

BOOKLET

Discipling One Another



GRACE BAPTIST CHURCH

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Introduction

If you have been to our Church Matters class, you would be familiar with how the Bible is serious about doing one-another exhortations as a reflection of healthy church membership. And consequently GBC should be serious about doing one-another exhortations as a reflection of our healthy membership. One of the ways that we can live out one-another exhortations, and perhaps one of the most important ones, is discipling one another. There are two kinds of discipling one another, namely, formative discipline and corrective discipline. In this booklet, we are talking about the former, namely, formative discipline. Hence, this booklet is developed to help us disciple one another in GBC, and is adapted from a short EQUIP series on Discipling One Another in a Local Church that was taught by Mark Collins for GBC in September 2021.

Why Disciple Others in the Local Church?

The choice of phrase “in the Local Church” in the header is intentional. Christians have had quite an entrepreneurial spirit about discipleship in the last century. We have created numerous organizations, and many of them focus on discipleship. By no means we are trying to say that they are bad. But amidst much good, we sometimes forget that Jesus' master plan is the local church, that is what he said he would build and the gates of hell would not stand against it. So, anything we do in our Christian lives should find its focus where Jesus puts his, including our efforts of helping others grow in Christ.

Consumers vs. Providers

It is no surprise to hear that we live in a consumeristic society. And there is much good about that. But we can recognize a massive problem that comes as consumeristic thinking flows over into our spiritual lives, and the kind of community we are called to have in the church. We do not mean that there are not some similarities, there are. But what is the problem? The instincts of a consumer do not stop after we dive in and start to do life with others, and they run counter to what the Bible calls us to. So think about this:

1. Most of the NT instruction is not about what we get out of the church but what we put in.
 - a. The “one another” verses. Pray for one another (Jas 5:16), serve one another in love (Gal 5:13), instruct one another (Rom 15:14), carry each other’s burdens (Gal 6:2).
 - i. All of these commands form a sort of job description that should make me think about a church more like a place where I am working rather than having someone working for me. I am primarily providing not consuming, or at the very least there is this kind of reciprocal relationship:
I am served but I am serving.
 - b. The teaching on spiritual gifts is predicated not on a paid/unpaid dynamic (the idea of paying those giving spiritual instruction is certainly there) but on a multitude of gifts that are given for the benefit of everyone.

So to obey the biblical teaching here I have to change my mindset to approach the church focused on giving rather than receiving. This is reinforced secondly by...

2. The NT images of the church (body—1 Cor 12, building—Eph 2, flock—1 Pt 5, household—1 Tim 3) produce a vision of the whole being greater than the sum of its parts. One brick is not a building, a lone wandering sheep is not a flock, an individual is not a family, a hand is not a body.

So the key idea here is that we have a job description which is to be spiritual providers not consumers in the local church.

Investing in each other is both physical and spiritual

1. There is a physical/material element to our involvement in a local church. We are to be physically present with each other in the gatherings of the church. But also we are to serve each other in practical ways, helping take care of children, deacons helping older members or those in material need, we take up an offering, we try to maintain a building, we set aside pastors to minister the word. These are real and essential to our life together as a body.

2. There is also a spiritual/immaterial focus of our life together, and in many ways this is an even higher priority. This is why we give great attention not just to gathering as a church but to what happens at those gatherings, and how everyone in the church is doing spiritually.

And think about some of the texts that push this concern well beyond the paid staff of the church:

- Encourage one another: *And let us consider how to spur one another on to love and good deeds* (Heb 10:24). In other words, put thought into how you can encourage one another.
- Teach one another: *I am satisfied... that you yourselves are full of goodness, filled with all knowledge and able to instruct one another* (Rom 15:14). This does not preclude the unique role of the elders and pastors in teaching, but Paul here speaks to the church broadly and envision instruction happening person to person.
- Love one another: *Love one another deeply, from the heart* (1 Pt 3:8). If I am going to love someone deeply, I am going to care deeply about how he/she is doing spiritually. I am not going to be satisfied that he/she shows up in church and looks like she is eating well and physically upright.

