

CONTENTS

Chapter 1: Personal Discipleship	2
Chapter 2: Confrontational Evangelism	6
Chapter 3: Continual Visitation	9
Chapter 4: Intentional Discipleship	12
Chapter 5: Vocational Training	15
Chapter 6: Man Over Method	16

Chapter 1

Personal Discipleship

The purpose of life is to bring forth more life. We bring forth after our kind (Genesis 1:12, 21, 24): A plant brings forth plants, a bird brings forth birds; a fish brings forth fish; a beast brings forth beasts; a man brings forth men—a Christian brings forth Christians.

Genesis 1:28 “And God blessed them, and God said unto them, **Be fruitful, and multiply ...**”

We should be making *disciples*, not just making mere *converts*. In fact, conversion is simply the step through the strait gate that leads to the narrow way, along which we are to lead the disciples of the Lord. This Great Commission of Christ, to *all* believers (Matthew 28:18-20), has become the Great Omission, for *many* believers. **Jesus’ last command should be our first priority.**

The Soul-Winner’s Plan

Proverbs 11:30 “The fruit of the righteous is a tree of life; and **he that winneth souls is wise.**”

He is wise that wins a soul, and he that wins a soul must be wise. A **soul-winner** is a person who wins, or gains, another person to the cause of Christ (1 Corinthians 9:19-23). We are not winning souls *to ourselves*, but winning them *to the Lord*. The “soul” in the Bible is often a reference to not just the spiritual part of man, but rather to the whole person. Therefore, in order for us to “win” someone’s soul, they must become totally won over to the things of God, such that they are “sold-out” for him, “all-in” with him, and that for them *to live is Christ* (Philippians 1:21). We must win their ears, their eyes, their mind, their heart, their hands, yes, everything about them, until they “give themselves” to the Lord wholly (2 Corinthians 8:5), and “present” themselves as a “living sacrifice, holy, acceptable unto God” (Romans 12:1).

Like John the Baptist, God has called all believers to “**turn**” others to the Lord (Luke 1:16). “**Turning**” people to the Lord means intentionally and confrontationally making a change in someone’s life for God. “Turning” a person to the Lord is not the act of merely *directing* or *exemplifying*, but rather it is applying a hands-on approach to personal discipleship, i.e., applying pressure to others to cause them to make a decisive life-change for Christ. Lost souls **cannot** turn on their own due to their simplicity, they **will not** turn on their own due to their carnality (Hosea 11:7), and they **shall not** turn on their own, because of all the soul-distractors and soul-hunters that are keeping them turned in the wrong direction (Acts 13:8). Truly, the greatest thing we can do is to “turn” people “to the Lord” (Acts 26:18).

Daniel 12:3 “And they that be wise shall shine as the brightness of the firmament; and they that **turn many to righteousness** as the stars for ever and ever.”

Witness, Win, Disciple, Send

There are four simple steps that a Christian should take to bring forth more Christians, and “turn” people to the Lord. A believer becomes a discipler by doing the following four things: (1) witnessing to the lost, (2) winning the receptive, (3) discipling the saved, and (4) sending the disciplined.



Building Analogy

The work of soul-winning can firstly be likened to the work of **building a home**. Christians are workers together with God (2 Corinthians 6:1), and God’s building is his people (1 Corinthians 3:9).

1. **FINDING:** First, a builder must obtain the new land that they will be building on by going forth and surveying different options. The land a soul-winner finds is a receptive soul who hears the gospel message.
2. **FOUNDING:** Second, a builder must establish the substructure by laying the foundation for the structure. The foundation a soul-winner lays is Christ (1 Corinthians 3:11), by teaching the foundational gospel doctrines (Hebrews 6:2-3).
3. **FRAMING:** Third, a builder must build the superstructure upon the foundation. The building a soul-winner builds is the Christian life of the new convert (1 Peter 2:5; Ephesians 4:12).
4. **FINISHING:** Fourth, a builder must complete and furnish the structure. The soul-winner helps in thoroughly furnishing a disciple unto all good works by training them to serve God in all the ways he commands them (Ephesians 2:10).

Farming Analogy

The work of soul-winning can secondly be likened to the work of **farming a crop**. Christians are the planting of the Lord (Isaiah 61:3), and his people are his field (Isaiah 5:1-4).

1. **SELECTION:** First, a farmer must find the ground to sow. A soul-winner must locate or create suitable ground on which to begin planting, preferably good ground (Matthew 13:8, 23).
2. **IRRIGATION:** Second, a farmer must nurture the planted seed. The soul-winner’s continual gospel-preaching is the planting and the watering of the seed of the word in the soul of the receptive person (1 Corinthians 3:6-7).
3. **CULTIVATION:** Third, a farmer must tend the growing plant. A soul-winner dresses and keeps up the garden plants by tending to their walk with God, and causing them to stand fast in the Lord.

4. **COLLECTION:** Fourth, a farmer must harvest the plant's fruit. The fruit that a soul-winner reaps is the service and works which the new convert performs; the chief fruit of our labour is another labourer.

