FOLLOW-UP: A MODEL FOR BONDING

YOUNG BELIEVERS TO CHRIST AND HIS CHURCH

DEVELOPED AT LIBERTY BAPTIST CHURCH

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FOLLOW-UP: A MODEL FOR BONDING
YOUNG BELIEVERS TO CHRIST AND HIS CHURCH
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by

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Dedicated to my
beloved family

To my wife, Alma, who shares my heart for follow-up,
laboring beside me with enlightenment, encouragement and godly wisdom.

and

To my children, Lance, Beth, Jo and son-in-law Todd, who were
strengthened in their faith through follow-up and have
labored with me in this ministry, while assisting
and encouraging me in this paper.
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ABSTRACT

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Various conflicting concepts of discipleship and follow-up exist in churches and parachurch groups. This paper describes another understanding of follow-up and discipleship which the author has developed over time, while leading both parachurch and local church ministries.

In contrast to the view that discipleship is for only a few selected people, the author sees follow-up as a ministry offered to every convert. Follow-up is the ministry of mature Christians helping new or immature Christians to be bonded to Christ and His church where discipleship continues throughout his lifetime.

The author disagrees with the popular concept that discipleship is a ministry where certain believers are selected and trained over a period of years. The author believes this promotes elitism and weakens the unity of the church. His research has reinforced his conviction that the biblical view of discipleship is a lifelong process whereby the Holy Spirit ministers through the body of Christ, conforming the believer
to the image of Christ.

This paper provides a church-based model of follow-up and shows how such a model is working effectively in Liberty Baptist Church, bonding believers to Christ.
INTRODUCTION

Follow-up and discipleship are ministries which are receiving great emphasis in many churches and parachurch groups today. However, after careful comparisons, one quickly discovers that a variety of philosophies and alternative models are set forth among these different groups. The author is indebted to many ideas and concepts from some of these models for his own spiritual growth as well as for the help they have provided in assisting others to grow through the ministry of follow-up.

The aim of this project is to describe another understanding of follow-up and discipleship which the author has developed over time while leading both parachurch and local church ministries. The author's understanding arose from dissatisfaction with several aspects of existing philosophies and practices and from wrestling with biblical teachings relating to this subject. This paper will describe the author's understanding of follow-up and how it has been implemented and how it is working effectively in Liberty Baptist Church.

I. Statement of the Problem

Various confusing and conflicting concepts of discipleship and follow-up exist. Some proponents view discipleship as an extended period of time when a few, select believers are rigorously trained to be followers of Christ. Concerning this training period, Gary Kuhne
states, "the period of study could easily cover two years of time."\(^1\) Leroy Eims suggests a longer time frame, "Convert to disciple - 2 years and disciple to worker - 2 years."\(^2\) Bill Hull in writing about making disciples says, "the benefits are only realized . . . after a minimum of five years."\(^3\) Regarding the selection of converts to disciple Leroy Eims states,

The men whom Jesus chose were ordinary people--fishermen, tax collectors, and others like them. When it came time to choose those whom He would train, He spent the night in prayer . . .

This is an important point in selection. He did not hastily rush out and grab the first people who showed interest . . .

In our making disciples, we should not select only those who are like us in temperament and personality. Nor should we choose only those who act in a certain way that we find agreeable to our personal lives and acceptance standards.\(^4\)

The author sees the selection of certain believers for prolonged discipleship training as a problem because the biblical truth is that all believers are disciples of Jesus Christ. In Colossians 1:28, Paul states, "Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." In this passage and many others, the emphasis is upon every believer being brought to maturity. To accomplish this endeavor every believer needs to be bonded to Christ and to His church for lifelong service and growth through the church. Webster gives a fitting definition of bonding when


he says it is, "a uniting force; tie; link (the bonds of friendship)."\(^5\) In contrast to the view that discipleship is for only a few, selected people, the author sees follow-up as a ministry offered to every convert to tie, link and unite the believer to Christ and His Church in such a manner that they are secure and confident in their relationship to Christ and the Church. Discipleship is a lifelong process whereby the Holy Spirit ministers through the body of Christ and conforms the believer to the image of Jesus Christ.

II. Development of the Thesis Project

The purpose of this thesis project is to provide a church-based model of follow-up. The focus will be on follow-up as an effective ministry in the local church, designed to bond young believers to Christ and His church. To accomplish this undertaking, the following questions will be considered:

1. What is the current understanding of follow-up and discipleship?
2. Is there biblical support for another understanding of follow-up and discipleship?
3. Where has another understanding been implemented and tested?
4. How is the alternative model of follow-up being used?
5. How does follow-up work in a local church?
6. What are the results of follow-up?

The six questions stated above will give the author direction as he develops this paper. When each question is answered, the paper will set forth the author's understanding of follow-up. It will show how

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follow-up in a local church is working effectively in bonding young believers to Christ. Last of all the author will include a model of the follow-up program now working in Liberty Baptist Church.

To answer the first question, the author will do a library search to determine what has been written in doctrinal dissertations, journals, books and popular articles on the subjects of follow-up and discipleship. By examining the existing popular concepts of follow-up and discipleship, the necessity for and definition of another understanding will be revealed.

The second question will be answered by the author through a personal Bible study as it relates to this subject, and setting forth a biblical basis for another understanding of follow-up.

Answers to the remaining questions will be based upon actual personal experience in the development and use of follow-up in a local church. The principles and practices of the proposed model of follow-up will provide the structure for the success of this model of follow-up in the local church. The results established by the congregational use and the author's own evaluation of this model should furnish sufficient rationale to continue to develop and widen the use of this follow-up model in the church today.

III. Limitations of the Thesis Project

The author recognizes that there are certain limitations to this thesis project. The purpose of this paper is not to trace the historical development of the current understanding in the field. Neither will there be an evaluation of published materials from denominations or parachurch groups. The emphasis of this thesis is the underlying
philosophy and practices of current discipleship and follow-up endeavors. Therefore, there will not be a comparative analysis of workbook materials. The author will not evaluate comparative effectiveness by statistical comparison. There will be no Hebrew or Greek exegesis. This thesis will focus upon the intent and overall thought of scripture relating to the subject. The author's personal experience as a leader in parachurch and local church ministries will provide the base for practical comparison.

IV. Experience and Background of the Author

The author was converted in Manila, Philippines during the Korean conflict and was discipled under a missionary with a parachurch ministry. Four years after being released from the military he graduated from a Christian college and was enroute to the mission field serving under the Overseas Christian Servicemen's Centers, (OCSC), a ministry he helped found to minister to the overseas military communities.

The author's international ministry, during the next thirty-five years, is summarized as follows.

1. Directed the Christian Servicemen's Center in Manila, Philippines from 1956 to 1961.

2. Founded and directed The Kadena Christian Center in Okinawa, Japan from 1962-1972.


5. Associate General Director of OCSC in Denver, Colorado in 1975.

6. Planted and pastored Liberty Baptist Church in Spring Lake, North Carolina from 1976 to the present time.
The wide exposure and experience in parachurch and local church ministries, with an international awareness, has well prepared the author to be sensitive to the need for and benefit of a follow-up ministry. The author's desire to establish young believers in the faith and not always having access to prepared materials, has motivated him to write and rewrite his own materials to be used in follow-up. His research in what others are doing and what has been written has motivated the author to do further study on this subject.

The author chose this topic for the following reasons. First, though converted in a spiritually hostile environment in an overseas war zone, he was enabled to grow and live victoriously due to follow-up. Second, throughout years of ministry he has observed the effectiveness of helping young believers in those initial days and weeks after their conversions. Third, while counseling many defeated Christians, their testimonies have shown they did not receive help in getting established in their Christian life.
CHAPTER 1

UNDERSTANDING FOLLOW-UP AND DISCIPLESHIP

The author's interest in follow-up and discipleship began as a young missionary in Manila, Philippines while ministering to members of the United States military community. In an overseas environment beyond the reach of the extended family and the home church's support, many young Christians were wavering in their faith. In addition, many who became Christians through our outreach ministry were struggling and some falling away. These circumstances and burdens forced the author to concentrate on building up the believer in the faith. In his search for an effective ministry of follow-up and discipleship he discovered a variety of models. Some supported an extreme which gravitated to elitism by selecting only a few potential Christians to disciple. Others considered follow-up only as a tool used to support evangelism.

In an effort to build an effective follow-up and discipleship ministry, the author asked a representative of a well-known parachurch group focusing on discipleship to explain how their program worked. He said the key was in wisely selecting potential men to disciple. The author then asked, "What about the others, those not selected?" His response was that the church or chapel ministries would watch out for them. This was the author's first encounter with "elitism" as one extreme in discipleship.

Another approach involved Bible study workbooks or correspondence
courses used to introduce the new convert to the fundamentals of the faith. This approach was built on the concept that follow-up was only a tool to preserve the fruit of an evangelistic undertaking. This idea of "follow-up evangelism" was the other extreme encountered in seeking to gain an understanding of discipleship.

Through the years of ministry, the author has continued to search the scriptures and read books and articles on this subject. Today, he is more convinced than ever that there is still much confusion in understanding follow-up and discipleship. As the author did research for this paper, he discovered that most of the books and articles on follow-up and discipleship were written in the past twenty-five years. At first, literature published on this subject focused on follow-up. Gradually, emphasis migrated to, then polarized around, the word "discipleship." Therefore, follow-up and discipleship are often interwoven and no clear distinction is drawn between them, with discipleship being the current phrase used by most authors today in describing a ministry of bringing Christians to spiritual maturity.

The author's aim will not be an endeavor to evaluate or criticize published materials on discipleship, but to draw from such writings support for his understanding of follow-up. In evaluating such material the initial focus will be on the material that is concerned only with follow-up. Then, attention will shift from the definition of follow-up to some of the current understandings of discipleship. After considering these, the author will draw some conclusions and provide his own definition of follow-up, which he used to build a model that is functioning effectively at Liberty Baptist Church.
Understanding Follow-Up

Waylon B. Moore gives one of the earliest definitions of follow-up. He set forth the goal of follow-up as a process in bringing spiritual children to maturity by stating:

Although the word "follow-up" does not appear in the Bible, we have firm Biblical grounds for using it, because it is a basic idea which is to be found throughout the New Testament. It is the process of training and bringing spiritual children to a place of mature fellowship with Christ and service in the church. It embraces all we do individually or collectively to integrate the new converts into the church, to keep them enlisted, to build them up spiritually and to teach them to win others to Christ.¹

Some nine years later, W. Hal Brooks expresses the idea that follow-up is primarily preserving the fruit of evangelism. In his book on this subject he observes:

Follow-Up Evangelism is a phrase not found in the New Testament. However, the basic concepts and principles are interwoven throughout. It is an evangelism which follows through—and a follow-through which produces evangelism. It is spiritual life producing spiritual life. Follow-up evangelism is the work of a local church in protecting, training, and guiding a "babe in Christ" in order that he may develop into a growing, useful, victorious Christian in every area of life.²

Gary W. Kuhne has a concept of follow-up that comes the closest to the workable definition that the author has discovered in his own ministry. As he notes:

Follow-up is the spiritual work of grounding a new believer in the faith . . . .

Personal follow-up is the assuming of a one-to-one relationship by a mature believer with a new Christian for the purpose of aiding


the new Christian's nurture and growth. 3

As these definitions are evaluated and compared, a more complete and fuller understanding of follow-up evolves. Gary Kuhne does not include the church but does emphasize the principle of a one-to-one relationship. All agree that follow-up is an endeavor to bring spiritual children or babes in Christ to a place of mature fellowship with Christ. To accomplish this endeavor of grounding a new believer in the faith requires effort by the church or mature believers to protect, train and guide him.

The one element missing in these definitions is that they make no provision for helping the older convert or Christian who has been saved for years yet has never grown. As a pastor who has been confronted equally as often or perhaps even more with the spiritual needs in this group as he has with those of new converts, he feels they cannot be overlooked. Therefore, any follow-up ministry must make provision for providing every believer with opportunity for growth toward spiritual maturity.

The author's study and experience through the years had helped him develop the following definition of follow-up. Follow-up is the ministry of mature Christians helping new or immature Christians to be bonded to Christ and His church. This is accomplished on a one-on-one relationship by coming along side, nurturing, guiding and holding them accountable as they are assisted in their initial growth in Christ and in helping them to become an active, functioning part of the church.

3Gary W. Kuhne, The Dynamics of Personal Follow-up (Grand Rapids: Zondervan Publishing House, 1976), 16,19.
Follow-up is an extension of the pastoral, shepherding ministry by mature Christians giving watch-care over those who have been saved through the church or those contacted by the church who are struggling and are not yet stable in their Christian walk.

**Understanding Discipleship**

In order to support the author's understanding of follow-up, it is necessary to consider some of the contemporary concepts of discipleship. At first, literature published on this subject focused on follow-up. Gradually, emphasis migrated to, then polarized around, the word "discipleship." In the material that emphasizes discipleship, Allen Hadidian, pastor-teacher of Heights Evangelical Free Church, La Habara, California, gives perhaps the most comprehensive definition. It includes the example to be followed, the time of discipleship, who is to be discipled and the purpose of this effort:

Discipling others is the process by which a Christian with a life worth emulating commits himself for an extended period of time to a few individuals who have been won to Christ, the purpose being to aid and guide their growth to maturity and equip them to reproduce themselves in a third spiritual generation.4

Gary Kuhne has written books on both follow-up and discipleship and he draws a difference between them:

My previous book, although developing the concept of a disciple-building ministry, focused primarily on the work of ministry to new Christians. Yet in the production of disciples, personal follow-up is but the first step. How do we move from the point of having stabilized a new Christian in his faith to the point of having a truly multiplying, productive disciple? It is the answer to this question that this book is addressed.5

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5Kuhne, The Dynamics of Discipleship Training, 9.
Carl Wilson also views follow-up and discipleship as having different emphases by stating:

The term "follow-up" conveys a beneficial but inadequate concept of discipleship. Evangelistic groups deplore leaving a newborn spiritual baby unattended, so they have initial correspondence Bible studies, follow-up appointments, initial basic study workbooks, and the like. These help new converts get started in Christian growth, with the hope that the church will carry on from there.  

Obviously, Carl Wilson feels that conventional concepts of disciple building are inadequate and he puts much of the blame upon people's views of follow-up. The author agrees with him regarding the inadequate concepts of discipleship, but differs with him on the cause. Regarding a proper philosophy of building disciples, Carl Wilson states:

The church needs to reevaluate what is being done and seek to find a philosophy of disciple building that agrees with sound logic, that is applicable to our modern world, that people can be trained to do so that it can be multiplied, and, most important of all, that is biblical.  

What Carl Wilson expressed regarding the church needing to reevaluate what is being done in disciple building is what the author has been working towards for years. This author would be quick to add that still more research and writing needs to be done to aid the church in becoming more effective in bringing believers in Christ to spiritual maturity. While the author's understanding of discipleship may differ with Carl Wilson's and others in some areas, all agree there is a great need in the church for helping believers attain spiritual maturity.

In his definition of discipleship, Gary Kuhne also gives a time frame to discipleship development:

6Carl Wilson, With Christ in the School of Disciple Building (Grand Rapids: Zondervan Publishing House, 1976), 59.

7Ibid., 57.
The following is a suggested guide for combining one-to-one ministry with supervised personal study to give a definite direction to your discipleship-training ministry. The weeks are only approximations and the period of study could easily cover two years of time.  

Carl Wilson takes his approach to build disciples from the model of Jesus. He shares his understanding of the time frame of discipleship by saying:

It is my conviction that Jesus and His apostles had a program for about three and a half years that formed the foundation for future growth to maturity and for the basic skills for carrying out a ministry. After that they were ready to have a ministry of their own under the guidance and power of the Holy Spirit . . . .

One theme that runs through each published concept of discipleship is that it requires an extended period of time from two years to three and a half years. Regarding a time frame in making disciples, Bill Hull states, "The characteristics of disciple making are intentional, measurable, clearly communicated ministry. The benefits are only realized when the ministry has reached maturity, after a minimum of five years."

Another emphasis is that discipleship is to be focused upon a few individuals. James F. Longhurst writing as a pastor says, "The first principle is train the thirsty as you minister to the many." "The thirsty" are the select few he is training while he ministers to the entire congregation.

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8Kuhne, The Dynamics of Discipleship Training, 154-155.
9Wilson, With Christ in the School, 60.
Allen Hadidian suggests some principles on how to select the few "thirsty" individuals:

We discussed the principle that you are not to choose a disciple on the basis of what he is now but rather on the basis of what he can become. Do not look for ability, but potential. Yet even though you are looking for potential, there are certain qualities that you must look for in a person whom you desire to disciple. Unfortunately, looking for specific qualities can be somewhat subjective. How can you be sure that the individual truly exhibits all the characteristics to be described? To what degree must you see those qualities in his life before you select him? It is difficult to answer these questions . . . 12

Having pastored for over sixteen years, the author has trouble selecting a few out of the congregation to spend an extended time of two to five years in discipling. The reason he has trouble is that this practice so easily leads to promoting elitism and tends to neglect ministering to all members in the congregation. He feels much of the confusion in the church today regarding discipleship is not due to an inadequate concept of follow-up but to an inadequate concept of discipleship.

It is the author's belief that what is needed is a distinctive, separate understanding of follow-up and discipleship that is biblical, simple to understand, workable, trainable and available to the church. Such a model would be effective in bonding the new believer to Christ and His church.

It is the author's understanding that the New Testament concept of discipleship is the work of the entire church in conforming believers to the image of Christ, which is a lifelong process from conversion until one meets Christ in death or the Rapture. He disagrees with the

12 Hadidian, Discipleship: Helping Other Christians Grow, 75.
popular concept that discipleship is where certain believers are selected and trained over a period of years as this promotes elitism and weakens the unity of the church.

The author understands follow-up to be a shepherding ministry which should be available for every young believer, assisting them in becoming secure in the Christian faith and comfortable in the fellowship of a local church where a lifelong process of discipleship could continue.

Practical Consequences Which Arise From These Understandings

The many good efforts of parachurch organizations and churches bringing believers to spiritual maturity are greatly needed today. Each book, model, article, and endeavor is a reminder of the need to close the back door of the church and to bring depth of discipleship into the pew.

Charles E. DuMond, in a book on the subject, observes:

Recently there has been an emphasis on renewal and mission in the Protestant church. This is the present-day way to claim we need a "revival." The Church of Jesus Christ has been undergoing a re-evaluation of its program and witness. Elton Trueblood, stimulating Quaker, clearly indicated in his book, Company of the Committed, that the true crime of the twentieth century is the apostasy of the baptized. Because of the large number of professed Christians in contrast to the few who practice committed living, the church is responding to critics with action in areas of renewal. Discipleship in depth suggests that you and I look at these areas of renewal.¹³

Pastor Bill Hull points out the need for training and building up Christians by noting:

The 1980 Gallup poll indicated that of the 22 million church-going evangelicals, only 7 percent had taken any evangelistic training and only 2 percent had introduced another person to Jesus Christ. How would you like to march into battle with only 7 percent

of your troops trained and only 2 percent with combat experience? While I pray these figures have changed in eight years, I would guess that today's figures are much the same.

This illustrates the need for asking the right question. How could the 3,000 gathered for worship compose a great church, if only 7 percent were trained to witness and only 2 percent had introduced another to Christ? The test of a congregation, apart from personal holiness, is how effectively members penetrate the world. American churches are filled with pew-filling, sermon-tasting, spiritual schizophrenics, whose belief and behavior are not congruent.

Christians are not well trained, largely because pastors have not worked out a means of helping people do what He has told them they should. As a result they feel a great deal of frustration and guilt.14

Win and Charles Arn also emphasize the need for closing the back door by incorporating the new believers into the church by stating:

In talking with pastors and church leaders across the nation, we have found that the evangelistic back door is, indeed, very large and very well used . . . .

