



**THE DIAMOND OF  
DISCIPLESHIP**

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## THE DIAMOND OF DISCIPLESHIP

Make disciples. It is Jesus' great commission. We all want it, but find that putting it into practice is pretty hard. We have plenty of models, but how do we actually live it out? How does it all apply to different places and cultures? What are the principles that are situational and culture-neutral?

That is what this book is all about! Simple, practical and with many opportunities to put discipleship into practice and make it concrete for your situation. We've worked on the general principles for you so that you can add the colors for your place and situation.

It is our desire that this book will actual help to put discipleship on the map and put Jesus' last words into practice: to make disciples.

**[www.diamondofdiscipleship.org](http://www.diamondofdiscipleship.org)**



**For Talitha**

*I love you and I am grateful that we can cooperate in this voyage together. You are my travelling companion for life.*

**For Joy, Micha and Amy**

*'I pray that you will always follow the Master.'*

**For the church**

*'That the multicoloured beauty of Christ Jesus.' will shine.'*

# THANKS TO

**Jesus**, for your deliverance, light, sacrifice, peace, and never ending care. You are my Master and I want to serve You in everything.

**Talitha**, for always being at my side, listening, helping, loving, caring. I am so glad that the Lord gave you to me.

**My mother**, for your example and perseverance. I am so grateful for who you are and will be in my life. [#grateful!](#)

**Erik**, for your friendship, your openness. That we can walk next to each other in good times and in difficult times. I am so glad with such a friend!

**Craig**, for your example in leadership, your friendship, your encouragement, your inspiration.

**Alan**, for your insight, your ability to come alongside and your feedback

**André**, for your mentorship, insight and the ability to move next to each other. I enjoy the passion for Jesus that I see in you.

**Rich**, for your feedback and input, your generosity and wisdom.

**Otto**, for your mentorship, your patience and showing me a mirror every time

**Jessica**, for your help and advice about the layout of this book and the website. [#fantastic!](#)

**Isaac**, for your feedback and your inspiring example in the high north.

...and the list goes on. Everyone who contributed in one way or the other to the concept and this book, by thinking, writing, feedback or everyone who will go contributing.

[#THANKS!](#) Let this be to the honour of Jesus and to the building up of His congregation – His bride. [#shining](#)

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# Reviews

## Isaac

The title itself does say so much. It speaks about the place discipleship has in Mart-Jan's life. It says so much about his desire for discipleship to take more shape in Europe. I discovered myself that when I was reading the book, discipleship is truly the most beautiful diamond we as Christians can find. It is my heart's desire that this book will help you discover that, but most of all that you will be able to answer that important question: "Who do you disciple?"



**Isaac Wolters**  
*Pioneer in the north,  
disciple maker,  
missionary*

## André

"It was not so long ago when I found out something disturbing. Our church has well grown in numbers over the past years. We built a new building, wrote more programs and renewed our vision to reach every citizen in this city. Then the crisis came. Our successes proved to be not strong enough and the structure insufficient. When all fell apart we found out that we had not been making disciples well enough. We had not been able to root ourselves into Christ and into each other well enough. I am thankful that we receive a second chance. This crystal clear book can be a great help to us. Not a new model but a very well lived through re-focussing at the Jesus way. He is our source for disciple making."



**André Meulmeester**  
*Senior pastor at Christian  
community 'de Wegwijzer'  
in Almere*



## Philip

“Our way of living in Europe has become very individualistic. Focus on personal development and seeking one’s personal happiness are huge drivers for this individualisation. And the same is true for the church. My spiritual gifts. My service. My spiritual experiences. My future. The list goes on. In this book Mart-Jan does a good job promoting the need for relationship: we need to do discipleship relationally – just like Jesus did. The different sides of the diamond show us that there are many different ways to do so. Find your own style and follow inspiring examples like Moses, Paul and – of course – Jesus Himself.”



**Philip Nunn**  
*Missionary, author,  
speaker and elder  
in 'de Bron' Eindhoven*

## Elmer

“Mart-Jan does a great job in unpacking the generally used term ‘discipleship’ into practical principles that we can all apply and use. A diamond indeed!

The movement that he heads-up does know a thing or two about this too. Very practical and inspiring. Bottom-line it comes down to the ‘doing’. And, honestly, that is where things often lack, so step out and go do it. I know Mart-Jan, he is an inspirator and networker; you will feel that while reading his book. Practical tools, sketches, and pictures will help you get going. The clarity and fresh examples will encourage you. So, let’s do it – follow Jesus and make disciples like He did.”



**Elmer Verweij**  
*Coordinator youth-work  
with Youth for Christ the  
Netherlands*

# Reviews

## Betty

"Discipleship. Something that filled sermons and books and thus has the potential to make us tired of and perhaps a bit allergic to yet another book. Mart-Jan however puts a finger to where things are de-railed when it comes to actually living out discipleship. Many of us know about it, only a few actually do it, and it is even less embedded in the structures of our faith communities.

This book creates some direction to learning in relation to each other as the basis for our living and believing together. For myself the metaphor of the diamond gives focus on the ontological aspects for us as followers of the Way. We see and are reflected in the light: connected we ourselves reflect, we are image-bearers of God and His creation. The diamond also gives many different aspects showing the diversity and spectrum of colours. When we're on the move, many lights twinkle - darks and lights appear and disappear again. Enough talking, now how to do all of this - that is why we have this twinkling book. Enjoy!"



**Betty Langelier**  
*Missionary, lecturer at  
VIAA theological seminary*

## René

"In this easy-to-read book, Mart-Jan puts the finger to something important. Growing into the image of Jesus is a beloved topic for sermons and books but the oh-so-important key of one on one relationships is - both in theory as in our practice - often overlooked. I truly hope that this book - with the metaphor of the diamond - will help churches, communities, community-develop projects and other projects in rediscovering the power and strength of small. His call is inspiring! Let's value this diamond well, let's experience it together and let's not forget to celebrate and enjoy."



**René Visser**  
*Director R3NEW  
communities,  
community developer*

## **Mounia**

“Mart-Jan lives and breaks discipleship. His passion and drive to share Jesus with people (and especially youth) is contagious. He puts you to a halt. He will give you moments of reflection. And you find yourself looking for ways to pass-on his enthusiasm to others. In a very understandable way he paints the picture of how disciple-making could look like and how we can follow Jesus with everything we are. I hope this book will challenge you, your church, and your (whatever-you-call-it) group and all of your on-to-one relations. After reading I was quiet for a while. I re-thought how intentional I was when it comes to disciple-making. May this book be a disturbing blessing to you. Enjoy!”



**Mounia Dollison**  
*Teamleader for Youth  
for Christ in Almere*

## **Daniël**

“This book very clearly highlights the core of what discipleship is all about. I have had the privilege to see the impact of this discipleship at Alongsiders first-hand. The church and the world around us needs Christians that will be brave enough to live out this radical way of discipleship. This way God wants to use us to restore the broken relationships we see around in all caused by the fall. Jesus is our example and source for strength. Believing is a verb - as is discipleship. The diamond is a fantastic metaphor to combine the insights about discipleship. My desire is that this diamond will twinkle more and more for God’s glory. You in?”



**Daniël Vaders**  
*Theology student at VIAA  
theological seminary*



# INTRODUCTION



*"You are always busy making disciples.*

*The question is: what kind of disciples, and to whom you make disciples."*

Last words are important. The last words spoken by someone before he or she passes away, for example. But also the last speech of the director before he transfers the baton over to his successor. Or the last words from the teacher before the class goes to secondary education. Last words.

In the Bible we find Jesus' last words in the book of Mathew, chapter 28, in which discipleship is central. Jesus' last words therefore speak about discipleship, and that is important to us. What do we do with this command from Jesus? Do we make disciples?

Everyone always makes disciples. By everything you do and don't do, you influence. By everything you say and don't say, you influence. Through all relationships and at every moment this happens, conscious and subconscious. This makes the question even more specific "are you making disciples – followers, students – of Jesus?". Is He the central point of how you consciously and subconsciously influence others? Paul says something like follow me in as far as I follow Christ (1 Corinthians 11:1). That's what we want.

But that is easier said than done.

For a couple of years already I've asked people whether they find discipleship important. And of course the answer to it is wholeheartedly: yes. Good! That's a very important starting point. But when I ask next how people are doing it, I get the most diverse answers. Most are often without any idea or structure, without clear direction and a bit vague.

Happily this doesn't have to be like this!

And the same is true when I asked these questions to church leaders, elders, youth workers, pastors and more of these kinds of people. We all think discipleship is important but are wrestling to give it shape practically. In the light of Jesus' last words it should be cool when we can give these questions a very specific and thought-out answer.

That's what this book is about.

Not a 1000 and first model. Not the newest hype. Nope.

The meaning of this book – and the accessory website platform – is to give a 'framework'. A map that gives direction. Lines we can think along. Of course the result will be different for every situation, but the underlying ideas are the same.

I invite you to go on a journey. To discover together. To travel back in time until we can look the Master – the disciple maker himself – in the eyes and learn from the way He did it. To be changed in our thought patterns and make solid steps into ways we can live this to the fullest. I invite you to look at this book that you hold in your hands as a workbook. To turn more pages, go back again, and make notes. To disagree – or maybe totally agree. To add to, apply, and make specific. This book is not done. And I wonder if it will ever be. I'd rather

see it as a living document. A diamond that lays on the cutting table, and becomes more beautiful, more refined. And I invite you to this! Participate! Share your thoughts, experiences, and your wisdom.

We are all making disciples, always and everywhere. My prayer is that we will start doing it more, intentionally, and with a plan. That we will steer our thoughts, letting our deeds resemble those of the Master. Because the biggest tragedy would be when we make disciples of ourselves. But the finest outcome, the greatest shining arises when we make disciples of Jesus together.

That's my prayer.

**Mart-Jan van der Maas**

Almere - The Netherlands 2021

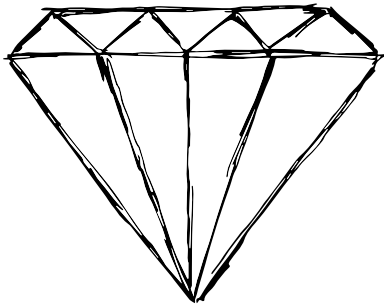


# CHAPTER 1

## The diamond - the model

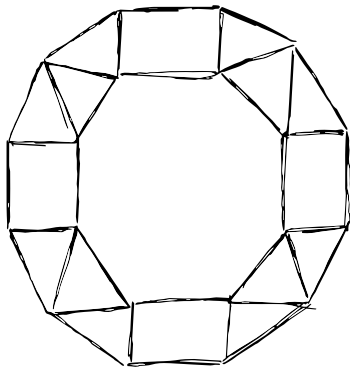
I think in pictures. And when I think about a diamond I immediately get the picture in my head of a reversed triangle with a kind of crown on it. Some lines that gather together in a point on the bottom, et voilà. You get the picture? That's a diamond.

Of course there are many more shapes of diamonds, but I want to stick to this picture. And I want to use this picture as a model that helps us to think about discipleship. This is "the diamond of discipleship".





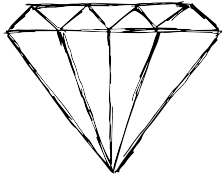
But there's another dimension to this picture. When you would look at the diamond from above you would see a hexagon or 'a-many-more-gon'. A kind of round form but then broken in a multitude of facets. Many facets. Do you get the picture? That's a diamond and I want to also use this picture to think about discipleship. This is "the diamond of discipleship".



The diamond is one stone and is totally attached to each other. It is inseparable, except when you break it. And happily, this is pretty difficult with a diamond. It's about the hardest kind of stone that we know off. One piece. Both of the pictures are attached to each other. Together they form "the diamond of discipleship".




Back to the two pictures of the same diamond. To make it easy you could call it the front (the triangle) and the top (the hexagon). The "the diamond of discipleship".

