

CROSS-CULTURAL CHURCH PLANTING SERIES: BOOK 4

CROSS CULTURAL & COMPETENCY-BASED



CROSS-CULTURAL CHURCH PLANTING SERIES:BOOK 4
CROSS-CULTURAL & COMPETENCY-BASED DISCIPLESHIP

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(Hope International Ministries)

Printed in the Republic of Singapore

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Preface

This latest ebooklet is a sequel to the previous three e-booklets on cross-cultural church planting (CCCP or CP) which were released by HIM's Ministries Department (ministries@byhim.org) earlier.

The **first e-booklet** introduced the four fields of kingdom growth being used as a concept of cross-cultural church planting. The four fields presented in the first booklet are the

- 1) Empty Field
- 2) Seeded Field
- 3) Field of New Life
- 4) Harvest Field.

The **second e-booklet** is a short guide on the preparation stage of church planting, touching on the topics like the formation of a church-planting team, the skills and knowledge preparation of the church planting team as well as the tent-making and entry strategy into the city or location of church planting. In other words, the second booklet deals with how a church planting team would enter the first field – the empty field – in our cross-cultural church planting concept.

The **third e-booklet** is about the best-practice church planting models existing in the church planting world today. In the booklet, you will find valuable rule-of-thumbs, guidelines and suggestions that a CP team can adopt in their cross-cultural work as they begin to seed the Empty Field with the gospel.

In this new **fourth e-booklet** of the CP e-booklet series, we will look at how the cross-cultural CP team can mature and disciple local new believers to follow Christ in the third field of kingdom growth – the Field of New Life. The CP team plays the role of aiding local new believers, who have accepted the good news of the gospel with faith into their lives, to be on a lifelong learning process of living out the reality of the gospel as disciples of Christ, and who would in turn share the gospel to others, making disciples to fulfil the Great Commission. In this booklet, we hope to propose such a process that is based on the competencies of being a disciple. The goal for is for new believers to grow to become more and more like Christ, doing all that Christ wants them to do to accomplish His mission on this earth – to proclaim the gospel, to represent the gospel wherever they are and to partner with the Holy Spirit to advance the kingdom of God through the gospel in all nations.

In the first part of this e-booklet, we will explore discipleship, reminding ourselves again about what the bible says it really is. We will then cover some important aspects of cross-cultural discipleship, highlighting certain areas that church planters discipling in cross-cultural contexts should be aware of. In the second part of this e-booklet, we will focus on our recommended competency-based model of discipleship and introduce a discipleship tool that can be used by disciples and disciple-makers. This competency-based tool of long-term discipleship involves a holistic development of the head, heart and hand competency aspects of a disciple.

PART 1

WHAT IS DISCIPLESHIP?



Part 1: What is Discipleship?

A disciple is not a super Christian, he is just a person who follows Christ, in his life, with an attitude of study, obedience and imitation. Essentially, discipleship is a condition of being a Christian.

Dallas Willard

Christians are disciples or not at all!

The New Testament is a book about disciples (mentioned 269 times in the New Testament), by disciples and for disciples of Jesus Christ. The evidence presented by the New Testament literature makes it very clear that disciples of Christ do not just profess their faith in Christ, but that they apply their growing understanding of life in the Kingdom of God to every aspect of their life on earth. A disciple of Christ is thus a learner, a student, an apprentice of our Lord Jesus Christ – someone who puts into practice what has been learnt. In other words, when it comes to measuring how matured a person is as a Christian, it does not matter how long a person has been a Christian but how much that person applies what he learns from the Word into his life.

However, many self-professing Christians, or “professional” Christians, assume that they can be “Christians” forever without the need for them to become disciples or apprentices of Christ.

“The greatest issue facing the world today, with all its heartbreaking needs, is whether those who, by profession or culture, are identified as ‘Christians’ will become disciples—students, apprentices, practitioners—of Jesus Christ, steadily learning from Him how to live the life of the Kingdom of the Heavens into every corner of human existence.”

Dallas Willard, *The Great Omission*

There should not be any difference between Christians and disciples! One becomes a disciple of Christ when one becomes a Christian. In fact, the term “Christian” is found only 3 times in the New Testament, and when it was first introduced, refer to the disciples of Christ. Jesus’ last words to His disciples was a mandate towards the task of fulfilling the Great Commission (Matt 28:18-20), which is to make *disciples* of all nations (all ethnic or people groups). If we were to make a false dichotomy between Christians and disciples of Christ, this would then constitute omitting the most important element of the Great Commission. Such an omission has created and is creating a stark contrast between “Christians” and the many exemplary followers of Christ in early church history who lived out their faith in Christ fearlessly to preach the gospel even in times of persecution, and which resulted in great impact to the people around them; it has revealed a mediocrity of many modern Christians who now profess adherence to Christ but yet do not exhibit Christ’s teachings in their actual day-to-day behavior, inner life and social presence.

The sad truth is that more and more of these professing Christians do not differ at all from non-Christians except that they attend church services on Sunday and they engage in Christian activities. They are more like observers watching others serve God so as to fulfil their Christian duty to attend church service on a Sunday morning rather than being the participants getting involved in serving the Lord throughout the week. These Christians think that they just have to attend church services, but never have to make a single disciple or even be one themselves.

Eliminate the Great Omission

What we, as disciples of Christ need to do is eliminate this “Great Omission” of the Great Commission so that this sad contrast will be minimized. We need to stop making mere converts to Christianity who are not expected (or challenged) to follow Christ in his example, spirit and live accordingly to Christ’s teaching.

The truth is that what we believe about the gospel will determine how we follow Jesus. This is where our journey toward becoming a disciple of Christ must begin. The gospel is an announcement of good news that Jesus has redeemed us, is renewing us and is ultimately restoring all things. It is absolutely essential that we understand the full gospel because this good news has huge implications to what it means to be a gospel disciple.

Christians who come to know the Lord should have a genuine experience of the love and grace of God but they should also have the understanding of the cost of following Jesus. It was never just about receiving Jesus as a friend, or because He will bless you or even because He will enable you to live a fulfilling life etc. which seems to be ways we try to make the gospel more relevant or attractive, but rather that He has come to provide salvation to sinners and He also expects to be Lord in our lives. New believers who understand the cost of following Jesus know that following Jesus could mean experiencing family objection or in some cases, even getting thrown out of the house or worse persecutions, if they choose to continue in their belief in Christ.

Anyone can, and most Americans do, “believe” in Jesus rather than some alternative savior. Anyone can, and many Americans sometimes do, say a prayer asking Jesus to save them. But not many embark on a life fully devoted to the love of God, the love of neighbor, the moral practice of God’s will, and radical, costly discipleship.”

David P. Gushee¹

If we preach a gospel that has only to do with just one aspect of the gospel which is Jesus has

¹ David P. Gushee, “Jesus and the Sinner’s Prayer: What Jesus says doesn’t match what we usually say”. Christianity Today, March 2007. <http://www.christianitytoday.com/ct/2007/march/29.72.html>

forgiven our sins and redeemed us (period!), the result would likely be creating believers who profess their faith in Christ but they do not feel obliged to obey Christ's teachings. Some new believers might even be mistaken as discipleship is just an option or at best a good suggestion! If they do not obey Christ's teaching, they would most likely miss out on the abundance of life as promised by Christ (John 10:10).

The good news of the gospel is not *only* "Believe Jesus died for your sins and you will receive a free ticket to heaven when you die". The *fullness* of the good news of the gospel as revealed in the whole New Testament also encompasses: "You can have new life now in the Kingdom of God if you will trust Jesus Christ, believe that He has died for your sins and also believe Him in everything He said, following Him as His disciples and obeying Him."

"A notable heresy has come into being throughout evangelical Christian circles – the widely accepted concept that we humans can choose to accept Christians only because we need him as Saviour and that we have the right to postpone our obedience to him as Lord as long as we want to!" **A.W. Tozer**²

A.W. Tozer further states "that salvation apart from obedience is unknown in the sacred scriptures." It is true that salvation is by God's grace and not through our good works or by obeying the law. We do not do good works nor have to obey Christ's teaching in order to earn our salvation. Rather, we do so precisely because we have faith in Jesus and trust in Him that our sins are forgiven! When we receive the good news of the gospel, the good news takes effect in our hearts; just like anyone who receives a piece of wonderful news, such news does something to us. For the gospel, we are changed to become a new creation (2 Cor 5:17) with new hope and new identity. We are grateful that we are saved through what Jesus has done for us on the cross in taking our penalty! We also begin to trust in Jesus, leave behind our past sinful lives and embrace everything He says to begin living a new life in the Kingdom of heaven like how He lived on earth. As a result, we will desire to stay as close to Jesus, our savior as possible, to obey Him in every aspect of our lives as we embark on the lifelong journey of discipleship!

Jesus' example of making disciples

When we look at Jesus' life and how he did his three and a half year ministry on planet earth as recorded in the Bible, it is very clear that Jesus' goal was not to make converts but to make disciples. Jesus, as well as John the Baptist, preached the same message "*Repent, for the Kingdom of heaven is near*" (Matt 3:2, 17). In other words, Jesus was proclaiming the good news of man having new life in the Kingdom of heaven when they repent of their sins. After that, he called Simon Peter, Andrew,

² A.W. Tozer, *I Call It Heresy* (Harrisburg, Penn.: Christian Publications, 1974), p. 5f.

James and John to follow Him and they became His first few disciples (Matt 4). Throughout his ministry, Jesus' disciples learned from Him about the Kingdom of heaven, its reality, and how to live accordingly in the kingdom of heaven like Jesus.

One might ask: "At what point did Jesus' disciples convert?" There probably is no obvious answer to be found from the Scriptures. It is more likely that through the process of being with Christ and learning from him that the disciples really "got it" and understood the truth of the gospel – and what it means to live a new life in the Kingdom of heaven with Christ as their King! Once they got it, there is no turning back! It is no wonder that they were even willing to pay the cost of discipleship to the point of death for Jesus Christ as they proclaimed the good news and led others on the same path to discipleship!

Hence, to eliminate the Great Omission of the Great Commission, we need to make authentic disciples of Christ who would be Christ's apprentices to learn from Christ how to live their daily lives in light of the Kingdom of the Heaven and make apprentices of Christ who would do likewise.

Discipleship is a process, not a program

Discipleship is not achieved simply through a program, or through a series of lectures and workshops. It is done through a process of spending time with the disciples like Jesus did, teaching them to obey everything in the Word of God and modeling it with our own life! Discipleship is the crux of the Great Commission! It is also a non-negotiable of the Great Commission! Without intentional discipleship, church planters risk just building churches full of people who merely profess to believe in Christ but have never truly decided to follow Him as the Lord of their lives. Such people would merely consume Christian services (the nice praise and worship music, the inspiring preaching and special performances), believe in lovely stories of blessings, and think that *that* is all about being Christian!

Hence, the focus of the CP team should be on assisting the local believers to become true disciples of Christ with their faith centered around the full gospel of Christ. The goal is that the local disciples are convicted and transformed by the gospel, as well as equipped to learn from Jesus and grow to live the life of the Kingdom of heaven in their daily lives. This means that they would begin to lead their lives in a counter religious, counter cultural, counter human logic way as Christ did. With humility like Christ who gave up everything to come from heaven to earth, they would live upside-down lives to serve the unserved, relate with and help the poor and needy no matter what worldly position and status they have. With an outpouring of the love and grace that they have received from Christ, they would live inside-out lives by being motivated from the inside to turn from their sins and to love others. With an understanding of the kingdom of God that is to come, they would live forward-back lives by maximizing their limited lives on earth and make every daily decisions in light of the reality of eternity with Christ.