Our job description as spiritual providers and the call to invest not just in others' physical well-being but their spiritual well-being brings us to consider the idea of discipling others.

What is discipling?

The intentional encouragement of Christians on the basis of deliberate, loving relationships and training in God's Word.

First, biblical discipling is *intentional* and *deliberate*.

These are words that will be repeated and emphasized a lot: *intentional* and *deliberate*. We need to understand that making disciples is not something that just happens, it is the result of Christians responding in obedience to an imperative command of God. The command to make disciples is not merely some strategy that we have dreamed up to grow this church. Rather, this is at the core of the work that Jesus gave to his redeemed people (the church) as he prepared to return to the right hand of the Father. Recall the charge in Matthew 28:18-20:

¹⁸ And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. ¹⁹ "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰ teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." (NASB)

This is not a charge simply to tell the Gospel message, but to make disciples. That is to be the focus of our evangelism: disciple-making. Jesus instructs his disciples to turn and make disciples of others. They are not to make disciples of themselves, but of Jesus. Just as He had done, they were to purposefully invest their lives in teaching others to follow Christ.

And that is what we understand that we are called to do as Christians: to give ourselves intentionally / deliberately / on purpose to relationships with others in order to help them become mature followers of Christ. This is not just the work of special individuals either. Throughout the Scripture we see that all of God's people are called to encourage one another as a mark of their own discipleship of God.

So the key here is to recognize the biblical truth that disciple-making is not passive. To be faithful to the call to make disciples we are called to jump into the work intentionally and deliberately.

Second, biblical discipling is *relational*.

The idea that discipling is relational is interwoven through much of the Old and New Testaments. Throughout the Bible we see God revealing himself not merely to convey information, but in order to reveal truth that results in a relationship with him. At every turn we see a God who is moving intentionally, deliberately toward ever deeper and more meaningful levels of relationship with his people, from the appearance of his Law in the Exodus, to the promise of God with us in Isaiah, to the appearance of an incarnate Christ in the Gospels, culminating in face-to-face, unmediated fellowship with God described in Revelation.

Perhaps the reason that the process by which we work to build up God's people is so relational is that it pictures and describes the larger truth of the relational nature of God. That is why those images of the church as a "household", "body", "building" picture the interrelation and integrated workings of distinct parts. The simple transfer of information is not sufficient.

Just as with many other things in church life, one-on-one discipling is to take place in the context of loving, encouraging, Christ-centered relationships. By this we get to know the life, the struggles and the giftings of one-another. By this we build a church culture of mutual edification.

Third, biblical discipling is *loving*.

Intentional relational discipling is not cold and utilitarian, rather it is near the very essence of how God has called us to love one another within his church. We are called to deliberately pour out our lives for the spiritual good of others, just as Christ poured out his life for our eternal good. Certainly Christ did for us what we could never do for one-another, he bore our sins as a perfect sinless substitute. We can not do that. Still, we are called in our imperfect and fallen state to picture that perfect love of Christ. How? By pouring out our lives for the spiritual good of others, for their encouragement and blessing. That is what the Bible describes as love between Christians.

The Apostle John says it clearly in 1 John 3:16:

¹⁶ By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. (ESV)

What does it mean to say that Jesus “lay down his life for us?” Well it cannot be referring to his atoning work, because we cannot imitate that in our relationships with others. It must mean something else, something that we as humans can imitate. Given that, it is clear that he is looking at the way Jesus poured out his life, not in death but in discipling.

Why did Jesus lay down his life for us? To glorify God and to do us good spiritually. To teach, model, encourage and love his disciples.

We should picture that love in our own small ways by laying down our lives for others with the goal of glorifying God and doing them good. That is what it means to love.

Fourth, biblical discipling involves *training in God's Word*.