Military Analogy

The work of soul-winning can thirdly be likened to the work of *training a soldier*. Christians are soldiers of Jesus Christ (2 Timothy 2:3-4), and his people are his army.

1. **RECRUITMENT:** First, a soldier must enlist new volunteers. When going out to preach Christ's gospel, a soul-winner is really looking for new conscripts to the Lord's army, and they volunteer for the good fight of faith upon their profession of faith.
2. **ASSESSMENT:** Second, a soldier must prove new recruits in basic training. There is a kind of gospel "Boot Camp" which believers must go through in order to see if they are going to hold fast this gospel faithfully till death, and keep in memory what was preached to them.
3. **DEVELOPMENT:** Third, a soldier must train good soldiers in advanced training. A soul-winner provides specialization for the soldier of the cross by teaching them the way of the cross in discipleship (Luke 9:23).
4. **DEPLOYMENT:** Fourth, a soldier must send trained soldiers into the battlefield. A soul-winner's ultimate mission is found in sending forth those they train to war a good warfare with them.

Why Make Disciples?

1. **Deception:** *Satanic ministers will do personal discipleship if you do not.* False brethren know the value of personal discipleship, and use it to their hellish advantage (see Deuteronomy 13:6-7). The **Pharisees** compassed "sea and land to make one proselyte" (Matthew 23:15). Notice the wisdom and zeal of these hypocritical false teachers: (1) they **Go**: "ye compass sea and land"; (2) they **Get**: "When he is made"; (3) they **Gain**: "ye make him twofold more the child of hell". Now, is it not possible to have the same kind of zeal to *save* souls, as these do to *hunt* them (see Ezekiel 13:20)? **Elymas the Sorcerer** "was with" Sergius Paulus, and sought to turn him away from the faith (Acts 13:6-8). The Galatian **Judaizers** came in doing personal discipleship, "privily" (Galatians 2:4).

Romans 2:19-20 ¹⁹ "And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, ²⁰ An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law."

2. **Retention:** *New believers which are personally discipled will be less likely to fall away from the things of God.* A chord with many strands is not quickly broken. Where there is discipleship in the church, there is a stronger connection, more accountability, and more security on the member's faithfulness. It is just as difficult to lose a disciple who has a personal connection with a mature church member as it is to lose a child or close friend. The more you *invest* in someone, the more *valuable* they become. Each Christian must have a mentor who will exhort them and provoke them to love and to good works (Hebrews 10:24-25):

Hebrews 3:13 "But **exhort one another daily**, while it is called To day; lest any of you be hardened through the deceitfulness of sin."

3. **Edification:** *New believers which are personally disciplined will be built up much faster.* After speaking at length about the gifts of church offices (Ephesians 4:7-14), Paul moved on to express to the Ephesian church that it was the duty of the whole congregation to mutually edify each other: "...according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Ephesians 4:16). Those which have a personal discipler can grow up very quickly spiritually. To be successful, a new Christian life does just need a *Jerusalem* to learn in, it also requires a *wilderness* to study in, a *Jordan* to obey in, a *Galilee* to preach in, a *Gethsemane* to seek in, and a *Calvary* to sacrifice on. Discipleship provides this kind of spiritual geography to a new convert, so that they are able to apply what they learn.

1 Thessalonians 5:11 "Wherefore comfort yourselves together, and **edify one another**, even as also ye do" (see also 4:18).

4. **Multiplication:** *When faithful church members personally disciple others, new believers will become more numerous in the church.* Of course, when every

individual in the church duplicates or triplicates themselves even at a mere annual rate, God will begin **adding** to the church (Acts 2:41, 27), and then go on **multiplying** it (Acts 6:7). *Less time with many people* produces a *temporary* result, but *more time with few people* produces a *lasting* result. If you want something done correctly, do it yourself; if you want something done continually, train someone else. The African proverb is absolutely true here: "If you want to go **fast**, go **alone**; if you want to go **far**, go **together**."

Consider the "Souls Won" chart

Souls Won		
<i>Year</i>	<i>1 Soul Per Day # of Believers</i>	<i>1 Disciple Per Year # of Soul-Winners</i>
1	365	2
2	730	4
3	1,095	8
4	1,460	16
5	1,825	32
6	2,190	64
7	2,555	128
8	2,920	256
9	3,285	512
10	3,650	1,024
11	4,015	2,048
12	4,380	4,096
13	4,745	8,192
14	5,110	16,384
15	5,475	32,768

which shows what one person who does personal discipleship of at least one soul per year can accomplish in 15 years, contrasted with another who merely preaches the gospel every day with God's blessing of 1 soul being added to the Lord daily.

5. **Affection:** *Among those who personally disciple others, there will be an unfeigned love of the brethren.* When we impart to people "not the gospel of God only, but also our own souls", they become very dear unto us (1 Thessalonians 2:8). Here is perhaps one of the most practical and biblical ways to obey the command to "**love one another**" (1 John 3:11, 23; 4:7, 11-12), by mentoring babes in Christ, caring for their state (Philippians 2:4, 20). The time at which we find someone we can love with a pure heart fervently, is the time at which we shall indeed do so.

