

DISCIPLESHIP OF NEW BELIEVERS

Introduction. In Matthew 28.16-20, Jesus commanded his disciples to go make more disciples. This involved bringing them to faith and into the body of Christ [baptizing], and then bringing them to biblical knowledge and obedience [teaching]. Jesus' disciples were to teach the new disciples to obey all that Jesus had commanded. Since this would include the command to make more disciples, we can see both that Jesus' desired end result was for maturing multiplying disciples and that this command applies to disciples of Jesus today.¹

The goal of this paper is to outline a framework for the mentoring process. There are specific biblical goals for every person, so we can construct a framework that ensures we meet those goals in the process. However, the framework must be flexible to achieve mentoring effectiveness: because God is at work in unique ways within each person and so each person requires a personal approach to growth, we need to be able to adjust the framework for each individual. This paper will build upon a framework I outlined previously.

Developing this mentoring framework is important to me. I not only hope to plant a new church – which will require plans for evangelism, follow up of new believers, and the maturation and equipping of all believers – but I hope to do so by first taking a group of fairly mature disciples through an extensive one year training process. I hope to establish the multiplying discipleship model as the basis for ministry in the church, and plant the church with ten to twenty spiritual leaders who are ready to take on the roles of biblical deacons, so that the bulk of the ministry work will rest on this team, instead of all on me.

Ultimate End Goals. There are two primary end goals to the mentoring process: spiritual transformation; and equipping for a ministry of multiplication. The sanctification [or spiritual transformation] process begins with salvation, so we can view the mentoring process as beginning with evangelism. Once a person has accepted the gospel in faith, the mentor's goal is to help that new believer become stable in faith and participation in the church, grow to spiritual maturity, and join the gospel mission of making more multiplying disciples. While nobody ever completes the sanctification process in this life – we are always growing to be more like Christ – it is useful to examine how the end goals of this process are described in scripture.

One measure is the fruit of the Spirit [Galatians 5:22-23]. As a disciple matures, he² is willing to yield more to the leading of the Holy Spirit, which in turn consistently yields a greater measure

¹ When I know I have borrowed an idea directly from someone, I will reference it. But this is not a research paper, and my goal here is not to outline the process of maturation in my thoughts on this subject. I have been mentored and received mentoring training by a former missionary who taught me techniques and ideas from Campus Outreach and the Navigators; I have received further training in the church; I have taken classes on evangelism, discipleship, and teaching at DTS; over the course of many years, I have read books on discipleship by Hadidian, Henrichsen, Coleman, Adsit, and Hull, as well as several discipleship study guides and chapters on new believer follow up in books on evangelism. I am not claiming any of the ideas in this paper are original; I know I am indebted to all these resources, but I cannot at this time pinpoint from which resource I got each idea.

² Throughout this paper, I use male pronouns, but in every instance the statements are just as true for women, whether as mentor or mentee.

of these fruit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

Another anticipated result of the sanctification process is that believers come to resemble Christ, and thus better reflect the image of God in which they were created [Romans 8:29; 1 Corinthians 15:49; Colossians 3:10]. The mature disciple will have moral values and life priorities that match those of Christ, will be obedient to Christ's teachings, and will do the activities Christ commanded his disciples to do, including sharing the gospel, teaching, mentoring, and sacrificially serving.

Christ's disciples also want to become mature in faith, sure in knowledge of God and his ways, discerning in spiritual matters, and experienced in walk and service [Ephesians 4:11-16; Colossians 1:9-12; Hebrews 5:14; 2 Timothy 3:17; 2 Peter 3:18]. To that end, there should be evident unity with other church leaders; sureness and steadfastness on doctrine; discernment in spiritual matters; a habit of speaking truth in love; experience and assurance in life issues; and eagerness for continued spiritual growth.

Harder to measure, but just as important, is the disciple's intimacy with God. The disciple is to have a real relationship with God [1 Corinthians 1:9], and can have intimacy with God under God's specified conditions, including confession and obedience [1 John 1:1-9].

The disciple will want three types of equipping: techniques for making multiplying disciples; techniques for exploiting his unique shaping for ministry; and techniques for interpreting the Bible correctly. The last of these will overlap somewhat with the process of maturation, including reading the whole Bible, learning Bible study and interpretation methods, learning how the Bible all fits together and generates general themes, and learning basic theology. Every disciple will have a unique SHAPE for ministry, including spiritual gifts, heart-felt passions, natural abilities, personality, and experiences.³ Training for ministries making use of this SHAPE will vary for each disciple: for example, some will go into children's ministry while others will become ministers to the sick, and for each ministry focus there will be unique training. Every disciple will need training in the techniques of making multiplying disciples. This will include developing skills in evangelism, teaching, mentoring, leadership of small groups and ministry teams, conflict resolution, spiritual disciplines, relationship building, time and other resource management, discernment of personality type and love languages, vision casting, matching SHAPE to ministry functions, and spiritual warfare, among others.