## Part 1 of this book: The front of the diamond

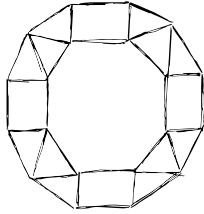


In “the diamond of discipleship”, the front represents the size of the group in which our relationships take place.<sup>2</sup> A relationship starts with two people. One to one. The smallest relationship, I would say. But of course relationships take place in other group sizes. Think for example of a family, or your colleagues at work. And when you visit an event, you are together with a lot of people. Because discipleship is the great commission of the church (or the gathering of Christ), we will talk about the relationships involved in this.

We talk about relationships on three levels: <sup>2</sup>

-  Chapter 2 – the big gathering (100+ people)
-  Chapter 3 – the house group (about 10 people)
-  Chapter 4 – the one-on-one relationship (ahem, that is 2 people obviously;-))





1. *In various articles/research this is called the ‘social space’. It’s simply the space in which we relationally move ourselves.*
2. *In this book I work with one on one, 10, and 100. Of course you can draw the line to 1000 and bigger. Next to this is a specific group size (about 20-50) that can be added to this. This group we call the missional community. On the website [www.diamondofdiscipleship.org](http://www.diamondofdiscipleship.org) we discuss these groups.*



## Part 2 of this book: The top of the diamond

In "the diamond of discipleship", the top represents the different dominions where we were constructed as human beings. The most tangible dominion is of course the physical – we are humans of flesh and blood. But we are much more than that. We are spiritual beings. Someone said that we have a hole in ourselves that can only be filled by God, and more specifically, by His son Jesus. We are spiritual. And in this list also belongs the emotional and educational or rational dimension.

In part 2, we will discuss these different dominions:

-  Chapter 11 – The Spiritual dimension
-  Chapter 12 – The Emotional dimension <sup>3</sup>
-  Chapter 13 – The Physical dimension
-  Chapter 14 – The Rational dimension <sup>4</sup>

3. *Part of the emotional dimension is also the social and relational dominion*

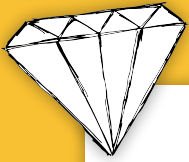
4. *This dimension is also called the "educational dimension" with the emphasis on rational growth*

Discipleship is the big commission of the church and in making disciples. It is important to keep in mind all the dominions that are part of a human being. We will all sense that when following Jesus is only "spiritual" – when it means something to us but has no influence on the other dominions in our life – then there is something wrong.

The following of Jesus must work through every part of our life. We want to become totally like our Master Jesus in every dominion.

Discipleship takes place within the church or congregation on every level and in all dominions. As long as we are conscious of this, relating between the various levels and going along with it intentionally, it eventually determines whether we are more or less effective in the making of disciples – followers of Jesus. Of course we should strive to fulfill the great commission – while depending on the Master – as well as possible.

# Notes to Chapter 1



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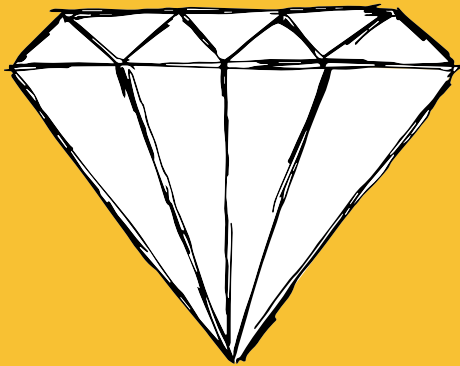
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## **PART 1**

### **Discipleship on every level**



*'How discipleship goes through every level of our relationships.'*

## CHAPTER 2

### The group of 100



*It is 09:12 sunday morning. The doors are open and slowly people trickle in. Some are chatting, others shuffle into the big hall and seek a place to hover. People enjoy some small talk, others look around a bit – who is there and who isn't? Right on time, 10:00 pm, the service begins. The pastor welcomes everyone, the music starts, everyone rises and The space is filled with worship. One lifts his hands, another stands with eyes closed, another one looks around and thinks "How wonderful that i am allowed to belong to the body of Christ, the congregation, the church. Wow".*

Just as how 'church' is a building, 'church' is also known for hosting of churchservices on Sunday. 'Are you going to church?' can be about going to a physical place as well as going to a service or a gathering. That is church, and there discipleship takes place.

These large groups – about 100 (or much more) – is also seen with Jesus. The gospels are filled with examples of how Jesus hangs out with large groups where He speaks, teaches, and encourages. Jesus gave more than 70% of His time to the group of the 12 disciples, but part of the remaining time he invested in these large groups – eating together, telling stories, teaching, sending out.



In the next few chapters we will, group by group, look relationships, discipleship and organisation. You will see this structure repeat itself.

### **Relationships**

Discipleship should always be seen within a network of relationships. You can also turn this around and wonder if discipleship without the relational component would be discipleship. In the life and ministry of Jesus we see that it is all about relationships.

### **Interpersonal relationships in the group of 100**

The group of 100 – the gathering – features itself by a relatively large group that knows each other to a certain level. You may know each other's name and maybe roughly what someone does, but maybe not from everybody. To meet each other in this group is without obligation. Nobody will come to you just like that and ask how your marriage or relationships function. Of course it is not to talk without obligation. You will look after each other and encourage each other. As a group of 100 you receive teaching from the Bible together, often given by a pastor or someone who knows about Scripture. Singing together and a cup of coffee are often set parts of this group.

It is often, in the group of 100, that people experience how big the body of Christ is. Pulling up together, you are part of a bigger picture. You belong. Even when you don't know each other that well, you experience involvement, a feeling of 'togetherness'. You are united on that one spot in that moment – together around the Lord Jesus. The collective. The large group of disciples.



*During our work in Cambodia, we – together with Alongsiders International – built a campsite: Shalom Valley<sup>6</sup>. Alongsiders is a discipleship movement among youth<sup>7</sup>. All the discipleship takes place in the slums or villages that youth live in, but once a year all are invited to the camp. It's their top-time of the year.*

*Let me share a story of Dawiet. He lives in a small village in the north-west of Cambodia. 10 months ago, he began having an Alongsider – an older 'brother' – who takes care of him. Since then, many things have changed. Before he had his Alongsider, loneliness was part of his life – but now his Alongsider comes by to visit. Dawiet loves that. Today Dawiet is on the bus, off to a small place called Kep at the coast of Cambodia. 05:00 that morning they left with about 10 people. Often the bus stops and others join. They are all Alongsiders – together with their younger brothers and sisters. Dawiet enjoys experiencing how he is part of a big family now – the Alongsiders family. He heard there are hundreds of Alongsiders and now he meets them, sees them, hears them. There is excitement and joy – together they will experience camping, often for the first time in their life. The fully packed bus arrives at Shalom Valley after an 11 hour drive. Dawiet's eyes open wide – there is not just one bus, there are four of them! All packed up! Everyone jumps off the bus and runs inside. Some stay in tents, some in dorm-rooms. Everyone is happy. There are smiles all around.*

5. See [www.shalomvalley.org](http://www.shalomvalley.org) for more info about this place.

6. See [www.alongsiders.org](http://www.alongsiders.org) for more info about Alongsiders International, or [www.alongsiderseurope.org](http://www.alongsiderseurope.org) for more info about Alongsiders Europe.

*That evening they sing the songs that Dawiet knows from his hometown. They often sing them in the small house-church – but now things are different. 400 youth at the top of their voice are praising God. Talk about blowing the roof off! Dawiet experiences once more what it is to be part of a family – a big family. This is God’s family gathering together.*

### **Discipleship**

We can never reduce discipleship to isolated part of our life or a part of the relationships we are involved in. Following Master Jesus means that we as a whole completely entrust ourselves to Him and lay ourselves in His hand. He is the Master and we are the followers (or in other words: the servants).

In the group of 100, you find that discipleship takes place with the focus on the collective – together receiving teaching from the Bible, together experiencing a community day, singing together, drinking coffee together. And this does something with us. It shapes us as a group. Together we cultivate a certain theme and grow by it. Together we sing a song and notice the presence of the Holy Spirit in a special way. Together we experience what the loss of a brother or sister does to us.

*Together* - that’s the key word.

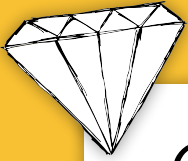
### **Organisation**

The group of 100 is often well organised. Often there is a building that is owned by the church or congregation, where the services are held. There is a sermon schedule which says who speaks on which day. Of course, the time is scheduled, and in many congregations there is an weekly email with the details about the coming Sunday. The children’s program has been prepared beforehand. People also take part to ensure the toilets are quickly

cleansed on Saturday; this was also scheduled of course. After the service, there are people ready for prayer. There's a budget for the speakers, the maintenance, the cookies with the coffee – you name it. Everything is thought of; there are meetings in which the progress is monitored, a congregation-enquiry, and so on. Neat. Efficient.

Viewed upon from the 5 W's they are all filled in. Who, what, where, why, and when are clear to almost everybody.

## Notes to Chapter 2



### Questions

*What does the group of 100 look like in your setting?*

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*Do you belong to a group of 100? How is that?*

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*Scan the QR code to explore more about this chapter →*



## CHAPTER 3

### The group of 10



*Wednesday night, 19:55 pm. The doorbell rings, just as it did 6 times before that. Slowly but surely a group of people trickle into apartment no. 10, All with a little bag or bible in their hand. If you secretly peek through the kitchen window you would see them sitting together and praying, perhaps with their bibles opened while discussing something. Some days they are simply together, enjoying each others company. Others, you see straight and serious faces. They meet every two weeks, sometimes here and then at someone else's place.*

*Rogier is one of those men who comes every time. He calls it his 'home group' when you ask him about it. This is a group of men and women who set an evening apart to meet each other. Rogier always schedules this evening free. This is the evening for him to build friendships, to have people pray for him, to take his questions to, and to be heard. He experiences it as a safe group of people who have real attention and love for him. He likes being there and Experiences with them the depth of the body of Christ.*

Many congregations and churches have these types of groups. Under the heading of home group, home church, cell group or something else, this is a group where ten people gather. Often they live relatively close to each other.

Also in the life of the Lord Jesus we see that He spends time with a small group of about ten. Wait a moment, this is an understatement – Jesus put about 70% of His time in His group of 10. These were the ones that were called; they had laid down everything and had followed Him. This was the group to which Jesus directed His teaching to first. Others could listen in, over the heads of His small group. And, fast forward, this was the group that after the ascension of Jesus, was led by the Holy Spirit with as cost price their own life and turned the world upside down. The group of 10.

### **Interpersonal relationships in the group of 10**

The group of 10 – the home church – the cell group characterises itself by a relatively small group of people, who know each other well. Every week they come together and share how they are doing, and share their week. They make it specific and pray together for it – that’s how trust forms. In between there is contact by app or by phone – that’s how they stay in touch. United, they have a heart for the neighbourhood they live in. The group of 10 is maybe the most visible (and audible) during the annual BBQ that they invariably keep in the park. A party together.

There lies the emphasis on studying the Bible together and sharing what they found. They pray together and try to make practical of what they find. Nobody studies for it speciality, but led by the Holy Spirit, the most beautiful things come up. That’s how you experience unity, connectedness and stay in touch. Within the group of 10 they are vulnerable and approachable. There’s trust and care.

### **Discipleship**

In the group of 10 the emphasis lies on discipleship; it lies on you as part of a small group. You feel connected to the group of 100, but in the living room discipleship takes place. You

pray for and with each other. You open your heart to each other. You dig through a book of the Bible, read together a Christian book or follow some lessons. Singing together may be accompanied with a guitar or piano if there is one. And sometimes you say at the end of the evening: "well, this wasn't prepared, but man it was a rich and fruitful conversation we had."

### **Organisatie**

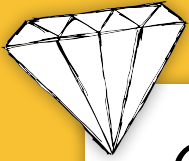
The group of 10 is often organised a bit loosely. You just come together in the living room, and when something has to change it is arranged quickly. Every evening you will arrange who will prepare and lead the next time. Communication is accomplished by the chat group. When you've worked through a book of the Bible, you'll look at which one will be next. "How about the new book by...?" Evaluation takes place in the moment. "What did you think of this?" Of course, there's no budget; you all arrange things on the go. You figure details out together - that's what a group is for, isn't it?