1 Corinthians 10:24 "Let no man seek his own, but every man another's wealth."

Chapter 2

Confrontational Evangelism

Step 1: **Witness** – Witness to the Lost

“If you died tonight, where would you go?” That is a very *confrontational* question—it demands a very *personal* answer. Jesus, the Lord and Master of evangelism, dealt with people about their souls in an intensely confrontational way. Jesus asked, “But whom say ye that I am?” (Matthew 16:15). Paul asked, “believest thou the prophets?” (Acts 26:27). Jesus unashamedly dealt with people on an individual basis, calling them to respond (consider, the woman of Samaria in John 4).

The idea of confrontational evangelism is to share the gospel with individuals on a **personal level** and in a **persuasive way** that **requires their response**. We must *confront* their worldview with the scripture. Because confrontational evangelism is personal, it is completely different from reaching people in a general way through large gatherings, media presence, etc. **One hour** of personal conference and instruction is worth more than **one-hundred hours** of general instruction.

Indeed, most, if not all people, will not be much profited from public teaching without a private teacher of some kind (Mark 4:11, 34). **Private** ordinances improve **public** ordinances. Someone can sit in a church for years before they get the truth, like those Ephesian disciples whom Paul dealt with in a confrontational manner when he arrived back in Ephesus (Acts 19:1-7). Nicodemus heard Jesus’ teaching publicly by day, but it was only when that “master of Israel” came to Christ privately by night that he learned his own ignorance and need of salvation (John 3:1-10). Eutychus fell asleep while Paul was preaching in the church at Troas, but when Paul *fell on him* and *embraced him* personally, Eutychus could not help but respond to the preacher (Acts 20:9-10).

Hallmarks of Confrontational Evangelism

Confrontational evangelism is a one-on-one, interactive approach to sharing the gospel with others; it is characterized by three different things: confrontational **questions**, **truth**, and **persuasion**.

1. Confronting the Lost with **QUESTIONS**

Confrontational evangelism is **interactive**, finding out their reasoning. He who asks no questions gets no answers; absent interrogation, there is no discovery. Confrontational evangelistic techniques are primarily denoted by the use of **engaging questions**. Phillip *engaged* the Ethiopian Eunuch by asking, “Understandest thou what thou readest?” (Acts 8:30). Christ *engaged* the rich young ruler, and undermined his sincerity, by asking, “Why callest thou me good?” (Matthew 19:17). Before speaking his word of pardon, Jesus *engaged* the woman taken in adultery to take heed to his judgment by saying, “Woman, where are those thine accusers? hath no man condemned thee?” (John 8:10). Because our words reveal our hearts, and our hearts determine our words (Matthew 15:19), questions are the best way to learn the condition of the heart.

Luke 6:45 “A good man out of the **good treasure of his heart** bringeth forth that which is **good**; and an evil man out of the **evil treasure of his heart** bringeth forth that which is **evil**: for of the abundance of the heart his mouth speaketh.”

2. Confronting the Lost with **TRUTH**

Confrontational evangelism is *instructive*, calling for their regard. The truth will speak up for itself, if we will just speak out the truth. A central tenet of confrontational evangelism is to confront a person with the truth, subjecting them to its influence and power. Using the scripture, which is the truth (John 17:17), we can bring someone face-to-face with reality, and speak with authority, *not as the scribes* or as if we are just men. In this context, the Bible becomes a sword, which will discern the thoughts and intents of their heart (Hebrews 4:12). Confrontational preachers, like those in the New Testament times, will consequently **quote and reason** from the scriptures (e.g., Acts 17:2), **appeal** to the scriptures (e.g., “It is written” Matthew 4:4, 7, 10; Romans 1:17) and **settle all matters** by the scriptures (e.g., “What saith the scripture?” Romans 4:3).

3. Confronting the Lost with **PERSUASION**

Confrontational evangelism is *invitational*, evoking their response. If we give people *something to think about*, they will inevitably forget it; if we give them a *choice to make*, they may never forget it. Evangelizing in a confrontational way constrains us, by the love of Christ, to look to the **doing** of our work as well as to the **end** of our work—to consider both the *efforts* and the *effects* of our labour. We will not just *pronounce* to men, but *persuade* them; it will not be enough that someone has been *contacted*, they must be *convinced*. Men like Moses, Joshua, and John the Baptist, all left people with a choice between life and death, between heaven and hell. We must not merely advertise to those that are without, we must also *compel them to come in*. We must speak like those who must give an answer to Him who sent us. The confrontational nature of such teaching moves us to allow no person who hears us to *halt between two opinions*, or fail to choose for themselves *that day* whom they will serve. *Now* is the day of salvation, *to day* if you will hear his voice, harden not your heart. Almost persuaded is altogether lost. In fact, one of God’s favourite words is **today**, while the world’s favourite word is typically, **tomorrow** (see Proverbs 27:1).

2 Corinthians 5:11 “Knowing therefore the terror of the Lord, **we persuade men**; but we are made manifest unto God; and I trust also are made manifest in your consciences.”