So we could spend twenty years with each disciple and never see any of them reach full maturity and equipping. It is helpful to remember that completion of the maturity and equipping process is not our immediate goal, but the end result toward which we are aiming. Our hope is to launch the disciple on the path toward these goals with enough momentum to see him through. In the immediate sense, we want to ensure the disciples are mature enough and well enough equipped that we are comfortable entrusting them to oversee the mentoring of others [i.e. they are ready to multiply]. This would include the disciple having a continued desire for personal spiritual

³ To the best of my knowledge, this concept comes from Saddleback Church.

growth and a willingness to continue receiving coaching input from the mentor.⁴ Further discussion of intermediate goals occurs in each section below.

In each phase, the mentor's first priority should always be on aiding the disciple's relationship with God, with a second priority of helping the disciple to experience real transformation with eventual results in lifestyle, and – only when these two are progressing well – a third priority of equipping for ministry.

Phase 1: Evangelism and Entrance into the Church. The time frame is unknown, as long as it takes. The evangelist will be prayerful for the potential disciple and sensitive to allocating effort where the Spirit is already moving.⁵ Part of this effort will be leading a life of salt and light before the potential disciple [Matthew 5.13-14], building the relationship,⁶ and being ready to share the gospel and otherwise defend the faith [1 Peter 3.15].

The goals are that the individual accepts the gospel in faith [becoming a believer] and receives water baptism [entering into the church body of Christ]. Evaluation is based on the individual's acknowledgment of acceptance of the gospel [statement of belief], with follow up verification through questioning, and the willing reception of water baptism. Resources include guides to sharing the gospel, verification questions, and devotions on assurance and baptism.⁷ These materials will not be exhaustive in their content, but rather focus on introducing what is necessary for true understanding without providing more than can be absorbed.

Content: Gospel. Throughout the Bible, salvation has been by grace, worked through the mechanism of faith in God's promise of deliverance. Since Christ's first coming, that promise has been made clear in the New Testament writings, centering on Jesus Christ as the identity of the deliverer and on the reconciling work he accomplished on the cross. Thus, the content of a "saving faith" would include all of the following.⁸

First, the individual's need for salvation, including the facts that all people are corrupted in nature [sin]; that the penalty for this corruption is death and eternal separation from God; and that nobody has the ability to mitigate this corruption or its penalty [an understanding of God's character is helpful here]. Second, Christ's identity, including his divinity, his humanity, Christ as God's promised deliverer [Messiah] from the Old Testament, and Christ's future return as judge and king. Third, Christ's work, including Christ's death on the cross, burial, resurrection, and subsequent appearances; Christ's payment of the penalty for our sins, making it possible for

⁴ The ideas of desire for continued learning and ongoing coaching came up repeatedly in the reprint edition of Adsit's *Personal Disciple-making* [Orlando: Campus Crusade for Christ, 1996].

⁵ This is one theme of Chafer's *True Evangelism* [reprint: Grand Rapids: Kregal Classics, 2002].

⁶ This is one theme of Hybels and Mittelberg's *Becoming a Contagious Christian* [Grand Rapids: Zondervan, 1996].

⁷ Over the years, I have reviewed several sets of discipleship materials [usually in the form of devotions], but none have impressed me enough to recommend them. I hope to develop my own materials.

⁸ I developed this argument in more detail elsewhere. For example, the fact that John wrote his entire gospel to convince readers that Jesus was the Son of God and Messiah, so that they could be saved [John 20.31], suggests that the identity of Jesus has far more importance as an integral part of the gospel message than many Evangelicals today consider it to have.

us to reconcile with God and thus be delivered by having Christ's righteousness accounted to us and receiving eternal life; and our need to appropriate this blessing in faith. A full gospel presentation would include all of these issues. While we need not share a full gospel presentation every time we share our faith with someone else, because sometimes it is enough to encourage a person to take one more step toward faith in Christ, every believer should be prepared to share a full gospel presentation if God provides the opportunity.

One issue we should be careful about explaining correctly is the need for repentance. The Bible's teaching on repentance as part of salvation is that a person must repent of his lack of faith in Christ [i.e. lack of faith in God's promise of deliverance]. Repentance of individual sins and repentance of the sinful way of life comes immediately after salvation, as part of the sanctification process, and so should not be presented as a requirement of salvation. In sharing the gospel, we simply are asking someone to believe in God's offer of deliverance, not requiring anything else of them.