The bottom line for evaluating the success of any evangelistic effort must be "Did those who made a Christian profession become part of the church?" . . . . Faithful response to the Great Commission is achieved when the evangelistic process, under the Holy Spirit's guidance, produces actual, factual growth in the church . . . growth that is measurable in one year and five . . . growth that reproduces itself in new disciples.15

One of the key factors in closing the back door is accomplished by bonding the new believer to the church through the personal relationships they develop with church members in follow-up. In a paper on this subject Gordon L. Everitt stresses the idea of relationships by saying, "Arn echoes this idea when he states, 'effective evangelism is not only making disciples, it is actively incorporating converts into the . . . church . . . where they function as responsible members.'"16

14 Hult, The Disciple Making Pastor, 20, cites Gallop poll.


The current understandings of follow-up and discipleship suggest several practical consequences.

1. If follow-up is only to preserve the fruit of evangelism it is not adequate to meet the needs of the uncommitted and bond them to Christ and to His church.

2. If discipleship is for a few selected individuals, then it will lead to an elitism in the church. Instead of leading to the unity of the faith it will cause disunity and divisions among Christians.

3. If discipleship operates by selecting potential disciples how do we reconcile the gifts of the Spirit and the freedom for their use in the church with a Pastor selecting the thirsty and training only them?

4. If the church is God's channel in bringing believers to maturity and to utilize their gifts, then most of the current understandings of discipleship largely bypasses the church.

Carl Wilson, president of Worldwide Discipleship Association, Inc., places doubt on the church's ability to bring Christians to maturity when he stated:

Evangelistic groups deplore leaving a newborn baby unattended, so they have initial correspondence, Bible studies, follow-up appointments, initial basic study workbooks, and the like. These help new converts get started in Christian growth, with the hope that the church will carry on from there.

After doing basic follow-up with a new Christian, most Christian workers don't know what else to do! Rather than leave him a spiritual baby, they teach him how to eat and walk and then leave him a spiritual toddler.17

This expresses the idea that the church is questionable as a channel to bring the believer to maturity. Granted, the church as a whole is very weak in its responsibility of training and nurturing its members to spiritual maturity and some parachurch groups specializing in discipleship are awakening the church to its responsibility. However, this is not adequate grounds for the proponents of the current under

17 Wilson, With Christ in the School of Disciple Building, 59.
standing of discipleship to confuse the purpose of the church.

Donald R. Rickards in his unpublished class notes at Liberty University well states the same thought:

It minimizes the place of the local church and bypasses it entirely, even though a certain verbal homage may be paid to the local church. In effect, disciplers of this sort are saying, "We can do the job outside the church better than you are doing it inside the church." And indeed this may appear to be true.18

The author's observation is that nearly all parachurch groups promoting disciple-making neglect the biblical position and ministry of the church. Also, many churches that are working at discipleship are fostering some degree of elitism by not offering such a ministry to all new or untaught believers.

The lack of a clear, unified, understanding of New Testament teaching regarding the maturing and equipping of believers has troubled the author through the years and has pressed him to seek answers. The need for this ministry and the confusing emphasis around these topics cries out for a reassessment. This idea is expressed by Stacy T. Rinehart as he stated, "... seeing the need to reassess may prove to be the greatest blessing given the discipleship movement."19

The author's experience and understanding of the biblical basis of discipleship has led to the conclusion that discipleship is a long term endeavor of bringing believers to maturity and should be carried on through the local church. This is a lifetime ministry of the church working to conform every believer into the image of Jesus Christ. It is

18Donald R. Rickards, Class Lecture Notes, Liberty Baptist College Discipleship Class, Lynchburg, Virg., n.d.

not a separate ministry in the church for a select few that could become an elitist group within the church. Neither is discipleship a ministry to be performed by parachurch groups outside the church. This does not mean there is not a need of parachurch ministries, but these should be an extension of the church and feed their converts into the church where they can continue spiritual growth and be equipped for service. This position is not unique; many pastors take this same position. W. Hal Brooks is a pastor who apparently agrees and wrote:

"A local congregation of Christian believers is God's unique strategy for reaching a man from birth to death. No other organization on the earth seeks to meet the spiritual needs of a man for his whole lifetime. Some groups attempt to meet needs at various levels of a person's life, such as high school or college. But only the local church seeks to deal with a man for life. Follow-up evangelism is concerned about the Christian's full life.

God's purpose for the local church is to unite Christians as a spiritual family. Church members are to build up, not tear down one another. God has placed men in families for their care, protection, fellowship, companionship, and development. If a family is weak, you do not destroy it, you try to strengthen it. A church exists for the purpose of meeting the spiritual needs of the children of God. If the local church is weak and ineffective, simply criticizing it or its leadership is not the answer. It must be strengthened, not destroyed."

Gene A. Getz strongly supports the position of the local church as God's channel in bringing believers to maturity as he stated:

"... it is important to emphasize--and to emphasize emphatically—that outside of the context of the church and the experience of drawing upon the other members of the body, a new babe in Christ will not grow into a mature responsible disciple of Jesus Christ. He cannot, for he is not involved in basic experiences which God has designed as absolutely essential for spiritual growth...

God ordained the local church as the primary place where believers are to be nurtured and edified. Each new Christian needs the body of Christ in order to be built up in the Christian life."

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20 Brooks, Follow-up Evangelism, 21.

21 Gene A. Getz, Shapening the Focus of the Church. (Chicago: Moody Press, 1974), 47.
The church is clearly God's channel for nurturing, training and mobilizing believers for service. For the church to fulfill its responsibility in building up believers in the Christian life, it must have an effective ministry of follow-up to bond believers to the church.

Follow-up is not only to be a means of preserving the fruit of evangelism. Follow-up is a ministry whereby new or untaught Christians are helped in being bonded to Christ and His church where their growth and service should continue for life.

From this definition the author has developed a workable, effective model that is now being used at Liberty Baptist Church. The author's study and ministry experience regarding follow-up has clarified the following personal convictions:

1. That there is a valid biblical basis for churches to have a follow-up ministry.

2. That follow-up is a shepherding ministry which extends the pastoral care to young, or weak believers in the church.

3. That no church should place emphasis on outreach ministry without a balanced program of follow-up ministry to preserve the fruit.

4. That there are multitudes of believers disenchanted in the faith and disappointed with the church because churches fail to provide a follow-up ministry to bond them to Christ.

5. That churches can have an effective follow-up ministry by using some of the available materials of their choosing and training those with a pastoral heart to give watchcare to the new believer.

6. That many of the schisms and problems in churches would be avoided if young believers were lovingly assimilated into the church where they continue to grow.

7. That churches with effective follow-up ministries would have less inactive members and would, therefore, be more effective in carrying out the Great Commission.
CHAPTER 2

A BIBLICAL BASIS TO SUPPORT ANOTHER UNDERSTANDING OF FOLLOW-UP AND DISCIPLESHIP

The sizable body of materials printed on the subject of discipleship and follow-up have mostly concentrated on methods and implementation. Very little space in these works is given to the theological principles and biblical basis that serve as a foundation for care of new believers. One book, The Biblical Principles of Discipleship, is dedicated entirely to the biblical and theological framework that lays the foundations for nurturing young believers to maturity. In this book, Allen Coppedge states, "The purpose of this present study is to look at the larger biblical and theological framework that surrounds discipleship."¹

He makes a very valid point when he states an overall weakness in many books on this subject:

One of the major concerns from our perspective is that so many books on discipleship seem to imply that its primary (and perhaps only) purpose is evangelism. The church must understand that God’s objectives are far broader than outreach. All that Christians do should be designed to glorify God, and the Lord has made it clear that certain specific things glorify Him. Three that bring special glory are 1) a growing relationship between believers and God, 2) development of Christlikeness in character, and 3) fruitful service for the Lord.²

²Ibid., 20.
Isaiah states one of God's purposes for His covenant with Abraham and His offspring Israel is: "You are my servant, O Israel, in Whom I will be glorified" (Isa. 49:3). In the New Testament, Jesus declared, "I will build My Church" (Matt. 16:18), and Paul states that God's purpose for the Church is "to Him be glory in the Church by Jesus Christ throughout all ages, world without end. Amen" (Eph. 3:21).

To bring glory to Himself through His covenant people in both the Old and New Testaments, God's people had to be brought to the place where that they reflected God's character. The Lord made very clear to Israel, whom He had redeemed from the bondage of slavery, that they were to be a holy people. "For I am the Lord your God. You shall therefore sanctify yourselves, and you shall be holy; for I am holy . . . neither shall you defile yourselves . . . " (Lev. 11:44).

In writing to the church, Peter emphasizes this same standard for the Lord's people. "As obedient children, not conforming yourselves to the former lust, as in your ignorance; but as He who called you is holy, you also be holy in all your conduct" (I Pet. 1:14,15).

In God's covenant with Abraham the Lord said, "I am Almighty God; walk before Me and be blameless (underlining author's emphasis). And I will make My covenant between Me and you" (Gen. 17:1,2). Again we see Peter stressing this same emphasis for God's people in the church. "Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless" (underlining author's emphasis) (II Pet. 3:14).

God's ministry to and with Israel and the Church reveals His great heart of love, His faithfulness and His longsuffering in nurturing
His redeemed people so that they might bring glory to His name. How did God teach, train, correct and bring His people to maturity?

God With Us

Richard C. Halverson points to a great biblical truth when he is quoted saying:

In the course of this study of the Gospels, Mark 3:14 became definitive and prescriptive for my ministry. The big word became with. Previously I had ministered to or at people. They were objects to fulfill my mission, my agenda. Now they became persons to be with, to be heeded, to be listened to, to hear and to love.  

The Lord Jesus brought men to maturity by spending time with them. Today many groups and churches offer group classes or individual programmed materials as a method of helping young believers become established in the Faith. It seems any effective follow-up must provide for believers to spend time with believers.

E. Stanley Ott captures this thought and proposes “with-ness” as his method of ministering. He states:

I love the word “with” because I am convinced it is one of the most significant words in the whole Bible. The with-ness of the Christian faith is one of its most exciting dimensions. In fact, with-ness is crucial for life to be complete, fulfilling, and joyful.  

He develops this thought further, stating:

As the concept of “with” took hold of my life, I was stunned by the significance of with-ness throughout Scripture. When God spoke to Moses out of the burning bush and said, “I will send you to Pharaoh,” Moses said to God, “Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?” God replies, “Certainly I will be with you” [Exod. 3:11-12].

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4Ibid., 17.
This was an incredible promise.\(^5\)

The author learned the importance of becoming blameless and bringing glory to God through Mark 3:14, "Then He appointed twelve, that they might be with Him and that He might send them out to preach."

Early experience through daily devotional time with the Lord led to making "being with God" a major emphasis of the follow-up ministry.

The concept of "with-ness" is emphasized in both the Old and New Testaments, showing God's concern to be with His redeemed people to bring them to spiritual maturity. Regarding Abraham, God continually appeared to him and spoke to him until He was known as "the friend of God" (James 2:23). In Genesis 21:22, Abimelech, a pagan contemporary of Abraham stated, "God is with you in all you do."

This truth of God being with His people is emphasized again when God desired to use Moses for His Glory in delivering his people from bondage. As Moses drew back saying, "who am I that I should go before Pharaoh, and that I should bring the children of Israel out of Egypt" (Exodus 3:11), God encouraged him with the words, "I will certainly be with you" (Exodus 3:12).

After the death of Moses when his servant Joshua was chosen to take his place, God restated this grand truth. "No man shall be able to stand before you all the days of your life; as I was with Moses, so I will be with you, I will not leave you nor forsake you" (Josh. 1:5).

God being with us in the New Testament setting is expressed very clearly by E. Stanley Ott when he says:

\(^5\)Ibid., 20.
In Matthew 1 we find a quote from the prophet Isaiah: "Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel," which, translated, means "God with us" (Isa. 7:14; Matt. 1:23). Incredibly, the very name of Jesus Christ is "God with us." Being "with" is so much a part of God's very nature that He named the Messiah with a preposition!

In the marvelous Great Commission that concludes the gospel according to Matthew, Jesus commands us to go unto all the world. He concludes by saying, "Lo, I am with you."  

Before our Lord was crucified He encouraged His followers, saying, "And I will pray the Father and He will give you another Helper, that He may abide with you forever, even the Spirit of truth, whom the world cannot receive; because it neither sees Him nor knows Him; but you know Him, for He dwells with you and He shall be in you" (John 14:16,17).

This truth of God being with His people is seen from Genesis to Revelation. The Lord says to the church of Sardis, "they shall walk with Me in white for they are worthy" (Rev. 3:4). God's purpose of being with His people is to help them become holy and blameless people for His glory.

Follow-up is the ministry whereby a mature believer spends meaningful time with a young believer helping them to understand God is with them and that God desires the new believer to continue with His body, the Church so they might become holy and blameless for His glory.

The Model of Jesus

The Lord Jesus as Immanuel, God with us, modeled this truth in His ministry of bringing His disciples to spiritual maturity and fruitful servants for His glory. Dr. Alexander Balmain Bruce states the importance Jesus gave to the training of the disciple:

6 Ibid., 21.
"Follow Me," said Jesus to the fishermen of Bethsaida, "and I will make you fishers of men." These words (whose originality stamps them as a genuine saying of Jesus) show that the great Founder of the faith desired not only to have disciples, but to have about Him men whom He might train to make disciples of others: to cast the net of divine truth into the sea of the world, and to land on the shore of the divine kingdom a great multitude of believing souls. Both from His words and from His actions we can see that He attached supreme importance to that part of His work which consisted in training the twelve. In the intercessory prayer, e.g., He speaks of the training He had given these men as if it had been the principal part of His own earthly ministry. And such, in one sense, it really was. The careful, painstaking education of the disciples secured that the Teacher's influence on the world should be permanent; that His kingdom should be founded on the rock of deep and indestructible convictions in the minds of the few, not on the shifting sands of superficial evanescent impressions on the minds of the many.

This emphasis is also that of Carl Wilson:

It is my conviction that Jesus and His apostles had a program for about three and a half years that formed the foundation for future growth to maturity and for the basic skills for carrying out a ministry. After that they were ready to have a ministry of their own under the guidance and power of the Holy Spirit.

Wilson identified a reason why Jesus' approach to disciple making has been overlooked by so many. He states:

Obviously, the Epistles present no overall, all-inclusive description of how to build disciples. The Epistles were written to meet specific needs. Therefore, they deal only with certain principles of disciple building. If one is to discover a pattern for building disciples, his source must be the Gospels, for they primarily record the ministry of Jesus Christ and the method He used to build His men.

The thrust of Wilson's book is that Jesus first trained the twelve and then repeated this method in the training of the seventy.

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8 Wilson, With Christ in the School of Disciple Building, 60.

9 Ibid., 60-61.
This, Wilson believes, is the given method Jesus established as a model for discipleship as he pointed out:

If Jesus' method of building men can be recovered from the gospel record, can this model be reproduced? Indeed, did Jesus intend it to be reproduced as a pattern?

There is only one way to discover if Jesus intended His method of building men to be repeated, and that is if He himself repeated it! If Jesus taught the Seventy (who had been appointed later in His ministry) the same things He had taught the original Twelve, He would seem to be following a pattern.

The appointment of the Twelve is recorded in Matthew 5:1; 10:2-4; Mark 3:13-19; and Luke 6:12-16. Taking these passages as a point of departure and studying the events that unfold chronologically in Mark and Luke, one can discover both what Jesus taught the Twelve and the order in which His truths were presented. The appointment of the Seventy is recorded in Luke 10:1-16.

If there were parallels in the training of the Twelve and the training of the Seventy, they could be seen in a comparison between what Jesus taught the Twelve and what He taught the Seventy in the chapters following Luke 10:1-16. While the whole ministry of the Seventy is briefly described in those first sixteen verses, it is obvious that it extended over a much longer period of time. The subsequent chapters of Luke record Jesus' teaching of the Seventy. These teachings were a review for the Twelve and included some new material probably mostly for the Twelve.\(^{10}\)

While Carl Wilson has done very careful research in his book the author does not agree entirely with his conclusions. Our Lord was training these men as apostles before the Church was established and they were to be pillars in founding the Church. The Church was "built on the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone" (Eph. 2:20). This was very clear in A.B. Bruce's thinking as he stated:

The twelve entered on the last and highest stage of discipleship when they were chosen by their Master from the mass of His followers, and formed into a select band, to be trained for the great work of the apostleship . . .\(^{10}\)

\(^{10}\)Ibid., 61.
The twelve were to be Christ's witnesses in the world after He Himself had left it; it was to be their peculiar duty to give to the world a faithful account of their Master's words and deeds, a just image of His character, a true reflection of His spirit.\(^{11}\)

Our Lord's time with and training of the twelve was so effective that when coupled with the indwelling of the Holy Spirit they filled Jerusalem with their doctrine and were accused of turning the world upside down (Acts 5:28). Our Lord's example of training the apostles in depth and their subsequent reproductive ministry is a great model for the effectiveness of follow-up and discipleship.

**Early Church Examples**

A solid biblical basis for follow-up is found in a number of individuals who demonstrated a caring, encouraging, instructing and godly role model for young believers. One of the first such people in the early church was Barnabas.

Barnabas is first seen in a caring role in Acts 4 where he sold land and used the proceeds to help meet the needs of the struggling young church. His influence is most effective in Acts 9 where he takes Paul, as a young convert, under his wing and helps him get acquainted with the Christians in Jerusalem. Later, in Acts 11, we see Barnabas searching out Paul and recruiting him to help in ministering with the team in the church in Antioch.

Barnabas really lives up to his name, son of consolation, when Paul refused to allow John Mark to accompany the team on their second missionary journey. In Acts 15:37-39 Barnabas stood firm on behalf of the young worker and took him under his wing. No doubt it was this personal nurturing and follow-up that molded Mark into such a strong

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\(^{11}\)Bruce, *The Training of the Twelve*, 12.
believer that Paul desired Mark's help years later.

The caring attitude of Barnabas towards new converts is seen in Acts 11:21-23. When news reached Jerusalem that a great number had turned to the Lord in Antioch, the church in Jerusalem sent Barnabas to Antioch. When he came, he encouraged them that they should continue with the Lord. This is what follow-up is all about. It is mature Christians like Barnabas who come alongside to encourage new believers to continue with the Lord.

Another example of follow-up seen in the New Testament is that of Paul with Timothy. On Paul's second missionary journey we read that Paul chose him, as a young believer, to go with him (Acts 16:1-3). Timothy was so molded by Paul's teaching and manner of life that Paul referred to Timothy as his son in the faith. In II Timothy 3:10, Paul declared, "Timothy, you have carefully followed my doctrine, manner of life, purpose, faith, long-suffering, love, perseverance, persecutions and afflictions." Here we see the in-depth influence of Paul's goals, lifestyle, philosophy and dedication built into Timothy. Paul wrote from prison to the church in Philippi, "But I trust in the Lord Jesus to send Timothy to you shortly . . . . For I have no one like-minded, who will sincerely care for your state . . . . But you know his proven character, that as a son with his father he served with me in the gospel" (Philippians 2:19-22).

