

# Contact Information

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## Sending Church

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## Theology and Methodology

# Our Purpose



**To help national pastors and their congregations discover, develop, aggressively pursue and effectively maintain a thoroughly biblical philosophy of great commission ministry**

- Length of stay, training options, size of ministry team per trip, dealing with the unexpected conditions, etc.

8. **Accountable** - Acts 14:23-28

- As the institution authorized by God to authorize ministry, the local church is the place of accountability.

## ***EQUIPPING NATIONALS WORLDWIDE***

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# How Did ENW Get Started?

## *A Brief Background*

I took my first trip to the Philippines in 1997. The family I visited organized and hosted a training conference for pastors and workers. There were about 80-90 who attended. For about 2 days, I gave one session after another and answered questions from national pastors by providing help from the Scriptures.

Two more trips were made to the Philippines. I spoke in churches out in the jungles. These churches are pastored by men who have little resources for further training and equipping. They do the best they can with what they have. I visited a primitive Bible institute set up to provide basic training for young men who came in from the jungle churches. Some of these young men have little more than an elementary school background. The need is great.

In 2002 and 2003 I took back-to-back trips to Uruguay. Ken Jensen, the director of EMU, coordinated these trips for me to speak to several national pastors and workers. I had the opportunity to speak to the group and also visit some of their churches. It was exciting to speak in their churches and then spend time afterwards responding to questions. Inevitably, the question seemed to be, "When are you coming back?" At that time, I couldn't really give them an answer. Now, by the good providence of God, I can be a little more specific. National pastors are so eager to learn and are so grateful for the help they receive.

In 2004 I turned 50 years old. I began to think and pray about the best way to invest the next 15-20 years of my life. My desire for training national pastors was growing. The need for this missions effort was obvious. Good stewardship of time, desires, effort, and gifts seemed to be pointing to this type of ministry. A Pauline theology of

- Authorized by Jesus Christ through the local church
2. **Commission Driven** - Matt. 28:19-20; Acts 1:8; 14:21
    - Flows out of, directly anchored to, and driven by Christ's commission to His church
  3. **Team Concept** - Mark 3:14; Acts 21:8
    - Two or more
    - Greater ministry impact (breadth, depth, and duration) by maximizing ministry time, energy, and finances)
  4. **Discipleship within the Team** - Mark 10:35-45; Acts 16:1-3
    - "Lives impacting lives" *within* as well as *through* the team
  5. **Variety of Gifts, Skills, and Strengths within the Team** - Matt. 26:37-46 (Col. 4:14); Acts 20:4-6, 13-15; Acts 18:18
    - Laymen (Aquila and Priscilla),
    - Ministerial trainees (Timothy and Titus),
    - Doctor (Luke),
    - Teachers and preachers (Paul and Barnabas),
    - Other support staff
  6. **Mobile** - Matt. 9:35; Acts 16:6-8
    - Able to move toward the area of need
    - The church at Antioch authorized Paul to go to the need, not bring the need to Antioch.
  7. **Flexible** - Acts 18:11 (Corinth - 18 months); Acts 20:17, 31 (Ephesus - 3 years)

## Characteristics of a Biblical Team Ministry

One does not have to look very long in the book of Acts before he begins to notice specific characteristics that were and were not evident in Paul's ministry.

Following is a list of characteristics that were *not* part of Paul's ministry:

- Paul was not a "maverick" or "loose cannon" as some were in Paul's day (Acts 15:1).
- Paul was not a "law unto himself". Though he was an apostle, he still recognized God's authority in his life.
- Paul was not a "one-man show". Paul's ministry was too big for one man.
- Paul was not "too big" to travel and serve with "regular" people.
- Paul did not have the attitude, "If you want my ministry, come to me and get it."
- Paul did not bypass God's established "local church accountability".

Having considered those aspects which were not a part of Paul's ministry, the following list will include those elements which the N.T. establishes for biblical missions to function in an efficient, effective, and God-honoring way. By the grace of God, **ENW** seeks to incorporate these characteristics into its ministry.

