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WAYLON MOORE'S THEOLOGY AND METHODOLOGY OF  
DISCIPLE-MAKING IN LIGHT OF NEW TESTAMENT  
DISCIPLESHIP PRINCIPLES

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A Dissertation  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
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Doctor of Philosophy

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by  
Calvin Johnson Carr  
May 2014

**APPROVAL SHEET**

WAYLON MOORE'S THEOLOGY AND METHODOLOGY OF  
DISCIPLE-MAKING IN LIGHT OF NEW TESTAMENT  
DISCIPLESHIP PRINCIPLES

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To Kelly, Paul, Katherine, Rachel, Jennifer, and Jerre

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## PREFACE

My interest in discipleship began from the time I was saved and joined a discipleship group of my own as a high school student. Along with my friends, I was placed in a group where we were challenged to witness, study, memorize Scripture, and develop a prayer list. I remember knowing from the beginning that the Great Commission meant that we were to “make disciples.” In my seminary days, I had the privilege of sitting under Dr. Roy Fish for my evangelism courses at Southwestern Baptist Theological Seminary, and I was introduced to the writings of Robert Coleman and Waylon Moore. Later, I learned the principle that evangelism is more “caught than taught” from Dr. D. James Kennedy when I became equipped in the Evangelism Explosion program.

As a young youth pastor, I began what we called a “covenant group” for the youth group I led. This group met on Tuesday mornings at 6am and demanded minimum standards of accountability and commitment. Later I had the joy of serving at First Baptist Church of Jacksonville, Florida, where we enrolled nearly 250 high schoolers in an annual thirteen-week discipleship course that required faithful attendance to worship, Bible study, prayer, Scripture memory, and witnessing. We conducted this course every fall for eighteen years. I learned so much. We would literally take the students door to door witnessing every week. They won many to Jesus Christ. I learned that young people are attracted to commitment and that as the commitment level and accountability level increases, so does the spiritual transformation that can take place in someone’s life.

After I had been out of the academic world for over twenty years, Jimmy Scroggins encouraged me to apply for the Ph.D. program at Southern Seminary. Little did

I know that I would be accepted and would have the joy of continuing my studies in the area of church growth and evangelism, both subjects that are my passion.

Now as a pastor, I am attempting to make application of these principles in my congregation. I have been particularly interested in the work of Waylon Moore because even though he was trained by the best para-church disciple-makers of his day, he chose to walk out this work in the local church. His approach needed to be looked at for the purpose of helping other local congregations.

Many thanks to those who have helped me. Dr. Timothy K. Beougher, my supervisor, has been a constant encourager throughout the process. Without his choice words at strategic times, I never would have made it. I thank my parents, who have been in heaven for many years, for giving me a foundation of love and encouragement. I thank my in-laws, Jerre and Pat Brannen, who have always believed in me. They never doubted that I could get this done. I thank my sister, Nell, and brother-in-law, Ken, for insisting that I go to that youth camp, and for their encouragement. Thanks to Dr. Mac Brunson, who gave me the green light one day in my office when I asked permission to begin my studies. He never hesitated. “You ought to do it!” he said.

I am grateful to the people of North Central Baptist Church for their support and encouragement. They have helped me in every way and insisted that I do what was necessary to succeed. Dr. Zane Palmer, retired professor from University of Florida, who became my local “professor” and who provided me with a place to write—thank you.

A special thanks to our children, Paul, Katherine, Rachel, Jennifer, and Jerre, for allowing Dad to carry out the ministry. I wanted to see them disciplined more than anyone else in the world. They are my treasure! And to Kelly, who has endured the most and given me the most in the way of love, encouragement, and support—I love you with all of my heart!

Jesus has been after me since I was a kid. I had a collision with His claims



upon my life as a teenager in Florida. Little did I know that God would use the message that night by my pastor, Dr. Homer G. Lindsay, Jr., to forever change the course of my life. When Jesus came in, everything changed. I have been the recipient of God's wonderful goodness and grace. Thank you Lord Jesus.

Calvin Johnson Carr

Gainesville, Florida

May 2014

## CHAPTER 1

### INTRODUCTION

In the New American Commentary, Craig L. Blomberg states what is repeated by many interpreters of Matthew 28:19, “The main command of Christ’s commission is “make disciples” (*matheteusate*).<sup>1</sup> It should be clear to those who study church growth<sup>2</sup> that disciple-making is a direct and foundational purpose of the church<sup>3</sup> and should be diligently studied,<sup>4</sup> noting which methodologies are successful in bringing lasting

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<sup>1</sup>Craig L. Blomberg, *Matthew*, New American Commentary, vol. 22 (Nashville: Broadman, 1992), 431. See also D. A. Carson, *Matthew*, in vol. 8 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1984), 595; Stuart K. Weber, *Matthew*, The Holman New Testament Commentary (Nashville: Broadman and Holman, 2000), 484; and Louis A. Barbieri, Jr., *The Bible Knowledge Commentary* (Colorado Springs: Scripture, 1983), 94, among others.

<sup>2</sup>For the purpose of this paper, Thom Rainer’s definition of church growth will be used: “Church growth is that discipline which seeks to understand, through biblical, sociological, historical, and behavioral study, why churches grow or decline. True church growth takes place when ‘Great Commission’ disciples are added and are evidenced by responsible church membership. The discipline began with the foundational work of Donald McGavran.” Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: Broadman, 1993), 21.

<sup>3</sup>The “church” and “contemporary church,” unless otherwise noted will refer to the body of Christ as expressed among evangelicals. See David Bebbington, *The Dominance of Evangelicalism: The Age of Spurgeon and Moody* (Downers Grove, IL: Intervarsity, 2005) for the definition of the term “evangelicalism,” which includes (1) crucicentrism: emphasis on the centrality of Christ’s atoning work, (2) conversionism: emphasis on individual faith and conversion experience, (3) Biblicism: emphasis on the Bible as the revealed Word of God, and (4) activism: emphasis on spreading the gospel.

<sup>4</sup>See discussion by Chuck Lawless, “The Great Commission: The Challenge Ahead,” in *The Challenge of the Great Commission: Essays on God’s Mandate for the Local Church*, ed. Chuck Lawless and Thom S. Rainer (Bemidji, MN: Pinnacle, 2005), 262. He reminds his readers that Donald McGavran “was adamant about evaluating church growth on the basis of *disciples* rather than *decisions*.” Ibid.

transformation to the believer.<sup>5</sup> The father of the Church Growth Movement, Donald A. McGavran<sup>6</sup> believed that this process of discipleship, as stated in Matthew 28, was central to the advancement of the Christian faith.<sup>7</sup> As I follow all that is being said about discipleship, my twenty-seven years of pastoral ministry experience indicate to me that the contemporary church often ignores this New Testament mandate and is unsure how to carry it out.

The effectiveness of discipleship in the church is not easy to measure<sup>8</sup> and there is no accepted methodological standard of disciple-making that churches use as a pattern.<sup>9</sup> Often the contemporary church, which desires to fulfill the Great Commission,

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<sup>5</sup>See discussion in Rainer, *The Book of Church Growth*, 283. Rainer writes, “The deeper the level of discipleship, the more likely assimilation is to take place. Church leaders must seek innovation and challenging ways for all members to have opportunities to grow in Christ.” Ibid.

<sup>6</sup>Thom S. Rainer, “The Great Commission and the Church Growth Movement,” in *The Challenge of the Great Commission*, 6.

<sup>7</sup>Donald A. McGavran, *Effective Evangelism: A Theological Mandate* (Phillipsburg, NJ: Presbyterian and Reformed, 1988), 67.

<sup>8</sup>Attempts are being made to measure the transformation of both congregations and individual believers, but as Thom Rainer says, “This is no easy task, but it can be done.” Thom Rainer, “For Keys to Planning for Church Health,” accessed August 9, 2013, <http://www.thomrainer.com/2013/07/29/four-keys-to-planning-for-church-health/>. See also Thom Rainer, “Lead Your Church to Spiritual Transformation,” accessed August 8, 2013, <http://www.lifeway.com/Article/thom-rainer-lead-your-church-spiritual-transformation>, and Thom Rainer, “Three Root Causes of Stalled Spiritual Transformation,” accessed August 8, 2013, <http://www.sermoncentral.com/pastors-preaching-articles/thom-rainer-three-root-causes-of-stalled-spiritual-transformation-7456.asp>.

<sup>9</sup>Chuck Lawless, *Discipled Warriors: Growing Healthy Churches that are Equipped for Spiritual Warfare* (Grand Rapids: Kregel, 2002), 58-59. Lawless includes many disciple-making activities in his application including preaching, focus groups, evangelism training, one-on-one training, and Christian reading groups among others. Also consider Greg Ogden, *Transforming Discipleship* (Downers Grove, IL: Intervarsity, 2003), 176. Ogden proposes the method of one mature believer meeting with two others in what he calls a “triad.”

measures success by how many people come to church worship services.<sup>10</sup> In addition, much of the mainstream literature on the subject of discipleship is offered by those who minister apart from the local New Testament church, which makes a study of local church methodology even more helpful.<sup>11</sup>

As is noted next, those who have predominantly shaped disciple-making strategy in the last sixty years have done so in the context of para-church organizations. In addition, effectiveness of disciple-making in the local church is being questioned by those who study and write on the subject. In spite of agreement on the importance of disciple-making, there appears to be little confidence that the practice of the local church is actually producing disciples.

### **Thesis**

Disciple-making is clearly an important element of the Great Commission and must be incorporated into the strategy of every New Testament church. The most prevalent disciple-making literature available is written from the perspective of what is referred to as the para-church perspective. In recent years, however, there seems to be a growing urgency in the contemporary church to implement a strategy of New Testament disciple-making.<sup>12</sup>

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<sup>10</sup>Mark Dever, *What is a Healthy Church?* (Wheaton, IL: Crossway, 2007), 107-08.

<sup>11</sup>Ministries and leaders that emphasize discipleship would include The Navigators and Dawson Trotman, Campus Crusade for Christ and Bill Bright, and Student Discipleship and Billie Hanks, Jr., among others. Each of these leaders primarily ministered from a Para-Church setting. A search of “discipleship” at the Navpress store online revealed ninety different items for sale. See Navpress search, “discipleship,” accessed August 9, 2013, <http://www.navpress.com/store/search.aspx?q=discipleship&page=all>.

<sup>12</sup>A search for “recent books on discipleship for the local church” produced over 1.1 million hits, accessed September 16, 2013, <https://www.google.com/webhp?hl=en&tab=mw#hl=en&q=recent+books+on+discipleship+for+the+local+church>. Consider Randy Pope, *Insourcing: Bringing Discipleship back to the Local Church* (Grand Rapids: Zondervan, 2013), and Ed Stetzer’s discussion “Creating an Assessment Culture: What Is It and Are We Really Making Disciples?” accessed September 8, 2013,

The task of practically implementing the New Testament command to “make disciples” in the local church, and specifically in the context of the Southern Baptist Convention, is a challenging task. This dissertation examines one individual who has given his lifetime of ministry attempting to fulfill this task.

Waylon Moore has spent sixty years attempting to implement disciple-making practices in the local church context.<sup>13</sup> His theology and methodology of disciple-making are found in his books, and have been seen in his service as pastor, seminar leader, and trainer to missionaries. There are three reasons why his theology and methodology should be studied. First, the major emphasis of his ministry has been disciple-making in the local church context. Second, he was personally impacted by and served on staff with two of the most widely known disciple-makers of the twentieth century, Dawson Trotman and Bill Bright. Third, from 1969 to 1982 he trained all new missionaries on the subject of new convert follow-up and disciple-making for the Foreign Mission Board of the Southern Baptist Convention, now known as the International Mission Board.

In spite of his background, there are at least three reasons why his methodologies have not gained wide acceptance. A first proposed reason is that his methodologies were sound but were not easily implemented in the local church structure where Sunday school groups were the norm. Second, because Moore adopted most of the methods of those who influenced him, his contribution was not embraced as a new approach but simply more of the same. Third, missed opportunities hindered Moore from being established as a major contributor to the disciple-making conversation at the local church level. It is proposed that Moore’s disciple-making methodologies for the local

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<http://www.christianitytoday.com/edstetzer/2013/august/creating-assessment-culture.html>.

<sup>13</sup>Waylon Moore has been a Southern Baptist his entire life. As will be discussed in this dissertation, outside of a brief time with the Navigators, Campus Crusade for Christ, the Pacific Garden Mission, and the Billy Graham Evangelistic Association, Moore has worked in the local church context and promoted disciple-making for the local church.

church have not received wide attention and thus resulted in him being relatively unknown to most pastors.

The present research attempts to answer one central thesis question: what are the significant strengths and weaknesses of Waylon Moore's theology and methodology of disciple-making in light of New Testament principles of discipleship? In an attempt to answer this one question, this dissertation examines five secondary questions:

1. What are Waylon Moore's theology and methodology of Disciple-making?
2. How was his strategy different from his contemporaries in light of his strong ecclesiology and his role as a Pastor?
3. What are the principles of discipleship as seen in the New Testament?
4. How does the disciple-making strategy of Waylon Moore compare to disciple-making principles in the New Testament?
5. What are the implications of this analysis in light of our mandate to make disciples in the local church?

From my preliminary study, I hypothesize that Waylon Moore's theology and methodology of disciple-making, when examined in light of New Testament principles, are proven to be sound in most respects and provide a significant and important perspective, given his lifetime of ministry in the context of the Southern Baptist Convention. I believe that Moore's bent toward one-on-one discipleship has contributed to a limited following, specifically within his own Southern Baptist denomination. In particular, although Moore has a strong ecclesiology, the small group approach, and not the one-on-one approach, is the most common discipleship setting in the contemporary church and therefore adapting his methodology takes time and effort. I propose that to avoid studying the theology and methodology of Waylon Moore, in light of his work in the local church, would be to miss the lessons of his lifelong effort in this context. The fact that he was trained by para-church leaders who championed discipleship and then put his methods into practice in the local church gives him a unique perspective for one to research.

## **Background**

No books published to date analyze Waylon Moore's life, theology, or methodology, and consequently this dissertation is the only research of its kind, thus presenting unique opportunities and challenges. First, I have the opportunity to initiate the academic study of Waylon Moore's theology and methodology to be considered by many who sincerely want to see the local church produce true disciples. In addition, since Moore continues his ministry even today at age 86, it is possible not only to study the span of his writings,<sup>14</sup> but to go directly to the source to clarify and corroborate data. I have a unique opportunity in that Moore has provided me with any and all information at his disposal for the purpose of this research.

The challenge is that he has not been extensively published and his own personal files are unorganized, mostly consisting of personal correspondence, which provides some material to research but does not provide the theological and methodological information that would best serve this dissertation. In spite of this challenge, Moore's theology and methodology of disciple-making is clear from his books, personal interviews, and limited supplemental information, and provide the necessary material to be critiqued for this dissertation.

## **Personal Interest**

My interest in the study of Waylon Moore is rooted in my own experience in the disciple-making process, both as one who was discipled and as a local church pastor seeking to fulfill the Great Commission. I became familiar with Moore while a seminary student. As I became aware of his writings and practical teaching I took note of my own affinity for Moore's work and his priority of disciple-making in the evangelistic process. I later became friends with Moore and learned of his passion for multiplying disciples first hand.

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<sup>14</sup>Moore's writings ranges from *New Testament Follow-Up* published in 1956 to his most recent newsletter, *Mentoring*, published in June 2013.

**Personal experience.** I came to faith in Christ as a sixteen-year-old youth and grew spiritually due to the passionate work of leaders who made my spiritual growth a priority. As a senior in high school I was challenged to enter into a small group discipleship ministry led by two adult couples in the church. The disciplines of the Christian life, such as regular daily Bible reading, prayer, Scripture memory, and witnessing were all incorporated in the meetings and became used of God to push me to grow in my faith. Looking back, my experience in that discipleship group started me on a personal search for effective methodologies to make disciples.

While a seminarian at Southwestern Baptist Theological Seminary, Waylon Moore became the interim pastor at my college church in Gainesville, Florida. Reports came to me that North Central Baptist Church thrived under Moore's year and a half tenure as he began discipleship meetings with men and taught his disciple-making methods to the church family. This peaked my interest in Moore and his leadership in the church. I never expected to serve in two churches in which Moore had a lasting impact.

Following M.Div. studies at Southwestern, I was called to be the Associate Pastor/Youth at North Central Baptist Church in Gainesville, Florida. Moore had left but his influence in the spiritual growth of the church was clear and continues to impact the church to this day. After nearly four years in Gainesville, I was called to be the High School Youth Pastor at First Baptist Church of Jacksonville, Florida, where I served for eighteen years. First Baptist of Jacksonville was my home church and the history of the church was always of interest to me. I learned that Waylon Moore had been a seminary roommate to my pastor, Homer G. Lindsay, Jr., and that Moore had served on the staff of FBC Jacksonville in the 1960s, under the leadership of Home G. Lindsay, Sr. In addition, I learned that Moore, another staff member, and a layman of whom I knew, had developed the decision counseling process for First Baptist that was used for five decades, and that hundreds of laymen and pastors had been trained in their method. My experience with Moore was enhanced further when I met a Bible teacher at the church



who had been mentored by Moore in Tampa years earlier. This man's ministry was characterized by faithfulness to disciple the men in his class and by a long tenure of service as a teacher and deacon. Later, my path crossed with Moore again as he taught over 200 Bible study leaders the book, *Living God's Word*, in the church training program and spoke at various events for the church. In recent years, as the Pastor at North Central Baptist Church in Gainesville, Florida, I have invited Moore to preach in my stead when out for various reasons.

During my growth as a Christian believer and my growth as a Southern Baptist pastor, I have benefitted by Moore's published works, particularly his discipleship book, *First Steps*, which is designed to provide the tool needed for a mature believer to disciple a new believer. His *Power of a Mentor*, although brief, has encouraged me to focus on the discipleship process in my own scheduling, knowing how easy it is to be distracted. All of these encounters with the teaching and the person of Waylon Moore added to my personal experience and interest in his theology and methodology.

**Academic exposure.** Since becoming a follower of Jesus at the age of sixteen, I have benefitted from the passion of others who encouraged me to grow. Mature believers modeled the Christian life, and as a result I chose early in my academic career to seek out a church-related vocation. My search led me ultimately to Southwestern Baptist Theological Seminary in Fort Worth, Texas, and it was there that I was first introduced to the principles of spiritual multiplication as found in the New Testament. I became familiar with Waylon Moore's books on follow-up and spiritual multiplication as they were assigned by Roy Fish in his Discipleship Evangelism course at the Master's level. In addition to the books we studied, I was introduced to the concept of friendship evangelism which gave the promise of lasting spiritual fruit among new converts that were reached with this method. Robert Coleman's book *The Master Plan of Evangelism* was introduced to me at Southwestern and has become one of the most influential books to me personally. At the Ph.D. level I wrote on discipleship as a means to reach

contemporary culture and pursued other research on Dawson Trotman and Bill Bright, each of whom influenced Waylon Moore directly.

### **Personal Affinity**

The more that I study the theology and methodology of Waylon Moore, the more I am convinced that he is passionate about biblical discipleship. My own personal affinity for disciple-making as a priority for ministry has drawn me to study his theology and methodology. Several ministry experiences led to this personal affinity.

My spiritual growth has been the direct result of more mature believers challenging me to follow Jesus and to sacrifice my time to participate in discipleship relationships. When exposed to Waylon Moore's work I realized that his emphasis upon building disciples through relationships was exactly how I saw spiritual growth take place in my life and this started me on a journey of putting into practice the New Testament principles of which he had written. Moore's New Testament exegesis and practical illustrations were the perfect fit for me and helped me communicate discipleship truth to others.

In becoming a teacher/equiper in the Evangelism Explosion ministry, began by D. James Kennedy, I was introduced to the concept of spiritual multiplication rather than an evangelism strategy that added converts one at a time. I was drawn to this approach and understood its logic. Personally I identified with his "on the job training" approach, which is exactly what I experienced as a young believer and confirms the principle that "evangelism is more caught, than taught." Moore emphasized this concept very clearly in his writings.

One year into my first full-time ministry position as a youth minister I challenged the high schoolers to join a "covenant" group. The covenant group met at 6:00 a.m. once per week for the purpose of Bible study, prayer, scripture memory, and accountability. Students made this covenant to God and to one another to be held accountable for their own spiritual growth, which was measured by daily Bible reading,

Scripture memory, prayer, and faithful involvement in the group's ministry. The lifestyle of those students and the continuation of their church involvement and leadership impact gave me an affinity toward disciple-making. This covenant group was one of the practical ways I lived out one of Moore's passions, namely spending time with "faithful men," taken from 2 Timothy 2:2.

Throughout my entire ministry I have attempted to disciple new believers and challenge more mature believers to spend time with those who would be strengthened by mentoring and encouragement. I have attempted to disciple hundreds of youth and now attempt to disciple adults who are directly under my supervision and have taught seminars to other pastors, youth pastors, and Christian workers which make a major emphasis on the importance of the disciple-making process. In every case my emphasis has been to disciple in the context of the local church. While many have emphasized disciple-making in para-church settings, Moore has been committed to the local church and has applied his principles of discipleship to that context. It is for this reason I am drawn to his example and writings.