Paul's example of individual follow-up with Timothy while leading such a great missionary ministry sends a powerful message to Christian leaders to provide for the spiritual needs of young believers around them.
Christopher B. Adsit expressed how new Christians need shepherding care as he wrote:

New Christians are spiritual infants. Jesus described conversion as being born of the Spirit. Paul called young Christians "infants," and referred to those whom he had led to the Lord and nurtured as his "children." Peter told us to long for the pure "milk of the word," as the "newborn babes" that we are. Spiritual babies are as unfamiliar with the new dimensions of the Christian life as a newborn baby is with its new surroundings. Both need an enormous amount of love, care, protection and feeding. But "spiritual parents" often know little about how to establish these "babies" in their new life in Christ.12

Waylon B. Moore expressed this same idea that young believers in Christ need help to grow by stating:

But babies do not grow automatically; they must have food and care and training. When children are born into the physical world, God's plan is that each should have two parents. Most newborn children of God do not have even one spiritual foster father or mother who will give them parental care. It is unnatural and unhealthy for a new Christian to have to spend years in church without any consistent individual training outside a group situation. Neglected children usually become delinquent, and neglect of spiritual parental care is one reason why we have thousands of delinquent members on our church rolls. A child needs to be led into a life of maturity over a period of time by careful and loving discipline if he is to become a good citizen. In the same way, a person's fruitfulness for Christ is almost always in proportion to the consistency and maturity of the spiritual parental care he has received. It is God's will that all believers should become mature. Follow-up will develop spiritual maturity in the church membership.13

Paul and Silas in their missionary journeys sought to provide care and encouragement for new believers. "After they had preached the gospel to that city and made many disciples, they returned to Lystre, Iconium, and Antioch" (Acts 14:21). What did they do when they revisited those cities? In Acts 14:22 we see they "strengthened the souls of

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12 Christopher B. Adsit, "The Care and Feeding of Newborn Christians" Decision 31 no. 7-8 (July-August 1990): 11-12.
the disciples, exhorting them to continue in the faith." This was the pattern throughout the New Testament where new converts were encouraged and exhorted to continue with the Lord.

It seems that Barnabas, Paul and Silas were not the exceptions but were a normal pattern of how the early church encouraged and established young believers in the faith. In Acts 2:41, we see that "those who gladly received his word were baptized; and that day about three thousand souls were added to them. And they continued steadfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayers." These young converts continued steadfastly because in the early church they met in house churches where follow-up and nurturing was a natural result of the small house church settings.

Robert Coleman explains clearly how the early church gathered mostly in homes:

Their normal place of meeting was in the home. The first gathering was in the upper chamber in the house of Mary, the mother of John Mark, which became a familiar prayer site for the brethren (1:13; 12:12). With the large increase in members, many houses in the city became meeting places for church groups (2:46). The home of Philip in Caesarea is mentioned as a rendezvous for the saints (21:8). A church met in the house of Philemon (Philem. 2). Jason's house in Thessalonica served the same purpose (17:5). At Corinth both the houses of Titus Justus and Stephanas were used as centers of fellowship (18:7; I Cor. 1:16). So also were the houses of Lydia, the jailer in Philippi (16:15, 32-34), and Nympha at Laodicea (Col. 4:15). Wherever Aquila and Priscilla move, it appears, too, that their house becomes a church site at Corinth, Ephesus, and Rome (18:26; 2 Tim. 4:19; I Cor. 16:19; Rom. 16:3,5).  

In the close fellowship of mutual trust young believers were strengthened and grew to maturity under the watchcare of the leaders.

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None were left out or troubled with unanswered questions because in the secure atmosphere of the house church issues could be explained and truth reinforced.

In these house church settings the new converts and older believers shared in a natural setting of everyday life. The young believers not only received instruction and encouragement, but had the Christian life modeled and demonstrated in everyday circumstances through close association with older Christians.

Today in the fast pace lifestyle with large, growing churches, professionally trained staff, formal meetings, seminars and programs, many young converts never bond to Christ and His Church. Their doubts are not resolved nor their temptations weakened through caring fellowship in a comfortable, non-threatening fellowship. Therefore, it is more imperative today than ever that we recognize the need to assist the young believer and provide a means whereby older believers can come alongside and help them to grow. Pastors in the larger church settings of today must give careful attention to providing ministries where more mature believers can encourage young believers.

The deep concern of Jesus for young believers is seen in His shepherding commands to the Apostle Peter in John 21:15-17. In this passage, Jesus said, "do you love Me?" and three times our Lord commanded, "Feed My lambs . . . . Tend My sheep . . . . Feed My sheep." Later Peter wrote, "Shepherd the flock of God which is among you, serving as overseers, not by constraint but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; . . . ." (I Peter 5:2-3).
Peter in his epistle encouraged pastors to shepherd the flock of God and to be examples to the flock by caring for the lambs and feeding the sheep. This is what follow-up is all about. It is giving encouragement and shepherding care to those young weak lambs until they have grown in Christ and bonded to His church and can feed themselves and help to feed others.

**Discipleship: A Ministry of the Church**

The author believes the responsibility is given to the pastors/elders to provide this care. The burden from the heart of the Lord Jesus for His lambs must be found in the heart of the leaders of local churches. Their responsibility is to provide a model for feeding the lambs and to recruit and train mature Christians to help these babes in Christ to grow in their knowledge of the Lord.

If someone or some fellowship is not provided for new converts during their first steps of faith, they could easily be overcome with doubts and discouragement and soon will be lost to the church. Today, as church leaders, we must plan for and train older, established believers to reach out and come alongside the new convert as was done in the early church, and thus create an atmosphere where the new believer can grow in Christ. As they are taught, prayed for, encouraged, held accountable and the Christian life is modeled before them, most will grow in their faith, become more Christlike in their daily walk and exercise their gifts in the Church which is the body of Christ. The new converts who are secure in their faith, will be comfortably integrated into the church. There they will continue to be fed, challenged and trained as they become blameless, reproducing Christians.
Thus far in this chapter the author has sought to give an overall biblical basis for follow-up and discipleship. First by showing how God is with His people to strengthen and help them to accomplish His purpose on earth. Then the model of Jesus was considered and the many hours he poured into His disciples as He trained the twelve and the seventy. Next, the focus was upon the examples of Barnabas, Paul and Peter as they encouraged young believers and exhorted them to continue with the Lord.

Now, the author would like to focus attention upon the biblical basis of disciple making. From studying the Greek word Mathetes, translated "disciple," he found it used 268 times. Interestingly, it is found only in the Gospels and in the book of Acts. In fact, it is never used once in the Epistles.

If discipleship and making disciples is such a focus of the New Testament, why is it not mentioned in the last twenty-two books of the Bible? To find an answer to the confusing contemporary concept of discipleship, let us consider a few observations.

1. In the Gospels only four people are spoken of as having disciples. John the Baptist, Matthew 9:14; Pharisees, Mark 2:18; Moses, John 9:28; and Jesus, Matthew 9:37.

2. After the establishment of the church we see no leader in the church having disciples. Paul, Barnabas, and Peter encouraged believers to continue in the faith, but none are referred to as having disciples.

3. When the word disciple is used after the beginning of the church in the book of Acts, it is synonymous with Christians. Acts 6:1,2,7; 9:19,26; 11:26; 14:20,22,28; 15:10; etc.

4. There is not one reference to the word disciple after Acts 21:16.

These basic observations have brought the author to the place
that he has concluded that there is little New Testament teaching to support the popular definitions of disciple making. What many refer to as discipling is actually the ministry of the church in laboring to build up, edify and equip the believer.

The author was encouraged by the thinking of George W. Peters in this matter. James F. Longhurst quotes him:

George W. Peters, in his article entitled "The forgotten Word" (a handout given in class at Trinity Evangelical Divinity School), seems to split rather than hold together the teaching of Scripture at this point. He hints a contrast exists between discipleship and equipping. Discipleship is something Jesus did. Equipping is something the church does. He supports this contrast by statistical evidence: "First, the references to discipleship stop abruptly after the Gospels and Acts. Of the 270 references to the concept in the New Testament, 240 appear in the Gospels, 30 in Acts and none in the Epistle." As a result he makes this statement: "Pentecost introduced a new method of making disciples. The Church of Jesus Christ as the body of Christ and the temple of the Holy Spirit was born on the day of Pentecost. From then on the maturing and equipping of Christians happens in the body of Christ and in the temple of God as manifested in local congregations." (Quoted from Team, as handed out in a class at Trinity Evangelical Divinity School.)

The understanding of discipleship as the ministry of the church offered to every believer, not a select few, for the purpose of bringing all believers to maturity in Christ was reinforced by the observations of Donald R. Rickards. In his unpublished notes on discipleship, the following observations are given:

1. After the resurrection and ascension of Christ, no person is said to "disciple" another, in the sense that Christ did this with His men . . . .

2. There are only a few people who ever had disciples: Moses (John 9:28); the Pharisees (Mark 2:18); John the Baptist (John 1); and Christ—all of these occurring before the Cross. Where the term "disciples" is used after the Cross, the word indicates only and all Christians in general.

3. Though Jesus used this method, we now know Him as exalted Lord and have a relationship to Him other than what the Twelve Disciples had (2 Corinthians 5:16). Today, Christ has a high priestly ministry on our behalf. We cannot biblically deny the change of relationship Christ now holds with respect to His own.

4. The only thorough-going discipler was Jesus. Paul is never portrayed in Scripture as one having disciples. Like the unpardonable sin, the conditions existing then cannot be duplicated today; this is why such a sin cannot be committed today. In the same manner, the conditions requiring the method of discipleship Jesus used cannot exist after His earthly pre-Cross experience.

5. The great fact which followed the resurrection is twofold: (1) the Holy Spirit descended; (2) the Church was born, universally and locally. (If the Church had existed before the Cross, Jesus would never have discipled anyone—such efforts today to copy His practice are a dangerous romantic hangup, unless—as in Paul's practice—such training is carried out in the context of the local church.)

6. In Matthew 28:19,20, the first "make disciples" is synonymous with conversion, as in other disciple passages in the Gospels (Cf. Luke 14 and John 9:28). In the Gospels, there is no place for the carnal believer; either you followed Christ wholly or you did not belong to Him (Cf. John 12:42,43).

7. All passages after Christ's exaltation which appear to be using disciple principles are related to growth in a church context. Note 2 Timothy 2:2; Cf. Philippians 4:9ff; I Thessalonians 1; Cf. I Thessalonians 2.

8. To speak of discipleship after the Cross is similar in principle to speaking of a Christian sabbath—a sincere but mistaken and anachronistic notion, out-of-date (Cf. Acts 19:1-7).

9. Christian growth for all is the emphasis in New Testament letters, always in the local church relationship (I Corinthians 3; 2 Peter 3:18; Hebrews 5; especially Colossians 1:28, where "every man" is used by Paul in thinking of everyone in Colosse and Laodicea—Colossians 2:1ff).

10. Paul's burden is always for every man and every church. His team was under the discipline of a local assembly—he was not discipling the team members; they were equipped to do a ministry for which they had been selected by their respective assemblies (Cf. 2 Corinthians 8:9; Acts 20).

11. Paul himself, though associated with Barnabas, is never spoken of as "discipled" by Barnabas. Paul's directives on training leaders is unfolded through his letters to Timothy and Titus—in local church context.
12. Even during His earthly ministry, Christ envisioned His discipleship method as temporary and provided for the training/growth environment in the church relationship to take its place (Matthew 18:18-20).

13. The Gospels are meant to illustrate the epistolary doctrines, not to be the basic doctrines themselves; the temporary method of discipleship can be mistakenly substituted for the permanent method of achieving maturity, clearly outlined in the epistles.

Each of these observations constitutes a challenge to the whole concept of contemporary discipleship.  

While the author may not agree with every point stated, he is supportive of the overall position of Dr. Rickards regarding discipleship as a ministry of the church.

When our Lord gave the great commission as recorded in Matthew 28:19,20, He set forth the mission of the church. The task of the church involves two major areas, evangelism and teaching those who became saved. Our Lord Jesus commands His people to "make disciples," which is evangelism, and "to teach" those who are saved. Discipleship is the ministry of the church to teach, train and build up all believers so they can be used of God in evangelizing the lost and helping to train those who are saved. Paul makes it very clear that the ministry is not to a select few in the church, but to every man, as he states in Colossians 1:28, "Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

In conclusion, the author suggests that the confusion which exists regarding contemporary discipleship is because the New Testament clearly places this ministry of growth and edification as a responsibility of the church. While many who are studying and writing in this area

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16 Rickards, Class Lecture Notes, 2-4.
are concentrating solely on the ministry of Jesus with his followers, they seem to forget that His purpose was and is to build the church.

Admittedly the church as a whole has failed to fulfill its God given responsibility in bringing believers to maturity. Yet, those churches that have taken seriously their responsibility of bringing believers to maturity are dynamic churches. On the other hand, para-church groups who have specialized in taking this responsibility from the church have developed a select group of Christians with great skills, yet they seldom function in the church to assist the church in its God given duty.

The author maintains that biblical discipleship is a lifelong process that is to be fulfilled within the church. Follow-up is that initial ministry to bond the new believer to Christ and His Church so that the ministry of discipleship might continue in bringing believers to maturity in Christ. It seems imperative in our times that the church must place more emphasis upon coming alongside the new convert and assisting them until they are bonded to Christ and His Church. If this is done there will be stronger churches and many more mature Christians involved in helping fulfill the Great Commission.
CHAPTER 3
LIBERTY BAPTIST CHURCH, WHERE ANOTHER UNDERSTANDING OF FOLLOW-UP HAS BEEN IMPLEMENTED

Liberty Baptist Church was formally organized on December 7, 1975. There were a total of thirty-eight charter members, twenty-three adults and fifteen children. To understand and appreciate the growth and the dynamics of Liberty Baptist Church, one must know something of the environment in which this church was planted.

Setting of the Church

Liberty Baptist Church is located in Harnett County, North Carolina within the Anderson Creek Township. Harnett County is agricultural in nature but is changing dramatically.

The population trends reflect the changes in this county but even more so in the Anderson Creek Township. The Harnett County Population Analysis shows the population was 28,000 in 1920, but today is over 60,000.¹

The Harnett County Population Analysis further states:

Harnett County's population increased three percent (3%) between the years 1960 and 1970 . . . . The county actually lost population to out-migration. Migration is an important component of population change in an area. Migration refers only to movement in and out of a region. It is not inclusive of natural increase in the population . . . . In-migration accounted for over fifty percent of Harnett County's population increase between the years 1970 and 1980. The southeast and southwest United States experienced these

migrations during this time period and this growth is typically referred to as the "Rust-belt to Sun-belt" migration.²

The County Population Analysis only has data through 1980. However, the growth rate between 1970 and 1980 is amazing. During that period, the county experienced a 19.9% growth, while the Anderson Creek Township, in which the church is located, grew 127%.³

The Harnett County Population Analysis explains the nature of this growth as it notes:

Harnett County's population increase between the years 1970 and 1980 appears to be due to its proximity to urban areas in surrounding counties and not its creation of new jobs and services. This reflects the surrounding counties' socioeconomic impact on Harnett County's population. Forty-four percent of Harnett County's labor force commutes out of county to work.⁴

The Anderson Creek Township is the most southern township in Harnett county and part of the large Fort Bragg military reservation extends into the edge of this township. Therefore, much of the population increase in the Anderson Creek Township comes from the military community. The total Fort Bragg population exceeds 89,000. With the many military personnel moving into the area, the church has enjoyed the addition of many of these military families.

Another important factor related to the population of this area is the socioeconomic level. The vast majority of military residents migrating into this area are the lower ranking personnel with limited resources. This is evidenced by a report given at a Fort Bragg Impact Assessment Briefing the author attended in April of 1990. This briefing lead by a group from the Department of City and Regional Planning from the University of North Carolina at Chapel Hill pointed out that Cumberland

²Ibid., 1-2. ³Ibid., 2,11. ⁴Ibid., 3.
County has a net gain of $128. per person for persons related to the Post in that jurisdiction. While Harnett county, which is adjacent, has a net loss of $74. per military personnel living in that jurisdiction.\footnote{5} This data establishes the fact that the military people moving into Harnett County are lower ranking and in lower income brackets.

Another evidence of the economic level of the residents in the Anderson Creek Township is seen in the type of housing in this area. The Harnett County Housing Study states:

Housing units include houses, apartments, manufactured homes and single rooms occupied as living quarters or, if vacant, intended for occupancy. The southwestern part of the county, particularly Anderson Creek and Johnsonville Townships, experienced a significant increase in the number of housing units from 1970-1980... Because of the increasing number of housing units, Harnett County is experiencing problems in water and sewer facilities... The kinds of housing units in Harnett County are limited. They are comprised mostly of single family residences and manufactured homes. During the past ten years, the number of manufactured homes has steadily increased. In 1980, manufactured homes accounted for 18.2% of the total year round housing units... Many are situated in manufactured home parks, particularly in Anderson Creek...\footnote{6}

This report also pointed out that 47.7% of all the housing in Anderson Creek Township was manufactured homes.\footnote{7} The Harnett County Housing Study gave specific data regarding the military households in this area by stating:

The demand for housing by military households is evaluated by type of tenure (owners and renters), by rent, and by type of housing... The median range for monthly rents paid by military households in Harnett County is between $200-$250. This is comparable to the median rent paid by military households in Spring Lake.

\footnote{5}{Fort Bragg Impact Assessment, Department of City and Regional Planning, (Chapel Hill: University of North Carolina, April 1990), 17.}

\footnote{6}{Harnett County Housing Study, (NC: n.p., 1990), 1-2.}

\footnote{7}{Ibid., 5.}
and lower than the median rent paid in Fayetteville.

The majority of the county's military residents who live in manufactured homes are located in the southwestern portion of the county. Many are located in manufactured home parks which accommodate the transient nature of military personnel. Military residents in the southwestern part of the county are of low-ranking personnel with limited financial resources for housing.  

To summarize, the population growth data in the township in which Liberty Baptist is located indicates residents are in the lower socioeconomic level. Further, the economic level of the area and high density of military personnel produces a very transient society.

Other important factors that affect the church's character are median age and racial mix. The Harnett County Population Analysis points out that Harnett County median age is twenty-eight. It further states, "That Harnett County's population is younger on average than the population in both surrounding counties and the state as a whole." Another interesting fact established in this report is that "teenage pregnancy occurs more frequently in Harnett County than in surrounding counties and twenty-three percent of all pregnancies in Harnett County involve teenage mothers."

The last factor which is reflected in the membership of Liberty Baptist Church is the racial character of this area. The county as a whole has a white population of seventy-five percent, black twenty-three percent and other races two percent. In the Anderson Creek Township, there is a more even racial balance with only sixty-nine percent white and twenty-nine percent black.

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8 Ibid., 11.
9 Harnett County Population Analysis, 4,6.
10 Ibid., 5.
Each of these factors impact the nature of Liberty Baptist Church. The evaluation of the setting and environment of the church will be considered at the close of this chapter. In considering the socioeconomic level and location, the author limited it to those factors which differed significantly from those of the surrounding areas that would have an impact upon the church.

**History of the Church**

Liberty Baptist had a humble beginning in a three bedroom house with thirty-eight members in 1975. During the first year the church grew by only twelve members and lost one by transfer. The emphasis that first year was on writing a constitution and by-laws, teaching, training, planning and looking for land for a permanent site.

The strength of the church was several gifted and dedicated families and an experienced full-time pastor. The first budget was $28,602.00. Such a limited financial base hampered the church in the pursuit of land and required sacrifice by the pastor and members. However, with frugality and much donated labor, the church was never delinquent or late on a bill.

In November of 1976, six acres of choice land was made available for $12,000.00. The members again made personal sacrifice as they gave from savings, and some borrowed to give in order to pay cash for the land.

Nineteen seventy-seven was an exciting year as plans for the first building were developed and construction got underway. To secure a loan, the deacons and trustees had to sign not only as officers, but individually for the church note. Excitement was high, but growth in
membership was limited to twelve members during 1977 with a loss of three by transfer, leaving a total membership of fifty-nine. The limited growth was due to lack of space, as the house church was crowded with wall to wall people.

In late 1977, the first building was completed. Leaders were trained in outreach and a bus ministry was started with one bus. It was then that our church experienced dynamic growth. During 1978 the membership doubled with an addition of sixty-four members while losing only six members, bringing the total membership to one hundred twenty-one.