The Biblical Plan of Salvation

Witnessing to the lost requires something to testify to. The act of preaching the gospel assumes there is a way of preaching it. In order to share one’s faith, one needs a means whereby they can share it with others. Consider the following popular methods for explaining the plan of salvation:

- A. **The Romans Road:** Use of select Bible verses from the book of Romans to explain the gospel message (Romans 3:23; 6:23; 5:8; 10:9-10).
- B. **The Four Spiritual Laws:** Use of four key principles to present the gospel message (God’s love, humanity’s sin, Jesus’ Christ’s provision, and our response).

- C. **The Bridge Illustration:** Use of a visual bridge diagram to illustrate the gospel message, representing humanity's separation from God, and Jesus Christ as the bridge that connects humanity to God.
- D. **The Steps to Peace with God:** Use of four sequential steps to present the gospel message, (God's plan, humanity's problem, God's provision, and our response).
- E. **The Way of the Master:** Use of the Ten Commandments to convict people of their sin and then presenting Jesus Christ as the solution.

Now, although any of these methods can theoretically lead someone to Christ, and each has potentially led millions to the Lord in some way, perhaps the best and most effective way to preach the gospel would be with a method of evangelism that can involve the whole testimony of God. Such a plan of salvation is not based on principles, pictures, or patterns *per se*, but rather upon **plain scriptural teachings**. Moreover, since each of these plans of salvation is useful in *certain ways*, perhaps there can be a plan of salvation that in some way combines all of the best elements in each of these five methods and creates a "super" plan of salvation. This super method can be called, "The Way of Salvation".

The Way of Salvation

The idea behind this plan of salvation is that there are basically **five biblical truths** that everyone must believe in order to be saved, and that anyone who is saved will believe these five scriptural realities. The reason why someone is not converted is simply because they do not believe one or more of these 5 "**gospel truths**" with all their heart. To believe Christ in truth implies that they believe these five truths in some way, implicitly or explicitly. These truths comprise what are the "**gospel doctrines**" of the Bible, or, as it is put in many places in the New Testament, this is basically "**the gospel**" (e.g., Galatians 1:6-9): (1) Sin → (2) Hell → (3) Jesus → (4) Believe → Eternal Life.

1. The **Doctrine of Sin:** The biblical teaching about the condition of mankind.
2. The **Doctrine of Eternal Judgment:** The biblical teaching about the condemnation and future of mankind.
3. The **Doctrine of Christ:** The biblical teaching about the person and work of Christ for the world.
4. The **Doctrine of Salvation by Faith:** The biblical teaching about the means of salvation.
5. The **Doctrine of Eternal Security:** The biblical teaching about the nature of salvation.

Use of a Gospel Presentation

Your gospel presentation should be **ORGANIZED**: you should follow a logical progression in the way you preach. What you normally preach should be prepared beforehand (see Romans 1:15; Ephesians 6:15). There is a logical order to the Way of Salvation.

Your gospel presentation should be **PERSONALIZED**: you should preach the word of God in your own way and say the things that you find most effective. Paul personalized his preaching of the gospel, calling it "my gospel" (Romans 2:16; 16:25; 2 Timothy 2:8). There is a personalizable feature to the Way of Salvation.

Your gospel presentation should be **MEMORIZED**: you should memorize the Bible verses which you will preach to people. To give you the confidence and wisdom to share the truth, you should have the word of Christ dwell in you richly, and have the scriptures you will teach to be hid in your heart. There is memorizable content in the Way of Salvation.

Chapter 3

Continual Visitation

Step 2: **Win** – Win the Receptive

Everyone needs to hear the gospel **once**, but almost everyone needs to hear the gospel **more than once**, before they will obey it. Most people who are confronted with the gospel of Christ, if they don't say it with their mouths, certainly say in their hearts, *we will hear thee again of this matter*. Even the greatest gospel preacher who ever lived, Paul himself, took days of thought before making a decision to call upon the name of the Lord, washing away his sins (Acts 22:16). For the most part, our first contact with the lost is not **soul-winning**, it is **soul-warning**. We are sent to sow *seeds* as well as reap *sheaves*. Good seed does not usually spring up immediately, even on good ground, but brings forth fruit *with patience* (Luke 8:15). The average person needs to hear the gospel multiple times before they embrace it. Remember: an immediate response to *you* was not necessarily an immediate response to *Jesus*. Other men laboured, and you are entered into their labours.

Preaching and Re-Preaching

I would rather preach the gospel **10 times** to **1 receptive person** than **1 time** to **10 unreceptive persons**. It makes more sense to secure your interest in one seeker or God-fearer than to go fishing in a sea of people who are majorily not seeking after God. If a bird in the hand is worth two in the bush, then *a soul at the strait gate is worth more than 100 on the broad way*.

