that should help with recall.

Our Response

After writing **"John 5:24"** under **"Our Response"**, read it and ask:

- What two things must one do to pass from death to life?
Write **"1. Hear 2. Believe"** along with an arrow across the two paths.
- Which path are you on?
- Which path do you want to be on?

At this point it is important to note that we want to bring the person we're sharing with to a point of decision. See if they have questions. Ask them if they want to believe, to place their trust, in the message they just heard. If so, you can lead them in a brief prayer of forgiveness and of acceptance of Christ's death on their behalf. If not, ask if they would like to meet again to talk about this more.



Pop Quiz

Okay, now it's time to see how much your disciple can duplicate this method. Give them a blank sheet and see how well they do. Feel free to give hints when they get stuck. Give them tips on memorizing it, and maybe repeat the components a few times to drive it home.

Optional: Making It Your Own

Once you have nailed down this method to present the gospel, feel free to make it your own. You can stick to the above structure or experiment with adding components/questions to help connect to your particular audience.

An example might be to acknowledge how short the list is in Our Response: This sounds too good to be true, right? We tend to think that we need to do more to earn God's favor. **Add to the list: "3. Attend Church 4. Give to charity 5. Do good things."** Write **"DO"** next to the list. The problem is that this makes it all about what we can do. What we do deserves death. The good news of the gospel is that it is all about what Jesus has done. It's not earning by doing, but receiving the gift of doneness (Christ's accomplished work). Cross off #3-5 and add **"NE"** to **"DO"** so that it says **"DONE."**

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CoJourners: The Explorer

Your Goal This Week:

Give an overview of the CoJourners model and teach what it means to be an explorer in our relationships with others.

The CoJourners Model

Every person is on a spiritual journey. We can't help it. God created us that way. Granted, some are moving toward God, and others are moving away from Him. Some pursue gods who aren't God at all. Others are stuck in a spiritual quagmire and are not going anywhere. There are those who are spiritually open, while others are closed. Some are spiritually involved; some are not. But in each and every case, they are on a spiritual journey. **What makes it easy to forget that everyone is on a spiritual journey?**

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God has uniquely laid out each person's journey, "having determined allotted periods and the boundaries of their dwelling place, that they should seek God, and perhaps feel their way toward him and find him" (Acts 17:26b-27a). Our responsibility and privilege is to follow God's initiative as a faithful witness by being a CoJourner. A CoJourner is someone who joins others in their spiritual journey to help them come to Christ.

There are four primary roles that we can play in another person's spiritual journey, which we will take a few weeks to unpack.

The Explorer: Engage in significant conversations to discover and understand the spiritual journeys of others. Being an explorer involves active listening and asking questions.

The Guide: Show the way to faith in Christ. Being a guide involves sharing your life story and articulating the gospel in conversationally-appropriate ways.

The Builder: Build bridges over the obstacles that hinder others in their journey to Christ. Being a builder involves prayer and gentle persuasion.

The Mentor: Encourage others to follow Christ. Being a mentor involves helping people make relational connections to other believers and imparting foundational concepts for Christian living.

These roles aren't meant to be a formula. Authentic relationships don't follow a straight line but meander through the course of life. The role you play at any given time will depend upon the relationship and spiritual journey of the other person. A good CoJourneyer prays for others, cares for others, and serves others while seeking opportunities to give the greatest gift possible: Jesus Christ.

Colossians 4:2-6

This passage captures the heart of a CoJourneyer. Paul calls us to live in wisdom and gracious speech, to make the most of opportunities, and to pray for doors to be opened for the gospel.

How would you describe your own relationship to those "outside" the faith? And let's not miss this: Paul wanted the believers to pray for him. Paul, the premier evangelist responsible for major expansions in the church, needed others to pray so that he could preach Christ clearly! If Paul can't do it without the power of prayer, neither can we.

The posture of a CoJourneyer is marked by an availability to be used by God, an eagerness to come alongside others, and a prayerful expectancy for opportunities to share Jesus. Let's look at the first role of a CoJourneyer.

The Explorer: Discovering Spiritual Journeys

An explorer is one who journeys into unknown territory to learn and understand. Spiritually, we enter into people's lives, or into deeper areas of their lives, to discover and understand their spiritual journey. We explore primarily through listening and asking questions, with genuine interest and concern. Listening enables the explorer to discover unmet needs and traces of the Spirit's work in others' lives. Questions help the explorer understand where others have been in their spiritual journey, where they are now and where they are going.

Active Listening

You communicate value and care when you listen to others. Think about how you feel when someone takes the time to understand you and what you're going through. Being attentive to the following four areas will make us better explorers of a person's life.

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- **Windows of the Soul:** These are comments that appear to be casual but reveal what is true on the inside. Some examples might be: "Life's getting better," "I won't have time for that," or "I haven't talked with my roommate in a while." One of the easiest ways to follow up is to simply invite them to tell you more. Like light coming into a window, an exploratory question might help you better understand how someone is doing. There may be surprising insights that help you get to know them better.
- **Common Ground:** This would include interests and/or life experiences that you both share. If you find the right topic, you may end up talking for hours, swapping insights and stories. Natural bonds form when we connect over the things we love. Look for common ground in both the trivial (sports teams) and the substantial (hometown), the positive (weekend plans) and the negative (mutual frustrations).
What kind of things could you easily spend hours talking about?
- **Unmet needs:** Life is hard. There are a ton of worries and needs (think grades, money, family conflict, health, etc.) that might provide pathways to a spiritual conversation. As you become aware of their personal needs, jot them down somewhere so that you can pray for them. You can also periodically check in to see how things are going.
- **Traces of the Spirit:** These are places where God is at work in the lives of others. It could be as obvious as hearing them say, "I've made a resolution to get closer to God this year." Some more subtle things they could say are: "I've noticed something different about you" or "I've recently wondered what I'm doing here." These may all be evidence that the Spirit is working on their heart.

Asking Questions

Alongside good listening skills is the ability to ask a great probing question. One of the easiest ways to do this is by asking, "How are you?" Except when you do, really mean it. When they give an answer, follow it up with, "Why is that?" You might be surprised by how many people don't expect this. But if you mean it and explore a bit, you will find that many will genuinely appreciate someone who cares enough to find out how they are really doing.

Another great option is *"How can I pray for you?"* Even if people don't agree with your faith, they generally appreciate the desire to pray for their needs.

You'll also want to consider questions that help you see where they've come from spiritually and where they're headed. Now there are no right questions for every situation, but below are a list of some good ones. You might take a few minutes with your disciple to talk about which of these questions they like and maybe even have them brainstorm a few of their own:

- Who has had the greatest impact on your life?
- Have you had any dramatic events that have shaped your life?
- What do you desire most in your life?
- What was your religious experience like growing up?
- What have you tried in your spiritual journey?
- Are you satisfied with where you are currently?
- Do you think you are moving toward or away from God?

CoJourners Action Plan:

Bring some index cards with you for this part. Help your disciple write a list of friends and family members whom they hope to bring to Jesus. Have them think about their classmates, coworkers, neighbors, family members, club members, etc. It might inspire them to see your own list and hear what your next plans are to reach your friends. These things are always more fun to do together. If you personally don't have a list yet, you can do this with your disciple.

Once you have a good list, you can have your disciple go through it and share what they already know about each person's spiritual journey. Encourage your disciple and take time to ask God for opportunities to talk with their friends and wisdom to know what questions to ask.

While their list may be small at first, you'll want to encourage them to maintain a prayer list of 8-10 people for whom they are praying. They can then stick that index card in their Bible, backpack, or wherever else they'll stumble across it throughout the day. Remind them to bring it in the coming weeks since you'll want to look at how you can continue to be a CoJourneyer with them.

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CoJourners: The Guide

Your Goal This Week:

Teach what it means to be a spiritual guide in our relationships with others.

The Guide: Showing the Way

A guide is someone who shows another the way on a journey. As we enter into the spiritual journey of others, we seek the privilege of showing them the way to Jesus. This implies a level of openness on their part and trust in us as a guide. An effective context to help others journey toward Jesus is to help them connect to a believing community. Often the guidance occurs within personal conversations. Our own spiritual journey can play a role in spurring interest, establishing trust, and revealing gospel truth. But the gospel itself is the most powerful tool. The guide must understand gospel truth while growing in the ability to communicate it clearly and relevantly.

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Acts 8:26-40

Philip gets tossed an evangelistic softball here. The Spirit leads him to join the Ethiopian eunuch on his spiritual (and physical) journey. You could quiz your disciple by asking: **How did Philip play the role of an explorer in this passage?** (This might be a good place to do a quick recap of the explorer role, if you think it would be helpful for your disciple.) A simple question opened the door for Philip to be a valuable guide. **What things would you say helped Philip be ready to lead the eunuch to Jesus?** Being led by the Spirit, he was willing to open his mouth, understood the Bible, and had the ability to articulate the story of Jesus. Philip was primed and ready to guide the Ethiopian to the good news of the gospel.

When we are guides as CoJourners, we don't lead people to *somewhere* but to *someone*—that is, to Jesus—helping them to understand their experiences along the way. Here are three strategies that can help you guide someone who is spiritually open and engaged.

Invite Them Into Christian Community

Think about the power of a healthy Christian environment. When you're around gospel-centered people, you get a chance to experience both grace and truth. It is here where unconditional love and patience exists but also where faults and brokenness are pointed out in a caring way. When you invite your friends into that kind of community, it can have a profound influence on their journey to Christ. Even if the gospel is not explained, Christ's love will be experienced! It is not uncommon for a person's first steps toward faith in Jesus to be taken in the context of Christian community. Oftentimes, people need to belong before they believe. **When did you first begin to form Christian friendships? What impact did it have on your spiritual journey?**

Invite others to join you in community. It's as easy as, "Hey, I'm going to Cru tonight. I would love it if you came with me. I want you to meet some of my friends." Or "Would you want to come with me to church this Sunday? My pastor is doing a series on living life to its fullest that I think you'd enjoy." You could even ask them to grab lunch or join you in a pick-up game with a few friends from your Bible study.

Share Your Story Briefly

What does it take to be a guide who can lead others to Jesus? The only prerequisite is a personal experience of Jesus, even if that experience has only just begun. When Andrew first met Jesus, he quickly identified Him as the Messiah. In the coming years, Andrew would learn so much more about Jesus, but before all of that, he shared the little he did know with Simon, his brother. Andrew became a successful guide for Simon, who would later be known as Peter.

That is all it takes. If you've come to know Jesus, you qualify as a guide. You could pick the story of either the Samaritan woman from John 4:25-30 or the demoniac from Mark 5:15-20 as a case study to show how someone can guide others to Jesus by simply sharing their own story and experience of Jesus. Our stories are a powerful witness to who Christ is and what He has done.

If you've taken the time to be a good explorer in the life of another, it is only natural that they would be interested to hear your story. At some point, they will ask about you. But if a person doesn't take that step, you could simply ask, "Can I share a little

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bit of my story?" And you'll want it to be just that, a little bit. Not many will want the extended cut, cinematic version of your whole life experience. In fact, they probably won't want the ten-minute version. Try the Samaritan woman's model. She said it all with a sentence and an intriguing question: "Come, see a man who told me all that I ever did. Can this be the Christ?" (John 4:29). You may need to share a little more. But the point is, don't get carried away. You could take some time with your disciple to write out a one-minute testimony.

Explain the Gospel Clearly

Paul made it his life's work to spread the good news of Jesus. Look up Romans 1:16 and 1 Corinthians 15:3-4 to get an idea of Paul's attitude toward sharing the gospel. If the gospel is this important, we should seek opportunities to share it and be ready to do so in a clear and simple way.

Once you've explored and discovered some spiritual openness and have shared a bit of your own experience, simply ask, "Can I show you something that has really helped me understand this?" (Of course, you will modify that according to the situation.) If you are not in a setting where it's appropriate to talk right then, add the key word "sometime." It takes all the pressure off the moment. "Sometime I would love to show you something that has really helped me understand this. Would you be up for that?" Then you can get together for lunch or coffee and have a meaningful conversation.

There are many ways you can explain the basic message of Jesus. You could use a simple outline like the one found in the Knowing God Personally booklet (page 96), a sketch with four verses like the Gospel on a Napkin (page 100), or your own story where you highlight the main points of the gospel (page 88). The important points of any gospel presentation are that it exposes our need for a savior, clearly explains why Jesus died for us, and offers an invitation to receive Christ as Savior and Lord through faith. If you download the GodTools app, you'll always have a handful of ways to share the gospel in your pocket—even in several other languages.

CoJourners Action Plan:

Have your disciple pull out the index card that they created in the explorer lesson. If they forgot it, that's ok. They should be able to remember a few of the names they had written down. It would be good to look at each person on the list and ask the following questions:

- What Christian community could I invite them to be a part of? Cru, church, Bible study, IM team, etc?
- What parts of my story would be helpful to share with this person?
- How could I create the opportunity to share my story with them in the coming weeks?
- What approach to sharing the gospel might work best with this person?
- What boldness could I pray for in my relationship with them right now?

When it comes to your disciple's next steps as a guide with their friends, ask which of these barriers are the biggest threats: lack of desire, fear of rejection, inexperience, busyness, or relational disconnectedness. Once the biggest barrier is identified, pray that you would both experience the boldness that comes only through the Holy Spirit.

You might also suggest that your disciple memorize the four key passages from the Gospel on a Napkin tool: John 3:16, Romans 6:23, Romans 5:8, and John 5:24. Once these are hidden in the heart, it can be easier to share with others. Also, the practice of memorizing verses drives them deeper into our own soul, allowing us to embrace these truths more fully ourselves.

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SECTION 3

Multiply Your Faith

Spiritual Multiplication

Your Goal This Week:

Explain the biblical model of multiplication and challenge your disciple to begin discipling someone else.

This lesson is going to challenge your disciple to think about going “all in” on multiplying their lives. We want to create leaders who multiply because it is biblical and because it slingshots a movement that has a wide-reaching impact. Most churches and movements who develop leaders who reproduce other leaders see long term, sustained growth. You might begin this lesson by asking your disciple: **If you were to launch a worldwide movement today, what would you do? Who would you talk to? What strategies would you try?** The idea would be to get your disciple to think about how they might approach such a large task and then to compare it with what Jesus did two thousand years ago. Let’s look at how His movement started.

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Luke 6:12-19

What things do you see Jesus doing? What do you think about His ministry strategy? Jesus could have expanded His earthly reach by spending time with crowds of people, but He selected only 12 out of the many. Jesus saw value in focusing His ministry on these Twelve. Jesus taught them, spent much time with them, and did ministry with them. Notice that the first thing He did after choosing the Twelve was to expose them to hands-on ministry to others. This is how they learned from Him. They watched Him work, they heard His teaching, and they caught His heart, vision, and passion. Jesus equipped them to be leaders to the church after He was gone. They were to carry out the work of expanding His Kingdom. His whole strategy rested on these 12 men. **If you didn’t know the whole story of what follows, would this seem like a good strategy to you?**

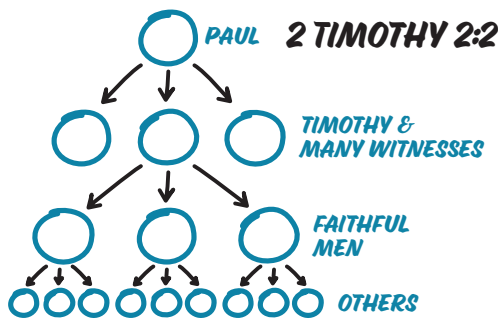
Let’s look at the numbers. While Jesus was on earth, His ministry grew from those initial 12 to sending out 72 disciples (Luke 10). While there were crowds who followed Jesus, only 120 were praying in the upper room (Acts 1:15). That’s not a very large committed following. But we see an explosion happen in Acts 2 that was unlike anything that was witnessed during Christ’s stint

on earth. The early disciples preach, and more than 3,000 begin to join the movement. And shortly after that, in Acts 4:4, they counted the men and had roughly 5,000 (scholars assume the number must actually be over 10,000 with women and adolescents included). Something went right.

Jesus built into the leaders who would continue His work, and not just further it in addition, but multiply it. It was a sound strategy that seems like a slow start but has an unimaginable effect. Multiplying leadership was Jesus' primary strategy to establish the Church.

2 Timothy 2:1-2

This is a verse that we love to revisit in Cru. The apostle Paul followed Jesus' example. He developed leaders for the church by taking men with Him and teaching, training, and imparting His life to them. Paul always had young, potential spiritual leaders with Him on His missionary journeys (John Mark, Silas, Timothy, etc.). Timothy became Paul's beloved son in the faith. Near the end of Paul's life, he writes two letters to give Timothy instructions on how



to be a leader in the early church. Ask your disciple: **How many generations of leaders does Paul mention?** You could draw out the diagram to the left to give your disciple a better picture of the spiritual multiplication described here.

We know that multiplication is more powerful than addition, but a quick exercise can really land the punch on this. Make two columns on a sheet of paper and imagine with your disciple that you're going to really go after growing God's kingdom through addition. Imagine that your goal each year for ten years is to bring five new people to Christ. Write down the column the number 5 ten times and add them up to get 50 people. That's not too bad for 10 years of work! But now let's consider that you decide to work with 2 people each year and teach them how to multiply their lives so that at the end of the year their goal is to multiply into 2 others, and so on. In the multiply column begin the first year with 2, then double it for the second year, double it again for the third year, etc. Add it up

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and your total should be over 2,000! Now, things don't work neatly like this in real life, but even with big hiccups, there is exponential power in multiplication.

When the goal is to work with fewer people but with more focus, it will be crucial to be strategic about who those few people are. As we read earlier, Jesus prayed all night before choosing the Twelve. In the 2 Timothy passage, Paul gives some guiding advice. **What two qualifications does Paul give Timothy when pursuing multiplication?** First, these disciples are to be faithful. They need to have a relationship with Jesus, with evidence of a dependable obedience. Second, they need to be able to teach others. This means having enough spiritual, social, and emotional maturity that others would follow them and want to learn from them. Paul wants Timothy to entrust his good teaching to reliable people so that multiplication can keep happening. There are three qualities you want to help your disciple look for in a potential disciple.

Faithful. Available. Teachable.

We are not looking for perfection when selecting from potential disciples. If they were perfect, there would be no need for you to disciple them. Instead of looking for traditional leadership qualities, you want someone who is F.A.T.

- **Faithful:** This is a disciple who has a genuine desire to grow and mature in their relationship with Christ. They eagerly join the Christian community and are consistently attending church, Bible study, etc. They are generally dependable and trustworthy.
- **Available:** This is a disciple who has room in their schedule to meet with you, along with time to develop their own ministry. Some people have great potential but are just too busy with other priorities to commit to weekly discipleship.
- **Teachable:** This is a disciple who knows they have a lot to learn and are willing to be led by others. They have the humility to listen well and consider other perspectives. They are prepared to take risky steps of faith to follow God.