Due to rapid growth in membership and with attendance being greater than the membership, the Sunday School facilities were overcrowded. In 1978, an education building was constructed. This three thousand square foot addition made it possible to add a second bus to the bus ministry. These efforts gave another boost in membership as sixty-six were added while twelve transferred leaving a total of one hundred seventy-six members in 1979.

With growth in membership came growth in giving which encouraged the church to buy an additional four acres for a total of ten acres. The additional acreage enabled the church to add a softball field, volleyball and basketball courts plus an outdoor covered patio of fifteen hundred square feet.

By 1980, the sanctuary was eighty-five percent full with growth leveling off sharply. From 1980 to 1985 when the church was unable to build a new sanctuary due to limited resources and very high interest rates, the membership grew only from one hundred eighty-six to two hundred twenty-one members. During these years, the education building
was paid off and the church hired an associate pastor.

The year of 1985 was a special year as a new sanctuary with a seating capacity of three hundred fifty was completed. The seven thousand eighty square feet of additional space also included more Sunday School rooms, providing space which allowed our membership to grow by eighty-two. This more than doubled the growth in one year over the previous five years combined.

Nineteen eighty-six to nineteen ninety were years of continued growth, but less each year as our facilities again reached their capacity. In 1986 the church gained sixty-two members, but in 1989 there were only twenty-eight new members.

Realizing the need for additional space the church now plans to build a Family Life Center in 1991 and to add a Minister of Youth. These two steps will help the church continue to grow and meet the needs of the young, expanding, mobile community surrounding the church.

During the fourteen years the church has existed, it has added a total of 659 members. Of that number, 230 were added by baptism. These figures show the balance the church places upon evangelism and discipleship. During that same period, the church lost 296 members, leaving a present active membership of 363. The large number of transfers away from our church reflects the location and contextual factor of the mobile society due to the large number of military families. The remainder were losses due to inactiveness. The church has chosen to maintain only an active membership. The morning worship attendance for last year averaged 392.

The socioeconomic factor is revealed in the congregation's
diversity of ethnic backgrounds. The Liberty Baptist congregation is made up of whites, blacks, Japanese, Philippinos, Vietnamese, Malaysian and Koreans. The majority of these are military dependents who bring a worldwide awareness among the congregation. The lower economic level of this community is seen in the average weekly giving in the church of only $11.07 per person.

A very positive aspect of the diversity of ethnic backgrounds in the congregation is the interest and support of world missions. Twenty-seven percent of the church's 1990 budget of $195,102 is designated for missions. This level of giving enables the church to help in supporting eighteen missionaries in fourteen countries of the world.

The congregation's average age is twenty-eight, which reflects the young society surrounding the church. There are few senior citizens in the church, only fifteen in the age group of fifty-five and older. The age diversification factor helps to keep a balance in the leadership and representation of all age groups within the church.

Age diversification is manifest also in the worship services. Services are always well organized, but are less traditional, more contemporary and non-provincial. The worship services are not provincial due to the broad influence of members coming from different ethnic backgrounds and different areas of the United States.

The church seems to be growing every day, not only numerically, but also qualitatively. Follow-up is one key factor in many growing in grace and in the knowledge of the Lord. The importance of follow-up as a vital ministry in this unique church will be discussed more fully in chapter five and in the conclusion.
Liberty is not the "normal" Baptist church. Liberty Baptist is not affiliated with any convention or denomination. Being independent, Liberty has been able to mold its ministry and worship along more non-traditional lines and therefore, meet needs of people with varying Baptist backgrounds.

While Liberty is appreciated by its members because of its heterogeneous make-up and non-traditional style of ministry, it is not fully accepted or appreciated by the older established Baptist churches in the area. This has encouraged its members to love each other and to be excited about what God is doing and will do in the future through them and their church.
CHAPTER 4
HOW THE NEW CONCEPT OF FOLLOW-UP
WAS DEVELOPED

The need and burden to help young Christians become established in the faith first gripped the author's heart in the Philippine Islands. Laboring as a missionary in the city of Manila, among members of the overseas military community, caused him to become keenly aware of the need for follow-up.

The military men to whom he ministered were in their late teens and early twenty's. Some arrived for an overseas tour of duty as Christians while others were won to Christ through the ministry. Both groups faced a spiritually hostile environment once they stepped off base. The buying power of the U.S. dollars being much greater than the Philippine Peso became a magnet for the prostitutes, pimps, bars, nightclubs and pawn shops that sought the involvement of the U.S. military personnel. Few Americans have had to face such temptations. To withstand such pressure and to be true to Christ, the Christian had to be rooted and grounded in the faith.

Such was the setting that motivated the author to begin developing a follow-up ministry. First, he tried small group classes for young believers. The rotation of around the clock duty for the military men made it impossible to have any consistency which is necessary to build a relationship. In trying to make these classes work, he would attempt to
meet individually with those unable to attend the scheduled class. This placed a burden upon his time. Preparing and teaching the classes, contacting those absent and keeping them abreast of the material took much of the author's time.

Through this endeavor, it was discovered that the men he met with on an individual basis seemed to make more progress in their Christian walk than those he met with only in the group. Therefore, it was discovered that it was a better use of his time to establish the follow-up ministry on a one-to-one basis and eliminate the group class for young believers.

The problem now was that the author would have to do all the follow-up if he used only his personally prepared notes. To train others required material prepared for their training and use in helping others. He only had a manual, portable typewriter and a hand operated mimeograph machine which prohibited the preparation of such materials. To train people to help in follow-up required finding already prepared materials.

Finding such materials in the late 50's in a foreign country was not an easy task. Being familiar with Navigator material, which he used as a young Christian, naturally caused the author to consider those materials first. At that time, the NavPress had not been established for the public. Their materials could only be obtained through a Navigator representative. Since they did not yet have a representative in the Philippines, the use of their fine materials was not a possibility.

It was discovered through research that the Navigators had used the Keith L. Brooks Bible Studies for a number of years. Once they
developed their own materials, this practice was unnecessary. The Keith L. Brooks Studies were then being printed and were available through Moody Press. These materials became the foundational study for the follow-up program.

Until furlough, the "Basic Bible Study for New Christians" by Keith L. Brooks was used. It contained eight studies with questions, scripture references and a space for the student to answer. It was reasonably priced and prepared for individual use. Key verses were prepared for the student to memorize which corresponded to each lesson.

One difficulty was that it took three or four months for orders to arrive by boat mail, and much time and effort to clear customs. Since the Center ministry was operated by faith, it did not have funds to order enough supplies ahead to keep an adequate supply on hand. This caused some delays, especially if we had an unusual demand from a large number of new converts.

After furlough the author was assigned to Okinawa to pioneer a new ministry for the Overseas Christian Servicemen's Centers. The majority of his first two years there was spent building the Christian Center. Out of his home, he established a Bible study and had a limited ministry establishing those young Christians in follow-up. To avoid the long delays in securing materials, he was able to become a representative for the Emmaus Correspondence School. They provided a supply of their materials on assignment. Besides helping Christians at all stages of growth gain a greater understanding of the Bible, the author selected

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1Keith L. Brooks, Basic Bible Study for New Christians (Chicago: Moody Bible Institute, 1961).
two of the Emmaus studies to use in his one-on-one follow-up ministry. These studies were "Lessons for Christian Living"\textsuperscript{2} and "Guide to Christian Growth."\textsuperscript{3} The Biblical truth presented in these studies was excellent, but the format of these lessons was so arranged that a student could do the study and answer the test without referring to their Bibles. The content was relevant for young believers but was weak in challenging them to dig deeper into the Bible personally. However, because of their availability these studies were used during the author's stay on Okinawa.

On furlough the author discovered that Pastor Carl Goltz of Scottsbluff, Nebraska, had a follow-up ministry in his church. Notes were eagerly compared and both rejoiced that God had been guiding them along similar paths. It was discovered that one-on-one produced the best results with less conflicts in meeting appointments. The one man with a man and one lady meeting with a lady helped greatly in teaching accountability.

One new concept was learned from Pastor Goltz which the author incorporated in his follow-up package. That was a prepared sheet for those trained as follow-up helpers to share with the young believer after checking their assignment. The prepared sheet was an overview in outline form of materials covered in the follow-up lesson to reinforce the aim of their study, it was given to each student for future reference.

\textsuperscript{2}William MacDonald, \textit{Lessons for Christian Living} (Oak Park, IL: Emmaus Bible School, 1951).

After sixteen years of leading open home ministries in cross-cultural settings and pioneering two new ministries, the mission granted an extended two year furlough for rest. For a base of ministry during that two year period, the author accepted the pastorate of the Rexford Community Church in Kansas to give his children opportunity to adjust to the American culture.

Living in the United States allowed the author to include in his follow-up program the best printed materials readily available with which he was familiar. First, the person entering into follow-up was given a study entitled, "Your Decision."\(^4\) Next followed lessons entitled, "Basic Bible Studies for New Christians"\(^5\) and "Christian Character."\(^6\) It took twelve weeks for an individual to complete these studies while learning twenty-five appropriate scripture verses. This follow-up system seemed to work well in Kansas, but it was only able to be tested for eighteen months since this was the time available of the extended furlough.

The author's mission, OCSC, Inc., wanted him to go to Spain to pioneer a ministry among the United States Air Force personnel at Torrejon Air Base near Madrid, Spain. He was able to take a supply of follow-up material. When contacts were made and those individuals were converted, the author started follow-up with those new converts. Also, he began challenging mature Christians to go through the system so


\(^5\) Brooks, *Basic Bible Studies*.

they could be trained to be follow-up helpers. At Torrejon Air Base it was possible to see follow-up firmly in place as the ministry became established. The system was working well and a solid ministry grew when the mission replaced him with a Spanish speaking fellow-worker and brought him back to Denver as the assistant General Director.

After one year in that position, he received an invitation to help establish a church near Fort Bragg, North Carolina. This position was accepted and he started the church in a house with twenty-three adults. Immediately he introduced follow-up to the group. All were asked if they were interested in training to become follow-up helpers. For the first time, an attempt was made to train folks to do individual follow-up as a group rather than individually. Overall, it was not effective because most people trained in the group were uncomfortable and unsure in a one-on-one setting. The few who emerged as effective helpers did so after the author spent individual time helping them along. From this experience it was concluded that training is more effective in an individual rather than a group basis.

The twelve week program was continued for several years with a few simple modifications. The author's wife, Alma, trained and coordinated the ladies follow-up while he trained and assigned helpers in the men's follow-up. The helpers understood the goals, (Appendix A) and were given guidelines, besides going through the follow-up themselves.

If a person in follow-up training came unprepared or began breaking appointments, the helper was to encourage and seek to find out the cause. They were instructed, however, not to get tough, but to be firm with them. If all else failed, the director of follow-up training
was informed and, as coordinator, he set up an appointment to speak with them. They were informed that their follow-up helper would be assigned with someone else if they were not serious and did not desire to grow in the Lord. Many times, this helped to motivate and caused students to get serious about follow-up. If they were indifferent and would not make a commitment to work at follow-up, they would be terminated. Most of the failures in follow-up training were not with new converts but with older Christians who had never grown spiritually. It was their established pattern to slip into spiritual decline because they had not received help in their walk with the Lord as young Christians.

About five years ago, the author began to detect burn out in some of his most mature helpers. Because they also were leaders in other ministries they were becoming hesitant to begin another twelve week follow-up program which often extended to sixteen to eighteen weeks with normal conflicts of schedule. Also more and more of the baby boomers were having trouble answering questions in the Keith L. Brooks studies which were geared to the King James Version. Along with this, two other problems developed. First, the cost escalated in fifteen years from $2.40 for a set of follow-up materials to nearly $10.00 each. Second, the introductory lessons "Your Decision" went out of print.

Therefore, the decision was made to restructure the follow-up program to eight weeks with only fifteen verses to memorize. The studies were prepared so they could be answered from any of the accepted translations of the Bible. We added two extra lessons for those who were motivated and delighted in their growth through the follow-up program. These individuals were challenged to become follow-up helpers
and share with others what they had learned. If they accepted the
challenge, they were trained through lesson nine and ten to become
follow-up helpers. When they are assigned a trainee for follow-up, they
are given a follow-up helper's guide, (Appendix B). This enabled the
recruiting of follow-up helpers to be conducted within the follow-up
program.

It took about eight months to write, edit and proof the follow-up
program. Then two women and two men worked through the new material,
each using a different translation of the Bible. After completing two
lessons, the group would go over the material and discuss every suggested
adjustment or change. Todd Cienski, the author's son-in-law, de-
signed the dividers, helped edit and encouraged the author in writing
this follow-up material. It took about a year to complete the follow-up
book. Then several new Christians were taken through the program and
carefully noted any areas with which they had difficulty. Since the
follow-up program was prepared for new or untaught believers, it was
field tested in this way before being reproduced for general use. The
program in use today at Liberty Baptist Church was finished in November

Finally, fifty copies were reproduced using the church's photo
copier. This was done to keep cost down. The material was prepared so
that a small, growing church with a limited budget could use this pro-
gram by reproducing the masters at a very reasonable cost. This ap-
proach was taken because other churches were asking about the ministry
as they heard about it from our members who had grown through the fol-
low-up program here at Liberty.
Follow-up has been vital to Liberty Baptist Church. During the fourteen years since Liberty Baptist was established, 315 men and women have been enrolled in the follow-up program. There were 174 who completed the program (just over fifty-five percent). The completion rate is low due to the fact that military enrollees are transferred while in the program. Fifty-nine percent of the women completed follow-up, compared to only fifty-two percent of the men (density of male members in the military is 55 greater than female).

Sixty-three people have been trained as follow-up helpers at Liberty Baptist Church. Thirty-nine were men and twenty-four women, but of these, twenty-three were military and were transferred. Another interesting observation is that 182 of the 315 enrolled in the program were men. This was fifty-nine percent which reveals the influence of the military community from which we draw the majority of our new converts and transfer members. Follow-up has been a very stabilizing influence in this mobile community due to the large military presence. Follow-up serves as a bridge to build quick and strong relationships between our permanent people and those brought into our church from the military community.

The concept of follow-up has been a growing, thirty-three year experience for the author. Not only has follow-up helped others grow as it was developed and refined through the years, but the author has grown himself. The ministry of follow-up has never been more exciting than it is today as the author has over thirty trained helpers working as a team to give watchcare and encouragement to young believers. Plus, some who have moved from the area call back and ask for materials to help people
as they were helped at Liberty. Encouraging people to help others bond to Christ and to His Church is the most rewarding ministry the author has enjoyed through the years.
CHAPTER 5

GUIDELINES AND PROCEDURES OF AN EFFECTIVE FOLLOW-UP MODEL

An effective follow-up ministry does not just happen. For a local church to assimilate new believers into their fellowship requires much praying, planning and clear guidelines regarding a follow-up ministry. Little more than lip service is given in many churches towards incorporating new believers into the church and assisting them in becoming responsible members. For this reason it is difficult for pastors and churches with a burden to bond new believers to Christ and the church to observe an effective follow-up ministry in action. The author, in his travels as a missionary and with a burden to help young believers become established in the faith, sought insight regarding follow-up procedures from the churches and pastors he visited. Only one pastor, in Nebraska, had such a ministry that proved to be very informative and encouraging. Except for this one pastor's input, the author has learned the following guidelines and procedures from parachurch organizations, reading and experience.

Guidelines of an Effective Follow-Up Model

The first guideline for an effective follow-up ministry requires a pastor with a shepherding heart. The pastor must feel the burden to fulfill the words of the Lord Jesus to Peter in John 21:15 & 17,
"Feed My lambs" and "Feed My sheep." It is a pastor's concern that the little lambs in his flock be fed and protected that provides the foundation for a follow-up ministry in a local church.

The pastor may not be able to give watchcare to every new believer in a growing flock. However, the desire to care for them will provide the motivation for him to select a program or materials by which he will be able to train others. The pastor's burden and example will attract mature members within his church who share his concern for establishing new believers in the faith. As the pastor trains these to be follow-up helpers, he is building a ministry team who will extend his shepherding ministry.

Paul shared with the church in Thessalonica his burden for new converts in I Thessalonians 2:7, "But we were gentle among you, just as a nursing mother cherishes her own children." Paul also shared how the method of helping and training others was to be fulfilled in II Timothy 2:2, "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also." It is doubtful that an effective follow-up ministry will ever be established in a church without the pastor setting the example. He must give support to those he has trained so they can "commit to faithful men, who will be able to teach others."

Follow-up has its beginning in the heart of the Lord Jesus, that Great Shepherd of the sheep, and flows from Him through the undershepherd in the local church throughout the flock. If any pastor desires his church to grow, he must not only put efforts into evangelism, he must also give careful attention to assimilating the new converts.
into the church life and ministry. Paul and his ministry team not only shared the gospel but their own lives also as stated in I Thessalonians 2:8, "So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us."

The pastor who accepts his responsibility to provide for the care of new little lambs will be greatly rewarded for his efforts. He will enjoy close fellowship and a common bond with those who assist him as helpers in follow-up. Besides, there will be the joy of seeing young Christians and untaught believers who begin to grow and become a secure part of the church family. He will find that he has to spend less time and effort putting out fires and chasing after straying, struggling lambs and more time in planning and developing his ministry with a strong support team behind him.

The pastor is the key to an effective follow-up ministry. Pastors who take seriously Paul's admonition to shepherd the church of God as stated in Acts 20:28, "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood," will enjoy a rich and rewarding ministry.

The second guideline is effective recruiting. Follow-up is a shepherding ministry, therefore in recruiting follow-up helpers one must look for those who have a shepherd's heart.

When the author began Liberty Baptist with twenty-three adults, meeting in a house, he explained follow-up and asked those who shared his burden to meet with him for training. This is how the first helpers
were recruited. At this point some mistakes were made in training which will be explained as we consider the guideline of training follow-up helpers.

After recruiting the initial follow-up helpers, additional recruits were gained from two sources. The main source of new helpers was those who were comfortably assimilated into the church and excited in their Christian walk.

The other source was those transferring into the church who were strong Christians with a shepherding heart. As these were discovered in pastoral visits and membership meetings, they were invited to join the team and were then taken through the training.

It is necessary to continue recruiting for several reasons. One, to keep the church growing, it is necessary to have adequate staff to incorporate the new converts into the church. Two, helpers lost because of transfer must be replaced. Last, some effective follow-up helpers leave the team because they undertake other leadership responsibilities in the church and those must be replaced.

A great value to the pastor who is involved in recruiting and training follow-up helpers is that it extends his shepherding ministry through the use of a support team. In addition to building a more solid, spiritual church family, it greatly eases his counseling load as many areas of need are met through the follow-up helpers.

The third guideline to be considered is that of training. This is essential to a meaningful follow-up ministry. There are two aspects of training follow-up helpers at Liberty Baptist. These are the initial, introductory training, then the ongoing, in-service training. The
initial training is done by taking the individual through the program on a one-to-one basis. This is where the author made a mistake in trying to train his first helpers in a group setting. The concepts of the ministry were understood well in a group, but a number of helpers were uncomfortable and often insecure when they worked later in a one-on-one relationship. It was discovered that those trained in the one-on-one level were much more comfortable and it became natural to minister in a one-on-one manner. Therefore, all initial training is now accomplished in a one-on-one relationship.

The pastor should take the first helpers through the initial training, but the load would be too great if he did all the training himself. This is where his helpers in their ongoing training learn to assist the pastor in selecting potential helpers from those going through the follow-up program. The pastor then interviews these potential helpers to evaluate their interest and ability in becoming follow-up helpers. Those selected are then taken through two further lessons for training. These lessons help the potential helper understand personal surrender for serving Christ in this particular ministry. When they are assigned as a helper for the first time, the follow-up director goes with them to the first session. Enroute to the session they review the goals and the shared duties during that follow-up session. After the session the leader evaluates and reinforces areas that need attention. If all goes well in the first session, the helper conducts the second session alone.