Sometimes, in our eagerness to raise local leaders, we focus so much on the skills and gifting of the

potential leader, and we forget to root these local leaders upon the Word of God and mature them in Christlikeness, so that their lives are lived upside-down, inside-out and forward-back. We should and must always remember that the goal of any church plant is not a structure that carries out accepted Christian traditions (i.e. running services, mid-week groups etc.) but a gathering of the “called out” disciples of Christ that live out true Christianity despite traditions.

A CP team is to gather these called-out disciples of Christ, with the power of the Holy Spirit, to form a new kind of social unit – Christ’s *ecclesia*, his *church*. Such a church, filled with the true disciples of Christ empowered by the Holy Spirit, living out the fullest of the gospel in their lives to fulfill the Great Commission, would definitely be a force to be reckoned with – pushing back the frontiers of darkness and extending God’s kingdom to bring hope and love like Jesus wherever they are. Certainly, with such a group of disciples, finding leaders would then be much easier and biblical.

Thus, Jesus’ Great Commission to the *church* is clear: Go and make disciples teaching those disciples to obey everything Jesus taught us. That’s why the church exists. To make disciples who walk in Jesus’ ways and live out his life today in community.

Church planters should remember that they do not need more sophisticated events, programs etc. to establish their church or to attract people to Christ when they plant new churches. The focus should be to strongly grow as a disciple of Christ and making disciples who make disciples. Everything else (such as Bible study, social justice, evangelism, church gatherings) are simply vehicles to the mission of the church, which is to make disciples!



The cost of Discipleship

God has sent Jesus on a mission to reconcile the world back to Himself so that they can live accordingly to how He has created them. His strategy to accomplish this ever important task is to

work through his disciples! Throughout the four gospel books in the bible, we can see that Jesus was never ambiguous in his high standards or requirements for His disciples. Like Jesus, the CP team also should not shy away from the fact that following the Lord Jesus to be His disciples and learning from Him is not without its cost and it is definitely not free from difficulties.

To help us understand more about what it truly means to be a disciple of Christ and the cost of discipleship, let us go back to the Scriptures to the time when Jesus' walked on the face of this earth some two thousand years ago.

"Come, follow me," Jesus said, "and I will send you out to fish for people."

Matt 4:19

Jesus called his first disciples to follow him in the verse above. It seemed like a simple call but yet it was far from simple. Simon Peter said in **Mark 10:28** *"Look, we have left everything and followed you."* Jesus' call for Simon Peter to follow Him actually requires Simon Peter to leave everything! When Simon Peter and other disciples followed Christ during his approximately three and a half years of ministry on earth, they had to leave their family and profession to go and be with Jesus as he disciplines them to drive out demons, cure diseases, preach the good news of the kingdom of God and heal the sick.

"If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters—yes, even their own life—such a person cannot be my disciple."

Luke 14:26

In the same way, those of you who do not give up everything you have cannot be my disciples.

Luke 14:33

The verses above also show that the requirement of Jesus Christ for His disciples – as much as it is necessary to follow Jesus - to forsake the dearest things including their family and even their own lives. Jesus spells out His demands for His disciples. There is definitely no watering down of Jesus' requirements to become His disciples in order to draw crowds. In fact, even though many had wanted to follow Jesus, they turned away and gave different kinds of excuses when they realized the cost of following Him.

As they were walking along the road, a man said to him, "I will follow you wherever you go." Jesus replied, "Foxes have dens and birds have nests, but the Son of Man has no place to lay his head." He said to another man, "Follow me." But he replied, "Lord, first let me go and bury my father." Jesus said to him, "Let the dead bury their own dead, but you go and proclaim the kingdom of God." Still another said, "I will follow you, Lord; but first let me go back and say goodbye to my family." Jesus replied, "No one who puts a hand to the plow and looks back is fit for service in the kingdom of God."

Luke 9:57-62

We can see that the three men in the Scriptures above did not follow Jesus in the end. They all had something “more important” to do or undertake than to follow Jesus and become like Him. **Luke 9:23** *“Then he said to them all: “Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me.”* Yet, the three men were unable to deny themselves, to take up their cross daily to follow Christ. As a result, they missed out on becoming disciples of Christ to become like Him.

In this twenty-first century, even though it may not always be possible to follow Jesus literally in the way that the first disciples could, the priorities and intentions – the heart or inner attitudes of disciples required by Jesus are unchanged. As we are called to discipleship by Jesus, we have to count the cost of following Him and being His disciples. Are we willing to pay the cost of discipleship in our pursuit to be more like Christ? Are we teaching our disciples what it truly means to be Jesus’ disciples who would make disciples of all nations? Are we able to model for our disciples through our life examples and even convincingly say - “follow my example, as I follow the example of Christ? (1 Cor 11:1)

“Cheap grace is the grace we bestow on ourselves. Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession... Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.”

Dietrich Bonhoeffer - The Cost of Discipleship

Cross-cultural Discipleship

Now that we have reminded ourselves of what discipleship really is, we would now like to consider what discipleship looks like in a cross-cultural context. When discipleship is done in a cross-cultural context or environment of a different culture and language, complexities can arise due to the cultural differences between the disciplemaker and his or her disciple (e.g. difference in perceived social positions of mentor and learner in the two cultures, differences in the way learners are expected to learn, as well as differences in expected mentor/learner interaction etc.).

In order to bridge the cross-cultural learning gap, the church planters or cross-cultural disciplmakers have to take time and effort to study, observe, listen, ask questions to clarify so as to come to understand as well as appreciate the language and culture of the countries’ in which their disciples come from. It is important that they know their own culture as well as that of their disciple so that they become accustomed intellectually and emotionally to the fact that in other cultures, people learn in different ways. They also need to adapt their discipleship methodology and styles based on their acquired cultural awareness in order to achieve a greater level of effectiveness in their discipleship and church-planting work.

Understanding Culture

“Culture is the integrated system of learned patterns of behaviour, ideas, and products characteristic of a society”

Prof. Paul G. Hiebert,

Professor of mission and anthropology
Trinity Evangelical Divinity School, Illinois

“Culture is a way of thinking, feeling, believing. It is group’s knowledge stored up for future use.”

Clyde Kluckhohn

1905 – 1960, Mirror for Man

From the two definitions above, we see that the key idea is that culture is represented by patterns of learned behavior. How these patterns are expressed, whether implicitly or explicitly, are different for different people groups but characteristic for a particular group.

It is also clear from the definitions that culture is learned and is not biologically determined or restricted by race. No one is born into the world with a particular cultural type. Over time, a person can become en-cultured into the ways of a particular culture. A person who is born into a particular culture will eventually assume the ways of that culture. However, when he leaves that culture and becomes at home with a new culture, he can effectively become bicultural. Bi- or multicultural persons are rare. This is because when a person becomes older, it becomes more and more difficult to master the complexities of a new language, of new behavioural patterns and so on.

It should be noted that culture adapts itself to changes as well. With innovations, technological advancements, internal and external pressures, and cross-cultural borrowing, culture constantly changes. For example, the cultural norms of the older generation and the teenagers within the same people group may differ substantially.

The Three-Culture Model of Missionary Communication

When cross-cultural church planters communicate God’s Word to their disciples, they have to remember to look at two cultures other than his or her own (see Figure 1 below). Cross-cultural contextualisation of God’s Word has to be done to communicate the message of the person, works, Word, and will of God in a way that’s faithful to the Scriptures, and at the same time is meaningful to the respondents in their cultural and present context.

The Christian message or God’s word comes from the “Bible Culture” and comes to the missionary or cross cultural church planter in the language and forms appropriate to the “Missionary’s Culture”. The first task of the church planters is to go back to the biblical text and interpret it in the light of the language and forms of the context in which it was originally given (decoding).

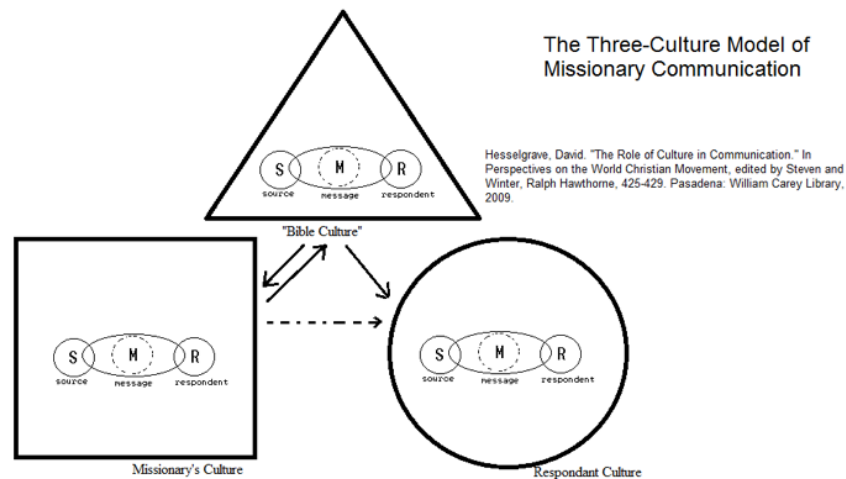


Figure 1

The next task of the missionary is to translate and communicate the biblical message, (indeed, the Bible itself) into the language and forms that will make it understandable to the hearers and readers in the "Respondent Culture" (encoding). Note that incursion from the "Missionary's Culture" should be minimized as much as possible while doing that.

The ability of the church planters to speak and understand the native or heart language of their disciples would be extremely helpful and important, especially if the disciples cannot understand the language of the church planter very well. Even if the disciples could understand the language of the missionaries/church planters well, note that cultural differences would render some of the originally intended message to be "lost in translation".

Cultural dimensions and their effects on the way we do discipleship

Cultural dimensions do not exist in a tangible sense. They are "not directly accessible to observation but they are inferable from verbal statements and other behaviours. Hence, they are still useful in predicting still other observable and measurable verbal and non-verbal behaviour.

As we understand more about the various cultural dimensions, it would help us put principles to the difference in behaviours we observe in the host countries and relate their effects on discipleship. Then we will know better what to do or how to react when we disciple others by following the universal principles of discipleship. The principles and tasks of discipleship do not change but what changes is the way we disciple.

Let us consider the framework of Dr. Gesert Hofstede, a European research consultant, for accessing culture and accordingly how each framework aspect can affect discipleship. Hofstede proposed four dimensions that can form the framework of what is culture. Each of these dimensions, naturally, affects the worldviews and perspectives a particular culture adopts.

When we know the basic orientation of any cultural group, it is possible to predict with a significant degree of accuracy the responses of the particular group to situations and to respond accordingly when we disciple in a cross-cultural context. It is important to pray and rely on the Holy Spirit for wisdom to help us handle the situations too!

1. Power distance - How much the less powerful members of institutions and organizations expect and accept unequal distribution of power.

For example, in cultures with *small power distance*, like in Australia, Austria, Denmark, United States etc., people expect and accept power relations that are more consultative or democratic. People relate to one another more as equals regardless of formal positions. Subordinates are more comfortable with and demand the right to contribute to and critique the decisions of those in power.

In cultures with *large power distance*, like Malaysia, Singapore etc., the less powerful accept power relations that are autocratic or paternalistic. Subordinates acknowledge the power of others based on their formal, hierarchical positions.

Power distance attempts to measure the way people perceive power differences, and not the actual or real power distance that should or should not exist.

Power Distance	Characteristics	Tips
Large PD	<ul style="list-style-type: none"> • Centralized companies • Strong hierarchies. • Large gaps in compensation, authority, and respect. 	<ul style="list-style-type: none"> • Acknowledge a leader's power • Be aware that you may need to go to the top for answers
Small PD	<ul style="list-style-type: none"> • Flatter organizations • Supervisors and employees are considered almost as equals 	<ul style="list-style-type: none"> • Use teamwork • Involve as many people as possible in decision making

Source: http://www.mindtools.com/pages/article/newLDR_66.htm

Effect on discipleship:

The extent of the mentor-disciple relationship

Power distance affects how much focus needs to be paid on relationship building before actual discipleship can take place, and the amount of control that is to be exerted in the relationship (eg. The depth of emotional support and relating etc.).