Encourage your disciple by sharing the ways you've seen these three characteristics in their own life. Where have you seen their faithfulness to Jesus? In what ways have they shown themselves to be trustworthy? How have they valued your time together? How have they made themselves available to minister to others? What

has shown you that they are teachable? Where have you seen them take steps of faith outside of their comfort zone? Why do you believe that discipling them is a valuable use of your time?

Multiply Your Life

The church now has a powerful presence all over the world because Jesus and the apostles disciplined faithful men and women. For 2000 years, spiritual leadership has been passed down through the generations to you. And now you can get in on the pleasure and fulfillment of multiplying your own life into others. In fact, we can reach the world through multiplication.

Let your disciple know the potential that you see in them. How have they matured in their walk with the Lord since you first started meeting together? What strengths do they have that would work well in discipleship? What personal experiences, if shared, could be a blessing to a younger believer? Where have you seen their leadership shine?

Ask your disciple: **How do you feel about taking this next step to multiply your faith?** Challenge them to consider who they might be able to start discipling in the coming weeks. Listen and help them process any doubts or concerns they might have. If you find that your disciple is showing pretty strong resistance, it might be good to explore why that might be. It could be a sign that they aren't that interested in passing on what has been entrusted to them. That could be a problem, especially as you continue to challenge them to grow their own ministry. But it could also be a sign of feeling ill-equipped, in which case you can encourage them by recommitting to work through these things with them so that they feel prepared to disciple someone else.

Next Steps:

Challenge your disciple to either lead a Bible study or start discipleship with a younger student.

Further Exploration:

Look through "Your First Meeting" on page 14 with your disciple to give them an idea of how they can initiate a discipling relationship. Make sure to answer any questions they may have about that conversation.

You can also look over "The Right People for Discipleship" on page 192 together as you think about who might be a great potential candidate for your disciple.

Anatomy of Discipleship

Your Goal This Week:

Examine the three components of discipleship, and evaluate the discipling relationship.

You will want to tailor your teaching of this lesson to your disciple's situation. For instance, if your disciple is not currently discipling others, there will be a number of questions that won't apply to them. This lesson is best suited for your disciples who are already multiplying their life by mentoring others. It is, however, still valuable to go through this content to help them grasp what elements are necessary for developing a mature disciple of Jesus. Either way, it is always good to shape your teaching to the needs of your disciple.

Before diving in, you'll want to review the aim of discipleship. You could ask: **What is the goal of our discipleship time together? Can you remember the two verses that are foundational for discipleship?** When you reread Matthew 28:18-20 and 2 Timothy 2:2, you get some solid bearings for where this is headed. You want to make disciples who will reach the world, and you can accomplish this by passing on the things you've learned to able men and women. This is the guiding North Star: to make Christ-centered laborers. To get there, it's essential that discipleship incorporates the following three components.

The Three Components of Discipleship

Every discipling relationship should have a strong presence of Scripture, friendship, and ministering to others. We teach from the **Word**, we build our **relationship** together, and we train our disciple in **ministry** skills through modelling it to them. Let's look at each of these components separately.

The Word of God

The Bible is the touchstone for truth. 2 Timothy 3:16-17 states: "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." The Scriptures are our sure foundation from which to build our understanding of the world and God's design for us. There are too many competing voices in the world that sound wise and seem enlightened but are empty.

Read 1 Corinthians 1:20-25 together. You could ask: **What is the current wisdom**

of the world? What are the values spoken from politicians, reported in the news, and spread on social media? How do those values square with the Bible? In Romans 12:2,

Paul encourages us to “not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.” Even as Christians, we can gravitate towards books about the Bible rather than the Bible itself. Encourage your disciple to keep the Bible as the foundation for their one-on-one times with the disciples they are working with.

You could ask a few reflection questions:

- Has it been easy or hard to teach the Bible to your disciples?
- Would you characterize your disciples as hungry for the Word or complacent?
- Does your disciple exhibit pride or humility in response to your teaching?
- What has been your experience with using the Compass material?

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Relationship Building

King David had a close brotherhood with Jonathan. Check out 1 Samuel 18:1-3 to see the depth of their love. They cared for each other and looked out for one another. Jonathan saved David's life (1 Sam 20), and long after Jonathan died, David blessed Mephibosheth, the son of Jonathan, because of his great love for Jonathan (2 Sam 9:7). Devoted relationships like these help us to experience love, joy, belonging, and growth. Proverbs 27:17 says: “Iron sharpens iron, and one man sharpens another.”

Encourage your disciple to grow solid relationships with their disciples. Some will happen naturally, while others will require some effort to create a trusting friendship. It is worth the effort. They might be one of the few people in their disciple's life who is cheering them on in their walk with God. While this includes challenging their shortcomings, remind your disciple to look out for places where they could legitimately say, “I'm proud of you for that” and to keep casting the vision of what the Holy Spirit is doing, and will do, in their life.

You could ask a few reflection questions:

- How have you been able to relationally connect with your disciples?
- What individual barriers make it hard to grow your friendship?
- How do your disciples relate to others in their lives? Do they make friends easily?
- What fun things have you done or could you do with your disciples?

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Doing Ministry Together

One of the most effective ways of inspiring your disciple to grow their personal ministry is to show them what it's like. The context of hands-on ministry is powerful for active learning. Read Luke 9:46-56 together. Instead of simply teaching the disciples academically, Jesus gave them tasks to do. This created the context for them to make mistakes and learn from them as Jesus continued to demonstrate His values and methods in ministry. You could ask: **How active were the disciples? What misunderstandings did Jesus need to correct? Does it encourage you or scare you to think about jumping into ministry without having all the answers sorted out? Why do you think Jesus chose to lead in this way?**

This may be the hardest part of discipleship but also one of the most crucial. Faith grows when a disciple begins to see how the Lord uses them and others in the world. To create the context for that, you need to expose your disciples to ministry in many different ways. That is why many of the Compass Lessons spur you to share your faith on campus regularly. It's important to make sure your disciples' disciples are getting the chance to both see evangelism done and practice it themselves. With good experience, they will graduate equipped with the tools to reach the world for Christ.

You could ask a few reflection questions:

- Where do you see ministry or potential for ministry with your disciples?
- How do your disciples feel about the lost? Do they have a vision for reaching others?
- Has it been easy or difficult to go sharing on campus with them? How so?
- What would be the next step of faith for your disciples in their personal ministry?
- How could you invite your disciples into your own personal ministry so that they can see it modeled?

Final Thoughts

By themselves, each of these components has their own merit, but you need all three of them for discipleship. A sole focus on the Word is more like a personal theology class. If you exclusively focus

on the relationship, you'll just be helping to counsel others through life issues. And if you only talk about ministry, it would simply be a great strategic planning session. But when you put all of these together, you'll be growing a Christ-centered laborer. Teach them the Bible, do life with them, and model ministry.

This lesson has mainly focused on developing your disciple's conception of discipleship. You could give your disciple a task to help them think well on these principles while also getting good evaluative feedback of how you're doing as a discipler. You can use the following evaluation tool with your disciple to get this feedback while you're together.

Discipleship Evaluation

How is our discipleship going? *Please rate 1-5, five being the best.*

Feeding in the Word	1	2	3	4	5
Building a relationship with them	1	2	3	4	5
Training them in ministry	1	2	3	4	5

What is the best thing we did, or you experienced, in our discipleship together this semester?

What could I do better?

Next Steps:

Have your disciple schedule a time to hang out with you, their disciple(s), and possibly their disciple's disciple(s).

Further Exploration:

In the Appendix, you'll see "The Right Components of Discipleship" on page 196. There you'll find some valuable insights from Roger Hershey on these three components. You might read it ahead of time to see if you'd like to incorporate any of its content for this week's lesson.

You might also consider guiding your disciple through the article titled "The Five E's of Leadership Development" on page 232. This will equip them to think about the five steps involved in leading others.

Progressive Sanctification

Your Goal This Week:

Explain the purpose of progressive sanctification being sure to clarify the relationship between God's part and our part in the process.

Sanctification is a church word. As you begin, ask your disciple: **How would you define sanctification?** You could also ask how it is different from justification (see "Justification by Faith" on page 36 for a refresher). To sanctify means to be set apart or to be made holy. Sanctification is all about how God makes us look different from the world around us and more like His Son, Jesus. First, let's get a good idea of what that means.

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Ephesians 5:25-27

Point out that in the passage sanctification is connected to the bride, the church. **What work does a bride do in preparation for walking down the aisle on her wedding day?** Make sure to note that brides spend lots of time, effort, and money getting hair done, selecting a beautiful *white* dress, selecting a lovely bouquet, etc. A bride radiates beauty. This is what holiness, the goal of sanctification, is supposed to look like. She is gloriously elegant with no spot, no wrinkle—in short, no sin at all. The church is a beautiful bride set apart specifically for Jesus Himself.

We will one day be presented to God with this kind of pure holiness. But how will we get there? Ask your disciple to **note what it is that causes the bride to be so beautiful**. It is the "water with the word" that cleanses. **Who is responsible for her sanctification? Is it God or is it her?** Let's check out how this dynamic plays out in another passage.

Philippians 2:12-13

When it comes to our salvation, who does the work? Us or God? Interestingly this passage says there's a partnership in working out our salvation. Notice the repetition of the word "work" in the passage, and ask: **What do you think is the difference between our role and His role in our sanctification?** Let's look at both of these roles.

First, God is initially the one who is at work in us. He is the primary mover who causes us to “will and to work.” He works a miraculous transformation in our hearts by making us uncomfortable with sin and creating a longing in us for doing things that would please Him. Only God can change the heart. Share a story of how God has changed you in ways that you didn’t expect. You might also ask: **Have you seen God change your attitude or desire?**

Second, we “work out” what God has worked into us. This means finding the rhythm of what God is doing in our hearts and following suit. Check out the phrase again. We are to work out our faith with “fear and trembling.” **Why do you think Paul uses the phrase “fear and trembling?” Is this a comforting thought?** It seems clear that this process is to be taken seriously and that we are involved in an intimate, emotional way. We have a part to play in our growth that can accelerate all that God is doing in our hearts.

Dallas Willard has said “Grace is not opposed to effort, it is opposed to earning.”¹ We want to make clear the distinction that God is the one who brings salvation, but He also calls us to “work out” that salvation actively. Paul expressed both truths well. He was passionate about teaching that righteousness was only and always a gift. No man could earn it through works. And yet, Paul worked hard and he encouraged believers to do the same. You could reiterate Paul’s point by showing your disciple this interplay between Paul’s hard work and his complete reliance on God’s grace by looking at Romans 15:18, 1 Corinthians 15:10, and Colossians 1:29.

Which way do you tend to lean: Do you rely more on God to do this work or more on your own efforts? Hopefully it is clear to your disciple that they are called to pursue a deep-rooted faith in what God is doing in and through them while also putting in their own effort. There are two applications that would be helpful to hammer home: working diligently and cultivating an attitude of becoming what you already are.

¹ Dallas Willard, *The Great Omission: Reclaiming Jesus’s Essential Teachings on Discipleship*, (New York: HarperOne, 2014), 61.

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Working Diligently: Philippians 3:10-17

In what ways does Paul describe his pursuit of spiritual growth? Paul is not messing around. He is leaving it all on the field and this passage illustrates that: “by any means possible,” “I press on,” and “straining forward.” There is no room in Paul’s approach for just letting life happen to him. Elsewhere he describes his routine as an athlete getting ready for a competition (1 Cor 9:24-27). Just like a marathon runner needs discipline, practice, and intense training, so also Paul trains his body to reach a spiritual goal. It is a sweaty endeavor.

Paul encourages the Philippians to imitate him. You could ask your disciple: **Are there people in your life that inspire you to run faster and harder in your faith?** It could be helpful for your disciple to hear how specific people pushed you in your own spiritual walk. **What hesitations or barriers keep you from energetically running after Jesus?**

Becoming What You Already Are: 1 Corinthians 6:9-11

What does Paul say is true of the Corinthian church? They used to be unrighteous, but now they are not. Their identity has fundamentally changed. And this is in the past tense. They *were* washed, *were* sanctified, and *were* justified. They already are these things. But in context, Paul is encouraging the Corinthians not to sue each other and wrong each other. He calls them to become what they already are. This is the proper motivation in sanctification. It is to become what we already are in Christ. He works these things in us and we work them out.

This gives us two practical steps in pursuing sanctification. First, have an unwavering trust in God who has already done a decisive work in our lives. Do we know that He is both the founder and perfecter of our faith (Heb 12:2)? We can rest in what Christ has done for us and believe that He will be the one to bring us to completion (Phil 1:6). Second, put diligent effort into fighting sin, making good choices, and placing yourself in the right environments where growth will be fostered.

Take time to brainstorm ways that the two of you can become what you already are. Here’s a list of suggestions and questions that might guide the discussion:

- In your life, where would you like to see personal growth?
- What disciplines have helped you personally grow?
- What tools/methods have made Bible reading easier?
- Talk about what things you've tried in prayer.
- Share how Christian community has played a role in your life.
- Review the things you listen to and watch. Do they help or harm your growth?

Next Steps:

Pray for an area your disciple wants to grow in. Challenge them to pursue one practical discipline this week. If you can, join them in that challenge.

Further Exploration:

Historically, Christians have utilized spiritual disciplines to help them in their sanctification. Dallas Willard helps us to define these disciplines: "A discipline is an activity within our power—something we can do—that brings us to a point where we can do what we at present cannot do by direct effort. Discipline is in fact a natural part of the structure of the human soul, and almost nothing of any significance in education, culture, or other attainments is achieved without it. Everything from learning a language to weight-lifting depends upon it, and its availability in the human makeup is what makes the individual human being responsible for the kind of person he or she becomes."² Simply put, a discipline is anything that helps you become more able to live the life Jesus modeled.

While there is no official list of spiritual disciplines, the following is a list of some common ones that Christians have found useful. You might ask your disciple if they want to learn about and/or practice any with you.

- | | | |
|--------------|---------------------------|----------------------|
| • Confession | • Prayer | • Silence |
| • Fasting | • Reflecting on Scripture | • Solitude |
| • Journaling | • Self-examination | • Study of Scripture |
| • Learning | • Serving | • Worship |

² Dallas Willard, *The Great Omission: Reclaiming Jesus's Essential Teachings on Discipleship*, (New York: HarperOne, 2014), 150-151.

Tool: The Spirit-Filled Life Booklet

Your Goal This Week:

Teach your disciple how to use the Spirit-Filled Life booklet to explain how a Christian can live the Spirit-filled life.

A potentially fun way to start this lesson is to ask your disciple a hypothetical question. Let's say Dr. Bill Bright, the founder of Cru, was on an airplane sitting next to a Christian and a non-Christian. (Dr. Bright practically lived on planes, so this isn't as hypothetical as you might think.) **If Dr. Bright had to choose between sharing the gospel with the non-Christian or sharing the Spirit-filled life with the Christian, which do you think he would do?** The answer is actually both. But Dr. Bright always prioritized teaching the Spirit-filled life. He believed this was more important because once a Christian is empowered and directed by the Spirit, they would also be sharing their faith with others.

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Cru cares a lot about evangelism but consistently recognizes that the Spirit-filled life is the only way we can help fulfill the Great Commission. In fact, this teaching is so important that we encourage you to revisit it with your disciple at least once a semester. Your disciple needs the refresher, and so do you. The more we can stimulate a greater yielding of our life to the Spirit's leading, the better. After you've taught your disciple how to use this booklet, periodically pull it out to assess whether you've been living in the Spirit or have drifted to trust in self again.

The Booklet

Some people have dubbed the Spirit-filled life as "the gospel for believers." In the same way that we learn to trust in Christ for our righteousness, this booklet leads us to trust in the Holy Spirit for right living. The best way to teach your disciple how to use The Spirit-Filled Life booklet is to walk through it with them. As you do, you could model



the stories and illustrations you personally like to use, along with the different tips from this lesson. We suggest you bring two copies with you so that you can look at it together.

You might start by asking them how their relationship with Jesus has been this past month. You could also be honest and talk about your own recent frustrations.

1. God has provided for us an abundant and fruitful Christian life.

One of the first observations you can make is that this booklet follows the layout of the Knowing God Personally booklet (see page 96). This could help them organize the content in their minds more readily. They both have this structure: 1. God's design. 2. Our problem. 3. Christ's solution. 4. Our faith response.

You could ask how this vision of life inspires them or if they have lost hope that something like this is attainable. Wherever they are, it is good to understand their expectation of the Christian life and respond to their concerns, doubts, and longings.

2. Worldly Christians cannot experience the abundant and fruitful Christian life.

When we rely on our own efforts, we get disappointing results. You'll want to illustrate that we don't have the resources needed for a life of flourishing on our own. Our hearts are deformed, and so we desire the wrong things. But even if we desired the right things, we don't have the stamina or grit to succeed in righteous living.

Looking at the list of traits, you could share one or two that you're currently dealing with. This gives insight into how a Christian still has struggles and doubts to work through. It also helps create an atmosphere where it is ok to share our failings. We don't need to glorify our sins, but an honest assessment of our faults is healthy for us and for others.

3. Jesus promised the abundant and fruitful life as the result of being filled (directed and empowered) by the Holy Spirit.

The good news is that we don't need to draw on our own

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resources to accomplish the joyful life. Jesus gives us what we desperately need by liberally pouring out His Spirit to fill us up. Just as Jesus provided the forgiveness and righteousness we need for our salvation, He also provides the Holy Spirit we need for our sanctification. The Spirit fills us, which means He empowers and directs us. Understanding the mechanics of a sailboat can give us an excellent analogy to explain what the Bible means by being “filled” with the Spirit.

If you’re on a sailboat in the middle of a lake without a breeze (and oars), you’re dead in the water. You won’t have the ability to go anywhere. But for the Christian, this isn’t the case. There is a constant blowing of the wind of the Spirit. However, that doesn’t automatically mean our sailboat is skimming smoothly along the surface. For a sailboat to work, the sail needs to be unfurled so that it can catch the wind.

Many Christians have the wind of the Spirit whistling by them without even knowing it. They wonder why they’re experiencing little of His effect in their lives. They need to know that it is only when the sail is spread out and correctly positioned that they will get the benefit of the Spirit’s activity. This means that you don’t need more of the Spirit in you. You only need to open yourself up to His movement and activity.

The Spirit moves in our hearts by *empowering* and *directing* us. Again, the analogy works well. The wind is the driving force of the sailboat that pushes it into motion. The wind is also blowing toward a particular place in the same way that the Spirit will lead you to the abundant and fruitful life.

4. We are filled with the Holy Spirit by faith; then we can experience the abundant and fruitful life that Christ promised.

On these pages, we get the details of how we can unfurl and fill our sails. Notice that the three points (on page 10) line up with the concepts of Desire, Repent, and Yield which spell out the word DRY. This can help with memory but this also conceptually shows us our goal in asking these three questions. We want our hearts to be thirsty for the Spirit. Do we honestly see the Spirit as the fountain of living water? Is there anything keeping our heart from fully opening up to the Spirit’s influence?