Next to the loose structure, you'll notice that the people in these groups have made a clear commitment - a commitment to each other and a commitment to the Master that they serve. Leadership is important in these groups, and who oversees it all? Who cares that everyone is covered? Are there just the 'Peters' who always have a word ready? Who has an eye for the 'Thomases' that have a different priority? Leadership, clearly. The small group is a very nice place to develop in leadership.

Considering the 5 W's, they are partly present, but loosely. Who, what, where, why and when are not clear to everyone. Why are we doing this anyway? Which steps are we following? What does our group actually need?



## Notes to Chapter 3



### Questions

*What does the group of 10 look like in your setting?*

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*Are you part of a group of 10? Why or why not?*

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*Scan the QR code to explore more about this chapter →*



## CHAPTER 4

### The one on one



*It is friday afternoon at the coffeeshouse “de groene koffieboon” (the green coffee bean). Xavier is waiting for Jelle, his ‘buddy.’ Normally Jelle is always a bit late, but this gives xavier a moment of time to be quiet. Every friday they meet here, and they have had many good conversations already over coffee.*

*Jelle, a young man of age 23, has problems with his pornography addiction. He wants it to change, but it’s been difficult. Now he has weekly coffee meetings with xavier (happily, they can find a quiet corner). Xavier has already noticed a big difference. He himself has experienced himself release from his addiction, and that makes Jelle feel understood. He trusts xavier. Jelle believes that despite his shortcomings, xavier stands next to him no matter what. Jelle experiences through this the personal care and attention within the body of Christ.*

Many Christians have this experience. Someone, a fellow believer, who at a specific moment – an event, a crisis, a crossroads, walks alongside the other. Cares. Simply is there. Prays.

During the life of the Lord Jesus we see these personal relationships, too. Think of the night-time conversation with Nicodemus or the special attention for Zacchaeus. And what about the conversation between the Lord and the adulterous woman? Or the conversation between the Lord and Peter after Peter denied the Lord? These are all examples of the deep relationship that Jesus had in these one-on-one conversations. No doubt all these conversations have had a great impact. With Nicodemus, Zacchaeus, and Peter, we see significant transformation in their lives – like Peter who would willingly follow Jesus by being executed upside down on a cross.

### **Interpersonal relations in the one on one**

The one-on-one – the “buddy” relationship, also seen in the Alongsiders relationships – characterises itself by two people who do life together intensively, learning about each other. There is a coming closer and looking into each other’s lives from a close distance (like the craftsman with his magnifying glass chiseling the diamond.). The expression ‘iron sharpens iron’ is applicable here. These two people count on each other, trust each other and feel responsible for each other.

In the group of two the emphasis lies on doing life together and living according to what the Bible teaches us. But where are these groups of 2?

### **Discipleship**

In the one-on-one relationship, the emphasis of discipleship lies in the relationship between you two. Of course you feel connected to the group of 10 and the group of 100, but within the one-on-one, this happens: you ask each other the questions that really touch the heart. You keep each other responsible here. You can’t look away to others but have both the obligation to invest in this relationship, to have it continuing and deepening.

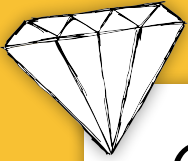
This is where deep change takes place. This is where problems arise for the first time. This is where you pray together for things which no one else knows.

This is the place where you overcome, make steps, and where you go out. It's where you make plans on how you can be the hands and feet of Jesus, and how you can make this practical. But again, where are these one-on-one relationships?

**Organisation**

The one-on-one is often very loosely organised. Often incidental, most often non-structured. And many times the different W's are not filled in. Where will you work together and what is necessary for that are perhaps questions that are not really asked.

## Notes to Chapter 4



### Questions

*What does the one-on-one relationship look like in your setting?*

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*How do you live out the one-on-one in your life?*

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*How important do you think is the one-on-one relationship? Why?*

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*Scan the QR code to explore more about this chapter →*



## SELAH / INTERMEZZO

Discipleship has my heart. So when we were on furlough in the Netherlands in 2018, I often asked people the question: “Is discipleship important?” And of course, the answer of the majority was, “Yes, of course.” What Christian would say ‘no’ to this question? And justly, discipleship is important.

When I thereafter asked how disciples are made – it often remained silent. They would look at me and wonder; and eventually something came like “No, actually I was not discipled one-on-one.” Sometimes there was someone that said that he could always go to “so-and-so,” but nothing structured or intentional.

I always had a second question: “So who do you disciple?” I always asked further. To this question was also a pause, and eventually the answer was almost often, “No, actually no one.”

Discipleship is a concept. An important concept. We have books about it. We follow courses, we even go to conferences. But is this what Jesus shows when He speaks about discipleship? Is this what Jesus showed us in His life? A concept? Did He write a book? Create a course? Or did He organise conferences?

Discipleship is not a concept.

Discipleship only exists when imbedded in a relationship. Without this it is empty and lacking impact.

We have lost something  
Something is truly missing  
We became blind for something  
We got stuck in an institution

Jesus came and said that He came to:<sup>7</sup>

Set the prisoners free  
Open the eyes of the blind  
Bring good news to the poor

'Jesus, set us free from our institutions and made us disciples, makers of the way You lived.

Jesus, open our eyes and make us disciple-makers the way You lived.

Jesus, we acknowledge that we are poor and that we need You to teach us something again, something that we have lost.

Jesus, can we be Your disciples?

Jesus, can You show us the way?'

### **Selah**

Talitha and I got married in 2007, and I still remember the day that we entered a little shop in Gouda<sup>8</sup> to fetch our wedding rings. They were simply round and gold, just as we liked. The only difference between Talitha's ring and my ring is that Talitha's has two small diamonds.

Small – about a 1,5mm intersection.

7. See Luke 4 for Jesus' statement on this.

8. Do you know of Gouda cheese? That's where it comes from.

My sister who has worked in a jewellery store for a couple of years also had a ring. And her ring also holds a diamond. One diamond, a little bit bigger than Talitha's.

A little bit bigger – 3-4 mm intersection.

She could tell me that the little diamonds in Talitha's ring cost about 120-150 euro apiece.

Hers (about twice the size) cost about 1200-1500 apiece.

But enough numbers. My point is that twice as big is worth ten times more. Hold on to that thought.

Once during a royal visit to England, Maxima – the queen from the Netherlands – wore a kind of diadem with a diamond. How many mm I can't say – I simply don't know. I do know this – that the conversation in the media was about the worth of the diamond and if it wouldn't be too much, too inappropriate, to wear during the visit to the queen of England.



Little – 1,5mm – about 150 euro



A little bit bigger – 3-4 mm – about 1500 euro



Large – 30mm (?) – 15.000.000 euro

Exponentially. That's my point. When a diamond grows bigger, the worth rises exponentially.

Back to that shop in Gouda. When we started to talk about diamonds, the salesman fetched a big plate from behind the counter and showed us the difference between a cheap and an expensive diamond; something about purity, precision, unevenness. The more pure the diamond was, the higher its worth. Logical.



## Connection

### *Thesis 1:*

**'When we can make the relationship between the group of 100, the group of 10 and the one on one, the worth of discipleship rises exponentially.'**

The relationships between the group of 100, the group of 10 and the one-on-one don't always exist. In most occasions a congregation comes together on Sunday, most congregations have cell groups/ core groups/house circles (choose your favorite name) – systems where believers come together in a small group. Almost any congregation has a solid idea how to form one-on-one relationships for discipleship. It goes without saying that these three levels first need to be present to lay connections.

### *Thesis 2:*

**'When we can make the relationships stronger between the group of 100, the group of 10 and the one-on-one, the worth of the diamond will rise more.'**

When the diverse groups are present, it is the case to enhance the relationships between the different groups. The question is how the group of 100, the group of 10 and the one-on-one relate to each other. Not just functionally (which function do they have) but also in content (how they connect to each other and enhance each other). Every group size has specific properties, pros and cons. When we are capable of enhancing the connections between the different levels in terms of functions and properties, the worth will rise.

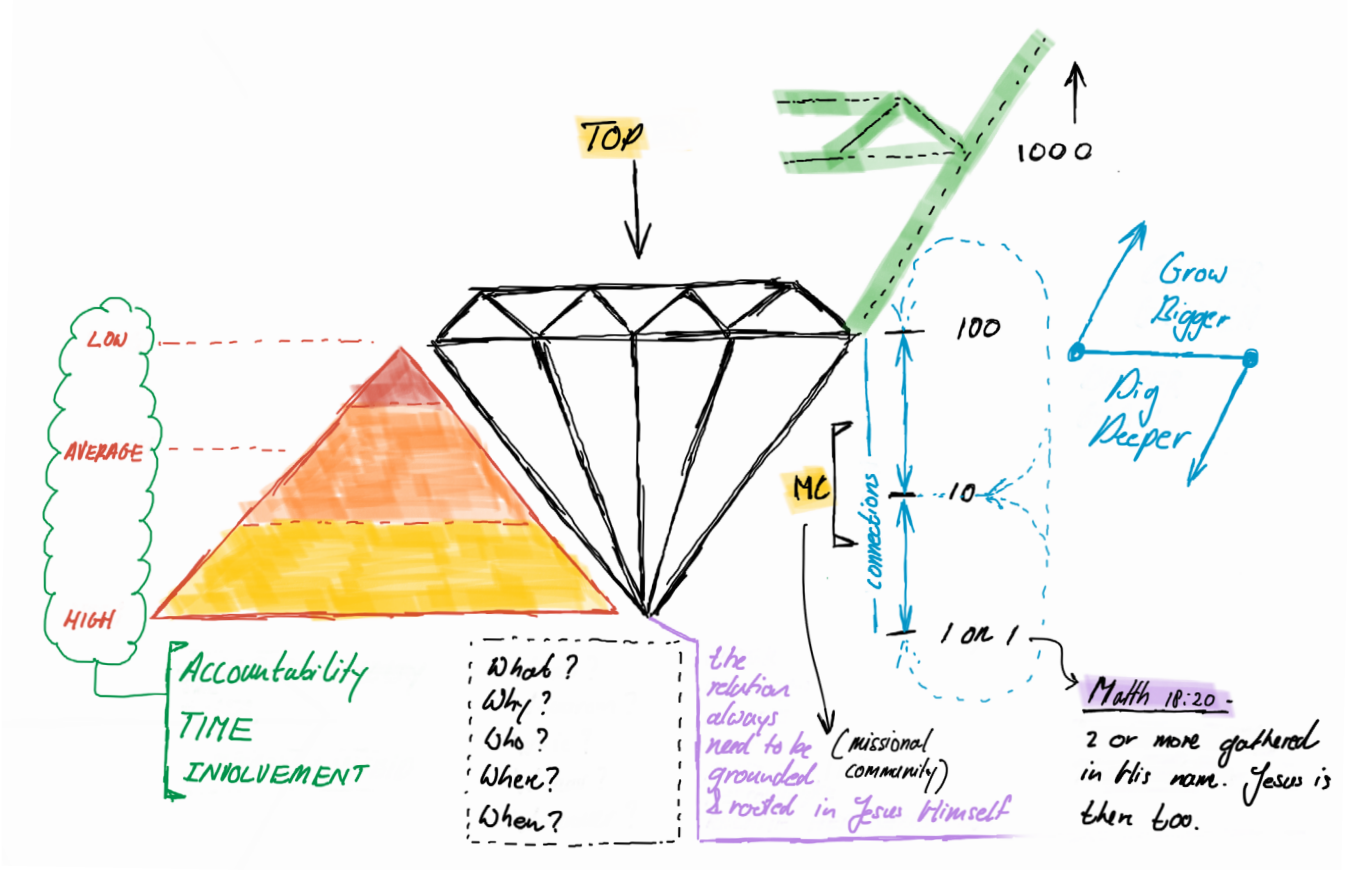
You could say that every level, when present, is a diamond in itself - a little one worth 150 euro. But at the moment that we make connections, a 150 euro diamond will be worth 1500 euro. And a 1500 euro diamond will become a 15.000.000 euro diamond. I head for the last one. What about you?