Discipling involves *training*. It has both content to convey and application to make. Yet this training cannot be in just anything. What we teach people and win them to is what they spend the rest of their life contemplating and doing. If we teach people to rely on themselves or turn to the things of this world, they will never find God.

Discipling must be rooted in the Word of God. It is God’s Word that brings life, and not the discipler’s sage advice. Scripture’s self-attestation to its power and ability to transform is evident throughout the entire canon.

¹⁶ All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷ so that the man of God may be adequate, equipped for every good work. (2 Tim 3:16-17, NASB) (cf. Is 55:10-11; Jas 1:21; 2 Pt 1:3-4)

In its simplest form, disciple-making is the daily task of pointing others to God’s Word. As disciplers, we work hard to not cultivate a dependence on ourselves; rather, we train Christians to consistently turn to the Scriptures.

What Barriers I Will Need to Overcome to be a Good Discippler?

Five potential excuses that a person might not want to engage in discipling relationships:

1. “I don’t want to be in a position of ‘authority.’”

Sometimes, people do not want to be placed in an “authoritative” position. As it is, our culture breeds independence, so the notion of having an authority or being seen as an authority figure is not so appealing. Even less so, then, the desire to teach and instruct others!

How does the world describe authority? How do you think of authority? More importantly, as Christian, we want to know how the Bible portrays authority. Jesus models authority for us. Consider how Scripture refers to Jesus’ teaching as “authoritative” (Mk 1:22). In and through Jesus, we see the proper posture of one in “authority,” that of a loving servant. Jesus sets for us the example how an authoritative figure can be a loving servant leader:

¹³ You call Me Teacher and Lord; and you are right, for so I am. ¹⁴ If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet. (Jn 13:13-14, ESV)

J. Oswald Sanders in his book *Spiritual Leadership* says the following about what he calls “The Master’s Master Principle:”

In light of the tremendous stress laid upon the leadership role in both secular and religious worlds, it is surprising to discover that in the King James Version of the Bible, for example, the term “leader” occurs only six times, three times in the singular and three in the plural. That is not to say that the theme is not prominent in the Bible, but it is usually referred to in different terms, the most prominent being “servant.” It is not “Moses, my leader,” but “Moses, my servant.” The emphasis is consonant with Christ’s teaching on the subject.¹

¹ Paul S. Rees as quoted by J. Oswald Sanders in *Spiritual Leadership* (Chicago: Moody Press, 1967, 1980, The Moody Bible Institute of Chicago), 29.

²⁵ But Jesus called them to Himself and said, “You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. ²⁶ It is not this way among you, but whoever wishes to become great among you shall be your servant, ²⁷ and whoever wishes to be first among you shall be your slave; ²⁸ just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” (Mt 20:25-28, ESV)

Have this attitude in your heart, the attitude that puts the other person’s welfare ahead of your own. You will find even though discipling puts you in a position of authority, an attitude of sacrificial love will wed initiative with service and humility. We are not “lording it over others” when we disciple them; rather, we are serving them, even if they do not entirely perceive it as such.

We should be very careful to have an appropriate view of our authority in these relationships. Biblical authority is not abusive authority. It is servant authority. Ask yourself: ‘Am I displaying the servant-hearted love of Christ in my use of authority? Or am I using it for my glory?’ ‘Am I leading them to God’s Word or to me?’

When taking them to God’s Word (and not to our own personal opinions), you are being a loving servant. Do not get a big head because of your service in this way, but do rejoice in God’s goodness to use you to bear fruit in the lives of others.

2. Intentional discipling relationships turn friends into projects.

Some people may object that if I engage in a relationship with another Christian that is at its heart deliberately focused on encouraging them spiritually, and not merely on enjoying their company or friendship as the primary goal in and of itself, then I have reduced the reality of my true friendship for them and have made them merely into a discipling project.