When looking at the command and promise of God, we would suggest that you slow down to read and explain these passages. Ephesians 5:18 says, “And do not get drunk with wine...but be filled with the Spirit.” You could ask here: “What are a few consequences of getting drunk?” College students should have some ready answers for this. Make sure to point out that alcohol causes us to do things we wouldn’t normally do. Under its influence, we often regret our actions. In contrast, being under the influence of the Spirit also causes us to do things we wouldn’t normally do but in the opposite direction. The Spirit gives boldness to share the gospel, to be patient with our enemies, to love beyond our capabilities. These are not actions we would be ashamed of. Whereas some turn to drink to get courage and comfort, the Christian is to turn to the Holy Spirit.

Once you’ve explained the Spirit-filled life, you’ll want to give the hearer a chance to pray and be filled with the Spirit. If they’re willing, proceed to the next page to find a prayer that you could pray together.

Spiritual Breathing

On page 15, you’ll find an explanation of spiritual breathing. Just as the human body needs to constantly exhale carbon dioxide and inhale oxygen, the same is true of our spiritual life. How long can you physically go without breathing? Not very long. We need that precious oxygen, and we need to make room for more of it by getting rid of that deadly carbon dioxide. Just like we need to physically breathe to live, we need to spiritually breathe to experience life in abundance. Spiritual breathing should become a normal practice as we grow in dependence upon the Holy Spirit’s personal presence in our lives.

To get practical you could take the time to think about situations that you both have had in the past week where there were opportunities to spiritually breathe. You don’t need to look for success stories here, just for occasions when you could have done so. Talk about what it would have looked like to spiritually breathe in those circumstances. What would have changed in your perspective? How might you have acted differently?

Next Steps:

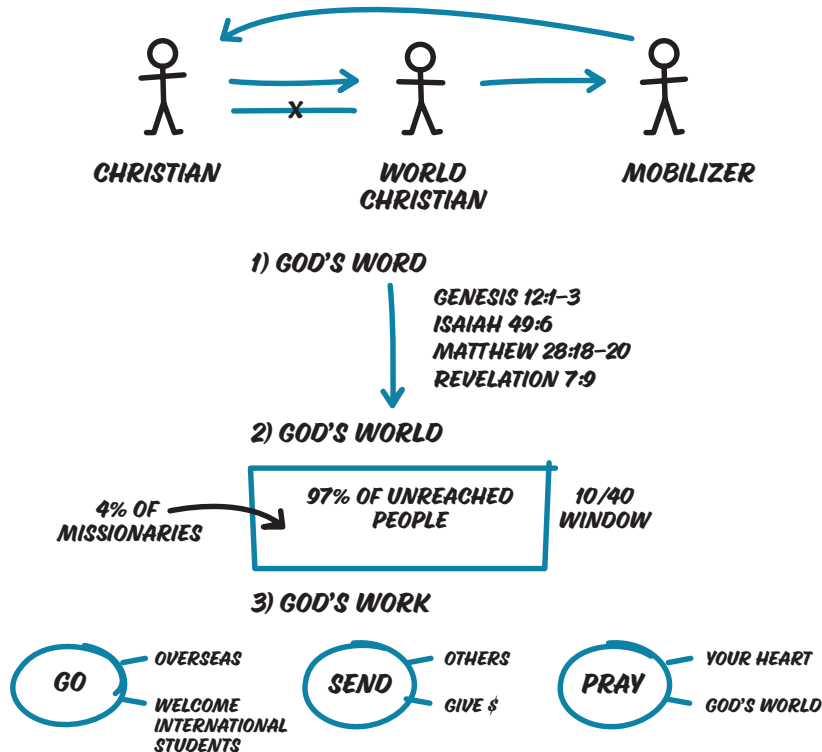
Help your disciple think about 1-2 people with whom they could share the booklet. It could be someone in the Cru movement, their own disciple, a family member, or a friend.

World Vision

Your Goal This Week:

Teach your disciple God's heart for all people and motivate them to go to the world, send to the world, and pray for the world.

For this lesson, we are going to adopt a teaching tool developed by The Traveling Team. The whole lesson is centered around drawing out and explaining the diagram below. You'll want to take some time to understand it until you're comfortable enough to present it to your disciple. You don't need to memorize it, since you can have the diagram with you as a reference while you draw it out anew for your disciple. Here is the completed diagram:



Teaching the World Vision Illustration

Start the conversation by asking: **How do you know that God cares about the whole world? Have you thought about how He might want to involve you in His worldwide work?**

Draw two stick figures: one at the top left and one at the center. Put the respective labels of “Christian” and “World Christian” under them. Explain that the difference between the two is that the World Christian has a global perspective on the Christian life. The World Christian is always growing in three areas. Write “1) God’s Word,” “2) God’s World,” and “3) God’s Work,” evenly spaced below the World Christian.

God’s Word

Focusing on God’s Word, ask: **What Scripture comes to mind when you think about God’s heart for all people?** Write down the verses that your disciple comes up with, but also make sure to add Genesis 12:1-3, Isaiah 49:6, Matthew 28:18-20, and Revelation 7:9.

- **Genesis 12:1-3:** From the beginning, God meant Israel to be a blessing, not just for themselves but for the whole world. This ultimately gets fulfilled by Jesus who brings salvation to people from every nation.
- **Isaiah 49:6:** Through the prophet, the Lord explicitly states that His salvation cannot be limited to just Israel. His love and grace must expand to reach the whole earth.
- **Matthew 28:18-20:** The command of Jesus is a perpetual one for every generation until He returns. He wants disciples of every “ethnos,” which is a word that goes beyond nationality to refer to people groups and ethnicity.
- **Revelation 7:9:** God’s end goal has always been to redeem a multicultural people for Himself. The church has confidence that one day God will bring His global vision to pass.

After looking at each of these passages together, stress that the Bible, from the beginning to the end, is one book with one purpose: to bring His blessing to the whole world. Draw an arrow from “Word” to “World” on the diagram.

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God's World

Because God's Word reveals His heart for the world, the World Christian desires to join God in His global mission. In the next section, you want to help your disciple learn about the 10/40 window. The 10/40 window is the rectangular area between 10 and 40 degrees north latitude of North Africa, the Middle East, and Asia. It might be best to Google a map and show it to your disciple on your phone. **Draw a rectangle labeling it the 10/40 window.** Explain that this region is sometimes referred to as the window of opportunity. **Inside the box write "97% of unreached people." Outside the box write "4% of missionaries," and draw an arrow into the box.** Make sure that your disciple knows that "unreached" means those people who have little or no access to the life-saving message of Jesus. You might ask: **Why do you think it is that only 4% go to this region?** There are lots of good reasons and lots of bad reasons why such a small portion of the church sends missionaries to this region. If God loves all peoples from every nation and culture, this would include those who are in the 10/40 window.

God's Work

In light of God's Word and the needs of God's world, the World Christian is involved in God's work by going, sending, and praying. **Write and circle "Go," "Send," and "Pray," under "God's Work."** Help your disciple to understand the two broad ways that they could be involved in going. **Write "Overseas" and "Welcome International Students" with a line connecting them to "Go."** Explain that God may call them to do some work in a foreign country, but they can reach the world without ever leaving their own nation. In our modern world, many international students exist on campus. You might ask: **What do you notice about the amount of international students present on your campus? Do you have opportunities to build relationships with any of them? Have you considered doing a summer mission overseas?**

Write "Others" and "Give \$" with a line connecting them to "Send." Explain that even if they can't personally go overseas, God could use them to inspire and encourage others to go. They could also be invested in others going by underwriting their efforts through financial support. Many businessmen and businesswomen have helped the church immensely in their overseas missions work, not necessarily by going, but by financially providing for the needs of the missionaries. These kinds of partnerships show the diversity

of the body working together to reach the world. You could ask: **Who do you know that you could challenge to go on a summer mission with Cru? Who do you know who is going that you could financially support?**

Write “Your Heart” and “God’s World” with a line connecting them to “Pray.” Challenge your disciple to pray for a few things in the coming weeks: Pray that God would build in them a vision for the world. Pray that their life would be completely surrendered to God’s plans. Pray that God would create opportunities to interact with international students on their campus. Pray for a particular country or people group in the world. Pray for specific missionaries that they know.

The Mobilizer

Now draw a line between the Christian and the World Christian. Ask your disciple to evaluate where they are between these two and to mark an “x” on the line at that spot. Let them know that there is a particular role that they could take that could strategically multiply this world vision. Draw a third stick figure at the top right and label it “Mobilizer.” A mobilizer is one who helps other Christians grow to be World Christians and Mobilizers themselves. Draw arrows from the Mobilizer back to the Christian, from the Christian to the World Christian, and from the World Christian to the Mobilizer to complete the loop.

Talk with your disciple about ways in which they could grow in being a World Christian. If your campus has a partnership location overseas, it would be fitting to end your time together by praying for that region.

Next Steps:

Ask your disciple in which area (going, sending, or praying) they want to pursue growth. Help them come up with good ideas on how to do so for the coming weeks.

Further Exploration:

It may have been a new idea for your disciple to consider that God’s plan from the very beginning was for the whole world to come to know Him. This point can be driven home by exploring this theme throughout the Bible. The verses below can be used to do an in-depth look at just how often it shows up. Alternatively, you could give them these verses to pursue for their own personal time in the Word.

Genesis 28:14	Psalms 86:8-10	Zechariah 8:20-23	John 20:21	1 Timothy 2:1-4
2 Chronicles 6:32-33	Psalms 96:1-3	Malachi 1:11	Acts 1:8	Revelation 5:9-10
Psalms 46:10	Ezekiel 36:23	Matthew 24:14	Acts 10:34-35	
Psalms 67:1-3	Daniel 7:13-14	Mark 11:15-17	Romans 10:13-15	

Eternal Perspective

Your Goal This Week:

See the wisdom of living for eternity rather than this temporal life on earth and evaluate priorities in light of the eternally significant.

The main passage for this lesson will be Colossians 3:1-4, but there will be loads of other verses that are referenced throughout. If it feels like there's way more Scripture than you could reasonably cover in an hour, that's likely true. You may want to look at them all as you prepare but only choose a few to show to your disciple. If you really want to cover everything, you could also do this lesson over two appointments. Let the Spirit lead you.

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Colossians 3:1-4

Because we're raised with Christ, Paul encourages us to seek things that are above (or set our minds on things that are above). **What do you think it means to do this?** Paul wants us to focus on the spiritual rather than the earthly. That is not because the earthly doesn't matter, because it does. If you look at the next verse (3:5), you'll notice that thinking of heavenly things directly impacts how we live our earthly lives.

Why does Paul urge us to focus on things that are above? What makes this important?

Here Are Three Good Reasons to Be Spiritually Minded:

1. It's part of our identity with Christ.

When we look above, we're looking at what is true about us, because of what Christ did for us. We'll talk more about this later under the Colossians 3:3-4 section.

2. Spiritual things are eternal.

- God is everlasting (Isaiah 40:28).
- Our relationship with God will never end (John 10:27-30).
- The gift of salvation is eternal life, while eternal death awaits the wicked (John 3:16; 2 Thes 1:5-12).

- God's Word and wisdom will never pass away, but all other philosophies will fade away (Isaiah 40:7-8; Matt 5:17-18).

3. Jesus gave us an important spiritual task (Matt 28:18-20).

- Jesus will give out rewards for faithful service to Him (2 Cor 5:9-10).
- We are to anticipate His coming with hope (Matt 24-25).

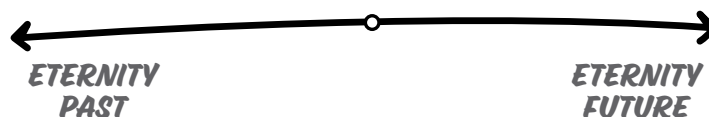
It might be a good idea to pause here and take stock of where you and your disciple have been setting your minds. **Do you generally focus more on the earthly or the spiritual? Why is it so difficult to keep our minds on the things above?**

Colossians 3:2

The basic problem with keeping our focus on earthly things is that they won't last. Our greatest earthly accumulations will be washed away like a sandcastle. It is wasted energy to spend our short lives on things that are merely temporal. Consider these sobering thoughts:

- Your life is but a brief vapor (James 4:13-14).
- Earthly glory and fame will soon disappear (1 John 2:15-18).
- Earthly wealth and possessions will rot away (Matt 6:19-21).
- The present world itself will pass away (1 Cor 7:29-31).

It might be good to stop for a moment and illustrate the main concept we're driving at in this lesson. Imagine with your disciple a line that stretches from eternity past into eternity future. The line never ends. **Assuming you live to be 80, how would you represent those years on this line?** A tiny dot. We must decide whether we will invest our lives for the dot or for eternity.



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Colossians 3:3-4

As a Christian, our lives are entangled with Jesus. Our union with Him brings incredible blessings to our lives: we're raised with Him, our life is hidden with Him, He is *our* life, and we will also share in His glory. It almost seems too much, but here is what awaits us in eternity:

- When Jesus is revealed in glory, we will share in it. The world is eagerly waiting for the glory of the children of God to be revealed (Romans 8:17-21).
- This glory we receive will outshine anything we could imagine (2 Cor 4:16-18).
- Jesus Himself will give rewards for faithful service (Matt 25:14-30).

It is hard to wrap our heads around all this goodness. Jesus will reward us with crowns that we can throw back at His feet in gratitude. We will reign with Christ in His coming kingdom. And Jesus will also personally praise us. Imagine the joy of hearing these words from Jesus at the end of your life: "Well done, good and faithful servant. Enter into the joy of your master!"

Pick One or Two of the Following to Reflect on With Your Disciple:

- What would you be willing to sacrifice to hear those sweet words spoken to you?
- Let's say you live to be 80. What percentage of your life has already been spent? What reaction do you have when you consider that percentage?
- Imagine your own funeral. What would you want people to say you cared about in your life?

Next Steps:

It's a good idea to end this lesson by challenging your disciple to consider how they want to spend their limited years. Does their life currently characterize what they would want to be true at the end of their life? Brainstorm together what habits, values, or priorities could be changed in order to live for eternity.

Further Exploration:

The decisions we make today will ripple into eternity. 1 Corinthians 3:10-15 teaches about a fiery judgment that will test the work that we have done. You'll notice that there are two different types of materials that get "quality tested." **How does the fire act differently on the wood, hay, and straw versus the gold, silver, and precious stones?** The one set gets burned up, while the other gets refined. What materials have we been building with? Are they things that will last into eternity and will look even more glorious once they've passed through the fire?

It is important to realize this is a judgment reserved only for Christians and only for the sake of granting rewards for good work. Some may have the false impression that since they are saved by Jesus, what they do now is inconsequential. This couldn't be farther from the truth. What we do with our earthly life matters. (See Rom 6, 2 Cor 5:17-20, Gal 5:13-15, and Eph 2:10.)

How do we know 1 Corinthians 3 is a judgment for Christians? First, the metaphor being used describes construction workers who are building upon the foundation of Jesus. They haven't laid their own foundation, but they rely on the work of Christ. Second, even if a man's work is burned up, he himself is still saved (3:15). The man isn't cast out of God's presence: he just misses out on a reward that could have been his.

Trials

Your Goal This Week:

Explain the necessary role of trials in the growth of a believer and encourage a positive outlook in the midst of them.

If you haven't experienced trials and adversities in your life up to this point, you can be sure that they are on their way. Life is full of difficult circumstances that can test our trust in the goodness of God. Prepare your disciple for the challenges that are ahead by teaching them how God uses trials and how they can respond positively when they do come. So many of the New Testament letters were written to persuade believers to be ready for grief and opposition. We still need that teaching today. We'll start with one of the most astounding teachings on trials.

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James 1:2-4

Count it all joy. Seriously? All joy? When you meet with your disciple, it will be helpful to slow down and ask some of the following questions to engage with these verses:

- Does James really mean "all joy"? If so, how does that challenge you?
- How can a Christian genuinely count something joyful that is, in its nature, bad?
- Why does James say "when" you encounter trials rather than "if"?
- Have you ever successfully been thankful for a trial?
- How many different kinds of trials can you come up with?
- How do trials make us "perfect and complete"?

As painful as trials are to undergo, the benefits far outweigh the cost. That is the only reason we can consider them as joyful events. James is not calling us to enjoy pain in and of itself. He is calling us to look beyond the immediate trial to the invisible, transformational work God is doing in that moment. This means that each trial we face is a test of our faith. It is an opportunity to actively choose to trust God despite the seen circumstances.

Help your disciple to know that every time they face a trial they have two options before them. The bad option is to grumble, complain, or try to get out of the trial at any cost. That would be a wasted trial. The biblical story of Job lets us know that sometimes we don't even know that we are being tested. That could also result in responding to a trial negatively.

The better option is to see the trial and go to God with it. In this case, they can declare before Him that it is all joy and that they trust Him to work some good out of it for them. The encouragement is to delight in the fact that God is both the founder and perfecter of our faith (Heb 12:2) who intentionally puts trials before us to make that growth process happen. This doesn't mean that we ignore the pain. It is exactly because the trial *is* painful that it allows us the chance to give our faith some real teeth, some real clout.

You might ask your disciple: **Have you been in any trials recently? Are there any on the horizon that you're worried about? How do you generally respond to trials in your life?**

1 Peter 1:3-9

Notice that the word *rejoice* or *joy* shows up three times in this passage. Peter and James agree with an approach of positivity toward trials. You could have your disciple skim the passage and ask: **What are the many benefits that are listed here for believers? Where does Peter reiterate what James has said? What new ideas does he add?** Let your disciple point out a handful of things. Here are a few you might want to hit on, if they don't mention them:

- **"In this you rejoice":** What is the source of rejoicing? It's our salvation as the outcome of our faith. That's the bedrock of our comfort and joy in any trial. You might lose anything in your life (job, money, relationships, etc.), but the one thing that can't be lost or taken away from you is your salvation. It is described as a "living hope" and an "inheritance that is imperishable, undefiled, and unfading." **How does the assurance of salvation change how you can face a trial?**
- **"For a little while":** Isn't it good to know that God chooses the exact start and end to our trials? He is guided by His wisdom, love, and grace to determine when trials are necessary in our lives. He oversees how intense they

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should be and how long they should last. We get this encouragement from Paul in 1 Corinthians 10:13: “No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.”

- **“The tested genuineness of your faith”:** A trial not only tests our faith, it purifies it. Like the gold-smelting process, trials bring the flaming heat needed to cause our impurities to float to the surface. What comes out when cooled is a valuable, rare item. Our doubts, fears, rebellion, and disordered desires are the dross of our faith that needs to be removed. God uses trials to refine in us a purified, solid faith. It should come as no surprise that when we firmly resolve to walk more closely with Jesus, our faith will be tried by purging fires.

