

Philosophy of Discipleship

Vision for Discipleship

My vision for discipleship is to glorify God by equipping a community of grace-centered disciple makers who are growing in maturity in Christ and serving on mission for the flourishing of persons, families, communities and all creation. The highest goal of all of discipleship is to bring glory and praise to God. The church glorifies God through its gathered worship and by going to make and train disciples. All of life worship happens when equipped followers of Christ grow to be like him and reflect His character in all spheres of life. As disciples become equipped to make other disciples God receives more glory, worship and devotion through a multiplying increase of followers of Christ.

Equipping:

The disciple maker primarily leads by equipping those he disciples to grow in maturity and serve on mission. Paul says that a church leader's calling is to "to equip the saints for the work of ministry, for building up the body of Christ,"¹ until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ," (Eph. 4:12).

Equipping disciples requires directing, coaching, supporting, and delegating. First, we must give direction by clear teaching on what Scripture calls us to be and do. Then we must coach them by giving them practical tools and a lived example so they know how to do it. Next, we lend them support and accountability as they attempt to live out what they learn. Finally, we delegate and send them out as competent kingdom leaders who direct, coach, support and delegate to others that they may become equipped. Throughout this process we pray for the people that God would ultimately "equip them with everything good that they may do His will by working in them that which is pleasing in His sight, through Jesus Christ" (Heb. 13:1).¹



This work of disciple development especially applies to the officers who lead the congregation through modeling and servant leadership. Pastors equip elders to shepherd the discipleship movement by feeding the Word of God, leading, caring, and protecting the flock through regular admonition and, when necessary, church discipline. Pastors equip deacons to facilitate the discipleship movement as servants by coordinating works of service inside and outside the church, meeting tangible needs, and safeguarding the unity of the church.

Grace-Centered:

This whole process of Discipleship must be rooted in the grace of God. The grace of God not only

¹ Randy Pope, *Insourcing: Bringing Discipleship Back to the Local Church*, (Grand Rapids, MI: Zondervan Publishers, 2013), 36-41.

secures our salvation, but empowers us to live out our Christian lives. In 1 Cor. 3:10 Paul says, “¹⁰ According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. ¹¹ For no one can lay a foundation other than that which is laid, which is Jesus Christ.” Paul reveals in this text that the formation of people in discipleship happens according to the grace of God. Any building in the lives of people must come from a foundation that is rooted in Jesus and His work. If the Gospel functions as the foundation of all our growth, then we never get rid of it or move past it, but continue to make sure that we are building in the lives of people by the implications of the Gospel: our justification, atonement, adoption and our consequent identity as children of God fully embraced by the love of God.

We must be aware of any other foundation that we may be tempted to build upon. We don’t build on the foundation of moral performance and legalism. This foundation makes our development in discipleship the source of our security. Any struggle in obedience or moral failure makes our lives crumble and we fear the loss of love.

We don’t build on the foundation of deep-rooted emotions and passionate lust. If we build on this foundation then our devotion to Christ will shift with the shifting emotions of the moment. We will delight in Christ when happy, but abandon Christ when anxious or despairing. We won’t learn to pour our heart to God, but will pull away the second we feel emotional distress or the discomfort of following Christ. Building our faith on sensuality will cause us to forsake Christ with whatever seems more pleasurable in the moment. These cracks of emotional distress could grow and cause our lives to crumble and overwhelm us.

We don’t build on the foundation of cultural norms and societal pressures. Cultures are a mixed bag with elements of glory which contribute to the flourishing of society and elements of ruin which lead to human corruption and damage. If we build on the foundation of cultural norms, we will surely follow the patterns of corruption and miss out on the opportunity to guide our culture towards comprehensive flourishing because we will simply follow their patterns rather than setting the pattern based on Scripture.

Being rooted on the foundation of Christ’s life, death and resurrection, we have forgiveness in our struggle and direction by his example about which passions to follow and how to live amidst the culture. Because Jesus lived, died, and rose in our place, the penalty of our unrighteous deeds has been paid and we have been given the perfect righteous record of Jesus (Rom. 3:20-26). There is therefore now no condemnation for those who are in Christ Jesus because the sin which condemns has been forgiven (Rom. 8:1). Growing in maturity as a disciple means growing in assurance of this salvation and the security of Christ’s righteousness freely given. Disciples are those definitively declared righteous by the sacrifice of Christ who are becoming more righteous in life and practice (Heb. 10:14).