Content: Assurance. If the gospel is presented well, there should be little need for new teaching on assurance; it should be merely reinforcement. There are many theological concepts that contribute to our assurance of salvation. God the Father granted us grace, we did not earn it, so we cannot un-earn it [Ephesians 2.8-9]. When God chose to give us grace he already knew the future sins we would commit, so our failures do not surprise him or affect our salvation [Romans 8.29-30]. Salvation is a work of God which cannot be undone by the work of man [1 Corinthians 1.21; 2 Thessalonians 2.13]. Scripture promises eternal life, and that is what God gives us [John 10.27-29]. God purposed to glorify those whom he justified [Romans 8.30]. Christ's death paid the price for all our sins [Ephesians 1.7; Titus 2.14; 1 John 1:5-7]. Our righteousness comes from Christ, not from our obedience [Romans 3.21-26]. Jesus is in Heaven advocating for us, continuing the propitiation he earned at the cross [Hebrews 2.24-25; 1 John 2.2]. The Holy Spirit regenerated us, which cannot be undone [Titus 3.5; 1 Peter 1.3-5, 23]. The Holy Spirit baptized us into the body of Christ [1 Corinthians 12.13], so we now are identified with Christ's death and resurrection [Romans 6.3-5]. The Holy Spirit sealed us for the day of redemption [Ephesians 1.13; 4.30]. The Holy Spirit indwells all believers [Romans 8.9], even those grievously sinning [1 Corinthians 6.9].

Content: Baptism. Baptism is not a salvation issue – it is included here to be consistent with the way Jesus specified the great commission – but it serves as a transitional topic, from the gospel to new believer follow up. Key concepts are that Jesus commanded his disciples to baptize new disciples [Matthew 28.19] and in the early church all new believers received baptism [Acts 2.38-41]. Other issues worth discussion are the public nature of baptism, its identification with Christ and the body of Christ, and that it is for believers only.

Phase 2: New Believer Follow Up. All new believers should receive follow up. Ideally, the one who served to reap the harvest would continue working with the new believer to follow up. If that is not possible or if the disciple came to faith in a larger group context, then the church should assign a spiritual leader to follow up. In this case, it is best if the mentor has a small group to which he can invite the disciple. The mentor will be prayerful for and regarding the new disciple, and seek to be led by the Spirit in ministering to the disciple. The mentor will seek to lead by example in what he teaches the disciple.

The mentor will spend time with the disciple, enjoying life together as well as talking through spiritual issues, and seeking to encourage and affirm the disciple, to answer questions the disciple raises, to counsel the disciple as appropriate, and to model Christian life before the disciple. Preferably, the mentor will see the disciple in church, in small group, and in a one-on-one meeting every week, with some social or life-sharing occasions thrown in now and then. In the one-on-one meetings, the mentor will ensure they pray together, discuss issues regarding the disciple's life and relationship with God, and discuss a specific spiritual topic.

The Holy Spirit is at work in every new disciple in unique ways, but generally a time frame of six months should be sufficient to establish the new believer on a growth path of walking with Christ. Since a six month commitment might seem intimidating, the mentor might seek successive three month commitments or proceed without a commitment but with the understanding that the process will take a few months. The goals for the new disciple are as follows: to gain an understanding of basic theological concepts; to begin engaging in spiritual disciplines [including mentoring]; to get on the path of healing and victory over spiritual bondages, emotional issues, and relational issues; to gain a sense of acceptance and love in the church body; to develop a desire to learn and a teachable attitude; to desire to grow closer to God and more like Christ; to begin working through life issues; and to become steadily involved in church, small group, and a ministry team. Other than the theological concepts, these are not study topics, but goals the mentor should keep in mind as he intentionally guides the disciple through the first six months of Christian life. Evaluation of these goals will come primarily from discussion between the mentor and disciple, with the mentor observing the improving attitudes and participation levels of the disciple.

The mentor should make use of diagnostic tools and observation to learn about the disciple's personality, love languages, learning styles, and attitudes, so as to be better equipped to minister to this disciple's individual needs.⁹ The mentor should encourage attendance and participation in church and small group, and eventually on an entry level ministry team such as parking or greeting.

The primary resource is for the mentor to give the disciple a good study Bible. I have found the *Life Application Bible* with the New Living Translation [2nd Edition: Carol Stream, IL: Tyndale, 2004] to be beneficial for new believers. Even as the disciple focuses meditation and study on topical devotions, he can read through the New Testament and write down important discoveries, life application points, and questions to ask his mentor.