John 15:18-20

Jesus sets the expectation for His disciples. The world persecuted Jesus, and the world will also persecute His followers. That is the bad news. Because we are not of the world, a hostile relationship now exists between Christians and the world. Trials in the form of religious persecution should be expected. But there is good news; in fact, it's great news. We have been chosen by Jesus. We are now identified with Him and His goodness. There is incredible joy in contemplating that. If you suffer the hatred of the world for your faith, that means you've taken up your cross to follow Jesus.

You could ask your disciple: **In what ways can a Christian experience hostility for their faith in their family, career, university, friendships, or culture? When are you most tempted to disguise your faith in Jesus due to fear? What gives you boldness to share your faith with others?**

Preparing for Trials

Talk with your disciple about two practical ways they can be better prepared for the trials God will send their way. First is to be an active scanner for trials in your life. This means that you interpret the things that happen to you by asking the question:

“What is God teaching through this?” Instead of just assuming that your life is a collection of random circumstances, you’ll begin to recognize the invisible hand of God. He is not a passive observer of your world but an active agent. You could challenge your disciple to try this out this week. When any events happen, especially negative ones, take the time to consider what God might be drawing out of you through it.

Second is to help your disciple face their trials with a good biblical perspective. What verses have been helpful for you as you’ve faced hard times? Some that you might share with your disciple could include: John 16:33, Romans 5:3-5, Romans 8:28, and 2 Corinthians 4:16-18.

Next Steps:

Challenge your disciple to begin each day this week by asking the Lord to open their eyes to what He’s doing in their life.

Further Exploration:

Paul explains in detail the many ways he had to suffer in life. Check out his summary in 2 Corinthians 11:21-33 and list out each one. Consider what it must have been like to experience what Paul did. He was put through a purifying fire that is in many ways hard for us to comprehend. Because of this, we can know that his faith is like gold of the finest quality.

It is perhaps surprising (or maybe unsurprising) to read Paul’s estimation of these trials in 2 Corinthians 4:16-18. Notice that Paul uses two descriptors for his pain. He calls his afflictions *light*. If you hadn’t just read Paul’s list of sufferings, you might assume Paul didn’t suffer much. But on the contrary, he suffered greatly! How can Paul say that these things were light? Paul had his eyes so focused on the eternal and the invisible that his joy could not be dampened by any circumstances. He calls his afflictions *momentary*. Even though they may have spanned days and weeks, when compared to eternity, they are indeed short. Our momentary, pain-filled lives will one day spill into a blissful eternity. Discuss with your disciple how you might also train your eyes to look beyond the temporary seen to the eternal unseen.

This is a sample of The Compass

Some pages have been omitted here



SECTION 4

Appendix

Your Last Meeting: Vision Plan

Your Goal This Week:

Encourage your disciple by sharing how you've seen God move in them and cast vision for their future.

Goodbyes are bittersweet. Whether you've been with your disciple for one semester or many years, the last meeting together can be a real source of blessing. Writing and sharing a Vision Plan with your disciple has the ability to be a significant capstone for your time together. As they move into new seasons of life, this Vision Plan will be the parting gift that sets a good trajectory for them.

If you're willing to diligently work through the steps below, the payoff is bound to be exceptionally meaningful to your disciple. Write it, print it out, read it to your disciple, and give it to them so that they can revisit it in the months to come. It's a great way to send off your disciple with purpose and positivity.

Components of a Vision Plan

You can think of your disciple's Vision Plan as the combination of a spiritual resume and a personal development plan. While there are some key components that you'll want to include in the Vision Plan, you'll also want it to reflect your own style of communication.

Scripture: Begin with a Word from the Lord. This could be a passage that had serious significance during your times together. It could also be an encouragement or challenge that you'd like to share. Or it could be a truth that you hope will firmly root itself into their heart.

Strengths: This is your chance to bless and encourage your disciple by calling out their greatness. You'll want to identify the qualities that God has grown in them over the years. You'll also want to share how you've seen the Holy Spirit use them in a ministry context.

Make a list of 5-10 strengths. Write a few sentences that describe where you've seen evidence of these strengths in their life. The more specific the better. Some examples include: patient, caring, empathetic, wise, adaptable, sacrificial, etc. The following questions might spark your thinking:

- What makes them enjoyable to be around?
- What kind of friend are they?
- How do they lead?
- How do they respond to your teaching?

- What motivates them?
- How do they view God?
- How are they concerned for the world around them?
- What stirs their passions?

After you go over this section with your disciple, ask them: **Did you find any of these strengths surprising?**

Areas of Growth: Take time to think about one or two weaknesses that, if addressed, would accelerate your disciple's growth. Keep in mind that this is not a time to surprise your disciple by unloading on them. Instead, consider some of the things you've already discussed with them. Suggest 1-2 areas of growth including a short explanation for each. Some examples include: impulsive nature, stewardship of gifts, lack of surrender, flexibility, sensitivity, people pleasing, etc. After you go over this section with your disciple, ask them: **What do you think of these? Do you agree or disagree?**

Goals: In this last component you'll want to propose a plan for your disciple's next faith steps. Considering their strengths and areas of growth, think about what practices, environments, or resources would be beneficial for them to pursue. As you plan this section, ask the Lord for wisdom to help you share what hopes you have for your disciple as they enter their next season of life.

List out 3-4 items for both short-term and long-term goals. For short-term goals think about objectives that could be completed in a few months or less than a year. Some examples include: building a prayer habit, pursuing friendships for accountability or evangelism, stepping into leadership, or memorizing a passage of scripture. For long-term goals you're casting vision for the next two to five years. Some examples include: reading a developmental book, going on an international mission trip, or finding a place to serve in a local church. Afterwards, you might ask your disciple: **Do you think that these goals are reasonable? Do any of them particularly excite you?**

Giving It That Last Personal Touch

There are a few more elements that can add warmth and make your Vision Plan memorable. You could include encouraging quotes from friends in their Bible study, roommates, or even staff members. You'll want to include some great pictures that feature you and your disciple together. You could also write a personal note if you'd like to express things that didn't quite fit the above sections. The extra mile would be to do some simple design work to make it look good.

Whatever you end up doing, we would suggest printing it out and walking through it with your disciple. It has the potential to be a valuable parting gift. You might even consider laminating it!

Example of a Vision Plan • Female

Lauren Carpenter

CALLED, CHOSEN, REDEEMED

"Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus."

Philippians 3:12-14

Strengths

- **Teacher of the Word:** You have been gifted with the ability to teach deep theological truth with precision, passion, and clarity.
- **Devoted Learner:** I love seeing your love for the Word and your desire to grow in your knowledge of it. Your devotion to learning about Jesus is contagious.
- **Selfless Friend:** You are willing to sacrifice your time, energy, and resources for many people in your life. You help, care for, and love your friends really well.
- **Faithful Leader:** You have been extremely faithful to pour into the women under your leadership through Bible study and discipleship.
- **Role Model:** The women that you directly lead, as well as countless others, look up to you for wisdom and guidance. You have given them a great model to follow.
- **Speaker of Truth:** You are a gifted speaker and a bold proclaimer of truth. You challenge many people to pursue God with radical love.
- **Surrendered Follower:** You live life with a surrendered heart willing to follow the Lord into any future He has planned for you.



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Areas of growth

- Continue to allow others to be on their own spiritual journey and understand that the Lord will reveal sin to them and sanctify them in His own timing.
- Discern what boundaries the Lord is calling you to create in your relationships. Resist the temptation to do things for others to feel needed, appreciated, and loved.

Short term goals

- Develop a daily routine to be in the Word and prayer during grad school.
- Find a church home and small community to meet with regularly within the church.
- Discern the Lord's will for you with the timing of engagement and marriage.
- Seek opportunities to witness to your fellow PA classmates.

Long term goals

- Discern the Lord's will for your career, family, and place of living.
- Serve and lead your church with the gifts the Lord has given you.
- Steward your finances well seeking to glorify Him with your giving, spending, and saving.
- Go on a medical international missions trip.

"Lauren is incredibly loving and caring and a woman I will always look up to because of her love of the Lord."
-Kaitlin Bell

"Jesus shines so brightly through Lauren. Her zest and excitement for the Bible is contagious. She is my coach, cheerleader, and star player rolled into one. Her loyalty and love are admirable and she is one of my very best friends." -Emima Griffith

"Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure."

Philippians 2:12-13



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Example of a Vision Plan • Male

Jake Williams

Class of 2020

VISION PLAN

"I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing." :: John 15:1-5 ::

STRENGTHS

- **Humility:** You have demonstrated humility in several areas during this trip. I appreciate your ability to communicate Biblical knowledge and even play sports without drawing attention to yourself. I was also impressed by your openness to receive feedback during our campus evangelism time.
- **Servant-Hearted:** Thanks for your willingness to be used by God to bless others. You are hard working despite recognition and always an encouraging team player.
- **Leadership:** Natural leadership abilities have clearly been gifted to you. You've been a leader within the outreach team from the beginning and I have appreciated how you have stepped up to serve the women on the team in this area.
- **Compassion:** You have a compassionate heart to care for those around you. I've seen you engage with others well and have noticed that people naturally gravitate towards you.
- **Thoughtfulness:** Throughout our time together you have demonstrated a thoughtfulness in considering what I or others have said. I appreciate that you don't simply go along with it, but you make sure that what is stated makes sense and is valid.
- **Teachable:** This is true not only in your desire to learn but also in how receptive you've been to ways I've challenged you. I appreciate how well you've responded to areas that I've pushed.



AREAS OF GROWTH

- **Dependence:** You have a tendency to take on more than you can handle and a reluctance to rely on those around you for help. Depend on God and the people He's placed in your life.
- **Complacency:** Don't make peace with sin! Daily die to yourself in faith that a life submitted to the Lord is far greater.

SHORT-TERM GOALS

- Develop a habit of consistent time in God's Word and seek the Spirit to empower you in all aspects of your life.
- Continue to take steps to put boundaries in place and yield your rights in order to experience greater freedom from habitual sin.
- Find a church where you can belong and serve

LONG-TERM GOALS

- Read the entire Bible
 - Steward your time/money surrendered to the Lord and press on toward greater maturity in Christ (Phil 3:12-15)
 - Seek a balance in fellowship, reaching the lost, and using your giftings
-



"It would seem that Our Lord finds our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased."

C.S. Lewis, *The Weight of Glory*

The Right Reasons for Discipleship

(Adapted from a series of talks given by Roger Hershey)

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

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

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

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

1. Because It’s Biblical

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

2. Because Jesus Did It

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

life into them. They caught the life of Christ by spending time with Him.

Jesus ushered in a spiritual kingdom that has lasted more than two thousand years because

He invested his life in twelve men. Robert Coleman's book *The Master Plan of Evangelism* is a study of the life of Christ and how He took those twelve men and disciplined them. If we are going to give our lives to others, Jesus' strategy is probably the best strategy.

There are a lot of ways that people grow and are developed, both in church and on campus. On campus, we have weekly Cru meetings, retreats, Bible studies, parties, worship times, and fellowship. We create an environment where people can engage in our vision and grow through large-group teaching and fellowship. But the heart of discipleship exists within small groups of believers who are building into each other's lives at a deeper level—being held accountable to someone who is moving more deeply into their lives to help them work out what they're learning. As James 1:22 says, we want people not only to be hearers of the Word, but doers of the Word. Being doers of the Word most often works itself out in the context of discipleship relationships.

The Growth Model

Grace + Truth + Time = Life Change or Growth

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

A relationship of truth is marked by infusing the word of God into our life—understanding it, learning how to apply it, being held accountable to live it out. Discipleship relationships must be marked by Grace and Truth. Not one or the other.

Discipleship is working out the truthful word of God in the context of a gracious relationship. Without someone relationally involved in their lives loving them, extending grace to them, working through the hard stuff—believers may miss out on the abundant life Christ promises us.

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3. Because the Benefits Are Far-Reaching

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

Benefit #1: Healthy Community

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

Benefit #2: Movement Growth

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

Benefit #3: Movement Longevity

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

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

Biblical Disciples Walk by Faith

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

Biblical Disciples Communicate Their Faith

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

Biblical Disciples Multiply Their Faith

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

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The Right People for Discipleship

(Adapted from a series of talks given by Roger Hershey)

Who should I disciple? Who should I invest my life in? The reality is that you can't disciple everyone. You're a full-time student. Realistically, as a student, you can disciple two or three people. Jesus didn't disciple everybody, and neither can we, so we need to choose wisely. The most important decision you make at the beginning of each ministry year, will be which individuals you pour your life into. Let's talk about why we must choose wisely, and then how to do it.

Why Must We Choose Wisely?

In Luke 6, observe how Christ chose to disciple and the fact that He didn't disciple everybody. Luke 6:12 says, "And it was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God." The text doesn't say what Jesus prayed, but He spent the whole night in prayer to God. You've got to wonder if at least some of the time was spent communing with the Father about the men that He was going to build the kingdom upon. Why? See verse 13: "And when day came, He called His disciples and chose from them twelve, whom He named apostles." Then you see the names of the guys: Simon and Andrew, Philip and Bartholomew, and all the gang. He chose twelve disciples.

Now watch verses 17-19: "And He came down with them and stood on a level place, with a great crowd of His disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, who came to hear Him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. And all the crowd sought to touch Him, for power came out from Him and healed them all."

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

Why? Five Reasons to Choose Wisely

1. **You can only disciple a few:** As a student, it's just not possible to get deeply involved in ten, twelve, or fifteen people's lives. You can't do it. You can't emotionally invest. You don't have time to spend that much time with that many people. You may have a dozen come to your Bible Study and hang out. But you can't give

individual attention to that many people and also be a full-time student.

2. **It's what Jesus did:** Jesus invested in a few. We learn from Him because He's the Master.
3. **Not everyone wants to be disciplined by Cru:** Here's the reality: there are a lot of Christians on campus here. They don't all want to be disciplined. And God has not called Cru to disciple everybody. There are other good ministries on campus, and we can't disciple everyone. We'll work with the people who want to be a part of what we're doing, and where God has called us to go.
4. **Not everyone wants to move toward biblical discipleship:** There are some believers on campus who don't want to be disciplined by anybody. There are those believers who are at a point in their lives where frankly, Jesus is not the Lord of their lives. Jesus is not their number one lover and deepest passion. There may be a commitment issue or priority issues. There are some Christians for whom a boyfriend or girlfriend is more like the lord of their life. There are some Christians for whom their GPA or their resume is of higher priority to them than being a biblical disciple. Some know that being a disciple means dying to self, reassessing priorities, surrendering an agenda to Jesus in order to take on a whole new agenda: His agenda. There are some believers who do not want to move toward biblical discipleship. They aren't willing to pay the price. They aren't willing to count the cost. That's why we've got to choose wisely.
5. **Long-term impact is key:** If you're going to invest your life in someone, if you're going to impart things that God has put into your life, if you're going to trust them with things God has taught you, don't you want to know that they're going to take what you teach them and be faithful with it someday? That they're going to use what you give them, as opposed to burying it and letting it go to waste? This principle should inform all the discipleship decisions you make over the coming years. Now, we don't have guarantees on anybody. No matter how promising someone may seem at the time, they may choose not to walk with God down the road; they may not have the long-term impact we hoped for. But by choosing biblical disciples wisely, our movement will reproduce leaders who in turn will have impact on others.

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How? Four Ways to Choose Wisely

1. Carefully observe potential disciples: Ask questions about someone in whom you think you'd like to invest your life. There are several things to look for.

- Do they have a heart for God? Do they demonstrate a hunger to grow? Are they reading the Word? Are they having quiet times and showing a desire to get to know God? Are they asking you questions about their own walk and growth and about the Lord? Are they dealing with sin in their lives that the Holy Spirit reveals to them? Do they take advantage of opportunities to grow?
- Are they FAT? (Faithful, Available, Teachable)

Faithful: Do they follow through on things? Do they attend Bible Study consistently? Do they want to be a part of the body?

Available: Do they have time to meet? If you initiate getting together and they're always too busy with other meetings, it's going to be tough to disciple them.

Teachable: You can know if someone is teachable by how they respond to things you try to impart to them. If you get a response like, "Oh, yeah, I've heard that before," "I know that," or "I was taught that before," that person may not be teachable. One of the biggest disappointments about discipleship is when you try to work with someone who thinks they've got it all figured out.

- Are they socially and emotionally mature? Everybody's got problems. We're all dealing with stuff, and you're not looking for a perfect person who doesn't have problems. Emotional maturity means the disciple acknowledges that they've got problems, but are growing in their ability to trust Jesus with those problems and be involved in Christian community so that they can continue to function and grow. Sometimes you're going to get a person whose emotional needs are so deep that they're not quite freed up to be able to move into somebody else's life. Some people may need professional help to help them work through the stuff of life. We should be teaching people who have the ability to teach others. Ask yourself if this person can relate well enough to others so that people will want to follow them.
- Will they go where God has called us to go? As a campus movement we want to teach people to walk, communicate, and multiply their faith. If a person does not want to go there, then it's probably not best for you to disciple them. We want to develop people, and if this person doesn't want to go there, it's not your place to twist their arm. There is no need to disciple someone who does not have a passion for where we're going.

2. Cast a vision for God's call to biblical discipleship: Sit down with the person you've observed and say, "This is where we're going. We're really committed to biblical discipleship. We want to help people to walk, communicate, and multiply their faith." Cast a vision so you can invite this person to come with you toward biblical discipleship. You're inviting them to come where you're going. Consider

the timeline of college—everything we want to build into a disciple's life during these four years involves equipping them to be a biblical disciple for the next fifty years of their life. No matter what their vocational calling is, or if they're in some type of ministry, we want them to walk, communicate, and multiply their faith for the rest of their lives. If they're a landscaper, wouldn't you love for them to know how to lead other landscapers to Christ?

3. **Lay out the cost of discipleship:** If this is a worthy vision you're casting, you'll have to explain what it takes to get there. You might say, "I would like to ask you to be committed to come to the Bible Study every week, not just when it fits your schedule." Challenge this person to be disciplined by you. You're going to make a commitment to his or her life, so ask them for a reciprocal commitment—coming to Bible Study, meeting individually for discipleship, and attending the weekly meeting so they will be a part of a larger body of believers. Lay it out that this is the vision, this is what it's going to take to get there, and this is a mutual commitment you are making to their spiritual development. In Luke 14:25-35, Jesus encourages believers to count the cost before committing.
4. **Ask that person to prayerfully decide if this is where they are going:** Encourage them to ask these questions: Am I willing to count the cost? Am I willing to be committed? This way, you're not selecting them out; you're not determining if they're worthy of being disciplined. You're casting the vision and saying to them, "Is this where you want to go?" They can decide, "Yes, that's where I want to go," or "No, I don't really want to go there. I'd rather give my life to something else." You may select who you'd like to work with based on your observations of that person, but they make the decision. It's up to them to count the cost and respond, "Yes, I'm in."

Finally, realize that there will be new people who are young in their faith, and that they may not have those qualities we look for in a potential disciple—they may not be teachable; they may not come each week. Realize they may not be there yet. You're not challenging a whole friend group to discipleship. Start out thinking about a few possible people, four to five potential disciples. Over the course of time, you will be able to discern which of those really have a heart to become a biblical disciple and whether they have the qualities that make you want to invest in them. Then give them a specific challenge. You may end up with just two faithful disciples, but if chosen wisely, they will multiply and impact eternity.