Jesus not only justifies us and gives us a new record, but he also reconciles us and gives us a new relationship with the Father. All who have received the work of Jesus have received the right of adoption into the family of God (John 1:12 & 1 John 3:1-3). Being adopted as children of God, we no longer live our daily lives in fear that God may cast us off but live under the sure acceptance and awareness that our Father loves and provides for us (Rom. 8:15-16 & 28-32). Whenever a disciple maker calls a disciple to obedience, he must emphasize that this calling to obedience flows out of his secure identity of a child to the Father. This means he is not obeying to earn love, but rather as a response to love and as a reflection of the character of his Father in heaven (1 Peter 1:13-15).

Grace-centered discipleship has a covenantal shape. God has committed himself in covenantal relationship to His people through the substitutionary work of Jesus. Because He is our God and we His people, He promises to bless His people and to discipline them in their disobedience so that they would be formed more in His likeness. God provides the blessings of eternal salvation, regular provision, protection, and intimacy in

the presence of the Spirit. As recipients of the covenant we respond in faith and obedience as we cultivate a relationship with the Father.

John 15:9-11 says, “⁹ As the Father has loved Me, so have I loved you. Abide in My love. ¹⁰ If you keep my commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love. ¹¹ These things I have spoken to you, that My joy may be in you, and that your joy may be full.” The first task of the disciple maker is to help disciples discern God’s covenantal commitment to them in His steadfast love that will never fail. From this love, the disciple maker trains the disciple to live in obedience which flows out of faith in God’s steadfast love. It is important that disciple makers emphasize this love as the highest motivation for obedience (2 Corinthians 5:14-15).

Community:

When disciple maker’s disciple Christians in a grace-centered manner, it creates grace centered communities. In Colossians 3:12-14 Paul clarifies how a Christians’ fundamental identity has changed so that they have put on a completely new self that is being renewed after the image of its Creator. These grace-formed people who live in gracious community learn to extend grace to one another. This community consist of people from different national/ethnic/religious heritage who are unified because Christ is all and in all and He unites them as the central part of their life.

Paul then clarifies how grace centered communities relate to one another: “¹² Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, ¹³ bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. ¹⁴ And above all these put on love, which binds everything together in perfect harmony,” (Col. 3:12-14).”

The specific community of the family, the community of the church, and the broader community of society provide the social contexts where discipleship happens. God has entrusted the biological family as the primary influence for discipleship as one generation commends God’s works, His Word, and His great name to the next generation (Psalm 145:4-7, Psalm 78:1-8, and Deuteronomy 6:4-9). The church as a community of covenant families is called to spur one another on to love and good deeds as they regularly meet around the Word of God, prayer, and the sacraments (Hebrews 10:24-25). This happens through gathered worship, but also through other discipleship gatherings centered on the Word of God and prayer. These biological families and the spiritual family of the church then multiply impact in the society as Christian families and members of the church live out the Gospel and share it where they live, work, learn and play.

Disciple Makers:

Jesus called his followers to make disciples of all nations as they go across the world baptizing people into the covenant community and teaching them to obey everything Jesus commanded (Matt. 28:18-20). Disciple makers want to develop mature disciples, but also want to make sure those disciples can teach others all that they learn. The scope of this teaching branches out to the whole world as we trust the Lord to multiply our impact to all nations. In 2 Tim. 2:1-2 Paul says, “You then, my child, be strengthened by the grace that is in Christ Jesus, ² and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.” Timothy saw a model of Paul’s teaching and was taught directly by Paul. Paul charged Timothy to entrust that teaching to faithful men who would teach others. Through this process, disciple makers hope to multiply their impact to successive generations of disciple makers.

Maturity:

A disciple maker must have a clear picture of what it means to grow in maturity. Maturity in Christ assumes that all growth flows out of a loving union with Jesus where the disciple embraces His love and is willing to be taught by Him, “²² to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, ²³ and to be renewed in the spirit of your minds, ²⁴ and to put on the new self, created after the likeness of God in true righteousness and holiness,” (Eph. 4:22-23). Paul encourages Christians to grow in maturity by putting off those practices which characterized the old, corrupted life of sin inherited from Adam’s original sin (the old self). Before becoming like Christ, the disciple seeks an ongoing renewal of the mind that he might discern truth and beauty from a whole heart transformed by Christ. Then the disciple puts on those practices which characterize the new life of righteousness and holiness of God and embodies the character of Christ (the new self).