The gospel is the answer to all of our problems. What a new contact needs is more of **the gospel**. They don't need moral lessons, they don't need life instructions, they don't need spiritual disciplines—they need the gospel (see Romans 16:25). The gospel doesn't just make us to see and breath, it also makes us to stand and walk (1 Corinthians 15:1). There is a remarkable passage in Acts, where in Pisidian Antioch Paul is preaching the gospel in the synagogue, and the Gentiles, hearing the gospel, desire to hear the exact same message again the following week: “the Gentiles besought that **these words** might be preached to them the next sabbath” (Acts 13:40-43). That is the heart-cry of all souls that are not far from the kingdom of God. Indeed, it is false advertising to share the gospel with a seeker, and then to teach them something completely unrelated the next day. This bait and switch turns many away, for what we draw *with* is what we draw *to*.

1 Corinthians 2:2 “For I determined not to know **any thing among you**, save **Jesus Christ**, and **him crucified**.”

The Same Old Gospel

The way to win a soul to whom we have witnessed is with the gospel of Christ, which is *the power of God unto salvation* (Romans 1:16). We can do this by continually meeting with them and sharing the gospel truths with those whom we meet which are seeking the truth. That is, just as you met them the first time to preach the gospel to them, so you should meet them again and again “until Christ be formed” (Galatians 4:19), when they are established in the faith, and once you, as a wise masterbuilder, have laid the foundation of Christ in their heart (1 Corinthians 3:10-11). When someone becomes more **sure** and more **mature** in the faith, then we can go on unto perfection (Hebrews 6:1-3; see 1 Corinthians 2:6). This means

that you should commit to presenting the gospel message to the person that is receptive to your message at least several times over the next few weeks. Where can this be done?

- **Home Presentations** – Meet them at their home and share the gospel with them again.
- **Appointment Presentations** – Meet them at church or another place and share the gospel with them again.

How can this be done? Because the gospel of Christ is the blood of the scripture (Revelation 19:10), this means that there are a variety of ways to share the gospel again with a seeker.

- A Gospel **Message** – Teach them one of the gospel truths in a creative sermon-like way.
- A Gospel **Passage** – Open to a passage of scripture which can be related to the gospel and explain it to them.
- A Gospel **Presentation** – Explain a unique plan of salvation which you have not yet taught them that covers the gospel truths in some elementary way.

The Visitation Ministry

We must get into the houses of those who will never get into the house of God. There is no New Testament **power** without New Testament **practices**. It is beyond doubt that the church in the book of Acts had a strong commitment to *every house* and the *entirety of those houses*, teaching and preaching “in every house” as well as in the temple (Acts 5:42). Throughout the gospel accounts, Jesus is frequently found at people’s houses (e.g., Matthew 26:6; Mark 5:38). It is of no use to weep before the *door of the congregation* when there is a chance to bring God’s blessing on his people by going to someone’s *tent door*, like Phineas did (Numbers 25:6-8). Obed Edom had the ark of the covenant in his house for 3 months, so it seems that later he decided to spend the rest of his life serving before that ark as a porter (1 Chronicles 16:37-38)! Not a few times in the Bible do we find churches actually beginning from the houses of people.

Acts 20:20-21 “²⁰ And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, **and from house to house**,²¹ Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.”

Visitation means making a personal visit to a soul to do them some good. Whenever God “visits” his people, it is typically for their benefit (Luke 1:68, 78). He often visits us with things like salvation, with bread, and with fruitfulness. That is what preserves our spirits (Job 10:12). It was the custom of the able ministers of the New Testament to *visit* and *revisit* those whom God had used them to minister the gospel to:

Acts 15:36 “And some days after Paul said unto Barnabas, Let us go **again** and **visit our brethren** in every city **where we have preached the word of the Lord**, and see how they do.”

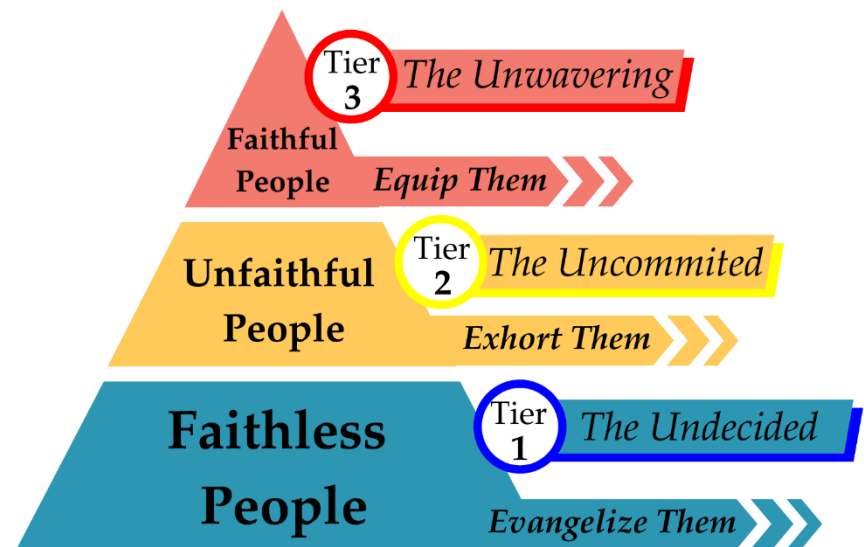
Indeed, churches in the New Testament almost exclusively began and grew by meeting out of the houses of the faithful. They had an “and thy house” mentality, with one eye to the individual, and another eye to their family (Acts 16:31-32, 14-15). Ministers of the Spirit preached **to** the house, **in** the house, and all **around** the house. But the same is not true of most of Christ’s disciples today. O! How many wicked and slothful Christians will Jesus speak to in the last day, and say, “you **visited** me not” (Matthew 25:43)? It is a reproach to

any of Christ's so-called servants, to say, "you have not *visited* my people" (Jeremiah 23:2; Zechariah 11:16).