Example: In the case of a Chinese mentor with a South American disciple. In terms of power-distance, the Chinese score much higher than South Americans – meaning that Chinese will tend to assume a more authoritative and hierarchical view in the mentor-disciple relationship than a South American.

Hence, in discipleship, the Chinese mentor has to deliberately try to come across more as a friend, and the South American disciple has to constantly remind himself to behave more “respectfully” towards the mentor.

The extent of feedback and discussion/dissension

Power distance affects how much feedback and discussion are required to achieve agreement, and the level of dissension comfortably accepted in the application of principles (for example in application of BGR principles in “grey” areas etc.)

2. Individualism vs. collectivism - How much members of the culture define themselves apart from their group memberships.

It has to do with whether people’s self-image is defined in terms of “I” or “We”. In *individualist* cultures, people are expected to develop and display their individual personalities and to choose their own affiliations. In *collectivist* cultures, people are defined and act mostly as a member of a long-term group, such as the family, a religious group, an age cohort, a town, or a profession, among others. This dimension was found to move towards the individualist end of the spectrum with increasing national wealth.

Individualism vs Collectivism	Characteristics	Tips
Individualistic culture	<ul style="list-style-type: none"> • High valuation on people's time and their need for freedom • An enjoyment of challenges, and an expectation of rewards for hard work • Respect for privacy 	<ul style="list-style-type: none"> • Acknowledge accomplishments • Don't ask for too much personal information • Encourage debate and expression of own ideas
Collectivistic culture	<ul style="list-style-type: none"> • Emphasize on building skills and becoming masters of something • Work for intrinsic rewards • Harmony more important than honesty 	<ul style="list-style-type: none"> • Show respect for age and wisdom • Suppress feelings and emotions to work in harmony • Respect traditions and introduce change slowly

Effect on discipleship:

The extent of independence in performing tasks

How much space and freedom that needs to be given for the disciple to learn and apply what he/she is learning and the amount of guidance given on-the-job.

The extent of check and balance in authority

How much of correction is given when mistakes are made versus self-learning and the level of limits and checks that are put in place when the disciple is working out his role as a leader.

3. Masculinity vs. femininity - The value placed on traditionally male or female values (as understood in most Western cultures). The fundamental issue here is what motivates people, wanting to be the best (masculine) or liking what you do (feminine).

In so-called '*masculine*' cultures (like in Japan, Mexico, Great Britain, Ireland, Germany, Switzerland, Venezuela), people (whether male or female) value competitiveness, assertiveness, ambition, and the accumulation of wealth and material possessions. In so-called '*feminine*' cultures (like in Sweden, Norway, Finland, Chile, the Netherlands, Thailand, Denmark, Portugal), people (again whether male or female) value relationships and quality of life.

Masculinity vs Femininity	Characteristics	Tips
Masculine culture	<ul style="list-style-type: none">• Life's priorities are achievement, wealth and expansion• It is acceptable to settle conflicts through aggressive means• Professionals often "live to work", meaning longer work hours and short vacations	<ul style="list-style-type: none">• Be aware that people will discuss business anytime, even at social gatherings• People are not always interested in developing closer friendships. Avoid asking too personal questions in the early stage.• Communication style should be more direct, concise and without too much emotions• Be aware that people will use professional identity, rather than family or contacts, to assess others
Feminine culture	<ul style="list-style-type: none">• Life's priorities are family, relationships and quality of life• Conflicts should ideally be solved through negotiation• Professionals "work to live", meaning longer vacations and flexible working hours	<ul style="list-style-type: none">• Recognize that people value their personal time. They prioritise family and take longer holidays. Working overtime is not the norm.• Engage in small talk during social (or business) settings as personal questions are normal rather than intrusive.• Take time to build trust• Understand that nepotism is seen as a positive and people openly show favoritism to close relations.

Effect on discipleship:

The explanation of principles and philosophies

How and what examples and illustrations to use in explaining principles and their application, and

how to relate the mission-, vision- and philosophy-type teaching to real-life issues.

The type of rewards and end-points for motivation

How to relate end-points/ rewards to principles as motivation and rewards, and how to encourage the disciple sensitively without overly putting down certain masculine or feminine aspects.

4. Uncertainty Avoidance - How much members of a society are anxious about the unknown, and as a consequence, attempt to cope with anxiety by minimizing uncertainty.

The dimension Uncertainty Avoidance has to do with the way that a society deals with the fact that the future can never be known: should we try to control the future or just let it happen? In cultures with *strong uncertainty avoidance*, people prefer to feel in control and they prefer explicit rules (e.g. about religion and food) and formally structured activities, and employees tend to remain longer with their present employer. In cultures with *weak uncertainty avoidance*, people prefer implicit or flexible rules or guidelines and informal activities. Employees tend to change employers more frequently.

Uncertainty Avoidance	Characteristics	Tips
Strong Uncertainty Avoidance	<ul style="list-style-type: none">• Used to having more rules and policies.• Need and expect structure.• Sense of nervousness spurns high levels of emotion and expression.• Differences are avoided.	<ul style="list-style-type: none">• Be clear and concise about your expectations and parameters.• Plan and prepare, communicate often and early, provide detailed plans, and focus on the tactical aspects of a job or project.• Express your emotions through hand gestures and raised voices.
Weak Uncertainty Avoidance	<ul style="list-style-type: none">• Informal business attitude.• More concern with long term strategy than what is happening on a daily basis.• Accepting of change and risk.	<ul style="list-style-type: none">• Do not impose rules or structure unnecessarily.• Minimize your emotional response by being calm and contemplating situations before speaking.• Express curiosity when you discover differences.

Effect on discipleship:

The extent of structure in communication and teaching

How structured the mentor should be in communication and explanation of principles, methods etc.

and how systematic the training sessions or coaching times should be

The extent of certainty and clarity in guidelines and rules

How certain and clear the mentor needs to be so that the disciple can flow and work with what is given him/her, and how exact and clear instructions /limits to task need to be

5. Long vs. short term orientation - A society's "time horizon," or the importance attached to the future versus the past and present.

Michael Harris Bond and his collaborators subsequently found a fifth dimension which was initially called Confucian dynamism. Hofstede later incorporated this into his framework in terms of period orientation. In *long term oriented societies*, people value actions and attitudes that affect the future: persistence/ perseverance, thrift, and shame. In *short term oriented societies*, people value actions and attitudes that are affected by the past or the present: normative statements, immediate stability, protecting one's own face, respect for tradition, and reciprocation of greetings, favours, and gifts.

Long vs Short term orientation	Characteristics	Tips
Long term orientation	<ul style="list-style-type: none">• Family is the basis of society.• Parents and men have more authority than young people and women.• Strong work ethic.• High value placed on education and training.	<ul style="list-style-type: none">• Show respect for traditions.• Do not display extravagance or act frivolously.• Reward perseverance, loyalty, and commitment.• Avoid doing anything that would cause another to "lose face."
Short term orientation	<ul style="list-style-type: none">• Promotion of equality.• High creativity, individualism.• Treat others as you would like to be treated.• Self-actualization is sought.	<ul style="list-style-type: none">• Expect to live by the same standards and rules you create.• Be respectful of others.• Do not hesitate to introduce necessary changes.

Effect on discipleship:

The extent of discipline and acceptance in wrongdoing

How much to "focus" on wrongdoing in terms of learning, and how much acceptance and support

to show.

The extent of forward-looking in tasks and strategies

How long term actions and tasks need to be presented with, and how much of goal setting is required

To find out more details of the cultural dimensions for your targeted countries of cross-cultural church planting and missions, you can click on a country of interest from <http://geert-hofstede.com/countries.html>. Note that most of common countries are listed but not all. After you have selected a country of interest for missions or church planting, you can also choose a comparison country to do a comparison of the cultural dimensions with your own country.

Note also that there are six cultural dimensions given in the website instead. Please read the website for more details on the other two cultural dimensions: *Pragmatism and Indulgence*.

PART 2

COMPETENCY-BASED DISCIPLESHIP MODEL



Part 2: Competency-Based Discipleship Model

Curriculum-Based Discipleship

“Turning the process of spiritual formation into a program will undermine its very purpose. It is a spiritual process, a process that the church sets in motion to engage the heart, the mind, the will, indeed the whole person, in a lifelong commitment of discipleship.”

Robert E. Webber³

Discipleship is not curriculum-based. In other words, discipleship is not based on having covered a curriculum. However, in many Christian circles, it is very common for discipleship to be seen as a program which consists of various sets of important biblical teachings or curriculums to help believers mature in their faith in Christ. There is often a set of beginner’s curriculum for new believers to go through after they have made the decision to receive the Lord Jesus into their lives. Beyond that, there will be many other more advanced biblical courses and teachings along the way to help the believers to beef up their biblical knowledge.

Disciplemakers who often see discipleship as merely a discipleship program would focus very much on the transference of head knowledge (or just ministry skills) to their disciples. Without being conscious of it, their general mentality and mode of discipleship would be to transfer head knowledge into their disciples with regard to the principles of the Bible; they assume that this will mature and grow them in Christlikeness. However, in many instances upon review, it is the disciple’s less-than-ideal relationship with Christ that causes them not to develop heart convictions, attitudes and outward behaviour befitting a true disciple of Christ.

Making disciples is not about a fixed set of lessons, as it is not enough to teach facts and gain knowledge. We all know that neither the number of bible courses attended by a disciple of Christ nor the number of years as a Christian guarantees a disciple’s spiritual maturity. They may *know* what is right but they may not do what is right! For example, even though a Christian has been in church for many years and has gone through the whole discipleship curriculum offered by the church, this Christian could still remain a seat-warmer in church and not lay a finger to fulfill the Great Commission. Thus, discipleship should be more than just a program, and it is certainly not a one-size-fits-all production line.

³ Robert E. Webber, *Ancient- Future Evangelism: Making Your Church a Faith-Forming Community* (Grand Rapids: Baker, 2003), 47.

Competency-Based Discipleship

Discipleship is rather based on developing competencies. A *competency-based discipleship* takes into account the uniqueness that each disciple possesses and it is disciple-centered. The focus is getting disciples of Christ to have a close personal relationship with Christ, to learn and be proficient in a set of core competencies that Christ intends them to possess. As opposed to a curriculum-based discipleship whereby a disciple will need to go through the whole curriculum in their process of discipleship, the competency-based discipleship aims to develop certain aspects in the areas of core competency that he or she is weak in or hopes to improve on. It is not necessary for a disciple to go through a fixed curriculum or to complete a particular discipleship program since he or she could already possess some of the knowledge, attitudes or skills that would be covered in the curriculum or program.

Sometimes, we hold on to the view that local new believers need to go through various formal discipleship programs, (e.g. to learn how to evangelize, how to “follow up” on new believers, how to be a shepherd or spiritual mentor, how to lead a small bible group and be a leader) before they can be involved in discipleship. However, a new believer can just reach out in his sphere of influence immediately after his conversion, and a simple understanding of the gospel would be more than sufficient to share his faith to others ⁴.

A competency-based discipleship is mainly about acquiring the necessary competencies that facilitate learning from the bible together and discipling one another in Christ to live out what is learnt from the bible. It is simple and reproducible, because as long as we read and learn from the bible, we can easily guide another believer to do likewise. This is something that almost anyone who is growing and maturing in the faith can do.

The goal of the competency-based discipleship is thus not to go through and complete discipleship programs, but rather for the disciple to be and do all that Christ has created them to by acquiring all the necessary competencies in his lifetime through a short-term and long-term discipleship process as they walk with Christ on God’s mission for the world.