Growing in maturity means growing more in the likeness of God in true righteousness and holiness. So then, growth means a comprehensive growth in the image of God. “²⁶ Then God said, ‘Let us make man in Our image, after Our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.’ ²⁷ So God created man in His own image, in the image of God He created him; male and female He created them.”

Maturity means growing progressively in the four key relationships as image-bearers: In love toward God, ourselves, our community, and creation. We need to help people develop **devotionally** (upward: in worship to God), **personally** (inward: in self-care and character development), **socially** (outward: in reconciliation to people), and **creationally** (outward: in stewardship of the physical world).

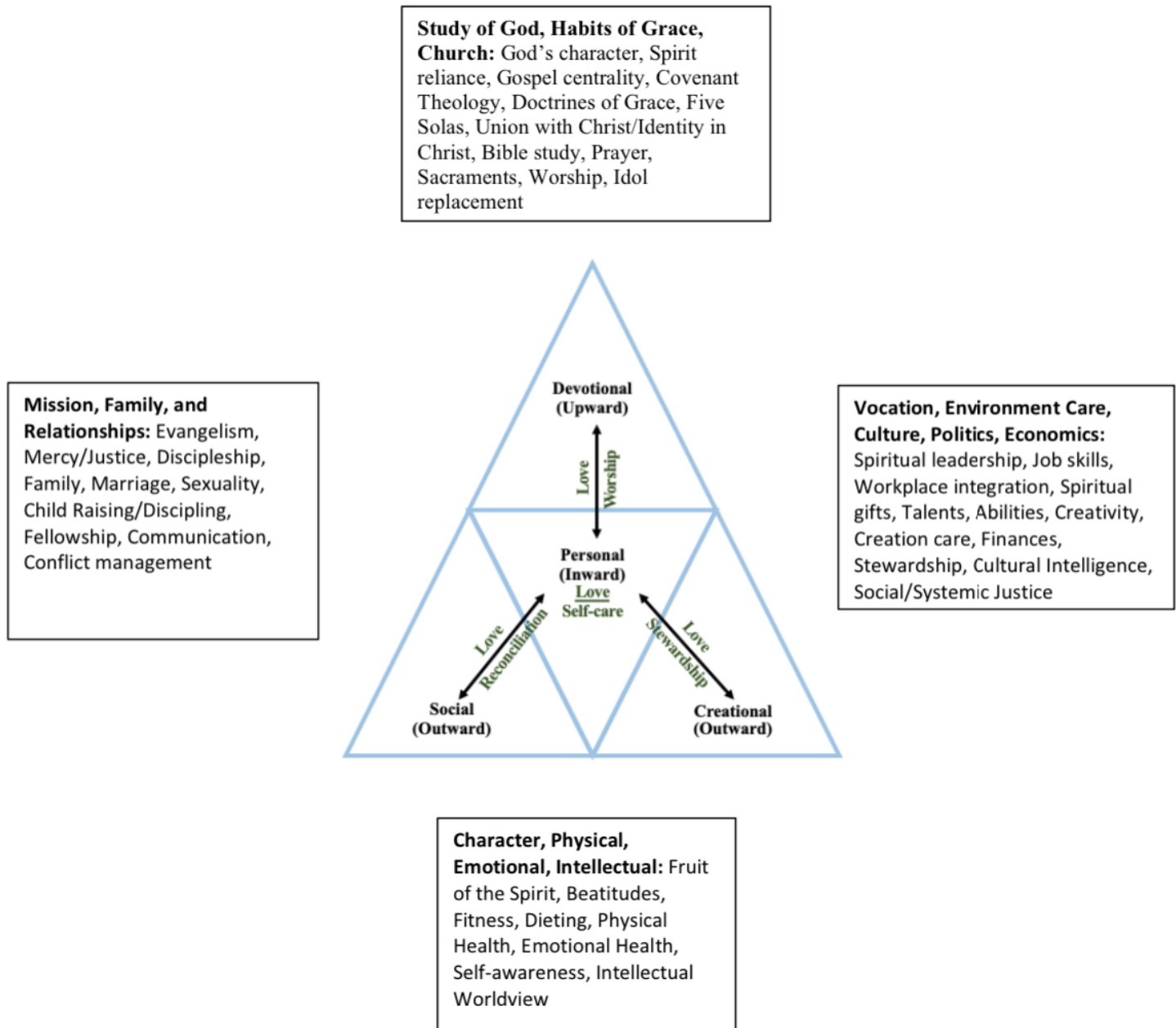
We grow as image bearers in relationship with God as we worship Him and love God by developing in theology, the habits of grace which connect us to the grace that changes us (Personal worship, Bible study, prayer, sacraments, and liturgy), and understanding of and involvement in Church.