Each of the theological topics will require a devotion.¹⁰ As with the devotions on assurance and baptism, these devotions will not seek to provide every nuance of their subjects, but rather introduce the main concepts. Each devotion will contain for each day a guided prayer, memorization work [one passage per week], a passage to read, some study information, and

⁹ I created a questionnaire which I have used effectively with teenagers to assess their attitudes and gain personal information. I will create a new one for adults. I created a simple but effective diagnostic for love languages that works with teenagers or adults. A useful introduction to personality types is Florence Littauer's *Personality Plus* [Ada, MI: Revell, 1992] or one of the many resources about the DISC system.

¹⁰ I hope to develop these myself. I have written theological overviews of many of these subjects. The content of the devotions will be taken from these overviews.

some guided meditation/application questions. The subject matter of the devotions should include the following list. These are arranged in an intentional order, but the mentor should feel free to restructure the order to meet an individual disciple's needs. Some of these will require more than one week of study and discussion.¹¹ After the disciple has completed the devotion, the mentor will discuss the subject with him and help with applications and implications. If there are other evidences expected for evaluation, they are noted below.

Bible: The disciple should come to understand the basics of why we can trust the Bible, the benefits of studying scripture, and some elementary techniques for how to study and meditate on scripture. This devotion would draw on tradition, experience, reason, manuscript evidence, and archaeological evidence, along with scripture's statements about itself and evidence from within scripture such as fulfilled prophecy and Jesus' confidence in the Old Testament. Possible scriptures for study include parts of Joshua 1.8; Psalm 119; Matthew 5.17-18; John 8.31-32; 17.17; 1 Corinthians 2.12-13; Hebrews 4.12; 1 Timothy 5.18; 2 Timothy 3.15-18; 1 Peter 2.2; 2 Peter 1.19-21; 3.14-16. The disciple should start daily Bible study and meditation.

Prayer: The disciple should learn what prayer is, why prayer is necessary and how it is beneficial, and some basics about how to pray effectively. Instruction should include an introduction into praise and love, thanksgiving, confession, intercession, personal requests, and pledges of submission. Possible scriptures for study include Matthew 6.5-13; Luke 18.1-8; Philippians 4.6-7; Ephesians 6.18; 1 Thessalonians 5.16-18; 1 John 5.14-15. The disciple should start daily prayer in all these areas.

Biblical Community: The disciple should learn the essential characteristics of biblical community and why biblical community is both necessary and beneficial to a believer. Potential scripture passages for study include John 13.14, 34; 15.12, 17; Romans 12.5, 10, 16; 14.13, 19; 15.7, 14; 16.16; 1 Corinthians 12.25; 16.20; 2 Corinthians 13.12; Galatians 5.13; 6.1-2; Ephesians 4.2, 11-16, 32; Philippians 2.3; Colossians 3.13; 1 Thessalonians 4.18; 5.11, 15; 1 Timothy 3.12; 4.9; Hebrews 3.13, 25; 10.24; James 4.11; 5.9, 16; 1 Peter 1.22; 4.8-10; 5.14; 1 John 3.11, 23; 4.7, 11; 2 John 1.5. The disciple should become a regular participant in a small group and at other church fellowship activities.

Spiritual Pathways: The disciple should come to know that God is always with him, regardless of his emotional experience, and identify his own ways of feeling closer to God through such traditional pathways as worship, meditation, study, service, and being out in nature. This is more of an experiential devotion than a scriptural one, but possible scriptures include Matthew 28.20. The disciple should be assured he is never without Christ and begin to seek times of solitude with God through his favorite activities.

God: The disciple will learn the basics about God's triune nature and God's essential characteristics. Potential scriptures for study include Genesis 17.1; Numbers 23.19; Deuteronomy 6.4; Psalms 11.7; 90.2; 99.5; 135.6; 139.16; 1 Kings 8.27; Malachi 2.10; 3.6; Matthew 3.16-17; 28.18-20; John 1.1-14; 4.24; 14.16-17; Acts 5.3-4; 1 Corinthians 8.6; 2

¹¹ This is my own list, but I note it compares fairly well with the one in Adsit's *Personal Disciple-Making*.

Corinthians 6.18; 13.14; Ephesians 4.4-6; James 1.17; 1 Peter 1.2; 1 John 4.8. An alternative or supplement is to read Tozer's *Knowledge of the Holy*.

Mankind: The disciple will learn the implications of mankind being created in God's image and the results of every person being fallen in sin. Possible scripture passages for study include Genesis 1.26-28; 3.1-24; Luke 4.18; Romans 1.21-28; 3.9-10, 23; 5.12-21; 6.20; 7.20; 2 Corinthians 4.4; Ephesians 2.1-3; 4.18; Titus 1.15; Hebrews 3.13.