HIM’s Competency-based discipleship model

The HIM Competency-based discipleship focuses on developing all the necessary competencies of a disciple of Christ so that the disciple lives out what God has intended for him or her. The long-term goal of the HIM competency-based discipleship would be to partner with the Holy Spirit to produce

⁴ The Rapid Discipleship ebooklet by HIM ministries department, which is based on the concept of training for trainers (T4T) originated by Ying Kai, shows how that can be done.

a disciple⁵ of Christ who is defined as *a Christian who is growing in relationship and conformity to Christ, resulting in their ever-deepening commitment to a Christ-centered lifestyle in biblical truths, biblical fellowship, fruitfulness in ministry and making disciples.*

It is not easy to know if we have reached this long-term goal as it would be a constant moving target. This long-term goal of growing to be increasingly closer to Christ and be more like Christ should continue as long as a disciple is still alive. Even when a disciple is considered by others to be mature in Christ, he will be never perfectly like Christ and thus he or she should still continue to be disciplined in Christ.

Short-term Discipleship

Once a person decides to be a Christian, to follow Christ as His disciple, they will firstly need to learn the basics of what it means to follow Christ through the short-term discipleship process before going into long-term discipleship.

Short-term Discipleship is a term used to describe the period where a new Christian is first exposed to what it means to be a disciple of Christ. A brand new Christian would be analogous to an infant being born into the spiritual realm. Just like newborn babies who cannot survive on their own, these brand new Christians need a spiritual mentor to take an interest in them, to love them, protect them and affirm them during the early stage of their spiritual lives.

Like a baby, there are so many things for the new believer to learn to do as a disciple of Christ. Some of these things include having the assurance of salvation through faith in Christ, knowing what is the scope and significance of being saved by Christ, the filling of the Holy Spirit, his or her identity in Christ as the children of God, how to grow as a Christian, to have fellowship with other Christians, to read the Word of God, to pray, to witness for Christ, to be aware of the reality of Spiritual warfare, managing their time as well as vision of extending God's Kingdom.

It is, however, inevitable that the new believers make awkward mistakes from time to time in a similar way as the disciples of Christ did in the bible. As disciplinements or church planters, we should not get too alarmed or discouraged as long as they are learning consistently and making progress through the discipleship process.

However, we must remember that once a person becomes a Christian, he or she is immediately a disciple of Christ. Hence, we do not avoid passages in the bible that are hard teachings just because a person is new in the faith. We must share and teach as the bible says. As we observe from the bible, Christ does not water down his expectations on those who would believe in him, and neither should

⁵ Adapted and modified from Chris Adsit's definition of a disciple of Christ

we as disciplemakers.

There are many established and well-developed teachings for new believers or Christian foundation 101 courses available in the HIM resource library in which the disciplemakers and church planters can utilize to disciple new believers. However, the aim is not just for the new believers to be taught these Christian foundational lessons before moving them on to more advanced Bible studies. The aim of the Short-term Discipleship is for the disciples to truly learn and **“get it”**- acquiring the basic necessary competencies as a disciple of Christ - before they move on to a long-term discipleship process⁶.

Long-term Discipleship

After the Short-term discipleship process, the “not-so-new” believer should know enough of what it means to be a disciple of Jesus, and have acquired a willingness to follow Christ, obey Him and live out the teachings of God’s word in his life. The believer then enters into long-term discipleship, which is a lifelong process of learning and living out the bible as a disciple of Christ.

Spiritual Formation

Discipleship ought to bring about transformation in the lives of the disciples to be more Christlike. This is spiritual formation.

“Spiritual Formation in Christ is the process whereby the innermost being of the individual (the heart, will or spirit) takes on the quality or character of Jesus himself.”

Dallas Willard, The Great Omission

Spiritual formation is the process through which the disciples of Christ, love and trust Jesus Christ and effectively take on his character as well as increasingly live their lives as He would if he were in their place. The focus of spiritual formation is a holistic process. This spiritual transformation into Christlikeness involves the whole person. For Spiritual formation of the whole person to take place, there must be a transformation of the thought, transformation of feeling, transformation of social relations, transformation of the body, and transformation of the soul.

“You cannot fix God at the end of a telescope or a microscope and say ‘How interesting!’ God is not interesting. He is deeply upsetting. The same is true of Jesus Christ... We know that to find God and to accept Christ Jesus would be a very inconvenient experience. It would involve the rethinking of our whole outlook on life and the readjustment of our whole manner of life.

John Stott, Basic Christianity

⁶ A long term discipleship process is a lifelong process of learning and living out the bible as a disciple of Christ.

For that to happen, all three aspects of the disciple's heart (values, affective, Christian fruit of the spirit), head (knowledge, cognitive, Christian doctrine and theology) and hands (skill, conduct, Christian witness and behavior) have to be disciplined through a holistic process of learning, believing and experiencing. See Figure 2 below.

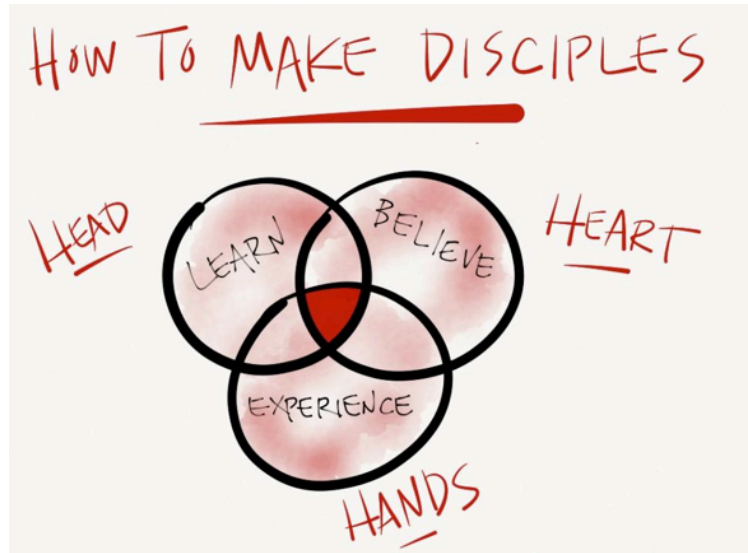


Figure 2

The gospel is not just the beginning of our Christian life and a ticket to heaven. This process of long-term discipleship and spiritual formation touches every single aspect of who we are. The good news of Jesus' life, death and resurrection has huge ramifications for all of life – not just our afterlife. This leads to genuine changes in our values and character. How we spend our time, our money, where our passions lie and ultimately our identity, are all impacted by the gospel. The goal of long-term discipleship is to help people from simply knowing Christ to surrendering all aspects of their lives to Christ as shown in Figure 3 below.

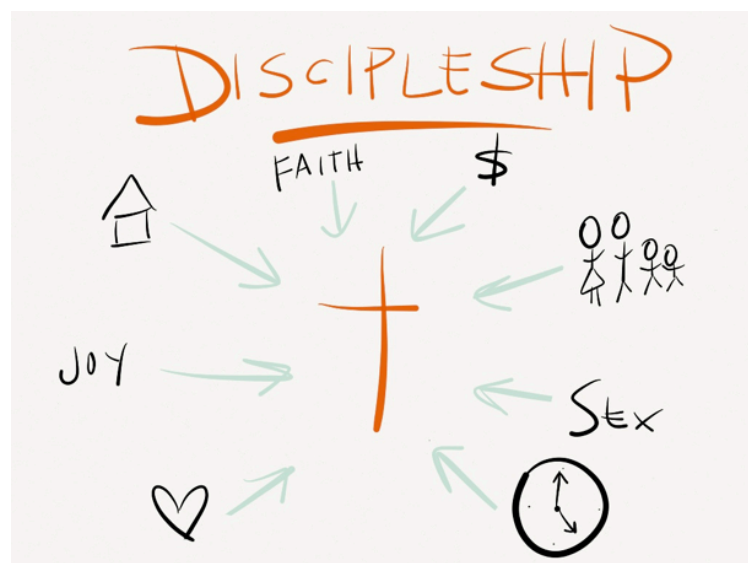


Figure 3

HIM Discipleship Inventory Pack

HIM ministries department has come up with a Discipleship Inventory Pack (*for disciplemakers*) which is developed based on competency-based discipleship mentioned earlier. The aim of this Discipleship Inventory Pack is to equip disciplemakers and also church planters in our movement as they guide their disciples in their lifelong spiritual growth to be like Christ. Note that we are not proposing a particular pathway for discipleship to take place although the objectives shown on the HIM long-term discipleship chart could possibly be used as one.

WHAT IS IN THE HIM DISCIPLESHIP INVENTORY PACK (FOR DISCIPLEMAKERS)?

- a) HIM Long-term Discipleship Chart
- b) Seven Self-Assessment Questionnaires
- c) Key to map Competency Objective Numbers to Questionnaire Numbers
- d) Disciple Competency Profile

a) **The HIM Long-term Discipleship Chart**⁷ presents a comprehensive list of all the competency objectives of a disciple of Christ (defined earlier) for life-long spiritual growth. See Appendix 1.

The competency objectives are grouped according to the following:

- Competency areas

The six competency areas of a disciple of Christ based on the definition given above can be categorized as shown in Table 1 below.

1. Grows in knowledge and application of biblical truths	2. Grows in relationship with Christ	3. Grows in conformity to Christ
4. Grows in Christ-centred familial roles	5. Grows in biblical fellowship	6. Grows in ministry, evangelism and making disciples

Figure 4: Six competency areas of a disciple of Christ

⁷ Adapted from Chris Adsit's Disciplemaking Growth Chart, with modification made to make it more relevant and applicable for disciples and disciplemakers in our HIM movement.

- Competency levels

These six core competencies are developed over time and a disciple can progress through four⁸ different distinct competency levels from a *novice* to an *experienced beginner* to a *practitioner* to an *expert*.

- Competency aspects

Each disciple will be developed in the three competency aspects, namely the ☺ Head (Knowledge), ♥ Heart (Attitude) and Ψ Hand (Skill) aspects for each of the competency areas.

The Numbering system of the Competency Objective Numbers in the HIM Long-term Discipleship Chart is as follows:

Example: Competency Objective number 461: ☺ Is continually gaining knowledge in the apologetics of the Christian faith to witness to non-Christians

4 - Competency level, i.e. 4) *Expert level*.

6 - Competency area, 6) *Grows in ministry, Evangelism and making disciples*. (refer to Fig.1)

1 - Competency objective

☺ - Competency aspect, i.e. *Head (knowledge)*

b) **Seven Self-Assessment Questionnaires**

There are seven self-assessment questionnaires in total. See below for the web links to the seven Self-Assessment Questionnaires (in google form format):

(0) [Christian Essentials](#)

(1) [Knowledge and Application of Biblical Truths](#)

(2) [Relationship With Christ](#)

(3) [Conformity to Christ](#)

(4) [Christ-centered Familial Roles](#)

(5) [Biblical Fellowship](#)

(6) [Ministry, Evangelism and Making Disciples](#)

The first one is the *Christian Essentials Questionnaire* which corresponds to competencies of a disciple in Short-term Discipleship. The remaining six questionnaires correspond to each of the six core competency areas on the HIM Long-term Discipleship Chart.

These 7 self-assessment questionnaires provide your disciple a way to identify his/her major trends of strengths and weaknesses, or competency gaps as a disciple of Christ.

⁸ These four levels of competencies are obtained by adapting and simplifying the original five levels in Dreyfus & Dreyfus model of competence development. Dreyfus & Dreyfus' model is widely accepted today in the training and apprenticeship world of corporate development of managers and key leadership roles in organizations.