### **Literature Review**

In March of 2011, I made an appointment with Waylon Moore to meet him at his home in Tampa, Florida, for the purpose of asking for his cooperation in this dissertation process. After receiving his full support, I conducted a recorded lengthy interview which was later transcribed into forty-two pages of source material which are used in this dissertation. I have since conducted three additional face-to-face recorded interviews, one of which yielded another forty eight pages that clarify his background, family history, chronology of his life, and the focus of his disciple-making theology and methodology. These interviews prove extremely valuable, in that no scholarly work has yet been completed on Moore. The interviews are evaluated along with secondary and primary source material.

**Secondary sources.** Many pastors, staff, missionaries, and laymen have been disciplined and challenged by Waylon Moore. Those who can be found are located and interviewed as to Moore's impact upon their lives, with special emphasis on his teaching and methodology which was transferred to them. The main basis of study comes from material that was derived directly from Moore himself.

**Primary sources.** Six published works give a clear theology and methodology of Waylon Moore, related to his disciple-making strategy. Each of these works are examined thoroughly along with other primary source material. Moore writes a monthly newsletter entitled *Mentoring* (previously known as *Discipling*), and many of these newsletters can be acquired on his website. These newsletters were not properly catalogued, so only those copies that can be found in his office or accessed online can benefit this dissertation. I know of no other depository of Waylon Moore writings other than his own books, website, and personal files in his Tampa, Florida, office. I have been given full access to each of these locations, so this research should incorporate the full body of work from Moore on the subject. In addition, recorded seminars and messages in audio or video format are incorporated into the primary sources. The research completed thus far reveals that the source material is very sufficient to answer the questions of this dissertation.

### **Methodology**

This research examines Waylon Moore's theology and methodology of disciple-making through a study of primary sources available, including his books, articles written, newsletters, booklets, recorded teaching, and personal interviews with Moore. I have acquired first editions of his two foundational books which are not readily available. Additionally, I have made two visits to Moore's personal office and have been given full access to his personal materials, organized predominantly in file cabinets. This material consists of correspondence with pastors, denominational employees, and

missionaries throughout the world, and provides necessary corroboration of historical data related to Moore's life. Because of the full access given to me, I made at least two more trips to insure that all appropriate material is uncovered and studied.

### **Research Methodology**

I worked through five steps in conducting my research for this dissertation. First, I examine Waylon Moore's six major works that describe his theology and methodology of disciple-making. His foundational work, in which his emphasis on one-on-one disciple-making in the local church was described, is *New Testament Follow-Up*, published in 1963. His other works include, *Multiplying Disciples*, *Building Disciples Notebook*, *Living God's Word*, *The Power of a Mentor*, and *First Steps*. Each of these works are described, noting any changes in Moore's approach to disciple-making from his fifty years of published work. Additionally, I read most of Moore's ministry newsletters, *Mentoring* (previously entitled *Discipleship*), that are available to me both on Moore's website and from his files. I attempted to examine many audio recordings available by Moore including the eight-cassette series, "Building Disciples: A Church Discipleship Seminar," and his latest recordings on mp3, "Mentoring Workshop," which may be his last official teaching that has been produced for those who want to know his methodology. I visited the Tampa home of Waylon Moore two more times to look through his files again for research material so that adequate primary source material is included in this research.

In the second step of my research, I exegeted the passages of Scripture that Moore uses as the basis of his theology and methodology of disciple-making. Moore frequently references passages of the New Testament in his books and recordings, clearly attempting to attach his principles of disciple-making to Scripture. I focused on Moore's main principles of disciple-making and examine his biblical foundation for those principles.

In the third step of my research, I conducted a study of scholarly writings on

the theology and methodology of New Testament discipleship. This research was aimed at determining general discipleship principles that can be compared to the theology and methodology of Moore.

In the fourth phase of my research, I analyzed Waylon Moore's theology of disciple-making in light of the exegesis of New Testament Scripture and I also analyzed his methodology of disciple-making in light of both New Testament exegesis and the study of disciple-making principles in the contemporary church. My goal was to test Moore's theology and methodology primarily as it relates to Scripture, but also I looked at other principles of his disciple-making that are not tied with Scripture. One aim was to evaluate how Moore's methodology might be different than those from the para-church movement, in light of the fact that he plainly taught and ministered within the context of the local church. I analyzed and critiqued Moore's approach and identify strengths and weaknesses of his theology and methodology with the aim of drawing conclusions regarding the effectiveness of using his methods in the local church today.

### **Limitations and Delimitations**

This dissertation was limited by the absence of any precedent literature on Waylon Moore. There were no dissertations written to date on the proposed subject, and therefore, no alternate avenues of study suggested by scholars. Because there were no other scholarly works on Waylon Moore's theology and methodology, the conclusions reached in this dissertation cannot be compared with the conclusions of others. Therefore, this dissertation began the study of Waylon Moore in the academic world and should become foundational to others who choose to study his life and ministry.

This dissertation was limited by the fact that every passage of Scripture related to Moore's disciple-making process cannot be considered. Every effort was made to exegete the major texts which Moore references as his foundation for theology and methodology. These texts should be identifiable since Moore is generous in using Scripture as his basis for his approach. The passages he uses with the most significance

and frequently will be examined.

This dissertation was delimited to the church, defined as the local body of believers of the evangelical world in North America. It was not possible to include all the churches of every denomination, or in all of the nations of the world in which Moore carried out his ministry. Even though Moore has spoken to pastors and missionaries in over one hundred nations, and trained Southern Baptist missions personnel for over a decade, this research was delimited to the churches of North America. The fruitfulness of his approach on the mission field will be the subject of further study.

I propose that Waylon Moore's attempt to disciple believers in the context of the local New Testament church is a worthy study. This dissertation examines Waylon Moore's theology and methodology and compares it to New Testament discipleship principles. The biblical study along with the analysis of Moore's life and ministry is researched and critiqued in the following pages.

## CHAPTER 2

### BRIEF BIOGRAPHY OF WAYLON B. MOORE

In order to understand Waylon Moore, is it necessary to consider his background. Moore's biography will be broken down into four sections: Moore's early life, ministry beginnings, pastoral years, and his years with Missions Unlimited.

#### **Early Years**

Waylon Boyce Moore was born on October 5, 1927, to Waylon Boyce Moore and Fannie Mae Witten Moore in Venus, Texas. Venus is twenty-five miles south of the city of Fort Worth.<sup>1</sup> Moore was named after his father, and was the firstborn son of three children.<sup>2</sup> The "Boyce" in his name and the name of his father came from the name James Petigru Boyce, the first president of The Southern Baptist Theological Seminary, whom Moore's grandfather greatly respected.<sup>3</sup> Moore said, "My grandfather was named Madison McNeely Moore and he had two brothers, and they came from Tennessee down to Texas to start a new life after the Civil War."<sup>4</sup> There were thirteen boys and no girls in Moore's father's generation, with Moore's father being the eleventh son. "My grandfather had a beard down to his middle chest; everyone carried one almost—it meant

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<sup>1</sup>Waylon B. Moore, interview by author, Tampa, January 14, 2014.

<sup>2</sup>Waylon B. Moore, interview by author, Tampa, June 6, 2013.

<sup>3</sup>For a brief summary of the life of James P. Boyce, see Gregory A. Wills, *Southern Baptist Theological Seminary 1859-2009* (New York: Oxford University Press, 2009), 3-5. Wills writes of Boyce's impact on the seminary, "From the beginning its success depended uniquely on one man, James P. Boyce. His remarkable determination to establish and preserve the seminary rescued it from failure time and again. Without his leadership it would have passed into extinction." *Ibid.*, 3.

<sup>4</sup>Moore, interview, January 14, 2014.



you were grown. It was connected with adulthood, so everyone did it.”<sup>5</sup> Moore’s grandfather was a Baptist preacher and a farmer. Moore’s father and his twelve brothers were taught to work hard, the younger boys helping with chores in the house while the older boys helped with the farming.

### **Moore’s Father**

Moore’s father learned to play the piano as a boy, taking lessons from his oldest brother’s wife.<sup>6</sup> Moore’s father was raised to work hard and everyone contributed to meeting the needs of the family each day. The children were allowed to have a basketball court in the dirt as well as a baseball field and could play if they completed their work on the farm. The school principal wanted the Moore boys to play football, which would have added considerably to the number of boys on the team. His father and the other brothers were allowed to play according to their father’s instructions, as long as they did not get hurt or hurt anyone else. When Moore’s grandfather went to town for his once per month visit, everyone congratulated him on the strength of his boys who had broken the leg and arm of two other boys on the football field, so he made them quit.

Moore’s dad grew up on a working farm where the family grew all of the food that they ate, raised cows, and worked with horses. Moore’s father went into the Navy during World War I and upon returning to Texas, played background music for silent movies to pay his way through Baylor University, where he earned a music degree. That qualified him to be able to teach and he was hired to teach piano at Southwestern Baptist Theological Seminary in 1923. He was also the music director for College Avenue Baptist Church in Fort Worth.<sup>7</sup>

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<sup>5</sup>Ibid.

<sup>6</sup>Moore said, “His oldest brother was an attorney. Those Moore boys were everything. Three were M.D’s, one was a minister, one was an attorney, three or four were salesmen, one was a barber.” Ibid.

<sup>7</sup>Moore said, “College Avenue was the second largest church in town. We had

Moore's father was a perfectionist, according to Moore, and was very rough on the children. He taught private piano lessons and Moore believes that he listened all day to missed notes and this set him on edge. Moore described these difficult days,

He made my mother cry on several occasions that I recall. . . . He made my brother and I learn piano from him, which was a mistake. He should have let someone else do it. If we missed a note he hit us. If we missed a number of notes, he actually knocked us off the piano bench, with his fist. It was horrible.<sup>8</sup>

In spite of the difficulties of a perfectionist father, Moore enjoyed his dad being the piano teacher at the seminary and the music director at the church, and getting to know other fine Christian families. Moore credits his dad with modeling straight living in a crooked world.<sup>9</sup> Moore's father died in 1948 when Moore was a student at Baylor University.<sup>10</sup>

### **Moore's Mother**

Fannie Mae Witten was one of two daughters of Pat Witten who owned four or five sections of land in Waxahachie, Texas.<sup>11</sup> She was a school teacher and graduate of Baylor Female College in Belton, Texas.<sup>12</sup> Although Moore was not aware of how his father met his mother, he knew that they did some of their dating in Dallas.<sup>13</sup> They were married in 1924 and Moore was born three years later. When Moore's father died in

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a mission church we started called Travis Avenue Baptist." Ibid. See also "Travis Avenue Baptist Church—Texas Historical Marker," accessed January 16, 2014, [http://www.9key.com/markers/marker\\_detail.asp?atlas\\_number=5439005552](http://www.9key.com/markers/marker_detail.asp?atlas_number=5439005552).

<sup>8</sup>Moore, interview, January 14, 2014.

<sup>9</sup>Waylon B. Moore, *The Power of a Mentor* (Tampa: Missions Unlimited, 1994), 10.

<sup>10</sup>Ibid.

<sup>11</sup>Waxahachie, Texas, is located 41 miles southeast of Fort Worth, and 30 miles south of Dallas.

<sup>12</sup>For a history of Baylor-Belton, which eventually became a co-educational university, see University of Mary Hardin-Baylor, "Our History," accessed January 16, 2014, <http://about.umhb.edu/our-history>.

<sup>13</sup>Moore, interview, January 14, 2014.

1948, his mother went into a deep depression and mental illness.<sup>14</sup> Moore writes,

My mom was beside herself and couldn't seem to do anything. I was a senior at Baylor now, and soon had to leave for that fourth year to get a BBA, and do my first year in law school. Mom slowly went into hospitalization depression, and later would try to take her own life when I was at seminary, and living at home.<sup>15</sup>

After eight years Moore's mother made progress from her depression. She eventually moved to Tampa when Moore became a pastor. She enjoyed being the mother of the pastor and within the fellowship of the people. She was especially loved by Moore's wife, Clemmie, and died in Tampa, Florida, in 1976.

### **Moore's Conversion and Teenage Years**

Moore was converted to Christ at the age of ten. Mrs. H. C. Wallen was the Sunday school teacher for the ten-year-old boys at College Avenue Baptist Church. She visited each of the boys in the class and asked them to settle down in class and listen. Because she had taken the time to instruct each one, most complied and the gospel message was planted in their hearts.<sup>16</sup> As a result of her faithful witness, Moore was converted.<sup>17</sup>

Moore characterized himself as a good student while his brother Witten was the athlete of the family.<sup>18</sup> Their differences created some conflict because Moore's parents would encourage Witten to be like Waylon and aspire to good grades.<sup>19</sup> Moore

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<sup>14</sup>Ibid.

<sup>15</sup>Waylon B. Moore, "Outline of My Life, Call, and Some Disasters and Disappointments God Used to Strengthen and Better my life in Him," unpublished paper, August 16, 2013, 2.

<sup>16</sup>See chap. 4 of this dissertation. See also Moore, *The Power of a Mentor*, 10; and Moore, "Outline of My Life."

<sup>17</sup>Moore, *The Power of a Mentor*, 10

<sup>18</sup>Moore, interview, January 14, 2014.

<sup>19</sup>Ibid.

was interested in drama while in school, acting in a number of plays. He played the lead role in “Robin Hood” and competed in dramatic reading competitions while at Paschal High School,<sup>20</sup> winning the city championship in dramatic reading.<sup>21</sup> He played the lead role in “Job” while a student at Baylor University, which eventually became a Broadway play.<sup>22</sup>

Moore was active in his youth group at College Avenue during his teenage years. The church was the first in the area to build a gymnasium and swimming pool, both indoor, for reaching students and children.<sup>23</sup> One of his high school Sunday school teachers, Mr. Garrison, would invite the high schoolers to his house after Baptist Young People’s Union<sup>24</sup> and he would take the boys camping.<sup>25</sup> Moore was asked to teach Sunday school at age fifteen. He said,

It was during World War II, and many of the men in our church had gone into the Armed Forces. So they asked me to teach a boys class. I was 15. I recalled what Mrs. Wallen had said, and called her on the phone for help. My mom and dad encouraged me to teach. Soon, when I got a driver’s license I would pick the kids up, take them to Forest Park zoo with its rides and fun machines. I had saved some money from mowing lawns and cutting hedges. So I paid for them to ride the musical merry-go-round at the park. Mom suggested I save money, and make peanut butter and jam sandwiches for us to eat together. We got our water free from the park fountains. These fun times made Sunday a stronger relationship with the guys. They began to give me listening ears on Sunday. I learned that getting with

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<sup>20</sup>For a succinct history of Paschal High School see “History of R. L. Paschal High School,” accessed January 5, 2014, [http://paschal.fwisd.org/pages/Paschal/About\\_Us](http://paschal.fwisd.org/pages/Paschal/About_Us).

<sup>21</sup>Moore remembered that he gave two recitations, “Little Boy Blue” by Eugene Field and “Carry On” by Robert Service in the city competition. Moore, interview, January 14, 2014.

<sup>22</sup>Moore, interview, June 6, 2013; and Moore, interview, January 14, 2014.

<sup>23</sup>Waylon B. Moore, interview by author, Tampa, November 25, 2013; and Moore, interview, January 14, 2014.

<sup>24</sup>For history on the Baptist’s Young People’s Union see Southern Baptist Historical Library and Archives, “Church Training Department Collection,” accessed January 20, 2014, <http://www.sbhla.org/downloads/795-549.pdf>.

<sup>25</sup>Moore, *The Power of a Mentor*, 10-11; and Moore, interview, January 14, 2014.

the kids for fun during the week, became an important link in balance in reaching into their hearts. A number of the guys received Christ over the year. Some came forward at the pastor's invitation on Sundays, and eventually were baptized.<sup>26</sup>

### **Call to Preach**

Moore graduated from High School at age 16 and many young men his age signed up for military service to fight in World War II. Moore's parents wanted him to go straight to college and so, while teaching Sunday school on the weekends, he went to two years of college at the Arlington, Texas, branch of Texas A & M, and then to Baylor University in Waco, Texas, for one semester in the summer of 1945. Moore then joined the Navy in August of 1945. Moore did his basic training in San Diego, California, and became a storekeeper, which was a type of accountant.<sup>27</sup> His assignment was at Oceanside, California, but the war was over by then and his commitment was only for the duration of the war plus six months, so Moore only spent one year in the Navy.<sup>28</sup>

Moore went back to Baylor, finished his coursework in 1948, and entered law school. Moore was involved in the collegiate ministry at First Baptist Church of Waco, Texas, where Forrest Feezor was the pastor. Feezor asked Moore to preach on a Wednesday night and after his message, four young men made professions of faith in Jesus as Savior.<sup>29</sup> It was during his time at Baylor that Moore felt God's call to preach. He said,

Bruce Miller was a fellow student at Baylor. He said God told him to give me time and help me to grow. He was my first adult mentor/disciple. He took me to visit people in nursing homes, got me into quiet time, and reading biographies of great men of God. We met many times during the week and were in a class or two together.<sup>30</sup>

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<sup>26</sup>Moore, "Outline of My Life," 1.

<sup>27</sup>Moore, interview, June 6, 2013; and Moore, interview, January 14, 2014.

<sup>28</sup>Moore, interview, January 14, 2014.

<sup>29</sup>Ibid., and Waylon B. Moore, telephone interview by author, December 10, 2013.

<sup>30</sup>Moore, interview, November 25, 2013.

While in prayer in Bruce's room one night, Moore wrestled with God's leading to preach. Moore wondered if Satan was putting it in his head to leave his law studies to preach. Bruce asked Moore, "Why should you preach?" Then it came to Moore, "Because the world is dying without Jesus!" They both agreed that Satan would not have given that answer, which confirmed his calling was from God. Moore finished the winter semester of 1949 at Baylor and prepared to enter Southwestern Baptist Theological Seminary in the fall of 1949.<sup>31</sup>

### **Early Ministry**

Moore completed his seminary education at Southwestern in 1952. During his seminary days, Moore was hungry to learn from visionary leaders who were being used of God. He later said, "I ran after big men of God."<sup>32</sup> Some of the most notable men of God would impact his life over the next decade.

### **Pacific Garden Mission**

In 1950, the annual Southern Baptist Convention meeting was held in Chicago<sup>33</sup> and Moore sold his record player so that he could make the trip.<sup>34</sup> While in Chicago, a friend that Moore knew while at Baylor asked if he wanted to go see the Pacific Garden Mission where Billy Sunday was converted. Moore and his friend drove to the mission and took a tour of the ministry. Moore became interested in spending the summer there learning and asked the superintendent, Harry Saulnier, if he could have a job at the mission. Saulnier asked him to come back the next day, and when he did he offered Moore a summer job for free room and board but no other salary. Moore took it

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<sup>31</sup>Ibid.

<sup>32</sup>Moore, interview, December 10, 2013.

<sup>33</sup>See Johnston's Archives, "List of SBC Convention Meetings," accessed January 16, 2014, <http://www.johnstonsarchive.net/baptist/sbconvlist.html>.

<sup>34</sup>Moore, interview, January 14, 2014.

and was challenged to walk with God by Dennis Snell who was a counselor trainer at the mission. Moore wrote,

One day I asked Dennis, “How do you know so much Bible and have a great attitude about work?” He said, “Well, I guess it’s from spending two hours a day in the Bible for four years and hiding God’s word in my heart.”

“What?” I was shocked. “You spend two hours a day in the Bible and you’re not a preacher?” Dennis laughed. “Hiding God’s word in your heart?” I asked, “you mean . . . memorizing Scripture?” “Yes.” “I hate to memorize Scripture,” I confessed. “It’s a waste of time.” He replied: “I’m not going to argue with you. I’m just telling you that it changed my life.”

I watched Dennis for two or three more days. Then I went to him. “You have something I need. Teach me how to memorize Scripture.” “You don’t really want to memorize!” He said. I convinced him that I was serious. “All right,” Dennis responded, “Go talk to God. If you believe that God wants you to memorize, then make a commitment to him and tell me. If the Lord is leading you, He will keep you at it when I’m not around.” Feeling convicted, I surrendered in prayer to make this a growth habit in my life.<sup>35</sup>

## **Navigators**

After returning to Southwestern in the fall of 1950, Dennis Snell encouraged Moore to hear Dawson Trotman who was scheduled to speak in Fort Worth in conjunction with a planned 1951 Billy Graham crusade.<sup>36</sup> Moore heard Trotman speak on Acts 17:11 at a pre-crusade training session: “These are more noble than those of Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily whether those things are so.”<sup>37</sup> Moore wanted to spend some extra time with Trotman and asked if he could drive him around the Dallas/Fort Worth area. Moore borrowed a car and took him to various appointments. Trotman was impressed with Moore’s initiative and interest in spiritual matters and told Moore that if he would come to California to the Navigator summer conference, he would provide him free room and

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<sup>35</sup>Waylon B. Moore, *Living God’s Word* (Nashville: Lifeway, 1997), 36-37.