This is what I mean:

Say that March is the month in which the congregation stands still, especially on the theme of justice. Then it will be logical that this will be spoken about on one Sunday, or several Sundays. The theme is deepened, worked out, and taught, on the level of the 100.

Accordingly there are four lessons written for the core groups, also about this theme of justice. Every core group will do something with this. Here the believers won't just receive, but the focus will lie much more on sharing, reflecting together, praying, encouraging and bringing justice into practice.

And last, there are four elaborations written with which everyone in his or her one-on-one relationship will get into action. Here justice is made personal. Here is where people are invited to ask the nasty questions. Here we can open our heart. Of course you work this out for any other theme. The idea is simply that between the different levels of discipleship, there will be a very conscious relationship being laid.



## CHAPTER 5

### Involvement

Within the church, people are involved with each other. Like the way Jesus is involved with our life, as His followers, we are also involved with each other. Within this gathering we celebrate and mourn, we disagree and agree, we express excitement and frustration, we forgive and we move on together – just like a family.

Involvement is a fact, but how we are involved with each other has, of course, many shapes, kinds and measures. The ‘how’ will be different every time. And yet you can discover a common line in the involvement of the group of 100, the group of 10 and the one-to-one.

#### **Involvement within the group of 100**

Within the group of 100, people have limited involvement with each other. The maintaining of relationships with about 100 people is difficult and can only be done superficially. Names, places and maybe a birthday are known, and on the surface, people sympathize with each other.

*Example:* The church or congregation welcomes a new family. The pastor asks the family to rise, and there’s an applause. Their names are read, and they are welcomed cordially. Everyone knows now who they are, and the family feels welcomed in the family of Christ.

#### **Involvement within the group of 10**

Within the group of 10, people are more directly involved with each other. To maintain 10 relationship is a lot easier to do. Through time, this focus deepens the relationships in the group of 10. The people in the group know each other and know what goes on. They pray

specifically for each other because of that. Names, places, birthdays are known and it goes from the outside, such as asking, “Who are you and what kind of work are you doing?” to much deeper questions to look more intimately at the diamond within, such as, “How do you feel” or “Tell me more about that...”

**Voorbeeld:** In a cell group where Piet has come for over two years, the subject of forgiveness is being discussed. Piet knows that there has been something between him and his boss for a long time. Nobody asked for it but Piet addresses his concerns about his relationship with his boss and notices that the others from the group want to help, asking questions and giving advice. They pray together about it, and Piet goes home strengthened and encouraged. He was activity involved.

### **Involvement within the one on one**

In the one-on-one group, involvement is essential. The two people in the one-on-one relationship have a commitment to each other. They walk together, ask each other questions that are out of place in the group of 100 or the group of 10. In the one-on-one relationship, two people know each other very well and know what goes on beyond the surface level, helping each other dig to find the heart motivations.

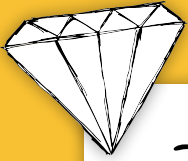


*When the church announced an opportunity to pair people together, ellen and suzan immediately thought of each other. Together they arranged to meet once a month, ask each other a couple of questions about their relationship with Jesus, and how it is going within their marriage, their prayer life and growth, and how they are sharing Jesus with their family and at work. They agreed together to make this as specific as possible.*

*After a couple of months, it came to the surface that susan was struggling with a buying addiction, and when she had what she wanted, she had a moment of satisfaction that lasted shortly. The pattern continued as she wanted more and better things. Suzan knows this addiction has something to do with her relationship with Jesus, but continuing on, she is guilt-ridden. She talks about it with ellen, and she advises her to pray and ask Jesus to fill the emptiness that she feels when she feels the urge to buy something. So that's what she did. And guess what - it works!*

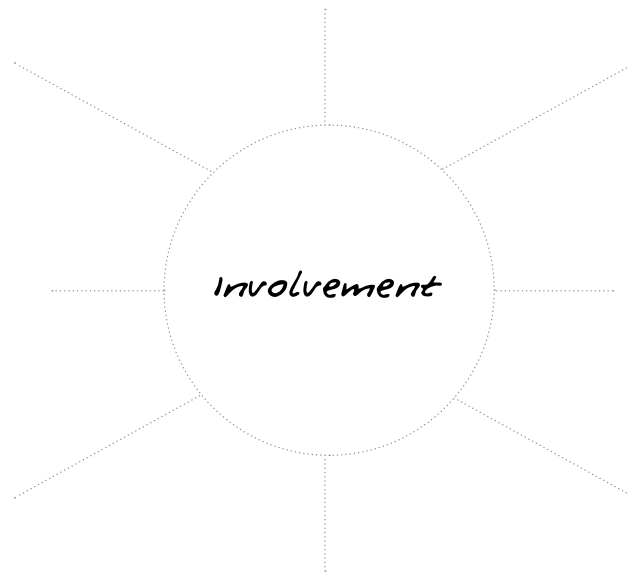
*Suzan is happy with this relationship with ellen, because in the group of 100 and the group of 10, she never felt comfortable opening up and being vulnerable, exposing this piece of her heart. Speaking about it gave her the breakthrough she needed.*

## Notes to Chapter 5



### To do

Create a mindmap concerning 'involvement' in your situation.  
(Think about the group of 100, the group of 10 and the one-on-one)



Scan the QR code to explore more about this chapter →



## CHAPTER 6

### Investing through people

Of course, we want everybody in church to contribute. Whether a church has hired people or is not so formalized – the common denominator is that every believer has got gifts, talents, and qualities, and that these might be put into practice in the congregation. When you read the first chapters of the book of Acts, you get the strong impression that everyone was involved – shoulder to shoulder, together for Jesus. Do we see, when we look into the mirror with ourselves and our congregation, the same picture?

Thinking in different groups/group sizes gives a handle on how to use everyone actively. Within the different groups everyone can cooperate. Everyone has a task and that is just as important – there arises a path along which gifts and talents can be developed.

Some observations:

	Atmosphere?	Who participates?
Group of 100	Most often formal	5-10%
Group of 10	Formal/informal	30-50%
One on one	Mostly informal	100%

Visually this is easily represented by the triangle from the diamond of discipleship shown upside down. The width from the diamond stands now for the extent to which everyone participates, is actually involved, and is committed to use their gifts and talents.



One-on-one is then very high, and the bigger the group, the smaller the participation. An increasing smaller part is active and a growing part comes and receives. There's nothing wrong with that, but when that's the only thing, the majority of the congregation will be consuming. That's something which Jesus in His ministry often warned about - to follow Jesus is not consuming, but giving up everything, to take up your cross and follow the Master (Mark 10:21). However unpopular this message might be, this is the direction in which we find fulfillment.

Of course, as leadership of the congregation, you would also strive for the input of everyone in the group of 100 (or larger). Diversity in gifts, talents and qualities should be more visible within the group of 100, and it is also true that the group of 100 shouldn't have to be the only platform for church participation. The dynamic of this group size doesn't lend itself for a high level of personal involvement (previous chapter) or a high degree of openness and accountability (next chapter). Next to this, the different group sizes give space for the development of gifts and talents and growth towards the Master, to become like Him.

### **The dimension of time**

A disciple of Jesus belongs to Him wholly, 24/7 and in every territory of our life. The Bible gives directions to where our responsibilities lay. The congregation to which we belong is one, but it is not the only one. Think of the marriage, the family or the job we have - all legitimate activities that fall under the following of Jesus. They overlap with church. Jesus followers take the church with them; they are the church, wherever they go, and they have a different character. Your job in the pharmacy differs from praying with your cell group, or your ride with your delivery van or behind the counter at the bank differs from gathering on a Sunday morning. It's not about punching a time clock.

And that brings us to a legitimate question: "How much time is available for the group of 100, the group of 10 and the one-on-one?"

You can't express this in hours. One person works a "normal" 36 hours, the other runs a business and works 60 hours. Another works a day less. Our theory and theology does touch our everyday life. When Jesus means "everything" to us, then how much of "all" our time do we give to HIM? Do we speak, to make it simple, about our "normal" work as "to the Lord," or do we seek His will and guidance about the way we organise our life? Someone once said to me: "You need a vocation to go to Cambodia," and that's true. But you also need a vocation to stay in the Netherlands. What role does Jesus play in the choice for your occupation? In the house that you buy? In your spending pattern? In your choice of a partner? Maybe you let Jesus play the main role in your life, when He actually wants to be the director of it all.

Back to time – pragmatically and down to earth. Assume that Kees sets 8 hours a week apart to be actively involved in the congregation or church.

Calculate with me for a moment..

Every Sunday Kees goes to the Sunday service (the group of 100). That takes about 1.5 hours, and hanging around the coffee for chit chat, let's say a total of 2 hours. Kees wants to be subservient and therefore prepares on Saturday evening the hall to be ready for the service next day (group of 100): 1.5 hours of vacuuming and half an hour to set up everything. Two hours in total on Saturday makes 4 hours in total for the week. Every Wednesday Kees gathers in his neighborhood with his cell group (group of 10). They start at 20:00 and most times Kees leaves at 22:00. Again two hours added, and Kees takes also plenty of time to prepare for these evenings; Kees reads the Bible and prays, for two hours.

And the count is on 8. Some time ago there was an initiative to do life together together in pairs, but to be honest, Kees didn't know how to fit this in his agenda, too.

Where do our leaders, or we as leaders, actually want people to invest their time? How much time in the group of 100? And how much time in the group of 10? And the one-on-one? And is this in line with reality? How are things going in our congregations and churches?

The schedule underneath is an example. I encourage you to consider that the investment of time is a gain. It gives direction and helps to make some tough choices.

	Percentage	In hours
Group of 100	30%	2
Group of 10	30%	2
One on one	40%	2,66

Why is it worthwhile to ask this question and does it help?

When you recognize that the group of 10 and the one-on-one are important, then time and attention will also have to be invested into it. When a congregation commits itself in such way that all attention gets sucked towards the group of 100, then only the remains are left for the group of 10 and the one-on-one. The congregation believes the investment in "the small" is not realistic, therefore they leave no spare time for it.

A final remark: In this chapter I worked out a time dimension to invest. But the subject of investing is wider. Think about how budgets are made. How is that divided over different groups? Or the materials that you use – are they well thought of and for every level?

A way that helps to look at this is to go along all the 'W' and 'H' questions. What, who, when, how frequently, how much, why and where. All of these questions are to be asked for every level. It looks like this:

	What	Who	When	How Much	How?	?
Group of 100	?	?	?	?	?	?
Group of 10	?	?	?	?	?	?
One-on-one	?	?	?	?	?	?

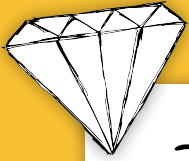


Do you have the answers to these questions?



What role do these questions play in your decisions?

## Notes to Chapter 6



### To do

Complete the table below for your situation:

	What?	Who?	When?	How Much	How?	?
Group of 100						
Group of 10						
One-on-one						

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Scan the QR code to explore more about this chapter →



## CHAPTER 7

### Openness and accountability

Through openness, a relationship grows. Someone who is completely closed remains distant. Someone who is vulnerable invites the other one to be open too.

Of course a lot more plays a role in this, like personality, setting and group, but no doubt that openness is a key to growth. Openness makes space to be vulnerable.

Accountability is the extent to which others can speak to you about your behavior and the extent in which you welcome feedback. It's about taking responsibility and being approachable about it. This also has to do with who you are as a person, and a lot to do with the group you are a part of. In the group of 100 you will be far less approachable than in the small one-on-one setting. In this large group format, you are approached on more general matters, while in the one-on-one, it will be more specific.

For example: In church the pastor won't ask those struggling with an addiction to rise and make themselves known. That doesn't fit. A general story would be more appropriate in the group of 100, but during a walk within the one-on-one relationship, a question might be asked that speaks more directly into this person's current life circumstances. That same general story in a one-on-one will only sound artificial and make the other say, "Come on, what do you mean?"