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The Right Components of Discipleship

(Adapted from a series of talks given by Roger Hershey)

What makes for quality discipleship? What are the things within a discipling relationship that produce real growth and make for an enjoyable, satisfying discipleship experience? The four Gospels offer fascinating answers when you consider two things: What did Jesus impart to His disciples and how did He do it? He imparted to them His compassion for the lost and the necessity of servanthood. He demonstrated the importance of His relationship with the Father and even how to pray. Now consider how He did that—how He imparted these things while teaching in a large group setting, how He told stories to illustrate the kingdom of God, and how He modeled ministry at the very feet of His disciples.

Mark 3:13-14 describes Jesus' method of discipleship: "And he went up on the mountain and called to him those whom he desired, and they came to him. And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach." Jesus selected these twelve to spend the next two and a half years with Him, to go wherever He went, and to eventually be sent out into the ministry. Jesus' example is the very nature of discipleship we hope to model. Here are three components of quality discipleship.

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1st Component – Relationship Building

The number one thing that Jesus did was get involved in people's lives. When you disciple someone, you're not taking on a project, you're investing in a person. Look at 1 Thessalonians 2:7-12, a classic passage where Paul talks vividly about his heart for the people in whom He invested in the city of Thessalonica. "So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us" (v. 8). These believers at Thessalonica weren't just a crowd of people; they weren't just objects or a project. These were people who Paul deeply loved. No matter how spiritually gifted you may be or how much theology you may know, "People won't care what you know, until they know that you care"—Theodore Roosevelt. Here are just five ways to build discipling relationships:

- 1. Learn to ask questions:** When you're diving into someone's life, move beyond the superficial questions and more deeply into "soul" questions, like the following. "What's going on in your soul today?" "How are you doing in your walk with God?" "What are you learning from the Lord?"

Ask questions about his or her family. “What was it like at home?” “What were your parents like?” Ask questions about the whole person, not just ministry.

2. **Learn to listen:** It’s just as important that we learn to listen as it is to ask questions. One of the things that can make you a notoriously bad discipler is if you sit down with someone and go over your agenda of ten things you want to tell them. You may want to come in with a couple of specific things in mind that you want to communicate. But, first and foremost, you’ve got to listen to what’s going on in their soul. If you’re meeting with your disciple, and they’ve just had a horrible conversation with their parents, but you’ve planned to dive into some other topic, you’ll probably miss something that needs to be processed. Sometimes we have to shut up and simply listen to where the other person is.
3. **Spend relational time together:** Discipleship should include more than just weekly appointments and Bible Studies. Have them over for dinner, watch movies, play sports together, and do things that they would enjoy. This way they see your life outside a discipleship setting. Extra time studying together, going to church together, hanging out after Cru, and eating together are all ways that you build a relationship.
4. **Learn to be an encourager:** Did you ever notice how much people like to be encouraged? Did you ever notice how much you enjoy being around a person who encourages you? That’s an art, a skill. Learn to praise someone for the qualities that God is building into their life. Learn how to identify the good things in a person’s life and how to praise and affirm them in a healthy way.
5. **Demonstrate vulnerability:** If you’re vulnerable and open about what’s going on in your life and if you share your struggles and temptations, it’s going to be easier for the person you’re discipling to be open. If you come across as a perfect disciple who doesn’t have any issues or problems, then they’re going to feel that what it means to be a disciple is that they need to have it all together just like their discipler. No one’s got it all together. So be real and honest about what’s going on in your life.

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While ministering at Miami University of Ohio, Roger Hershey worked with a guy named Eric, an African-American man who had grown up in inner city Cleveland dealing drugs and hating white men. Roger was twenty-five years older than Eric, Caucasian, and grew up on a farm in rural Pennsylvania. Eric had met the Lord, and the Lord changed his whole life. Roger began discipling Eric his junior year, and Eric became like a son to him. Roger recalls the day as he sat in the dining hall where Eric was an RA, and him saying, *"Hersh, I want you to know something. Our weekly time together, our discipleship appointment is my favorite time of the week."*

"Really?" Roger said. *"Why is that?"*

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

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

2nd Component – The Word of God

Quality discipleship involves getting the Word of God into someone's life. We know what Romans 12:2 says: "Do not be conformed to this world, but be transformed by the renewal of your mind." Don't be conformed to this world. Be changed, be transformed. But how? By getting the Word of God in your life, by renewing your mind with the Word of God. Here are three reasons why the Word of God is key to discipleship.

- 1. God's Word produces life transformation:** People don't change unless the Word of God changes their thinking and changes their perspective on life. Life transformation comes from the Word.
- 2. God's Word builds convictions for a lifetime:** We don't want students who have been discipled to do it just because they're involved with Cru while they're in college. We want them to see that these things come from the Scriptures and to have the Word of God build a deep, internalized conviction to live out biblical discipleship for

the rest of their lives.

- 3. God's Word is the truth:** Every one of us has lies in our belief system, and those lies can only be replaced with the truth of God's Word. How do we get the word of God in their life? There are a lot of ways, like during your appointments with them and during Bible Study. But here's the good news: you impart God's perspective on life more often than you think. You impart God's perspective when you're hanging out late at night over pizza after Cru. You're sitting around just talking about life, and biblical truth just starts to come out. You start talking about God's perspective on dating relationships, God's perspective on money, and what makes you happy. As you involve your disciples in the larger body, they'll get the Word of God in their lives when they sit in Cru meetings and hear a good talk. At Fall Retreat, they'll get the Word of God taught to them all weekend long. The responsibility isn't just yours. As you involve them in the larger body, the Word of God comes into their lives.

3rd Component – Doing Ministry Together

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

When Paul challenged Timothy in Acts 16, he did not say, "Timothy, let's hide away for three years. I'll teach you everything I know from the Old Testament, give you a crash course in theology, and then you'll be ready for ministry." Instead, Paul said, "Timothy, just go with me," and Timothy joined Paul on his missionary journeys. Timothy learned how to have a ministry by hanging out with Paul. For you and your disciple, ministry may be talking with guys at the basketball court where you're playing hoops. Perhaps, it means showing your disciple how to talk about Jesus over a cup of coffee with her classmate. Maybe it's modeling to your disciple how to initiate with a person, build a rapport with them, and transition

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to the gospel. Modeling ministry in these ways allows the disciple to see your heart for the lost. Four things happen when you are in ministry together:

- 1. Your view of God develops:** When you and your disciple are sharing your faith and following up with a survey contact, your disciple's view of God will grow because the Lord may just show up and that other person may come to Christ. You may have a great spiritual conversation, and your disciple walks away saying, "Wow, that is cool! Look what God did!" God shows up and works in someone's life when you're in ministry. Not when you sit around and talk about it, but when you get out and do it.
- 2. Compassion develops for the lost:** Compassion for lost people really develops when we're eyeball to eyeball with someone, hearing the hurt and pain in their life. Even when we meet someone whose life is all together, who is as happy as can be thinking science has all the answers and dismissing God as totally irrelevant, our compassion grows as we realize how lost they really are.
- 3. Your confidence that God will use us grows:** This happens when you go out and share your faith over spring break, or on a summer mission, and you see God use you to bring someone to Christ. Or you simply have a great conversation during which the Holy Spirit gives you things to say. He leads you, He recalls Scripture to your mind, and recalls the answers to things you learned in the past. You walk away saying, "Wow, God used even me!" Confidence in God usually grows as you're involved in ministry.

- 4. Ministry builds vision and passion:** When disciples are out sharing their faith, it's all they can talk about. There's a passion, a zeal, an excitement. Because when you're discipling and getting involved in a ministry, the disciple is getting in on what God is doing, and that naturally brings excitement. As a discipler, you must love your disciple enough to model ministry in a way that prepares them, increases their confidence that God can use them, and helps them to develop true compassion for the lost.

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

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The Right Content for Discipleship

(Adapted from a series of talks given by Roger Hershey)

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

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

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

Two Types of Disciplers

- **Planners:** If you take it to the extreme, the planner is the person who plans everything out in absolute detail. Week One, Week Two, Week Three...You may be that disciplined, and that's great. Just remain flexible and be eager to address questions your disciple may want to talk about that may not fit into your plans.
- **Wingers:** Wingers are the kind of disciplers who just show up and whatever comes out, comes out. This kind of discipleship is when you show up and say, "So, how you doin'?" and then they say, "How you doin'?" That really works well if the person you're discipling is someone who, every week, shows up with questions. They've got things they want to learn about. Just be sure you fit in the really important things they need to learn, and do not rely on their on-going questions. On the other hand, if you're working with someone who shows up at your appointment without a single question on their mind, being a winger may mean you sit and stare at one another throughout your appointment.

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

Three Areas of Content

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

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

They may say, *"I just don't understand the spiritual life,"* or *"I'm struggling with trials and temptations."*

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

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

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

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

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

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

Study it, then go to your appointment and walk through the concepts with your disciple. It isn't a fill-in-the-blank worksheet. Print out the material, learn it yourself, and then pass it on by teaching. Walk them through passages and, ideally, share from your own life what God has done related to these particular topics, bringing in other Scriptures, your own wisdom, and everything you know about this topic. If they are dealing with a certain issue that this tool doesn't tackle, go after that and bring your own wisdom to bear. This tool is simply a guideline for the benefit of your disciple's growth.

Three Perspectives on Growth

Let's conclude with three final perspectives on the growth of your disciples. If you feel

great pressure as a discipler, come back to these perspectives to relieve yourself of that undue burden.

- 1. God causes the growth.** Every discipler needs to embrace and internalize 1 Corinthians 3, when Paul is talking about his and Apollos' ministry to the believers in Corinth. "I planted, Apollos watered, but God gave the growth." Paul had gone and preached the gospel in Corinth. Apollos came after him, and preached more of the gospel, helping the new believers grow. But Paul emphasizes that neither the one who plants, nor the one who waters, is anything. God causes the growth. God will work through you. Create an environment of growth. Build a relationship, get them into the Word, and give them ministry to engage in. But the Holy Spirit needs to work in their heart. There are disciples who may never grow significantly or take off spiritually. We could beat ourselves up for not saying or doing the right things, but as a discipler, you step out in faith, do the best you can with what you know, and leave the results to God.
- 2. God will use the whole body in their discipleship, not just you.** In other words, the full weight of their growth doesn't rest on what you do with them individually. That's why we have a movement where students can hear the Word of God and enjoy fellowship. When they attend Fall Retreat, Winter Conference, Summer Mission, or just a Cru social, they're surrounded by other believers. As a discipler, invite your disciple to be part of the larger community of believers. You don't want that person to become dependent on you. First, you don't possess all the spiritual gifts. Second, you don't have all the biblical knowledge there is. Third, you don't have the answers to all their questions. Be honest about your limitations and include your disciple in the larger body so others can speak truth into his life in an area that you may not have touched on. The pressure is off when you realize that God is going to use you, but He's going to do it in the context of a larger movement of people.
- 3. Each disciple is responsible for his or her own growth.** You're responsible for creating an environment of growth. But each disciple is responsible for their heart's response to God. Teach them the Word, invite them to a Fall Retreat, but if they don't respond, that's their issue. Love them, pray for them, bring them along. But realize that in discipleship we do not have authority to make any student do anything. You can be a mentor and a guide and a shepherd. You can lovingly try to take them toward Christ and His word, and encourage them to follow Christ. But let's be clear. Cults make people do things. We are not a cult. We are a movement of Christians who want to help people grow, and point them toward the Lord. They've got to make their own decisions about their spiritual growth.

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

The Overall Structure of the Bible

God used roughly 40 authors over a period of 1,500 years to write what now exists as the Bible. It divides into two broad sections: the Old Testament (which mainly focuses on God's relationship with Israel) and the New Testament (which reveals how God's purposes for Israel find their fulfillment in Jesus and His church). The whole Bible is written to point us to Jesus (Luke 24:44-49). God's great act of saving mankind through His only Son is the life-giving truth that unites all of the 66 books that are contained in the Scriptures.

The first part of the Old Testament (Genesis all the way to Esther) traces the history of the Jewish people. It describes how God began a relationship with Abraham by pulling him from among the nations in order to be God's unique object of blessing to reach the world. It shows how God's plans to use Israel are threatened by famine, barrenness, enslavement in Egypt, the threat of foreign nations like Assyria and Babylon, and their own gross sinfulness. God is the faithful partner in this relationship and continues to pursue His own people by showing them grace in spite of their unfaithfulness, but we see how He must deal with their sin as well. The other writings in the OT find their place in this historical flow.

The next five books are works of poetry (Job to Song of Solomon). These artful writings allowed the nation of Israel to wrestle with different aspects of life. Proverbs gives practical wisdom and guidance, while Job and Ecclesiastes give wisdom and perspective for those dealing with pain and futility. Psalms is a communal hymn book giving expression to the sadness, frustration, joy, and hope of the Israelite people, while Song of Solomon is a beautiful love poem.

The rest of the Old Testament are the prophetic writings (Isaiah through Malachi). God used most of these prophets to speak words of warning to Israel about their sin and to threaten their national existence with the empires of Assyria and Babylon. Historically, the nation of Israel is dismantled by the Assyrians, and Judah is captured and exiled by Babylon. After Israel is released from the exile, God uses the last three prophets to encourage them to trust God for a good future. The Old Testament ends like a cliffhanger. There is more to come, more to hope for, but little idea as to how God will make His promises to His people come true. There is biblical silence for hundreds of years until the coming of Jesus in the New Testament.

Like the Old Testament, the New Testament also begins with historical records. Matthew, Mark, Luke, and John each recount the events of Christ's life and ministry, along with the work of salvation in His death and resurrection. Acts follows the early days of the church that is founded upon the teaching of Jesus and the Holy Spirit's guidance. The next New Testament section is the Epistles (Romans through Jude). These were letters sent to churches and individuals in order to encourage and exhort the followers of Jesus. The last book of the Bible is another piece of prophetic writing (Revelation). It speaks of Christ's second coming, the cosmic battle between God's people and the world, the ultimate hope of victory, and newness in Jesus who brings us to our eternal, heavenly home.

The Old Testament | 39 BOOKS

NARRATIVE	POETRY	PROPHECY	
GENESIS	JOB	MAJOR	MINOR
EXODUS	PSALMS	ISAIAH	HOSEA
LEVITICUS	PROVERBS	JEREMIAH	JOEL
NUMBERS	ECCLESIASTES	LAMENTATIONS	AMOS
DEUTERONOMY	SONG OF SOLOMON	EZEKIEL	OBADIAH
JOSHUA		DANIEL	JONAH
JUDGES			MICAH
RUTH			NAHUM
1 SAMUEL			HABAKKUK
2 SAMUEL			ZEPHANIAH
1 KINGS			HAGGAI
2 KINGS			ZECHARIAH
1 CHRONICLES			MALACHI
2 CHRONICLES			
EZRA			
NEHEMIAH			
ESTHER			

The New Testament | 27 BOOKS

GOSPELS	EPISTLES / LETTERS		
MATTHEW	PAUL > CHURCHES	PAUL > INDIVIDUALS	GENERAL
MARK	ROMANS	1 TIMOTHY	HEBREWS
LUKE	1 CORINTHIANS	2 TIMOTHY	JAMES
JOHN	2 CORINTHIANS	TITUS	1 PETER
	GALATIANS	PHILEMON	2 PETER
	EPHESIANS		1 JOHN
	PHILIPPIANS		2 JOHN
	COLOSSIANS		3 JOHN
	1 THESSALONIANS		JUDE
	2 THESSALONIANS		
		PROPHECY	
		REVELATION	

Church Evaluation

Remind yourself that you're not looking for a perfect church. No such thing exists. Your goal should be to find a healthy church that you could call home.

BEFORE you visit the church, check out the church's website:

- Does their statement of faith line up with core biblical truth?
- What does it seem like the church values most?
- What opportunities are there to grow and learn?
- What opportunities are there to serve the church?

AFTER you visit the church, answer the following:

Environment

- What does it seem like the church values most?
- Was it welcoming to new people or non-Christians? How?
- What was the age range of the members?
- How ethnically diverse was it?
- What helped or hindered your worship experience?

- What are their worship practices? Did they offer/discuss any sacraments?
- How was prayer incorporated?
- Does it seem like the pastor knows the church?

Preaching

- How was the Bible used? Did you sense that the message was driven more by the Bible or by the pastor's own thoughts?
- Was the gospel message made clear?
- Was the message focused more on you or on Jesus? How?

Practical Application

- What was your practical take away from the message?
- How did the church help you connect with God?
- Does the church seem mission (outward) focused?
- Did you feel invited to participate in activities beyond the Sunday morning service?

Other Observations:

Who I Am in Christ

This list offers many biblical truths that can be talked about, meditated on, and prayed over. You might sample some with your disciple to grow your appreciation of all that is true of our lives in Christ.