<sup>36</sup>Moore, interview, January 14, 2014.

<sup>37</sup>*Ibid.*

board at Westmont College.<sup>38</sup> Moore took Trotman up on his offer and went to the Navigator training conference in the summer of 1951.

In the fall of 1951, Charlie Riggs, who was a staffer with the Navigators, came to Fort Worth to begin Navigator work. His businessman benefactor backed out at the last minute and Riggs ended up staying with Moore. Riggs began to pour into Moore's life, challenging him to be in the Word. A Billy Graham staffer, Jerry Beavan,<sup>39</sup> preparing for the Houston Crusade in 1952,<sup>40</sup> needed an assistant and he went after Riggs, who was very reliable in accomplishing tasks assigned.<sup>41</sup> Riggs involved Moore in the Houston Crusade.<sup>42</sup>

While in seminary and working with the Navigators, years 1951 to 1952, Moore had two brief opportunities to pastor churches. Mt. Lebanon Baptist Church and a little mission provided opportunities for him to preach, but because he had no car, Moore had to give up these two opportunities.<sup>43</sup>

### **Return to Pacific Garden Mission**

In May of 1952, Moore graduated from Southwestern Baptist Theological

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<sup>38</sup>Ibid., and Moore interview, 6 June 2013. Information on Westmont College can be found at Westmont College, "History of Westmont College," accessed January 16, 2014, [http://www.westmont.edu/\\_about/history.html](http://www.westmont.edu/_about/history.html).

<sup>39</sup>Documentation from the Riggs memorial archives shows the letterhead of the Houston crusade with Beavan's name and title: Executive Secretary, Public Relations Supervisor, and Charles Riggs, Assistant Director, Follow-up can be accessed at Wheaton College: Billy Graham Center, "Charles Arthur Riggs 1916-2008," accessed January 16, 2014, <http://www2.wheaton.edu/bgc/archives/memorial/Riggs/Document1.htm..>

<sup>40</sup>See Wheaton College: Billy Graham Center, "Select Chronology Listing of Events in the Life of Billy Graham and the History of the Billy Graham Evangelistic Association," accessed January 16, 2014, <http://www2.wheaton.edu/bgc/archives/bgeachro/bgeachron02.htm>.

<sup>41</sup>Moore, interview, January 14, 2014.

<sup>42</sup>Moore, interview, June 6, 2013.

<sup>43</sup> Moore, interview, January 14, 2014.



Seminary. After the May 1952 Billy Graham Crusade in Houston, Moore went back to the Chicago area and took courses at Moody Bible Institute and lived at Pacific Garden Mission where he completed his first writing. Moore wrote six Bible studies for Pacific Garden Mission intended to encourage new Christians. These Bible studies eventually became his *First Steps* book. While in Chicago he joined the Southside Alliance Church in Chicago where A. W. Tozer was the pastor. He opened a Navigator Home<sup>44</sup> in Dallas in the 1953 to 1954 school year and worked with university students at Southern Methodist University.<sup>45</sup>

### **Billy Graham Ministry**

Because of Moore's friendship with Riggs, Moore was invited to participate in Graham Crusades from 1952 to 1954. Moore worked with Billy Graham crusades in Houston (1952), Dallas (1953), and London (1954), and meetings in Amsterdam (1954), and Berlin (1954).<sup>46</sup> Moore said, "And of course Graham was the hottest thing in the religious crusades. I was doing this and that, working, and Charlie was a guy who would give me \$100 a month to stay in Europe, while I missed some meals. But I was with the Graham team."<sup>47</sup> Being with the Graham team marked his life as he saw great things accomplished for the Lord. He said, "I was there for the big Wembley Stadium Meeting where they had three thousand people profess faith in Christ. The first time since Pentecost as far as we ever knew."<sup>48</sup>

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<sup>44</sup>For a succinct background of the Navigator Home ministry, see Robert Walter Felts, "A Critical Analysis of Dawson Trotman's Methodology of Discipleship for Contemporary Mission Strategy among North American Evangelical Mission Agencies (Ph.D. diss., Southwestern Baptist Theological Seminary, 1989), 23-29.

<sup>45</sup>Moore, interview, January 14, 2014.

<sup>46</sup>Moore, interview, December 10, 2013.

<sup>47</sup> Moore, interview, June 6, 2013.

<sup>48</sup>Ibid. For a fine description of this event see Joanna S. Wong, "Celebrate 50<sup>th</sup> Anniversary of 'Billy Graham Crusade' in London: A Crusade that Reshaped

## Campus Crusade for Christ

Bill Bright was opening up student work at the University of Texas in Austin in the summer of 1954, and he needed people to head up the work. He asked Trotman if he could provide him some men. Trotman asked Moore to open up the work at University of Texas and Leroy Eims would go to Pennsylvania to open up Crusade work there. Moore went to Los Angeles, California, in the summer of 1954 to be trained for the work which was to begin in the fall at University of Texas.<sup>49</sup> Moore spent all day in training with Bright and slept on the study floor of the evangelist J. Edwin Orr.<sup>50</sup> Moore learned about the importance of evangelism and how to give the gospel. He went to work at Texas and in that year he led thirty-eight people to Christ.<sup>51</sup> Moore wanted to establish these believers but felt pressed by the Crusade leadership to win more and more without the important follow-up that was needed. Because of this, he intended to leave the University of Texas after one year and went to California for the annual training to resign. Bright was disappointed in Moore's decision and let him know it. Moore said,

In the first part of the summer of 1955 I went to Europe to help Charlie Riggs and when I went to the Crusade summer training after the Europe trip, Bright put me in the car and expressed his disappointment in my "lack of commitment to evangelism" among college students.<sup>52</sup>

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International Evangelism," *Christianity Today*, May 26, 2004, accessed January 16, 2014, <http://www.christiantoday.com/article/celebrate.50th.anniversary.of.billy.graham.crusade.in.london/895.htm>.

<sup>49</sup>Waylon B. Moore, interview by author, Tampa, April 30, 2009; Moore, interview, January 14, 2014; and Moore, interview, June 6, 2013.

<sup>50</sup>Moore, interview, June 6, 2013; and Waylon B. Moore, telephone interview by author, November 18, 2013.

<sup>51</sup>Moore said that Paul Pressler, the Texas lawyer who was instrumental in the Conservative Resurgence of the Southern Baptist Convention, was a student at the University of Texas at that time and remembered his work of winning students to Christ. Moore, interview, January 14, 2014. For Pressler's perspective on the Conservative Resurgence in the Southern Baptist Convention, see Paul Pressler, *A Hill on Which to Die* (Nashville: B & H, 2002)

<sup>52</sup>Moore, interview, January 14, 2014.

Moore was crushed but did leave the Campus Crusade work. It would be more than a decade later that Moore would be reacquainted with Bright, seeing him at a conference.

Following Moore's work at the University Texas, Trotman asked Moore to begin work at the Massachusetts Institute of Technology in Boston. He was living at a Navigator home where others were ministering to men in the Boston area. Because it was difficult for Moore to find a paying job to support the Navigator home, he only served at M.I.T with the Navigators for one year and was released from this assignment.<sup>53</sup>

### **International Students Incorporated**

Following the Boston assignment, Moore was involved in helping Christian businessmen with laymen's crusades over the next year. He remembered being in a large crusade in Lakeland, Florida, where he helped with the follow-up of those who came to Christ. As a seminary-trained single young man, he was free to travel and follow every lead possible to reach and encourage people in Christ.<sup>54</sup>

In 1958, Moore was supported by a multimillionaire who was involved with a group called the International Students Incorporated. ISI helped international students arrive in the United States and adjust to living in American culture. The strategy was to meet the students, win them to Christ, and connect them with student workers on the campus. The hope was to send the students back to their countries as missionaries. Moore's involvement with this work was for only one year because the ministry lacked the resources to continue Moore's position.<sup>55</sup>

### **Clemmie Everly, M.D.**

In 1958, Clemmie Everly enrolled in an evangelism training retreat in Houston.

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<sup>53</sup>Ibid.

<sup>54</sup>Ibid.

<sup>55</sup>Ibid.

She was originally from Hartford, Kentucky, and had a grandfather who was a medical doctor. She loved him and admired his medical practice, going with him to make house calls when she was younger.<sup>56</sup> Her father was a druggist. Clemmie went to Western Kentucky University where she received her bachelor's degree and to the University of Louisville Medical School where she received her medical school training. She also had a year of training at Belmont College in Nashville, Tennessee. After a frightening experience on the streets of Chicago late one night, during residency training to become a pediatrician, she left Chicago to finish her training at the University of Houston. The evangelism meeting was a retreat in 1958 sponsored by the South Main Baptist Church of Houston, Texas. Moore was the speaker and he and Clemmie were the only two singles in attendance at the retreat. Clemmie had prayed that the speaker would be married so she would not have to deal with the possibilities of what could happen if he were single.<sup>57</sup> Moore said, "After the retreat, on Sunday night, I said to her, 'Do you like Chinese food?' She said, 'Yes'. So I took her out on Monday night after the retreat."<sup>58</sup> Moore was speaking at a Bible school and he invited her and she went to hear him speak. She was very hungry for the things of the Lord. They began to date more seriously and Clemmie asked Moore if he wanted to spend Christmas of 1958 with her family in Kentucky. He accepted her invitation. Charlie Riggs gave him advice on how to drive her to Kentucky: "You drive to Houston, pick her up and you will stay the night in our place in Nashville. Then you will travel the rest of the way to Kentucky. That's how you will get there without any possibility of inappropriate behavior."<sup>59</sup> Moore followed through with that assignment from Riggs and while there for Christmas, he asked her to marry him and

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<sup>56</sup>Ibid.

<sup>57</sup>Max Barnett, telephone interview by author, January 15, 2014.

<sup>58</sup>Moore, interview, January 14, 2014.

<sup>59</sup>Ibid.

they were married on August 1, 1959.

Clemmie was a great encouragement to Moore for his entire ministry. She was a committed pastor's wife and a mother. Her steadfast commitment to Christ would be a stabilizing force that Moore would need in the pastoral years of his life.<sup>60</sup>

### **Pastoral Years**

After they were married, Moore moved back to Fort Worth to begin graduate work. He submitted a topic related to follow-up for a doctoral proposal at Southwestern Baptist Theological Seminary, and it was rejected. He intended to write a dissertation on the role of follow-up in the New Testament. Moore said, "That was what I was going to write my doctorate on, and they turned it down."<sup>61</sup> Moore explained,

I went to Southwestern to work on a doctorate right after I'd married, and we lived in that two-room apartment with termite holes in the floor out there. When I gave them my thesis title they rejected it. They said we have no one that could grade that. That's something we have no knowledge of. I said well that's what a doctorate is!<sup>62</sup>

When his proposal was rejected, Clemmie told Moore to spend the time necessary to write it. She would carry the load and make it possible for him to write. Moore never received the degree he sought from Southwestern Seminary but did stay in Fort Worth to do his research and write. His finished product was eventually published as his first book, *New Testament Follow-Up for Pastors and Laymen*.

### **First Baptist Church of Jacksonville, Florida**

Homer Lindsay, Jr., attended Southwestern along with Moore and rented a

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<sup>60</sup>Moore, interview, January 14, 2014.

<sup>61</sup>Waylon B. Moore, interview by author, Tampa, February 4, 2010.

<sup>62</sup>Moore, interview, June 6, 2013.

room from the Moore family during his seminary days in the early 1950s.<sup>63</sup> Nearly a decade later Lindsay was the pastor of the Northwest Baptist Church<sup>64</sup> in Miami, Florida, and a trustee at Southwestern Baptist Theological Seminary.<sup>65</sup> Lindsay was to be in Fort Worth for a trustee meeting and called Moore. Moore said,

He called me up and said, “Waylon, I’m going to be up with the trustees, do you want to get together?” I said “Yeah—I’m married and we’ll have you over for a meal.” So he came around for a meal, but it was deliberate see . . . his dad . . . his father said—do you know anyone that is bold in his witness and is pure? Homer said “I had a roommate that was, he’s married; I don’t know a thing about him now” . . . so he checked me out.<sup>66</sup>

At the same time Moore was being considered at First Baptist Church of Odessa, Texas, but it was unlikely that they would call him due to his lack of experience at the time with large churches.<sup>67</sup> Lindsay said, “My father needs a Minister of Evangelism, and I have lived with you and you are a soul-winner. My Father will send you out soul-winning.”<sup>68</sup> As a result, Moore joined the staff of the First Baptist Church of Jacksonville, Florida, where he served two years through the summer of 1964.

The staff at the Jacksonville church was required to make fifty visits per week to lost prospects and to members. Moore was busy working six and a half days per week making visits, with having Saturday mornings off. It was very difficult work and difficult

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<sup>63</sup>Ibid.

<sup>64</sup>See Northwest Baptist Church, “History of Northwest Baptist Church,” accessed January 17, 2014, <http://nbc.nwbm.org/about-us/history-of-northwest-baptist-church>. Lindsay was called to the church as its first pastor and served the church for seventeen years.

<sup>65</sup>Homer G. Lindsay, Jr., represented Florida with a term expiring in 1963 at Southwestern. Southern Baptist Historical Library and Archives, “Annual of the Southern Baptist Convention, 1961,” accessed January 17, 2014, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1961.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1961.pdf).

<sup>66</sup>Moore, interview, June 6, 2013.

<sup>67</sup>Moore, interview, January 14, 2014.

<sup>68</sup>Ibid.

on the family. Moore said, “Clemmie never saw me.”<sup>69</sup>

One unique contribution that Moore made in Jacksonville was his influence on the decision counseling process that was developed in the church. Fred McCormick, E. H. Whitaker, and Moore worked together to improve how people were counseled after making decisions during the invitation at each service. Regardless of the commitment of each person coming forward, everyone was checked out related to their salvation and commitment to Christ. This program of decision counseling became a model to many in the Southern Baptist Convention.<sup>70</sup>

### **Spencer Memorial Baptist Church**

Through the influence of Colonel John Fain, Waylon Moore was recommended to the pastor search committee of Spencer Memorial Baptist Church in Tampa, Florida. Moore writes,

After running from God during World War II, tough Colonel John Fain got converted. Amazing. Soon after, his wife Barbara was also saved. As a businessman with a great heart for evangelism, Jack founded the serviceman’s division of Campus Crusade for Christ. I met them while visiting Florida doing ministry. In those days I was single and lonely. The Fains gathered me into their hearts, giving me a sense of belonging and value, though we never lived in the same city. . . . Later, the Col. recommended me to a pulpit committee in Tampa. The church called me and I pastored there for 13 years.<sup>71</sup>

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<sup>69</sup>Ibid.

<sup>70</sup>Ibid. Decision Counseling was taught for over twenty years at the FBC Annual Pastor’s School and Bible Conference to hundreds of pastors and laymen. E. H. Whitaker, one of the original developers of the program was involved in this training until his death on August 29, 2011. His obituary even mentions his counseling training: “As active as he was at work he was the same at First Baptist Church. He and his wife, Mary Frances who predeceased him in 2000, started the Young Married Couples Sunday School Department. He was instrumental in leading the Men’s Department as the church membership grew. He served on the building and finance committees during the numerous building and expansion projects, and established a counseling program patterned after the one used at the conclusion of all of the Billy Graham Association services.” “Edmund Whittaker,” *Florida Times-Union*, September 1, 2011, accessed January 17, 2014, <http://www.legacy.com/obituaries/timesunion/obituary.aspx?page=lifestory&pid=153392406>.

<sup>71</sup>Moore, *The Power of a Mentor*, 11. Moore said, “It was a 97% vote to call

Moore took up the pastorate at the Tampa church in October of 1964:

I started meeting with guys at six o'clock in the morning for one hour. I said, "I'll teach you how to study the Bible." Well the ole deacons came the first time. Then they didn't come anymore . . . but the hungry guys did come and eventually I had five groups of different guys a week. For a period of time I had six groups of guys.<sup>72</sup>

He poured into those men and used that as the place to find those he would challenge even further, taking selected men visiting for three nights per week. He also implemented his Adoption plan for new believers and paired up young believers with those equipped to disciple them.<sup>73</sup> Moore also made it a priority to take people overseas with him for short-term mission trips:

I began to take people overseas with me before there was any volunteer department. There was no volunteer division of the Foreign Mission Board, when I took guys overseas with me. Because I had to enlarge their vision for a lost world. I took them because I had to enlarge their vision.<sup>74</sup>

He learned an important lesson after two years into his pastorate when his children were young. A deacon in his church paid for him to go to a conference at the Clyde Narramore foundation in California. Moore said,

I learned that children, if reactionary and rebelling, tend to rebel in the area of the father's greatest interest, if neglected. . . . That scared me to death. That meant that my kids would be reacting about the Lord and the church. So I radicalized and totally changed my thing. I said, "I've got to give you guys time." And Clemmie said, "I've been praying for that." So I made appointments—I took Martha out one Saturday and took Bruce out one Saturday—they would take care of the children and I would win Mom and Dad to Christ.<sup>75</sup>

The church baptized on average over one-hundred new converts per year for the thirteen years that Moore was their pastor.<sup>76</sup> Roy Fish, professor of Evangelism at

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me as pastor." Moore, interview, January 14, 2014.

<sup>72</sup>Moore, interview, January 14, 2014.

<sup>73</sup>Charles Hartwig, telephone interview by author, January 20, 2014; and Moore, interview, January 14, 2014.

<sup>74</sup>Moore, interview, January 14, 2014.

<sup>75</sup>Ibid.

<sup>76</sup>Moore, *Living God's Word*, 4.



Southwestern Baptist Theological Seminary in Fort Worth, Texas, writes about visiting Moore's church,

A few years ago I was in a large church in Florida for a series of meetings. It was no ordinary church. The immediate counseling done with new converts was the most thorough I had ever seen. A class for new members was the most effective I had ever observed. Above all, there was a group of laymen who were equipped as competent spiritual leaders. These men assume the major task of equipping others.<sup>77</sup>

### **Missionary Orientation**

Moore was invited to train new missionary recruits for the Foreign Mission Board of the Southern Baptist Convention from 1969 to 1982.<sup>78</sup> David Lockard, Director of Missionary Orientation for the Foreign Mission Board, knew Moore at Southwestern Baptist Theological Seminary and he was aware of his book, *New Testament Follow-Up*. Moore said, "He read my book. He wanted that material taught at the orientation. He was given some flexibility and was allowed to choose some speakers to come in so he picked me to come."<sup>79</sup> During the missionary candidate's orientation, Moore would attend one of the weeks of training and teach on new convert assimilation and follow-up. He taught on the spiritual disciplines of Bible study and Scripture memory with an emphasis on spiritual reproduction. Lockard said, "What you are sharing, the people can use immediately. They need it."<sup>80</sup> A missionary benefitting immediately from Moore's teaching at the Missionary Orientation Center was Reggie Quimby who was headed to Spain. He wrote to Moore,

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<sup>77</sup>Roy J. Fish in the foreword to Waylon B. Moore, *Multiplying Disciples* (Tampa: Missions Unlimited, 1981), 5.

<sup>78</sup>Files compiled from Moore's home office reveal missionary orientation brochures from the orientation center in Callaway Gardens, GA, beginning with the fall of 1969 and ending in the fall of 1982. See also Moore, *Living God's Word*, 4; Moore, interview, February 4, 2010; and Waylon B. Moore, interview by author, Tampa, December 2, 2013.

<sup>79</sup>Waylon B. Moore, telephone interview with author, January 17, 2014.

<sup>80</sup>*Ibid.*

All that you have shared with the M.O.C. in the past 3 days has been vital to me. I'm ashamed to say I was one of those that had experienced no victory in my devotional life—but thank God—the last two mornings I have kept my appointment with God. It has been a blessing and the Lord has begun to show me beautiful things.<sup>81</sup>

Lockard wrote Moore,

Waylon, I spent the month of May in West Africa doing Bible studies for the annual mission meetings. On several occasions, missionaries indicated that your lectures and your book (which we have continued to make available here) have proven to be among the most helpful part of their orientation experience. Invariably, I find myself doing one or two Bible studies along this line—i.e. nurturing new converts, one on one, or in other small group settings.<sup>82</sup>

In 1976 it is apparent that Moore's *New Testament Follow-Up* was being used by the Foreign Mission Board staff to train new missionaries. Lockard writes again to Moore,

I do hope that your book on New Testament follow-up is still in print and available. It has been sometime since we purchased copies for the missionaries and I hope we can get some more for this fall session. I would like to have at least two dozen copies on hand for this fall.<sup>83</sup>

In thirteen years<sup>84</sup> of training missionaries, Moore would have instructed nearly twenty-five-hundred missionaries.<sup>85</sup> The missionaries were reporting to the staff at the Missionary Orientation Center their appreciation for Moore. Lockard writes again,

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<sup>81</sup>Reggie Quimby, letter written to Waylon B. Moore, n.d.

<sup>82</sup>W. David Lockard, letter to Waylon B. Moore, June 23, 1976.

<sup>83</sup>W. David Lockard, letter to Waylon B. Moore, August 25, 1976.