We grow as image-bearers in relationship with our self as we pursue self-care and love ourselves by developing in our character and the physical, emotional, and mental aspects of our humanity.

We grow as image-bearers in relationship to human community as we pursue reconciliation and love community by developing relationships with people, understanding Biblical principles of family, and living on mission to the unchurched, the hurting, marginalized, voiceless, and poor.

We grow as image-bearers in relationship to the physical creation as we steward and love the created world by developing in our gifts through educational training and applying them in serving the creation through our daily vocations. We develop in our care for the environment in a way that protects against damage to the environment and enables ongoing growth and sustainability. We develop in our understanding of the good products and ideas created in culture and seek to leverage our talents and gifts to contribute to a thriving culture. We also confront those destructive aspects of culture and seek solutions to the biggest challenges. We develop in our understanding of political aspects of the broader culture that come up when decisions need to be made in order to seek the welfare of societies. We seek to offer our voice and promote a Biblical picture of flourishing when it comes to political engagement. We develop in our understanding of economics and steward our own personal finances and wealth.

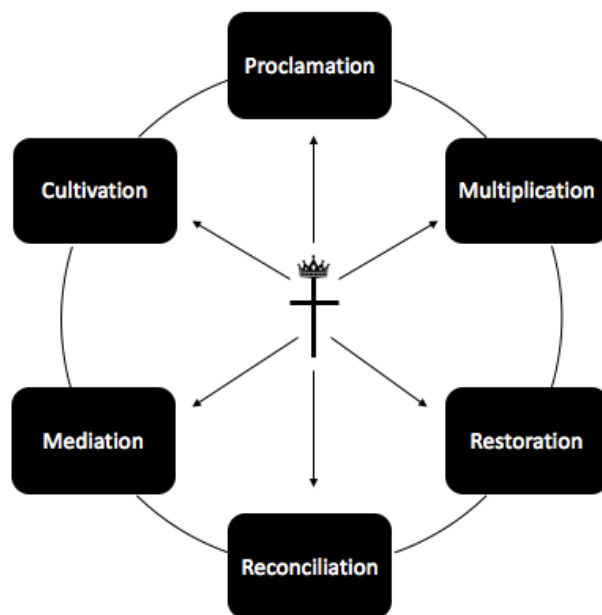
Discipleship Growth Spheres



Mission:

Disciple makers equip disciples to live on mission. Jesus clarified aspects of His mission by quoting from Isaiah 61 in Luke 4:18-19. “¹⁸The Spirit of the Lord is upon Me, because He has anointed Me to proclaim good news to the poor. He has sent Me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ¹⁹to proclaim the year of the Lord's favor.” Isaiah 61 clarifies other aspects of this mission to the exiles to include the physical labor of rebuilding (61:4) and ministerial care of priest (61:6). You could sum up Jesus' and our mission on earth as one of proclamation, multiplication, restoration, reconciliation, mediation, and cultivation. The disciple maker equips disciples in this mission by teaching about the mission in the scriptures, equipping them in basic skills and tools, living missionally with the disciples, and debriefing about the missional engagement.