1. **Authorization** - Matt. 28:18-20; 16:18; Acts 13:1-3

identifying, equipping, and ordaining national pastors was becoming clearer and clearer. Paul never looked to Antioch for the pastors needed to shepherd the churches he planted, nor did he send men back to Antioch to be trained. He trained and established pastors from the cultures in which he planted the churches.

It is an honor to be authorized and sent out by Faithway Baptist Church to fulfill this much needed ministry.

Thank you for your part in this missions endeavor.

Bill Hill - Director

## Overview of ENW

### *Theology, Philosophy & Methodology*

**ENW** seeks to bring to the field a biblical discipleship model of equipping versus an academic model of merely dispensing biblical information. One is geared toward a hands-on personal style of training. The other tends to limit itself to a lecture class format.

While **ENW** recognizes the value of large group settings (Note: Christ taught His disciples as a group and even spoke to much larger groups as well), the model of effective discipleship is fleshed out in two passages which give two significant principles established and employed by Jesus. Both passages point to a personal “life touching life” model.

### With Him

#### Mark 3:14

*And he ordained twelve, **that they should be with him**, and that he might send them forth to preach.*

Jesus wanted His disciples to be **with Him**. He wanted them to **see** and **hear** a functioning, living, breathing person who taught with His life as well as His words. He wanted them to observe, watch, and listen to truth fleshed out in life’s situations. Truth was not to be held hostage in a classroom or some other kind of artificial environment. It is to be personified in the milieu of life. It is to be taken right into the teeth of life. Truth is to be used and lived out in everyday circumstances.

Indeed, the disciples were **with Him** in all kinds of scenarios; handling ridicule, criticism, rejection, hypocrisy, sickness, death, self-righteousness, immorality, etc. Jesus’ desire to have His disciples **with Him** was a very calculated *means* to a very calculated *end*. That **end** is established in the second principle.

men to Antioch to be trained. When his sending church dispatched him to plant churches, he was also authorized and qualified to help evaluate, recognize, equip, and ordain men from that area and culture to shepherd the flocks. In Acts 14:21-23, Paul "ordained them elders in every church"; and in Titus 1:5, Titus is sent to "ordain elders in every city as I (Paul) had appointed thee".

Paul provides for us the model of planting churches in many other lands and cultures under the authorization of his sending church at Antioch. Then Paul provides for us the model of identifying, equipping, and ordaining men from those other lands and cultures to pastor the newly-planted churches.

Equipping Nationals Worldwide desires to pursue its stated purpose based on the pattern left by Paul.

## Observations

Paul's ministry of evangelizing and church planting as well as discipling and mentoring was directly under the authority of his sending church in Antioch (Acts 13:1-3; 14:26-27; 15:40).

It is worth noting that Paul had a teaching ministry in his home church before his first journey (Acts 11:22-26) and in between his first and second journey (Acts 15:35). Therefore, Paul had a ministry at home as well as abroad. Incidentally, Acts 15:35 indicates that this teaching ministry involved many others. Also, Paul's "pre-church planting journeys" included carrying relief money from his local church in Antioch to the needy brethren in Judea (Acts 11:27-30).

Because Paul recognized his privilege and responsibility to equip and mature the believers, his second journey included several of the cities he preached the gospel in on his first journey.

One of the methods Paul utilized for his "follow-up" ministry was writing. Most of Paul's letters were written to churches he had planted during his journeys. At least three of them were written specifically to two of the young men he personally equipped for ministry. This vehicle of writing is a wonderful way to not only follow-up but to continue the equipping/training ministry.

Paul's passion for maturing believers may be best seen in Colossians 1:28-29.