<sup>84</sup>Exactly how many sessions of the training that Moore taught is hard to determine. His own files contain documents revealing that he was included in twenty-seven sessions of the training, provided he never missed a session. I found no material evidence or testimony from Moore that he ever missed. In spite of this record of his files, there are places which mention his doing the training for eleven years, listing the years as 1970 to 1982.

<sup>85</sup>Moore's files contain pictures of the missionaries he trained from nine of the twenty-seven sessions in which he taught. The materials that were obtained reveal that each orientation session was attended by, on average, 92 new missionaries. These included both the husbands and wives. Moore taught at twenty-seven sessions, which would give him the potential of teaching 2460 individuals over a thirteen-year period, based upon this average per session. The above estimation is realistic because it does not include the journeymen missionaries trained later not included in the above numbers. The Southern Baptist Convention Annuals were consulted but were not helpful in reporting the actual numbers at the Missionary Orientation Center. New appointments reported to the Convention in the Annual included reappointments and other personnel hindering an

Many thanks for your good letter of November 11. It was thoughtful of you to enclose the letters from some of our people. I have continued to hear quite a few similar comments since your visit. In fact the other day when I got your letter I had recently received a letter from overseas that was also expressing gratitude and appreciation. One of the lecturers mentioned in that letter was you. We are grateful for your gifts and for your willingness to share them. Likewise we are grateful to Spencer Memorial for their willingness to share you with us.<sup>86</sup>

Because of the relationships built by Moore with hundreds of missionaries, and because of his great desire to encourage them in disciple-making, Moore resigned from his church in 1977 to begin a new ministry.

### **Missions Unlimited**

Moore said, “I was going overseas . . . I took my month off and I was going overseas.”<sup>87</sup> Missionaries were inviting Moore to come to the field to equip them and the nationals that they worked with and Moore took his vacation time to go overseas. Moore and his wife figured that all added together, he had spent a total of four years on the mission field away from his family.<sup>88</sup> Moore said, “Clemmie and I prayed. She said, ‘You’re happy when you are working with missionaries. You love to work with missionaries. I think God has called you to be a missionary to the missionaries.’”<sup>89</sup> Moore lost some interest in what he was doing at the church and indicated that his church work had lost its spark for him. Moore prayed and he realized that if he was out on his own and not pastoring the church, then he could accept the many speaking requests from the missionaries. He was turning down invitations because he simply could not pastor and travel that extensively. The Foreign Mission Board of the Southern Baptist Convention even paid his expenses in the early years until they changed their policy when Keith

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accurate count of those who went through new training.

<sup>86</sup>W. David Lockard, letter to Waylon B. Moore, November 19, 1976.

<sup>87</sup>Moore, interview, January 14, 2014.

<sup>88</sup>Ibid.

<sup>89</sup>Ibid.

Parks became their new President. Moore said, “This was before Keith Parks took over, and in those days they would pay my way over. They had a secretary of Evangelism, they don’t have that any more, but he wanted me to go over and he would put me in his budget every year.”<sup>90</sup> He started Missions Unlimited and incorporated it as a non-profit ministry after receiving the advice of men who were praying with him. He resigned from Spencer Memorial Baptist Church in 1977 and received a second hand Mercury automobile and a month’s pay as a gift from the church.

The transition was not easy, especially because Moore was planning to stay in Tampa and attend the church. The new pastor seemed to believe that Moore was holding meetings in his home which Moore adamantly denied. Moore said, “Why would I want to tear down something that I had given thirteen years of my life to?”<sup>91</sup> Moore remained in the church even after these accusations. Different pastors came and went, but Moore was never a threat to the health of the fellowship. Moore never left Tampa and has always attended the church that he once pastored, except for brief times that he attended Tampa area churches where his son Bruce pastored.

### **Avery Willis**

In 1978, Avery Willis, who was a missionary to Indonesia with the Foreign (now International) Mission Board of the Southern Baptist Convention, began work with Lifeway Christian Resources in the adult discipleship department. Willis was widely known for the development of *Masterlife*, a tool for discipleship training that was eventually translated into fifty languages and used in more than one hundred countries.<sup>92</sup> Moore met Willis in Indonesia and was aware of his work in discipleship. Willis asked

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<sup>90</sup>Ibid. Moore said, “They would pay for everything in country and getting me there.” Ibid.

<sup>91</sup>Ibid.

<sup>92</sup>See staff article, “Missions leader Avery Willis dies at 76,” *Baptist Press*, July 30, 2010, accessed January 18, 2014, <http://www.bpnews.net/bpnews.asp?ID=33440>.

Moore to travel with him all over the world to teach discipleship. Moore said,

Initially, I was asked to write *Masterlife* with him, and then he said, “I want you to write the textbook, and then we will not use your notebook, we’ll use my *Masterlife* notebook.” He was talking to me in Indonesia and he told me he was going to resign from the Board and work with the Sunday School Board, and that they had agreed to do discipleship, which was on his heart—going way, way back. So anyway, so when I wrote the manuscript, *Multiplying Disciples*, his boss, head of the church training division of the Sunday School Board, turned it down. He said, “We’ve got to emphasize the group, where he emphasizes also ‘one-on-one.’ He has to change it or we will not use him.” And so Avery called me up and said, “I’m in a real pickle here, I know your heart and I know what you wrote, and it’s excellent.”<sup>93</sup>

Moore believed so strongly in the one-on-one emphasis that allowed anyone to be a disciple-maker that he would not change the basic message of the book. Moore said,

The modeling is the message, modeling is the message, and the way you modeled it is the way that they’d want to do it . . . if you meet with a guy only in the group, he will never work with an individual—generally—he wants the group, and if he can’t do a group, then he’ll never do anything. So if you wanted to reproduce then you’ve got to take him with you witnessing or take him with you to hospitals or take him with you out in to some ministry where he gets both sides of the picture.<sup>94</sup>

Moore would not change his book so he did not travel with Willis to teach discipleship.

Moore ended up publishing the book under the title, *Multiplying Disciples* and continued in his mission trip training around the world.

### **Consultant to Missionaries**

In the period before and after the establishment of Missions Unlimited, Moore travelled to over one hundred nations of the world to encourage and consult with missionaries of the Foreign Mission Board. He often spent his travel time encouraging the missionaries when they gathered for their annual strategy sessions. Moore would be invited to speak, teaching the missionaries God’s Word. Shirley Randall, retired IMB missionary, writes of Moore’s impact,

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<sup>93</sup>Moore, interview, February 4, 2010. Willis told Moore, “I’m sorry, let us pay you something for writing, for spending two years writing *Multiplying Disciples*. Moore said, “No, you can’t pay me for not using something, I won’t accept that.” Moore, interview, June 6, 2013.

<sup>94</sup>Moore, interview, February 4, 2010.

My husband Dr. Maurice Randall and I were appointed to Sanyati Baptist Hospital in Rhodesia in 1971. We arrived in April 1972 with our 4 children and did language school in Harare. We moved out to the 100 bed hospital in a rural area. Maurice was the General Surgeon and later on also served as the Hospital Administrator and church developer. . . . I had the privilege of meeting Dr. Moore at one of his Discipleship Conferences in Jo'berg, South Africa. . . . When we sat in Dr. Moore's Conference, we were thrilled with his teaching, we were challenged to memorize scripture and we returned home to the family inspired, renewed and refreshed with new tools to help us delve into God's Word and devour it as we taught others. We were so happy that we felt like we were floating in the Lord's Joy.<sup>95</sup>

Ed Moses, retired IMB missionary to East Africa, writes of Moore's impact:

We first met Waylon Moore at our Missionary Orientation, 14 weeks, Callaway Gardens, Ga in 1968. He taught his fantastic book, "New Testament Follow up" to about fifty recently appointed missionaries soon to cover the globe. I soaked it up like, a sponge. Keep it a secret, but I copied several of his illustrations and wrote some of his explanations in our Shona language. The Wheel Illustration, "The Christian living the Life" and the Word in Heart and Hand, 5 fingers and the Bible in the Palm. My students learned them and passed them on. We knew Waylon's wife, Clemmie, and both of his children Martha and Bruce at Southwestern Seminary. I give STRONG CREDIT to both the FMB and the IMB for engaging Waylon for many many D/Ship Seminars for countless missionaries in numerous countries for making Waylon's Biblical Principles known and practiced all over the world. Only Heaven will reveal the extent of Dr. Moore's wisdom and ministry. His other book, "Multiplying Disciples" is super great also.<sup>96</sup>

### **Encouragement to Seminarians**

Both of Moore's texts have been used in evangelism classes. Moore said,

It was the evangelism people that were most interested in my book *New Testament Follow-Up*. Roy Fish used it for 15 to 20 years. Then he used *Multiplying Disciples* also right along, 15 to 20 years at seminary; everyone he talked to, well then they got it too, and they used it. It was used in all our seminaries and then began to be used overseas and that's how I got my invitations to go, because of *New Testament Follow-up*. Roy said, "We don't have anything on how to help the new Christian grow that's based on the New Testament. This is pristine, this is basic stuff."<sup>97</sup>

In addition to his books in the seminaries, Moore lectured at Midwestern Baptist Theological Seminary on the subject of Mentoring from 2001 to 2004, and was a guest

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<sup>95</sup>Shirley Randall, e-mail message to author, January 8, 2014.

<sup>96</sup>Ed Moses, e-mail message to author, December 9, 2013.

<sup>97</sup>Moore, interview, February 4, 2010.

lecturer in Practical Theology in eleven classes at Southwestern Baptist Theological Seminary.

## **Books**

Moore was encouraged by his wife Clemmie to write a book on how to apply Scripture to one's daily life.<sup>98</sup> *Living God's Word* is Moore's only book that is designed to be studied in a group setting. The Leader Guide says,

Use this section to guide your group study. Optimal group size is from 10 to 12 persons. Recommended time segments provide for one hour sessions. Do not let this guide restrict you. Freely follow the Holy Spirit's leadership. Distribute workbooks at least one week in advance or conduct a brief introductory session to overview this study and to distribute workbooks.<sup>99</sup>

*Living God's Word* has been used in ten thousand groups in the United States and is also available in Spanish.

*The Power of a Mentor* is a practical guide to mentoring, written by Moore in 1996. In the book he compares mentoring with discipling:

Mentoring and discipling are closely related, but not always the same. In the New Testament, discipling was instigated by a teacher who called followers to disciplines involving his teachings and life. Mentoring seems historically to be less about instruction than relationships—the protection and encouragement of another person, of the same or different sex, for his maturing. If instruction is included, with accountability, then it becomes discipleship—mentoring.<sup>100</sup>

## **Losing a Son and a Wife**

Moore's third son was mentally handicapped, which provided a great challenge to the family, especially to Clemmie. Everything was affected by how his son, Paul, would respond:

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<sup>98</sup>Moore, interview, January 14, 2014.

<sup>99</sup>Moore, *Living God's Word*, 92. The group approach is clearly encouraged. I discovered that someone other than Moore wrote the Leaders guide. Moore, interview, January 14, 2014.

<sup>100</sup>Moore, *The Power of a Mentor*, 7-8.

Conflict became normal, and sometimes Paul became violent. Everything we did was affected by “how will this affect our family and Paul?” He gave us pressure daily. Sometimes breaking a door down . . . hitting Bruce—striking him hard. Disrupting the schedule so Clemmie missed church or an appointment. We prayed for wisdom, patience, discernment and asked, “what can we do to get him to peace?” “what will happen when we get too old to handle him?” In 2001, Paul developed a brain bleed and died.<sup>101</sup>

Paul’s life and the lessons learned from him effected everyone in the family. Moore and his wife, Clemmie, tried to figure out what they could do to help Paul have peace. In the end, Paul taught them lessons that they would have never been able to learn. Moore wrote,

WE LEARNED FROM PAUL SO MANY LESSONS THAT HELPED US AS A FAMILY. TO LOVE—when you don’t get it back. To handle PAIN, giving it to the Lord, and receiving in return COMPASSION for others in crisis. Our two other children were marked by Paul. Bruce is a pastor in Wesley Chapel and Martha is a University Student worker and English teacher in Germany as a missionary.<sup>102</sup>

The Moores’ daughter, Martha, is currently a fifteen-year veteran missionary with the International Mission Board of the Southern Baptist Convention in Germany and Spain. She recently spoke to 250 college students along with her father at the Glen Eryie Conference Center in Colorado Springs, Colorado.

Bruce is the current pastor of Christ Fellowship in Tampa, Florida. He is a graduate of Baylor University and Southwestern Baptist Theological Seminary. He also is an author.<sup>103</sup> Christ Fellowship is described as a diverse church with “people from various generations and church backgrounds. It is a place where you can grow spiritually, build friendships, and make a difference locally and globally.”<sup>104</sup>

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<sup>101</sup>Moore, interview, January 14, 2014.

<sup>102</sup>Waylon B. Moore, speech delivered to the Human Development Center, Tampa, May 21, 2009. “Established in 1978, HDC is dedicated to providing life skills, educational and employment training and services to adults diagnosed with intellectual disability, autism, and mental health disorders.” Human Development Center, “Our Missions,” accessed January 22, 2014, <http://hdcinc.org/mission-statement>. Moore serves as a trustee of HDC.

<sup>103</sup>Bruce Moore and Heather Moore, *Rewritten: Exchanging Your Story for God’s Story* (Colorado Springs: Navpress, 2012).

<sup>104</sup>See Christ Fellowship, “Who We Are,” accessed January 17, 2014,



Moore's wife of 51 years, Clemmie, died on January 6, 2010, at the age of 80.<sup>105</sup> Clemmie was Moore's greatest encourager. An example of her encouragement to Moore came in the late 1950s, after they were married when she challenged him to contact Pacific Garden Mission to find out how the John studies were being utilized. Moore called and they said,

“We've had people from 48 states and 7 foreign countries profess faith in Christ that sent back in and say they've received Christ and got the next lesson.” I thought—good God! She said, “Waylon, you've got to write!” I said, “I'm not a writer!” She said, “You've got to write, you've got to learn to write!” And on that basis, I began to write *New Testament Follow Up*.<sup>106</sup>

Moore had the encouragement of Clemmie and her support gained by her work as a medical doctor that allowed him to begin his writing. *New Testament Follow-Up* was first published in 1963. Throughout his life, Clemmie encouraged him to put his words on paper to be published.

### **Waylon Moore Today**

Moore currently serves as a trustee representing Florida on the International Mission Board of the Southern Baptist Convention.<sup>107</sup> At age 86 he still travels worldwide and is planning a trip in early 2014 to Hungary, France, and several other nations in the region in order to encourage Southern Baptist missionaries on the field. Moore continues to mentor men, write, preach, and teach in seminaries and conferences. He currently meets with two groups of men weekly, and is mentoring new believers at

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<http://christfellowshiptampa.com/#/christ-fellowship/who-we-are> ()

<sup>105</sup>See “Clemmie Everley Moore,” *The Tampa Tribune*, January 8, 2010, accessed January 17, 2014, <http://www.legacy.com/obituaries/tbo/obituary.aspx?pid=138280562>.

<sup>106</sup>Moore, interview, June 6, 2013.

<sup>107</sup>See Southern Baptist Historical Library and Archives, “Annual of the 2013 Southern Baptist Convention,” accessed January 18, 2014, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_2013.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_2013.pdf).

Christ Fellowship, where his son Bruce is the current pastor.<sup>108</sup> He maintains a newsletter, published quarterly, that is sent to 3,500 pastors, laymen, and missionaries all over the world, as well as a website called [www.mentoring-disciples.org](http://www.mentoring-disciples.org). His most recent newsletter at the time of this writing included an update on his activities at age 86:

Doors opened wide this past year, as I taught in His Word on multiplying one's life into others, and how the impossibles are possible when we claim a promise from God. In 2012 and '13 there were mountain-peak adventures with a tribe in India. Then a deep look at holy days of Islam in Turkey. Student groups and an IMB conference in **Germany**. And learning from IMB leadership in Prague, Czech Republic. I thrill at the stories we hear at meetings several times a year, being a trustee with the International Mission Board. This Fall it was a huge joy to be speaking on "The Power of One" with several hundred college students in **South Dakota**. This is a marvelous campus ministry called Campus Ventures, located in several Northwest states, led regionally by Jack Hall. **TAMPA TIMES**: Nothing is "dull" ministering in the now 3-year old Christ Fellowship **church plant** with my son, Bruce and family. New friends regularly; some receive Christ weekly. I'm a part of the leadership team. One semester on Wednesdays I taught my "**Living God's Word**" book. Each Wednesday and Friday at 6 a.m. I meet with physicians and business men for Bible study. We spend a year chewing and digesting a Bible book. Other mornings I do one-with-one mentoring with young men.

**JANUARY 2014**: After a lovely Christmas in Tampa with dear friends and Bruce, Heather & Gwendolyn (now 5 & 1/2!), Martha and I began the new year flying to **Colorado** to help teach some 350 collegiates from multiple universities in the Mountain States and Midwest. A castle, Glen Eyrie, build in 1902 by General Palmer, sheltered us wonderfully from falling snow. The sights of deer and mountain goats feeding was a rare joy. They recorded CD's of my messages on the "Power of Memorizing Scripture" and "How to Start, Keep, and Multiply the Vision of Disciple-Making." Stay tuned; Check out this amazing **website** with thousands of classic messages! We, in turn, were blessed and so thankful for **Max Barnett's** invitation to be a part of the team. (see photo, top). At **Bell Shoals Baptist Church** in Tampa, I've begun a 2-month series on Wednesday evenings, teaching my "**FIRST STEPS**" follow-up Gospel of John book to adults learning Bible basics. I find those attending spiritually hungry and so open to learn and witness! This tool is being re-printed in German for college students.

Thank you for your e-mails, facebook, letters, financial gifts, calls and invitations to share His Word. Your prayers and words of great encouragement have lifted me again and again!

Joyfully, your friend,  
Waylon Moore<sup>109</sup>

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<sup>108</sup>Ibid.

<sup>109</sup>Waylon B. Moore, "Mentoring in Tampa, Texas, & Hungary," e-mail newsletter, January 20, 2014, emphasis original.

Waylon Moore has had a very eventful life, with great challenges and victories. He has met and been influenced by some of the great leaders of the Christian world. Each of these has influenced him in a particular way and has resulted in a unique ministry of disciple-making. Moore's upbringing, his college and seminary training, his wife Clemmie, and his ministry experiences have made a profound impact on Moore's life. One sees this impact in each area of his discipleship but never more clearly profound as his theology of disciple-making. Moore's theology of disciple-making is the subject of the chapter to follow.

CHAPTER 3  
MOORE’S THEOLOGY OF DISCIPLE-MAKING

Waylon Moore maintains in his first book that his mandate for follow-up and disciple-making come from the pages of Scripture:

Although the word “follow-up” does not appear in the Bible, we have firm Biblical grounds for using it, because it is a basic idea which is to be found throughout the New Testament. It is the process of training and bringing spiritual children to a place of mature fellowship with Christ and service in the church.<sup>1</sup>

Waylon Moore bases his theology of disciple-making on the truth found in the Bible and furthermore believes that the Bible is the only reliable source to know what God demands from the church. Moore says, “And His truth is revealed, because He has given us His Word. His Word is truth, and Christ is truth.”<sup>2</sup> In his latest book, written thirty-four years after the first, Moore continues to affirm his belief in the fact that Scripture is from God Himself: “The word Scripture means inspired writings. And the word inspired means God-breathed. Scripture is from God’s mouth and nostrils.”<sup>3</sup> According to Moore, one’s theology for disciple-making is founded on the reliability, authority, and veracity of the Scripture. Moore’s writings reveal that he would agree with Grudem who indicates that the Bible itself never casts doubt on itself.<sup>4</sup>

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<sup>1</sup>Waylon B. Moore, *New Testament Follow-Up for Pastors and Laymen* (Grand Rapids: Eerdmans, 1963), 11

<sup>2</sup>Waylon B. Moore, interview by author, Tampa, April 30, 2009.

<sup>3</sup>Waylon B. Moore, *Living God’s Word* (Nashville: LifeWay, 1997), 6.

<sup>4</sup>See Wayne Grudem, “Scripture’s Self-Attestation and the Problem of Formulating a Doctrine of Scripture,” in *Scripture and Truth*, ed. D. A. Carson and John D. Woodbridge (Grand Rapids: Baker, 1992), 58-59: “Yet any attempt to find in the Bible some encouragement to restrict the areas in which Scripture is reliable and truthful will surely fail, for the implication of literally hundreds of verses is that God’s Word is reliable in every way: It is free from all impurities (Ps. 12:6). . . . Once we have

Moore's theology of disciple-making will be examined in this chapter, first looking at key biblical texts and then at other sources of theological influence. The chapter will then examine Moore's core theological beliefs related to disciple-making and conclude with a summary of his disciple-making theology.