3 Tiers of Visitation

Now, to simplify the visitation process, it seems best to put in order precisely what should be done or taught when we visit people. Beside general kindnesses and small talk, it appears that the best thing to do upon every visit is to come with a plan to impart a spiritual gift, or to do some kind of spiritual good, to those we take the time to visit for the Lord, as his ambassadors.

There are **three tiers** of people we may visit (and our instruction upon that said visit will depend upon their present state or spiritual condition). A **Tier 1** disciple is a person who has heard the gospel, but is not established in the faith of Christ yet. The thing that these people need is the gospel, again and again, until they really *get it*. After *getting it*, such a disciple becomes a **Tier 2** or **Tier 3** person depending upon their level of commitment. If they are a consistent and steadfast disciple, then our visit to them should be with some form of discipleship.



However, if the disciple begins to be significantly tossed to and fro, and get carried *about* or carried *away* from the things of God, falling from their own steadfastness, it is our duty in visiting them to speak to them a word of exhortation. They are in danger of being hardened through the deceitfulness of sin, and we must save this soul from death, and hide a multitude of sins. How can we do this? By **Spirit-filled biblical admonitions**. Take a few minutes to teach them some scriptural truth that can awaken them, and bring them out of their spiritual slumber. Examples of such themes include: *Prioritizing God* (Matthew 6:33), *Fearing God* (Proverbs 1:7), *Loving God* (John 14:15), the *Blessing and Curse of God* (Deuteronomy 28:1-2, 15), etc., etc. The aim is to get them back into fellowship with God and his people.

When to Reject

At what point should a Christian stop witnessing to their fellow whom they are leading to the Lord and/or in the Lord? *When that person stops receiving you*. The time at which someone ceases to be **receptive**, that is when we should cease to be **proactive** (Matthew 10:14-15; see also Luke 10:11). When they become like a dog or a pig, we should stop giving holy and valuable things to them (Matthew 7:6). *Speak not in the ears of a fool* (Proverbs 23:9). Alas! Many know not the time of their visitation (Luke 19:44). Generally, we must follow the command of Titus 3:10 to give the unreceptive person **two admonitions**, and then to **reject** them:

Titus 3:10-11 “¹⁰ A man that is an heretick after the **first** and **second admonition reject**; ¹¹ Knowing that he that is such is subverted, and sinneth, being condemned of himself.”

Practically speaking, a **Tier 1** person should be rejected after they refuse to hear the gospel again twice. A **Tier 2** person should be rejected after they neglect warnings and exhortations twice. A **Tier 3** person should be rejected after they show a total disinterest in the things of God twice. There will be many exceptions, but this rule will save you much time to use in more productive ways for others when new contacts have revealed that they have no true or abiding interest in the Kingdom of God. Those who are *willing for a season* should not be *warned* forever (John 5:35). Soon the door of the ark must close, and the flood waters begin to flow. When Jesus was seeking fruit and found nothing but leaves, he cursed the fig tree indefinitely. If they desire to be alone, then let them alone, *why cumbereth it the ground?*

Matthew 3:10 “And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.”

Chapter 4

Intentional Discipleship

Step 3: **Disciple** – Disciple the Saved

Jesus ordained that every one of his own should bring forth fruit (John 15:8), and that our “fruit should remain” (John 15:16). The concept of being a **spiritual mentor** is that a spiritually mature person in the faith goes through an intentional process of making a new believer to be exactly like them. A person’s disciple should become “as” them (see Luke 6:40). All of Christ’s people need a person whom they can be “followers” of, inasmuch as they follow Christ (1 Corinthians 11:1). The discipler says to them, “be as I am, for I am as ye are” (Galatians 4:12).

Philippians 4:9 “Those things, which ye have both **learned**, and **received**, and **heard**, and **seen in me**, do: and the God of peace shall be with you.”

A mentor is a **spiritual parent**; they personally disciple people as if they were their children. We may or may not be the person who begot our mentee in the Lord, but like Timothy was to Paul, they can still be to us, “my own son in the faith” (1 Timothy 1:2). Joseph counselled and mentored Pharaoh, and said that God “hath made me a father to Pharaoh” (Genesis 45:8). Mordecai raised Esther “for his own daughter” (Esther 2:7). As a *mother* cherishes her children (and spends time with them), or as a *father* instructs his children (and teaches them), so should a discipler do for their disciple (1 Thessalonians 2:7, 11).