Summary Reports of Self-Assessment Questionnaires

After your disciple has submitted the self-assessment questionnaire, a Summary Report of the questionnaire will be created based on his/her responses. It will be sent to him/her within a few minutes via email. A sample Summary Report is given as follows.

Summary Report of Self-assessment

(1) Knowledge and Application of Biblical Truths

Name: John

Total Average Scores: 4.1

Level of Expertise: Practitioner

More detailed Analysis:

Competency Levels	Competency Objectives	Average Scores	More Input Recommended	Remarks
Novice	111	5		
Novice	112	5		
Novice	113	5		
Novice	114a	5		
Novice	114b	4.5		
Novice	114c	2	Yes	
Novice	114d	1	Yes	
Experienced Beginner	211a	4	Yes	
Experienced Beginner	211b	5		

Experienced Beginner	211c	4	Yes	
Experienced Beginner	212	5		
Experienced Beginner	213	5		
Experienced Beginner	214	4	Yes	
Experienced Beginner	215a	5		
Experienced Beginner	215b	4	Yes	
Experienced Beginner	215c	4	Yes	
Experienced Beginner	215d	1	Yes	
Practitioner	311a	5		
Practitioner	311b	5		
Practitioner	311c	4	Yes	
Practitioner	312	4	Yes	
Practitioner	313	4	Yes	
Practitioner	314	3	Yes	

Practitioner	315a	4	Yes	
Practitioner	315b	4	Yes	
Practitioner	315c	5		
Practitioner	315d	1	Yes	
Practitioner	316	4	Yes	
Expert	411	3	Yes	
Expert	412	3	Yes	
Expert	413	4	Yes	

Note: Please refer to the descriptions of the numbered Competency Objectives in the HIM Long-term Discipleship Chart.

The Summary Report will reflect his/her total average scores for all the questions in the self-assessment questionnaire and his/her competency level for that particular competency area. There will also be a table in the Summary Report which gives the average scores of the question(s) in the questionnaire related to each Competency Objective based on your disciple's responses. If his/her average scores for a certain Competency Objective falls below the benchmark value of 4.5, he/she would be recommended to receive more input to grow in it.

These Summary Reports would also be helpful to facilitate further discussions between you and your disciple to find out more about his/her spiritual status, and for your disciple to know how he/she can progress further in his/her life-long discipleship.

c) **Key to map Competency Objectives Number to Question Numbers in Self-Assessment**

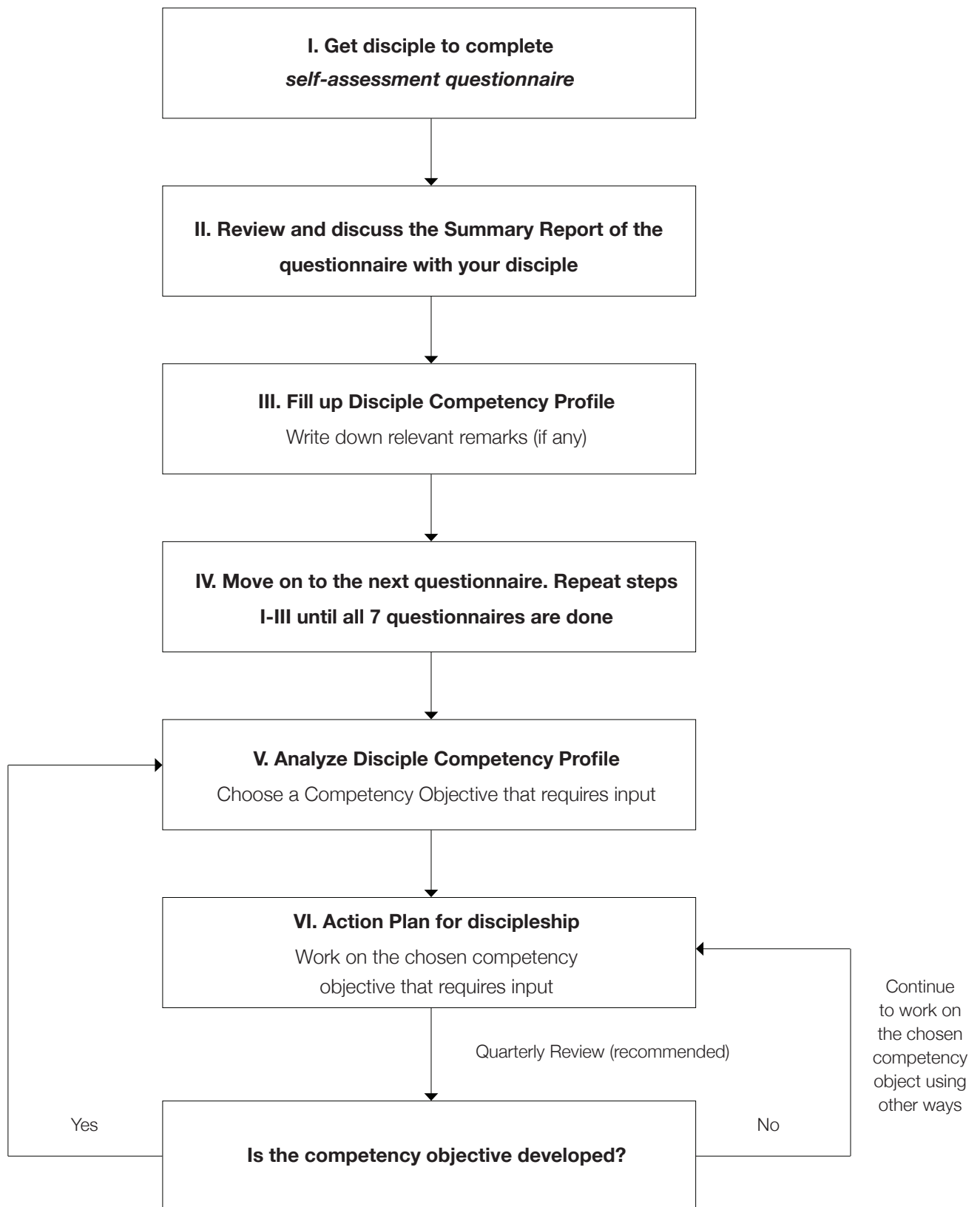
There is a Key to map the Competency Objective Numbers to the Question Numbers for each of the 7 questionnaires. For e.g. on the right, it shows that Question 3 and 29 on the questionnaire: **(3) Grows in conformity to Christ** is mapped to Competency Objective Number 133. Sometimes, there could be just one question mapped to a Competency Objective Number. Note that the average scores given in the table in the Summary Report are calculated based on your disciple's average scores of the question(s) mapped to each Competency Objective.

(3) Grows in conformity to Christ	
Competency Objective	Question
133	3,29

d) The **Disciple Competency Profile** given as follows is a chart on which you can chart out the competency gaps of your disciple based on the self-assessment questionnaires as well as record down your thoughts and comments after the discussion with your disciple on the results of the self-assessments in the Summary Reports.

DISCIPLE COMPETENCY PROFILE	1) Grows in knowledge and application of Biblical Truths	2) Grows in Relationship with Christ	3) Grows in conformity to Christ	4) Grows in Christ-centred Familial Roles	5) Grows in Biblical Fellowship	6) Grows in Ministry, Evangelism and Making Disciples
4) Expert	411 412 413	421 422 423 424 425	431 432 433 434 435	441 442 443 444 445 446a 446b 447 448	451 452 453 454 455	461 462 463 464 465 466 467 468 469
3) Practitioner	311a 311b 311c 312 313 314 315a 315b 315c 315d	321 322 323 324 325 326 327	331 332 333 334 335 336 337 338	341 342 343 344 345 346a 346b 347 348a 348b 349a 349b	351 352 353 354 355	361 362 363 364 365 366 367 368 369a 369b 369c 369d
2) Experienced Beginner	211a 211b 211c 212 213 214 215a 215b 215c 215d	221 222 223 224 225 226 227 228	231 232 233 234 235 236	241 242 243 244a 244b 245a 245b 246a 246b 246c 246d 247 248a 248b 249a 249b 249c	251 252 253 254	261 262 263 264 265 266a 266b 267 268a 268b 269
1) Novice	111 112 113 114a 114b 114c 114d	121a 121b 121c 121d 122 123	131 132 133 134 135 136	141 142 143 144 145 146 147	151 152 153 154	161 162 163 164 165 166 167 168
Short-term Discipleship				Area of Character Development		

Steps To Use The HIM Discipleship Inventory Pack (for Disciplemakers)



Note: If your disciple is a relatively new or young believer, you could choose to focus on the analysis of the Christian Essentials questionnaire and the learning objectives of the short-term discipleship first. The remaining six self-assessments can be used later when your disciple is more ready.

I. Get disciple to complete self-assessment questionnaire

Ask your disciple to fill in his/her name and a preferred email. Note that the Summary Report from the Self-Assessment Questionnaire will be sent to this email.

Get your disciple to do the first Self-Assessment Questionnaire, *Christian Essentials* (which corresponds to the competencies of Short-term discipleship) via the first web link provided earlier. Allow sufficient time for your disciple to assess honestly.

II. Review and discuss the Summary Report of the questionnaire with your disciple

After your disciple submits the self-assessment questionnaire, a Summary Report of the questionnaire will be created based on his/her responses. It will be sent to his/her preferred email address within a few minutes.

The *Summary Report* will reflect his/her total average scores for all the questions in the self-assessment questionnaire and his/her competency level for that particular competency area. There will also be a table in the Summary Report which will be created based on his/her responses. The table gives the average scores of each individual numbered Competency Objectives. If your disciple's average scores for a certain Competency Objective falls below the benchmark value of 4.5, he/she would be recommended to receive more input to grow in it.

Seek the Lord for wisdom and insight as you discern your disciple's spiritual status or competency gap with help from the analysis in the Summary Report. Review the Summary Report and put down any initial remarks (if any). Discuss further with your disciple on findings of the Summary Report (recommended time for each questionnaire: 45 mins to 1 hour). Probe further about your disciple's thoughts, convictions and ability using the following possible questions:

- Why do you feel so positive/negative about this area?
- What makes you so strong/weak in this area?
- How long have you felt a strong conviction in this area?
- You have indicated a weak knowledge about this area.
What do you think might help you in this area?
- Why is this area so important to you?
- What is some knowledge that you have about this area?

III. Fill up Disciple Competency Profile

For each numbered Competency Objective, discern and decide with the help of the findings from the Summary Report as well as the discussion with your disciple whether he/she has already achieved that Competency Objective

- If **yes**, put a tick on that competency objective on the Disciple's Competency Profile.
- If **no**, write down your comments and thoughts next to the competency objective on the Disciple Competency Profile.

IV. Move on to the next questionnaire and repeat steps I-III until all 7 questionnaires are done

It is recommended to give your disciple one questionnaire in one sitting so that there will be sufficient time to think through and do a thorough self-assessment. There is no need to do all seven assessments in one sitting. (Note that all the self-assessments in google form format are available through the web links provided earlier.)

V. Analyze the Disciple Competency Profile

a. Analyse the Disciple Competency Profile to get a clearer picture of your disciple's spiritual background as well as current spiritual state. Refer to the specific Competency Objectives that your disciple is recommended to receive more input in the Summary Reports and your remarks (if any) written on Disciple Competency Profile. Continue to seek the Lord and ask Him for wisdom and insight for this important step.