It is very important to note that Paul's focus was equipping and ordaining national pastors for the churches he planted. He did not return to Antioch and ask for pastors to be sent to the churches he planted, nor did he send the national

## Like Him

### Luke 6:40

*The disciple is not above his master: but every one that is perfect **shall be as his master.***

Jesus wanted His disciples to be **like Him**. He wanted them to imitate His attitude, character, thought process, priorities, goals, values, basis for action, and speech. This is God's goal for all believers (Rom. 8:28-29). This was Paul's goal for those he served (I Cor. 11:1; Phil. 4:9). Interestingly, God established this same basic training model to be employed with the parent/child relationship (Deut. 6:6-9; Prov. 23:26).

**ENW** seeks to follow, as much as possible in our modern culture, the legacy and pattern left for us by the two greatest teachers and disciple-makers of all—Jesus and Paul. **ENW** will include but go beyond a "lecture model" of training by incorporating a more personal model such as is demonstrated in the relationships of Paul and Timothy and between Jesus, James, and John. This training model provides the possibility of a "life impacting life" method of teaching. **ENW** sees this discipleship model as the most effective method for equipping others since it was established and employed by Jesus. This discipleship model is also the method and pattern employed by the Apostle Paul.

ENW will use this discipleship model to work with and through biblically sound missionaries and nationals. It is to be a complement and a support to the training already being given. Therefore, **ENW** does not view itself as THE ANSWER to the training process. It desires to rub shoulders with the national pastors in their cultures, environments, and churches. By doing so, **ENW** will be able to see firsthand some of the difficult situations they face, to listen to their pertinent questions regarding current and ongoing situations, and to bring to their scenarios biblical

help and hope. We have an absolutely sufficient Bible, so there is no problem beyond the scope of Scripture.

**ENW** is prepared to take qualified and experienced pastors, along with well-equipped and trained deacons and laymen, who have spent years where reality is lived out—in the context of local church life.

The pastors, teachers, and laymen who will make up the **ENW** Discipleship Teams are men and women committed to the stated purpose:

***To help national pastors and their congregations discover, develop, aggressively pursue, and effectively maintain a thoroughly biblical philosophy of Great Commission Ministry.***

These pastors and teachers have wrestled through the tough situations (i.e. church discipline, marriages, divorces, remarriages, infidelity among spouses, teen issues, abuse, bitterness, pre-marital sex, anger, resentment, solving problems rather than avoiding them, counseling couples week in and week out, etc.).

These pastors are duly authorized by local churches (Eph. 4:11; Acts 13:1-4). They bring not only academics but experience in the practical application of Scripture to the same type of scenarios faced by nationals. They have been forced to take each life situation to the Scriptures, to discover the relevant answers, and to help each member use those truths for growth and change. These are men who live and minister from a *truth-to-life* posture. They are users and practitioners of truth. They have borne the responsibility of preaching, teaching, counseling, and leading people in personal and congregational life situations.

#### **Acts 15:41**— Syria, Cilicia

As Paul and his team begin their second church planting/discipling trip, he stops in these two towns to "confirm the churches".

#### **Acts 16:1-3**— Derbe, Lystra, Iconium

Paul had been in all three of these towns on his first journey (13:51; 14-6). He comes back through on his second journey and is told of a young man named Timothy. Timothy is recognized and recommended as a young man with the credentials to be "ministry material". Paul respects the recommendation of the local church. Therefore, Paul not only traveled to plant churches, but he mentored and equipped men for ministry as he traveled. Paul provided a mobile, educating/equipping, on-the-job training, theological institute. This is the discipleship model of preparing men for ministry at its best.

#### **Acts 16:4-5**— "the cities"

Paul and his team traveled through many cities carrying "decrees to keep that were ordained of the apostles and elders". This was an intentional ministry of the Word for the purpose of the "churches being established in the faith".



## Paul's Multifaceted Equipping Ministry

**Acts 14:21-23**—Lystra, Iconium, Antioch in Pisidia

Paul and his team returned to former church plants and did the following:

- confirmed the souls of the disciples
- exhorted them to continue in the faith
- had a significant part in identifying and establishing pastors in every church that had been planted.