The ongoing training is primarily done through a quarterly meeting with all follow-up helpers meeting as a group. The follow-up
director leads these meetings and it is here that the different follow-up goals are reinforced. The team of helpers is affirmed and encouraged for their labors and service for the Lord. Also, problems and difficulties that are encountered are discussed and solutions proposed. It is in these group meetings that helpers learn new approaches and refine their own methods of helping others grow in their faith.

The fourth guideline concerns those who are targeted for follow-up. Those first considered for follow-up are the new converts. As soon after their profession of faith as possible they are enrolled in the follow-up ministry. In the same manner as we give instruction regarding the need of baptism and church membership, we guide them into follow-up. As far as they are concerned, this is normal Christian progression. We have encountered little or no resistance and have had excellent results with this approach.

The second targeted group are older Christians who are struggling in their Christian life. These are discovered and enrolled from three different avenues. Some are found as they respond to the public invitation in church. As we discover their need for growth and encouragement then follow-up training is offered to them. Others who need follow-up are recognized through pastoral counseling. When the need for assistance and accountability for Christian maturity arises, these are challenged to commit themselves to a follow-up program. It is from this group we have had the highest percent of dropouts. This is because they have been saved for some time but due to a lack of spiritual help in their early days as a believer, they have developed a defeatist attitude. Often their attitude and carnal patterns are so deep it
hinders them from consistent growth when it is offered.

The last group taken through follow-up are mature Christians who want to learn so they can help others. The completion rate in this group is almost one hundred percent.

The fifth guideline concerns the key factors considered in assigning follow-up helpers. It is extremely important to carefully assign those who are compatible. The following are factors considered in making assignments.

1. Assign men with men and women with women.
2. Assign married people with those who are married.
3. Assign those who are parents with those with children.
4. Assign older people with those who are near in age or with a younger helper who is respected by training and experience.
5. Assign those people who live in the same general area together.
6. Assign those individuals together who share basic cultural backgrounds.
7. Assign people who have compatible personalities together.

The proper assignment is very important in building rapport and trust in the follow-up relationship. Some dropouts have been directly related to the lack of compatibility. That is why assignment should be made very carefully. It is therefore imperative that the follow-up director, who makes assignments, know his follow-up helpers well.

Before assigning an individual the director will informally interview the person needing follow-up. During the conversation he will ascertain basic personal information as age, marriage status, conversion and general personality traits. This information forms the basis for a proper assignment. Careful attention to these factors is a very positive
aid in successfully completing the follow-up program.

The final guideline concerns building people around Christ not the follow-up helper. In a healthy, close, meaningful, spiritually growing experience there is the potential of drawing attention to oneself and not focusing attention upon Christ. When this happens, the follow-up person has used their privileged position to exploit and dominate another person. Gordon MacDonald calls this "Disciple Abuse" when he writes:

As we talk, he refers back to his college days when he and his fiancee (later his wife) had come under the influence of a Christian leader known for a heavy emphasis upon discipling.

"What I realize now," he says, "is that we were pressed to become extensions of him rather than more mature versions of what we ourselves really were. Both of us became too tightly tied in the relationship with him. . . ."

The act of discipling--what I like to refer to as "person growing"--is among the most intimate of human relationships. And when there is potential for great intimacy between people, there is the possibility for either growth and development or oppression and destruction. We need to talk often of the marvelous possibilities which come from discipling relationships, but we ought not to ignore the dark side--when such intimacy turns sour and disciples are abused. . . .

. . . Abusive disciplemaking begins when someone seeks people with the conscious or unconscious aim not of growing or leading them, but of controlling them. Sadly, this can be--and often is--effectively done in the name of discipling. The extremity of this tendency is cultism.¹

Careful attention must be given to guard against such abuse in helping another person with spiritual growth. This is one reason why the author is committed to a limited time in follow-up with emphasis always upon bonding them to Christ and His Church. In the church there will be broader influence upon the new disciple that helps prevent

Procedures of an Effective Follow-up Model

From the guidelines or principles of a follow-up model that is impacting lives at Liberty Baptist, the focus now shifts to some practical procedures which are key factors in this ministry. These methods have been developed over a period of time because they helped to produce better results in the follow-up ministry.

The first procedure emphasized with the follow-up helpers is be a friend and not an instructor or teacher. The helper is to present himself or herself as a brother or sister in the Lord, who has traveled a little further along in the Christian life and now desires to help another in his or her journey. When helpers are open and vulnerable with those whom they are assisting in follow-up it aids in building a solid relationship.

As friends they share their struggles with certain temptations and those things that helped them become overcomers. They share some of their failures and defeats and how forgiveness was obtained. This creates an atmosphere in which the new Christian is not afraid to share struggles and concerns he is facing.

For follow-up to be effective, friendship needs to be a primary goal. Gordon L. Everett emphasizes this truth as he states:

... the main thing that brings converts into the church and keeps them in is a relationship developed with an existing member. From the contemporary scene, consideration will be given to the nature of the follow-up gap and the crucial role played by personal relationships. . . .

It can therefore be asserted that a gap exists between many contemporary outreach efforts and effective incorporation of new members into active fellowship in local churches. This author contends that the gap is primarily a relationship gap that can be
bridged by development of relationships, member to nonmember.²

Building personal relationships is the first procedure presented because it is absolutely essential to helping someone through follow-up and becoming bonded to the church family. By praying for the new believer, spending time with them in follow-up sessions and at church, meaningful relationships develop naturally. To reinforce the relationship, common interests should be explored. Being a good listener with a sensitive attitude and a loving heart toward the younger believer strengthens the bonding process. These factors create a natural atmosphere whereby the Holy Spirit can cement spiritual relationships.

Gary W. Kuhne recognizes the importance of friendships and shows how love is a key element in its development by stating:

When seeking to build friendships with new Christians it is important to have an accepting kind of love. Jesus applied this principle of accepting love as He worked with His disciples. His love and concern for those disciples were basic tools in their spiritual growth. They knew He loved them and there was never any doubt in their minds. Even when they failed the atmosphere was one of concerned acceptance. The Lord rebuked them when they failed, but He still loved them and continued to work with them, helping them to learn from their mistakes. In spite of their failures, they knew Christ's love was unconditional.³

A follow-up helper will have an effective ministry in the young believer's life if they can build an atmosphere of concern where spiritual issues can be discussed in a natural manner.

The second procedure is to assist the new Christian in praying audibly with you. This may seem so elementary that it is taken for

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³Gary W. Kuhne, The Dynamics of Personal Follow-up, (Grand Rapids: Zondervan Publishing House, 1976), 56.
granted. The importance of this was driven home to the author when he first pastored a church and was instructed by the leaders that only two of them should ever be called upon to pray in public. Those who were afraid to pray were fine Christian men but having never learned to pray publicly when young believers, were now embarrassed to try as older men. During that pastorate, a few were painfully encouraged in public prayer, but most felt that it was too late for them to change.

Since that time, the author has heard many new believers pray their first public prayer. Some have become stalled and asked for help, but they learned to pray. It is much easier to assist new believers to pray audibly than to get them to do so several years after conversion.

Because boldness to pray audibly is so vital to one's spiritual growth, emphasis is placed upon this procedure in the early stages of follow-up. The follow-up helpers are instructed to approach audible prayer by the second or third session. As the session begins, the follow-up helper suggests that he will open in prayer and the new believer is to close the session in prayer and proceed naturally.

At the close of the session the follow-up helpers asks quietly if the new believer would close in prayer. If they hesitate, a few suggestions are made of things they might include in their prayer. The follow-up helper might also tell them of his own struggle when he first prayed publicly. If there is still hesitation, encourage them to follow as they are lead in the prayer.

If those converted as adults do not learn to pray in a friendly atmosphere with one other person, they may never learn to pray audibly or make further effective progress through their follow-up.
The third procedure helpers are encouraged to pursue is to build accountability into the new convert. They will not be accountable to the Lordship of Christ or to the leadership of the church if they do not learn accountability in their Christian life in general.

Never in the history of the church has there been a greater need to build obedience to God in the lives of converts. Due to the high divorce rate, single parent homes, multiple marriages, family abuse and many other factors, fewer and fewer people come to Christ with any understanding of being accountable.

Teaching people to obey God and to be accountable to authority is a vital procedure throughout the follow-up program. As the director makes the assignment, accountability is emphasized. To be on time and prepared for each session is important. The helpers are instructed to call ahead if they will be late. For both the helper and assignee, if it is necessary to cancel, a call should be made as soon as it becomes clear and the session should be rescheduled.

The follow-up helpers can reinforce the importance of being responsible by always being on time and well prepared. They should be quick to praise and affirm the new Christian for being punctual, for good work and for mastering their memory verses. If there are delays and poor endeavors evidenced in their study materials, helpers should seek to discover the cause and offer positive ideas for improvement.

One should never scold or be a fault finder, but seek to encourage the assignee to do his best for the Lord. Praise and encouragement for any area where improvement is seen will produce better accountability than focusing upon faults. If one encounters obstinacy and difficulties
that must be addressed, they should first be discussed with the director. The director, rather than the helper, should be firm with the young believer after getting the facts clear. This procedure protects the helper from discouragement and does not produce a barrier between him and his student.

In the interview, the director should explore the reasons for the lack of being a responsible person concerning meeting scheduled appointments on time or the lack of proper preparation. He lets the student assignee know this is not pleasing to Christ, it limits their growth in the Lord and it is discouraging to their helper. If necessary the director will inform them that their helper will be assigned to someone else if they are not willing to get serious. If all else fails, without a fresh commitment, it is at times necessary to stop follow-up with them.

Building accountability into the young converts is vital. If Christians learn to be obedient to God and accountable to the local church's authority, their growth will continue and the church will multiply.

Another procedure follow-up helpers are encouraged to practice is patience. One cannot expect miracle growth in every area. The helper must remember that all growth requires time. Parenting ones children requires great patience and understanding to see growth in family values, so it is in the spiritual realm as well.

The helper must always set a standard of excellence and continue to encourage the assignee to do his best for the Lord. Patience is required when answers are unclear. Like a parent, the helper assists in
thinking through the correct answers which is then rewritten. Ideas should be offered for improving memory verses. This type of patient understanding and encouragement, while upholding high standards gradually produces growth and improvement.

In the same manner one should be patient with those whose background had doctrinal confusion. When Biblical errors are encountered the scripture must be used for correction as the helper gently and carefully points out the error and corrects it with the truth. One must not be hard or condemning, but lovingly and patiently must take the necessary time to clearly communicate the major doctrines of God's Word.

The last major procedure to emphasize is to encourage those in the follow-up program to become an active member of the church. Since we believe the church is God's channel for bringing believers to spiritual maturity and useful service, our aim in follow-up is to bond them to the church.

Follow-up helpers are alert to seek out at church those they are ministering to in follow-up and to introduce them to others. The follow-up helper explains to them about Sunday school and encourages the new believer to meet them at class. Here they sit together and the leader assists them in becoming an active member.

Gary Kuhne recognizes the importance of incorporating the new believer into the local church by stating:

The second important role of the body is to aid the integration of the new believer into the benefits of the corporate ministry of the body. Such an integration is indispensable in achieving all that God has for us in this life. However, becoming a part of the body is not automatic. Although we are positionally baptized into Christ's body (the church) at conversion, the experiential integration does not always happen. . . . The only way to become part of the organism of the body is
through relationships. Only when those inside the web of the body go out of their way to build relationships with those outside and assist them in establishing additional relationships with others in the web will new Christians be able to become part of the body and benefit from what it can offer. How urgent it is that the church realize its responsibility!4

The church who has an effective follow-up ministry is one who realizes their responsibility and through the follow-up team, relationships are developed that are key to assimilating the young believer into the church. The follow-up helper understands clearly that the goal is to see those they help walking with Christ and functioning as active, responsible members of their local church.

Having kept records of those who have worked through our follow-up ministry, it has proven to be an effective ministry tool in the church, which has grown from 23 adult charter members to 425 today. About 50 percent of the church is from the military community which gives Liberty Baptist Church at least two distinct traits. First, a large segment of the congregation are more transient members due to military orders. Second, the church is an unusually young church with less than 20 in our 55 and older group. This is due to our church gaining much of its growth from the military community which is a younger group of people. The church is fifteen years old and our charter members were younger and there were no senior citizens in that group.

In the fifteen years the church has existed, there has not been any split or disenchanted group of even two families to leave at one time. The business meetings of the church have basically been loving and considerate as members express their differing views on issues,

even with three building programs completed and the fourth now in progress. Though a young church, Liberty Baptist has a teachable spirit which has made it possible to develop leadership and fill 266 voluntary leadership positions.

It is the author's conviction that the key to unity, teamwork and serving the Lord together is rooted in follow-up. With half of the growth coming through evangelism, the new convert is nurtured under the watchcare of an older believer. Here they are taught, encouraged and bonded not only to the beliefs and fellowship of the church, but into the spirit and philosophy of the church.

It is the author's belief that strong balanced churches can be built through an effective follow-up ministry. Through a committed, well trained follow-up team, assisted by the Holy Spirit, new and untaught believers can be bonded into a close relationship to Christ and a comfortable fellowship with the church where they will continue to grow and be reproducing Christians for the glory of God.
CONCLUSION

This paper considered the current understanding of discipleship and follow-up where confusing concepts were discovered. These inadequate concepts were explored with a proper model proposed, while at the same time giving encouragement to every effort of helping young Christians grow spiritually. The author proposed a definition of follow-up which he reinforced by setting forth a biblical basis for his concept.

The author then prepared a follow-up model from this definition which was implemented at Liberty Baptist Church. The development of this model was explained and its positive impact upon the church was set forth.

The following points have been established in this paper:

1. That there is a valid biblical basis for churches to have a follow-up ministry.

2. That follow-up is a shepherding ministry which extends the pastoral care to young, or weak believers in the church.

3. That no church should place emphasis on outreach ministry without a balanced program of follow-up ministry to preserve the fruit.

4. That there are multitudes of believers disenchanted in the faith and disappointed with the church because churches fail to provide a follow-up ministry to bond them to Christ.

5. That churches can have an effective follow-up ministry by using some of the available materials of their choosing and training those with a pastoral heart to give watchcare to the new believer.

6. That many of the schisms and problems in churches would be avoided if young believers were lovingly assimilated into the church where they continued to grow.

7. That churches with effective follow-up ministries would have
less inactive members and would, therefore, be more effective in carry-
ing out the Great Commission.

The proposed model prepared by the author and implemented at
Liberty Baptist has proven to be a vital element in the growth of the
church. More extensive use is needed to prove its effectiveness in
different geographical and cultural settings. Pastors and churches who
place efforts in such a follow-up ministry will not go unrewarded.
APPENDIX C

FOLLOW-UP MODEL
APPENDICES

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APPENDIX A

FOLLOW-UP GOALS

These goals are to be realized in a healthy, spiritual Christian:

1. To Gain Assurance of Salvation.

2. To Understand the Believer's Position in Christ - Compare Natural Birth.

3. To Grasp the following truths using the Wheel. (Illustration on page 94).
   a. Lordship & Position of Christ
   b. Word
   c. Prayer Life
   d. Witness
   e. Church Attendance
   f. Worship

4. To Know How to Meet Temptation - Sin & Failure Problem - Confession.

5. To Learn How to Establish a Personal Quiet Time.

6. To Know the Importance of the Holy Spirit.

7. To Understand How to Walk by Faith.

8. To Establish a Relationship to the Local Church - Baptism, Lord's Supper, Church Membership.

9. To Find a Place of Christian Service - Areas, Use of Gifts, Stewardship.

10. To Understand the Second Coming of Christ.

11. To Know About Rewards Given for Faithful Service.
APPENDIX B

FOLLOW-UP HELPER’S GUIDE

Once a person agrees to do follow-up with you or you are assigned to do follow-up with an individual, begin by:

A. Getting your follow-up book and removing all lessons except lesson one and removing all memory verses except John 3:16.

B. Giving them the book, doing the first question by writing out the answer in your own words and explaining that one is never to copy the verse.

C. Giving them the memory pack with the assignment to memorize John 3:16, word perfect.

D. Setting a time to meet. Be clear and firm on time and place by writing the information in the follow-up book along with your name and phone number. If they need to change the date, inform them to call you as soon as they become aware and reschedule the meeting.

GUIDE FOR EACH FOLLOW-UP SESSION

1. First Session:
   A. Check - Lesson one. Review their answers and encourage all positive answers and correct and rewrite wrong or weak answers without being negative or condemning. Then review the memory verse, John 3:16.
   
   B. Share - Step one. Go over this step to reinforce their assurance of salvation.
   
   C. Assign - Lesson two. Place this lesson in their follow-up book. For Memory, give them I John 5:13, II Timothy 3:16 and New Testament books and place in their memory pack. Start them in daily Bible Reading in Luke or John's gospel. The last item is to set an appointment for next week which is to be written in their book.

2. Second Session:
   A. Check - Lesson two. Review memory verses, (I John 3:16, II Timothy 3:16). If they are having difficulty in memory, share pointers such as reviewing daily and always repeating reference before and after repeating the verse.
   
   B. Share - Step two, "The Word of God."
   
   C. Assign - Lesson three plus verses Philippians 4:6-7, I John
5:14, 15, and books of the Old Testament, Genesis to Proverbs to memorize. Set appointment for next meeting.

3. Third Session:
   A. Check - Lesson three and review verses Philippians 4:6, 7, I John 5:14, 15 and Old Testament books. Remember to be a friend, not a teacher.
   B. Share - Step three, "The Praying Hand." Assist them in beginning their own prayer list.

4. Fourth Session:
   A. Check - Lesson four and review memory verses Hebrews 10:25, John 15:4, 5 and Old Testament books in order.
   B. Share - Step four on "Worship" and encourage them to be developing a daily Quiet Time of worship and to be faithful to church worship.
   C. Assign - Lesson five, plus memory verses Acts 1:8, I Peter 3:15. Set a time and place for next session.

5. Fifth Session:
   A. Check - Lesson five and review memory verses Acts 1:8, I Peter 3:15. It is helpful to begin reviewing together all verses memorized to this point to keep each fresh in their memory.
   B. Share - Step five on "Witnessing".
   C. Assign - Lesson six, plus memory verses I Corinthians 10:13, Colossians 3:1, 2. Set the next appointment.

6. Sixth Session:
   A. Check - Lesson six and review memory verses I Corinthians 10:13, Colossians 3:1, 2.
   B. Share - Step six on "The Sin Problem and Victory."
   C. Assign - Lesson seven, plus memory verses I Corinthians 6:19, 20, Romans 8:14. Set the next appointment.

7. Seventh Session:
   A. Check - Lesson seven and review memory verses I Corinthians 10:13, Romans 8:14.
   B. Share - Step seven on "The Person of the Holy Spirit."
   C. Assign - Lesson eight plus memory verses John 14:2, 3, I Corinthians 15:58. If the trainee is doing good work and is excited about what they are learning, plus you feel they would make a good follow-up helper, let the Follow-up Director know. The Director will then set up an interview and challenge and encourage them to enter training.

8. Eighth Session:
   A. Check - Lesson eight and review all their memory work.
   B. Share - Step eight, "Preparing for Christ's Return."
C. This concludes the organized follow-up, but you are to continue contact at Sunday School and church to encourage spiritual growth. The section in the follow-up book on SERVING WITH CHRIST is only for those selected for training as a follow-up helper.

GUIDE FOR TRAINING TO BE FOLLOW-UP HELPERS

If selected for follow-up training, then at the eighth session put in their follow-up book the section, "SERVING WITH CHRIST" and assign the ninth lesson plus memory verses Romans 12:1-2, Romans 13:14. Set a time and place for the next session.

9. Ninth Session:
   A. Check - Lesson nine and review verses Romans 12:1,2, Romans 13:14.
   B. Share - Step nine, "The Guidelines for Helping with Follow-up."