Note: This is done after your disciple has finished all seven questionnaires, and you have indicated your comments and thoughts on the Disciple Competency Profile.

b. You should first analyse the findings of **Short-term Discipleship** to see if your disciple needs any additional input and in which aspect(s) does he/she need additional input. If additional input is needed, choose one aspect and move on to work out the action plan in the next step V. If not, move on to Long-term Discipleship.

c. If all the Short-term discipleship aspects are already developed, go next to Long-term Discipleship, to the **Novice level** competency objectives of the remaining six Summary Reports. Assess all those Competencies Objectives in the Novice level from the six competency areas which require additional input. Ask the Lord to direct you to choose one which is the most urgent for your disciple. If you are unable to narrow on one, you can choose one that you think is most interesting for your disciple.

d. Once all the Novice level competency objectives for all the six competency areas are developed by your disciple, proceed on systematically to develop those Competency objectives that require further input in next subsequent level, **Experienced Beginner** level, then **Practitioner** level and

finally **Expert** level. Do not just develop the areas of weakness; you can also build on your disciple's areas of strength.

VI. Action Plan for spiritual growth

a. Once the specific need is targeted from the above step, you can think of an action plan to help your disciple grow in that particular competency objective. For e.g.:

- Find relevant resources like books, journals or online resources (e.g. sermon series) Note that you can also find many useful discipleship resources from the HIM library on the intranet.
- Arrange for your disciple to be in a discipleship huddle to grow together with other disciples
- Sign him/her up for a relevant course in your local church
- Encourage him/her to be involved in a ministry, or interest group
- Encourage him/her to go on a missions trip
- ...

b. Write down your action plan for spiritual growth and record your disciple's progress along the way in the Disciple Competency Profile.

Monitor your disciple's progress to see if the targeted competency objective is developed.

- If **yes**, indicate that the competency objective has been developed by putting a tick on the respective number on the Disciple Competency Profile and choose another competency objective to work on.
- If **no**, continue to work on the chosen competency objective using other ways. It is also possible to move on to other competency objectives first before coming back to it.
- Note that it is possible for your disciple to develop some of the competency objectives without any input from you. You can put a tick on the respective numbers on the Disciple Competency Profile when you see him/her demonstrating them.

In summary, this competency-based HIM Discipleship inventory Pack (for disciplemakers) can be used to help the disciplemakers or church planters determine the intermediate training (or competency) objectives in their long-term discipleship for their disciples through a series of self-assessment questionnaires. After finding out which are the ones to work on, the disciplemakers can then determine the curriculum and choose the materials to help the disciple achieve these intermediate goals bearing in mind that the long-term goal is for their disciples to become more and more Christ-like.

Subsequently, disciplemakers and church planters can assess whether the disciples have reached the targeted competency objectives before moving on to develop the rest of the competency objectives necessary for a disciple of Christ.

Cross-cultural issues and its effects on discipleship as mentioned in Part 1 of this ebooklet should be taken into consideration when planning how to develop the targeted competency objectives. Other considerations would be the learning styles of the disciple (whether they are Feelers, Observers, Thinkers or Doers)⁹. Disciplemakers should also adapt their training style to their disciples in terms of their development (or 'maturity'); based on how ready and willing the disciple is to perform required

tasks (that is, their competence and motivation).

Do not limit discipleship to merely imparting knowledge

Imparting knowledge during discipleship is indeed important and it should be done clearly. However, disciplemakers and church planters should not limit themselves to merely imparting head knowledge after they have determined the curriculum to develop the targeted competency objective. The key is for the disciple to apply what they know and exhibit that particular competency objective through the training instead of just having gone through the discipleship material.

Many disciplemakers or church planters tend to focus a lot on curriculum-based discipleship which is one-directional teachings during one-one or group discipleship settings, or through preaching sermons over the pulpit to disciple their flock. As a result, this has reproduced very knowledgeable Christians. However, they may know the right answer but they might not obey or do anything about it. Thus, we need to remember to teach our disciples not only the knowledge but also to live out the Word of God in their lives. It is important to impart our convictions of why we do what we do and why we want them to grow in these areas of their lives. We also need to inspire them with our faith in God working in their lives and encourage them.

Engage in life-on-life relational discipleship

Discipleship has much to do with relationship! It cannot be done effectively from a distance! When Jesus called His disciples to follow Him, it was an invitation to come be with him in close proximity and learn from him how to live well. He does not just minister to them but demonstrates life-on-life relational discipleship to build up the necessary competencies in His disciples to continue the all-important task of reconciling the whole world back to Him. It requires Jesus to spend substantial time interacting with his disciples. It is difficult, slow and frustrating many times. In comparison to Jesus' way of discipleship, the commonly-used curriculum-based discipleship nowadays is easy! Yet, Jesus has shown us how discipleship through having an intimate relationship between the disciplemaker and the disciple truly works! He modeled discipleship as an invitation both to learn about the kingdom of God as well as imitate a kingdom lifestyle on earth.

We as disciplemakers and church planters must also create opportunities to invite our disciples into our lives, to let them see how we imitate the life and ministry of Jesus, not just at church, or in our smaller discipleship groups, but in every aspect of life as we relate with them. Like Paul, we should invite others to "Follow my example, as I follow the example of Christ" (1 Corinthians 11:1NIV). 1 Corinthians 4:16 says, "So I urge you to imitate me", Hebrews 6:12 commands, "Follow the example of those who are going to inherit God's promises because of their faith and endurance", while Philippians 3:17 instructs, "Dear brothers and sisters, pattern your lives after mine, and learn from those who follow our example".

Hence, relationships with our disciples and learning experiences that they go through are also very effective to bring about life transformations in our disciples! Thus, disciplemakers ought to learn

to disciple in different creative ways that are appropriate for their disciples by establishing a close relationship with their disciples as well as by creating learning experiences in which the disciples can be built up in their head, heart and hand aspects of the six major competency areas, increasing in their levels of competencies.

Create life-transformation experiences

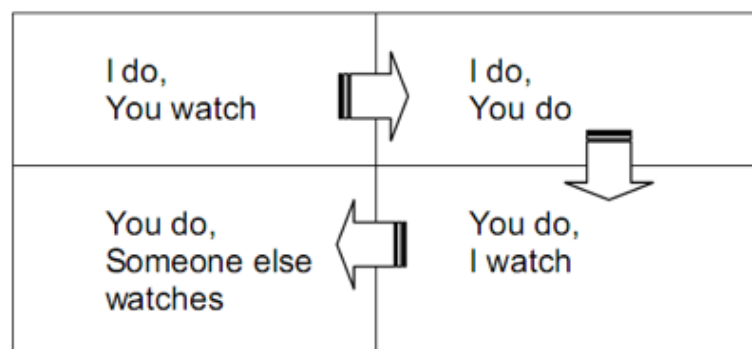
Bringing our disciples through learning experiences and modeling to them what it means to be a disciple of Christ are great ways to develop the necessary competencies in them and to bring about transformations in their lives. It could be through simple experiences such as bringing our disciples to our homes to eat together, or celebrate birthdays together, work together or simply do life together so that we can model for them what it means to follow Christ in all these settings.

“Tell me and I’ll forget; show me and I may remember; involve me and I’ll understand.”

Chinese Proverb

It is important that as we cast the vision of making disciples for Christ to our disciples, we also need to make it practical for them. Like Jesus, we can also bring our disciples with us as we minister so as to train and develop them in ministry skills. We also need to empower them and release them back to the harvest field so that self-propagation can happen and new missional communities can be formed through the local disciples.

The following Window Model of Training is not only for skills, but also for life character training as well.



In the first stage: “I do, You Watch”, we can show how to do it first as let our disciples watch. Next in the “I do, You do”, we can involve our disciples to do it with us. After our disciples have gained some experience, we can send them off to do it in the “You do, I watch” while we observe and we can give them feedback after that.

Eventually, we can release our disciples to do it on their own after they have developed their ministry skills proficiently. As we model the ministry skills, we should aim to make it simple, transferrable and reproducible. In that way, our disciples would be able to capture it without much difficulty and even be able to reproduce it and transfer it to someone else in the “You do, Someone else watches”. In that

way, multiplication through missional living could be built into every disciple.

At each of these stages of training through modeling, we need to help our disciples evaluate themselves and more importantly, to build into them a habit of self-evaluation so that they can be clear of the areas they need to grow in and roadblocks (to faith & growth) to remove from their lives. In several cultures, self-evaluation is seldom a habit and can be seen as something too critical or bad, as it is not good for relationship if we criticize too much. Thus, be deliberate in building this habit of self-evaluation.

This “Phase-out” strategy of Model, Assist, Watch and Leave would then allow the local disciples to rise up to be leaders who would eventually take over the local missional community or church.

Conclusion

“Ultimately, each church will be evaluated by only one thing – its disciples.”

Neil Cole

The problem in Christendom today is that many churches have redefined the term “Christian” such that it has nothing to do neither discipleship nor being a follower/disciple of Jesus. We need to eliminate the Great Omission of the Great Commission that is so prevalent in churches these days. We have to make the Great Commission of Christ which is to make disciples who would last the race during the end times the focus in our church planting efforts within our HIM movement!

The strategy to do so is through Competency-based discipleship. This model of discipleship takes into account the uniqueness that every disciple has and offers a disciple-centred approach of developing all the necessary competencies of a disciple. HIM Long-term Competency-based discipleship is a lifelong process which involves a holistic development of the head, heart and hand competency aspects of the disciples.

It should not be limited to imparting knowledge, but disciplemakers and cross-cultural church planters need to engage in life-on-life relationship discipleship and create life-transformation experiences for their disciples, taking into consideration the pertinent effects of various cultural aspects on discipleship. As disciples engage in 1-1, 1-*n* and *n-n* apprenticeship through personal mentoring, discipleship huddles, life groups and missional communities etc., they would learn not only from their disciplemaker but from fellow Christ followers on how to live out their lives as disciples of Christ who make disciples to accomplish the mission that Christ has entrusted to them!

⁹ More information can be obtained from Lee, Julian. Cross-Cultural Discipleship Workshop (Instructors). May 2010.

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Appendix 1

HIM LONG-TERM DISCIPLESHIP CHART

HIM Long-term Discipleship Chart - Competency Area 1: Grows in Knowledge and Application of Biblical Truths

Novice	Experienced Beginner
<p>111. ☺ Understands how to extract Godly principles to apply into personal life through journaling using S.O.A.P</p> <p>Scripture – Pick a verse (or two) from a passage that personally speaks in today's Bible reading.</p> <p>Observation – Write a one or two sentence observation about that verse.</p> <p>Application –Write a one or two sentence application from that verse.</p> <p>Pray – Write a short prayer to God in response to this verse.</p> <p>112. ♥ Is convinced that the Bible is the Word of God and absolutely true and has the highest authoritative compared to any other written text or spoken words of man</p> <p>113. ♥ Sees the Word of God as “Spiritual Food” that will help him grow, and expresses a desire to learn more about it</p> <p>114. Ψ Is beginning to receive a balanced intake of the Bible by:</p> <ul style="list-style-type: none"> a) Hearing the Word weekly b) Reading the Word personally 3 or 4 times a week and becoming familiar with the basic structure of the Bible c) Following a bible study guide or a devotional which includes the study of the Word and memorizing a few key verses of Scripture d) Beginning to learn how to meditate on Scripture 	<p>211. ☺ Is growing in his/her ability to study God's Word by</p> <ul style="list-style-type: none"> a) Becoming familiar with various Bible study aids, b) Creating a personal way to remember what has been studied c) Memorizing the order of bible books <p>212. ♥ Believes that the Bible is inerrant, infallible, authoritative, plenary and verbally inspired, and God has super-intended its transmission over the centuries</p> <p>213. ♥ Is convinced that a thorough grasp of the Word is vital for effective witnessing, ministering and personal growth</p> <p>214. Ψ Talks openly about the Word and is gaining skill in using the Word when:</p> <ul style="list-style-type: none"> a) Encountering trials b) Praying against temptation c) Seeking direction <p>215. Ψ Is gaining depth in the Word by</p> <ul style="list-style-type: none"> a) Listening to Christian teachings b) Reading the Word by himself daily c) Learning biblical doctrines from the Word d) Regularly memorizing and meditating on God's Word