This facet of Paul's ministry took place as he was returning to his authorizing church in Antioch to give an account.

**Acts 15:3**—Phoenicia, Samaria

As Paul was on his way to Jerusalem for the purpose of settling a theological dispute that arose in Antioch (15:1-2), he stopped in these two towns for a ministry of encouragement.

**Acts 15:5-6**—Jerusalem

Paul and his team were closely involved in settling the Acts 15:1-2 theological dispute.

**Acts 15:36,40**— "Every city where we have preached the Word of the Lord"

Paul is again authorized by his sending church to "go and visit our brethren...and see how they do."

These pastors have refused to take the easy path of *farming out* the hard cases or neglecting to truly handle a case in a thoroughly biblical way (i.e. simply overlook the husband in immorality or conveniently ask him to dismiss himself quietly from the church, etc.). They have committed themselves to a position of biblical sufficiency. They have rolled up their sleeves and gotten their hands dirty in the lives of their people as they practice a pastoral model of shepherding their flock seven days a week. The lives of these men, though not perfect, offer a consistent and growing example of biblical living.

**ENW** wants to bring to the field "who and what we are", not merely a slice of "what we do" (i.e. give lectures on biblical issues). We want the curriculum to be packaged in human flesh—to be seen as well as heard. The curriculum can't be limited to notes in a three-ring binder.

*What did Jesus use as a curriculum for training?*  
**Himself**

*What did Paul use as a curriculum for training?*  
**Himself—As he followed Jesus**  
(1 Cor. 11:1; Phil. 4:9; 2 Tim. 3:10, 14)

Both of these men *were* the curriculum! Their disciples saw and heard truth incarnated in flesh. The point is not to eliminate papers, notes, notebooks, etc. The point is to not think that providing information in a notebook is the end of the equipping process or even the best way to do the equipping. The point is to bring to the field an example that can be seen as well as heard in the form of a growing Christian who serves as a pastor, deacon, or layman. There is a sense of credibility and a powerful impact brought to the training process when experienced pastors and well-trained deacons and lay teachers are involved.

**ENW** will come to the field prepared to stay for the time necessary to accomplish the purpose of each trip. Trips to different countries will require careful communication, coordination, and flexibility. The necessary time to be in a country on any given trip will therefore be determined based on training goals and needs established between **ENW** and the missionaries and/or national pastors.

**ENW** also brings a follow-up component to training nationals. **ENW** wants to help and encourage the nationals to use what they have been taught. This follow-up component will consist primarily of a ministry project (i.e. discipleship tool) designed to help the pastors with further training and implementation of truth into the hearts and lives of their people.

7. Sopater:
  - Mentioned as one who accompanied Paul -- Acts 20:4
8. Secundus:
  - Mentioned as one who accompanied Paul -- Acts 20:4
9. Trophimus:
  - Mentioned as one who accompanied Paul -- Acts 20:4; 21:29; 2 Tim. 4:20

Paul seemed to have more "support staff" than "speaking staff". His teams were self-sustaining (Acts 20:34; I Cor. 9:6), and he used a variety of people along with their skills and strengths. At least 16 specific names of team members are given in Scripture. These team members are listed in addition to those whose names are never mentioned (i.e. "them that were with me," "Paul's company," "us," etc.). Each team member was not only theologically sound but also made a purposeful contribution (regardless of his/her giftedness, skills, or strengths) toward the efficient and effective impact of the ministry team.