10. Tenth Session:
    A. Check - Lesson ten and review all their memory work.
    B. Share - Step ten, "The Do's and Don'ts of Follow-up." Discuss principles in detail.

    Inform them that you will give their name to the Follow-Up Director for assignment as a helper. This concludes your follow-up training unless the Director of Follow-Up would ask you to assist the new helper in their first session when they are assigned to do follow-up.
APPENDIX C

FOLLOW-UP MODEL
YOUR LIFE WITH CHRIST

FOLLOW-UP
Let me tell you how pleased I am by your willingness to live for Jesus Christ. This follow-up series will help you mature and grow in your life with the Lord. The material is designed to apply to all Christians -- young, old, churched and unchurched -- who desire a closer walk with God. You will be exposed to the essential teachings of God’s Word. You will be challenged to think through your own faith, to develop Christian friendship and accountability and above all you will begin to understand the excitement of the abundant life.

Your work will not be easy; worthwhile goals take effort. These lessons will require you to prepare, read, study, memorize and pray. I want to encourage you to pursue this with all your heart, for in so doing, you will be growing into the person God intends you to be.

I have asked one of our faithful members to assist you in follow-up. He or she has been through the material and found it to be a great help in walking with Christ. Those who assist in follow-up are not professionals, but believers who have been helped and who now want to encourage others in their walk with Christ.

May Almighty God richly bless your effort, may Jesus Christ reveal Himself to you through the Bible and may the Holy Spirit teach you the way of Truth.

Desiring the best for you in Christ,

Pastor C.P. Tarkington
OVERVIEW

What is follow-up? What can I expect to learn through this series of lessons?

These are good questions. Follow-up is one person helping another person grow in their relationship to Jesus Christ. We begin a life-long relationship with Jesus at the moment of salvation. His sacrifice for us on the cross cleanses us from sin and we receive the gift of eternal life with God when we receive Christ as our Savior. Too many Christians stop right there in their Christian life, they just wait for heaven. But Jesus promised us an abundant life - a full life - not in the measure of years, but in the depth of a relationship with Him.

The goal of follow-up is that you will come to a deeper understanding of your personal relationship with Christ.

In the first section, BEGINNING WITH CHRIST, you will learn about your relationship with Jesus as Savior. The red page symbolizes His shed blood that purchased your salvation.

In the second section, GROWING WITH CHRIST, you will learn of your relationship with Jesus as Lord. The green page illustrates growth that occurs in the life yielded to the Lordship of Christ.

In the third section, WALKING WITH CHRIST, you will learn to relate to Jesus as your best friend. The tan page represents the earth, emphasizing Christ walking with you through life. You will learn how to develop a deep abiding friendship with Jesus, One who is closer than a brother.

In the final section, REIGNING WITH CHRIST, you will come to understand your relationship to Jesus as King. The gold page speaks of the rich reward King Jesus has for His people. Regardless of our sacrifices made for Him, it will be worth it all, for great is your reward.
BEGINNING WITH CHRIST

FOLLOW-UP
Lesson 1

GETTING A RIGHT START

Introduction

Your decision to receive Christ as your personal Savior is the greatest decision of your life. You have eternal life now that you have placed your faith in Jesus Christ who paid for your sins by dying on the cross. Remember Jesus’ promise in John 10:28, "I give them eternal life." Eternal life is a gift, not earned nor deserved, given freely to all who accept Christ as their Savior and Lord.

Salvation means deliverance from sin and its penalty. You did not earn salvation, nor do you deserve it. It is a gift of God, paid for by the sacrifice of Christ and received by faith. "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast," (Ephesians 2:8,9).

Instruction

To understand more about the Savior and His wonderful salvation, write answers to the following questions in your own words. Do not copy the verse itself. All verses listed in this study are found in John’s Gospel.

To further your assurance of salvation, memorize the italicized verse below. Planting this verse in your heart and mind will give confidence in your decision. Assurance of eternal life comes from God’s promises in His word, not from one’s feelings. Feelings will change with circumstances and are not reliable, but God’s Word never changes and is the foundation for assurance.

*John 3:16*

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

*John 3:16*
1. Why did God send Jesus into the world? John 3:16,17

2. What is eternal life? John 17:3

3. Why did Jesus come into the world? John 10:10

4. Why did Jesus say it was so important to be born again? John 3:3 and 5

5. How can a person be born again and become a child of God? John 1:12

What is the difference in receiving Christ into your life and just knowing about Him?

7. What is the condition of those who have not personally believed in Jesus? John 3:36

8. In your own words, state how you are sure you are a child of God.

9. Fill in the blanks regarding your salvation experience.

   I, __________________________(name), accepted Christ as my personal Savior at ________________
   ____________________________ (place),
   ____________________________ (date).

As a result of receiving the Lord Jesus as your Lord and Savior, you are a born-again child of God. When you were born physically, you had to grow to become an adult. It is the same in your spiritual life. When a person is saved, they are spiritual babes, I Peter 2:2, needing to grow spiritually. There are several things necessary for your spiritual growth.

1. Word of God - Read Your Bible Daily
2. Prayer - Pray Daily
3. Worship - Attend Church and Sunday School
4. Witnessing - Share Christ with Others

As you continue answering questions from the Gospel of John, you will see how important it is to read your Bible, to pray, to attend church faithfully and to witness.
THE BIBLE

1. Why was the Bible written? John 20:31

________________________________________________________________________

________________________________________________________________________

2. Who does the Bible testify and bear witness of? John 5:39

________________________________________________________________________

3. What is said about the Word of God? John 17:17

________________________________________________________________________

What will this truth do for you? John 8:32

________________________________________________________________________

4. How will the person who belongs to Christ respond to God’s Word? John 8:47

________________________________________________________________________

________________________________________________________________________

5. What will a person who loves Christ do with God’s Word? John 14:23

________________________________________________________________________

________________________________________________________________________

PRAYER

1. What two conditions did Jesus give for our prayers to be answered? John 15:7

   A. ____________________________________

   B. ____________________________________
2. Upon what basis do we approach God in prayer? John 16:23

3. As we come to God in prayer in Jesus’ name, what should motivate our asking? John 14:13,14

4. How can we be sure God will hear our prayers? John 9:31

WORSHIP

1. What should we do once we are saved by believing in Christ? John 9:38

2. Jesus said, "For where two or three are gathered together in My Name, I am there in the midst of them," (Matthew 18:20). From Matthew 16:18, "On this rock I will build My church," where has Christ made provision for Christians to gather and worship in His Name?

3. How are we to treat our brothers and sisters in the church where we worship? John 13:34
4. What will people outside the church learn about us if we love each other? John 13:35

WITNESSING

1. What is the condition of the unsaved which should motivate us to tell them about Jesus? John 3:36

2. Who should be the focus of our witness? Why? John 14:6

3. What example did Andrew set that all Christians should follow? John 1:40-42

4. Jesus said in Mark 5:19, "Go home to your friends, and tell them what great things the Lord has done for you..." From this verse, who should we attempt to witness to first?

5. List the names of some friends and relatives who are not Christians, that you could start praying for an opportunity to witness to.
Conclusion

In Beginning with Christ you learned "God so loved the world that He gave His only begotten Son..." God loves you and has provided salvation through Jesus the Savior. As His child, God desires that you grow spiritually by the nourishment of the Word of God, the spiritual breathing of prayer, drinking the waters of worship and the exercising of your faith in witnessing.

These four areas are essential for you to grow in your relationship with Jesus Christ, therefore endeavor to make them a vital part of your daily life.

"The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you.

It is the traveler's map, the pilgrim's compass, the soldier's sword and the Christian's charter. Here Paradise is restored, Heaven opened and the gates of hell disclosed.

CHRIST is its grand subject, our good the design and the glory of God its end.

It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be opened at the judgment and be remembered forever. It involves the highest responsibility, will reward the greatest labor and will condemn all who trifle with its sacred contents."
Beginning With Christ

Sharing Step #1

ASSURANCE OF SALVATION

God wants all who are saved to be sure of their salvation. I John 5:13 "These things I have written to you who believe in the name of the Son of God, THAT YOU MAY KNOW that you HAVE ETERNAL LIFE." There are many verses that show we have eternal life now. John 3:36, John 5:24, John 6:47, II Timothy 1:9, and I John 5:11,12.

To Have Assurance . . . One MUST

1. Know God’s Provision
   Romans 5:8 Christ died for us
   Isaiah 53:6 The Lord has laid on Him

2. Act Upon this Provision
   John 1:12 Receive Him
   Revelation 3:20 Open the door (of your heart)

3. Take God at His Word
   Titus 1:2 God, Who cannot lie
   I John 5:13 that you may know

NEVER PUT YOUR
FAITH IN YOUR FEELINGS
OR YOU WILL BEGIN TO GO
DOWNHILL AND HAVE DOUBTS
THE WHEEL ILLUSTRATION

The key to revealing Christ through our daily lives is seen in the wheel. Christ, as the very center of our lives, is the dynamic, driving force for living a victorious and fruitful life, Galatians 2:20, "Christ lives in me." We must yield to Christ as Lord and Master if we are to enjoy His power and wisdom in our daily lives.

The Wheel...Adapted and modified to include worship from The Navigators.

I. The Hub
Just as the driving force in a wheel comes from the HUB, so the power to live the Christian life comes from Jesus Christ, the Center. As well as providing power, the hub also gives direction for the wheel.

II. The Spokes
The SPOKES show how Christ is seen in our lives. We speak to Christ through prayer and He speaks to us through the Word. These are represented in the vertical spokes. The horizontal spokes show our relationship with people. We worship and fellowship with believers and we witness to unbelievers.
GROWING WITH CHRIST
FOLLOW-UP
Peter’s last written word to Christians was encouragement to grow in Christ. "But grow in the grace and knowledge of our Lord and Savior Jesus Christ," (II Peter 3:18). In order to grow in Christ an individual must first be sure of their salvation. Memorize the following verse which tells us we can know for sure that we are saved. Then answer the questions in your own words after carefully reading the Scriptures.

*I John 5:13*
These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.

*I John 5:13*

SURE SALVATION

1. Why did Jesus come into the world? John 1:29

2. How did the Lord Jesus take away the sin of the world? I Corinthians 15:3 and I Peter 3:18
3. Why are people still lost if Christ has already died for their sin? John 3:18 and 36

John 3:18

John 3:36

4. What must an individual do in order to be saved (born again)?

John 1:12

John 3:16

5. Place your first name in each of the blank spaces in the verse below.

John 3:16 For God so loved ________________

that He gave His only begotten Son that (if) __________

__________________________ believes in Him (Jesus),

__________________________ shall not perish but have everlasting life.

6. What is the one and only way of salvation, as revealed in the Word of God?

John 14:6

Acts 4:12

7. How does God offer salvation to lost mankind?

Ephesians 2:8,9

Titus 3:5,6
8. Are there any who are such great sinners that God cannot save them if they repent and accept Christ? Explain why.

I Timothy 1:15 ______________________________

Isaiah 1:18 ________________________________

9. What type of people did Jesus come into the world to save? Luke 19:10

________________________________________________________________________

10. What happens the moment you believe in Christ as your Savior?

John 5:24 ________________________________

Colossians 1:13,14 __________________________

________________________________________________________________________

11. What does a Christian have the right to say he KNOWS? I John 5:13

________________________________________________________________________

12. What can God do for those who are saved? Jude 24

________________________________________________________________________

13. Why does Christ’s saving power extend for both time and eternity? Hebrews 7:25

________________________________________________________________________
14. What promises in the Bible give assurance that you cannot lose your salvation?

John 10:28 ____________________________

Romans 8:38,39 ____________________________

15. Can you say with certainty what Paul said regarding his salvation in II Timothy 1:12?

Why? ____________________________

The Blood of Christ makes us SAFE and the Word of God makes us SURE.

THE WORD OF GOD

The Bible is the word of God. God has communicated with mankind in this Book. The Bible is a divine library consisting of sixty-six books. Someone has well said, "This book will keep you from sin, and sin will keep you from this book." To help you grow with Christ, Memorize II Timothy 3:16. Then to learn more about the importance of God's word, look up each reference and answer the questions in your own words.

II Timothy 3:16
All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

II Timothy 3:16
1. What does the Bible claim for itself? II Timothy 3:16

In your own words explain what is meant by "Inspired of God".

2. How did God communicate the Scripture to mankind? II Peter 1:21

3. How long will the Word of God endure? Isaiah 40:8 and Matthew 24:35

4. From the following scripture, state why no one should add to or subtract from the Word of God.
   Deuteronomy 4:2 ____________________
   Proverbs 30:5,6 ____________________
   Revelation 22:18-20 ____________________
5. Why is it that some people cannot understand the Word of God? I Corinthians 1:18 and I Corinthians 2:14

6. Why is it that unsaved people dislike the Bible? John 3:19,20

7. What is one of the main reasons God’s word was given to us? John 20:31

8. Look up the verses listed below and summarize what the Bible says about Jesus.
   John 6:35 ____________________________
   John 8:12 ____________________________
   John 10:9 ____________________________
   John 11:25,26 ________________________

9. What is the best source of light on our daily path? Psalm 119:105

10. What does Jesus promise if we keep His commandments? John 14:21
11. From the passages listed below, explain in your own words how a person can gain a deeper understanding from God's Word.

Psalm 1:2 ________________________________

Psalm 119:11 ________________________________

Joshua 1:8 ________________________________

II Timothy 2:15 ________________________________

12. To help us understand the Bible as we read or study, what is a good prayer to offer? Psalm 119:18

________________________________________

________________________________________

13. What contributes to the Christian's spiritual growth? I Peter 2:2

________________________________________

________________________________________

14. How did the Word of God help Jesus when He was tempted? Matthew 4:3-11

________________________________________

________________________________________

15. How will the Word of God help us? Acts 20:32

________________________________________

________________________________________

16. Explain your pattern of reading and studying your Bible.

________________________________________

________________________________________
Someone has said that a Christian should handle the Word of God in the following way:

**KNOW IT** in your head  
**STOW IT** in your heart  
**SHOW IT** in your life  
**SOW IT** in the world.

In order to become more familiar with your Bible, commit to memory the New Testament books in order. They are listed below.

Matthew     Ephesians     Hebrews  
Mark        Philippians     James  
Luke        Colossians     I Peter  
John        I Thessalonians II Peter  
Acts        II Thessalonians I John  
Romans      I Timothy     II John  
I Corinthians II Timothy     III John  
II Corinthians Titus       Jude  
Galatians   Philemon     Revelation
THE BIBLE

OLD TESTAMENT 39 BOOKS

NEW TESTAMENT 27 BOOKS

ONE THEME: JESUS CHRIST

PROPHECIES or PREDICTIONS

HIS COMING TO EARTH

WHO WROTE THE BIBLE?

HUMAN STANDPOINT

WROTE BY 36 AUTHORS
OVER A PERIOD OF 1600 YEARS

DIVINE STANDPOINT

MEN WROTE UNDER DIRECT CONTROL OF GOD

INSPIRATION 2 PETER 1:21
EVERY PART 2 TIMOTHY 3:16, 17
THE ONLY WRITTEN REVELATION
REVELATION 22:18, 19

WHAT DOES THE BIBLE CONTAIN?

GENESIS: CREATION OF THE WORLD
ENTRANCE OF SIN
THE FLOOD, ETC.

EXODUS - ESTHER: HISTORY OF ISRAEL

JOB - SONG OF SOLOMON: WONDERFUL
POETRY & WISDOM

ISAIAH - MALACHI: PROPHECY

FOUR GOSPELS: LIFE OF JESUS CHRIST

ACTS OF THE APOSTLES: STORY OF THE EARLY
CHRISTIAN MOVEMENT & LIFE OF
PAUL, THE APOSTLE

ROMANS - JUDE: LETTERS TO CHURCHES &
INDIVIDUALS; INSTRUCTIONS

REVELATION: FUTURE EVENTS, HEAVEN & HELL
Methods of learning God’s word can be compared to the five fingers of your hand. It is easy to lose your grip if you hold something with only one or two fingers. If you hear, read, study, memorize and meditate on the Word of God, your grasp of its truth will become a firm part of your life.

* Hear it preached and taught
* Read it
* Study it
* Memorize it
* Meditate upon it
WALKING BY FAITH

Faith comes by hearing and hearing by the Word of God, (Romans 10:17).

For we walk by faith, not by sight, (II Corinthians 5:7).

Believers are prone to walk by sight and feelings instead of by faith. Faith is simply taking God at His word and acting upon it, in spite of circumstances or feelings, (Hebrews 10:38).

I. KNOW IT

We must know what God says in order to walk by faith. In order to know what God says we must hear, read, study, memorize and meditate upon the Bible, (Joshua 1:8).

II. OBEY IT

Once we understand what God says, we must obey it regardless of feelings or circumstances, John 14:21, Hebrews 11:6.

Example: Abraham, Romans 4:20,21

Areas to consider in which we must walk by faith. Regardless of our feelings, we do what is pleasing to Christ in the following areas:

1. Quiet Time
2. Prayer
3. Witnessing
4. Church Attendance
5. Giving
6. Christian Service

When you understand, through God’s word, what His will is, do it by faith and you will be a strong and happy Christian.
Lesson 3

GROWING BY PRAYER

Jesus' life was devoted to prayer. "Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed," (Mark 1:35). If we are to grow in our Christian life we must learn to pray.

The disciples observed Christ's prayer life and came to Him with a request. "Lord, teach us to pray," (Luke 11:1). We notice that prayer is learned. Every believer has to learn to pray. At first, prayer may be awkward and our words come slowly, but we must keep praying privately and attend group prayer meetings where we learn from others who pray.

The questions in this study are designed to help you learn about prayer from the Word of God. Memorize the following verse.

*Philippians 4:6,7*

Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

*Philippians 4:6,7*

1. To whom should I address my prayers? Luke 11:2

2. Upon what basis should I approach God in prayer? John 16:23
3. What should be my goal in making a request of God through Jesus name? John 14:13,14

________________________________________________________

4. I am to direct my prayers to the Father, through the Son and pray in the ________________ ________________.
   Jude 20 and Ephesians 6:18

5. "The eyes of the Lord are over ____________________
   and His ears are open unto their _________________.
   1 Peter 3:12

6. How can I know for sure God will hear and answer my prayer? 1 John 5:14,15

________________________________________________________


________________________________________________________

8. What two conditions did Jesus give for effective prayer? John 15:7

(1) __________________________________________________

(2) __________________________________________________


________________________________________________________

10. What type of prayer should every Christian be engaged in each day? Matthew 6:6

________________________________________________________
11. Should Christians pray only by themselves?
   Matthew 18:19

12. For whom or what should I pray?

   I Timothy 2:1

   I Timothy 2:2

   Matthew 6:11,12

   Matthew 5:44

   Philippians 4:6

   James 1:5

   Psalm 19:12

   Matthew 9:38

   Ephesians 6:18

13. What often hinders our prayers?

   James 4:3

   Psalm 66:18

   Ezekiel 14:3

   Mark 11:25,26

14. What is a good prayer for me to pray that will keep my prayers from being hindered? Psalm 139:23,24
15. When should I pray?

Psalm 5:3

Psalm 55:17

Luke 21:36

James 5:13

16. What should always be included in our prayers?

Philippians 4:6 and 1 Thessalonians 5:18

17. How should we approach God in prayer?

Hebrews 10:22

18. Why are some people not effective in their prayer life?

James 1:6,7 and Mark 11:24

Memorize

*I John 5:14,15

Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.*

*I John 5:14,15*
Guard Your Daily Prayer Time

The enemy of your soul will use every device possible to keep you from talking to God daily. One’s prayer should include the following areas.

2. Confession R Renew relations by confession, (I John 1:9).
3. Intercession A Ask on behalf of others, (Ephesians 6:18,19).
4. Personal Request Y Yourself last, (Philippians 4:6,7).