HIM Long-term Discipleship Chart - Competency Area 1: Grows in Knowledge and Application of Biblical Truths

Practitioner	Expert
<p>311. ☺ Continues to grow in his/her ability to assimilate God's Word by:</p> <ul style="list-style-type: none"> a) Learning to study the Bible through various methods b) Learning the basic principles of bible interpretation c) Becoming familiar with more advanced types of Bible study aids <p>312. ♥ His/her convictions regarding the Word are deepening due to personally experiencing its reliability in the events of daily life</p> <p>313. Ψ Is teaching the Word to others in a discipleship context</p> <p>314. Ψ Is gaining skill in using the Word when witnessing and ministering to others</p> <p>315. Ψ Is gaining depth in the Word by:</p> <ul style="list-style-type: none"> a) Listening and learning God's Word through various means b) Reading the Bible once through per year c) Broadening his/her Bible study methods d) Memorizing 2 verses per week and/or longer portions of scripture such as passages <p>316. Ψ Has completed an in-depth study of the major doctrines of the Bible</p>	<p>411. ☺ Has developed a consistent, lifetime habit of assimilating the Word of God through all five means (Hearing, Reading, Studying, Memorizing, Meditating), resulting in an ever-strengthening grasp of the Bible's themes and doctrines</p> <p>412. ♥ Holds the Word in highest regard as the standard and authority for everything he/she thinks, says or does</p> <p>413. Ψ Demonstrates the personal conviction that the Word of God is living, active, powerful and at work in his/her life, resulting in regular personal application and complete obedience to it</p> <p>NOTE:</p> <p>Competency aspects:</p> <p>☺ - Head – information and understanding; ♥ - Heart – conviction and motivation; Ψ - Hand – skill and ability</p>

HIM Long-term Discipleship Chart - Competency Area 2: Grows in relationship with Christ

Novice	Experienced Beginner
<p>121. ☺ Understands the basics of prayer:</p> <ul style="list-style-type: none"> a) What and who to pray for b) Proper motivation c) Praying with others d) How and why God answers prayer <p>122. ♥ Is convinced that God is personal, and that He derives great pleasure from our communication with Him</p> <p>123. Ψ Sets aside time to pray (recommended 3 or 4 times a week lasting about 4-8 minutes)</p>	<p>221. ☺ Understands the principles involved in answered prayers</p> <p>222. ☺ Understands how to pray in different ways (i.e. intercession, petition, waiting on God, self-examination before God, conversation with God, fasting, praying in tongues)</p> <p>223. ♥ Is convinced that his/her prayer life will greatly affect his/her fruitfulness in all other areas</p> <p>224. Ψ Naturally lengthening prayer time (e.g. 7-10 minutes)</p> <p>225. Ψ Is able to pray out loud in a small group situation</p> <p>226. Ψ Prays spontaneously throughout the day</p> <p>227. Ψ Is beginning to pray for more than physical needs, shows an increasing concern for the things on God's heart</p> <p>228. Ψ Is growing in the art of worshipping God</p>

HIM Long-term Discipleship Chart - Competency Area 2: Grows in relationship with Christ

Practitioner	Expert
<p>321. ☺ Is increasingly challenged to deepen his/her prayer life through learning about prayer and other related topics on prayer</p> <p>322. ♥ His/her convictions regarding the efficacy of prayer are deepening as he/she breaks increasingly substantial faith barriers</p> <p>323. ♥ Knows that God earnestly desires communion with him/her and is eager to comply</p> <p>324. Ψ Further lengthening prayer time (e.g. to 20-30 minutes)</p> <p>325. Ψ Able to pray for one hour straight when needed</p> <p>326. Ψ Able to fast for 24 hours</p> <p>327. Ψ Praises and thanks God naturally and frequently, both in formal times of prayer and spontaneously</p>	<p>421. ☺ Is becoming increasingly knowledgeable about, and sensitive to, God's priorities and concerns, which form the backbone of his/her prayer life</p> <p>422. ♥ Sees God as the primary agent to affect the outcome of any situation of concern, and firmly believes that God will consider and will act on his/her requests</p> <p>423. Ψ Prays regularly, frequently, often for long periods of time, sometimes accompanied by fasting</p> <p>424. Ψ Is able to take up an active role in prayer publicly</p> <p>425. Ψ Times of prayer are accompanied naturally with worship unto God as he/she draws near to Him</p>

HIM Long-term Discipleship Chart - Competency Area 3: Grows in conformity to Christ

Novice	Experienced Beginner
<p>131. ☺ Knows that God wants to develop Christ-like characteristics^{††} (See Notes) through a combination of personal discipline, consistent obedience to God and the direct action of the Holy Spirit</p> <p>132. ☺ Understands the two main functions of a “Quiet Time” to be those of “Relationship Building” and “Maturity Building”, through prayer, worship, the Word and meditation</p> <p>133. ☺ Is aware on how to deal with adversity, Satan, temptation and sin</p> <p>134. ♥ Has grasped the concept that Christianity is not merely a code of behavior or a social club, but an active, personal relationship with the Lord Jesus Christ, who is God and he/she desires to build this relationship with Christ by spending time with Him</p> <p>135. Ψ Sets aside time for personal “Quiet Time” (recommended 8 to 10 minutes three or four times a week, preferably in the morning, in a secluded place)</p> <p>136. Ψ Is seeking to obey the “moral will of God” by taking steps to separate from sins as God reveals in his/her life</p>	<p>231. ☺ Understands how to develop Christian character^{††} (See Notes)</p> <p>232. ☺ Understands the principles regarding the will of God</p> <p>233. ☺ Understands that his/her body is the temple of God, and is seeking help in curtailng any habits that are harmful to his/her body or his/her witness</p> <p>234. ♥ Realizes that his/her lifestyle and walk with God will greatly affect his/her fruitfulness in prayer, witnessing, fellowship, ministry and other areas in personal growth</p> <p>235. Ψ Grows in regularity of “Quiet Time” (recommended 15 minutes almost every day)</p> <p>236. Ψ Actively working on certain aspects of Christian character development</p>

HIM Long-term Discipleship Chart - Competency Area 3: Grows in conformity to Christ

Practitioner	Expert
<p>331. ☺ Has learned how to vary the content of his/her “Quiet Time” in order to keep it fresh and challenging</p> <p>332. ♥ Holds the conviction that his/her “Quiet Time” should be a “first priority activity” in each day, approaching it not as a duty, but as the meeting of two friends</p> <p>333. ♥ Is gaining a positive attitude towards trials, seeing them as beneficial opportunities for growth</p> <p>334. ♥ Knows that God's will is not always pleasant or easy, but is nonetheless willing to subordinate his/her own will to the will of God</p> <p>335. Ψ Lengthens his/her “Quiet time” (recommended 30 minutes), rarely misses one, regardless of work schedule, leadership responsibilities or personal trials</p> <p>336. Ψ Effective in resisting Satan and sin</p> <p>337. Ψ Displays Christian character</p> <p>338. Ψ Has curtailed all harmful personal habits</p>	<p>431. ☺ Is continually gaining insights through personal study regarding the factors involved in personal growth, paying close attention to the elements that would enhance his/her own journey towards maturity</p> <p>432. ♥ Holds the conviction that he/she will never “arrive” regarding spiritual maturity, and is committed to a lifetime of active progress in personal growth</p> <p>433. Ψ Actively pursues his/her relationship with God by making “Quiet-time” a top priority each day, but also seeks brief (or no-so-brief) periods of communing with God spontaneously day and night</p> <p>434. Ψ Gains victory over adversity and effectively resists Satan and sin with great consistency, but when he/she does stumble, quickly restores fellowship with God through confession and repentance</p> <p>435. Ψ Actively seeks the will of God in all major decisions, while constantly maintaining an attitude of deference and submission to the will of God in minor, day-to-day decisions</p>

HIM Long-term Discipleship Chart - Competency Area 3:
Grows in conformity to Christ

†† Areas of Character Development:

1. Fruit of the Spirit (Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, Self-control)

2. Faith

3. Humility

4. Servant's Heart

5. Obedience to God

6. Social Activism

7. Wisdom

8. Diligence

9. Courage

10. Teachable

Attitude

11. Honesty

12. Purity

13. Thankfulness

14. Endurance
15. Forgiving others

16. Submission to Authority

17. Faithful stewardship

18. Orderliness

19. Heartiness

20. Correct Social Graces

21. Contentment

22. Impartiality

23. Compassion

24. Positive Self-image

25. Overcoming the past

26. Self-sacrificing

27. Mercy

28. Holy

HIM Long-term Discipleship Chart - Competency Area 4: Grows in Christ-centered Familial Roles

Novice	Experienced Beginner
<p>141. ☺ Has a basic understanding of what the Bible says is his/her unique role as a family member and what his/her responsibilities to his/her family are</p> <p>142. ☺ Marrieds: Recognizes the differences between the world's plan for marriage and God's plan for marriage</p> <p>143. ♥ Sees his/her family as God's primary mechanism for providing him/her with God, comfort, support, companionship and accountability, and desires to commit more fully to it</p> <p>144. Ψ Is taking appropriate and effective steps to assume his/her unique role and responsibilities within his/her family</p> <p>145. Ψ Is praying daily for the other members of his/her immediate family and for his/her own family responsibilities</p> <p>146. Ψ Parents & Children: Is involved in at least one activity with his/her family per month</p> <p>147. Ψ Parents: Spiritually inputs into the family regularly (e.g. through doing bible study as a family and sharing the truths of God from the Bible to his/her children)</p>	<p>241. ☺ Knows the basics of relating to other family members in a Christ-like manner</p> <p>242. ☺ Marrieds: Grows in knowledge and understands what it means to show Christ-likeness in relating to his/her spouse (whether married to a believer or non-believer)</p> <p>243. ☺ Singles: Knows how to relate to the opposite sex with purity, discretion and brotherly love</p> <p>244. ☺ Divorced: a) Understands how to relate to his/her children and former spouse in a responsible, Christ-like manner; b) Understands what the Bible teaches about divorce and remarriage; that God hates divorce and remarriage is only permissible under biblical grounds for divorce (i.e. abandonment by pre-believing spouse; unrepented adultery of believing spouse)</p> <p>245. ♥ Marrieds: a) Unconditionally accepts his/her spouse as God's primary provision for his/her interpersonal and sexual needs, has made a re-commitment to remain faithful to her, and has gained a profound, holy fear of the consequences of sexual sins b) Recognizes that marriage forms an unbreakable unit and that divorce is not an option;</p> <p>246. ♥ Parents & Children: a) His/her relationship with - and ministry to - his/her household is becoming an increasingly higher priority, b) Is beginning to see his/her family's potential as a ministering team, c) Sees himself/herself as God's primary provision for his/her children's growth needs intellectually, physically, spiritually and socially d) Sees his/her parents as God's primary provision for his/her growth needs intellectually, physically, spiritually and socially; seeks to learn from them, obey them and please them (within biblical boundaries)</p> <p>247. ♥ Singles: Is convinced that marriage to a non-Christian would be a big mistake due to a lack of common faith in God and shared values, and demonstrates this/her conviction in his/her search for a life partner</p> <p>248. Ψ Marrieds: a) Is setting aside specific times (daily, weekly, monthly, yearly) to spend quality time with his/her family (individually and as a group) with an emphasis on intra-family communication b) Has established a workable family budget and is making a strong effort to adhere to it;</p> <p>249. Ψ Parents: a) Are beginning a specific program to co-disciple their children, b) Has established household responsibilities and allowances for each child and holds them accountable c) Ψ Children: Perform his/her household chores with initiative and willingness</p>