To help us to understand and deal with this second potential objection, it would help to ask ourselves this simple question: *“What is real biblical love and friendship anyway?”*

In John 15, Jesus says that real love is when we love others as Jesus has loved us. If we recognize the example of Jesus' love for his disciples as any sort of model, then we cannot conclude that real love is merely affirming affection and camaraderie. Jesus loved by setting out fundamentally to do eternal good for others as a supreme mark of his love for them.

¹⁵ No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. (Jn 15:15, ESV)

So Jesus' friendship was shown by revealing his Father's will. Did you hear that? Jesus' friendship was shown by revealing the Father's will. "For all that I have heard from my Father I have made known to you." Friendship is shown by sharing the Father's will. They were not merely a project to him, but he loved them by revealing the truth.

¹ Therefore be imitators of God, as beloved children. ² And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. (Eph 5:1-2, ESV)

Again here we see Christ's desire to set out to do good for all his children as a grand mark of his love for them, and a pattern for us to follow. We are to live a life of love for others just as Christ lived a life of love for others. Real love sets out purposefully to do spiritual, eternal good for the beloved.

That said, it is possible to make people into projects. We can make a friend a project by demanding rigid adherence to some set "program," or by not being concerned with the actual feelings of our friend, or by throwing simple bible verses without taking the time to understand why they are struggling.

At the end of the day, we need to be faithful to God and to Scripture in this. There will be times when we have relationships with people who simply will not "feel" loved by an intentional relationship focused on their spiritual good. Sometimes this happens because they believe your intentional discipleship is out of sense of obligation, not out of any sense of really loving them. Other times this will happen when someone really does not believe that caring for their own soul is the most important thing in their life.

3. “I just don’t feel like it or don’t have the time.”

We live in big cities, a busy country, in a busy age of the world. Most of the lives around us, and many of our own, are full to overflowing with relatively good things. Considering all that we have received from God and his church, what does it say about our understanding of grace and love if we hoard those blessings to ourselves?

Many times it helps to set the focus on things that really matter in life, the things that the Bible directs as being most important. Think about how God has cared for you, loved you, forgiven you, blessed you, and comforted you. As you think about God’s love, forgiveness, and care for you, this thought should cause you /motivate you to do the same for others (John 15:15; Eph 4:32; 2 Cor 1:3-5). We love others because God first loved us.

Remember that life is not full without Christ. If our friends are not living life the way that God intended them to live, then they are not living life to the fullest. To choose not to encourage them to live life with Christ is unloving. Or to put it across differently: To challenge them to live their life with Christ at the center is the most loving thing you can ever do for them.

Think about individuals who have encouraged you through your faith, and who have challenged you to fight off sin. The great commission was meant to have a spreading effect, not to end with you.

What if your problem is time? What if you do not feel like you have got time to disciple others? It might well be that even with an insane schedule you can do this. (Good to talk through with someone else, like a close friend or a pastor, what a sane schedule might look like.)

It is almost certain that if you look through your schedule you will find that there are things of lesser value that you could dump to make time to be an encouragement to others in this church. More than anything else, it often comes down to a matter of desire and priorities.

Consider how expectations can cause us to do less in the Christian life. Take, for example, your quiet time. For many, if you cannot do a 30 minute to an hour-long quiet time with all of the good things you envision (extensive prayer, in-depth study of the passage, meditating on application, etc.), then many do not do it at all. That is an incredibly unhelpful expectation. Many of us carry around a similar static expectation for our relationships. We do not have the time to do all the things that might help, so we do not bother doing anything to help. Here is a quote: “If something is worth doing it is worth doing poorly.” Is he advocating poor work or laziness? No, he is advocating the importance of the job. Even when not done to our expectations.

4. “I don’t have anything I can ‘teach.’”

Every Christian has at least one important thing to pass on to others: the gospel of Jesus Christ. At the very least, if you do not feel like you have anything you can teach, you can seek out someone with whom to share the gospel. You might think of the gospel as what God uses to bring unbelievers to salvation in Christ. That is certainly true. But the same gospel that saves us is the same gospel that sanctifies us on a daily basis. The lines of evangelism and discipling are not always clearly drawn!