In summary:

	Openness	Accountability
Group of 100	Low	Low & General
Group of 10	Average	Average
One-on-one	High	High & Specific

To follow Jesus is 24/7. He told His followers, His disciples, that it would be difficult to follow. It costs yourself, and your goal is to resemble your Master Jesus. The goal is not that you get better, but that through you, Jesus will be more visible. John was decapitated because of his radical message: "He has to increase and I have to decrease."

This following goes against yourself

This doesn't feel good

It is not nice

To deny yourself

To take your cross on you

To follow Jesus. (Mark 10:21)

That's why we can and should hold each other accountable. You chose to follow Jesus, didn't you? Then how does 'this' or 'that' fit in? (And of course, there's a lot more to be said about the way in which you hold someone accountable and be accountable yourself.) Jesus gives an example to the 12 disciples when many others don't follow Him anymore. He asked: "Don't you want to leave also?" (John 6:67).

To hold each other accountable gives us incentive to what we say. Saying you'll stop watching pornography is quite different from doing so. Saying you'll visit someone every week differs from really doing it.

Whom you are being held accountable to and for what purpose is important. This is what makes the one-on-one relationship the most specific and practical.





## CHAPTER 8

### My dream

I have a dream, and in my dream I see a man. Let's call him Ludwig.



*Ludwig has known Jasper for about half a year. Jasper and Ludwig live in each other's neighborhood, but they haven't really met. They just greet one another and have no further conversations. A while ago, Jasper asked if they could take a walk together twice a week – just chatting, moving and enjoying the surroundings. At first Ludwig held back a bit, but eventually he accepted. Now they walk every week, and pretty soon, Jasper notices that hidden beneath everything, Ludwig is a person who struggles with life. Ludwig has a good job, but his marriage isn't working out. His wife has a couple of girlfriends that she could talk with, but Ludwig has no one. A lot has gone on in his family and he feels alone. If God is love, why haven't things gone a bit better in his life? Does God see him?*

*After those first walks and getting to know each other, the conversation deepened and Jasper and Ludwig started to share more with each other. Openness arose and Ludwig is glad that he seems to have a friend. Slowly Ludwig starts to share a bit about his marriage and his job. Jasper listens patiently to him. What Ludwig finds very special is that Jasper seems to have so much time for him. Where does he find that time, when everybody seems to be so busy? Sometimes Jasper has advice, sometimes he prays for Ludwig, and sometimes he just listens. Anyway, Ludwig now has someone with whom he can share his story. Might God really exist? And this Jesus Jasper talks about, he would like to know more about him.*

*Many walks later...*

*The friendship deepens. These men start having a drink after every walk. Both are grateful for the time together. Ludwig starts to ask about Jesus more often, and Jasper decides to invite him to join his cell group. They talk about Jesus more often and regularly they talk about those 'Jesus freaks,' - those friends of Jasper that want to live totally for Jesus. It makes Ludwig curious. Eventually one evening, Ludwig goes with Jasper for the first time to the cell group, or "the Jesus freaks meeting" as Ludwig laughingly calls it. Ludwig is curious about what is to come. Once inside, the tension reduces rapidly. Apparently they know him a little bit already, and someone says that they pray for him regularly. The ingredients of the evening are simple: coffee and tea, praying, sharing, reading from the bible, listening to each other, praying some more. Though there seems to be a plan, there is no pressure - people have time for each other. Simple, but it touches Ludwig deeply. These people have something that he wants to have too. It's not that they have no problems, but the way in which they deal with it together makes Ludwig feel at home and want to belong. He goes home that evening with new hope.*

*Weeks become months, and slowly but certainly Ludwig's friendship with Jasper develops and deepens. Because of the cell group, Ludwig now has a couple of new friends. Ludwig realizes that for Jasper and his friends it's all about Jesus - Jesus is in charge. Ludwig notices that he too has to make a choice; does he want to live for and with Jesus? Ludwig and Jasper talk about this regularly. Ludwig himself prays more often and he notices that the bible - which he received from Jasper at the church - really helps him and has answers for his questions.*

*Some weeks pass.*

*Ludwig remembers well the evening that he read John 1:12 and realized that he himself should accept Jesus to become a child of God. He calls Jasper, and from that evening, something deep inside him changed. Ludwig lives.*

*So far so good...*

*But it was and is not entirely good and easy. Ludwig's initial distrust of Jasper almost prevented their relationship from starting. And also at home it wasn't going smoothly. Ludwig's marriage still didn't function well. The new ideas that Ludwig took home weren't welcomed with open arms; there was a lot to repair. Yet Ludwig's wife and children noticed that something in him changed. And it was a positive change. The atmosphere in the house started to shift and in some way they were curious to know where this 'something' suddenly came from.*

*Through his new friends, Ludwig receives the invitation to go to church. Even though the word 'church' did have a negative connotation, he still decided to go. After all, weren't these his friends who had invited him?*

*Church seemed to be a different experience from Ludwig's previous one. Relaxed, being together and being real were just a few words which Ludwig thought of while sitting in church despite the unknowns and strange things he was observing. The one-on-one and small gathering gave him the feeling that he was allowed to be, and that even he was welcome..*

*And that's what they do. Talking together, walking together, drinking together, they discuss the service and make an agreement about what they will do this week specifically as they actively determine what the bible call them to do, and the following week they will ask each other how it went. They will share their successes. They laugh and cry and discuss what they desire to grow in. Ludwig enjoys the space that is there to make practical what he hears on sunday.*

Ludwig felt welcomed by Jasper.

Ludwig felt included into a group of friends.

Ludwig felt like a part of the church, a family.

Ludwig received teaching when he went to church.

Ludwig received a family of friends when he went to the cell group.

Ludwig received possibilities to practice through his relationship with Jasper.

Ludwig gave his trust to Jasper.

Ludwig gave his heart to the Lord Jesus when he was welcomed by the friends.

Ludwig gave his life new shape when he received teaching in the church.

I dream.

Will you dream with me?

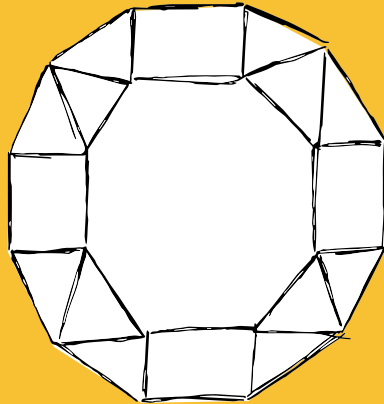






## **PART 2**

# **Discipleship in every facet**

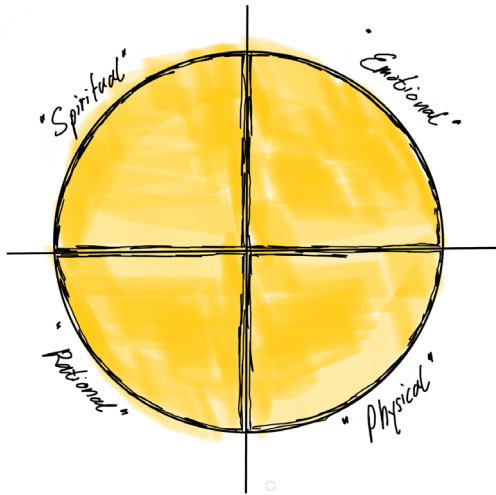


***“How discipleship enters every domain of your life”***

## CHAPTER 9

### Holistic is not a 'trifle' word

Admittedly, if you had told me 10 years ago about the church and living holistically, I wouldn't have been that enthusiastic. At most I would have affirmed what you said; "Hmm. Mhmm. Very important." To be honest, this was just because I never really thought about this. It would have been a missed chance.



But my lack of thinking about this is by no means the criterion. During the six years that we resided, worked, and lived in Cambodia, my eyes were opened to holistic thinking and being. Here I saw how much of a difference it made when both the spiritual, emotional and rational

has been accounted for, and all these different elements, in complete cohesion, balance each other.

We are created as human beings: spiritual, emotional, physical and rational, and even though you can classify us in other categories, or split it up, it comes back to these. Below we will look at each part of them:

### **We are a spiritual being**

Unlike animals, a human is a spiritual being. The human only comes to completeness when he is connected with the spiritual, the transcendent, and to make that very specific it is by Jesus through whom we can be made whole or complete. Without a living relationship with Jesus, a human is spiritually 'dead' and disconnected. This is often described as having a 'hole' which can only be filled when you come back to your Maker, Jesus.

The biggest moments of happiness are also those moments when this spiritual dimension is most vehemently experienced. This is when you experience that you are close to Jesus, that He cares about you, that He loves you and molds you, and that He will never leave you alone. That's when you feel yourself one with Him - ultimate happiness.

Perhaps the greatest moments of despair are when it seems like God is not there, when we believe Jesus does not exist, and the whole earth becomes 'flat'. What are you living for? What's the use of anything? These are the questions we might wrestle with in these moments. It's not strange that through all times, cultures and nations people are looking for the spiritual, because it's an essential part of who we are.

The spiritual dimension gives shape and direction to the other three elements (emotional, physical and rational).

### **We are an emotional being**

We can be happy, angry, anxious, and sad. We feel emotions. Emotions belong fully to us. Through our emotions we communicate, we connect with people or reject people. Without emotions we just don't function. We would be like robots .

Our emotions can completely distract us, make us ill and drive us to the most foolish choices. And on the flip side, our emotions can let us feel the most beautiful things. We feel love, enjoy a sunset intensely, or fall madly in love with the woman of our dreams. Emotion plays an important role in our life and influences, to a great extent, the choices that we make.

### **We are a physical being**

The most visible and tangible is the physical. We are human beings of flesh and blood. A hug, a kiss on the cheek, a handshake or bowing of the head to show respect - these are all part of the human experience to connect with one another. We experience hunger and fullness, physical pain from a fall and the touch of a hand pulling us up off the ground, thirst and quenching of the thirst when we empty a cold glass of water.

### **We zijn een rationeel 'wezen'**

We, as people, are also rational beings.

Cogito, ergo sum (I think, therefore I am) was a statement by Rene Descartes and points out how important and distinguishing our thinking is. Rene Descartes pondered over the question of how you can know something for certain, and in the extreme he reached the 'simple fact' that his doubting implicated that he exists. Regardless of whether this is totally true, it shows the worth of our thinking. With rational, we also name this the 'educational' part or the capacity to learn. We don't just think, but we also learn. As we grow in our thinking, we learn more. That's the reason why we go to school, follow courses and trainings. We take in information and save it. Then as humans we have the capacity to reflect on it, form an opinion and distinguish fact from fiction, humor vs. seriousness, etc. We think.

Our thinking can also be deformed that we have the strangest thoughts. All kinds of mental health challenges show this, and the various tragedies in history show how people can be brainwashed in their thinking.

At the same time, our thinking, our rationale, can show a beautiful reality that we didn't see before. Think of the professor at the university who opened a whole new world for you through the insights you gained from him. Or think about, for example, John Piper who in his Q&A sessions often gives answers to questions with wisdom, insight and understanding in a way that simply amazes you.

### **A holistic Jesus?**

And what about Jesus? In what ways was he holistic?

Below follow two examples from the Bible:

*And all who heard Him were astonished and overwhelmed with bewildered wonder at His intelligence and understanding and His replies. And when they saw Him, they were amazed and His mother said to Him, "Child why have you treated us like this? Here your father and I have been anxiously looking for you." And He said to them, "How is it that you had to look for Me? Did you not see and know that it is necessary for Me to be in My Father's house and occupied about My Father business?" But they did not comprehend what He was saying to them. And He went down with them and came to Nazareth and was obedient to them; and His mother kept and closely and persistently guarded all these things in her heart. And Jesus increased in wisdom and in stature and years, and in favor with God and man." (Luke 2:47-52 - ESV)*

The last part is the core verse considering the holistic.

Jesus increased in four areas, firstly in wisdom. I call this the rational plane.