Personal Discipleship in the Bible

Old Testament heroes of the faith were all mentored in some way: Moses mentored Joshua, Samuel mentored David, Elisha mentored Elisha, Naomi mentored Ruth, etc. As a matter of fact, all of the New Testament churches were composed of people who mentored others, the “strong” who bore “the infirmities of the weak” (Romans 15:1; see also Galatians 6:2). This is how the “aged women” could be “teachers of good things”, and “teach the young women” (Titus 2:3-5); aged men were to do the same (Titus 2:2). Every church member should do the kindness to their own “Apollos” in their church which Aquila and Priscilla did to Apollos, when “they took him *unto them*, and expounded unto him the way of God more perfectly” (Acts 18:26).

JESUS: Jesus taught many people publicly, and had hundreds of people who in some sense became his “disciples”. Nevertheless, the man Christ Jesus only had 12 personal disciples in his ministry of about 3 years. After prayerfully considering his choice, Jesus selected his famous inner circle of men whom he would mentor during the course of his earthly ministry—“the Twelve” (see John 6:67, 71; 20:24). Jesus had three things he did for them (Mark 3:13-15): Jesus gave his disciples his *time* (“that they should be with him”), he gave his disciples his *training* (“that he might send them forth to preach”), and he gave his disciples his *power* (“to have power...”). This is where the character and boldness of the apostles came from.

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

BARNABAS: At Paul's conversion, all of the other disciples were "afraid of him, and believed not that he was a disciple" (Acts 9:26). But, while Paul could not connect with any other believer, Barnabas stepped in and inspired him to be in church (Acts 9:27), preach the gospel (Acts 9:28-29), and to be a preacher of the word (Acts 11:25-26). Absent the influence of Barnabas (or one like him), it is doubtful if Paul would have ever turned into the great apostle that he became.

PAUL: Paul planted many churches and potentially led many thousands to the Lord in his lifetime, yet his personal correspondence with Timothy and Titus reveals that he certainly did not have the same relationship with all of his converts as he did with these evangelists—Timothy especially. He had "no man likeminded" (Philippians 2:20). Paul often was accompanied by Timothy (Acts 16:3), and totally acquainted his protégée Timothy with everything about himself (2 Timothy 3:10-11). If Paul's converts were his *sons* (1 Corinthians 4:15), then Timothy was his "*beloved son*" (1 Corinthians 4:17).

How to Disciple Others

There are about as many ways of discipling new Christians as there are mature Christians in the world. We are not supposed to be making **copies**, but making **disciples**. They are God's workmanship, not ours (Ephesians 2:10). Discipleship is both a *natural* activity which happens in the Christian life, but also an *intentional* activity which takes place through deliberate planning and preparation and execution. The most important aspect about discipleship is the reality of gathering in the name of the Lord (Matthew 18:20)—the ever-present Christ is where the power lies in discipleship. If there is **plurality** ("two or three"), **unity** ("gathered together"), and **spirituality** ("in my name"), then we will have **productivity** ("there am I in the midst of them"). What can you do together with your disciple?

- **Reading** together: Gather together to read the Bible or some other Christian book with them.
- **Requesting** together: Gather together for prayer with them.
- **Reviewing** together: Gather together to review sermons or other Christian information with them.

Howsoever effective these may be in maturing a new convert, perhaps the best method of discipleship is to obtain/develop a **teaching method of discipleship for new converts** (i.e., a series of lessons on Christian disciplines). The idea here with these lessons is to meet with your disciple weekly in order to teach them all the basic things they need to know as a new believer, so that they may be sound in the faith.

Besides instruction, there are also some simple things which you can do to influence your disciple in the Lord:

- **Pray** for your disciple daily. Jesus prayed for his disciples (John 17:9), as Paul did for Timothy (2 Timothy 1:3).
- **Visit** your disciple at their home regularly, and preach the gospel to their entire family or any relatives they have. Jesus went to Peter's house, and healed his mother; the Lord also went to Matthew's house, and preached there (Matthew 9:9-13).
- **Call/Message** your disciple weekly. Jesus constantly "called" his disciples to himself to check up on them (e.g., Mark 10:42). Paul sent letters to his disciples (1&2 Timothy, Titus).

- **Fellowship** with your disciple frequently, by *conversating* with them, by *hosting* them at your home (John 1:38-39), etc. Paul looked for his disciples Timothy (1 Corinthians 16:11) and Titus (2 Corinthians 2:13) quite often.

The Spiritual Review

Just as we check up from time to time on those whom we care about in regards to physical matters, we must also do the same for younger believers in regard to spiritual matters. We must **naturally** care for their **spiritual** state, like Timothy did (Philippians 2:20). Actually, we should be persuaded that *every meeting which we have with someone else is a divine appointment*, and the reason why God has brought us together is so that we could benefit that person in some kind of eternal way (Romans 1:10-11). There are no accidental meetings, because every meeting that a Christian has with anyone is a divine appointment. There are all kinds of questions you can ask a disciple in order to assess their spiritual condition, and whether they need any help:

- **Church** Questions: “I didn’t see you at church last week. What happened?” “That was a great sermon, what is something you learned from it?”
- **Bible** Questions: “Where are you in the Bible?” “Can you share with me something you have learned in the last week from your Bible reading?”