Throughout the book of Titus, Paul argues that one of the best things we can do is to remind other believers about the basic truths of the gospel. Read Titus 3:1-8:

¹ Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, ² to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people. ³ For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. ⁴ But when the goodness and loving kindness of God our Savior appeared, ⁵ he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, ⁶ whom he poured out on us richly through Jesus Christ our Savior, ⁷ so that being justified by his grace we might become heirs according to the hope of eternal life. ⁸ The saying is trustworthy, and I want you to insist on these things, so that those

who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people. (Tit 3:1-8, ESV)

We must constantly remind ourselves and others of the basic truth of the Gospel. You can form a good discipling relationship with someone just by spending time going over each of these truths in depth. As Paul says, they are “excellent and profitable for everyone.”

Alternatively, you can consider using books. The elders of GBC regularly put up book recommendations which are good for reading together with fellow church members. There is an additional benefit to reading a book recommended by the elders in that we know that there a few others who are reading the same book as us.

Whatever stage you are at as a Christian, you always have something you can teach. Your daily life, your prayer, your words, and everything in your life is a means through which you can disciple others.

5. “I’m just not gifted to disciple others.”

We need to recognize that we all have different gifts that we can pass on to younger Christians. It is not simply a matter of theology or expertise in biblical exposition. You can disciple someone by teaching them how to pray diligently and effectively, by simply listening to their struggles, by letting them come along with you as you model for them how to live life, etc. (for example, married men or women incorporating singles into their life; single career men or women incorporating college students or high schoolers into their life;)

Discipling is fundamentally about bringing people to God’s truth. You are to be a conduit for that truth. If at this point in your Christian life you do not feel competent or confident in teaching others the Bible then consider reading a good Christian book with someone. If it is a good book, then it includes wisdom and biblical truth that you can discuss and share with someone when you read it over.

Discipling is not something you do on your own. Fundamentally, apart from their own understanding of the gospel, the most important thing you can do for a Christian friend is to help them get involved in the local church. You want to get your friend involved in your church (or another bible-believing church) so that he/she can be disciplined by other people in your congregation, who have gifts that you do not have. Remember... it takes a church! Discipling should never be thought of as an individualistic endeavor, but a community affair!

Overcoming Fears of Discipling

Even if we get past the “excuses” for not discipling, many of us will still have certain fears about discipling. In fact, it’s probably a good thing to have some measure of a healthy, holy fear about the task before you!

Recognize the commitment. Discipling is not to be taken lightly, and a little bit of fear is a good thing.

In Matthew 18, remember the time when Jesus welcomed the little children. Many think of this passage as being just about kids. While this does certainly involve children (especially the kids standing right in front of Jesus), our Lord was also using children as an analogy for how to spiritually deal with any Christian, adults and children alike. In verse six, we read that you do not want to be causing God’s children (or any believer) to stumble.

In 2 Peter 2:1, we find Peter warning the people to not follow false teachers. Throughout the Bible, we find warnings against false teachers who lead people astray. You do not want to be one of those, not even in the subtlest sense.

By committing to intentionally spending a decent amount of one-on-one time with an individual, we must recognize that we can have a significant influence on their Christian walk, especially if they see us as someone with some authority, and they see us as someone to use as their model. We do not want to teach or exemplify falsehood. So, we should approach discipling with some holy fear, that we would not lead any of God’s children in the wrong direction!

What Are Some Practical Ways to Begin?

1. Think about building a relationship with someone

Most of the people who have made a difference in our life spiritually have done it through relationships. But not all. The faithful pastor who preaches the word can have a big impact on us whether or not we know them deeply personally. But when we think about discipling others, we should think first and foremost about building relationships.