Remember, worship is commanded by God. "You shall worship the Lord your God, and Him only you shall serve," (Luke 4:8). Without worship our prayer life is out of balance. Petition is occupied with our needs; thanksgiving with our blessing; confession with our faults; and intercession with the needs of others. Praise, adoration and worship are concerned only with God Himself.

19. What is the one area you have had the most difficulty with in your prayer time?

__________________________________________

__________________________________________

__________________________________________

20. What have you enjoyed most in your prayer life?

__________________________________________

__________________________________________

__________________________________________

__________________________________________

"Prayer is not an easy way of getting what we want, but the only way of becoming what God wants us to be." Studdert Kennedy
To continue learning the books of the Bible please memorize the first twenty books of the Old Testament.

<table>
<thead>
<tr>
<th>Genesis</th>
<th>Joshua</th>
<th>I Kings</th>
<th>Nehemiah</th>
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<tr>
<td>Exodus</td>
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<td>Deuteronomy</td>
<td>II Samuel</td>
<td>Ezra</td>
<td>Proverbs</td>
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Sharing Step #3

THE PRAYER HAND

Prayer is one of the most wonderful privileges of the child of God. Jesus Christ, through His death, has opened the way into the very throne room of God for us.

1. Prayer is communication (talking) with God.

2. Prayer is God's means of giving us what we need, (Matthew 7:7).

3. Prayer is a ministry, (Ephesians 6:18,19).

The content and elements of prayer can be remembered by the hand.

Talk about: Time, place, prayer list
### MY PRAYER LIST

As the Lord lays people and needs upon my heart to pray for, I should write them down so I will not forget to uphold them in prayer.

<table>
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<th>My Family</th>
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<th>My Church (Pastors, Leaders, Missionaries)</th>
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Growing With Christ

Lesson 4

GROWING BY WORSHIP

Jesus said, "God is Spirit, and those who worship Him must worship in spirit and truth," (John 4:24). Jesus also said to His disciples in Matthew 16:18, "I will build My church." A church is a group of baptized believers, voluntarily joining together for fellowship, instruction, worship and service.

We grow with Christ by worshiping the Lord. There are two essential ways to worship that every believer needs to faithfully practice. One is collective worship and the other is individual worship.

Group or collective worship, (First).
Individual or private worship, (Second).

GROUP OR COLLECTIVE WORSHIP

We worship collectively when we meet with the church. In Hebrews 10:25 we are instructed "Not forsaking the assembling of ourselves together." If we are faithful in assembling ourselves with other Christians in church on the Lord’s Day, we should grow. Begin now to memorize Hebrews 10:25 to be a constant reminder in attending worship every week.

Hebrews 10:25
Not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.

To learn more about the church and the importance of collective worship, answer the following questions.
1. How are we to worship God? Philippians 3:3

2. Who established the Church? Matthew 16:18

3. What did it cost the Lord to establish the Church? Acts 20:28

4. What is the Lord Jesus’ position in the Church? Colossians 1:18

5. Acts 2:41 lists two things that were necessary for a person to be added to the Church. Please list them.
   a. 
   b. 

   a. 
   b. 
   c. 
   d. 

7. List the spiritual leaders the Lord has given the body of Christ (the Church). Ephesians 4:11,12
   
   
   
   
   

8. What are the main duties of my Pastor? Acts 20:28

Acts 6:4 a. ___________________ b. ___________________

9. What is my responsibility to spiritual leaders in my church? Hebrews 13:17

10. How does God expect His church to be supported and who should give and how often? I Corinthians 16:1,2

11. What should be our attitude as we give to God through His church? II Corinthians 9:7

12. What is the expected result when one honors God with a portion of their possessions? Proverbs 3:9,10 and Philippians 4:18,19

13. In Malachi 3:8-10, how is a person who does not give as God prospers, treating God?
What does God promise to those who honor Him?

14. How are you involved in the local church?

When did you become a member?

INDIVIDUAL OR PRIVATE WORSHIP

Our private worship is time we spend alone with God. This is when we speak to God in prayer and we allow God to speak to us through His word.

The quiet time is the secret to a consistent and victorious Christian life. Observations through the years have shown that Christians who fail to spend time daily with the Lord, grow cold and backslide. On the other hand, the Christian who perseveres in the quiet time grows in their faith day by day.

Andrew Bonar, a great man of God, had three rules that he lived by. Rule #1: Not to speak to any person before speaking to Jesus Christ. Rule #2: Not to do anything with his hands until he had been on his knees. Rule #3: Not to read the papers until he had read his Bible.

Before you begin your day in this fast-paced and noisy world, learn to take a few minutes alone with God. Begin your day with God and allow Him to go with you and guide you through the day. The daily Quiet Time is the best way for one to learn to abide in Christ and to be a fruitful Christian. Memorize John 15:4 and 5 and answer the following questions to learn more about having a daily Quiet Time with God.
John 15:4,5
Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

John 15:4,5

1. What did Jesus do the first thing in the early morning? Mark 1:35

_________________________

2. The great man of God, Abraham, took what action early in the morning? Genesis 19:27

_________________________

3. What did David declare was his practice in the morning? Psalm 5:3

_________________________

4. In the daily walk with Christ, who does the Christian wrestle against? Ephesians 6:12,13

_________________________

How can we gain strength as we face spiritual warfare? Isaiah 40:31

_________________________
PRAYER IN OUR QUIET TIME

1. To whom does God open His ear and keep His eyes upon? Psalm 34:15

2. Why is it so important to abide in Christ and allow His word to abide in us? John 15:7

3. As we pray and meditate, what should we focus upon to allow God to transform us into the image of Christ? II Corinthians 3:18

4. Why is it necessary to spend time in prayer and abide in Christ? John 15:5

5. What is good to observe in one’s quiet time? Psalm 46:10

THE BIBLE IN OUR QUIET TIME

1. I Peter 2:2 challenges us to desire the Word of God. What did Jeremiah say about God’s Word? Jeremiah 15:16
2. Psalm 19:10,11 tells us the Word of God is more to be desired than ____________ and that it is sweeter than ____________ and in keeping (obeying) it, there is ____________ ____________.

3. With whom does God and Jesus abide? John 14:23

4. How can one prove their love for Christ and have the Lord Jesus manifest (show) Himself to them? John 14:21

5. The Lord loves those who love Him and what type of believer does God say will find Him? Proverbs 8:17

6. Whom is God seeking among mankind? John 4:23

In John 15:7,8 Jesus instructed His followers that if they would abide in Him (prayer) and His word abide in them (obedience) they would see answers to their prayers, be fruitful Christians and glorify God the Father.

To have a daily Quiet Time we must set a time that fits our schedule. Write down what time you have chosen. _________________. Where will you read in the Bible? ________________ (Book and Chapter) You need to use your prayer list where you have recorded people and items that you desire to pray for daily.
To complete your learning of the books of the Bible, please memorize the remaining books of the Old Testament (from Song of Solomon to Malachi). You need to review them everyday so that you will be able to find any Bible reference quickly.

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<th>Book</th>
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<td>Ecclesiastes</td>
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<td>Obadiah</td>
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<td>Song of Sol.</td>
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<td>Malachi</td>
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<tr>
<td>Lamentations</td>
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<td>Habakkuk</td>
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</table>
PRIVATE WORSHIP . . .
YOU AND YOUR DAILY QUIET TIME

God made man in His likeness so that he could fellowship with God. This is man’s highest calling.

I. What is the Quiet Time? It is a time each day when we come aside from other activities to meet alone with God.

II. Why we should have a Quiet Time:
   A. To follow the example of Jesus our Lord, (Mark 1:35).
   B. God wants to meet with us, (John 4:23,
      Mark 3:14).
   C. It is essential to every phase of our spiritual life and growth, (Matthew 4:4).

III. How to establish a Quiet Time:
   A. A solemn decision to do so.
   B. A definite time - absolutely essential for success in the Quiet Time.
   C. A definite method - balance the time between prayer and the Bible.
   D. A definite place.
   E. Tools - Personal Bible (So you can write in it) and a notebook for your prayer list and for recording key thoughts.

PUBLIC WORSHIP . . . YOU AND THE CHURCH

Jesus ordained the Church, (Matthew 16:18) and He also loves the church and gave Himself for it, (Ephesians 5:25). We ought to love what Christ loves.
I. The Church Defined
The Greek word is "ekklesia", which means to call out from among.

Distinguish between "the Church" and "churches":
A. The Church - Matthew 16:18, I Corinthians 15:9. It is the body of Christ, invisible, universal, made up of all who are born again.
B. Churches - Acts 9:31, I Corinthians 7:17, Galatians 1:2,22. The local, visible church is made up of "professors" and "possessors".

II. God’s plan for the Local Churches
He ordained them as a place for believers to assemble themselves together, (Hebrews 10:25). Note the purpose:
A. To stimulate and exhort one another, (Hebrews 10:24,25).
B. To be taught, to fellowship and for united prayer and praise, (Acts 2:42-47).
C. To perfect the believer for the work of the ministry, (Ephesians 4:11-16).
D. To protect and feed the flock, (Acts 20:28).
E. To spread the Gospel by united effort, (I Thessalonians 1:7-10).
F. To observe the ordinances of Baptism and the Lord’s Supper.

III. Your responsibility:
B. Every saved person should join a Bible preaching church, (Acts 2:47).
C. Every believer should give to support God’s work.
   1. A portion of our income.
   2. A portion of our time in service.

Failure to become vitally related to a good local church will stunt growth, affect our usefulness, hinder the cause of Christ and increase the possibility of backsliding.
Lesson 5

GROWING BY WITNESSING

Few are called to be ministers of the Gospel and a limited number of Christians are gifted by the Spirit to be teachers. Yet every born-again person is called to witness for Christ. You will notice in the verse for memory, Acts 1:8, that our Lord’s last spoken word before ascending into heaven was, "you shall be witnesses to Me." We witness for Christ by what we are and how we live as well as what we say. Therefore, we are sharing Christ by our conduct and our words when we speak about the Lord to the non-Christian.

In order to be effective in sharing Christ with others, our habits and practices should commend the Lord Jesus and draw others to Him. We don’t have to know a lot about the Bible to witness for Christ because a witness tells what he or she has seen and heard and experienced. If we have had a personal saving experience with Christ, we are qualified to share Christ with the unsaved.

To learn more about sharing your faith, memorize the verse below and answer the following questions in your own words.

Acts 1:8
But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.

Acts 1:8
1. We have only one life and it will soon be past, therefore we should be very wise in how we use our time. In Proverbs 11:30, what advice does Solomon, the wisest man who ever lived, give us concerning using our efforts wisely?

2. Daniel 12:3 speaks about the resurrection and declared how those who are wise in life will undertake to do what?

3. What did Jesus desire to make of everyone who followed Him? Matthew 4:19

4. What is God's will for every person on earth? II Peter 3:9

5. What should every saved person be? Acts 1:8

   a. ______________________  b. ______________________

7. What two things should every Christian do? I Peter 3:15
   a. ______________________
   b. ______________________

8. Where does a believer get the wisdom and strength to be an effective witness for Christ? Acts 1:8 and Acts 4:31
9. If my life is yielded to the Spirit's control, who will be central in my witness? John 15:26,27

10. What is God's instrument in this world to help the lost be born again? I Peter 1:23, James 1:18, Romans 10:17

11. What responsibility does the Lord Jesus place upon every Christian? Matthew 5:13,14

12. What is the Gospel we are to share with the lost? I Corinthians 15:1-4

13. Why was Paul not ashamed to bear witness for Christ? Romans 1:16

14. What promise did Jesus give to those who would bear witness for Him? Matthew 10:32

15. What does Christ say about those who are ashamed of Him in this world? Mark 8:38
16. What should we pray for as we desire to witness for Christ?

Acts 4:29

Colossians 4:3

17. With whom should we share Christ after we are saved?

Mark 5:19

18. II Corinthians 5:20 says we are ambassadors for Christ. What does this imply?

The words of an old hymn would be a good prayer as we seek to witness.

Lord, lay some soul upon my heart
And love that soul through me;
And may I truly do my part
To bring that soul to Thee.

Memorize this verse:

*I Peter 3:15*

*But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;*  
*I Peter 3:15*
WHO is to witness? Every born-again person, (Acts 1:8).

WHAT is witnessing? Acts 22:15, telling "...what we have SEEN and HEARD..." (No court of law accepts what a witness thinks, only what they have seen and heard).

REMEMBER: You are not witnessing until:
1. You are speaking to a lost person
2. About your personal knowledge
3. Of the Lord Jesus Christ.

WHY should I witness?
1. Jesus commands us to, (Mark 16:15).
2. Only way to be saved is through the knowledge of Jesus Christ, (John 14:6, Romans 10:13-15).

HOW to witness:
1. Sharing your testimony.
   a. My life before I met Christ.
   b. How I met Christ.
   c. Life after receiving Christ.
2. By giving a gospel tract.
3. Explaining the plan of Salvation (The Roman Road)
   a. Fact of Sin - Romans 3:23 ALL SINNERS
   b. Penalty of Sin - Romans 6:23 DEATH
   c. Paid by Christ - Romans 5:8 DIED FOR US
   d. Must personally ACCEPT - Romans 10:9,10
   e. Must call upon (pray to) the Lord.
      Romans 10:13 ASK (Would you like to accept Christ? If yes, then pray with them.)
I. Write your testimony briefly following this outline.

1. My life before I met Christ.

2. How I met Christ?


II. Briefly share an experience you have had in witnessing for Christ.

Note: To use the Roman Road, write the next reference at the close of the verse used.
Example: at Romans 3:23, write 6:23, etc.
WALKING WITH CHRIST

FOLLOW-UP
Lesson 6

WALKING VICTORIOUSLY OVER TEMPTATION

God’s Word tells us in Colossians 2:6, "As you have therefore received Christ Jesus THE LORD, so walk in Him."

As we walk with Christ we will encounter temptation as never before. In order to overcome temptation, we need to know the source of temptation, the types of temptation and how we can be prepared to face temptations victoriously. Memorize the verse below and answer the following questions. These will help you understand from God’s Word how to overcome temptation.

_I Corinthians 10:13_

No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

_I Corinthians 10:13_

1. What did Jesus teach us to include in our daily prayers? Matthew 6:13

2. If Christians say they are never tempted and they never sin, what are they? I John 1:8-10
3. What exhortation is given the believer? 
I Corinthians 10:12

4. Why does God allow us to face trials and temptations?
James 1:2-4

I Peter 1:6,7


Where do temptations begin? James 1:14, Mark 7:21-23

6. From what other source does temptation come? 
Matthew 4:1, Ephesians 6:11,12

7. What promise does God give that greatly encourages us when we are tempted? 
I Corinthians 10:13
8. When we are tempted, what is a great source of comfort to us? Hebrews 2:18 and 4:15,16

9. How can we be better prepared to face temptation? Matthew 26:41

10. When facing some temptation, what is the wise thing to do?

   I Timothy 6:10,11
   II Timothy 2:22

11. In other temptation, what should one do? James 4:7

   A.
   B.

12. What did Jesus do when He was tempted by the Devil? Matthew 4:1-11

13. What advice given in Psalm 119:11 would help us to be victorious when tempted?
14. Because ungodly companions can cause us to encounter more temptation, what instruction does the Bible give us? I Corinthians 5:9-11

In the light of this, what type of friends should I seek to make? Psalm 119:63

15. Why must we always be on guard? I Peter 5:8, II Corinthians 2:11

16. What must our attitude always be toward the world? I John 2:15-17

17. In what area of your life have you experienced the most temptation?

As we encounter temptation, we will always be victorious if we continue... "Looking unto Jesus, the author and finisher of our faith," (Hebrews 12:2).

HE ISABLE...

To Save...Hebrews 7:25
To Keep...II Timothy 1:12 and Jude 24
To Help those who are tempted...Hebrews 2:18
To Make us Stand ... Romans 14:4
To Do above all we ask...Ephesians 3:20
To Do what He has promised...Romans 4:21
To Build up the believers...Acts 20:32
One final word! The scriptures warn in *1 Corinthians 10:12*, "Let him who thinks he stands, take heed lest he fall." Victory over temptation is not a once-for-all experience, but a continual walk of depending upon God. No matter how old we get, how much we may learn about the Bible, or how much we have grown in our faith, we are still in danger of yielding to temptation if we take our eyes off the Lord.

Memorize this verse:

*Colossians 3:1,2*

*If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth.*

*Colossians 3:1,2*
Every believer should understand that Jesus died to deliver us from the penalty, power and presence of sin.

He died to save us from sin’s PENALTY
He lives to save us from sin’s POWER
He is coming again to save us from sin’s PRESENCE

I. The reason believers can and do sin:
   A. The old sin nature, (Ephesians 4:22, James 1:14).
   B. The old sin nature will try to rule our lives, (Galatians 5:17, Romans 6:12).
   C. The adversary, Satan, (I Peter 5:8, Acts 5:3).

II. The believer’s responsibility is to learn to walk in victory. This involves:
   B. The Spirit, for power, (Galatians 5:16).
   C. Deliberate obedience, (Romans 6:12,13).

   It is no sin to be tempted. We sin when we yield to that temptation, (James 1:14). We should remember that God will not tempt us, nor allow us to be tempted more than we can bear, (I Corinthians 10:13).

III. When we FAIL . . . we should REMEMBER
   A. That fellowship, not relationship, is affected when we sin. We don’t lose our salvation, (John 10:28, I John 2:1,2). We have an advocate with God, even when we sin . . . so,
   B. We should confess our sin, (I John 1:9). Believe His promise and get up and go on with Him.
God has not left us helpless, unable to overcome sinful habits and the lust of the flesh. He indwells us in the person of the Holy Spirit. In this lesson we will learn more of what the Bible teaches concerning the Holy Spirit. To help grasp this great truth memorize the following verse.

*I Corinthians 6:19,20*

*Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.*

*I Corinthians 6:19,20*

1. Jesus refers to the Holy Spirit in John 14:16-18. Who is the "other helper, counselor or comforter" Jesus refers to in this passage?

_____________________________ How long will the Holy Spirit abide with the believer? ______________________

2. The Holy Spirit has faculties or characteristics of a person. Read the scripture references and write the human faculties attributed to the Holy Spirit.

Romans 8:27 ________________________________

Ephesians 4:30 ________________________________

Romans 15:30 ________________________________
3. The Holy Spirit is treated as a person. Beside each scripture reference, write the way the Holy Spirit is treated.

Matthew 12:31,32

Acts 5:3

Hebrews 10:29

4. The Holy Spirit is divine. He is God. Read Acts 5:3,4 and explain in your own words how the Holy Spirit is called God.

5. In baptism, Matthew 28:19, and in the benediction, II Corinthians 13:14, the Holy Spirit is equal with the Father and Son in the Godhead. Read Matthew 28:19 and write how the Godhead is shown as one God, manifested in three persons.

6. The Holy Spirit performs deeds that only God can do. Beside the following scriptures, list those deeds.

John 3:5,8 and 6:63

Romans 8:11

II Peter 1:21

7. What relationship does the child of God have with the Holy Spirit? I Corinthians 3:16 and 6:19,20
8. When does a person receive the Holy Spirit?
Acts 11:16,17 and 2:38


10. What is necessary for us to belong to Christ?
Romans 8:9

11. In what way does the Holy Spirit help the believer to know the truth of God? John 14:26

12. In what three ways does the Holy Spirit enrich the life of a Christian?
Acts 1:8
Romans 8:26
Galatians 5:18

13. What action does Ephesians 5:18 command the Christian to take regarding the Spirit?

In your own words state how one is filled with the Spirit.
14. If the Spirit guides our lives, what fruit can we expect in our lives? Galatians 5:22,23

15. Who transforms us more and more into the image of the Lord? II Corinthians 3:18

16. To make sure we do not hinder the work of the Spirit in our lives, what two things are we cautioned against?

Ephesians 4:30 ______________________________

I Thessalonians 5:19 ______________________________

Explain briefly how you can avoid limiting the Holy Spirit’s ministry in your life.