Christ: The disciple will learn about the divinity and humanity of Jesus, Jesus' identity as the Messiah, and Jesus' example of living as the true image of God that mankind is supposed to represent. Potential scriptures for study include Mark 2.1-12; Luke 1.32-33 [with Isaiah 9.7]; 2.1-38, 52; John 5.21-27; 8.40; 10.27-30, 36-38; Acts 3.22-24 [with Deuteronomy 18.15]; Romans 10.9-13 [with Joel 2.32]; Ephesians 1.20-23; Hebrews 1.8 [with Psalm 45.6]; 4.15; 5.5-6; 7.25-27.

Salvation: The disciple will learn more about the results and various aspects of salvation [justification, redemption, reconciliation, new birth, et cetera], and why and how to remember through the Lord's Supper. This will increase his appreciation of grace and love for Christ. Potential scriptures for study include Matthew 1.21; Mark 10.45; Acts 20.32; 26.18; Romans 3.21-26; 5.10; 6.23; 1 Corinthians 1.2; 6.11; 11.20-26; 2 Corinthians 5.17; Galatians 3.13; 4.6-7; Ephesians 1.7; 2.1-6; 5.8; Colossians 2.13-14; Hebrews 8.12; 1 Peter 2.24; 1 John 2.2; 4.10.

Believer: The disciple will learn about the conflict within a believer, the believer's identity and freedom in Christ, and how to achieve victory in spiritual warfare. Possible scriptures for study include John 8.32-33; Romans 1.7; 6.1-8.39; 8.16-17, 29; 12.1-2; 13.14; 1 Corinthians 10.13; 2 Corinthians 6.18; 10.2-5; Galatians 5.16-26; Ephesians 4.22-24; 6.12; Philippians 3.20; 4.13; Colossians 2.6-15; 3.1-10; 1 Thessalonians 5.5; 2 Timothy 2.24-25; James 3.2; 4.7; 1 Peter 2.9-10; 5.8-9; 1 John 1.8; 2.15. With this and the previous lesson complete, the disciple should start to see progressive victory over sin and bondages.

Sanctification Goals: The disciple will learn the necessity of having Christ's priorities and passions, how to live the Christian lifestyle, and what spiritual maturity looks like. Some possible scriptures for study include Romans 6.5-7; 8.29; 1 Corinthians 1.9; 15.49; Galatians 5.11-23; Ephesians 4.11-16; Colossians 1.9-12; 3.10; 1 Thessalonians 4.7; 2 Timothy 3.17; Titus 2.11-14; Hebrews 5.14; 2 Peter 3.18; 1 John 3.9.

Submission: The disciple will learn the need for and benefits of obedience and submission to Christ as king and lord, to put Christ in authority and focus for his life. Possible scriptures for study include Matthew 16.24; Mark 8.34; Luke 9.23; Romans 6.19; 8.14; 12.1-2; 13.5; 1 Corinthians 3.12-15; 11.1; Galatians 2.20; Philippians 2.12-13; 4.8-9; 1 Timothy 1.5, 19-20; 2 Timothy 2.21-22; Hebrews 12.3-14; James 1.25; 4.6-8; 1 Peter 3.8-16; 1 John 1.6; 2.4-6; 3.21-22; 5.2-3. The disciple should be ready to commit to applying all that he learns in the Bible and following Christ in every way.

Dependence: The disciple will learn the need for and benefits of depending on the Holy Spirit, how to yield to the Spirit, how to be filled with the Spirit, and how to be led by the Spirit.

Possible scriptures for study include Luke 1.67; John 13.34; 16.13-14; Acts 11; 16.6-8; Romans 8.5, 14; 1 Corinthians 2.12-15; 2 Corinthians 10.5; Galatians 5.16-26; Ephesians 4.25-32; 5.18-21; 6.12; James 4.4-7; 1 Peter 5.8. The disciple should begin to let go of his own control and depend more on God.

Discernment: The disciple will learn how to discern the voice of the Spirit from all the others, including the flesh, the world, and evil. Some scriptures for possible study include John 15.26; 16.13-14; Romans 12.1-2; 1 Corinthians 2.14-16; 3.13; Ephesians 6.17. Additionally, this lesson would include discussion of dependence on learning God's character and ways in scripture so as to better discern the Spirit's prompting. Over time, the disciple should be better able to discern his own emotional or fleshly response from that of God or the influence of the world or demonic influence.