1. Barnabas:
  - Model of giving-- Acts 4:36-37
  - Great encourager -- Acts 4:36
  - Courageous -- Acts 9:26-27
  - Trusted church leader -- Acts 11:30
  - Teacher in the church -- Acts 13:1; 15:35
  - Skilled laborer -- 1 Cor. 9:6
2. Timothy:
  - Ministerial trainee -- Acts 16:1-3
3. Luke:
  - Physician -- Col. 4:14
4. Aquila & Priscilla:
  - Theologically grounded lay couple -- Acts 18:18, 24-26
  - Paul's helpers -- Rom. 16:3-5a
5. Gaius:
  - A Corinthian converted under Paul's ministry -- Acts 18:1; 1 Cor. 1:14
  - Traveled with Paul -- Acts 19:29; 20:4
  - Hosted Paul and a local church in his home -- Rom. 16:23
6. Tychicus:
  - Faithful minister and fellow servant -- Eph. 6:21; Col. 4:7
  - Represented Paul and his activities to churches -- Eph. 6:21-22; Col. 4:7-9
  - Sent by Paul to have a ministry of comfort to the churches -- Eph. 6:22; Col. 4:8
  - Filled gaps and ran necessary errands -- 2 Tim. 4:12; Titus 3:12

## Paul: The Model for Follow-Up

**ENW** wants its approach to equipping and follow-up to flow out of and reflect the pattern left by Jesus and Paul. Paul certainly “followed-up” the people and churches he served.

He revisited them (Acts 15:36, 40).

He wrote and sent them letters (local church epistles).

He was sent to “see how the brethren were doing” (Acts 15:36, 40).

He “gave much exhortation” (Acts 20:1-2).

He “confirmed churches” (Acts 15:41).

He “strengthened all the disciples” (Acts 18:23).

He challenged and exhorted church leadership (Acts 20:27-31).

He helped “establish churches in the faith” (Acts 16:4-5).

Paul worked specifically with local churches, and he worked closely with local church leadership (Acts 20:17-35). A discipleship model of teaching must be understood and be committed to by the leadership so that it becomes the pervasive pattern throughout the church from the “top down”. To maximize the impact and effectiveness of discipleship, the leadership (pastors, elders, deacons) must be the primary trainees! Training the pastors is the most biblical way to assure the continuation of what is taught.

Paul wrote his “follow-up” letters to either local churches or pastors (i.e. the church at Corinth, the church at

Ephesus, Timothy, Titus, etc.). Also, Jesus Himself addressed His letters to the local churches (Rev. 2-3).

The "follow-up" pattern is found in Paul's philosophy/theology of ministry. He focused his time and energy on local church pastors and their congregations. In order to ensure the desired impact, teaching and training must focus its emphasis and channel its energy where Paul did --**local churches and pastoral leadership**.

By following Paul's example, **ENW** desires to equip the local church leaders to disciple nationals...to disciple nationals...to disciple nationals (2 Tim. 2:2).

## **The Variety of Gifts, Skills & Strengths within Paul's Ministry Team**

It has been my encouraging experience to discover the variety of people (i.e. their individual gifts, skills, strengths, etc.) that made up Paul's ministry teams. They were by no means all ordained pastor/teachers. They were not all "well-known personalities" within the church or Christian community. As a matter of fact, some of them are not even mentioned by name (i.e. "Paul's company" and "certain of the disciples of Caesarea").

Some, when mentioned by name, were definitely part of the ministry team but were not described in terms of what they specifically contributed to the team. After all, it's not who they were or what they did but **WHOM** they served (Jesus Christ) and what He accomplished for His glory through them. Of the ones whose "job description" was given, the jobs ranged from "pulpiteer" to "errand boy". All of these jobs were necessary to the team. The individual team members, whose numbers fluctuated regularly, were not along simply to do more of what Paul specifically did himself (i.e. minister the word publicly and/or privately). They were along for a variety of reasons and served in a variety of ways.

The following is a sampling of Paul's ministry team. One purpose for this sampling is to demonstrate that "preachers" are not the only ones needed to execute a biblical ministry with national pastors and congregations.