He subsequently increased in size – I call this the physical (and you can also quietly conclude that Jesus grew from being a baby (just read the chapters before) to be a 12 year old in the temple, until later as a thirty year old during His public ministry).

Then you will read about His growth in grace with God – I call that the spiritual plane. And the growth in grace with people – I call that the emotional plane. All four are shown in one verse. Of course there are other parts in the Bible that give hints, that each show something about a ‘holistic’ Jesus. You can also observe what Jesus did as holistic – eating together, giving thanks together, giving and receiving teaching, etc. Jesus has compassion and the people are described as “sheep without shepherd.”

In Mark 6, we find Jesus and His disciples. They have been sent out as trainees and have now returned to Jesus. Jesus invites them to come and rest with Him – be with Him (Mark 6:30-31). Soon after many people come and gather around them:

*And they went away in the boat to a desolate place by themselves. Now many saw them going and recognized them, and they ran there on foot from all the towns and got there ahead of them. When he went ashore he saw a great crowd, and he had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things. And when it grew late, his disciples came to him and said, “This is a desolate place, and the hour is now late. Send them away to go into the surrounding countryside and villages and buy themselves something to eat.” But he answered them, “You give them something to eat.” And they said to him, “Shall we go and buy two hundred denarii worth of bread and give it to them to eat?” And he said to them, “How many loaves do you have? Go and see.” And when they had found out, they said, “Five, and two fish.” Then he commanded them all to sit down in groups on the green grass. So they sat down in groups, by hundreds and by fifties. And taking the five loaves and the two fish, he looked up to*

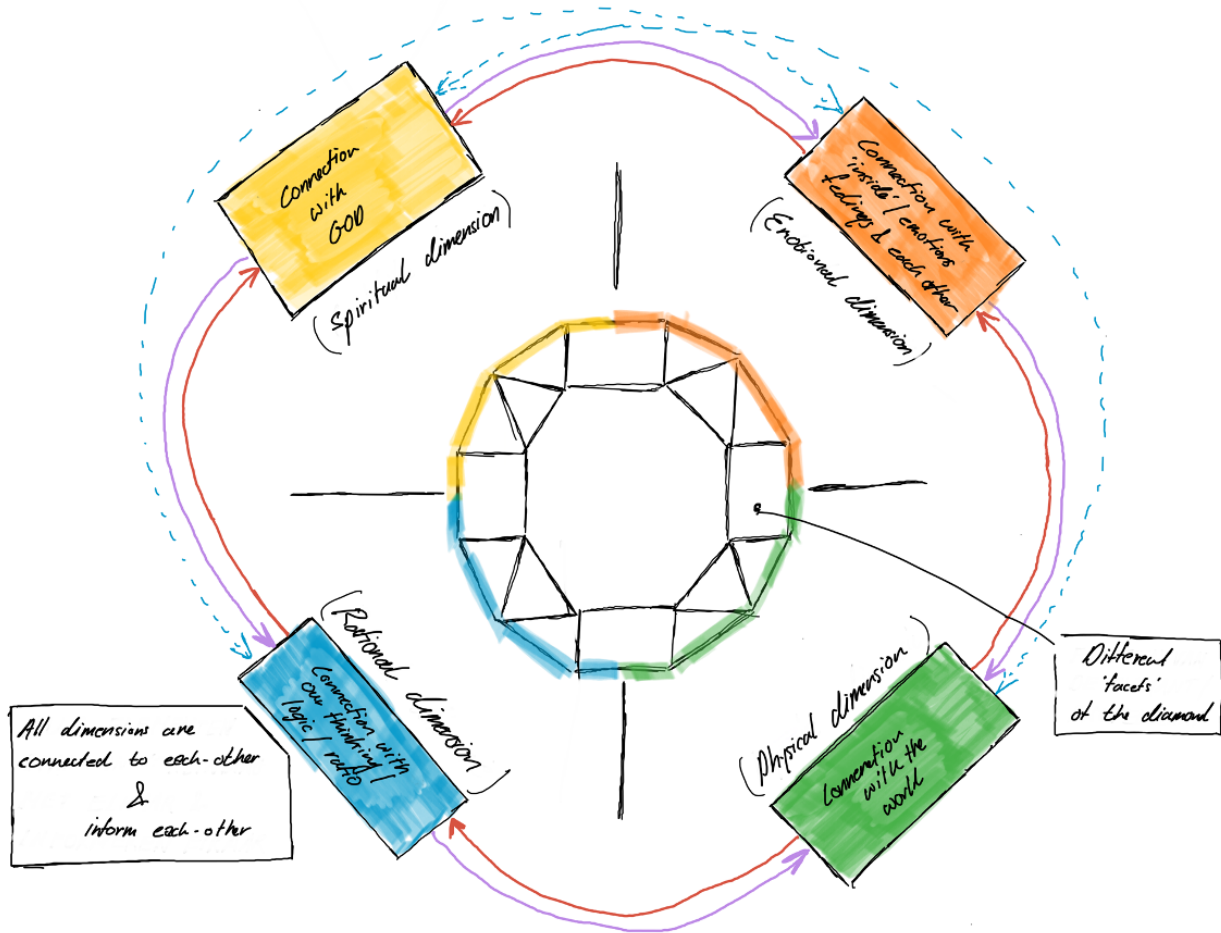
*heaven and said a blessing and broke the loaves and gave them to the disciples to set before the people. And he divided the two fish among them all. And they all ate and were satisfied. And they took up twelve baskets full of broken pieces and of the fish. And those who ate the loaves were five thousand men.”(Mark 6:32-44 - ESV)*

In the text above you'll see the different elements of being 'human.' Jesus is emphatic with the people around Him (emotional), He teaches them (rational), they eat together (physical) and in the thanksgiving we see the relationship with God the Father (spiritual). We see all these aspects in Jesus' life and ministry, and every aspect shows us something about Jesus and the people. They eat, they thank God, they receive teaching and grow in knowledge. Jesus has compassion and the people are seen as "sheep without a Shepard." People need a 'Shepard' who cares for the sheep, protects them, feeds them. In the context of discipleship we see the sheep as the disciple and the Shepard as the master. Also watch the role that the 12 disciples have in this. They just return from internship. They are tired. Jesus teaches them, too, and they draw Jesus' attention to the need: they have to eat. Subsequently Jesus enlists them for the solution. They help handing out and collecting what is left over. Jesus is in all these dimensions busy with His disciples.

### **Holistic thinking and the relationship to discipleship**

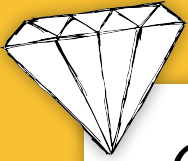
Being disciple of Jesus has influence on your spiritual, emotional, physical and rational being. All aspects of your life, and everything of your being belongs to Him. We submit ourselves therefore to Jesus, the Master, and ask Him to mold us into His image in every area. This also affects us as disciple makers. We don't partake unilaterally in the physical, or only the emotional, but we want to submit in every aspect and in all that we are to Jesus. And next to submitting, we want to grow in every area. That's the way for us, but also for those that we make into disciples. The completeness (all 4 areas) and the balance (balanced growth) is important.

Next to completeness and balance, it is important that we acknowledge this holistic human, being in the group of 100, the group of 10 and in the one-on-one relationship. In the next chapters these 4 elements will come up again, in which completeness and balance and the relevance for all groups will always be discussed.





## Notes to Chapter 9



### Questions

To what degree do you experience/have you experienced discipleship in:

The spiritual

1 2 3 4 5 6 7 8 9 10

The emotional

1 2 3 4 5 6 7 8 9 10

The rational

1 2 3 4 5 6 7 8 9 10

The physical

1 2 3 4 5 6 7 8 9 10

Are you satisfied with this? What would you like to see changed?  
How will you make that change?

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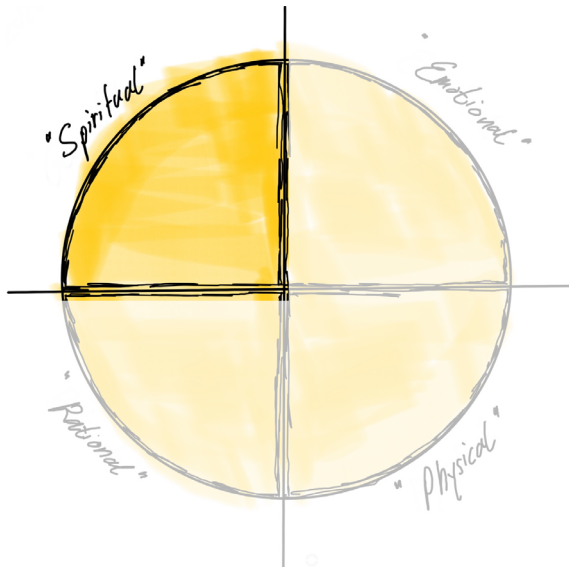
Scan the QR code to explore more about this chapter →



## CHAPTER 10

### The spiritual dimension

The spiritual dimension is that part of every human that can only be filled through a relationship with God our Creator, specifically through Jesus the Son of God. Earlier we spoke about the 'hole' that every human has, and that can only be filled by Him, Jesus. Just like in every aspect and element of our life, this is also distorted by sin. We are meant to live in close relation with God, but this relation was broken at the fall. We are spiritual humans are formed into His image, the original design. We want to resemble Jesus.



**Completeness and balance**

Our being 'spiritual' is not separate from our emotions, our physical being and our thinking. It is therefore important to look for the answer to the question: "What does this spiritual part of me mean to my feelings, physicality and rationality?"

Without this link we will at most have a spiritual-sounding religion with the risk that it doesn't touch our life and will have no effect in it. The intended effect will be missing in our own life as well as in the world around us. The lacking of the connection results in a 'we/they', a 'church/private', or a 'Sunday/Monday' attitude. Simply said, this is dualistic thinking with a result of a dualistic life. I am afraid that we, as a western church, suffer a lot off this dualism and repenting of this is necessary. Out of this repentance – turning around – will come forth a way of life that places Jesus in the center. Alan Hirsch talks in his book, "Forgotten Ways," about the core element: 'Jesus is Lord.' Without this as a central credo, we give Jesus a misplaced place and it will disrupt the rest of our life. 'Jesus is everything in every part of our life' – is that the same with you too?

Laying the connection between the several elements is, however, not the only thing that's important. The growth in diverse areas has to be balanced. Growth has to be in balance. The Bible talks about 'children', 'youth' and 'fathers' in the faith. That is a symbol and language for growth that should happen in a life with Christ. This is a natural process. Nobody is born as an adult. For our life with Jesus, we should be growing as a 'child in the faith' in every sphere or pane. Of course the same is true for 'youth' and 'fathers' (and mothers, of course). These should be in balance.

When someone comes to faith and grows a spiritual plane to be a youngster or even a father/mother, but the growth in the other areas stays behind, an unbalance develops.

In case of extreme unbalance in the spiritual plane I often call this a spiritual 'hydrocephalus.' As a 'hydrocephalus' is a serious problem in 'normal' life, a spiritual 'hydrocephalus' is a serious problem in a follower of Jesus.

### **Relevance for all group sizes**

Growth on a spiritual place takes place within all group sizes – in the group of 100, in the group of 10 and in the one-on-one. It's therefore important that in all group sizes, opportunities for spiritual growth are given. In chapters 5, 6, and 7, I have written about involvement, investing, openness and accountability. At the different group sizes, opportunities for growth are created from these elements.

This could sound complicated, but it simply means that when we gather as a group of 100 (a church service to make it easy), I receive a helping hand that encourages spiritual growth – the seeking and following of Jesus.

It goes without saying that growth is stimulated further when there are stimulants given in the group of 10 and in the one-on-one. Praying and sharing and testifying about how the Lord works in you and your surroundings (the group of 10), or to talk specifically about how this impacts your every day life with someone you trust (one-on-one) are good examples of this.