I bear the image of God. (Gen 1:27)

I am surrounded by songs of deliverance. (Ps 32:7)

I have my feet set upon the Rock. (Ps 40:2)

I am under the shelter of God's wings. (Ps 91:4)

I am precious, honored, and loved by God. (Is 43:4)

I have been healed. (Is 53:5)

I am the salt of the earth. (Matt 5:13)

I am the light of the world. (Matt 5:14)

I am commissioned to make disciples. (Matt 28:19-20)

I have the rights to be a child of God. (John 1:12)

I have eternal life. (John 10:28, 1 John 5:11-12)

I have been given peace. (John 14:27)

I am clean. (John 15:3)

I am a branch in the True Vine. (John 15:5)

I am a friend of Christ. (John 15:15)

I am chosen and appointed by Christ to bear His fruit. (John 15:16)

I have been given glory. (John 17:22)

I am a witness of Christ's work. (Acts 1:8)

I have been justified by faith. (Rom 5:1)

I have been baptized into Christ's death. (Rom 6:3)

I have become united with Christ. (Rom 6:5)

I am freed from my sin and am no longer its slave. (Rom 6:6-7)

I have the spirit of adoption to remind me I am God's child. (Rom 6:15-16)

I am a slave of righteousness. (Rom 6:18, 22)

I am free from any condemnation. (Rom 8:1)

I am led by the Spirit of God. (Rom 8:14)

I am an heir of God and a fellow heir with Christ. (Rom 8:17)

I am a conqueror through Christ, who loved me. (Rom 8:37)

I am eternally bound to the love of God. (Rom 8:38-39)

I have been given a measure of faith. (Rom 12:3)

I am welcomed by Christ. (Rom 15:7)

I have been sanctified. (1 Cor 1:2)

I am a saint. (1 Cor 1:2, Eph 1:1, Phil 1:1, Col 1:2)

I have been given grace in Christ Jesus. (1 Cor 1:4)

I am in Christ because of God. (1 Cor 1:30)

I have received the Spirit that I may know the things freely given to me by God.
(1 Cor 2:12)

I have the mind of Christ. (1 Cor 2:16)

I am God's temple; His Spirit dwells in me. (1 Cor 3:16)

I am joined to the Lord and am one spirit with Him. (1 Cor 6:17)

I belong to God. (1 Cor 6:19)

I have been bought with a price. (1 Cor 6:20, 7:23)

I am a member of the body of Christ. (1 Cor 12:27, Eph 5:30)

I am victorious through Jesus Christ. (1 Cor 15:57)

I have been established and anointed by God. (2 Cor 1:21)

I am sealed and have been given the Spirit as a guarantee. (2 Cor 1:22)

I am led by God in triumph. (2 Cor 2:14)

I am the fragrance of Christ. (2 Cor 2:15)

I am being transformed into the likeness of Christ. (2 Cor 3:18)

I am controlled by the love of Christ. (2 Cor 5:14)

I am a new creation. (2 Cor 5:17)

I am reconciled to God and am a minister of reconciliation. (2 Cor 5:18-19)

I have become the righteousness of God. (2 Cor 5:21)

I am strong in the power of Christ when I am weak. (2 Cor 12:10)

I have been crucified with Christ. (Gal 2:20)

I am a son of God. (Gal 3:26, 4:6-7)

I am an offspring of Abraham, an heir of the promise. (Gal 3:29)

I have been blessed with every spiritual blessing. (Eph 1:3)

I was chosen in Christ before the foundation of the world to be holy and blameless.
(Eph 1:4)

I was predestined to adoption. (Eph 1:5)

I am redeemed and forgiven. (Eph 1:7, Col 1:14)

I have been sealed with the promised Holy Spirit. (Eph 1:13-14)

I have been made alive together with Christ. (Eph 2:5)

I have been raised up and am seated with Christ in heaven. (Eph 2:6)

I am God's workmanship, created for good works. (Eph 2:10)

I have been brought near to God. (Eph 2:13)

I have access to God through the Spirit. (Eph 2:18)

I am a fellow citizen and member of God's household. (Eph 2:19)

I am a fellow heir, member, and partaker of the promise in Christ. (Eph 3:6)

I have boldness and confident access through faith. (Eph 3:12)

I have a new self, created in true righteousness and holiness. (Eph 4:24)

I am a citizen of heaven. (Phil 3:20)

I have the peace of God to guard my heart and mind. (Phil 4:7)

I am capable of contentment by His strength. (Phil 4:13)

I have been rescued from the domain of darkness and transferred to Christ's
kingdom. (Col 1:13)

I am holy, blameless, and beyond reproach. (Col 1:22)

I have Christ Himself in me. (Col 1:27)

I am firmly rooted and now being built up in Christ. (Col 2:7)

I have been made complete in Christ. (Col 2:10)

I have had my old fleshly nature removed. (Col 2:11)

I have been buried and raised to life with Christ. (Col 2:12)

I am forgiven of all trespasses. (Col 2:13)

I have my life hidden with Christ in God. (Col 3:3)

I have Christ as my life. (Col 3:4)

I will appear with Christ in glory. (Col 3:4)

I am chosen by God, holy and loved. (Col 3:12)

I am a child of light and day, not of darkness. (1 Thes 5:5)

I have been given a spirit of power, love, and self-control. (2 Tim 1:7)

I have been saved and called to a holy calling. (2 Tim 1:9)

I am sanctified and called a brother of Jesus. (Heb 2:11)

I am part of a heavenly calling. (Heb 3:1)

I am a partaker of Christ. (Heb 3:14)

I have confidence to draw near to the throne of grace. (Heb 4:16)

I have been born again through the living and abiding word of God. (1 Pet 1:23)

I am a living stone being built up as a spiritual house. (1 Pet 2:5)

I am a member of a chosen race, a royal priesthood, a holy nation, a people for God's own possession. (1 Pet 2:9-10)

I have been granted all things that pertain to life and godliness. (2 Pet 1:3)

I have God's precious and magnificent promises. (2 Pet 1:4)

I am forgiven for the sake of Christ's name. (1 John 2:12)

I am anointed by God. (1 John 2:27)

I am a child of God and will be like Christ when He appears. (1 John 3:1-2)

I am loved by God. (1 John 4:10)

I am protected by God so that the evil one cannot touch me. (1 John 5:18)

I have been ransomed by Christ's blood. (Rev 5:9)

Common Barriers to Scripture Memory

Memorizing Scripture can often be thought of as an optional discipline. Why memorize something that can be pulled up so quickly with a Bible app or Google search? That's an understandable perspective, but memorizing Scripture is a vital component in a Christian's life. A normalized habit of meditating and hiding God's Word in your heart will reinforce a Godly perspective in daily life. Below are some common objections along with some ways to help your disciple overcome their reluctance to practice memorizing Scripture.

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It's too difficult.

It's true that some people have bad memories which will make the task harder, but we rarely let difficulty get in the way when we know something is worth it. First, let them know that the task may not be quite as tough as they're imagining. They have lots of things stored in their memory already: song lyrics, phone numbers, historical dates, math formulas, sports stats, etc. Second, remind them that they don't need to memorize huge portions of the Bible. It's not the quantity that matters here. Start small with a single verse, then add a few other manageable verses. Don't look at the lofty goal of having whole books memorized, but just take the next faithful step to memorize one or two verses, however small.

I don't have the time.

College students can overextend themselves for sure, but the beauty of Bible memory is that it can be done in the gaps that naturally exist in our lives. You can do it while waiting for the bus, taking a shower, walking to class, riding in a car, or lying in bed to quiet your mind for sleep. You might remind your disciple about how frequently they reach for their phone throughout the day. A few of those times could be replaced with meditating on and memorizing Scripture. It might even help to put a verse of Scripture on your lock screen as a reminder.

I'll forget all I have memorized in a few months.

Our minds do tend to leak information without some semi-regular rehearsal. You could share the old story (told in variation) about a boy who was asked to go and fill a wicker basket with water from a river. The boy comes back in frustration since the basket didn't hold water well. But he is told to try again with the suggestion to run faster. After more irritation the boy concludes that the task is worthless. The man tells the boy that even though the basket couldn't retain the water it was now remarkably clean. The goal of Scripture memory is for God's Word to do a work in our lives. Even if we forget a little or a lot of what we once had memorized, we'll still have the incredible cleansing benefit of having dwelt on specific passages for a season.

I don't see the value.

This is possibly the heart of the issue. Many might think Scripture memory is for the elite Christian superstars, but the truth is that it is crucial for every believer. Two lessons in The Compass (The Word and Scripture Memory) try to draw out the indispensable value of engaging with God's Word. Those might be good places to start. You could also take time to go over Psalm 119:9-16 with your disciple. The Psalmist teaches that the Word will keep your way pure (far from sin). The key is this: "I have stored up your word in my heart." That means more than just hearing it or even reading it. It means treasuring it, valuing it, reflecting upon it, and clinging to it. If your disciple still doesn't see the inestimable value of the Word, you might challenge them to take a step of faith and trust what God says about His own Word instead of their own perception. You might take time to pray that the Lord would grow in them a deeper understanding of the treasure that is contained in the pages of the Bible.

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Initiative Evangelism

Cru is big on taking steps of faith to do initiative evangelism. What is initiative evangelism? It is engaging with random people in public settings with the hope that there might be an opportunity to have a spiritual conversation and even share the good news of Jesus. The great thing about doing evangelism this way is that it gives you an occasion to train your disciple while also offering hope to real people.

You might think that no random person ever comes to know Jesus through a method like this in this day and age, but that would be wrong. The Lord continues to draw people to Himself through the faithful witness of those who endeavour to reach others. Never underestimate what the Lord can do with our simple faith.

This article is designed to give biblical reasons for why initiative evangelism is a strong emphasis for Cru and attempts to respond to some common myths. You can go over these yourself to bolster your own understanding or even go through them with your disciple.

Why Do Initiative Evangelism?

1. **Jesus took the initiative to come to us.** Luke 19:10 says that “the Son of Man came to seek and to save the lost.” According to Romans 3:11, man does not seek after God. God has always been the one pursuing us. During His life on earth, Jesus was continually pursuing people and speaking to them about the kingdom of God. He even sent His disciples out two by two from village to village to proclaim this kingdom (Luke 9:1-6, 10:1-11).
2. **Jesus commanded us to go and take the gospel to all peoples.** In John 20:21, notice that just as the Father sent Jesus into the world to pursue people, so has He sent us. See also Matthew 28:19 and Mark 16:15.
3. **The example of the apostles and the early church.** As you read through the book of Acts, it is quite clear that the apostles and other leaders in the church were continually going to people and not waiting for people to come to them. Some of the many examples in the book of Acts include teaching in the temple and from house to house (Acts 5:42), Philip in Samaria (Acts 8:4-13), Peter to the Gentiles (Acts 10), and Paul’s missionary journeys (Acts 13-21).
4. **People cannot and will not hear unless we go to them.** Read Romans 10:13-15. Some people do not have an existing relationship with someone who can tell them the gospel: both individuals here on campus and whole people groups overseas. For some, the gospel cannot spread relationally because there is no relationship unless someone goes and establishes one.
5. **God is preparing the hearts of people to hear the Good News.** Some are ready and want to know, and He wants to send us to them. Look at Acts 8:25-40 and observe the many, many principles about initiative evangelism. You’ll find the Spirit’s leading, Philip’s obedience in going to a stranger (even one of high social stature), the openness of the eunuch’s heart, the need for someone to explain the gospel to him, and more.

Common Myths

Listed below are some common misconceptions about evangelism that are often held by believers in our culture. You could read each one in light of the biblical ideas above and consider how you might respond to them yourself.

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

Response: While God may use that, the evangelism we want to be doing on campus, and the rest of our lives, will involve more relational connections with people. There are many different ways to initiate, like following up a contact from a community event, taking a spiritual survey, or a campus wide outreach. Most often, it will be initiating with someone you already know from a club, your dorm, or class. Taking the initiative simply means you are going to offer them the opportunity, in some loving and sensitive way, to interact about the gospel.

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

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

3. If we go to people, we will upset them and turn them off to Christianity.

Response: Yes, if we are obnoxious, pushy, and uncaring. But if we learn how to sensitively approach people, give them the choice to interact with us, have a dialogue about spiritual topics, and explain the gospel if they are interested, then they won't be turned off. If we preach at people, don't listen, and force the message upon them, then it won't be a positive experience. This is not initiative evangelism in the power and sensitivity of the Holy Spirit.

4. People don't want to hear the gospel; they don't want to be bothered.

Response: True, some people are not interested at this time in their lives. However, there are always some who do want to hear and understand more, even if they are not ready to turn to Christ right then. We can trust God to lead us to the ones who will listen and respond now, and to lead us to the ones who will listen but respond later. Plus, if our approach is dialogue and interaction, rather than preaching, most people enjoy discussing issues related to the gospel. You might be the first positive interaction with a Christian that they've ever had!

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

Response: The Bible is full of examples of people spreading God's love to people that they do not know. While having a relationship is really valuable, and often most effective, the question is: how long does it take to build a relationship and trust? A month, a year? Sometimes trust and rapport can be developed in five minutes. God prepares the hearts of many people for us to talk with, whether or not we have a relationship. In fact, offering to rescue lost people with the gospel is the most loving thing we can do for them.

Example Illustrations

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The Judge

This explains how God can be both just and loving. Those two attributes would seem to be in conflict when it comes to dealing with sinful people. But at the cross they each reach their fullest expression without compromise. Your goal is to build and heighten the tension between His love and His justice and then show how God solves this “dilemma.” If the person you’re talking to doesn’t understand why Jesus had to die, you can tell this story to help make it more clear:

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

Well the good news is that the county you got busted in just happens to be the county in which your dad is the judge. So you’re thinking that you’re golden. He loves you, he’ll let you off, everything will be fine. But just as you are entering the courthouse, you remember that your dad is a really good judge. He never punishes the innocent. He always punishes the guilty. He is a good and just judge.

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

What do you think he’d do? Which would win, love or justice? It’s hard to know what he might do. Let me walk you through a scenario that shows how he might solve the dilemma.

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

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

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

What's going on here is this; he is just, so he declares you guilty, since you are. And he demands that a penalty be paid. But he loves you, and so he has determined to pay that penalty himself, on your behalf. Now as he stands there offering you the check, what are your options? You can accept his payment on your behalf, or for whatever reason you can reject it.

That story is a great picture of what God does for us. If there are two things primarily true about God, they are that He is loving and He is just. He loves you, He always has. He cannot love you any more and will not love you any less. He loves you *and* He is just. He always renders a just verdict. He always does the right thing. Those two things put Him in an interesting situation when it comes to us, because every one of us has broken His law. We are guilty before Him. So which would win out? His love, which would want to let us off, or His justice that demands a penalty be paid?

The Bible says that He declared us guilty, because we are, and demanded that a penalty be paid. Then He left heaven, came to earth, became a man, and died to pay our penalty. See, we didn't owe a \$500 penalty, so He didn't just write a check. The Bible says that sin earns us a death penalty, so He died to pay that. Then He comes to us to offer His life on our behalf. Just like your dad with the check He stands before you and says, "I'll take the blame for every rotten thing you've ever done, and give you credit for my perfect life. All you need to do is accept it."

Does that make sense? Have you ever come to the point where you accepted His death on your behalf? Would you like to now?

How Death Shows Love

This clarifies the seeming absurdity of Christ's death. It seeks to inject meaning into what is, for many, an empty phrase: "Jesus died to show that He loved us." Almost everyone would agree with that, but few have thought through what the heck it means. With a simple guided conversation you can explain what it means and leave people faced with the unavoidable conclusion that they are in grave danger. You could start by asking:

Do you know why Jesus had to die? What was the point of His death? Growing up, I always heard that Jesus died to show how much He loved us. Have you ever heard that? The problem was I had no idea what it meant. I always wondered, "How does His death show love?" Let me try to flesh that out for you:

Do you have a girlfriend/boyfriend or mom/dad? Do you love

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her/him? Let's say you want to show your girlfriend the full extent of your love so you go to visit her this weekend and you tell her, "I love you. But I want to show you how much." Then you take out a gun, put it in your mouth, and blow your head apart. What is she thinking at this point? Probably that you've lost your mind.

Yes, that doesn't show love, it shows insanity. So rewrite the script. Give me a scenario in which you could die on purpose, but it would really show your love for your girlfriend. (She's about to get hit by a car, you jump in the way, push her to safety, and get hit. There's a bad guy, you fight him to rescue her, and die in the process. Burning in home, drowning in ocean, etc.)

We could come up with a hundred different scenarios, but the consistent thing in each of them would be that, in each case, in order for your death to show love, not insanity, the beloved person would have to be in some sort of danger. It seems that the principle is that death only shows love when the beloved is in grave danger. Does that make sense?

So, let's get back to what was going on when Jesus died. If death only shows love when the beloved is in grave danger, and Jesus' death shows love, what must that mean about our predicament? What are we in danger of? What was the car that he was jumping in front of? [Sin, death, judgment from God, hell]

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

The Frozen Lake

This explains how doubt is not as important as the object you're putting your faith in. The question here, specifically, is, "But what if I don't have enough faith?" The person understands the issue that eternal life is not attained through good works, that it is accomplished by Christ, and that we must receive this gift by faith. You can respond to this question with the following analogy:

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

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

The issue is really not the amount of faith, it is the object of our faith (which is Christ) and whether we are willing to take whatever amount of faith we have and place it in Him. Even filled with doubt, you can step out on the ice. Jesus welcomes us as we are. Our faith in Him need not be free of doubt. Our perception of Him does not determine how reliable He truly is.

The Tightrope Walker

This explains how true faith is necessarily active.

Sometimes there is a need to clarify that becoming a Christian is not simply an intellectual assent to the gospel message. Technically, Satan could affirm its truthfulness and accuracy. This story can demonstrate that faith involves the active component of trust:

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

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

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

"Okay," he asked, "Who would like to get in?" The crowd fell silent.

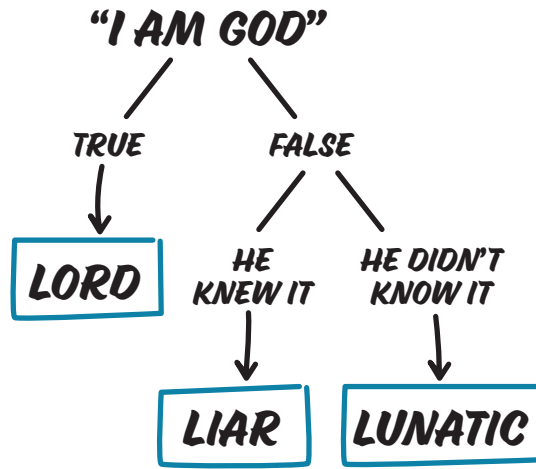
How does their silence reveal the true extent of their faith in him? Trusting Christ is not simply assenting to the facts of the gospel message; there is a decision that implies actually getting into the wheelbarrow. Jesus is worthy of our trust. Through fully depending on Him alone, we can safely cross the chasm and embrace the relationship with God waiting for us on the other side.

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Lord, Liar, Lunatic

This explains why we can't call Jesus a good teacher if He isn't God. When you're sharing the gospel, it's pretty important that you are able to make a compelling case that Jesus is God. C.S. Lewis' "Trilemma" is a brilliant way to do this. It helps to make a simple sketch as you go for this one. It's a very simple, but powerful argument:



Let me show you a real simple way to evaluate the claims Jesus made about Himself. Chiefly, and most preposterously, He claimed to be God. Write "I am God" at the top of the paper.

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

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

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

Look at that first option. If He claimed to be God, but He wasn't, and He knew He wasn't, what does that make Him? A liar. He has pulled off the greatest scam the world has ever seen. For thousands of years, millions of people have lived and died for a charlatan. Christianity is a huge hoax. Draw an arrow coming down from "He knew it" and write "Liar."

Look at the other option. If Jesus claimed to be God, wasn't God, but genuinely thought He was, what does that make Him? A lunatic. Think about it: If your roommate thinks she's smarter than you, she's kind of arrogant. If she thinks she's the smartest person at school, she's really out there. If she thinks she's the greatest mind ever to walk the earth, she's delusional. As her perceptions become more grandiose, and more divorced from reality, the more you're forced to conclude she's insane. And if Jesus really thought He was the God who made heaven and earth, but He was just an ordinary Jewish carpenter, then He was a loon. Draw an arrow coming down from "He didn't know it" and write "Lunatic."

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

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

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Responding to Common Objections

You can use the following ideas as a starting point in responding to some common challenges to faith in Jesus. Part of “always being prepared to make a defense (1 Peter 3:15)” involves learning good responses and remembering them well enough to use them appropriately in conversations.

“The Bible doesn’t say that Jesus is God.”

There are some groups (Muslims, Jehovah’s Witnesses, Mormons, Unitarians, etc.) who will deny that Jesus is God, that He claimed to be God, or that the early church believed He was God. But the biblical foundation of Christ’s deity is solid.