HIM Long-term Discipleship Chart - Competency Area 4: Grows in Christ-centered Familial Roles

Practitioner	Experienced Beginner
<p>341. ☺ Marrieds: Grows in knowledge about his/her unique role and responsibilities in marriage</p> <p>342. ☺ Parents: Grows in knowledge about his/her unique role and responsibilities in parenthood</p> <p>343. ☺ Singles: Understands the basic characteristics of a good marriage partner, and knows the value of singleness and marriage, without putting the status of one higher than the other</p> <p>344. ♥ Has gained strong convictions regarding extramarital sex, divorce, homosexuality and abortion, and can share the biblical view of them intelligently and wisely, presenting them as sinful actions which are displeasing to God</p> <p>345. ♥ Marrieds: Sees his/her ministry to his/her family as one of his/her highest priorities in life</p> <p>346. ♥ Singles: a) Has made up his/her mind to shun notions of courtship or marriage to a non-Christian; b) Sees his/her singleness as an advantage and maximizes it to advance the gospel/serve God</p> <p>347. ♀ Is praying daily for most (or all) members of his/her extended family</p> <p>348. ♀ Parents: a) Co-discipling children, with an emphasis on training them for and integrating them into their family's unique ministry team</p> <p>♀ Children: b) Takes part enthusiastically with his/her family in serving the Lord through serving others</p> <p>♀ Singles: a) Depending on age and employment situation, is growing in independence as an adult, b) Takes full advantage of his/her singleness to maximize his/her ministry in contentment and joy</p>	<p>441. ☺ Married: Knows and understands his/her spouse and children in increasing measure through making conscious effort to know them</p> <p>442. ♥ Committed to maintain long-term unity with his/her family - even when both he/she and they have reached adulthood</p> <p>443. ♥ Married: Sees his/her spouse as God's primary provision for his/her interpersonal needs, and God's exclusive provision for his/her sexual needs and looks nowhere else</p> <p>444. ♥ Parents & Children: Sees his/her household as his/her top priority - second only to his/her relationship with God</p> <p>445. ♥ Singles & Children: Has made up his/her mind to obey his/her parents in all things which are within biblical boundaries (to the degree dictated by his/her age and dependence upon them)</p> <p>446. ♀ Parents: a) Co-discipling children in a consistent, conscientious, long-term discipling program, involving them in regular times of family worship, prayer and ministry; b) Is continually seeking harmony, unity and understanding with spouse and children through honest, sensitive communication with them</p> <p>447. ♀ Husband: a) Is effectively managing his household socially, behaviorally, and financially; b) Is the spiritual leader and pacesetter of his household</p> <p>c) Loves, honors, respects, understands, encourages, cares for his wife as Christ does the Church</p> <p>448. ♀ Wife: a) Is effective and industrious in her role as helper/companion to her husband and servant/leader to her children; b) Loves, honors, respects, understands , encourages, obeys and submits to her husband</p>

HIM Long-term Discipleship Chart - Competency Area 5: Grows in Biblical Fellowship

<p>Novice</p> <p>151. ☺ Understands the Bible's analogies about being part of a body or a building, and recognizes his/her advantages and responsibilities in that context</p> <p>152. ♥ Feels it is important to be in regular fellowship with other believers for the sake of his/her own growth and protection</p> <p>153. Ψ Has Christian fellowship regularly</p> <p>154. Ψ Has been water baptized</p>	<p>Experienced Beginner</p> <p>251. ☺ Is aware of the various Spiritual Gifts†(See Notes) and is beginning the process of discovering what his/her are</p> <p>252. ♥ Is convinced that he/she is valuable to the Body of Christ and really can be used by God to minister to the needs of other Christians</p> <p>253. Ψ Becomes a member of a local church</p> <p>254. Ψ Is increasingly going out of his/her way to serve, encourage and build up other believers</p>
<p>Practitioner</p> <p>351. ☺ Grows in knowledge of biblical fellowship through applying what he learns, and receiving constructive feedback</p> <p>352. ♥ Recognizes, respects and seeks to augment the gifts, talents and ministries of others within the Body of Christ</p> <p>353. Ψ Has discovered his/her Spiritual Gift(s) and is taking steps to develop and exercise it (them)</p> <p>354. Ψ Is committed to a small group of believers who have been connected together to encourage, build up and hold each other accountable</p> <p>355. Ψ Is consistent and faithful in participating and serving in a local church, and is actively discipling more and more people</p>	<p>Expert</p> <p>451. ☺ Is continually gaining insight, sensitivity and skill regarding counseling, encouragement, communication, interpersonal relationships, family relationships and the use of the Spiritual Gifts(s)</p> <p>452. ♥ Holds the conviction that close association, frequent interaction and harmony with other believers is indispensable for the growth, protection and proper functioning of each Christian and the Body as a whole</p> <p>453. Ψ Exercises his/her Spiritual Gift(s) faithfully and skillfully</p> <p>454. Ψ His/her life is characterized by the fruit of the Spirit</p> <p>455. Ψ Is serving in his/her local church/Christian community in a role that involves leading</p>

HIM Long-term Discipleship Chart - Competency Area 5: Grows in Biblical Fellowship

NOTES

†Spiritual Gifts

1. Speaking Gifts: To explain God's truth
 - a) Prophecy, b) Teaching, c) Exhortation, d) Word of Wisdom, e) Word of knowledge
2. Serving Gifts: To enable God's work
 - a) Serving, b) Giving, c) Leadership, d) Administration, e) Mercy, f) Faith, g) Discerning of Spirits, h) Helps, i) Hospitality
3. Sign Gifts: To establish God's authority
 - a) Tongues, b) Interpretation, c) Miracles, d) Healing
4. Special Gifts: To equip God people
 - a) Apostle, b) Prophets, c) Evangelists, d) Pastor, e) Teacher

HIM Long-term Discipleship Chart - Competency Area 6: Grows in Ministry, Evangelism and Making Disciples

<p>Novice</p> <p>161. ☺ Has basic understanding of God's role in evangelism and knows that, while he has a responsibility to witness, it is not his/her responsibility to "convert people"</p> <p>162. ☺ Knows that, as a child of God, he has been gifted to minister to others, and that God will hold him responsible to develop and use those gift</p> <p>163. ☺ Knows that, as a disciple of Christ, he is to obey and fulfill the Great Commission to make disciples of all nations.</p> <p>164. ♥ Is convinced that non-Christians are lost and destined for hell or eternal separation from God and expresses a desire to help them toward salvation</p> <p>165. ♥ Has the desire to discover and use his/her Spiritual Gifts, natural talents and acquired skills for the good of the Body of Christ and the expansion of the kingdom of God</p> <p>166. ♥ Is becoming increasingly convinced that God's heartbeat is to reconcile the fallen world back to Him and God wants to have a loving and intimate relationship with man as He has purposed</p> <p>167. Ψ Has applied one method of sharing the Gospel to someone personally</p> <p>168. Ψ Is beginning to use his/her natural talents and/or acquired skills to minister to others through serving them</p>	<p>Experienced Beginner</p> <p>261. ☺ Knows how to share the Gospel clearly, recount his/her personal testimony in three to five minutes, and knows how to answer the five most frequently made objections***(See Notes) of non-Christians to Christianity</p> <p>262. ☺ Is aware of the various Spiritual Gifts and is beginning the process of discovering what his/her are, of the different types of ministries available and is beginning to evaluate which ones he would be best suited for</p> <p>263. ☺ Knows what it means to be a "World Christian" or to be missions-minded and starts to prepare himself/herself to be involved in missions</p> <p>264. ☺ Knows what is involved in short-term discipleship of new Christians</p> <p>265. ♥ Is convinced that his/her attempts at witnessing would be useless without God's full involvement in the process; knows that people sometimes react negatively or not at all to a Gospel presentation, but does not let that dissuade him/her from his/her commitment to witnessing</p> <p>266. ♥ a) Learns to serve God whether in church/work place, and is praying and looking for opportunities to be a good witness</p> <p>b) Is becoming increasingly convicted to obey God's call to be involved in missions despite self-sacrifice and hardship</p> <p>267. Ψ Has openly identified himself as a Christian where he/she lives and works</p> <p>268. Ψ a) Getting exposed to missionaries and missions trips</p> <p>b) Is serving the Lord in various ways in order to gain a servant's heart and to more accurately assess his/her own areas of giftedness</p> <p>269. Ψ Is showing growth in the areas of joyfulness, kindness, faithfulness, humility, obedience to God, diligence, honesty, impartiality and compassion as they relate to ministry</p>
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HIM Long-term Discipleship Chart - Competency Area 6: Grows in Ministry, Evangelism and Making Disciples

Practitioner	Expert
<p>361. ☺ Familiar with Christian Apologetics and knows about the major non-Christian cults, religions and occultic belief systems, and is well-versed on how to witness to their adherents</p> <p>362. ☺ Is narrowing down the options as to which ministries he would be best suited to give himself to based on gifts, talents and skills, and where the greatest needs exist and knows the basic principles of discipling making and leadership</p> <p>363. ☺ Knows about the biblical principles, challenges and strategies involved in church planting and missions</p> <p>364. ♥ Has growing convictions regarding the importance of witnessing, the privilege of witnessing and his/her responsibility in witnessing, but at the same time is growing in his/her reliance upon the Holy Spirit to accomplish the work of conversion</p> <p>365. ♥ Is becoming increasingly selfless and more willing to endure hardships for the sake of his/her ministry</p> <p>366. ♥ Is convicted to participate in missions/church planting in obeying God's call</p> <p>367. ♀ Is taking advantage of more and more opportunities to share his/her faith and may even initiate to start conversations about Christ</p> <p>368. ♀ Is sensitive to non-Christians when sharing Christ to them, doing it with gentleness and respect</p> <p>369. ♀ a) Actively disciples new Christians in short-term discipleship with example and word b) is taking steps to develop himself in the areas of ministry where he feels God has equipped him c) able to lead others in a small-group bible study d) Ever-ready to engage and share Christ to people of other nationalities locally or through outreach occasions during missions trips</p>	<p>461. ☺ Is continually gaining knowledge in the apologetics of the Christian faith to witness to non-Christians</p> <p>462. ☺ Has a clear understanding of how the Lord has uniquely gifted him/her for ministry, and is continually gaining insight on how to further develop and perform his/her ministry</p> <p>463. ☺ Knows clearly what it means to do missions/church planting and understands the strategies and challenges involved</p> <p>464. ♥ Has an ever-increasing burden for the lost and is committed to lifelong witnessing despite hardships and negative reactions</p> <p>465. ♥ Recognizes that ministry often involves hard work, and is willing to sacrifice, endure hardship and face danger for the sake of his/her ministry; his/her primary motivation in ministering is love and ultimate objective in ministering is to influence others towards Christ-likeness</p> <p>466. ♥ Is strongly convinced to do/be involved in mission/church planting to fulfill the Great commission despite self-sacrifice and hardship</p> <p>467. ♀ Actively seeks opportunities to share the gospel in increasingly creative ways, and does so with boldness and clarity, yet in a gracious and winsome manner</p> <p>468. ♀ Sets an example of Christ-like behavior that others are inclined to emulate; is actively involved and is developing leadership abilities in the ministry(s) for which God has equipped him and is actively involved in the process of making disciples and discipling others (locally and in other parts of the world)</p> <p>469. ♀ Consistently exhibits joyfulness, kindness, faithfulness, humility, obedience to God, diligence, honesty, impartiality and compassion as he performs his/her ministry to others</p> <p>NOTES</p> <p>**Five most frequent objections: 1. I don't believe God exists; 2. I don't believe Jesus is the "only way."; 3. What about those who die without hearing the Gospel?; 4. I don't believe the Bible is the "Word of God."; 5. If God is good, why is there evil in the world?</p>