### **Key Texts of Scripture**

Allen Hadidian writes, "But even though we cannot go to one passage of the Bible to get a complete definition of a discipling ministry, we can gain some insight as we examine the outworking of God's plan for the individual and the identifying marks of a discipling ministry."<sup>5</sup> A theology of disciple-making will surface once the texts of Scripture are evaluated. Moore uses specific key passages to base his theology of disciple-making, thus giving one a basis to evaluate his theological framework of discipleship. Moore's interpretation of these passages and the theological implications, as seen by Moore, will be analyzed in this section.

#### **Deuteronomy 3:28**

Moore goes back to the Old Testament to build a biblical foundation for discipleship<sup>6</sup>: "But command Joshua, and encourage him and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which you will see." In Deuteronomy, God had made clear that Moses would not take the children of

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understood what these texts say about the Bible's truthfulness, it is necessary to move from the academic exercise of examining scriptural texts to the personal question each person must ask himself: Will I believe this?" Ibid., 58.

<sup>5</sup>Allen Hadidian, *Discipleship: Helping Other Christians Grow* (Chicago: Moody, 1987), 21.

<sup>6</sup>See also Alan Coppedge, *The Biblical Principles of Discipleship* (Grand Rapids: Zondervan, 1989), 19: Although he mainly emphasizes the Old Testament account of the Exodus from Egypt and its implications for discipleship, Coppedge does begin his biblical analysis of discipleship in the Old Testament. Coppedge's first sentence of chapter 1 says, "A basic premise of this book is that the New Testament concept of discipleship is nourished by theological roots in the Old Testament."

Israel into the Promised Land,<sup>7</sup> but it would be Joshua that would lead them; thus, Moses was commanded to encourage him. Moore says that the idea of sharing with another person what God has shared with you was present in the days of Moses: “Moses opened his heart and life to Joshua. But the sharing approach wasn’t a natural idea for Moses. God set a pattern for instruction by commanding Moses to share his life with Joshua in Deuteronomy 3:28.”<sup>8</sup> Moore affirms a relationship between Moses and Joshua as an apprenticeship in which it was commanded by God that Moses would transfer spiritual truth to Joshua. Time spent with Joshua was a requirement, and this is what it would take to obey the Lord. Moore says,

Moses was to pour into his apprentice, Joshua, all that God was teaching him. This meant giving Joshua much personal time in which he would learn by observation and conversation. God’s servant Moses became a human channel for developing Joshua into a servant of God.<sup>9</sup>

After establishing the discipling relationship between Moses and Joshua from this passage, Moore indicates that Moses needed to be commanded to spend the time with Joshua, because it is man’s tendency to neglect the individual in order to give attention to large groups:

Why would God have to command Moses to break away from a pattern of ministry to the thousands to touch just a single life? Because it is man’s natural tendency to see the needs of the many *en masse*, rather than to see the potential in a single life surrendered to God’s total will.<sup>10</sup>

The significance of this text for Moore is that the passing of spiritual truth

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<sup>7</sup>See discussion in E. H. Merrill, *Deuteronomy*, The New American Commentary, vol. 4 (Nashville: Broadman & Holman, 1994), 112: “Joshua had already been appointed to succeed Moses as covenant mediator and theocratic administrator so the command here to “commission” (lit., “to command”) Joshua was merely a reaffirmation of his new role.”

<sup>8</sup>Waylon B. Moore, *Multiplying Disciples: The New Testament Method for Church Growth* (Tampa: Missions Unlimited, 1981), 27.

<sup>9</sup>Ibid., 28.

<sup>10</sup>Ibid.

from one generation to the next is not a characteristic of disciple-making only from the New Testament, but goes back to the early days of God's dealing with man. The roots of mentoring and discipling can be traced in the pages of Scripture hundreds of years before the New Testament was written. Another writer on this subject, Leroy Eims,<sup>11</sup> who served as International Ministry Representative for the Navigators, goes to the same illustration in his discussion of biblical examples of discipleship training: "The association of Moses and Joshua is another illustration of this point. God had given Joshua to Moses in answer to Moses' prayer and one of the first things Moses did was put some of his honor on Joshua (Num. 27:15-20)."<sup>12</sup> In summary, Moore sees the concept of transferring spiritual truth from one man to another rooted in the Old Testament as well as several New Testament passages.

### **Matthew 28:19-20**

Moore begins his book *Multiplying Disciples* by citing Matthew 28:19-20: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Commonly known as the Great Commission, Moore adds, "That is what this book is all about: spiritual multiplication through the process of discipling, with the ultimate objective of reaching the world for Christ."<sup>13</sup> It is clear that any biblical theology of disciple-

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<sup>11</sup>LeRoy Eims served with The Navigators for over 50 years in a variety of ministries, including Director of U.S. Ministries, International Ministry Representative, and Director of Evangelism Worldwide. He broadened his ministry through the writing of 14 books, including the best-selling *The Lost Art of Disciplemaking* (Grand Rapids: Navpress, 1978).

<sup>12</sup>Ibid., 32 Eims goes on to say, "The Old Testament gives ample evidence that on-the-job training was not a new idea in Jesus' day." Ibid.

<sup>13</sup>Moore, *Multiplying Disciples*, 15.

making is typically grounded in this text of Scripture.<sup>14</sup> The church has been under the compulsion of this text for all of its history and Moore finds himself among those who are attempting to please Jesus by obeying this command.<sup>15</sup> The command comes from God himself, the Lord Jesus whom every believer must please, which is clear from the text and emphasized by Moore: “The Great Commission—to make disciples—that’s the only imperative in the verse. It’s to make disciples. And then baptizing them and teaching them.”<sup>16</sup>

In summary, Moore attaches his ministry of follow-up, discipleship, and mentoring to the Great Commission, found in Matthew 28:19-20.

### **First Thessalonians 2:11-12**

Moore sees Paul as a spiritual father who is responsible to urge on the younger Christian using an intentional approach, similar to that of a parent. He uses 1 Thessalonians 2:11-12 to challenge the pastor to equip his laymen to grow into spiritual men: “As you know how we exhorted, and comforted, and charged every one of you, as a father does his own children, that you would walk worthy of God who calls you into His own kingdom and glory.” Moore says, “The word ‘exhort’ means ‘to call near’ or ‘to encourage.’ It has the sense of urging someone to pursue a particular course of conduct. We are to remind our student of what he probably knows already, but is not doing.”<sup>17</sup>

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<sup>14</sup>See discussion by Robert L. Plummer in “The Great Commission in the New Testament,” in *The Challenge of the Great Commission: Essays on God’s Mandate for the Local Church*, ed. Chuck Lawless and Thom S. Rainer (Bemidji, MN: Pinnacle, 2005), 33. Plummer points out the dominance of the Great Commission in modern missionary thought.

<sup>15</sup>See John Mark Terry, “The Great Commission and International Missions: A Historical Look,” in *The Challenge of the Great Commission*, 65-78.

<sup>16</sup>Moore, interview, April 30, 2009.

<sup>17</sup>Moore, *New Testament Follow-Up*, 57. Moore cites C. F. Hogg and W. E. Vine, *The Epistles to the Thessalonians* (Fincastle, VA: Bible Study Classics, 1959), 66 in his analysis. See also R. L. Thomas, *1 Thessalonians*, in vol. 11 of *The Expositor’s Bible Commentary*, ed. F. E. Gaebelin (Grand Rapids: Zondervan, 1981), 255: “The



Secondly, from this passage, the spiritual father comforted the one he cares for, thus cheering on the young believer to accomplish a particular job. Speaking of the spiritual father, Moore says, “We accept his burdens and problems as our own, and pray with him about them. He must be encouraged to believe God in the midst of his problems.”<sup>18</sup> Third, the spiritual discipler must “charge” the one he is discipling, which according to Moore involves the teaching aspect of the relationship:

This is the teaching-and-learning aspect of working with a man. A father must continually impart new truth to his child. If the student can be shown that the answer to his problems lies in his spiritual growth, then he will become interested in the Word and in prayer. We must choose basic spiritual food consistent with his present needs and interests.<sup>19</sup>

The parent model is clearly taught in this passage and is used by Moore to challenge pastors to disciple men to expand the ministry of the local church.

### **John 15:4-5**

Moore challenges those who follow Christ to abide daily in a fruit-bearing union with Christ.<sup>20</sup>

Abide in Me and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the

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fatherly treatment included encouragement, comfort, and urging. ‘Encouraging’ (*parakalountes*) can in some contexts signify a note of comfort, but here it has the hortatory flavor of ‘admonishing.’” See also K. Larson, *I & II Thessalonians, I & II Timothy, Titus, Philemon*, Holman New Testament Commentary, vol. 9 (Nashville: Broadman & Holman, 2000), 25: “Encouraging is a heart-felt term, not a one-time shot in the arm just to make a person feel better. It is the strong support and trust that imparts courage to others. Paul wrote it in the present tense, implying that it was continual in his leadership style.” These commentators seem consistent with Moore’s analysis.

<sup>18</sup>Moore, *New Testament Follow-Up*, 57.

<sup>19</sup>Ibid., 58. Consider also John F. MacArthur Jr., *I & 2 Thessalonians*, *MacArthur New Testament Commentary* (Chicago: Moody, 2002), 52: “Finally, Paul reminded the believers that he had been imploring each one (singling them out personally). Imploring is the Greek participle *marturomenoi*, which is usually translated ‘testifying,’ or ‘witnessing,’ is related to the word *martyr* because so many faithful witnesses died for their boldness.” Moore emphasizes the teaching aspect of this word to a greater degree than MacArthur.

<sup>20</sup>Moore, *Multiplying Disciples*, 22.

branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

As he challenges Christians, he indicates that the fruit of John 15 is people: “The word fruit is used several ways in the Scriptures. This passage seems to be more illustrative of the fruit of our union with Christ, rather than the fruit of the spirit as explained in Galatians 5:22-23.”<sup>21</sup> As a result of a person’s union with Christ, others can be won to Christ and through them even others can be won and bear fruit. Moore references Matthew 9:37-38 that says, “The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.” The harvest, as Moore sees it, is made up of those who are reached with the Gospel as a result of believers who abide in Jesus.<sup>22</sup>

#### **John 1:40-42**

Moore points to John 1:40-42 as a demonstration of multiple generations of disciples as the result of one man: “One of the two who heard John speak, and followed Him, was Andrew, Simon Peter’s brother. He first found his own brother Simon, and said to him, ‘We have found the Messiah’ (which is translated, the Christ).” Andrew was always bringing people to Jesus and he found his brother Peter as well as the young boy who gave his lunch to Jesus, resulting in the feeding of five thousand people.<sup>23</sup> By reaching his brother Peter he impacted generations to come with the gospel. Moore writes,

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<sup>21</sup>Ibid., 23.

<sup>22</sup>Ibid. See also K. O. Gangel, *John*, Holman New Testament Commentary, vol. 4 (Nashville: Broadman & Holman, 2000), 283: Gangel suggests another interpretation for the word “fruit” but recognizes the Moore interpretation as being possible and frequently embraced. He says, “In the context of this passage, it seems to emphasize an ongoing faith and loving obedience to the Father and the Son that results in fruit. The fruit in this passage seems to focus on spirit-generated behavior of Christians, though again this is not the only interpretation. Many sermons have been preached on emphasizing fruit as other people who have been influenced by the gospel.”

<sup>23</sup>Moore, *Multiplying Disciples*, 36.

It was by reaching his brother Peter, however, that Andrew's ministry extended even into our day. At Pentecost, Peter evangelized thousands of Jews who trusted Christ (see Acts 2). Those converted in Jerusalem eventually left because of persecution (see Acts 8:1-4) and traveled to Antioch (see Acts 11:19), where other Jews were converted through their personal evangelism. As Peter grew in grace after the resurrection, God empowered him to open the door for the conversion of the Gentiles when Cornelius and his household believed (see Acts 10).<sup>24</sup>

## **Second Timothy 2:2**

Moore sees mentoring and multiplication in 2 Timothy 2:2 as he shows that Timothy was to be a channel to others in sharing what Paul had taught him: "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." Evangelism is the beginning but multiplication is the goal.<sup>25</sup> Moore develops his idea of "faithful men" from this passage, characterizing the men to whom one must commit their spiritual knowledge. He notes that the word "commit" is imperative.<sup>26</sup>

In taking this passage and developing a theology of multiplication, Moore is joined by others who believe that 2 Timothy 2:2 is at the heart of disciple-making. Billy Graham writes, "This is a little like a mathematical formula for spreading the gospel and enlarging the church. Paul taught Timothy; Timothy shared what he knew with faithful men; these faithful men would then teach others also. And so the process goes on and

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<sup>24</sup>Ibid. Moore continues, "This is multiplication: from Andrew, to Peter, to the thousands converted in Jerusalem, to the first mission church at Antioch." Ibid. This same type of rapid growth and discipleship is happening again in South Asia. See Steve Smith, *T4T: A Discipleship ReRevolution* (Monument, CO: WIGtake Resources, 2011), 33: "What occurred in Acts through the hands of the apostles and ordinary believers led by the Spirit of Jesus was nothing less than a discipleship revolution. It challenges our stereotypes of what God can do through ordinary believers. Throughout history that revolution has been repeated again and again."

<sup>25</sup>Moore, *Multiplying Disciples*, 53.

<sup>26</sup>See discussion in K. Larsen, *I & II Thessalonians, I & II Timothy, Titus, Philemon*, Holman New Testament Commentary, vol. 9 (Nashville: Broadman & Holman, 2000), 280: "In his assignment to entrust the gospel to other people, Timothy needed to observe in these believers the quality of adherence to God's truth. Reliability and trustworthiness in remaining true to the gospel were prerequisites."

on.”<sup>27</sup> The implications of this multiplication theology for the church will challenge each church leader to evaluate the success of training faithful men. Churches typically measure their baptisms, attendance, and giving but do not measure discipleship. Moore says, “We want to make decisions and baptismal records. The reason I’m radical on this, in fact I’m writing on it right now. Show me the Associational minutes, in the United States, where are the number of disciples produced in your church this year?”<sup>28</sup>

### **Mark 3:14**

“Then He appointed twelve, that they might be with Him and that He might send them out to preach.” Robert Coleman said, “Having called his men, Jesus made a practice of being with them. This was the essence of his training program—just letting his disciples follow him.”<sup>29</sup> Referring to this verse of scripture, Moore says, “Jesus chose the 12 disciples to be with him to share his life, as well as to observe and learn from his ministry by watching and copying him.”<sup>30</sup> In Moore’s explanation of the passage he sees three steps that are involved in the building of multipliers: selecting the disciple, training the disciple, and sending forth the disciple, and each step involves the presence of

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<sup>27</sup>Billy Graham as cited in Billie Hanks, Jr., “The Vision for Multiplication” in *Discipleship*, ed. Billy Hanks Jr. and William A. Shell (Grand Rapids: Zondervan, 1981), 27. Graham goes on to say, “If every believer followed this pattern, the church could reach the entire world with the gospel in one generation! Mass crusades, in which I believe and to which I have committed my life, will never finish the Great Commission; but a one-on-one ministry will.” Ibid.

<sup>28</sup>Moore, interview, April 30, 2009.

<sup>29</sup>Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Fleming H. Revell, 1995), 41. Coleman cites this biblical text later in his explanation of the principle when he says, “This principle which was implied from the start was given specific articulation later when Jesus chose from the larger group about him the Twelve ‘that they might be with him’ (Mark 3:14; cf., Luke 6:13). He added, of course, that he was going to send them forth ‘to preach, and to have authority to cast out devils,’ but often we fail to realize what came first. Jesus made it clear that before these men were ‘to preach’ or ‘to cast out devils’ they were to be ‘with him.’” Ibid., 43.

<sup>30</sup>Moore *Multiplying Disciples*, 67-68.

Christ.<sup>31</sup> As a result of this biblical text, Moore encourages those that would disciple to put an emphasis on spending time with one or two people for the purpose training and modeling the Christian life: “Jesus never gave himself to the masses; you’ll be disappointed if you’re spending most of your time pouring your life into mass contacts. Jesus’ public ministry was to preach, teach, heal, and perform miracles. His private ministry: building disciples.”<sup>32</sup> Moore challenges pastors to build qualified disciplined layman by spending time with them:

The disciples learned through observation how Jesus preached, healed, and taught. It is interesting to note that they never asked him to teach them to preach or to heal, only to pray. The time Jesus spent in prayer with the father was the only time he was hid from the searching eyes of his men.<sup>33</sup>

### **Ephesians 4:11-16**

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ.

Moore says of this passage, “In Ephesians 4:11-12 the double gift of a pastor-teacher is given by the Spirit to perfect the saints to do the work of the ministry. The root word for ‘perfecting’<sup>34</sup> in this passage is the same one used in the Gospels with reference to the

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<sup>31</sup>Ibid., 68.

<sup>32</sup>Waylon Moore, *Building Disciples Notebook* (Tampa: Missions Unlimited, 1979), 4. Moore goes on to say, “I suggest that key men and women personally disciplined by pastor (and his wife, when possible) teach young married, college, Sunday school classes. This will strengthen the sermons and pastoral vision into dozens of lives each year.” Ibid.

<sup>33</sup>Moore, *New Testament Follow-Up*, 52. Moore continues, “But can we have men live with us as he did? In many church situations this would be impossible. In some larger churches young seminary graduates or students are used as assistant pastors for a year or two. Few churches, however, can afford this expensive kind of man to man training. Developing a summer program for returned collegians is one method by which a pastor can disciple future missionaries and church leaders.” Ibid., 52-53.

<sup>34</sup>See C. Peter Wagner, *Church Growth and the Whole Gospel: A Theological Mandate* (San Francisco: Harper and Row, 1981), 132. Wagner gives an analysis of the definition of “perfecting” and “discipling” in the context of the Church Growth Movement. Wagner says that Donald McGavran used the word discipling as the evangelism of a

disciples mending their nets.”<sup>35</sup> The pastor-teacher is to major on the perfecting of the saints until there is unity of the faith. Moore says, “All that is done in the life of the believer to bring him to spiritual maturity and Christlikeness is New Testament follow-up. Paul’s goal was that every one of his converts should be “mature in Christ Jesus” (Col. 1:28)”<sup>36</sup> Moore sees Ephesians 4:11-16 as important in the disciple-making process for the local church.<sup>37</sup>

### **Matthew 20:27-28**

Moore maintains that the type of servant sacrifice that is necessary for effective disciple-making is found in Matthew 20:27-28: “And whoever desires to be first among you, let him be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” In his discussion of the American response to a call to commitment, Moore writes, “It may be difficult for Americans to understand the concept of servanthood. Our society and its emphasis on leisure has made service to others demeaning and belittling.”<sup>38</sup> Jesus was the ultimate example of servanthood in serving others when He died on the cross. Moore says, “The way up is

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people: “If discipling is the first stage, the second is perfecting.” Ibid., 131. The biblical word “perfecting” corresponds to the commonly used word “discipling.”

<sup>35</sup>Moore, *New Testament Follow-Up*, 40.

<sup>36</sup>Ibid., 27. Moore continues, “Most churches are grateful for the leadership of a few mature believers, but God’s plan is that all should be mature.” Ibid.

<sup>37</sup>See discussion on the Cycle of Leadership in Moore, *Multiplying Disciples*, 31-33. See also Bill Hull, *The Disciplemaking Pastor* (Old Tappan, NJ: Fleming H. Revell, 1988) 83: “The disciple-making pastor is the trigger mechanism that sets the process into motion.”

<sup>38</sup>Moore, *Multiplying Disciples*, 58. Moore says, “To serve is to be at the bottom of the social ladder. Jesus counters all our pride with the divine viewpoint of John 12:24-25. In summary Christ says that to die to self is to live; to lose one’s life is to find it. As we follow and serve Christ, not self, we become available to serve others. Discipleship and service are irrevocably linked.” Ibid., 58-59.

down. Jesus came to minister, to serve as a slave.<sup>39</sup> This Matthew passage demonstrates the qualities of a disciple-maker. One must be ready to serve.

In summarizing Moore's thoughts on these passages of Scripture, one sees that it is through his interaction with Scripture itself that he begins to develop a theology of disciple-making. Moore's commitment to the truth of Scripture seems to be the driving force behind his books and materials being saturated with verse after verse of the Bible. Moore's definitions of important terms will be considered next.

### **Moore's Definitions of Important Terms**

As a result of Moore's study of New Testament scripture, he has developed his definitions of important terms for the discipleship process. These terms are listed next to give a foundation to the future discussion of his theology and methodology of discipleship.

**Discipleship.** According to Moore, discipleship is the process of a follower of Christ obeying His command to evangelize the world by raising up multiplying disciples.<sup>40</sup> In explaining discipleship, Moore believes that new believers are a fruit of discipleship. Moore points to some conditions of discipleship which include an unrivaled love for Jesus, an attitude of commitment to the revealed will of God, a personal commitment to discipline, and a personal, daily, irrevocable commitment to Christ as Lord.<sup>41</sup> Hull writes,

*Ship* added to the end of *disciple* means "the state of" or "contained in." So discipleship means the state of being a disciple. In fact, the term *discipleship* has a

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<sup>39</sup>Ibid., 58.

<sup>40</sup>Waylon B. Moore, interview with the author, Tampa, January 14, 2014.