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John starts his gospel speaking about the Word which was with God and was God. If you read John 1:1-3 and then skip down to read John 1:14-15, you’ll notice that the Word became flesh to dwell amongst us. God came down from heaven, took on full humanity, and lived with us. John is clearly explaining Christ’s divine nature.

Later in John, we see how the Jews react to Jesus Himself claiming to be God. In John 5:18 and John 10:30-33, the Jews want to kill Jesus. They don’t want to kill Him because of His powerful teaching, but because Jesus made Himself equal with God. No matter how else you may interpret Christ’s words, those who lived culturally closest to Him understood exactly what Jesus was saying.

There are many other passages to show how Jesus is placed in exact parallel with the Old Testament God, but one great example is Romans 10:9-13. Paul identifies Jesus as the Lord and that everyone who calls on the name of the Lord Jesus will be saved. For Jews who are paying attention, Paul has just directly quoted Joel 2:32: “And it shall come to pass that everyone who calls on the name of the Lord shall be saved,” except the word *Lord* there is the word *Yahweh*, the Great “I Am.” Paul has identified Jesus with the God of Moses.

“The amount of evil in our world proves that a loving, all-powerful God doesn’t exist.”

The problem of pain, evil, and suffering is a significant barrier for many. As mentioned in “Apologetics” on page 92, if this is more of an emotional barrier, you won’t want to address this objection with the intellectual answers that follow. It will be more

important to meet them in their pain instead. But if the logic is the hang-up, you can debate this in a few ways.

The first way is to point out that when God made the world it was “very good” and mankind began life in a state of innocence. God also endowed man with the responsibility to nurture and tend God’s creation. This came with the dignity of Him granting man the ability to decide whether or not to willingly obey Him. With real choice came real consequences. Adam and Eve disobeyed God and plunged the world into sin and misery. And in the generations that followed, we’ve continued to multiply that disaster. Man is squarely to blame for our wretched and pain-ridden existence, not God.

The second way is to consider the nature of God Himself. Tim Keller suggests that if God is truly all-powerful and all-loving, then He may also be all-wise and have some very good reasons to allow suffering that we just can’t see.¹ Keller points to the story of Joseph who endured much injustice. Joseph was sold as a slave, was falsely imprisoned, and was forgotten by those he helped. It wasn’t until many years later that Joseph was able to see God’s invisible hand in the midst of all his suffering. When responding to the wrongful actions of his brothers, Joseph says, “As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today” (Genesis 50:20).

Lastly, it’s important to recognize that God doesn’t ignore suffering, but steps right into the pain of it Himself. He is doing something about the pain in our world. He conquers it by becoming a human and enduring it for us, ultimately by dying for the source of all the evil in the world: our own sin. You could read Isaiah 53:1-11 or Psalm 22 to admire a God who is with us in our suffering and plans to do away with it once and for all. We are not at the end of the story yet, but once we are, we will look back and see all the good that God has brought out of mankind’s evil (Rom 8:28).

“The Bible isn’t the divine Word of God.”

The case to be made for the divine origin of the Bible is at times circular. For instance, both 2 Peter 1:20-21 and 2 Timothy 3:16-17 make this self-proclamation. But it is understandable if using the Bible to claim the Bible’s divinity is unpersuasive. Just because

¹ Timothy Keller, *The Reason for God: Belief in an Age of Skepticism*, (New York: Dutton, 2008), 25.

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someone says something, doesn't make it true. However, we can still use the Bible to make some good arguments.

Luke 1:1-4 is the introduction to Luke's gospel. He is writing to Theophilus with the goal of presenting historical truth. Luke has done his research carefully, interviewed eyewitnesses, and documented his findings. Being experienced as a doctor, he strove for precision and accuracy. If we consider Luke along with the other accounts (Matthew, Mark, and John), we get four differing perspectives on the same events. And these various accounts are unified in their historical narratives.

The number of eyewitness accounts are significant. In 1 John 1:1-4, John reiterates that many touched and saw Jesus. Paul says that more than 500 believers witnessed Christ's resurrection (1 Cor 15:6). If this was untrue, many could have pointed out the historical error. But instead, many Christians died for the truth of what they personally experienced.

These historical documents (the Gospels and the letters of Peter, Paul, and others) give us some good footing. From them, we see that Jesus believed that the Old Testament was the very words of God (Matt 4:1-11). And the disciples believed the same (Acts 4:25). The whole Bible can come under the scrutiny of archeological science, but archeology has been one of the main arguments for the reliability of the Bible, consistently verifying the historical data found in it.

"All religions are basically true."

There's an ancient parable that tells of some blind men who discover an elephant. Not knowing what an elephant is, each shares a description based on their limited perception (the tail, leg, tusk, ear, trunk) that seems to contradict the other's experience. What the blind men don't understand is that the elephant is large enough to contain all their contradictory ideas. The moral of the story is that all religions, no matter how different, are describing the same God.

However, this parable is misleading. If it is true that all people who make claims about God are groping in blindness, wouldn't this also have to be true about the narrator? The narrator conveniently has an ability that none of the other men have: sight. But this tears down the initial claim of the story that all men are blind. You can't on the one hand say all men are blind and then in the same breath

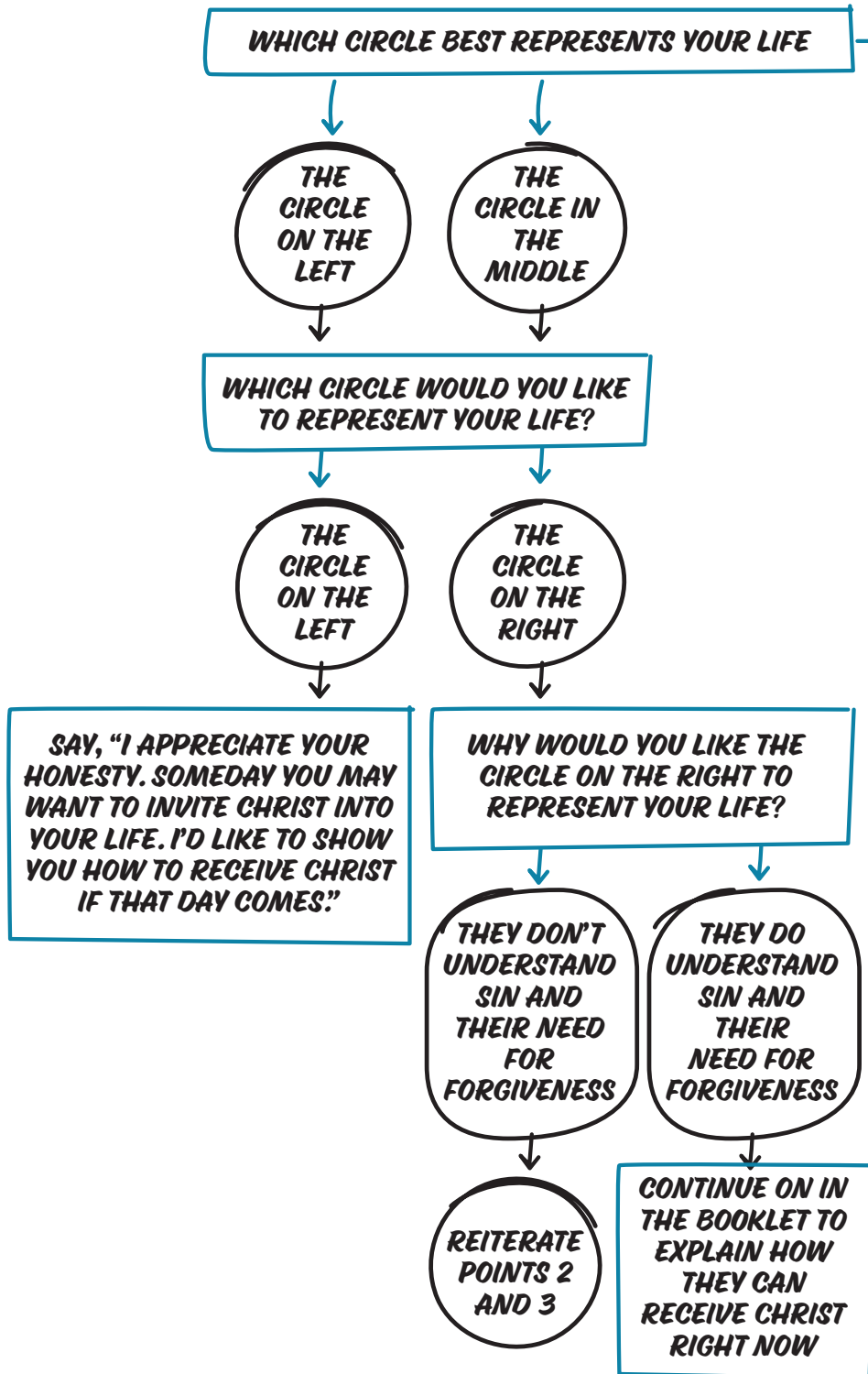
arrogantly claim sight. And if the narrator is blind, maybe God isn't an elephant (a combination of all belief systems) after all.

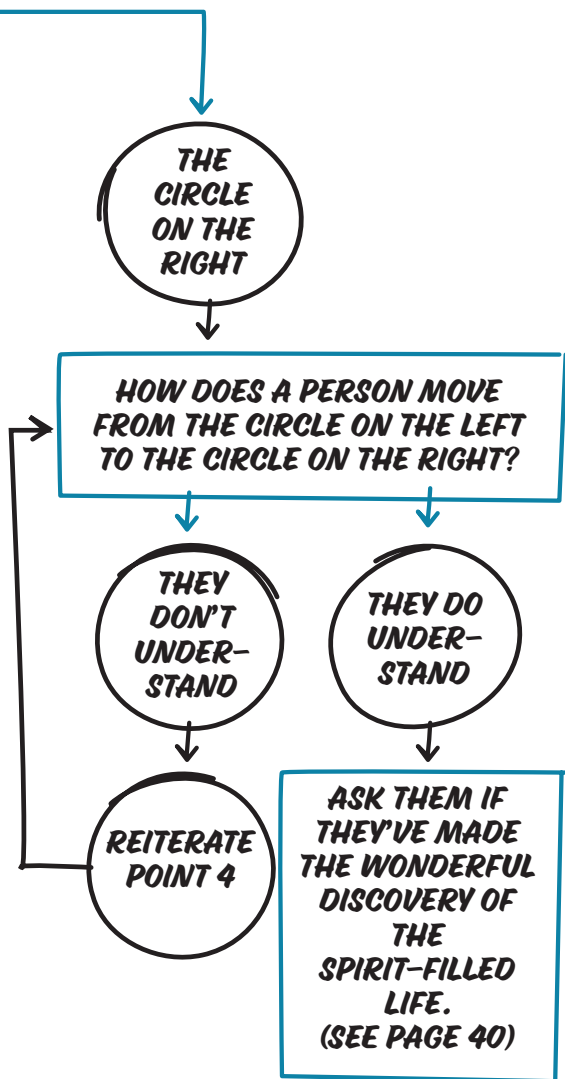
The idea that all religions are different paths that lead to the same God falls apart under similar scrutiny. While there are moral ideas that overlap across religions, there are counterproductive and mutually exclusive approaches in the pursuit of the good. In fact, it might be better to reverse the notion. Instead of all religions leading to the same place, it is wiser to say that all religions start at the same place. It is universally agreed that this world isn't as it should be. Each religion tries to solve that existential problem by vastly different approaches which have drastically different results. A Buddhist will look at pain and pleasure in our world and try to erase it by letting go of both through creating a person who can experience neither pain nor pleasure. A Wiccan will attempt to control the elements in the world through rituals and closeness to nature. A Muslim will try to outweigh the bad deeds in their life by following the five pillars to appease Allah. An atheist (who has their own belief system) will attempt to reduce the "regressive" ideas of these other groups and put their trust in science for the betterment of humanity.

It seems clear that equating these differing approaches will lead to conflict and confusion. If it is true that all religions are basically the same, there is no way to evaluate one approach as being more right or more wrong than another. We are all blind men groping about blindly. But if we believe that contradictions can't exist then there is only one conclusion: some religions are more accurate than others. For a Christian, the exclusive claims in the Bible of God and of Jesus Christ make it incompatible with any other religion. It also differs significantly from every other religion in one stark way. Whereas every other construction of redemption, salvation, and restoration centers on humanity's efforts to make things better, Christianity only looks to God to solve sin and suffering. Each other religion tells you what you must do, while Christianity tells you what has been done.

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The Two Circles Chart





Tips for Using Perspective Cards

Starting the Conversation

Here are a couple of options for an opening line when using Perspective cards:

"Sorry to interrupt. Could you help us out? We're asking students on campus to share what they believe about the world around them using these cards. Would you be willing to do that?"

"Can I interrupt for a minute? I'm Tom, and this is Josh. We're asking students five questions on the meaning and purpose of life, God, and humanity. Would you have time to share your thoughts?"

"Hi! Have you seen these cards before? We've been using them to learn about students' perspectives on how they view the world. Would you mind sharing yours with us?"

Because this tool can create longer conversations, you'll want to have at least 20 minutes to engage well. If a student says they only have five minutes before needing to leave for class, you might see if they'd be willing to answer just one question. I've done this before and to my surprise the student wanted to keep going because they enjoyed it so much.

If someone asks why you're doing this, I would encourage you to answer honestly. You can let them know that you are involved with Cru and offer two responses. First is that we genuinely want to know what students are thinking. In a world that is so divisive, it is good to understand opposing positions and learn how to dialogue with someone who holds a differing viewpoint. And when we know where students are coming from, we are better able to serve the community. Second is to make sure to say that we love to talk about Jesus with those who are interested in hearing about Him.



Going Through the Questions

Spiritual conversations are serious things, but they can also be engaging and fun. As you talk with students, you might want to shoot for a tone that is playful, friendly, and warm. You could insert questions (where it's appropriate) about what they're studying, what year they are, or where they grew up. Be genuinely interested in them as a person.

Remember that you want to be a "student of students." This means gearing everything around learning their worldview. You might want to clarify this at the beginning by saying

something like, “We’d love for you to share *your own perspective*, not what you think we want to hear, or what you’ve heard is the ‘right answer,’ but what you actually believe.”

You could easily spend an hour on these five questions, but that probably wouldn’t be a good use of time. Keep the conversation at a reasonable pace by only asking one or two follow-up questions for each card. The only caveat to that advice is that when you have a student who is clearly interested in talking more deeply, feel the freedom to slow down and listen.

Ending Transition

At the end of the conversation, you will have the student’s worldview laid out before you. It is here that you’ll need to make a decision as to how to continue. If it seems painfully obvious that the student was only going through the questions to be kind to you, you could wish them a great day and end the conversation. But if not, you have a few options to choose from:

1. You could ask if they’d be willing to hear your own perspective on these topics. If they agree, you can read through the numbered cards that express the biblical worldview or you can pick out the cards you would have chosen and explain why in your own words. Don’t just educate them on the Christian worldview: provide them with an opportunity to respond. Ask something like, “Does this make sense? Is this something you desire?” You can also show them the blue Next Step cards and ask if one of them represents the next step they would like to take in their spiritual journey.
2. You could transition to the Gospel on a Napkin (page 100) or the Knowing God Personally booklet (page 96) instead of using the Perspective cards to explain the Christian worldview. This allows you to be more comprehensive with your gospel presentation.
3. You could ask some questions that might challenge a current view they are holding. For example, you might ask someone who picked the “Atheist” card what proof they would find persuasive for changing their mind on God’s existence. Engage them in their response. If they say no proof would be persuasive, you could challenge that position as being unscientific. (Science requires falsifiability which means being open to certain proofs that could change your initial assumptions or theories.)

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The Five E's of Leadership Development

When our Lord commanded us to go and make disciples, He was implicitly calling us to develop leaders. In Matthew 28, when Jesus told His followers to teach new disciples “to observe all that I have commanded you,” He was including, of course, the command to make disciples. Paul is slightly more explicit when he says in 2 Timothy 2:2, “What you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.” When we set out to make disciples then, we must not be content when they are merely walking with Christ on their own. Rather we must press on to impart to them the skills that will enable them to lead others to do the same.

You then, must be thinking about developing your men or women into leaders. Not everyone will have the same capacities for leadership: God equips some to lead tens, others hundreds or thousands. Regardless of their basic wiring, you can help your disciple to grow in leadership. In Cru, we often use a particular grid to think about leadership development. There are five broad steps you can think through as you develop leaders.

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

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

Step three focuses on the **environment**. You need to create a place where they can grow as a leader, ask stupid questions without being made to feel stupid, mess up big time, and generally live without fear of failure. When children learn to

walk they fall constantly. Yet they continually hear applause and approval, because parents are thrilled with their attempts and progress. Their environment is one where they are free from embarrassment. You need to create that same safe place for your disciple. Let them mess up, even when it matters. Respond to their questions and be available. Make sure they always know you are cheering for them.

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

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

If appropriate, take notes while they are leading. Observe what they do well, and what they can improve on. At the earliest opportunity (while you can still remember what happened) sit down privately with them and go over your notes. Start with the good stuff, but don't be afraid to share something they could do differently. That might be really hard, but do it anyway. They'd probably rather hear some constructive criticism, than stay in the same spot. You can help them grow.

Exposure. Education. Environment. Experience. Evaluation. If you can hit each one in the right balance, they'll love you for it. Try it and see what happens.

NOTES

Subjective Tools in Decision-Making

There are a number of tools that can help a believer make a God-honoring decision. “Discerning God’s Will” on page 162 covers some of the more basic and concrete methods like utilizing the Word, our minds, wise counsel, etc. But God makes much more available to the believer. When you’re in the moment of decision, you will also rely on your emotions and your assessment of the circumstances. As subjective as they are, God uses them to direct our steps. When they are used in conjunction with the other tools from the Discerning God’s Will lesson, you can be confident that the Spirit will guide you in the correct way.

Emotions

God created us to be emotional beings. We don’t just think things, but we sense and express a range of feelings. The power of emotions can even outrun our logical brain. This is why you may feel that something is wrong before you even know why you’re feeling that way. Emotions should not be ignored or suppressed. It is much better to explore why they are there in the first place. Take your emotions to God and allow the Spirit to reveal His will through them.

In 2 Corinthians 2:12-13, Pauls says, “When I came to Troas to preach the gospel of Christ, even though a door was opened for me in the Lord, my spirit was not at rest because I did not find my brother Titus there. So I took leave of them and went on to Macedonia.” What is surprising about this passage is that Paul often prayed for doors to be opened so that the gospel could be preached (Col 4:3). And God answered that prayer. Paul got his desire, and yet, his emotions weren’t at rest. He was feeling conflicted, and this led him to leave the seemingly open door to go elsewhere. Paul helps us to see that there are times when our actions don’t seem to make logical sense, but they can be following the Spirit’s guiding nevertheless.