## Paul's Team Ministry

Text	Names
Acts 13:2, 5	Paul, Barnabas, John
Acts 13:13	Paul and his company
Acts 15:2 (Galatians 2:1)	Paul, Barnabas, Titus & "certain other of them"
Acts 16:17	Paul, us
Acts 17:14	Paul, Silas, Timothy
Acts 18:18	Priscilla and Aquila
Acts 19:22	Paul, Timothy, Erastus
Acts 19:29	Gaius, Aristachus, "Paul's companions in travel"
Acts 20:4-6, 13-15	Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus, Trophimus, us, we
Acts 20:34	"to them that were with me"
Acts 21:8	"Paul's company"
Acts 21:16	Us, "certain of the disciples of Caesarea"

## A Specific Look at Models of Biblical Discipleship

The biblical pattern for a discipleship team ministry is undeniable. The theological concept of discipleship is not arbitrary. It is the most effective method of impacting a person with truth for change and growth. Its goal is the imitation of the teacher. Of course, that is ultimately Jesus Himself. It was not invented by a sharp thinker. It was not created by a pastor looking for innovative growth methods. It was birthed out of the intimate relationship of God the Father and God the Son.

The Son imitated the Father (as the first chart will show). Believers are to imitate the Son. They have been predestined to that goal (Romans 8:29).

Jesus taught His closest followers by discipleship. He trained a team of men, who in turn were to minister to others through discipleship. Jesus commanded His followers to go and do what He had done with them--*make disciples*. Was that command obeyed and perpetuated by the next generation? Yes. In Acts 14:21, Paul is actively *making disciples*. Both Jesus and Paul were disciple-makers, and they both traveled and served with a disciple-making team.

The next several pages will cover the ministry teams of Jesus and Paul in chart form. These charts should contain enough detail to clearly demonstrate the theological basis for **ENW's** plan to operate as a discipleship team ministry.

## God's Discipleship Model

Text	Disciple Maker	Disciple
John 5:19-20	God	The Son
John 8:38	God	The Son
John 14:7-9	God	The Son
John 12:49-50	God	The Son
John 8:26-28	God	The Son
<b>John 8:29-31</b>	<b>Jesus</b>	<b>Believers</b>

Notice in this last text, there is a transition from *God as disciple-maker* and *Jesus as disciple* to *Jesus as disciple-maker* and *believers as disciples*. Jesus brought to this world the discipleship concept that flowed out of His intimate relationship with the Father. Jesus said and did what He heard and saw His Father say and do. This concept is at the heart of Jesus' discipleship model. Reproduction in kind is the goal. Jesus makes disciples and concludes His earthly mission with the command for the church to do the same.

## Jesus' Discipleship Model

In order to implement a "life impacting life" concept in the training and equipping process, Jesus' method of discipleship must be considered. Having experienced an intertrinitarian model of discipleship as mentioned above, Jesus brings to this world a non-negotiable model of effective and efficient discipleship.

As a matter of quick review, Jesus established and employed two principles of discipleship.

## Paul's Discipleship Team Model

Paul rarely, if ever, traveled alone. There were anywhere from two or three to several accompanying him wherever he went. The potential for impact *within* the team as well as impact *by* the team is obviously much greater than if Paul had traveled alone.

There are so many benefits to following Paul's team model of equipping. Mutual encouragement, sanctification, and accountability are just a few. Traveling in a team also provides the added help needed in attending to details when coming into a new city (i.e. planning, setting up meeting times and places, organizing ways to accommodate and feed the folks who attend, etc.).

When people see and hear truth lived and taught by a variety of team members in a variety of life situations, the training impact of truth-to-life is multiplied many times over. These life situations could include anything from a general session being taught by a pastor/teacher, a group discussion, a question and answer time being led by a godly layman, or a team member responding under pressure to a deadline.

The chart to follow clearly demonstrates Paul's team effort in ministry.