Chapter 5

Vocational Training

Step 4: **Send** – Send the Discipled: Vocational Training

2 Timothy 2:2 “And the things that thou hast heard of **me** among many witnesses, the same commit **thou** to **faithful men**, who shall be able to teach **others** also.”

The world has always been just one generation away from destruction. Here in 2 Timothy 2:2 are four generations of the Lord’s servants (**1**: “me”, the teaching man; **2**: “thou”, the learning man; **3**: “faithful men”, the faithful man; **4**: “others also”, the other man). It is a good thing to *fish for men*, but a greater thing to make a *fisher of men*; it is good to *win a soul*, but it is greater to *develop a soul-winner*. This is where we come full-circle, when once we have fully replicated ourselves.

Now, although this is the fourth step in the process of disciple-making, it does not mean it is last to be done. You see, it is not that the person is supposed to be trained after a long process, but rather that *the training process actually begins immediately once they are truly converted*. The sooner we can make our disciples independent of us, the better. As a lab and a lecture, it seems that there are two kinds of basic ways to personally train your disciples, **field** training and **formal** training.

Field Training (*Evangelistic*): Train your disciple to be a *servant of the Lord*, in winning others to Christ. Do outreach with your disciple consistently (Philippians 2:22), taking them evangelizing with you, and lead them to begin practicing to preach under your supervision and with your assistance. Encourage them to go with others, and schedule times with others for them where they can be cross-trained by many (1 Corinthians 4:15).

Formal Training (*Didactic*): Train your disciple to be a *student of the Lord*, in teaching others of God. Study the Bible and disciple others with them when possible. Push them out of the nest by giving them opportunities to teach others in many different ways, the same way you taught them. Remember, our converts are our crown, and we are only as successful as the disciples we train.

Chapter 6

Man Over Method

“The Church is looking for better methods; God is looking for better men.”

~ E.M. Bounds

We do not need a magical method to disciple others. For the most part, the lack of discipleship is not because people are not *knowing what to do*, it is because they are not *doing what they know*. Zeal without knowledge is infinitely greater than knowledge without zeal. At the end of the day, the method is not as important as the man. Any method you use will be good for the soul of a disciple, so long as it is based on the word of God (Romans 10:17).

All in all, while the Witness-Win-Disciple-Send biblical method of soul-winning is a helpful tool, it is not a *spiritual method* that will save a soul, but rather it is a *Spirit-filled man* which God will use, for “how shall they hear without a **preacher**?” (Romans 10:14). The *best* method used by the *worst* man will yield *no fruit*, but the *worst* method used by the *best* man will yield *much* fruit. Only *a man* can make up the hedge today. Moses parted the Red Sea with a **rod**, Samson slew 1,000 Philistines with the **jawbone** of a donkey, David cast Goliath down with a **stone** and sling, Elisha purified a large spring with a little **salt**, and even the very **shadow** of Peter healed people. It is not the method, it is the man; not the program, but the person; not the system, but the servant.

The varied ways in which Jesus performed his miracles demonstrates that there was no formula to the miraculous works he did. In some places, he healed by **touch** (the leper: Matthew 8:2-3), others by being **touched** (woman with an issue of blood: Matthew 9:20-22), others by **command** (Matthew 12:13), and still others by his **word** (Matthew 8:8, 16). Jesus even used some very strange methods with some people (see Mark 7:32-35; John 9:1-12). Virtue went out of him every time, so that he did all things well. Why? The *method* doesn't make the difference. It is *Christ* that makes the difference.

The One Lacking Thing

Everyone does what they do for the love of something/someone. The problem is that we do not love others. The solution is to love others. Jesus did not say that we will be known as his disciples by our knowledge, by our wisdom, by our giftedness, or by our results. He said it would be **by our love**.

John 13:34-35 ³⁴ “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. ³⁵ By this shall all men know that ye are my disciples, **if ye have love one to another.**”

Before ever discipling a single person, I personally was a great lover of my own self, and had little to no love for the world that God so loved. It was only through discipling new believers that I learned to love others, and what it truly means to love one another with a pure heart fervently, with an unfeigned love of the brethren. Truly, *it is more blessed to give than to receive*. The more we show love to others, the more we begin to love others.

Reader, do you love the souls of men? Do you love your neighbour at least one tenth the amount that you love yourself? Does the love of Christ constrain you, or does the love of self contain you? Love never fails.

John 13:1 “...when Jesus knew that his hour was come that he should depart out of this world unto the Father, having **loved his own** which were in the world, **he loved them unto the end.**”

God has “given” to every creature a preacher, every man a minister (1 Corinthians 3:5). So, since all disciples are supposed to discipline, the question that every believer needs to ask himself is, “Whom did God give me to?”

“Go reach the world, touch one more soul.

Bring one more lamb into the fold.

Each soul another flag unfurled,

Each voice another chance to reach the world.”