And this is the way Jesus did it, right? Robert Coleman writes this:

Having called his men, Jesus made it a practice to be with them. This was the essence of His training program - just letting His disciples follow Him. When one stops to think of it, this was an incredibly simple way of doing it. Jesus had no formal school, no Seminaries, no outlined course of study, no periodic membership classes in which He enrolled His followers. None of these highly organized procedures considered so necessary today entered at all into His ministry. Amazing as it may seem, all Jesus did to teach these men His way was to draw them close to Himself. He was His own school and curriculum. The natural informality of this teaching method of Jesus stood in striking contrast to the formal, almost scholastic procedures of the scribes. These religious teachers of His day insisted upon their disciples adhering strictly to certain rituals and formulas of knowledge, whereby they were distinguished from others; whereas Jesus asked only that His disciples follow Him. Knowledge was not communicated by the Master in terms of laws and dogmas, but in the living personality of One who walked among them. His disciples were distinguished, not by outward conformity to certain rituals, but by being with Him, and thereby participating in His doctrine (Jn 18:19).

Now, we are not Jesus, but we do follow the master's plan in this regard.

Discipling others is about opening our lives to them.

a. Conversation after church

One of the most significant things you could do is begin the practice of asking people after the service what the Lord said to them through the message. **“What stood out to you from the sermon?”** You could have prepared a second question, **“How are you doing spiritually?”**

You are steering conversations in a spiritual direction, which may feel awkward at first, it's not. It is encouraging to the believer, and challenging in a good way to the unbeliever.

b. Hospitality

Consider carving out a time and space in your schedule to invite others to where you live for a meal, a dessert, or something. When we open our home to people we are inviting them in to get to know us on our home turf.

When you do hospitality, it is a great chance to ask people their testimony and get the loooooong version. Like start when you are growing up and take me all the way through.

c. Appointments to meet up for a meal

You can do this during a conversation at church, or perhaps follow up afterwards. “Hey, we should meet up for a meal sometime. I would love to hear more about your story.” This might feel weird out in the world, like if someone all of sudden wants to have a meal with me I am wondering what for, what are they going to try to sell me? But that is totally not the case in the church. Remember that we have this job description filled with all kinds of things that require going deeper. If I am going to love you, pray for you, consider how to spur you on, help guard you spiritually, I have to know you.

You are not going to do this with everyone in the church! You are starting a habit of throwing this stuff out there. Not everyone is going to want to do it, it may not fit, your schedules might be diametrically opposed. But there are some people who this is going to work great with.

d. Inviting people to join you in everyday life

This has looked different at every stage of life. Playing basketball together. Running together. Coming to the kids soccer practice. Coming with me to renew my driver's license. Exciting! Some invite people to watch their kids with them, run with them, go shopping with them. Everyone does something, why not do it together?

2. Look for ways to encourage them in personal holiness

Now the point is not just to hang out right? We are trying to do other people spiritual good, help them grow, spur them on.

Immediate change vs. progressive sanctification

Because of that goal it is really important that we have a clear view of sanctification in our minds. Say, you start meeting up with a new believer. You meet up once, get to know him/her. He/She even starts sharing some of his/her struggles. You get into the word together, read a book about that struggle, pray for him/her. And 4 weeks later... they are reporting basically the same situation and you feel like a failure as a discipler. Sounds familiar? We live in a fast paced age, we love instant results, speed and volume. We like a quick ROI. Well....

We need to distinguish between things that change right away when we become a Christian and things that are going to be gradual.

²⁴ *"I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life."* (Jn 5:24, ESV)

Jesus says that the status of the person changes immediately. There is a change of outlook on life and a new hope in God's promise of salvation. That can make an enormous difference in the way a person lives and handles hardship almost immediately.

⁸ *"I baptize you with water, but he will baptize you with the Holy Spirit."* (Mark 1:8 ,ESV)

One of the things that happens immediately upon conversion is that the Holy Spirit takes up residence in us. As a result, we will be much more convicted about sin; our consciences will be more tender.