<sup>41</sup>Moore, *Multiplying Disciples*, 23-25.

nice ongoing feel—a sense of journey, the idea of *becoming* a disciple rather than having been *made* a disciple.<sup>42</sup>

**Disciple-making.** According to Moore, disciple-making is the process of a life committed to raising up reproducing followers of Jesus.<sup>43</sup> Adsit writes,

Disciple making is seeking to fulfill the imperative of the great commission by making a conscientious effort to help people move toward spiritual maturity—drawing on the power and direction of the Holy Spirit, utilizing the resources of the local church, and fully employing the gifts, talents and skills acquired over the years.<sup>44</sup>

Hull explains that disciple-making is distinguished from the more general term “discipleship” by deliverance, which is evangelism, development, which is spiritual formation, and deployment, which is training and sending.<sup>45</sup>

**Disciple.** Moore uses three descriptions in defining the word “disciple.” He is first a *learner* (Matt 11:29-30; John 8:31), second he is a *follower* (Matt 4:19; John 13:34-35) and third he is a *multiplier* (John 15:8, 16; Matt 28:19-20).<sup>46</sup> Moore’s definition is consistent with Hull in that both do not necessarily see a difference in being a Christian or a disciple. Hull writes,

The common teaching is that a Christian is someone who by faith accepts Jesus as Savior, receives eternal life, and is safe and secure in the family of God; a disciple is a more serious Christian active in the practice of the spiritual disciplines and engaged in evangelizing and training others. But I must be blunt: I find no biblical evidence for a separation of Christian from disciple. In answer to the age-old question, ‘are disciples born or made?’ I contend they are born to be made.<sup>47</sup>

Adsit takes a contrasting view of the word disciple when he writes,

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<sup>42</sup>Bill Hull, *The Complete Book of Discipleship* (Colorado Springs: Navpress, 2006), 35.

<sup>43</sup>Moore interview, January 14, 2014.

<sup>44</sup>Christopher B. Adsit, *Personal Disciple-Making* (San Bernardino, CA: Here’s Life, 1988), 40.

<sup>45</sup>Hull, *The Complete Book of Discipleship*, 34.

<sup>46</sup>Moore, interview, January 14, 2014.

<sup>47</sup>Hull, *The Complete Book of Discipleship*, 33.



As we examine New Testament usage of the word disciple, will find some confusing facts. On the one hand, we read about Jesus placing some pretty high standards on people who want to be called his disciples—things like: taking up your cross, following him, and taking all the criticism and persecution he endured (Matthew 10:24-38); giving up all your possessions (Luke 14:33); being so much in love with him that your relationship with your family looks like hatred in comparison (Luke 14:26); and being willing to die for him (Matthew 10:39).

On the other hand, sometimes people who are called disciples in the Bible behave in very ‘un-disciple-ish’ ways. They appear to be: spiritually dull (Matthew 13:36; 16:6-11; John 14:5-10; 16:16-20); spiritually impotent and faithless (Matthew 17:15-20); used as patsies by Satan (Matthew 16:21-23; 26:14-16); full of spiritual pride (Mark 10:35-45; John 13:36-38); uncommitted (John 6:66); lacking in compassion for others (Mark 10:13, 14); violent and raffle (Luke 9:54, 55; John 18:10, 11); secretive about their devotion to Jesus (John 19:38); opposing Jesus’ intentions (John 13:5-11); deserting Jesus in his greatest hour of need (Matthew 26:69-75; Mark 14:43-46, 50).

So what is a disciple? Spiritual superman or spiritual dud? The answer is: both a disciple is a person in *process*.<sup>48</sup>

**Discipling.** According to Moore, discipling is instigated by a teacher who called followers to disciplines involving his teachings and life.<sup>49</sup> He uses the word discipling and disciple-making interchangeably when he describes the reasons for its success as a method of fulfilling the Great Commission. Moore writes that discipling gives one an unlimited personal ministry, it is flexible, it is the fastest and surest way to mobilize the whole body of Christ for evangelism, has long-range potential for fruit, and provides the church with mature lay leaders who are Christ-centered and word-oriented.<sup>50</sup> Hadadian writes,

Discipling others is the process by which a Christian with a life worth emulating commits himself for an extended period of time to a few individuals who have been *won to Christ*, the purpose being to aid and guide their *growth to maturity* and equip them to *reproduce themselves* in a third spiritual generation.<sup>51</sup>

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<sup>48</sup>Adsit, *Personal Disciple-Making*, 33-34.

<sup>49</sup>Waylon B. Moore, *The Power of a Mentor* (Tampa: Missions Unlimited, 1994), 7.

<sup>50</sup>Moore, *Multiplying Disciples*, 31.

<sup>51</sup>Hadidian, *Discipleship*, 29.

The definition comes from the important phases of evangelizing, edifying, and equipping that shown in the italics in the definition. Each phase is fulfilled in the discipling process.<sup>52</sup>

**Follow-up.** According to Moore, follow-up is the conservation, maturation, and multiplication of the fruit of evangelism.<sup>53</sup> Moore uses this term in his first book, published in 1963, almost interchangeably with what he would call discipleship today. *New Testament Follow-Up* does not use the word discipleship. Trotman coined the word “follow-up” and Moore seemed to think of the word in the same way.<sup>54</sup>

**Mentoring.** According to Moore, mentoring is a relational experience through which one person empowers another by sharing God-given resources.<sup>55</sup> Moore says that there are intensive mentors and occasional mentors. Intensive mentors are described as spiritual guides, disciplers, or coaches. The occasional mentors are teachers, sponsors, or counselors. One can benefit from historical mentors by reading biographies. If the mentoring relationship includes the transfer of content with accountability, then the relationship is changed to discipleship-mentoring.<sup>56</sup>

Each of these definitions are consistent with the teachings of the New Testament. Academic research has revealed that the definitions are consistent with the

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<sup>52</sup>Hadidian, *Discipleship*, 21-24.

<sup>53</sup>Moore, *New Testament Follow-Up*, 17.

<sup>54</sup>For a discussion of Trotman’s contribution to the term “follow-up,” see Robert Walter Felts, “A Critical Analysis of Dawson Trotman’s Methodology of Discipleship for Contemporary Mission Strategy among North American Evangelical Mission Agencies” (Ph.D. diss., Southwestern Baptist Theological Seminary, 1989), 91-131.

<sup>55</sup>Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs: NavPress, 1992), 12 as quoted in Moore, *The Power of A Mentor*, 5-6.

<sup>56</sup>Moore, *The Power of a Mentor*, 7-8.

definitions of others which are generally accepted. The term “follow-up” is not used as readily today in the manner in which Moore used it in his first book, but this does not hinder its use in this dissertation.

### **Other Sources of Influence on Moore’s Theology**

Alexander Balmain Bruce points to the humble origin of the Christian faith when he describes the simple meeting in John 1:29 of Andrew, Peter, Philip, Nathanael, and another unnamed man who met Jesus. Yet in that humble meeting was the beginning of the mighty empire of the Christian faith.<sup>57</sup> Bruce writes,

For we have here to do not with any formal solemn call to the great office of the apostleship, or even with the commencement of an uninterrupted discipleship, but at the utmost with the beginnings of an acquaintance with and of faith in Jesus on the part of certain individuals who subsequently became constant attendants on His person, and ultimately apostles of His religion.<sup>58</sup>

The humble meetings of Jesus with these men would eventually change their lives and the course of history. Likewise, Waylon Moore had some acquaintances, which at the time may have looked trivial or non-consequential, but were pivotal to his theology, his biblical disciple-making methodology, and his outlook as a minister of the gospel. These other sources will now be considered.

#### **Harry Lee Spencer, Pastor of College Avenue Baptist Church, Fort Worth, Texas**

Spencer was the pastor at Waylon Moore’s home church in Fort Worth, Texas, when Moore was a youngster. This was the church in which Mrs. H. C. Wallen became his Sunday school teacher at the age of 10, and led him to Christ. Moore’s father was the minister of music at the church. Moore said, “Spencer would have missionaries from

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<sup>57</sup>Alexander Balmain Bruce, *The Training of the Twelve; or, Passages out of the Gospels Exhibiting the Twelve Disciples of Jesus under Discipline for the Apostleship* (Edinburgh: T. & T. Clark, 1904), 1.

<sup>58</sup>Ibid.

China. He also would have the great evangelists in America come and preach. These missionaries and preachers marked my life.”<sup>59</sup> It was in these early years that Moore developed a love for missions and a love for evangelism. Moore said, “Spencer had a passion for evangelism and missions.”<sup>60</sup> Moore also recalled that Spencer was a gracious man, which is a recurring theme among the men who influenced Moore’s life.<sup>61</sup>

### **Huber Leland Drumwright, Jr.**

Drumwright graduated from Baylor University in 1947, received a Bachelor’s of Divinity in 1950 from Southwestern Baptist Theological Seminary, and received his Doctor of Theology degree from Southwestern in 1957.<sup>62</sup> It was during these years in the 1950s that Waylon Moore was influenced by Drumwright.<sup>63</sup> Moore said, “He was a friend, very sharp, and very warm. He was a great expositor and modeled to me what a pastor should be.”<sup>64</sup> Although Drumwright and Moore were close to the same age, Drumwright gave Moore particular wisdom concerning counseling people. Moore said, “He wasn’t starchy, but he gave great advice about pastoring. He reminded me to stay close to my wife when I marry, and he strengthened me on the power of the word of

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<sup>59</sup>Waylon Moore, telephone interview by author, December 10, 2013.

<sup>60</sup>Ibid.

<sup>61</sup>Ibid.

<sup>62</sup>W. R. Estep, “Drumwright, Huber Leland Jr.,” Texas State Historical Association, accessed December 10, 2013, <http://www.tshaonline.org/handbook/online/articles/fdr13>.

<sup>63</sup>The report from Dr. E. D. Head, President of the Seminary says, “Three new teachers were added: Huber Drumwright, Instructor in New Testament; Franklin M. Segler, Associate Professor of Pastoral Ministry; A. Donald Bell, Associate Professor of Religious Psychology and Counseling.” “Annual of the Southern Baptist Convention,” 1952, accessed December 12, 2013, [http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC\\_Annual\\_1952.pdf](http://media2.sbhla.org.s3.amazonaws.com/annuals/SBC_Annual_1952.pdf).

<sup>64</sup>Waylon Moore, interview by author, Tampa, November 18, 2013.

God.”<sup>65</sup> Drumwright pastored a church in Dallas, Texas, while he was a student at Southwestern, and Moore drove to Dallas to be a part of his church: “He was a very caring person and he would spend time with me to discuss my questions about pastoring.”<sup>66</sup>

### **Forrest Feezor**

While Moore was a student at Baylor University, studying business administration, he came in contact with Forrest Feezor, the pastor of First Baptist Church of Waco, Texas.<sup>67</sup> Feezor had followed the prominent and long-tenured pastor, Joseph Martin Dawson, at the historic church in 1946.<sup>68</sup> Moore said that Feezor’s sermons were biblical and as he recalled he was a large man with a lovely voice and his preaching encouraged him to put confidence in the Word of God.<sup>69</sup> Moore recalled that Feezor’s daughter surrendered to go to the foreign mission field. Moore also said,

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<sup>65</sup>Moore, interview, December 10, 2013.

<sup>66</sup>Moore, interview, November 18, 2013.

<sup>67</sup>Carol Huckleby, pastor’s secretary of First Baptist Church, Waco, TX, telephone interview with author, December 11, 2013. Huckleby said that Feezor was pastor at FBC Waco from 1946 to 1953.

<sup>68</sup>See J. A. Reynolds, “Dawson, Joseph Martin,” Texas State Historical Association, accessed December 11, 2013, <http://www.tshaonline.org/handbook/online/articles/fda52>: “Dawson's Waco pastorate, the longest in the church's history, lasted from 1915 to 1946 and brought church membership to over 2,000. Among his many denominational posts, he served as vice president of the Baptist General Convention of Texas (1922), chairman of the Southern Baptist Committee on World Peace (1945), chairman of the Executive Committee of the Southern Baptist Convention (1945–46), and first full-time executive director of the Baptist Joint Committee on Public Affairs (1946–53). He served on the boards of trustees of various religious, educational, and charitable institutions, including Baylor University, Mary Hardin-Baylor College (now the University of Mary Hardin-Baylor), Bishop College, Southwestern Baptist Theological Seminary, Southern Baptist Theological Seminary, Hillcrest Baptist Hospital (now Hillcrest Baptist Medical Center), Baylor Memorial Sanitarium (later called Baylor Hospital), and the Home Mission Board of the Southern Baptist Convention.”

<sup>69</sup>Moore, interview, December 10, 2013.

He was the first person to ask me to speak. I asked him to help me with my message and he told me “God will guide you.” I preached on the cross of Christ from John 19:20-21, and shared everything that I had and it lasted about 15 minutes. Four young men got saved that night and I couldn’t believe it.<sup>70</sup>

Moore says that the Lord used this particular evening to confirm that he could be a tool in the hand of God.<sup>71</sup>

### **Billy Graham Crusades**

Moore worked with Billy Graham crusades in Houston (1952), Dallas (1953), and London (1954), and meetings in Amsterdam (1954), and Berlin (1954).<sup>72</sup> Because of his association with Charlie Riggs, he would have the opportunity, if he could raise the money for travel, to attend these meetings and be of help on the counseling team or in any other way possible. In Houston, for example, Charlie had put him in charge of logistics for Roy Rogers and Dale Evans.<sup>73</sup> Theologically his confidence in the word of God was greatly encouraged by witnessing these huge evangelistic meetings. Moore said, “I became convinced of the power of God in the gospel as I witnessed hundreds and hundreds of people making decisions for Christ.”<sup>74</sup>

### **Southwestern Baptist Theological Seminary**

During a four-hour prayer meeting in the room of friend Bruce Miller at Baylor

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<sup>70</sup>Ibid.

<sup>71</sup>Ibid.

<sup>72</sup>Information on the dates, attendance, and results of the meetings Moore attended are taken from “Billy Graham Center Archives,” accessed December 11, 2013, <http://www2.wheaton.edu/bgc/archives/bgeachro/bgeachron02.htm>. Moore was involved in three major Crusades: Houston (May 4-June 8, 1952), Dallas (May 31-June 28, 1953), and the Greater London Crusade (March 1-May 22, 1954). The total attendance of all three meetings was 3,022,831 with the number of inquirers reported at 52,070. The Amsterdam meeting was June 22, 1954, and the Berlin meetings took place June 25-27, 1954, with no attendance or inquirers recorded.

<sup>73</sup>Moore, interview, November 18, 2013.

<sup>74</sup>Moore, interview, December 10, 2013.

University, Moore felt the call to preach.<sup>75</sup> As a result, Moore left Baylor to come to his hometown of Fort Worth, Texas, to attend Southwestern Baptist Theological Seminary.

Moore said,

When I was at Southwestern, I felt that I was receiving answers to questions I wasn't asking. Most of the instructions that were given in the practical teaching was for the local church pastor. . . . I loved the evangelism and missions classes and was particularly helped by two professors who spent quality time with me.<sup>76</sup>

**Robert Calvin “Cal” Guy.** Missions Professor Cal Guy became a very close friend following Moore's seminary days, but it was an experience during one of Guy's classes that began this friendship.<sup>77</sup> Moore said,

I took Cal Guy's missions class, and we had to read portions of 70 books. On the final day of class we had to give a statement that we had read each assignment, and at the time I had only read 69 of the 70 passages. I was dishonest and lied about it. The spirit of God convicted me and I had to confess it to Dr. Guy. The Holy Spirit said 'you must go and confess it to him.' After I confessed it, I wondered if I would get a passing grade. As I recall I received a 'C' or a 'C-.' This episode began a great relationship with Dr. Guy. As I recall his wife worked at the Colonial Country Club in Fort Worth, Texas. Dr. Guy told me that if I ever needed a place to stay I would be welcome in their home and that I could go to the Country Club and have dinner as their guest. . . . Cal guy had a passion for reaching the lost world any way you can do it but just do it. He instilled in me and reinforced in me a passion for reaching the lost world.<sup>78</sup>

**Guy Newman.** Guy Newman was Moore's Professor of Philosophy at Southwestern Baptist Theological Seminary. Once again, Moore was influenced by this

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<sup>75</sup>Moore, interview, November 18, 2013.

<sup>76</sup>Moore, interview, December 10, 2013.

<sup>77</sup>See Brent Thompson, "Cal Guy, Beloved and Influential Missions Professor Dies at 88," *Baptist Press*, July 25, 2005, accessed December 12, 2013, <http://www.bpnews.net/bpnews.asp?ID=21273>: The article says that Guy taught at Southwestern Baptist Theological Seminary from 1946 to 1982. "In 1948, Guy was named to the George and Ida Bottoms endowed chair of missions. During this time, Southwestern Seminary strengthened its reputation for being a training ground for missionaries. In the fall semester of 1949, for example, when 1,435 students were enrolled at the seminary, Guy noted during a chapel service focused on missions that more than 300 of those students had declared their intention to go into missions service overseas."

<sup>78</sup>Moore, interview, December 10, 2013.

professor who took extra time with him. Newman gave Moore an appreciation for ministry and was challenged to defend his faith in writing with evidence. Moore said, “He taught us to be strong in defending our papers. We were graded not only on the content of our papers, but on how well we made our point.”<sup>79</sup> Moore said, “He wanted us to think, not memorize answers, so his tests were different.”<sup>80</sup>

**Ellis L. Carnett.** Carnett was a Music Professor at Southwestern Baptist Theological Seminary.<sup>81</sup> He was a friend in the music department of Moore’s father. Moore said, “When I was a kid we would go to the seminary picnic, and all of us professor’s kids would play together. Because Carnett was an associate of my father’s, I got to know him pretty well.”<sup>82</sup> Carnett did something that Moore said was not very common—he was called to preach out of the music department at Southwestern. He eventually became the pastor at Travis Avenue Baptist Church in Fort Worth, Texas,<sup>83</sup> and when Moore came back from the Navy in 1946 he joined his church. Carnett’s influence on Moore related to his love for the church and his desire to be a pastor. Moore said, “Ellis Carnett gave me another positive image of a pastor.”<sup>84</sup>

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<sup>79</sup>Ibid.

<sup>80</sup>Moore, interview, November 18, 2013.

<sup>81</sup>See Hannah Williams, “Southwestern Baptist Theological Seminary School of Church Music, Texas State Historical Association,” accessed December 12, 2013, <http://www.tshaonline.org/handbook/online/articles/kbs67>: “Reynolds retired as director in 1945 and was succeeded by Ellis L. Carnett, who retired two years later.” See also Matt Sanders, “1920’s Grad Still Singing,” *Baptist Press*, March 27, 2002, accessed December 12, 2013, <http://www.bpnews.net/printerfriendly.asp?ID=13018>. The article mentions conducting class taught by Ellis L. Carnett sometime between 1923 and 1931.

<sup>82</sup>Moore, interview, December 10, 2013.

<sup>83</sup>Travis Avenue Baptist Church ad says that Carnett is pastor. “Travis Avenue Baptist Church,” *The Miami News*, January 24, 1948, accessed December 12, 2013, <http://news.google.com/newspapers?nid=2206&dat=19480124&id=4AktAAAIBAJ&sjid=TdYFAAAAIBAJ&pg=5844,4081092> ().

<sup>84</sup>Moore, interview, December 10, 2013.



**Roy Fish.** Roy fish used Waylon Moore’s first two books, *New Testament Follow-up* and *Multiplying Disciples*, for over 15 years in his evangelism classes at Southwestern Baptist Theological Seminary. Moore recounts Fish’s passion for the church to evangelize. Moore said,

Fish and I would talk stories of evangelism all the time. I remember him telling me about coming home from Amsterdam ‘84 which was put on by the Graham team. Evangelists from all over the world had gathered in Amsterdam to hear about the great need for world evangelism. Fish told me that they had heard all the great evangelists—Billy Graham, Bill Bright with Campus Crusade for Christ, and John Stott, all sharing the need for world evangelization. Fish was brokenhearted when he flew home to America on a jet full of pastors returning from the conference. He was convicted that no one was witnessing to the flight attendants. As I recall, Fish witnessed to several and asked them had anyone on the plane talked to them about Jesus and their reply was ‘no.’ Dr. Roy Fish challenged me on the great need to evangelize those that are lost.<sup>85</sup>

Moore also recalled Fish’s intentionality about giving a good gospel invitation.<sup>86</sup>

**Karl Moore.** One contributing factor to Moore’s passion for the local church came from his uncle, Karl Moore, who was eventually the pastor at First Baptist Church Ardmore, Oklahoma. Karl Moore had a Ph.D. from Southwestern Baptist Theological Seminary and Moore indicated that his uncle took a great interest in him as a young ministerial student:

He was interested in me. He sort of adopted me as a son, and wrote me almost every week while I was a student. He would write me a kind of letter of exhortation and give me advice about all types of things. He was a man’s man and was a very avid hunter and fisherman. I remember that specifically he encouraged me to stay in the local church. He wanted me to be a pastor. He was never happy about my involvement with the Navigators or Campus Crusade for Christ.<sup>87</sup>

One sees the impact of individuals on the life of Moore, who frequently refers to those who “took time” with him. His interaction with these individuals in their context along with his interactions with Scripture, some noted above, give rise to his theology

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<sup>85</sup>Ibid.