1. **Proclamation:** To preach the Gospel of the kingdom and forgiveness of sin (Mark 1:15; Matt 1:21; Matt 4:23; Mark 4:13-20; Mark 2:17; Mark 10:45; Matt 9:6; Matt 9:35; Matt 26:28; & Luke 24:46-47).
2. **Multiplication:** To equip disciples (learners) to grow in maturity and make disciples (Mark 1:17, Mark 3:14; Matt. 4:18-20; Matt. 5-7; Matt. 9:35-38; Matt. 10:1-33; Matt. 28:18-20; Luke 5:10-11; Luke 9:23-25 Luke 10:1-20; John 8:31; 2 Tim. 2:1-2; & 1 Thess. 2:8).
3. **Restoration:** To seek the healing and restoration of people suffering physically and spiritually (Matt. 4:23-25; Mark 6:65; Luke 4:17-19; Luke 11:17-20; & John 9).
4. **Reconciliation:** To seek unity and peace among different people groups divided by culture or conflict (Matt. 11:18-19; Mark 2:15-17; Luke 15; 2 Cor. 5:18-20; Gal. 3:28; & Eph. 2:11-22).
5. **Mediation:** To pursue justice and mercy among the marginalized, voiceless, hurting, and poor (Matt. 25:31-46; Luke 4:17-22; & Luke 16:19-31).
6. **Cultivation:** To do good work for the glory of God and the good of creation (Matt 25:14-30; Luke 12:35-48; Luke 19:11-27; & Gen. 1:26-28).



Results:

What effect does discipleship have on the world? It results in the flourishing of persons, families, communities, and all creation. As individual people more thoroughly reflect the image of God, those people begin to shape their family to better reflect God's image and therefore to flourish as a family. When families embody the image of God in the community where they live it brings about the flourishing of human communities because they live, work and play in ways that bring blessing to the community. When communities are impacted by humans bearing God's image, all of creation including nations of people, other nonhuman creatures, and the entire environment experiences flourishing. They benefit from the faithful stewardship and extended love of the community. Disciple makers disciple with this end goal in mind: Glorifying God through the comprehensive flourishing of all creation!

Practices of Relational Discipleship

Definition of one-on-one discipleship: Discipleship is a Gospel centered, life on life apprenticeship where a fellow disciple seeks to equip disciples to grow as mature and missional disciple makers who will be able to equip future generations of disciple makers.

Definition of a disciple: A disciple is a learner who trust Jesus as Messiah and follows Jesus as model by committing to grow in maturity and serve on mission.

Whereas anyone who trust in Jesus' life, death and resurrection becomes a disciple, all are called to ongoing growth in discipleship, trusting in Christ and growing in maturity while going on mission. God has called disciples to regularly gather with other disciples to spur them on toward love and good deeds in the church (Hebrews 10:24). Following Jesus' and Paul's model, disciples are also called to intentionally develop and equip other disciples in order to help successive generations grow in maturity and serve on mission.

This discipleship relationship happens in the context of disciples sharing their lives with one another, spending quality and quantity time (1 Thessalonians 2:8). Life on life captures the relational aspect of this equipping. It is more than a Bible Study in that this person teaches in the small group setting but also includes those in his group in other aspects of his life so that they can share life together. Life on life enables them to see a model of how to live the teaching. Since humans are embodied creatures and not just brains on a stick, we need to see truth fleshed out in everyday experiences and not simply taught through a lecture.

You could compare discipleship to an apprenticeship because ultimately the leader (Disciple maker) seeks to pass on specific teachings, skills, and attitudes so that the apprentice will be fully trained to pursue his/her calling. Apprenticeships typically provide on the job training which captures the life on life equipping that is required for a discipleship relationship. It is necessary to meet in a group setting for teaching and small group interaction, but there are many other avenues for teaching on the go as disciple makers share life with the person being discipled (for instance at the gym, in the workplace, at lunch, etc.). The apprentice is so thoroughly equipped that they can take the place of the one who trains him and do all that he/she is able to do as a disciple maker. Luke 6:40 sums it up, ⁴⁰ "A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher."

Curriculum:

- Curriculum should be comprehensive in the sense that it should focus on all spheres of life (Relationship with God, with self, with community, with creation).
- I would prefer a curriculum that has a combination of Biblical theology (Studying of large sections of a book), systematic theology (studying different verses that help provide a more comprehensive understanding of certain topics), and practical theology (Studying different aspects of faithful Christian living).
- Curriculum should be setup so that the student can basically teach himself and find the answers he needs to find. The curriculum is not set up so that the teacher teaches everything.
- Curriculum should be fully covered individually but not in group time. The leader needs to discern what aspects of the curriculum need to be covered in the group time as priority and group members need to clarify specific areas of confusion or growth for discussion.
- Teacher should think about how to help people practically apply the curriculum in their lives.