Sanctification Process: The disciple will learn God's vision and methods for growing believers to be more like Christ. Potential scriptures for study include John 13.34; 14.16; Romans 5.5; 8.5; 1 Corinthians 11.30-32; 2 Corinthians 7.10; 10.15; Galatians 5.17; Philippians 2.13; Colossians 2.12; 1 Thessalonians 5.23; Hebrews 12.5-11; 13.20-21; James 5.16; 2 Peter 1.3-8; 2.24; 1 John 1.9. Additional connection to the spiritual disciplines would also be necessary. The disciple should be able to articulate the general process and the points of most frequent hang up, and be taking all the necessary cooperative steps in his own life or identifying where he is stuck.

Devotion: The disciple will learn the necessity of making God our priority, the need to worship, methods of worship, and the need to be dedicated and consecrated. Some potential scriptures for study include Psalms 34.1-3; 99.9; 100; 101; 145; Isaiah 25.1; Ezekiel 14.3; Matthew 22.35-38; John 4.23-24; 14.31; Acts 2.42-47; Romans 12.1; Ephesians 5.18-20; Colossians 3.16; Hebrews 2.12; 1 John 2.15-16; 5.3. The disciple should be full of praise and eagerness to worship, and developing ways to worship in daily life.

Service: The disciple will learn about the need to love and serve others, ways to love and serve others in the church and in daily life, and the basics of the concept of spiritual gifts. Scriptures for study might include Matthew 20.25-28; John 13.1-38; 15.1-27; Romans 12.6-10; 1 Corinthians 12.1-31 13.1-3; Galatians 5.13; Ephesians 4.7-16; 1 Peter 4.10-11. We would want to provide a summary of what Jesus taught on love and character. The disciple should be committed to a ministry team at the church and to finding ways to serve in family, neighborhood, and workplace/school.

Stewardship: The disciple will learn the right attitudes about stewardship of the blessings of God, including time, money, creative energy, natural abilities, experiential wisdom, knowledge, and spiritual gifts. Potential scriptures for study include 1 Chronicles 29.10-15; Proverbs 6.6-8; 22.7; 28.20; 30.8-9; Matthew 6.19-24; 25.14-29; Mark 12.41-44; Luke 12.15-21; 14.25-33; 16.10-11; Romans 13.7-8; 2 Corinthians 8.12-14; 9.6-8; Philippians 4.12-13; Colossians 3.23; 1 Timothy 6.6-10, 17-19; Hebrews 13.5. If financial management is a big problem in the disciple's life, the mentor might introduce materials from Dave Ramsey's "Financial Peace University" or Crown Financial Ministries. The disciple should be prepared to set aside a fixed percentage of gross income [which might increase over time], manage money biblically, and increasingly devote his time and energy for God.

Multiplication: The disciple will learn God’s vision for him to be a multiplying disciple for Christ, and so of taking part in evangelism, teaching, and discipleship when mature. Possible scriptures for study include Matthew 28.18-20; Acts 1.8. The pamphlet by Trotman, “Born to Reproduce,” can be helpful here. The disciple should desire further mentoring to prepare him for this mission.

More: As I have discussed these ideas with others who plan to engage in the process,¹² more good topics have surfaced, which the mentor might consider depending on the unique circumstances of the new believer and his process of growth. These include the following: why faith in the gospel is the only path to salvation; spiritual warfare and the new believer experience of being attacked; freedom in Christ [this is something I cover with mature believers, so why not with new ones?]; orthodoxy versus common local cults; basics of eschatology [return of Christ, resurrection of the dead, new Earth and kingdom]; basic history of God’s covenants and dispensations, Israel and the church; basic history of prophecy and types of Christ in the Old Testament; biblical marriage [no divorce or remarriage; sexual orientation; biblical motivation to love and serve the other; mate selection; healthy relationships; how to be a biblical single (i.e. stop the plague of struggling marriages, one disciple at a time)]; problems with prosperity doctrine [as part of stewardship, perhaps; this is a common issue, so it would be good to deal with this early].

Phase 3: Maturing and Equipping. Ideally, the disciple completes the new believer follow up hungry for more instruction and growth. In that case, the mentor can continue right into the maturing and equipping phase, or transition the disciple to someone else if that is more appropriate. Sometimes the fruit will ripen later or a disciple will not have had the blessing of good instruction before, and thus someone who has been in the church for some time will now desire mentoring. In this situation, the mentor can use diagnostic tools to assess the disciple’s attitudinal readiness for mentoring, spiritual knowledge, attitudes, walk with Christ, and equipment for ministry.¹³ Upon reviewing these assessments, the mentor can tailor the mentoring process accordingly. Occasionally, the mentor will find it useful to prompt consideration of mentoring by giving devotions on spiritual maturity and leadership to people already serving in leadership positions without having attained the maturity necessary.¹⁴

Before getting involved with any disciple in an intensive mentoring process, the mentor should ensure the disciple is faithful, available, and teachable, so the mentor will not be wasting his time. If a person is not ready, the mentor can continue to encourage that person toward growth and watch for signs of ripening fruit, but should invest the bulk of his effort into people who presently are ready to grow. Throughout the mentoring process, the mentor should keep the disciple lifted up in prayer and seek to be led by the Spirit in the mentoring process. Also, the mentor should seek to teach and lead by example when possible.