The problem with emotions, though, is that they are subjective and open to interpretation. And although they can be helpful, we can use them to promote, and even mask, our selfish motives. For example, you might be too afraid to go on a summer mission, but tell others that you just don’t have “peace” about going. The point of listening to our God-given emotions is not to seek some enigmatic “peace of mind” but to understand what God might be directing us to do.

God calls us to do many brave things that aren’t comfortable or peaceful at all. He calls us to have hard conversations to pursue restoration, to confront sin in others, to boldly share Jesus with others, and to take courageous steps of faith. When Christ was in Gethsemane contemplating His own death on the cross, He became “sorrowful and troubled” (Matt 26:37), but He maintained His resolve to obey the Father. So, while we need to be attuned to our emotions, we cannot let them be a barrier to what we know the Lord is asking us to do.

Circumstances

Imagine that you’re the king of Israel at war with Syria. The Syrian army has surrounded a city and destruction seems imminent. But God uses a prophet to both blind and hand-deliver this army to you. What do you do with this circumstance that God has given you as king?

Would you give the command to finish off the threat or would you let them go? Read the story in 2 Kings 6:18-23. The king assumes the obvious course of action and essentially asks Elisha for the go-ahead to take advantage of this rare opportunity to destroy his enemy. But the king would have read God's will in a wrong way here! Instead of routing the enemy, God wants Israel to give the Syrians a feast and let them go back home.

As with emotions, it can be easy to misinterpret God's will by assessing circumstances alone. However, God does open and close doors in the lives of believers. He often guides His people through circumstances. If you apply to work at a firm and don't receive a job offer, that's probably a clear *no* from God. If you get accepted to intern at a job where you feel your Godly passion and mission are a great fit, that's probably a clear *yes*. But things aren't always so clear cut when evaluating circumstances.

Sometimes God **closes doors** in order to redirect us elsewhere. Read Acts 16:6-10. While Paul is moving from region to region, the Holy Spirit intervenes and forbids Paul from going to Asia and Bithynia. Instead, God clearly directs Paul to preach in Macedonia. We don't know why God did that, but His will was unmistakable. We can ask God to guide us in a similar manner. As you do, pray for God to reveal if you are stubbornly refusing His desire to redirect you elsewhere. We may find that God is truly shutting a door that we are trying to pry open for the sake of our own selfish desires.

We also need to be careful not to assume everything is a shut door. In Exodus 14, the Israelites faced the largest closed door imaginable: the Red Sea. With the Egyptian army bearing down upon them, there was no likely escape. And then God did the unthinkable. He made a way where there was none by parting the sea. Remember that a closed door may simply be a place where God is calling you to pray and trust Him to move in miraculous ways. We get a great example of Paul's resolve towards something that we might be tempted to call a closed door in Acts 14:19-20. After Paul is finished preaching, the crowd stones him and drags his seemingly dead body out of the city. Wouldn't this be the time to "shake the dust off your feet" and move to a city that will accept the preaching of Christ? But no, Paul picks himself up and walks right back in. In verses 21-22, Paul returns to the very places he faced harsh treatment with the assumption that God was actively still at work. The presence of an obstacle should not be the only metric we use in evaluating God's will in a situation.

Sometimes God **opens doors** to take our faith to new ground. If your friend asks you how they can become a Christian, please take that open door. As an opportunity is presented, ask God how He might be glorified through you if you took it. And then also surrender that opportunity to God's will (especially if that open door comes with a pay raise). Just because there is a great open door before you, doesn't mean you should take it. While Paul and Silas were in prison, a supernatural earthquake opened all the cell doors and unfastened all the chains (Acts 16:25-34). God quite literally gave all of the prisoners an open door. However, none of them walked through it. They decided to remain which led to the salvation of the jailer, along with his family. As you consider the doors that are open before you, pray that God would give you patience and wisdom to know if you should walk through them in faith.

The Holy Spirit will guide and direct us as we experience emotions and circumstances. Become a good student of them and ask the Lord what He would have you do with them. When these are combined with the other decision-making methods in the Discerning God's Will lesson, you should expect to get some clarity on how God would like you to proceed.

The Paul Brown Letter

The following is a letter written by Bill Bright, co-founder of Cru (formerly known as Campus Crusade for Christ), to a student. It illustrates many thought-provoking concepts about decision-making:

Mr. Paul V. Brown¹
The Graduate House
University of California
Los Angeles, CA 90024

Re: How to Know the Will of God in Your Life
According to the "Sound-Mind Principle" of
Scripture.

Dear Paul,

Thank you for your recent letter sharing some of the exciting experiences you are having in your new and adventuresome life with Christ.

When I read that part of your letter in which you expressed the desire to invest your life fully for Christ, I paused to give thanks to the Lord: first, for His great love and faithful direction of the lives of all who will trust Him; and second, for your response to His love and your willingness to trust Him with every detail of your life.

It is at this crucial point that many Christians deprive themselves of the full, abundant and purposed life which the Lord Jesus promised in John 10:10. Failing to comprehend the true character and nature of God, His absolute love, grace, wisdom, power and holiness, many Christians have foolishly chosen to live according to their own plans rather than consider and do the will of God. Some have such a distorted view of God that they think of Him as a tyrant whom one must either appease or

experience His wrath as those who worship a pagan god. Since they are afraid of Him, they cannot love and trust Him. This is sometimes true of individuals who have transferred to God their fear of an earthly father who may have been overly strict, unduly demanding or even tyrannical.

In all fairness, I should say that there are many sincere Christians who want to do the will of God but do not know how to go about discovering His will for their lives.

A choice young college graduate came recently for counsel concerning God's will for his life. "How can I know what God wants me to do?" he asked. Briefly, I explained the safest approach to knowing the will of God—to follow what I have chosen to call the "Sound-Mind Principle" of Scripture. In less than an hour, by following the suggestions contained in this letter, this young man discovered what he had been seeking for years. He knew not only the work which God wanted him to do but the very organization with which he was to be affiliated.

Now you may ask, "What is the 'Sound-Mind Principle' of Scripture?" In 2 Timothy 1:7 (New King James Version), we are told that "God has not given us a spirit of fear, but of power and of love and of a sound mind." The sound mind referred to in this verse means a well-balanced mind: a mind that is under the control of the Holy Spirit—"remade" according to Romans 12:1-2:

Therefore, my brothers, I implore you by God's mercies to offer your very selves

¹ The student's name has been changed to protect his privacy.

to Him, a living sacrifice, dedicated and fit for His acceptance, the worship offered by mind and heart. Adapt yourselves no longer to the pattern of the present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God and to know it is good, acceptable, and perfect. (New English Bible)

There is a vast difference between the inclination of the natural or carnal man to use “common sense” and that of the spiritual man to follow the Sound-Mind Principle. One, for understanding, depends upon the wisdom of man without benefit of God’s wisdom and power; the latter, having the mind of Christ, receives wisdom and guidance from God moment by moment through faith.

Are your decisions as a Christian based on unpredictable emotions and chance circumstances—the “common sense” of the natural man? Or do you make your decisions according to the Sound-Mind Principle of Scripture?

Through the years, as I have counseled with many Christians, the question most frequently asked has been, “How can I know the will of God for my life?” Inevitably, the majority of Christians who come for counsel are looking for some dramatic or cataclysmic revelation from God by which they will know God’s plan. Without minimizing the importance of feelings, which Jesus promised in John 14:21 as a result of obedience, more emphasis needs to be placed upon the importance of the sound mind which God has given. Multitudes of sincere Christians are wasting their lives, immobile and impotent, as they wait for some unusual or dramatic word from God.

The Scripture assures us that “God

has not given us the spirit of fear; but of power, and of love and of a sound mind.” Thus, a Christian who has yielded his life fully to Christ can be assured of sanctified reasoning and a balanced, disciplined mind. Also, God has promised to give His children wisdom according to James 1:5-7. Further, we can know with “settled and absolute assurance” that when we pray according to the will of God, He will always hear and grant our petitions (1 John 5:14-15). Since the Christian is to live by faith, and faith comes through an understanding of the Word of God, it is impossible to overemphasize the importance of the Scripture in the lives of those who would know and do the will of God.

If you would like to know the will of God for your life according to the Sound-Mind Principle of Scripture, may I suggest that you follow this bit of logic?

First, consider these questions: “Why did Jesus come?” He came “to seek and to save the lost” (Luke 19:10, NKJV). Then, “What is the greatest thing you can do to help others?” The answer is again obvious, “Introducing them to Christ.”

Jesus came to seek and to save the lost, and every Christian is under divine orders to be a faithful witness for Christ. Jesus said, “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples” (John 15:8, King James Version). It logically follows that the most important thing I can possibly do as a Christian is to allow the Lord Jesus Christ in all of His Resurrection power to have complete, unhindered control of my life, otherwise, He cannot continue seeking and saving the lost through me.

Thus, every sincere Christian will want to make his God-given time, talents and treasure available to Christ so that his fullest

potential will be realized for Him. For one Christian, this talent that God has given him may be prophetic preaching, evangelism or teaching; for another, it may be business; for another, the ministry of missions; for another, homemaking, as expressed in Romans 12:5, 1 Corinthians 12, 1 Corinthians 14, Ephesians 4, and other Scriptures.

As you evaluate the talents that God has given you in relation to your training, personality and other qualities, may I suggest that you take a sheet of paper and make a list of the most logical ways through which your life can be used to accomplish the most for the glory of God? With the desire to put His will above all else, list the pros and cons of each opportunity.

Where or how, according to the Sound-Mind Principle, can the Lord Jesus Christ through your yielded life accomplish the most in continuing His great ministry of “seeking and saving the lost”? Like my young friend, you will find that such a procedure will inevitably result in positive actions leading to God’s perfect will for your life. But note a word of caution: The Sound-Mind Principle is not valid unless certain factors exist.

There must be no unconfessed sin in your life; following 1 John 1:9 (NKJV) takes care of that: “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

Your life must be fully dedicated to Christ according to Romans 12:1-2, and you must be filled with the Holy Spirit in obedience to the command of Ephesians 5:18. As in the case of our salvation, we are filled and controlled by the Spirit through faith.

In order to know the will of God, you

must walk in the Spirit (abiding in Christ) moment by moment. You place your faith in the trustworthiness of God with the confidence that the Lord is directing and will continue to direct your life according to His promise that the “steps of a [righteous] man are ordered by the Lord” (Psalm 37:23, NKJV). For “as you therefore have received Christ Jesus the Lord, so walk in Him” (Colossians 2:6, NKJV). How? By faith, by placing your complete trust in Him. Now, you must go on walking by faith. Remember “whatever is not from faith is sin” (Romans 14:23, NKJV) and “the just shall live by faith” (Romans 1:17, NKJV), and “without faith it is impossible to please Him” (Hebrews 11:6, NKJV). Faith is the catalyst for all our Christian relationships.

The counsel of others should be prayerfully considered, especially that of mature, dedicated Christians who know the Word of God and are able to relate the proper use of Scripture to your need. However, care should be taken not to make the counsel of others a “crutch.” Although God often speaks to us through other Christians, we are admonished to place our trust in Him. In Psalm 37, we are told to delight ourselves in the Lord, and He will give us the desires of our hearts, to commit our ways unto the Lord, to trust Him and He will bring it to pass. Also, in Proverbs 3:5-6 (KJV), we are told, “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.”

God never contradicts Himself. He never leads us to do anything contrary to the commands of His Word; for according to Philippians 2:13, “It is God who is at work within you, giving you the will and the power to achieve His purpose” (Phillips).

Through the centuries, sincere religious men have suggested spiritual formulas for discovering the will of God. Some are valid; others are unscriptural and misleading. For example, a young seminary graduate came to see me. He was investigating various possibilities of Christian service and had come to discuss the ministry of Campus Crusade for Christ.

Applying the Sound-Mind Principle approach to his quest, I asked him, "In what way do you expect God to reveal His place of service to you?" He replied, "I am following the 'closed door' policy. A few months ago, I began to investigate several opportunities for Christian service. The Lord has now closed the door on all but two, one of which is CCC. If the door to accept a call to a particular church closes, I shall know that God wants me in CCC." Many sincere Christians follow this illogical and unscriptural method, often with most unsatisfactory and frustrating consequences. Don't misunderstand: God may and often closes doors in the life of every active, Spirit-controlled Christian. This was true in the experience of the apostle Paul. As recorded in Acts 16:6-11, he was forbidden by the Spirit to go into Bithynia because God wanted him in Macedonia. My reference to "closed door" policies does not preclude such experiences but refers to a careless "hit or miss" attitude without the careful evaluation of all the issues.

This approach is illogical because it allows elements of chance to influence a decision rather than a careful, intelligent evaluation of all the factors involved. It is unscriptural in that it fails to employ the God-given faculties of reason that are controlled by the Holy Spirit. Further, the "closed door policy" is in error because it

seeks God's will through the process of elimination rather than seeking God's best first. It should be understood that true faith is established on the basis of fact.

Therefore, vital faith in God is emphasized rather than minimized through employing Spirit-controlled reason. In making decisions, some sincere Christians rely almost entirely upon impressions, or hunches, fearful that if they use their mental facilities they will not exercise adequate faith and thus will grieve the Holy Spirit.

There are those who assume that a door has been closed simply because of difficulties that have been encountered. Yet experience has taught, and Scripture confirms, that God's richest blessings often follow periods of greatest testing. This might include financial needs, loss of health, objection of loved ones and criticism of fellow Christians. God's blessing is promised, however, only to those who are obedient, who keep on trying, who demonstrate their faith in God's faithfulness.

The apparent defeat of the Cross was followed by the victory of the Resurrection.

An acceptable consideration for discussing God's will contains four basic factors somewhat similar to the Sound-Mind Principle. God's will is revealed in (1) the authority of Scripture; (2) providential circumstances; (3) conviction based upon reason; (4) impressions of the Holy Spirit upon our minds. However, such an appraisal is safer with a mature Christian than with a new or carnal Christian, and there is always danger of misunderstanding impressions.

You must know the source of "leading" before responding to it. To the inexperienced, what appears to be the leading of God may not be from Him at all

but from “the rulers of the darkness of this age” (Ephesians 6:12, NKJV). Satan and his helpers often disguise themselves as “angels of light” by performing “miracles, signs, forgetting events,” etc. The enemy of our souls is a master counterfeiter.

Remember, just as the turning of the steering wheel of an automobile does not alter its direction unless it is moving, so God cannot direct our lives unless we are moving for Him. I challenge you to begin employing the Sound-Mind Principle today in all your relationships. Apply it to the investment of your time, your talents and your treasure; for this principle applies to everything you do in this life. Every Christian should take spiritual inventory regularly by asking himself these questions: Is my time being invested in such a way that the largest possible number of people are being introduced to Christ? Are my talents being invested to the full, to the end that the largest possible number of people are being introduced to Christ? Is my money, my treasure, being invested in such a way as to introduce the greatest number of people to Christ?

Every Christian is admonished to be a good steward of his God-given time, talents and treasure. Therefore, these investments must not be dictated by tradition, habit or by emotions. Every investment of time, talent, and treasure, unless otherwise directed by the Holy Spirit, should be determined by the Sound-Mind Principle of Scripture according to 2 Timothy 1:7.

Regarding the questions asked by your girlfriend, the same principle applies to her. How does the Sound-Mind Principle apply in the case of a secretary, homemaker, an invalid or one who, because of circumstances beyond her control, does not

have direct contact with men and women who are in need of Christ?

First, each Christian must be a witness for Christ; this is simply an act of obedience for which one need not possess the gift of evangelism. If normal day-to-day contacts do not provide opportunities to witness for Christ, an obedient Christian will make opportunities through personal contacts, church calling, letter writing, etc. Two of the most radiant, effective and fruitful Christians whom I have known were both bed-ridden invalids who, though in constant pain, bore a powerful witness for Christ to all—stranger and friend alike. “That which is most on our hearts will be most on our lips” was demonstrated in their lives. Second, a careful evaluation should be made to determine if God may not have a better position for one. Again, the Sound-Mind Principle applies. For example, a secretary in a secular organization may have less opportunity to make her life count for the Lord. It may be that God wants to use one’s talents in a Christian organization. One should be very careful, however, not to run from what appears to be a difficult assignment. A careful appraisal of one’s present responsibilities, with this new understanding of God’s leading, may well reveal a great potential for Christ.

(I happen to know that there is a great scarcity of qualified secretarial help in many Christian organizations, including Campus Crusade for Christ.) Quite obviously, members of an office staff do not have much contact with men and women who are in need of our Savior as those who are actually working on the campus or conducting evangelistic meetings.

However, according to the Sound-Mind Principle, if their lives are fully dedicated to

Christ, they can make a vital contribution to the effectiveness of any Christian ministry. By their relieving others who have the gift of evangelism without the talent for business or secretarial responsibilities, the overall ministry for Christ in such an organization is strengthened greatly. In this way, they can more fully utilize their talents on helping to seek and save the lost.

For example, a dedicated member of the secretarial staff of the worldwide ministry of Campus Crusade for Christ is just as vital to the success of this campus strategy as those who are working on the campus. My own personal ministry has been greatly increased by the dedicated efforts of several secretaries, who are more concerned about winning students to Christ than their own personal pleasure.

One further word of explanation must be given. It is true that God still reveals His will to some men and women in dramatic ways, but this should be considered the exception rather than the rule. God still leads men today as He has through the centuries. Philip, the deacon, was holding a successful campaign in Samaria. The Sound-Mind Principle would have directed him to continue the campaign. However, God overruled by a special revelation, and Philip was lead by the Holy Spirit to preach for Christ to the Ethiopian eunuch. According to tradition, God used the Ethiopian eunuch to communicate the message of our living Lord to his own country.

Living according to the Sound-Mind Principle allows for such dramatic leadings of God. But, we are not to wait for such revelations before we start moving for Christ. Faith must have an object. A Christian faith is built upon the authority of God's Word supported by historical fact and not

upon any shallow emotional experience. However, a Christian's trust in God's will revealed in His Word will result in the decisions which are made by following the Sound-Mind Principle.

The confirmation may come in various ways according to many factors, including the personality of the individual involved. Usually, the confirmation is a quiet, peaceful assurance that you are doing what God wants you to do, with expectancy that God will use you to bear "much fruit."

As any sincere Christian gives himself to a diligent study of the Scripture and allows a loving, all-wise, sovereign God and Father to control his life, feelings will inevitably result. Thus, the end result of a life that is lived according to the Sound-Mind Principle is the most joyful, abundant and fruitful life of all. Expect the Lord Jesus Christ to draw men to Himself through you. As you begin each day, acknowledge the fact that you belong to Him. Thank Him for the fact that He lives within you. Invite Him to use your mind to think His thoughts, your heart to express His love, your lips to speak His truth.

Ask Jesus to be at home in your life and to walk around in your body in order that He may continue seeking and saving souls through you.

It is my sincere prayer, Paul, that you may know this kind of life, and that you may fully appropriate all that God has given to you as your rightful heritage in Christ. I shall look forward to hearing more from you concerning your personal application of the Sound-Mind Principle.

Warmly in Christ,
Bill Bright

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