Small Group Practices of Discipleship:

- Churches should consider three main structures for discipleship: Large group meeting open to the crowds (Corporate Worship), medium group meeting open to crowds of disciples (Sunday School/traditional Small Groups), select group for accelerated discipleship (Luke 6:12-19)
- Careful selection of disciples being led by disciple makers: Only those who are ready to commit to a discipleship relationship who have expressed faithfulness should be considered for discipleship. This

can be identified by the acronym F.A.I.T.H (Faithful, Active in Mission, Interdependent in relationship, Teachable, and growth in Holiness). This acronym reminds us that we are ultimately looking for people of faith, who trust the Lord to save and sanctify through the love of the father, sending the Son in the power of the Spirit.

- **Faithful:** they demonstrate commitment to pursue growth and are available to commit time needed for personal growth and group interaction.
- **Active in Mission:** They are willing to learn the mission of God and pursue it.
- **Interdependent:** They see their need for community and pursue community.
- **Teachable:** They are humble and hungry to grow.
- **Holy:** They demonstrate ongoing growth in character as summarized by the fruit of the Holy Spirit (Galatians 5:22-23).
- The preferred method of selection will be the disciple maker reaching out to recruit his own people to disciple. If someone in the church desires to be discipled, then a Discipleship Movement Leader should discern whether that person is ready to commit to this discipleship relationship and discern which disciple maker would best connect with him. The disciple maker and disciple should meet and discern if it's a good fit.
- Groups consist of 3-7 people.
- One small group meeting regularly (weekly, biweekly, according to context).
- Opportunities to share life outside of group time regularly. This will change per group and time commitment, but I believe it is necessary to have at least a quarterly or monthly interaction with individuals.
- Use of a curriculum that would cover the comprehensive growth discussed under the maturity section above (devotional, personal, social, and creational).
- Groups are centered around the T.E.A.M.S. acronym: Truth (Group members study Scripture through curriculum), Equipping (Group time focused on applying that truth and equipping people to live it out), Accountability (Open-ended questions that help people pursue their calling with a focus on the heart and not behavior modification), Mission (Equipping in some aspect of the six-fold mission above), Supplication (Praise to God, prayer for group, families, community and the world).
- Equipping in the core disciplines of Christian worship and life: Bible study (including Scripture memory), prayer, fasting, worship, sacraments, fellowship, etc.
- Over time after a good model has been displayed and instruction given, other disciples in the group should be leading aspects of the group time.

Process of Discipleship:

1. Go and show: Express the Gospel through relationship and example (John 1:14).
2. Come and see: Explore the Gospel to believe (John 1:29-51).
3. Trust and follow: Model, Establish & Equip to grow (Mark 3:14 & Matt. 4:19)
4. Deny and Die: Challenge to surrendered devotion and risky mission (Luke 9:23-25)
5. Abide and Bear Fruit: Empower to rely on the Lord and multiply disciples (John 15:1-16)

Phases of Discipleship:

1. Exploring Disciple: Either non-Christian or unconnected Christian who is exploring more about what it means to trust and follow Christ but is not in a regular committed growth plan. These people may attend church and occasionally visit Sunday School or a group.
 - a. Needs: Connect them to believers where they can explore the claims of the Gospel, trust in Christ for salvation, and follow Him as Lord. If they are Christians, connect them to community where they can be established and grounded in the faith in some growth plan (Church, Sunday school, small group).
 - b. Come and see (John 1:35-39)
2. Establishing Disciple: A Christian who is in a process of learning the basics of the faith and the foundations of being a disciple by growing in knowledge, character and skills for formation and ministry. Typically, he/she is committed to a group and growth plan.
 - a. Needs: This establishing disciple needs to receive direction in the basics of how to grow in maturity (spiritual disciplines) and serve on mission (Gospel tools).
 - b. Follow me (Luke 9:23-25)
3. Equipped Disciple: A Disciple who has been through a comprehensive curriculum on growing in maturity and serving on mission who is equipped with the knowledge, character and skills to disciple others and has begun discipling others.
 - a. Needs: The equipped disciple needs coaching in how to lead his own discipleship group.
 - b. Fish for men (Matt 4:19, Mark 3:14, Matthew 10:1-15)
4. Multiplying Disciple: A disciple maker who is leading other disciple makers that are discipling people in the establishing or equipping phase.
 - a. Needs: The multiplying disciple needs support as he leads disciple makers to lead their own groups. He now leads in more of a manager role and needs to get further training in how to work through more complex personal issues and small group dynamics.
 - b. Bear fruit (John 15:16-17)
5. Discipleship Movement Leader: One who oversees a gathering of people in multiple phases of discipleship. This person determines curriculum, trains multiplying disciples and provides overall direction to the whole movement of discipleship in the church or organization.
 - a. Needs: This Disciple Movement Leader needs space to discern corporate needs of the discipleship movement, to create or find discipleship resources in order to facilitate the growth process, and should be the primary one training and equipping in larger discipleship leader seminars.
 - b. Equip the saints for the work of ministry (Eph. 4:12)