¹² Initial thanks goes to LeeAnn Groben, Chris Martini, Tom Ferguson, Ray Willett, and Jess Willett.

¹³ I have assessment tools I have used with adults.

¹⁴ I have used some such tools in the past. I hope that will never be an issue in the church I plant, but I could see using the same tools to help friends who join the church see why I am not placing them in leadership roles right away. The same tools are also helpful for casting a vision of what spiritual leadership is.

The time frame for this stage will vary, from six months to two years for most people, depending on their ability to absorb new information and devote time to gaining experience in ministry. The mentor should see the disciple at church, in small group, and individually each week, while also being willing to help in ministry growth and occasional social interaction. Each individual meeting will involve prayer and discussion about life, scripture, and ministry.

The primary goals for this stage of mentoring are as follows: the disciple achieves spiritual victory and imposes self-discipline for both moral choices and spiritual disciplines; becomes steady in spiritual growth and enjoys intimacy with God; reaches a level of maturity consistent with church spiritual leadership; becomes committed to serve and gains experience doing so; and becomes equipped to encourage, nurture, teach, evangelize, intercede, mentor, lead, and serve. The mentor will evaluate these things by observation, ongoing discussion with the disciple, and feedback from others in the church.

The primary resource again is the Bible. The mentor should encourage the disciple to read the Bible all the way through. Also, the disciple should read Anders' *30 Days to Understanding the Bible* [reprint: Nashville: Thomas Nelson, 2011], to get a broad overview. At some point, the mentor should help the disciple become an apprentice leader in a small group and eventually to help in mentoring others, with responsibilities increasing over time.

Throughout this time, it will be a balancing act to keep the disciple moving forward in becoming equipped for ministry, gaining biblical knowledge, and experiencing spiritual maturation. All three are integrated in cross effects, so the mentor cannot focus exclusively on one and then another sequentially. In the beginning, the focus will be more on establishing a good relationship with God through gaining knowledge, developing right attitudes, and establishing spiritual disciplines. As the relationship with God grows, there will be more evident change in lifestyle. When this is well in hand, the mentor can shift the equipping process into high gear. But throughout the mentoring process, the disciple will be growing in all three areas.

To gain a deeper understanding of theological concepts [revelation, our triune God, sin and salvation, sanctification, church life, et cetera], the disciple should have access to a church produced detailed theological summary¹⁵ or to a basic theology book such as Ryrie's *Basic Theology* [Chicago: Moody, 1999]. At a minimum, the disciple should read through the major doctrines about revelation, our Triune God, mankind being in God's image and fallen in sin, salvation, sanctification [healing, freedom, and growth], church structure and ministry [including ordinances], and the basics of eschatology and their implications. For any theological subject which strikes the interest of the disciple, the mentor should be prepared to find suitable resources for further study.¹⁶

To help the disciple gain proficiency in studying the Bible, the mentor might introduce books such as Hendricks & Hendricks' *Living by the Book* [revised: Chicago: Moody, 2007], and go

¹⁵ I have most of this written for the church I hope to plant, in what I call the Foundations of Faith.

¹⁶ It is my intention as a pastor to have a list of recommended books available to everyone in the church via the website, and to stock some of the more basic books [mentioned in this section] in a church store.

through a Bible study of each genre type to establish good interpretive methods.¹⁷ The mentor can show the disciple how to use tools like www.net.bible.org and a good Bible atlas.¹⁸

For spiritual life issues, there are three approaches, which the mentor should use as he sees fit. First, through ongoing conversations together, the mentor will have many opportunities to bring scriptural truth into relevant areas of the disciple's life. Second, the church likely has many devotions dealing with various aspects of the Christian lifestyle.¹⁹ Third, various books can be helpful in educating the disciple and prompting thoughtful questions. The mentor might consider Tozer's *The Pursuit of God* [Tribeca Books, 2007], Warren's *The Purpose Driven Life* [Grand Rapids: Zondervan, 2002], Swindoll's *The Grace Awakening* [Nashville: Thomas Nelson, 2003], McManus' *Chasing Daylight* [Nashville: Thomas Nelson, 2006] and *Uprising* [Nashville: Thomas Nelson, 2006], McGee's *The Search for Significance* [revised: Nashville: Thomas Nelson, 2003], and [though harder] Chafer's *He That Is Spiritual* [reprint: Grand Rapids: Zondervan, 1983]. I also recommend introducing each disciple to the "Day of Prayer" concept.²⁰