<sup>86</sup>Ibid.

<sup>87</sup>Moore, interview, November 18, 2013.

proper, and this theology will be considered in the following section.

### **Core Theological Beliefs Regarding Disciple-Making**

Waylon Moore studied Scripture and the implications of Scripture since he was converted in 1937. His study of the Old and New Testaments led him to develop some core theological beliefs that I noticed throughout his writings and ministry. Moore has not written extensively on the subject of theology, but has spent his ministry mostly dealing in the area of methodology and discipleship principles. Nevertheless, it is apparent that Moore's methodology and practice comes from a theological foundation.<sup>88</sup> These core theological beliefs shaped his theology of disciple-making and will now be considered.

#### **Scripture (Revelation): The Basis of All Disciple-Making**

David Dockery writes,

Inerrancy is the idea that when all the facts are known, the Bible (in its autographs, that is, the original documents), properly interpreted in light of the culture and the means of communication that had developed by the time of its composition, is completely true in all that it affirms, to the degree of precision intended by the author's purpose, in all matters relating to God and His creation.<sup>89</sup>

The issue of one's view of scripture is the foundation to their theology and drives the authority of God's message to mankind. Citing 2 Timothy 3:16 Moore says, "The word Scripture means inspired writings. And the word inspired means God-breathed. Scripture is from God's mouth and nostrils."<sup>90</sup> According to Moore, the apostle Paul claimed four unique truths about this wonderful book: (1) Scripture gives wisdom that leads to

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<sup>88</sup>See discussion in Donald A. McGavran, *Understanding Church Growth*, 3rd ed. (Grand Rapids: Eerdmans, 1990), 8: "Church growth is basically a theological stance. God requires it. It looks to the Bible for direction as to what God wants done. It holds that belief in Jesus Christ, understood according to the Scriptures, is necessary for salvation. Church growth rises in unshakable theological conviction."

<sup>89</sup>David S. Dockery, *The Doctrine of the Bible* (Nashville: Convention, 1991), 80.

<sup>90</sup>Moore, *Living God's Word*, 6.

salvation through faith in Christ; (2) Scripture is all from God—“God – breathed;” (3) Scripture is dramatically profitable for living; and (4) Scripture equips and empowers you for every good work.<sup>91</sup> The truthfulness and authority of Scripture is what demands believers to participate in the discipleship process. Moore says, “As a Christian, you have been assigned by your Lord to the biggest job in the world: winning souls to Jesus Christ and helping to develop them into the image of their Savior.”<sup>92</sup> The command by Christ commonly known as The Great Commission comes from the inspired pages of the Bible and is one text Moore uses to challenge believers to be disciple-makers.<sup>93</sup> Moore’s principles of disciple-making are rooted in Scripture because he sees all the words of the Bible as the source of wisdom for living as believers. He says, “Read the Bible to learn His will for your life, now. It has been written to encourage your heart, convict you of sin, and teach you principles that will shape your life. The Bible will help you to know and love God.”<sup>94</sup> Moore challenges pastors to preach sermons that are filled with scripture: “To be God’s messenger, the preacher must fill his sermon with God’s Word. God has given His Word as the tool for changing lives through the centuries.”<sup>95</sup> In discussing inerrancy, Kenneth S. Kantzer writes,

Inerrancy means that the Bible tells only the truth—God’s truth. If the Bible were not inerrant, the believer would either not know whether anything in the Bible were true or else he would have to have some way of distinguishing between what is true and trustworthy and what is not true and, therefore, is unworthy of our trust. The

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<sup>91</sup>Ibid.

<sup>92</sup>Moore, *New Testament Follow-Up*, 11.

<sup>93</sup>Moore, *Multiplying Disciples*, 15.

<sup>94</sup>Moore, *Building Disciples Notebook*, 153.

<sup>95</sup>Moore, *New Testament Follow-Up*, 41. Moore continues, “Of the many types of sermons, the expository message inherently contains the most Scripture. Expository sermons encourage the congregation to follow the Scripture diligently as it is expounded. God always uses Bible filled preaching to recruit disciples for lay evangelism and follow-up. Those caught by God with the word will be the men who need to be followed up.” Ibid.

Christian would be driven to pick and choose from the Bible what comes to us with divine authority.<sup>96</sup>

Moore does not pick and choose, but indicates a “divine trustworthiness”<sup>97</sup> that all of Scripture is inspired and gives guidance to the believer when he says, “All Scripture is profitable. It is ‘living and active and sharper than any two-edged sword, and piercing’ (Heb. 4:12). It is for now. You can take it home with you.”<sup>98</sup> Thom S. Rainer, in discussing biblical inspiration and church growth, maintains that Scripture is the highest authority, never to be laid aside for something pragmatic.<sup>99</sup> The fact that Moore uses scripture time after time throughout his writing confirms what is discussed above—namely, at the heart of his theology of disciple-making is the acceptance of the preeminent authority of the Bible in all faith and practice.<sup>100</sup>

### **The Father: A Loving God Who Wants Fellowship with Man**

Wayne Grudem said, “If we are to know God at all it is necessary that he reveal himself to us. Even when discussing the revelation of God that comes through

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<sup>96</sup>See foreword in John D. Woodbridge, *Biblical Authority* (Grand Rapids: Zondervan, 1982), 8-9.

<sup>97</sup>See discussion in B. B. Warfield, *The Inspiration and Authority of the Bible* (Philadelphia: The Presbyterian and Reformed, 1948), 131.

<sup>98</sup>Moore, *Living God’s Word*, 6.

<sup>99</sup>Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: Broadman, 1993), 89: “History, sociology, and other behavioral sciences must be viewed as tools rather than sources of authority for church growth. The Bible is the movement source of authority.”

<sup>100</sup>Southern Baptist Convention, *The Baptist Faith and Message*, 2000, accessed June 15, 2013, <http://www.sbc.net/bfm/>. The passage on the Scripture says, “The Holy Bible was written by men divinely inspired and is God’s revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.”

nature, Paul says that what can be known about God is plain to people ‘because God has shown it to them’ (Romans 1:19).”<sup>101</sup> Throughout Moore’s materials, one sees an emerging picture of God the Father as a one who wants to know mankind and has taken the effort to seek man out and know him. Moore trains leaders in the church to say the following to those inquiring about God: “Stress Romans 12:1, 2, emphasizing that God has a specific plan for every life. Other passages on ‘why God made us’ (Isa. 43:7; Rev. 4:11) give the reason for commitment from God’s viewpoint.”<sup>102</sup> Thom Rainer says, “The anthropological argument for the existence of God, as one example, speaks directly about a God who created humans from a motive of total love.”<sup>103</sup> This loving heavenly father who seeks mankind is the picture of God, given from Moore’s perspective. For example, in Moore’s John studies designed for new believers, the convert is to answer the question, “Why did God let his only son die on the cross?” The answer is to be found in John 3:16 and the intended answer is ‘because God loves us.’”<sup>104</sup> When the new convert is

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<sup>101</sup>Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 149. Grudem continues, “The necessity for God to reveal himself to us also is seen in the fact that sinful people misinterpret the revelation about God found in nature. Those who “by their wickedness suppress the truth” are those who “became futile in their thinking and their senseless minds were darkened. . . . They exchanged the truth about God for a lie” (Romans 1:18, 21, 25). Therefore, we need Scripture if we are to interpret natural revelation rightly. Hundreds of false religions in the world are evidence of the way sinful people, without guidance from Scripture, will always misunderstand and distort the revelation about God found in nature. But the Bible alone tells us *how to understand the testimony about God from nature*. Therefore we depend on God's active communication to us in Scripture for our true knowledge of God.” Ibid., 149.

<sup>102</sup>Waylon Moore, *New Testament Follow-Up for Pastors and Laymen*, rev. ed. (Grand Rapids: Eerdmans, 1983), 78.

<sup>103</sup>Rainer, *The Book of Church Growth*, 93. Rainer continues, “The word *anthropology* comes from the Greek word *anthropos* which means ‘man.’” Chafer states the anthropological argument in this manner: “There are philosophical and moral features in man's constitution which may be traced back to find their origin in God. . . . A blind force . . . could never produce a man with intellect, sensibility, will, conscience, and inherent belief in a creator.” See also Lewis Sperry Chafer, *Systematic Theology* (Dallas: Dallas Seminary, 1947) 1:155, 157.

<sup>104</sup>Waylon Moore, *First Steps: Simple Basics for Growing Strong* (Tampa: Missions Unlimited, 1993), 8.

challenged to answer the question, “Why was the Gospel of John written?” Moore’s answer is taken from John 20:31, which says, “But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.”<sup>105</sup> God has revealed His intentional nature to mankind. Describing the concept of eternal life, Moore’s materials give the convert three options for an answer to the question, “What is eternal life? (a) getting baptized, (b) living by the Golden Rule, and (c) knowing God and Jesus personally.”<sup>106</sup> The answer found in John 17:3 is (c) knowing God and Jesus personally. The truth that God the Father seeks mankind personally is part of the driving force that makes Moore’s approach intentional. He speaks of the necessity of “spiritual pediatrics” because man needs the care of a Heavenly Father. Moore says, “There are many spiritual babes in our churches, but there are few spiritual parents assuming responsibility for them. Paul said he was confident that God would mature those he had saved (see Philippians 1:6).”<sup>107</sup> Moore’s methodology is intentional because God was intentional in communicating his love to mankind. Love, according to Moore, drives one to imitate Jesus who spent time with the twelve disciples. This sacrifice of time is described as “being about the Father’s business.”<sup>108</sup>

The emphasis of Moore’s methodology in teaching the importance and benefits of personal prayer to God demonstrates a key theological view of God, namely, that God wants His children to pray and he delights in them when they trust Him. Grudem says,

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<sup>105</sup>Moore, *New Testament Follow-Up*, rev. ed., 141.

<sup>106</sup>*Ibid.*

<sup>107</sup>See discussion in Moore, *Multiplying Disciples*, 75-89. Moore discusses the difficulty in holding a believer accountable when he says, “It has not always been so with me nor may it be so with you. I have sometimes avoided a loving, private confrontation. I have been fearful and hesitant to love some people enough to face them with their sin and humbly seek to lead them to repentance and restitution. But that is not as it should be. ‘Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren’ (1 John 3:16).” *Ibid.*, 77.

<sup>108</sup>See discussion in Moore, *New Testament Follow-Up*, 51-52.

God as our Creator delights in being trusted by us as his creatures, for an attitude of dependence is most appropriate to the creator/creature relationship. Praying in humble dependence also indicates that we are genuinely convinced of God's wisdom, love, goodness, and power—indeed of all of the attributes that make up his excellent character.”<sup>109</sup>

As a component of Moore's methodology of disciple-making, prayer is pervasive in his approach, seen in his continued emphasis that each believer should have a time alone with God called a quiet time. Moore says, “The most exciting reason to spend time with the father is the extraordinary fact that he wants fellowship with you.”<sup>110</sup> Moore gives fifteen reasons that the believer is to pray, the seventh being, “God WANTS to fellowship with us! John 4:23.”<sup>111</sup>

The issue of the Trinity is of paramount importance when discussing systematic theology, especially when one seeks to be thorough in their treatment of God. This is not the endeavor here, since Moore's work was not primarily as a theologian, however, he believed in the triune God, the Trinity, as demonstrated by the instructions given to those developing a plan of Bible study. He writes,

Look for God the Father, the Son, and the Holy Spirit in every chapter you read. You'll learn about the Holy Spirit for example, in John, chapters 14-16, and become more sensitive to his prompting—“because those who are led by the Spirit of God are sons of God” (Romans 8:14).<sup>112</sup>

Moore's theological understanding of the two other members of the Trinity as related to his methods of disciple-making will now be considered below.

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<sup>109</sup>Grudem, *Systematic Theology*, 376. Grudem continues, “When we truly pray, we as persons, in the wholeness of our character, are relating to God as a person, in the wholeness of his character. The rest, all that we think or feel about God comes to expression in our prayer. It is only natural that God would delight in such activity and place much emphasis on it in his relationship with us.” Ibid.

<sup>110</sup>Moore, *Living God's Word*, 52.

<sup>111</sup>Moore, *Building Disciples Notebook*, 115. Moore used the “Hand of Prayer” from the Navigators extensively. In that illustration there are five components to prayer: (1) confession, 1 John 1:9; (2) petition, Matt 6:11; (3) intercession, 1 Tim 2:1-4, John 17; (4) praise, 1 Chr 29:11, 12; (5) thanksgiving, 1 Thess 5:18, Eph 5:20.

<sup>112</sup>Moore, *First Steps*, 27.

## **The Son (Christology): The Incarnate God whose Likeness is the Goal of Discipleship**

Wayne Grudem writes, “We may summarize the biblical teaching about the person of Christ as follows: *Jesus Christ was fully God and fully man in one person, and will be so forever.*”<sup>113</sup> Truly, what one believes about the person of Christ is central to their theology. In speaking about the church growth movement, Thom Rainer comments,

Christology is the study of Jesus Christ. The definition of church growth given in Chapter 1 stated that church growth seeks to make “Great Commission” disciples (Matthew 28:19). It was Christ himself who mandated the Great Commission. For that reason and others the doctrine of Christ is a central doctrine of the church growth movement. Several basic affirmations of Christology must be part of the church growth message.<sup>114</sup>

Moore gets his mandate for disciple-making from the Great Commission, thus making his view of Christology central as well to his teaching, however practical his approach.

In Moore’s follow up Bible studies for new believers, he affirms the deity of Jesus Christ by using John 8:56-59 to teach that Christ was ageless and eternal.<sup>115</sup> Moore affirms the deity of Jesus by teaching the significance of the “I Am” statements made by Jesus in John’s gospel. Moore writes,

The “I am” statements found in John’s Gospel both define Jesus’ ministry and declare His divinity. . . . The name Yahweh was so holy that Jewish people wouldn’t even speak it aloud. It is a derivative of the verb *to be, to become*. In John 8:58 Jesus identified himself with God’s revered name: “Truly, truly, I say to you, before Abraham was born, I am.” Just by saying “I am,” which comes from the same verb form of *to be*, Jesus was claiming that he is God. The Jewish people understood this reference and considered it blasphemy, punishable by death: “They picked up stones to throw at him; but Jesus hid himself” (John 8:59). If God’s son was later put to death for the supposed blasphemy of using these statements, they carry such weight that they are worthy of our careful study.<sup>116</sup>

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<sup>113</sup>Grudem, *Systematic Theology*, 529, emphasis original.

<sup>114</sup>Rainer, *The Book of Church Growth*, 101.

<sup>115</sup>Moore, *New Testament Follow-Up*, 144.

<sup>116</sup>Moore, *Living God’s Word*, 78, emphasis original. Moore lists the “I am” statements of Jesus: I am the bread of life (John 6:32-35); I am the light of the world (John 8:12); I am the door (John 10:7-9); I am the good shepherd (John 10:11, 14); I am the resurrection and the life (John 11:25); I am the way and the truth and the life (John



Based on the claims of Christ's deity, Moore spends much of his emphasis on those being disciplined becoming "Christlike." His Bible study on Philippians is broken down into key principles based on the chapters of Paul's epistle. Moore's chapter titles in *Building Disciples Notebook* are "Christ is our Life," "Christ is our mind," "Christ is our Goal," and "Christ is our Strength."<sup>117</sup> Moore additionally gives "Four Steps to Growing Discipleship," which he subtitles "Teaching the Christ-Centered Life." This guide to disciple-making is clearly focused on the pupil becoming Christlike, based on Ephesians 4:13-16. Moore equates spiritual growth with Christlikeness when he says, "Let's compare the goal of growing to maturity, i.e., Christlikeness, to physical growth."<sup>118</sup>

It is apparent to one who looks at Moore's approach to disciple-making that his conviction that Jesus Christ is truly God has impacted his methodology. He teaches that Christ is God and he equates spiritual growth with Christlikeness.

**The Holy Spirit (Pneumatology):  
The Disciple must Yield to Him**

Moore affirms the deity of the Holy Spirit and trains the convert to experience the guidance that the Holy Spirit brings. Teaching on promises about the Holy Spirit from John 7:38-39, Moore maintains that the Spirit comes as a "river of living water" to all who believe:

We must remember, however, that the blessed Holy Spirit is not a liquid to fill an empty vessel. He is a Person who controls all who believe and will yield themselves to Him. Let us seek to know Him through Scriptures and obey His leadings. "For as many as are led by the Spirit of God, they are the sons of God (Rom. 8:14)."<sup>119</sup>

Moore continues by saying that the Holy Spirit will come to all believers and stay with

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14:6); I am the true vine (John 15:1, 5).

<sup>117</sup>Moore, *Building Disciples Notebook*, 191-93.

<sup>118</sup>Ibid., 45.

<sup>119</sup>Moore, *New Testament Follow-Up*, rev. ed., 149-50.

them, that His first work in a person's life is to convict them of sin, righteousness and judgment, and that He will guide believers into all truth.<sup>120</sup> But the believer must yield to the Holy Spirit. This is where Moore's theology meets with his methodology: "It is normal for the growing child to walk; it is tragic when he does not walk. Disobedience paralyzes the Christian life. Yielding moment by moment to the Spirit enables the believer to have an effective Christlike walk."<sup>121</sup> Moore instructs the disciple that the Holy Spirit will lead the believer to love Jesus with all his heart. His methodology applies this to the believer by challenging him to

(1) list any areas or "things" in your life which are grieving or quenching the Spirit. (2) Confess them by name to the Lord. (3) By faith yield to and claim the control of the Spirit over your life. (4) You may desire in prayer to deliberately present your body (Romans 12:1) part by part to him, asking for his control, such as: "Lord, I give you my eyes; I give you my mind," etc. (5) Share with someone else this week what the Lord is showing you and doing in your heart. After prayer write the person's name here.<sup>122</sup>

Moore also gives an optional assignment: "The most important command in Scripture for the believer is Ephesians 5:18. It is present tense, imperative. With your Bible, list the sure manifestations of his control in the life of any believer. A spirit controlled person will: (Ephesians 5:19-21)."<sup>123</sup> The disciple is to list the manifestations.

Moore's affirmation that the Holy Spirit is God falls in line with the conservative scholarship of Wayne Grudem. Grudem writes,

Once we understand God the Father and God the Son to be fully God, then the Trinitarian expressions in verses like Matthew 28:19 ("baptizing them in the name of the Father and of the Son and of the Holy Spirit") assume significance for the doctrine of the Holy Spirit, because they show that the Holy Spirit is classified on an equal level with the father and the son. This can be seen if we recognize how unthinkable it would have been for Jesus to say something like, "baptizing them in

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<sup>120</sup>Ibid.

<sup>121</sup>Ibid., 171.

<sup>122</sup>Moore, *Building Disciples Notebook*, 62.

<sup>123</sup>Ibid.

the name of the father and of the son and of the archangel Michael”—this would give to a created being a status entirely inappropriate even to an archangel.<sup>124</sup>

Moore affirms that the Holy Spirit as a nonnegotiable influence in the life of the believer “because the Holy Spirit is in every phase of the Christian life, and is indispensable.”<sup>125</sup> Additionally, Moore affirms that the Holy Spirit will teach the believer,<sup>126</sup> help the believer remember God’s word,<sup>127</sup> testify of Jesus, and He will glorify God.<sup>128</sup> One sees clearly in Moore’s disciple-making methodology an emphasis on the deity and work of the Holy Spirit in followers of Christ.

### **Man (Anthropology): A Sinner by Nature, Needing God’s Grace and Accountability**

In this section one will see how Moore’s theology of man drives his evangelistic emphasis and passion for accountability in his disciple-making methodology. Charles Ryrie writes,

“By nature” we are children of wrath, declared the apostle (Eph 2:3). This sin nature, which all people have by birth, is that capacity to do those things (good, neutral, or bad) which do not commend us to God. The Scriptures are filled with statements of the corruption of many aspects of man’s nature. His intellect (2 Co 4:4; Ro 1:28), his conscience (1 Ti 4:2), his will (Ro 1:28), his heart (Eph 4:18), and his total being (Ro 1:18–3:20) have been corrupted. This is the doctrine of total depravity. Total depravity does not mean that everyone is as thoroughly depraved in his actions as he could possibly be, nor that everyone will indulge in every form of

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<sup>124</sup>Grudem, *Systematic Theology*, 237. Grudem goes on to say, “In Acts 5:3-4, Peter asks Ananias, ‘why has Satan filled your heart to lie to the Holy Spirit? You have not lied to men but to God.’ According to Peter’s words to lie to the Holy Spirit is to lie to God. Paul says in 1 Corinthians 3:16, ‘do you not know that you are God’s temple and that God’s Spirit dwells in you?’ God’s temple is the place where God himself dwells, which Paul explains by the fact that ‘God’s spirit’ dwells in it, thus apparently equating God’s spirit with God himself.” Ibid.