Principles of Discipleship

- Dream Big, Start Small, Go Deep: Disciple makers must dream big with a vision to reach and restore the world through the disciple, he must begin with small steps of faithfulness as he seeks to disciple and impact his community, and he must invest deeply in the lives of people trusting the Lord for comprehensive transformation
- Begin with the end in mind: We begin discipleship by having a vision for where the group and individuals in the group might be if they were developed and then lead in order to help them get there.
- Structure, support challenge: Every Discipleship group needs structural elements to focus their time and provide direction. Disciples need support from disciple makers as they strive to develop in areas of their life. Disciple makers need support as they lead disciples so that they can ask questions and have another

perspective on their groups, and disciples. Disciple makers need to be challenged over areas of growth and be placed in challenging circumstances so they can realize their need to grow and seek the help they need to grow.

- Activity is not substitute for production. Production is not substitute for reproduction (Dawson Trotman): The goal of disciple making is to develop someone so that they can reproduce the practices and principles they are taught in the life of another person not just to get people busy doing Christian things.
- Cultivate commitment before selection: We must make sure that people are truly committed to the discipleship process before we recruit them. Commitment can be cultivated through involvement in lower commitment avenues before challenging people to a higher commitment discipleship group (Sunday school, Community Groups, etc.).
- Love, listen, lead: When leading disciples we must have a disposition of love and readiness to serve, a willingness to listen to their deeper longings and desires, and then lead appropriately based on what is found.
- You must know the needs in order to lead: We cannot lead others unless we know their developmental needs and life circumstances.
- Discipleship must have a tension of organized aspects and organic: The organized aspects are things like a curriculum, a meeting time and space, specific commitments which disciples agree on. The organic aspects include quality life on life time spent outside the group, discerning the needs of individuals, catering group time to different learning styles, personalities, interest and struggles.
- Indicative drives and motivates the imperative: When studying scripture and calling people to obedience we should always emphasize and demonstrate how the indicative (what is true) motivates the imperative (what to do). Indicative includes specific truths about who God is and what He has done for his covenant people, how God has loved us in the Gospel, who we are in our identity in Christ (e.g. child of God, saint, justified).
- Coverage is the enemy of learning: Leaders should have a focused takeaway that they want to cover in a meeting and not try to do too much.
- Aim at the heart and you will develop the whole person: Because the heart is the wellspring of life (Prov. 4:23), it is crucial that a lot of our discipleship centers on heart motivations and desires.
- Head (Knowledge), Heart (character, passions, motivations), Hands (skills, bodily practice, habits): We want to develop the whole person, so we need to think about these aspects.
- Teaching is not telling, but equipping people towards self-discovery: We must train people to discern the truth through their own ability to discover the scriptures rather than simply tell them what to believe.
- Help people connect their story to God's story: Help people discern their own glorious design, fallen habits, and redemptive gifting so that they can bring restoration to the world.
- Take them with you: Whenever you go about your weekly routines think about what task you can invite a disciple to join you in so that you can spend life-on-life time with them.
- Discipleship in the context of mission: We disciple people as we serve together in mission. This mission could include any of the six key missional activities: Proclamation, Multiplication, Restoration, Reconciliation, Mediation, and Cultivation. Serving together in mission enables the disciple maker to affirm the disciple in their progress and see needs for further training as they live out the mission of God.