17. How does the Holy Spirit aid the Christian in building himself up in the most holy faith? Jude 20, Romans 8:26

______________________________
18. What does the Holy Spirit do for one who believes and trusts Christ? Ephesians 1:13, II Corinthians 1:22

And when is the believer sealed with the Holy Spirit?

Memorize

Romans 8:14
For as many as are led by the Spirit of God, these are sons of God.

Romans 8:14
Believers must understand God’s provision in the Person of the Holy Spirit if they are to walk victoriously.

I. The Holy Spirit is God and a Person, not an "it" or a force, (Matthew 28:19, John 16:13,14).


III. His Ministry.
   A. He seals, (Ephesians 1:13).
   B. He teaches, (John 14:26).
   C. He empowers, (Acts 1:8).
   D. He baptizes, I Corinthians 12:13, at the time of conversion.
   E. He fills, Ephesians 5:18, as a Christian yields to His influence.
   F. He makes us like Christ, (Galatians 5:22,23).

IV. The Believer’s Responsibility.
   A. Do not quench the Spirit, (I Thessalonians 5:19).
   B. Do not grieve the Spirit. Ephesians 4:30, "Do not grieve the Spirit of God, by whom you were sealed for the day of redemption."
   C. Do walk in His influence.
      Galatians 5:16, "I say then: WALK IN THE SPIRIT and you shall not fulfill the lust of the flesh."
      Romans 8:4, "that the righteous requirement of the law might be fulfilled in us who do not WALK according to the flesh but according TO THE SPIRIT."
V. The Filling of the Holy Spirit.
Ephesians 5:18 "Be filled with the Spirit." There is no command in the Bible to be baptized by the Spirit, to be sealed by the Spirit, or to be indwelt by the Spirit, because God does this for us when we receive Christ as Savior.

However, the command to be filled is given to every believer. We cannot be filled with the Spirit if we are filled with self and sinful habits. For the Holy Spirit to fill us, we must confess and forsake every known sin and yield daily ourselves to the Lordship of Christ. The Filling of the Spirit is not a once-for-all experience. We are to be filled again and again in our Christian walk.
FOLLOW-UP

REIGNING WITH CHRIST
Lesson 8
RAPTURE AND REWARDS

INTRODUCTION

The Bible has much to say about prophecy. Prophecies are those things spoken of before their occurrence. Many of the Bible’s prophetic promises have been fulfilled, others are yet to be fulfilled. Two major prophetic subjects, Christ’s return and His rewards, serve to encourage and motivate Christians to live godly lives in an ungodly world. It will be worth it all when we see Jesus!

THE RAPTURE

On a number of occasions after our Lord’s resurrection He appeared to His followers to encourage and instruct them. Then forty days after His resurrection as he was with His disciples on the Mount of Olivet, Jesus was taken up into heaven as they watched. Angels informed them "that this same Jesus will return again," (Acts 1:9-11).

Titus 2:13 says that we should be "looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ." The second coming of the Lord Jesus is the blessed, wonderful hope of God’s people. In this lesson we want to learn more about our Lord’s return. His return will be in two stages. The rapture is Jesus coming for His own and the revelation is Jesus coming with His own. Begin by memorizing John 14:2,3.

John 14:2,3
In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.
1. The word "rapture" doesn't appear in the Bible, but it means "to be caught up" or "catching away". When He returns, where will the Christians meet Jesus?
I Thessalonians 4:16,17

Who will be raptured (caught up) first? ____________

2. What promise did Jesus make to His people? John 14:3

What is Jesus doing for His people until He returns for them? John 14:2

3. What will happen to the Christians who are alive when Jesus returns?
I Corinthians 15:51-53, Philippians 3:21


5. Is it possible to know the time when Jesus will return? Matthew 24:36,44 Explain.

7. After the Lord Jesus comes in the clouds for His own (rapture), how will he appear with His own to reign (revelation)?

Matthew 24:30

II Thessalonians 1:6-10

Revelation 1:7

8. In the light of the hopeless condition of the unsaved when Jesus comes, what should we as believers be doing as we await the blessed hope?

II Corinthians 5:11,20

9. Where will the Lord Jesus return upon the earth when He comes with His saints? Zechariah 14:1-4

10. What will Jesus do when He returns to earth in power and great glory? II Timothy 4:1, Revelation 11:15
11. What will the church, (believers) share with Christ when He returns to reign over the earth? 
Revelation 20:6

12. The last prayer in the Bible is seen in Revelation 22:20. What is the prayer?

REWARDS

"Behold, I am coming quickly, and My reward is with Me to give to everyone according to his work," (Revelation 22:12). Here Jesus promises to bring rewards when He returns and they will be given to every Christian according to their works. Rewards are earned while salvation is a free gift.

No one can do anything to deserve salvation. The Bible is very clear showing salvation is a gift, Romans 6:23, Ephesians 2:8,9. However, rewards are just the opposite. The Lord has promised that when He comes again every Christian will be rewarded for their labors for His sake.

To learn more about rewards, answer the following questions and memorize I Corinthians 15:58.

I Corinthians 15:58

Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

I Corinthians 15:58
1. When will Christians be rewarded?
Matthew 16:27 
Luke 14:14 

2. What is the place where rewards are given called?
II Corinthians 5:10, Romans 14:10

3. Whom are we to serve if we desire a reward?
Colossians 3:23,24

4. To whom does the Lord give rewards?
Revelation 11:18

5. Psalm 19:11 tells how a person can gain great reward. Read Psalm 19:8-11 and write how you may gain a great reward.

6. The Lord Jesus will reward even a little effort put forth for His name, such as __________ ___________ , (Mark 9:41).

7. When the Lord comes, He will judge the _________
of men’s hearts, I Corinthians 4:5, our __________
__________ will be revealed, I Corinthians 3:13
and we will give account of our ________________,
Matthew 12:36, for a basis of reward.
8. What warning is given concerning rewards?
   II John 8

9. What must we exercise if we are to gain a reward?
   Hebrews 11:6

Only one life will soon be past,
Only what's done for Christ will last
### God's Plan for the End Times

#### The Rapture
- Christ coming for the saints
- Saints with Christ in Heaven

#### The Revelation
- Christ coming with the saints
- Christ reigning over the earth

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- 3½
- The Great Tribulation

- All Believers
- New Heaven and New Earth

- All Unbelievers
- Eternal Hell
Sharing Step #8

PREPARING FOR CHRIST'S RETURN

I. Prediction of Christ's Return
The second coming of the Lord Jesus is clearly taught in both the Old and New Testaments.
A. Psalm 96:13, "The Lord is coming to judge the earth."
B. Daniel 7:13, "One like the Son of Man, coming with the clouds of heaven!"
C. John 14:3, "I will come again and receive you to Myself."
D. I Thessalonians 4:16, "For the Lord Himself will descend from heaven."
E. Revelation 1:7, "Behold, Jesus is coming and every eye shall see Him."

II. Purpose of Christ's Return
To deliver believers from the very presence of sin.
A. Jesus appeared on earth as a man to deliver us from sin's penalty, (Hebrews 9:26).
B. Jesus now appears in heaven to deliver us from sin's power, (Hebrews 9:24).
C. One day, maybe soon, He will appear, and take us from sin's presence, (Hebrews 9:28).

III. Procedure of Christ's Return
A. He is coming Personally, (Acts 1:11).
B. He is coming Bodily, (Zechariah 14:4).
C. He is coming Visibly, (Revelation 1:7).
D. He is coming Unexpectedly, (Matthew 24:44).
E. He is coming Secretly, (I Thessalonians 5:2).
F. He is coming In Clouds, (Matthew 26:64).
G. He is coming In Power, (Matthew 24:30).
H. He is coming In Glory, (Matthew 25:31).
I. He is coming With Angels, (II Thessalonians 1:7).
J. He is coming With Saints, (Jude 14).
IV. Preparation For His Return
Because Christ will return suddenly, unexpectedly, in a moment when we think not, we should always be ready, (Matthew 24:44). In the following scriptures we see how we should be preparing for His second coming.

A. II Timothy 4:8, "Love His appearing."
B. Mark 13:36,37, "Watch, lest coming suddenly, He find you sleeping."
C. I Thessalonians 3:13, "Establish your hearts blameless in holiness at the coming of our Lord Jesus." (Seek to live a holy life, now.)
D. I John 3:2,3, "When He is revealed, we shall be like Him, so everyone who has this hope in Him purifies himself."
E. II Peter 3:10-12, "The day of the Lord will come... what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God."
F. Titus 2:12,13, "Looking for the blessed hope and glorious appearing ... we should deny ungodliness and worldly lust and live soberly, righteously and godly in this present age."
G. I Thessalonians 4:18, "Therefore comfort one another with these words."
SERVING WITH CHRIST

FOLLOW-UP
Lesson 9

SURRENDERED TO CHRIST

You have shown dedicated interest in your walk with Christ by the careful Bible study and memory work you have done, by being well prepared for each appointment, as well as by being faithful in church. Therefore we believe the Lord can use you to help other young Christians to grow in Christ through follow-up.

In Mark 3:14 we see Jesus appointed twelve, "that THEY MIGHT BE WITH HIM and that He might send them out to preach." Before Jesus sent them out to help others, He had them spend time with Himself. We must be surrendered to Christ and spend time with Him in our daily quiet time in order for Him to use us to help others.

To learn more about being a surrendered servant of Jesus Christ, answer the following questions and memorize the verse below.

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

Romans 12:1,2

1. To be surrendered to Jesus Christ as Lord, what should be our desire? Philippians 3:10
2. What should be our sincere expectation regarding Christ? Philippians 1:20

3. What goal should we be pressing toward if we desire to please Christ? Philippians 3:12-14

4. In view of the mercies of God, what should be our response to God? Romans 12:1

5. What two truths seen in I Corinthians 6:19 should every Christian always be aware?
   A. __________________________________________________
   B. __________________________________________________

6. Because I am indwelt by the Holy Spirit and God is my Master and Owner, having bought me by the blood of His Son, what should be my aim? I Corinthians 6:20

7. Since I have been raised to new life in Christ, what should I seek and what should my mind be set upon? Colossians 3:1,2
8. What is a good practice for the believer who desires to set his mind on things above? Philippians 4:8

9. If we are surrendered to Christ, what should be our aim in what we do and say? Colossians 3:17

10. What should I seek to add to my faith so that I may grow in my knowledge of Christ my Lord? II Peter 1:5-8

11. What has God called every Christian to be? I Peter 1:15,16

12. Since God has given such wonderful promises to the believer, what should be our ready desire? II Corinthians 7:1

13. If we are to always please God, what should we keep constantly in mind? I Thessalonians 4:7
14. To live a holy, God-fearing life, on whom should we focus our eyes? Hebrews 12:2

________________________________________ Why? ______

15. To whom should we present ourselves and to what should we yield the members of our bodies? Romans 6:13

A. ________________________________________

B. ________________________________________

16. What does the Lord Jesus expect from His followers? Matthew 10:37,38

________________________________________

________________________________________

17. Is it easy to live a godly, surrendered life in Jesus Christ?

II Timothy 3:12 __________________________

Why is this? John 15:18,19

________________________________________

18. Since we are fellow-heirs with Christ, what should we be willing to do? Romans 8:17

________________________________________

________________________________________
19. What promise do we have if we are steadfast and faithful in our walk with Christ? II Corinthians 2:14

________________________________________________________________________

20. What is God able to do for those who are yielded to Christ? II Corinthians 12:9

________________________________________________________________________

21. Where do we find the strength to live a holy, surrendered life? Ephesians 6:10

________________________________________________________________________

22. What is a good practice for renewing our strength? Isaiah 40:31

________________________________________________________________________

23. State briefly when and under what circumstances you surrendered your life to Christ?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Please Memorize:

*Romans 13:14*
*But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.*

*Romans 13:14*
GUIDELINES FOR HELPING WITH FOLLOW-UP

HOW TO START

1. Once you have completed the follow-up program and desire to share what you have learned, you will be placed on a list of follow-up helpers.

2. You will be assigned by the follow-up director when there is an opportunity with someone of your sex, general age group and marital status.

3. When assigned, you will be introduced to the individual and given the materials. You will introduce the first lesson and set a time for your first meeting.

4. Exchange phone numbers in case further information is needed or if questions arise. If a conflict arises with the scheduled meetings, you will phone and reschedule. We need to be firm on schedule to teach Christian accountability.

WHAT TO DO ON YOUR FIRST MEETING

Be on time, be pleasant, show concern by asking about the person's week. Ask if they had any problem with the assignment.

There are three things we do in every follow-up meeting.

1. Check - See how they have done in lessons, memory, etc. Be friendly, warm and encouraging. For example, you may ask, "What did you like about this lesson? Did you have any difficulty?" Never be stiff, formal or demanding.
2. Share - Master the lesson before the meeting. Share in a relaxed manner. Never preach or teach down to anyone.

3. Assign - Give materials and very clear instructions on each item assigned. Write them down as you give them, with the time and place of the next meeting.

GENERAL GUIDELINES IN FOLLOW-UP

1. Pray daily for the individual with whom you are working.

2. During the follow-up sessions, don’t do all the talking, but listen carefully to find out where they are and what needs they may have.

3. Remember that your life, your attitude and your personal walk with Christ will be the most influential aspect of your follow-up, I Thessalonians 2:10-12, Paul’s example.

4. Always be prepared by reviewing the materials, memory verses and step. Take all materials for the next assignment with you.

5. If a question is raised and you are not sure how to answer, write it down and inform the person that you will search it out and have an answer next week. Never bluff, nor ignore sincere questions. Your director will be helpful in getting answers.
It is a wonderful privilege to serve the Lord Jesus Christ by helping others in follow-Up. Follow-Up is a method God uses to help young Christians grow to maturity in Christ and in usefulness to the Lord. The goal of follow-up is to help a believer walk victoriously and become a reproductive Christian, one who can lead others to Christ and lead them into a victorious, reproductive Christian life.

Paul, who discipled Timothy, later wrote to him and in II Timothy 2:2 explained the philosophy of follow-up. "The things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also." In follow-up you are committing the things you have learned to others so they might grow and be able to help others.

The key to helping others is being a servant of the Lord Jesus. In John 12:26 Jesus said, "If anyone serves Me, let him follow Me." And in Luke 9:23, "If anyone desires to come after Me, let him deny himself and take up his cross daily and follow Me."

For me to serve Christ by helping others in follow-up, I must deny myself and follow Christ. To learn more about being a useful servant for Christ, memorize Colossians 3:23,24 and answer the following questions.

*Colossians 3:23,24*

And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.

*Colossians 3:23,24*
1. How did Paul feel toward the young Christians in Thessalonica? I Thessalonians 2:8

What two things did he share (impart) with them?

A. ____________________________________

B. ____________________________________

2. How did Paul relate to those he was trying to help in follow-up? I Thessalonians 2:7

_____________________________________

_____________________________________

3. What type of example did Paul set before them? I Thessalonians 2:10

_____________________________________

_____________________________________

4. In what manner did he encourage and exhort the young Christians? I Thessalonians 2:11

_____________________________________

_____________________________________

5. What was his goal for those with whom he worked in follow-up? I Thessalonians 2:12

_____________________________________

_____________________________________

_____________________________________
6. How did Paul express the effort he put forth for those he was seeking to establish in Christ? Galatians 4:19

__________________________________________________________________________

7. Paul was concerned for people to grow. If they did not grow, how did he feel? Galatians 4:11

__________________________________________________________________________

8. When those Paul helped to be spiritual were standing firm in the Lord, how did he feel? I Thessalonians 3:7,8

__________________________________________________________________________

9. What was one powerful tool Paul used to help the young believer stand firm in the Lord? Colossians 1:9

__________________________________________________________________________

What prayer request did Paul make for them?

__________________________________________________________________________

"There is nothing that makes us love a man so much as praying for him." William Law


__________________________________________________________________________

__________________________________________________________________________
11. How did Paul describe his relationship with Christ?
Romans 1:1

12. Jesus told His disciples that to be first or great was to be:
Matthew 20:26,27

13. Who is a blessed and wise servant?
Matthew 24:46

14. What is impossible for a servant to do?
Luke 16:13

Think for a moment and answer honestly, whom am I serving?

15. What responsibility do I have toward young believers?
I Timothy 4:12

16. Because Paul’s life was such an example, what did he challenge younger Christians to do?
Philippians 3:17 and 4:9

Note: If we aren’t surrendered servants of Christ, seeking to honor our Lord in our conduct and conversation, we can never help others to become committed followers of Christ. Those we meet with in follow-up will learn as much from our lifestyle as they will from our teaching and instructions. Hudson Taylor, founder
of the China Inland Mission, wrote to a young Christian worker: "What the spiritual children will be is determined by what the spiritual father is. Water will never rise higher than its source."

17. For our follow-up to be effective, what is necessary beyond our example and our teaching?
I Thessalonians 2:8, II Corinthians 12:15

18. What reward will we receive when those we follow up are faithful in their walk with God?
I Thessalonians 3:7-9

19. What was Paul's hope, joy and crown regarding the beloved young Christians he followed up?
Philippians 4:1, I Thessalonians 2:19

20. Why did Paul pray day and night and desire to spend time with young Christians? I Thessalonians 3:10

21. What is a good prayer that we might pray for those with whom we are working, like the Lord's servant, Epaphras prayed in his day? Colossians 4:12
Please commit to memory

Matthew 25:21
His lord said to him, "Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord."

Matthew 25:21
Sharing Step #10

DO'S AND DON'TS OF FOLLOW-UP

Always remember our goal is not to get a person to simply do the lessons and memory work, but to help them establish a consistent, victorious walk with Christ. The follow-up materials are only tools the Holy Spirit can use to assist you in helping a person become grounded in Christ.

THINGS TO DO

1. Do be on time for each appointment, showing that the person and follow-up are important. If you will be delayed, phone ahead.

2. Do be prepared. Review your materials before you meet. Always carry your step to share and lessons for assignment.

3. Do be pleasant and enthusiastic. Show interest and praise for good memory work, neat handwriting, clear answers, etc. Encouragement will always produce better quality work in the future.

4. Do seek to get the person to come to Sunday School and church. Direct them to a class which will meet his or her need. Greet them at church and introduce them to others.

5. Do pray with them at the beginning and close of each session. As soon as possible, encourage them to open or close in prayer.

6. Do be specific on what is required. Write down each item you expect them to do along with the time and place of the next meeting.

7. Do seek to be a friend, not just a person with whom to do follow-up. Try to include them in social activities with other Christians.
THINGS NOT TO DO

1. Don’t get sidetracked from the purpose of your meeting. Don’t lose control of your follow-up session.

2. Don’t talk about your problems. However, if the person is struggling in some area that God has helped you to overcome, do share the problem and how God gave you the victory.

3. Don’t rebuke if they fail to meet, fail to be on time, or fail to prepare lessons or memory work. Let the one who assigned you meet with them and be firm and inform them that you will be assigned to someone else if they will not fully cooperate and prepare. Let the director be the tough guy, and you keep a friendly, kind relationship.

4. Don’t keep giving further assignments if their lessons are not prepared and they have not mastered the memory. Hold up on any further assignments until they do quality work. The goal is not to finish the materials, but to learn to walk with Christ. Where there is prolonged problems with motivation, discuss it with the follow-up director, who may be able to offer helpful suggestions.

5. Don’t be discouraged if they don’t produce or continue to walk with God. You are not to take it as a failure on your part. Remember, even with Jesus there was Judas, and with Paul there was Demas. You cannot make people spiritual if they don’t have the desire to be. Our job is to expose them to the opportunity for growth, encourage them and leave the results with them and God.
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