<b>Text</b>	<b>Disciples</b>	<b>Disciple Maker</b>	<b>Event</b>
Mark 12:41-44	The Disciples <b>-Public</b>	Jesus	The disciples see and hear Jesus responding to them and instructing them concerning <b>generosity and true giving.</b>
John 21:15-19	The One <b>-Personal</b>	Jesus	Peter was challenged about his <b>love for and commitment to Jesus.</b>

What Jesus taught the twelve was no more important than what He taught the ones, twos, and threes. It's not an issue of graded importance. The important issue is He had the disciples **with Him** (sometimes in public -- all twelve; sometimes in **private** -- with three; and sometimes **personal** -- the one), so He could interact with them -- not just lecture them. He invited them **to be with Him**--not just attend His lectures. He wanted them to see, hear, and experience a life model--not just hear words spoken. His disciples were with Him, so He could equip them to be **like Him.**

*Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, **that they had been with Jesus.** Acts 4:13*

Principle One: **With Him** -- Mark 3:14

Jesus wanted and planned for His disciples to be with Him in order to impact them with what He taught as well as with what He demonstrated and modeled by His life. He not only told them what to do but showed them how to do it. They had a pattern, example, and model to look at and imitate.

Principle Two: **Like Him** -- Luke 6:40

Jesus had a goal for His followers. That goal was for them to be like Him. That is Jesus' goal for all believers (Rom. 8:28-29), and it was Paul's goal as well (1 Cor. 11:1; Phil 3:10). Although Jesus did teach larger groups, He concentrated much of his time and energy personally equipping His disciples.

The following chart is designed to show a variety of situations in which the disciples were with Jesus. Also, it is to help demonstrate the value of the two principles cited above: **with Him** and **like Him.**

<i>Text</i>	<i>Disciples</i>	<i>Disciple Maker</i>	<i>Event</i>
John 11:7, 17-44	The Disciples <b>-Public</b>	Jesus	The disciples see and hear Jesus ministering to grieving relatives at a time of death.
John 4:4-27	The Disciples <b>-Public</b>	Jesus	The disciples see and hear Jesus interacting with an immoral woman.
Matthew 8:23-27	The Disciples <b>-Public</b>	Jesus	The disciples see and hear Jesus handling a fearful situation.
Matthew 12:1-8	The Disciples <b>-Public</b>	Jesus	The disciples see and hear Jesus responding to critics and manipulators.
Matthew 17:1-8	The Three <b>-Private</b>	Jesus	Peter, James & John spend private time with Jesus and witness the glory of the transfiguration. They are humbled and fearful.
Matthew 16:13-20	The Disciples <b>-Public</b>	Jesus	Jesus instructs them regarding the church He would build and of which they would be the foundation.
Matthew 18:21-22	The One <b>-Personal</b>	Jesus	Peter gets personal instruction on the issue of forgiveness.
Matthew 19:3-12	The Disciples <b>-Public</b>	Jesus	The disciples see and hear Jesus dealing with religious critics and manipulators. They also hear Him teaching about a touchy subject--divorce and remarriage.

<i>Text</i>	<i>Disciples</i>	<i>Disciple Maker</i>	<i>Event</i>
Matthew 19:16-26	The Disciples <b>-Public</b>	Jesus	The disciples see and hear Jesus dealing with a <b>sinner's need of salvation</b> . They see and hear the <b>sinner's response</b> --he leaves Christ without being saved.
Luke 19:1-10	The Disciples <b>-Public</b>	Jesus	The disciples see and hear Jesus <b>interacting and rubbing shoulders with sinful people</b> . This man repents.
Matthew 26:47-56	The Disciples <b>-Public</b>	Jesus	The disciples see and hear Jesus <b>responding to betrayal, deceit, false accusations</b> , etc. They see him <b>honoring the Word of God under pressure</b> .
Matthew 26:37-46	The Three <b>-Private</b>	Jesus	Peter, James, and John see and hear Jesus in this most heart-wrenching situation-- <b>praying to His Father in light of His coming death</b> .
Mark 6:30-44	The Disciples <b>-Public</b>	Jesus	The disciples see and hear Jesus responding to needy people <b>when He Himself needed rest</b> .
Mark 10:35-45	The Disciples <b>-Public</b>	Jesus	The disciples see and hear Jesus responding to them and teaching them <b>issues concerning authority and true leadership</b> .