So I can expect a new perspective and a new attitude in any Christian I am meeting up with. But the fruit of the Spirit, the life change is going to be a gradual process worked out over time. That is why Paul calls the church to: “work out your own salvation with fear and trembling” and “grow in the grace and knowledge of the Lord Jesus Christ”. I want to look for ways to encourage this, while not demanding it or expecting a person to grow overnight.

Now the best practical ideas are going to come as you get to know the person, but a few things to say here:

- Be vulnerable and share your own struggles with growing in holiness, as well as your own encouraging stories. This will help them do the same.
- Make it your goal to model and encourage the life of the church as a key way to grow. Say, “Hey, want to go to the church’s prayer service and then get dinner afterwards?”

Practical ideas: Prayer, scripture, confronting sin, using your example, involving them more in the life of the church.

3. Look for ways to encourage their prayer life

- a. Share your own personal example
 - How and when do you focus on prayer?
 - What do you pray for?
 - Pray together each time you meet up.
- b. Read *Praying with Paul* together or another good book on prayer
- c. Pray together regularly 3-2-1
 - i. Pray for 3 non-Christians, 2 areas of spiritual growth 1 thing you are thankful for

4. Read a Christian book together

- a. Choose something vetted by the GBC elders
- b. Choose something that fits their spiritual level
- c. Read with pencil in hand
- d. Some good books to consider beginning with:
 - *Nine Marks of a Healthy Church*, Mark Dever
 - *Praying with Paul*, D.A. Carson
 - *Ten Questions to Diagnose Your Spiritual Health*, Don Whitney
 - *The Pleasures of God*, John Piper
 - *Spiritual Disciplines of the Christian Life*, Don Whitney
 - *What is the Gospel*, Greg Gilbert
 - *Knowing God*, J.I. Packer

For those of us who are naturally lazy to read books, we can use this kind of meet-up to give us some accountability. So pick books I want to read and I think that will be enjoyable to the other person I will be reading with.

5. Encourage them in their study of the Bible

- a. Share your reading plan with them and ask them to develop a plan
- b. Share what you learned in a recent devotional time, and turn there together
- c. Do one-to-one Bible reading together




One to One Bible Reading

This is based on a book by David Helm. It is so simple but so good, because it is in the word. A common way is to pick a passage from the gospels, though with more mature Christians it can be done from anywhere. Non-Christians especially like it. They are usually curious about the Bible but nervous about getting preached at. We are just reading it, and then writing some things down, then they are telling me what they think about it. They regularly end up surprised at how interested they are in it, and the tractor beam has begun.

For discipling relationships, seeing how someone handles the Word, what they do understand and what they do not is super-helpful to help diagnose where they are at. People like to talk and this usually gets us going. As the one leading it you just need some confidence to get things rolling.



A method that can be used in a variety of settings, with Christians or non-Christians:

1. Read aloud the portion of scripture, alternating verses
2. Each person rereads the passage on their own and take 5-7 minutes to write down something in each of the following categories:

	<p style="text-align: center;">Lightbulb</p>	<p>Something that stands out to you from the passage, perhaps because it seems important or especially interesting to you.</p>
	<p style="text-align: center;">Question mark</p>	<p>Something not easy to understand that you have a question about.</p>
	<p style="text-align: center;">Arrow</p>	<p>Something that seems to apply to your life right now.</p>

*You can write down the verse or part of the verse and briefly why you wrote that down.

3. Each person shares their lightbulb and the group can discuss as desired.
4. Each person shares their question mark, and you can discuss potential answers to the question from the passage or other places in the Bible.
5. Each person shares their arrow, and the group can discuss as desired.
6. You can share a prayer request and pray for each other.

OPTIONAL EXTRAS:		
	Bulls-eye	What do you think is the center of the passage, the core message or the big idea?
	Dialogue box	What in the passage is something that you think would be useful for someone else in your life?