There are no good assessments for spiritual gifts, because they all confuse such gifts with natural abilities and passions. It is theologically less confusing to simply teach the disciple about the SHAPE concept mentioned earlier: that God often will align spiritual gifts, natural abilities, passions, experiences, and aspects of personality so that we are effective in a ministry; and thus, the best way to find one's spiritual gifts is to try out ministry opportunities, especially where one has a passion or ability already in that area. The best guide to serving is just to go do so in many different areas in the church. The mentor should smooth the way for the disciple to try various things without long-term commitment, or construct opportunities for them to serve together.

While the best growth tool for evangelism, mentoring, teaching, and leadership is experience, there are books that can help facilitate growth in these areas. For evangelism, Hybels and Mittelberg's *Becoming a Contagious Christian* [Grand Rapids: Zondervan, 1996], Chafer's *True Evangelism* [reprint: Grand Rapids: Kregal Classics, 2002], and Cecil's *The 7 Principles of an Evangelistic Life* [Chicago: Moody, 2003]. For mentoring, Coleman's *The Master Plan of Evangelism* [Ada, MI: Revell, 1993] and Adsit's *Personal Disciple-Making* [reprint: Orlando: Campus Crusade for Christ, 1996]. For teaching, Hendricks' *Teaching to Change Lives* [reprint: Colorado Springs: Multnomah, 2003] and Wilhoit and Ryken's *Effective Bible Teaching* [Ada, MI: Baker Academic, 1988]. To understand how God uses biblical community to help people grow, Cloud and Townsend's *How People Grow* [Grand Rapids: Zondervan, 2004]. For leadership principles, Sanders' *Spiritual Leadership* [2nd Edition: Chicago: Moody, 1994]. To develop missions consciousness, praying through Mandryk's *Operation World* [7th Edition: Colorado Springs: Biblica Publishing, 2010].

¹⁷ I have created some study tools for this purpose, based on techniques I learned at seminary.

¹⁸ The best atlas I have seen is not yet in print: it is Bill Schlegel's study tool for the IBEX program of Master's College. He hopes to have it in print soon. For good battle maps, see Aharoni, et al, *The Carta Bible Atlas* [4th edition: Abm Komers, 2002]; for geological and ecological information, see Beitzel, *The New Moody Atlas of Bible Lands* [Chicago: Moody, 2009].

¹⁹ I have created several of these during the past few years. I would want to look them over and revise them, but their existence will make it easier to come to a completed product.

²⁰ I have modified materials my mentor created for this, based on his experiences with Campus Outreach.

Phase 4: Launching. When the disciple is ready, the mentor should turn him loose to multiply. Some will be sharing the gospel before they are ready to mentor, in which case the mentor can work with the maturing disciple to mentor the new disciple. In any case, the main concept in this phase is to successfully launch the disciple into an intentional life of multiplication ministry.

The mentor will continue to influence the disciple through informal coaching and encouragement, and help the disciple become included in leadership meetings at the church. The mentor should continue to pray for the disciple and lead by example, maintaining the relationship as well as can be. There is no time frame for this, it is lifelong. But there are goals of the disciple becoming successful in developing multiplying disciples of his own and continuing in his own spiritual growth and health.

The disciple should attend any church leadership training that becomes available. Also, the church should have a program for taking maturing disciples into a spiritual leadership position in the church. This would involve more intense biblical training. Every deacon-level spiritual leader in the church – whether called deacons or small group leaders or whatever – should be thoroughly grounded in depth about all of the church’s theological beliefs [perhaps including specialized reading, such as Stott’s *The Cross of Christ* [20th anniversary edition: Downers Grove, IL: InterVarsity Press, 2006], be able to trace the major themes of the Bible, and have studied the entire Bible intensely with the aid of proper tools and guidance. Should the disciple progress far enough, it could even involve Bible college or seminary training.

The main thing is that the disciple continues to grow himself while becoming more involved in church ministry and in the gospel mission of creating multiplying disciples. Eventually, each disciple should progress to a recognized spiritual leadership status. The mentor will remain a resource for the disciple, though on an informal coaching basis.

Conclusion. There is no reason any believer should fail to become the spiritual leader and multiplying disciple Christ desires him to be. One reason so many do fail in this sense is that the church largely has abandoned mentoring as a technique, preferring instead large programs. Other reasons are that the church rarely casts the biblical vision of multiplication or teaches deep theology or teaches people how to grow.