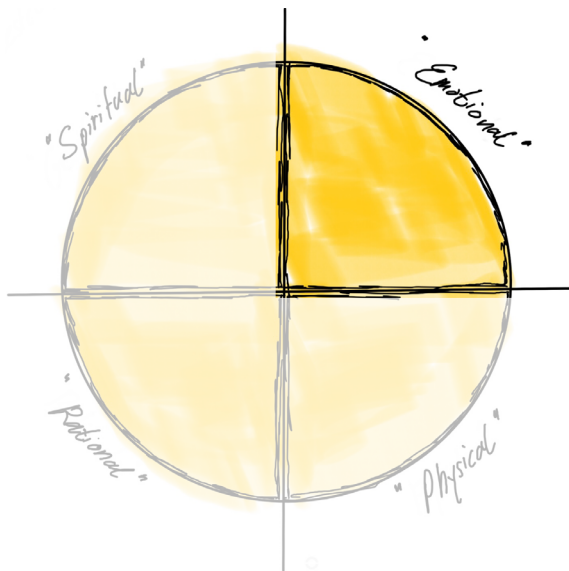
*I experience God speaking to me when the pastor speaks on a sunday about the spiritual gifts that God gives to us (and that we can use them to serve the church). I feel myself spiritually connected to Jesus. He is the giver, and i come to the conclusion (individual) during the service that this is true for all of us (collective), and this means that i seek God to know how i can make this a concrete design in my everyday life.*



# CHAPTER 11

## The emotional dimension

The emotional dimension has everything to do with the fact that we can feel - glad, angry, afraid, and sad. Emotions are being addressed through all kinds of triggers - child that falls and lays motionless scares us, a movie in which the hero rescues a woman from a burning building makes us relieved, and a funeral causes us to mourn. Our emotions aren't always based on fact, for what frightens you is not necessarily based on truth. Anger can come forth from a rising up against iniquity as well as from pure selfishness. The question is: How do we test our emotions and what do we do with them?



The question is not if our emotions do something to us but what our emotions do with us and how do we subsequently deal with them.

### **Completeness and balance**

Emotions are not separate from our spiritual being, physical being and thinking. We should ask, "How do my emotions relate to my spiritual being, my physical being, and my thinking?" Without a correct link between all these things, there is an imbalance.

Your emotions should be informed (directed) by Jesus, your Master. What makes Him angry should make you angry, what He grieves about should cause you to grieve. His laughter may melt with your laugh.

So there is an order in your emotions. Your emotions do not direct your life, telling you what you do and where to live, but your emotions are directed by Jesus, your Master, and hence emotions put you into action. This order is essential.

Balance is essential. Growth in your emotions can not live without growth in your relationship with the Master, and growth in your emotions should result in actions congruent with the Master. Your thinking is completely intertwined with Him so that there is a solid foundation under your emotions, a balance.

### **Relevance for all group sizes**

Your emotions are addressed in the diverse group sizes in different ways. The group of 100 together in worship gives you a different emotion compared to singing a song on your own.

Here, too, it is important to find out what happens in the plane of involvement, investing in relationships, openness and accountability. The same call to stand up for justice has another effect within the different groups. Serious illness has a lot more profound impact



*Emotions, without resulting in healthy actions, are incomplete.  
Emotions, without being driven by a relationship with Jesus, have gone wild.  
Emotions, without being rooted in the mind of Christ, are sentimental but unfounded.*

when it takes place in your cell group rather than hearing it happen in another church somewhere across the world. After all, aren't you brothers and sisters, not divided by church walls or doctrinal statements? We have to take this into account, because we want growth in every relationship in which we stand and in every area of our life.

Repeating the same message will have another effect in the different group sizes. We only underline the power of repetition. Repetition. Not just in the same group but also in the different groups, different social spaces, in which people move in different ways.

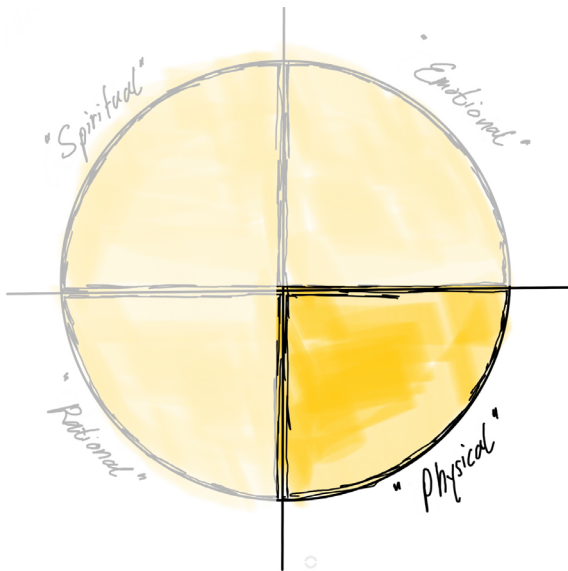




## CHAPTER 12

### The physical dimension

We are people of flesh and blood. Jesus was also a Man of flesh and blood which He then gave on the cross. It was with that flesh and blood that the bread and wine speak of at the Communion.



Our physical being is of enormous value. Jesus bought us for a great price, and that's why we are totally His.<sup>9</sup> Not just our spirit and soul, but certainly also our bodies, our physical being. It is not without reason that Paul cites this and refers to it when after all, we were bought dearly, quite an urgent and firm call.

Of course, it's not a question of whether we are a physical being but who made us physical beings? The question is about ownership. Do we realize that we – body and all – belong to Jesus? That He may say what may happen to our body, our physical being? In a world where the physical appearance is so incredibly important, we can look in the mirror and question who we see. Do you see Jesus? Or do we see ourselves – polished, beautifully made, but without acknowledging the Creator? Seriously, walk upstairs, take a good look, pray, and ask if Jesus may become more visible in your body.

### **Completeness and balance**

Our physical being should be completely under the control of Jesus. And the physical dimension should not be leading our lives, but what the Master asks us to do. Somewhere it is a succession, a series of things. From our connection with Jesus, the Master, our thoughts (for ratios, see next chapter) are fed. They shape and direct our emotions and from there proceed our actions in the physical.

If we want to see the physical world change, we would do well to let our thoughts be formed by Jesus. You do this by spending time with Him. Physical realities will change as a result (the micro level) which will change the world around us (the macro level). Think of the saying: "Be the change you want to see in the world."

9. *For example, the Bible talks about our body – the physical being – being like a temple of God. (1 Corinthians 6:19,20)*

Too great an emphasis on the physical–, apart from our spiritual being, do good things, initiate beautiful actions, but it is then difficult to mark it as spiritual. The danger is that we do beautiful social things, not prompted by Jesus. The connection is then gone. A simple example:



*My children read the Bible and discover that Jesus calls us to love our neighbor as ourselves. They think about that verse and they want to follow Jesus. And they pray for creative ways to do that. They want to bless our neighbors who don't know Jesus yet, and they look for a way to do that. Carrot cake is the answer. So baking, decorating, wrapping and handing over ... Enjoying.*

*This is a different cake from the one the neighbors returned the following week. Not that the ingredients were different, but the value was different. This line from an old song – “All that has been done out of love for Jesus that holds its value and will last”<sup>10</sup> – is true in this. And this value is not the value of the flour, the butter, the eggs, the sugar and the carrots, but it is the value of this deed to the Lord, because it was done out of obedience to Him.*

Too much emphasis on the physical creates movement towards the social – not spiritual.

Too little emphasis on the physical creates a faith without works – some would call that dead. I called it earlier the danger of a spiritual hydrocephalus. So that.

<sup>10.</sup> This is taken from a Dutch song “Al wat gedaan is uit liefde voor Jezus, dat houdt zijn waarde en zal nimmer vergaan”.

**Relevance for all group sizes**

Living out our faith in the physical is essential. Not just as an individual, but also in all group sizes - a church singing together, a cell group cleaning up the park, an Alongsider with your younger brother or sister assisting with a job for someone who cannot do it himself.

It is not about the social aspect of this, however useful, but much more about living out an assignment together from the Master such as cooking a meal together for the neighborhood because the Master calls us to be hospitable and to look out for people in our community who are in trouble. Putting it into practice binds, encourages and strengthens the church, regardless of the group size in which this takes place.

It is important to consciously facilitate these actions. When was the last time you cleaned up the neighborhood in which the church is located or invited the neighborhood for a BBQ because we often see the Master eating with everyone. The neighborhood dinner is inspired by the hospitality we see in Jesus. Cleaning the windows and washing the cars is an activity, because we are impressed how Jesus cleansed us. We are washed clean, splendid. We act from our relationship with Jesus, from what we saw the Master doing. That makes the difference.



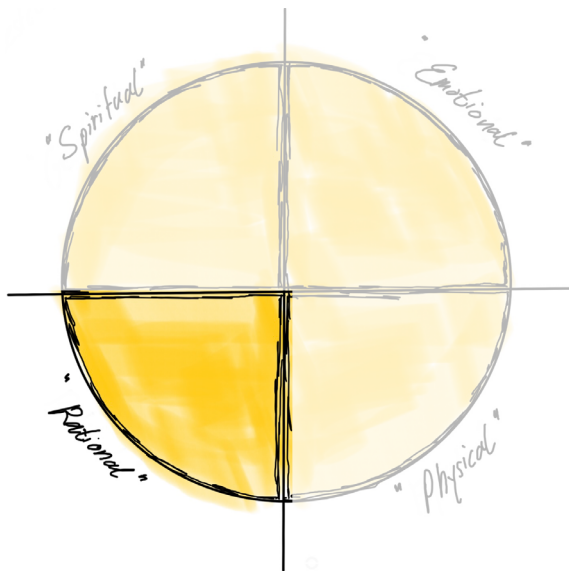


## CHAPTER 13

### The rational dimension

We think. Together, we think a lot. Who determines what we think? What feeds our thinking? Do we ever stop to think about how we think? And how do we think about it? Through what 'glasses' do we look?

Paul often draws our attention to this through phrases like "Don't you know?" or "A claim to our thinking". Elsewhere we read about the mind of Jesus. Do we have that? Or rather, how do we get it? How can Jesus fill, or saturate our thinking completely? Take it in, soak, and let His mind be ours. Format your mind and be renewed.





**Completeness and balance**

Our thinking is like an anchor. Are you aware that what you have learned from Jesus you store in your thoughts? "In the dark, never doubt what you have seen in the light" – a beautiful statement that appeals to our thinking. After all, you know it and if you don't see it for a while, you hold on to it. Your thinking is informed by Jesus. Nourished from your relationship with Jesus. From His words, the Bible, we captivate every thought to the obedience of Christ.

It is important that your thoughts anchored . Not that you can never shift, but you need stability to ensure you stay in place. Depending on the wind and waves, the ship moves, but there's a connection with a fixed point via the anchor chain. That's a nice image to hold. You are allowed to move along in your culture, language and time. You do this without raising your anchor, letting yourself float, remaining grounded. At the same time, you can also completely commit yourself with a dozen anchors so that all movement goes out, creating a lot of tension.

Always ask yourself the question: What do I believe, and what does it mean in the world I live in today? What do Jesus' teaching mean for my thinking today? Which thoughts should be replaced? Where should I adjust? Where should I let my mind rest?

Let your thinking inform your emotions and your actions. What you learn about justice and how God is a God of justice may incite you to anger about injustice and to act. What are you going to do for the injustice in your country - the injustice that clings to the clothes you wear, corruption, racism, or... you name it.

If you stand in this way, informed from your thinking, then you know what you must do, who you do it for, and why you feel what you feel. In other words, your thoughts become it sink with God's truth.

### **Relevance for all group sizes**

Letting your thinking be formed and letting your mind be filled happens continually and in all group sizes. When you (the micro level) open the Bible and study it, or when you gather as a church on Sunday (the macro level) to reflect on a chapter from Isaiah, it happens every time and everywhere.

Any study stands alone and can be meaningful. So also is connecting subjects and dwelling on them in diverse group sizes useful. Where separate studies show a fragmented growth pattern, linked studies can work cumulatively. When we talk about incentives for growth the latter is, of course, preferable.

Forgiveness for example...



In the group of 100, study about forgiveness together.



In the group of 10, think further together about forgiveness and how to make it concrete by praying together for difficult situations and taking our action home.



In the one-on-one, ask each other about the areas that still need forgiveness, remove barriers and take action.

In every group, for any topic, in every time and place, I believe that gradual growth can turn into a growth spurt if we do not treat everything separately but rather in unity. Through all groups. Through all ages. Over church walls. Children and young people. Men and women. Thinking together. Researching together and coming into action together.



## CHAPTER 14

### My dream

I find myself dreaming again. This time, it is about a man named Rutger.



*Rutger is a huge guy, strong and on the rough side. Growing up in a broken family, drugs was easily available from the time that he was 15 years old. He was not much older when he began dealing. Making money was easy and quick; he knew how to move in that world. Women were also part of the same game. Rutger did “everything God forbid” – these are Rutger’s very own words, and he speaks with a little smile.*

*Things changed...*

*Rutger got caught. He was arrested with a couple of kg’s of drugs and he shortly found himself in jail. 4 Walls was all he had. His fast pace life came to a halt and slowly he began to think he was crazy. Friends seem to lose interest in him. He felt left alone. A couple of times every week a couple of people who called themselves Christians came to visit the prison. They gave time and attention to him. Harmen, one of the people that came to visit every week, made contact with Rutger and started some conversations.*

*At first Rutger held back, but slowly and steadily their connection grew. Rutger found that Harmen had ‘something’ he didn’t have – something contagious and Rutger wanted to know what it was. Long story short: Harmen shared about Jesus, his master that he was following. Looking back, Rutger shared that it was the sincerity of Harmen that made him realise*

*he could not live on without Jesus. And so the two men started a journey together. Together, they followed Jesus.*

*Spiritual life sprouted and Rutger started to grow.*

*Through the time with Harmen and his personal time with Jesus, things started to change between the 4 walls. Rutger came to see that the pornography addiction was filthier than he ever realised. Was Jesus looking over his shoulder too? What was he filling his mind with?*

*His time in jail caused Rutger to gain weight. His already weak body, caused by all the drugs and stress, was neglected. Rutger learned that his body was a temple - a dwelling place of the holy spirit. So more and more you could find him in the gym. Rutger learned discipline and changed his eating habits. Harmen encouraged him every time, and together they asked Jesus how to follow him next. What did Jesus have in store for them?*

*The 4 walls made life difficult for Rutger. He found it all difficult to live with. Sometimes he wanted to punch his cell-door, and sometimes the only thing he could do was cry. Later on apathy came and sometimes the dead anger came back up. More than ever, he asked himself what was going on with him. Where was the strong man he used to be? Where were the people that looked up to him?*

*In the times of talking with Harmen, Rutger experienced that he could release his emotions.*

*In the many talks, he found that his emotions did not have to rule his life. He found that he could give them to Jesus and that he could simply follow him. Simple, not easy.*

*Rutger learned from Harmen.  
Harmen learned from Rutger as well.*

*And then the day came that Rutger was free again. The limitations of the 4 walls disappeared. But Rutger had become a different man. More free than before and more free than when he entered the prison some years ago.*

*Once outside the meetings with Harmen continued. Rutger learned, step by step, to organise his life in a healthy way.*

*Old friendships were followed by healthy new ones. The bar was exchanged by the church. His addiction was replaced by the bible.*

*Rutger notices that when he spent more time with Jesus, more light entered his life. More and more he sees the darkness that he lived in. And again and again Rutger listens to Jesus to clean up his life. Jesus is his light and The light reveals where to clean-up.*

*But this is now where the story ends...*

*Rutger often thinks about his friends who are still in between the 4 prison walls - friends that were held captive by more than just these walls. He notices a longing to spend time with them, to talk, to pray and to share his story.*

*He shared his ideas with Harmen, and together they prayed.*

*And so, some time later they both walked into prison again - as a free man this time and with an open heart. Serving, loving, and truly free, he could connect with those that he still knew from his time there. Something 'clicked'*

*and Rutger understood that this was what Jesus asked of him.*

*Besides Harmen, Rutger now also came to know other people. Other men that he journeyed with. Rutger was not alone anymore. Together they go for a drink, challenge each-other to follow Jesus more seriously and radically. What else was Jesus inviting them into? Step by step, Rutger's life was changed through Harmen's contact, the other men, and the church.*

*He found new spiritual life. Falling over and starting over again, the light of Jesus entered his life and everything became new. Rutger has a paradigm shift and sees the world from a different angle.*

A success story.

Easy to dream, but this story is real.

Rutger is alive, and so is Harmen. Harmen sat at my desk just a few days ago.

It is my intense desire that we as Christians, churches, cell-groups, youth, older people, children, rich and poor, from every country, every culture will live out these principles with intentionality

It is also my intense desire to see church-leaders, elders, keynote-speakers, youth-workers, program-writers, children-workers, pastors, and all Christians to find ways to embed these principles in their churches, gatherings or whatever format they gather in.

What could happen? What growth would we see?

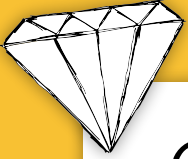
This diamond provides a key for it. What is your dream?

This would mean a revolution.





## Notes to Chapter 14



### *Questions*

*What would your dream look like if you had to capture it in a drawing/picture?*

*Scan the QR code to explore more about this chapter →*



## CHAPTER 15

### How does a diamond come to existence?

A diamond. Beautiful, shiny, capturing all the colours in the light. Precious and priceless. When you hit it with a hammer, the hammer will break and not the diamond. So hard, so strong. But where does a diamond originally come from?

Diamonds come to existence in various ways. If you search YouTube, then you will find diverse methods from big, freezing cold, open mines in Russia where they break the ground with tons of explosives to boiling hot open mines in Africa where by hand, bucket after bucket, the single stone, the diamond, will be sought. When seeking the origin of the diamond, I even found a method where diamonds are being made in a laboratory. Fascinating.

Fashioning a diamond takes a couple of steps – all in all a long process. The diamond's existence beings deep inside the earth under high pressure and temperature. Volcanoes bring them to the surface of the earth. The large volcanic rocks are broken and the precious diamonds are separated from the worthless stones. The worthless stones are thrown away, but the diamonds are sent to the workplace.

There the diamonds undergo a complicated process. At first they are totally cleansed, often by means of chemical substances – a dangerous task. Then these stones are measured, nowadays often by laser, so that the greatest value can be obtained out of every stone. Next they cut the stone which is often done nowadays by laser. Maybe one of the most intensive parts of the process is sharpening the diamond, producing the final form and shine.

Each face it gets shapes the beauty with such perfection, symmetry, and pureness. How can you sharpen such a hard stone?

And then the longest lasting phase. The enjoyment of the diamond. Perhaps in a ring or other piece of jewellery. Looking. Enjoying. Admiring.

### **Pressure**

A diamond comes to existence under high pressure. The material where it exists of is common carbon and worthless, but under high pressure, a precious crystal can form into a diamond.

### **Temperature**

A diamond comes to existence under high temperature. Of course this is formed along with pressure but it is an essential element.

Under high pressure and high temperature something beautiful comes to existence. And that's the way it is in the history of the church, too. Persecution grew the church. In the most difficult times, the church was refined and even shined the brilliance of the Light.

Precious stones like the diamond are named often in the Bible. These are just a few verses that helped me conceptualize this book:

*"And I have filled him with the Spirit of God, in wisdom and ability, in understanding and intelligence, and in knowledge, and in all kinds of craftsmanship. To devise skillful works, to work in gold, and in silver, and in bronze. And in cutting of gemstones for setting, and in carving of wood, to work in all kinds of craftsmanship. And behold, I have appointed with him Aholiab son of Ahisamach, of the tribe of Dan: and to all who are wise hearted I have*

*given wisdom and ability to make all that I have commanded you."*

*"According to the grace of God bestowed on me, like a skillful architect and master builder I laid the foundation and now another is building upon it. But let each man be careful how he builds upon it. For no other foundation can anyone lay than that which is already laid, which is Jesus Christ. But if anyone builds upon the foundation, whether it be with gold, silver, precious stones, wood, hay, straw, the work of each one will become plainly known for what it is; for the day of Christ will disclose and declare it, because it will be revealed with fire, and the fire will test and critically appraise the character and worth of the work each person has done."*

*"To me, though, I am the very least of all the saints, this grace was granted and graciously entrusted, to proclaim to the Gentiles the unending riches of Christ's wealth which no human being could have searched out."*



## CHAPTER 16

And now on

### **Website and platform**

Next to this book you will find on the website [www.diamondofdiscipleship.org](http://www.diamondofdiscipleship.org) which has additional information and resources with research, interviews, video materials, questions, blogs and more. This website is, of course, highly recommended!

Furthermore the vision behind this framework, this book and the website is that everyone can contribute to it. We all have experience which is relevant to share. 1+1 is always more than 2 in this case. Therefore, this is an invitation to share your experience – from a simple reflection on this writing to sharing how it works in your church. What are you waiting for? Step in and start to contribute to this platform! We would love to hear from you!

### **Recommended websites**

[www.alongsiders.org](http://www.alongsiders.org)

[www.alongsidersnederland.org](http://www.alongsidersnederland.org)












[www.movementleaderscollective.com](http://www.movementleaderscollective.com)

[www.vergenetwork.org](http://www.vergenetwork.org)

### Recommended literature

The following resources have helped me a lot, and I heartily recommend them. Read and examine them as you pray and ask the Holy Spirit to show you what you can do.

(Some of these are only available in Dutch. Since they have been a tremendous help to me, I decided to keep them in this list. Search the writer and see whether there is other literature available in your language.)

-  **1-2-1 discipleship - Helping one another grow Spiritually.** Christine Dillon. 2009.
-  **Discipelschap - een theologische peiling.** Bert de Leede en Herman Paul. 2016.
-  **Een cultuur van discipelschap - Bouwen aan een missionaire beweging door discipelschap in de stijl van Jezus.** Mike Breen en het 3DM team. 2017.
-  **Forgotten ways - reactivating the missional church.** Alan Hirsch. 2006.
-  **Jesus the Fool - The mission of the unconventional Christ.** Michael Frost. 2010.
-  **On The Verge - a journey into the apostolic future of the church.** Alan Hirsch and Dave Ferguson. 2011.
-  **Re-Jesus - A wild Messiah for a missional church.** Michael Frost and Alan Hirsch. 2009.
-  **The Alongsiders Story - Equipping one generation to reach the next.** Andy Gray and Craig Greenfield. 2017.
-  **The Lost art of Disciple Making.** Leroy Eims. 1978.
-  **The permanent revolution - Apostolic Imagination and practice for the 21st Century Church.** Alan Hirsch, Tim Catchim. 2012.
-  **Volg jij Mij - Hoe je groeit in radicaal discipelschap.** Hans van der Lee. 2006.





## About the author

Mart-Jan van der Maas

After a career in the petrochemical industry, Mart-Jan lived – together with his family – for 6 years in Cambodia, south east Asia, with the desire to make Christ known there.

There he saw Alongsiders for the first time (and built a campsite) and here in Europe he leads the movement – the Alongsiders movement. He is passionately committed to discipleship and wants to help the church to shape this more concretely.

His dream is that young people (and of course every Christian) will tackle the task of discipleship concretely, just like he saw it happen in Cambodia.

He is the husband of Talitha and the proud father of three children. He enjoys setting up new initiatives, playing guitar and being in nature.



## **THE DIAMOND OF DISCIPLESHIP**

**Make disciples. It is Jesus' great commission. We all want it, but find that putting it into practice is pretty hard. We have plenty of models, but how do we actually live it out? How does it all apply to different places and cultures? What are the principles that are situational and culture-neutral?**

**That is what this book is all about! Simple, practical and with many opportunities to put discipleship into practice and make it concrete for your situation. We've worked on the general principles for you so that you can add the colours for your place and situation.**

**It is our desire that this book will actual help to put discipleship on the map and that it will help to put Jesus' last words into practice: to make disciples.**

**[www.diamondofdiscipleship.org](http://www.diamondofdiscipleship.org)**



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