<sup>125</sup>Moore *New Testament Follow-Up*, rev. ed., 171. Moore describes the Holy Spirit being used in the believer’s life in the following ways: in salvation, John 3:5, 8; in our putting Christ first, John 16:14; in teaching us the Word, John 14:26; in prayer, Rom 8:26-27; in obedience, Gal 5:25; and in personal witnessing, Acts 1:8. Ibid., 172.

<sup>126</sup>Moore, *First Steps*, 4.

<sup>127</sup>Moore, *Living God’s Word*, 31.

<sup>128</sup>Moore, *First Steps*, 17.

sin, nor that a person cannot appreciate and even do acts of goodness; but it does mean that the corruption of sin extends to all men and to all parts of all men so that there is nothing within the natural man that can give him merit in God's sight.<sup>129</sup>

As a result of this truth, Moore takes the necessary time in his methods of disciple-making to teach believers how and why to evangelize the unsaved people of the world.<sup>130</sup> His methods for evangelism will be discussed primarily under the section on soteriology, but it is important to mention that he sees mankind as lost and separated from God if left to their own state. In a follow-up Bible study for believers, Moore explains why more are not following Christ: "People without Christ in their hearts prefer and love evil to good because they choose not to come to the light of Jesus and be changed."<sup>131</sup> He also asks, "Why do only a very few people live a genuine Christian life? The obvious answer from John 5:40 is because they won't come to Jesus."<sup>132</sup> It is apparent that sin has flawed all men in Moore's eyes and a savior is necessary, which is provided by God's mercy in the person of Jesus Christ. Moore often uses Romans 3:23 to teach the sinfulness of man and challenges believers to share the gospel with those in their sphere of influence.<sup>133</sup> Moore writes, "The 'bridge of life' illustration graphically represents sin separating man from God. As we develop the illustration, we can show the unsaved how they may become reconciled to God."<sup>134</sup> Certainly Moore's understanding of man's sinful nature contributes to his strategy of evangelism.

Moore's emphasis on accountability in his disciple-making process seems to be influenced by his belief that man's sinful condition affects, not only the unbeliever,

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<sup>129</sup>C. C. Ryrie, *A Survey of Bible Doctrine* (Chicago: Moody, 1972), 111.

<sup>130</sup>Moore gives instructions in witnessing in every book he has written with the exception of *The Power of a Mentor*, a brief paperback pamphlet.

<sup>131</sup>Moore, *First Steps*, 7.

<sup>132</sup>Moore, *New Testament Follow-Up*, rev. ed., 141.

<sup>133</sup>Moore, *Living God's Word*, 88.

<sup>134</sup>Moore *New Testament Follow-Up*, rev. ed., 172.

but the believer as well. He speaks of sin problems in the lives of believers,<sup>135</sup> the need to teach victory over sin to the new member,<sup>136</sup> and how the disciple-making process is needed to accomplish these goals.<sup>137</sup> Ryrie writes,

Becoming a Christian does not free one from sinning. Of course there are some who teach eradication of the sin nature in this life, but the pictures and doctrines of the New Testament seem to teach otherwise. In fact, John mentions three false claims which people in his day made in this regard in 1 John 1:8–10. Verse 8 speaks of denying the presence of the principle of sin; verse 9, the denial of particular sins; and verse 10, the denial of personally sinning.<sup>138</sup>

Grudem affirms the problem of sin in the believer when he says,

Although Paul says that his readers have been set free from sin (Romans 6:18) and that they are ‘dead to sin and alive to God’ (Roman 6:11), he nonetheless recognizes that sin remains in their lives, so he tells them not to let it reign and not to yield to it (Romans 6:12 – 13).<sup>139</sup>

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<sup>135</sup>Moore addresses the problems of “Restoration or Rededication” when he says, “The word ‘restoration’ conveys the idea of encouraging someone back to a previous relationship with God. Restoration means we help the person who has a sin problem. The counselor must lead him to be specific, to confess his sins to God, and to use the doctrine of 1 John 1:9 as above. The counselor needs gently to probe with questions to make sure the inquirer is aware of God’s willingness to forgive and cleanse. The counselor may begin with, ‘Is there any area in your life where you have not been willing for Christ to be Lord?’” Ibid., 76

<sup>136</sup>One of Moore’s strategies is to have qualified disciplers go into the home of the new convert and teach spiritual truth to them. In his instructions, he encourages the disciple to use his John studies, and through these studies the new believer will receive instruction in “forgiveness for sin and victory over it.” Ibid., 87.

<sup>137</sup>See introduction to Moore, *First Steps*, 4. Moore indicates that as a believer “[you] will experience victory over wrong habits and guilt” if they study the principles in his *First Steps* book. He continues, “You can go it alone, of course, but you’ll benefit from this booklet most if you ask a more mature Christian to be your pacesetter and ‘walking partner.’” Ibid., 5

<sup>138</sup>Ryrie, *A Survey of Bible Doctrine*, 112.

<sup>139</sup>Grudem, *Systematic Theology*, 748. See also his discussion on “Sanctification is Never Completed in This Life”: “Therefore, there do not seem to be any convincing verses in Scripture that teach that it is possible for anyone to be completely free of sin in this life. On the other hand, there are passages in both the Old and New Testaments that clearly teach that we cannot be morally perfect in this life.” Ibid., 751. Grudem cites Solomon’s prayer at the dedication of the Temple where he says, “If they sin against you—for there is no man who does not sin” (1 Kgs 8:46). Ibid. Grudem gives a New Testament example: “In the New Testament we find Jesus commanding his disciples to pray, ‘give us this day our daily bread; and *forgive us our sins*, as we also have forgiven those who sin against us’ (Matthew 6:11-12, author’s

Moore motivates a potential disciple to protect those he will disciple through discipline: “When God’s warnings are unheeded and the disciple sins, the spiritual parent must discipline. This is an essential ministry in the church. ‘But *exhort one another daily*, while it is called today; lest any of you be hardened through the deceitfulness of sin’ (Hebrews 3:13).”<sup>140</sup> Because of sin in those one would want to influence, Moore gives instructions to those who would disciple:

To be honest and open with others about their sins is a delicate but essential matter. Not only is rebuke and exhortation a fast way to recovery and spiritual growth, but it also demonstrates a rare love by the rebuker: few are willing to risk losing a relationship in order to discipline. Paul uses a number of words to describe loving confrontation: *charge, admonish, rebuke, reprove, correct, exhort*, and even *comfort*. If the spiritual parent allows a disciple to keep disobeying the word without rebuking him lovingly, he is failing to exercise genuine love in the relationship. Discipline in love is essential *now* if disciples are later to grow up loving purity and seeking to live a godly life. Little seeds of sin produce large trees which block the sunlight of God’s purposes. A failure to correct and discipline our natural children while they are young means those “little” shortcomings eventually will grow into big problems. The same is true in our relationships with our spiritual children. Correct disobedience quickly. “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil” (Ecclesiastes 8:11).<sup>141</sup>

Moore’s methodology, which uses spiritual disciplines (quiet time, Bible study, Scripture memory and meditation, prayer) coupled with the convert reporting what he has learned to his discipler, shows that man has an important need to be parented spiritually with true accountability. The convert must gain victory over sin to be Christlike and needs the help of another believer in an accountable relationship to obtain that victory. Bill Hull, in evaluating accountability in discipleship groups, said, “What was supervised well flourished; what was supervised poorly failed. You can’t make disciples without accountability and you can’t have accountability with large numbers

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translation). Just as the prayer for daily bread provides a model for a prayer that should be repeated each day, so the prayer for the forgiveness of sins is included in the type of prayer that should be made each day in a believer’s life.” Ibid.

<sup>140</sup>Moore, *Multiplying Disciples*, 87, emphasis added.

<sup>141</sup>Ibid., emphasis original.

without structure.”<sup>142</sup> Moore’s understanding of man’s nature drives not only his evangelistic approach, but his discipleship approach as well.

### **Salvation (Soteriology): Jesus Christ is the Only Bridge to Life**

Because of the fallen nature of man, there is a separation between man and holy God. Thom Rainer writes,

Our sin causes the chasm between God and us. Without the removal of that sin, there is no reconciliation and no salvation. Since Christ voluntarily submitted Himself to death on the cross (Phil. 2:8) to bring forgiveness to humanity and reconciliation between God and humanity, the death of Christ becomes a key element in our understanding of soteriology.<sup>143</sup>

Moore’s understanding of the remedy of this chasm caused by sin is the substitutionary death of Jesus Christ: “God’s love provided the payment, the bridge across the gap between sinful man and a holy God, by the death of His Son, Jesus Christ, on the cross for mans sin. . . . Show that Christ became S-I-N itself (2 Cor. 5:21) that we might have the ‘righteousness of God.’”<sup>144</sup> Moore emphasizes that those who share about Christ must communicate the heart of the gospel found in 1 Corinthians 15:3-4:

Not only did Jesus die for our sins, but He was buried and arose from the grave on the third day. We serve a living Christ, not a baby in a manger or a dead man hanging on a cross! Stress the fact of His death, burial, and resurrection is “according to the scriptures.”<sup>145</sup>

Over thirty years ago, Roy Robertson, a Navigator, asked Waylon Moore his definition of the gospel.<sup>146</sup> Moore began to recite the “Roman’s Road” Scriptures beginning with 3:23. Robertson said, “I need you to be more specific! Suppose you’re

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<sup>142</sup>Hull, *The Complete Book of Discipleship*, 275.

<sup>143</sup>Rainer, *The Book of Church Growth*, 135.

<sup>144</sup>Moore, *New Testament Follow-Up*, 174.

<sup>145</sup>Ibid.

<sup>146</sup>Moore, interview, April 30, 2009.

driving along and a truck is turned over and the wheels are still turning and the motor is running. The man inside is saying, ‘I need God. I’m dying!’ What can you tell him in three minutes or four?”<sup>147</sup> This discussion, along with other evangelism training, has pushed Moore to adopt 1 Corinthians 15:1-4 as his definition of the gospel:

Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, By which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, And that He was buried, and that He rose again the third day according to the Scriptures. (NKJV)

Moore says that one must identify four aspects of the gospel. First, who is the one who died?<sup>148</sup> Demarest points to the fact that some traditions view Christ’s death on the cross as incomplete and less than final. The Roman Catholic Mass makes possible a repeat of the historical sacrifice of Christ.<sup>149</sup> Second, Christ died for our sins. Third, He was buried. Fourth, He rose again on the third day.<sup>150</sup> Moore says that many leave out the fact of the resurrection in their gospel presentations.

All of the truths of these verses encompass Moore’s gospel message. Farrar says that the 1 Corinthians 15 testimony of the resurrection is remarkable for a number of reasons. First, this is the most complete summary of the gospel. Second, it refers to some incidents that are not mentioned in the gospels. Third, the passage declares that the death and resurrection of Christ was predicted in ancient prophecy. Fourth, It shows the force

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<sup>147</sup>Ibid.

<sup>148</sup>Ibid.

<sup>149</sup>Bruce Demarest, *The Cross and Salvation*, Foundations of Evangelical Theology (Wheaton, IL: Crossway, 1997), 195.

<sup>150</sup>Moore says, “So you’ve got to identify that there are four aspects to the gospel. Who is the one who died? You must identify Jesus Christ as who God sent to shed His blood. He died for our sins. Many people talk about Jesus dying on the cross and they don’t mention that he died for our sins! And multiple people, including Billy Graham, will mention Jesus died for your sins, and never mention the resurrection.” Moore, interview, April 30, 2009.



of the evidence on which the apostles relied and the number of living eye-witnesses to whom they could appeal. Fifth, this is the earliest written record to the resurrection, penned within twenty-five years of the event itself. Sixth, it gives objective, historical, literal facts and shows that they are enough to convince the powerful intellect. Seventh, this most likely became the model for any early creed for the church.<sup>151</sup>

Moore also emphasizes the substitutionary death of Christ as communicated in 2 Corinthians 5:21.<sup>152</sup> Making the same emphasis, Demarest says,

Paul frequently represented Christ's death as a substitutionary sacrifice for sins. The apostle insisted that the message transmitted to him by the earliest Christians was a matter of first "importance." The heart of this early Christian confession is that "Christ died for [*hyper*] our sins" (1 Cor 15:3).<sup>153</sup>

Waylon Moore's definition of the gospel conforms to conservative, mainline scholarship. Because Moore is convinced of man's need for Christ, his methodology is impacted in that he sees "making disciples" as a means to fulfilling the Great Commission.<sup>154</sup> He says, "This is what this book is all about: *spiritual multiplication through the process of discipling, with the ultimate objective of reaching the world for Christ.*"<sup>155</sup> Throughout his works and messages Moore's understanding of salvation in Christ comes through. He emphasizes salvation in Christ in counselor training for new

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<sup>151</sup>Archdeacon Farrar, *I Corinthians*, The Pulpit Commentary, vol. 19 (Grand Rapids: Eerdmans, 1950), 484.

<sup>152</sup>Moore says, "So we've got to get who Jesus is, we've got to get the substitutionary death of Christ, 2 Corinthians 5:21 God made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him." Moore, interview, April 30, 2009.

<sup>153</sup>Demarest, *The Cross and Salvation*, 174. In addition, both John McArthur and Kent Hughes give significant portions of their commentaries to this key concept of the substitutionary death of Jesus Christ in 2 Cor 5:21. John McArthur Jr., *2 Corinthians, The MacArthur New Testament Commentary* (Chicago: Moody, 2003), 209-17; and R. Kent Hughes, *2 Corinthians: Power in Weakness* (Wheaton, IL: Crossway, 2006), 125-27.

<sup>154</sup>Moore, *Multiplying Disciples*, 15.

<sup>155</sup>*Ibid.*, emphasis original.

believers<sup>156</sup> and for those claiming to be believers who want to unite with the local church.<sup>157</sup> The counselor is encouraged to meet the spiritual need of each person by making sure that first and foremost they are true believers in Jesus Christ.<sup>158</sup> Then once a person is saved and enters into the discipleship process, they are quickly encouraged to write out their personal testimony to share with others.<sup>159</sup>

### **The Church (Ecclesiology): The Best Context for Disciple-making**

Moore, not having an organized systematic theology, but being a disciple-making practitioner, nonetheless, reveals his ecclesiological tendencies by his methods. Moore, who was influenced by some of the most dynamic leaders in the para-church movement<sup>160</sup> chose for most of his ministry<sup>161</sup> to attempt to implement his principles in

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<sup>156</sup>Moore, *New Testament Follow-Up*, rev. ed., 73.

<sup>157</sup>*Ibid.*, 77-78. Moore indicates that he has been amazed at the number of people who have joined the church as professing Christians and then discover through counseling a need for conversion and who then respond. *Ibid.*, 78.

<sup>158</sup>Moore says, "A counselor is much like a medical doctor in that he has to make a diagnosis of the spiritual condition of the inquirer by the answers that are given. After an introduction, the counselor should ask a number of questions to discover where the person is spiritually. Some of the following questions have been invaluable: (1) What did you have in mind when you came forward? (2) What decision have you made, or are you making? (3) Have you ever made a decision for Christ before? (4) How in your mind does one become a Christian? *Ibid.*, 73. He continues, "Many people come forward on a transfer of letter basis who have never genuinely been saved. The counselor should give a brief testimony of his conversion, and gently lead the inquirer to share his own experience. If he is hazy in this area, then the counselor should present the gospel to the person as if he has never heard it before." *Ibid.* 73-74.

<sup>159</sup>*First Steps* is designed for the brand new believer and has the convert writing their testimony on paper in the fourth session and sharing it in the fifth. Moore says, "Have you ever wished to turn the conversation into a witnessing opportunity, but didn't know just how? By preparing your 'story,' your testimony, ahead of time in writing, just three minutes with a person can become eternal." Moore, *First Steps*, 28.

<sup>160</sup>See previous discussion of Dawson Trotman, Charlie Riggs, and Bill Bright.

<sup>161</sup>Moore worked with para-church organizations in addition to finishing his seminary training at Southwestern Baptist Theological Seminary during the 1950s. In a seven-year span, he was on staff with the Navigators, Campus Crusade, and the Pacific Garden Mission. Some of this was summer work. In 1960, he pastored in Texas and in

the local congregation. Dawson Trotman, who influenced Moore as much as anyone on discipleship, was not a strong supporter of the local church.<sup>162</sup>

The most frequently used image of the church in the New Testament is the “body” metaphor. It focuses on authority, unity, and universality.<sup>163</sup> Ryrie says,

A local church is an assembly of professing believers in Christ who have been baptized and who are organized to do God’s will. Notice: (1) There must be a profession of faith—not just anyone can belong to a local church. (2) The New Testament knows nothing of unbaptized church members. (3) Churches were always organized as soon as possible (Ac 14:23)—an informal, unorganized fellowship of believers does not constitute a church. (4) There is purpose—doing God’s will which is expressed in many ways (like observing the ordinances, being open and available for ministry to all age groups in all parts of the world, etc.).<sup>164</sup>

It is in the local church that Waylon Moore has attempted his disciple-making principles.

Moore’s first book is entitled *New Testament Follow-Up for Pastors and Laymen*. From the very beginning of his work, his goal was to challenge the pastor to implement these principles in the local congregation. Moore says in the preface,

Through you and your church hundreds of men and women can become ablaze for the Lord, their lives transformed by the application of New Testament Principles. . . . The suggestions and ideas presented in this book come from God’s Word and have

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1962 he was on staff as Associate Pastor at First Baptist Church of Jacksonville, Florida. From 1960 forward he has primarily targeted the local church and its leaders.

<sup>162</sup>See the extensive discussion of Dawson Trotman’s ecclesiology in Felts, “A Critical Analysis of Dawson Trotman,” 84-90.

<sup>163</sup>Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker, 1983, 1984, 1985), 1036, as referenced in Rainer, *The Book of Church Growth*, 145.

<sup>164</sup>Ryrie, *A Survey of Bible Doctrine*, 141-42. See also *The Baptist Faith and Message*, 2000, 5: “A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.”

been tested and proved effective today in large city churches as well as small country churches and also on the mission fields of the world.<sup>165</sup>

Roy Fish, long-time professor of evangelism at Southwestern Baptist Theological Seminary said in the foreword to Moore's second book, *Multiplying Disciples*, "To Waylon, the goal of discipling is the development of a committed group of believers who will effectively penetrate a lost world. The book also strongly links the ministry of disciple making to the local church."<sup>166</sup> Moore describes the spiritual multiplication that he envisions for his readers, that of using the process of disciple-making to equip people, to ultimately reach the world, and then he writes, "This is something anyone can do anywhere, but the best place to start is in your local church."<sup>167</sup> Moore challenges the pastor to lead the way in the development of a disciple-making strategy:

To fulfill the great commission given by her Lord, to reach the world for him, the pastor must lead his church to begin this task in his own community, city, and state. If we cannot get the message of salvation everyone where we live, it is scarcely possible that we will ever get it to the millions whose languages are unfamiliar and whose governments are antagonistic to Christianity. Whatever the need in the local church at the heart of its solution is the pastor. His life and ministry are clearly outlined in the book of Acts and the writings of Paul and Peter. The pastor should live on the word and in prayer, and should minister as a disciple or of men and as a leader in the church to the glory of God.<sup>168</sup>

In Moore's 1981 book *Multiplying Disciples*, the emphasis is once again on the local congregation. In describing the cycle of leadership necessary for multiplicative

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<sup>165</sup>Moore, *New Testament Follow-Up*, 11.

<sup>166</sup>Moore, *Multiplying Disciples*, 5. Fish writes, "Perhaps the strongest feature of *Multiplying Disciples* is its obvious biblical basis. As would be expected, a biblically-based book on this subject should have a right blending of evangelism and discipleship. This book magnifies both. The author writes, 'When the church exhales disciples, it inhales converts.'" Ibid, foreword.

<sup>167</sup>Moore, *Multiplying Disciples*, 15.

<sup>168</sup>Moore, *New Testament Follow-Up*, 37. The vision of Moore's first book is to give the pastor the tools he needs to begin a discipling ministry. Chapter titles include "The Pastor's Personal Preparation"; "Building Spiritually Qualified Layman"; and Follow-Up and Multiply." In his practical applications he teaches the pastor and layman the following major topics: The new member class; the adoption plan for new members; church integrated follow-up; the home Bible class. All of the teaching is directed towards people in the local church congregation.

reproduction, he says,

As we have just seen, building disciples develops the future leaders of the church. How then can we accelerate leadership training in order to prepare for the future? Evangelism is the means to making converts and the training ground for developing disciples. When the church exhales disciples, it inhales converts; thus, the church grows. Discipleship is the fastest way to multiply leaders who will expedite both evangelism and discipleship. My illustration of the “Cycle of Leadership” in the local church (see figure A on page 33) may help you understand the multiplication of leaders. The figure is intended not as a black and white categorization of people in the church, but as a representation of levels of growth within the church.<sup>169</sup>

Moore’s context of ministry was the local church and he seriously attempted to apply his disciple-making methods in that context. According to Bill Hull, this must be done to turn around the declining church:

The major issue in taking the great commission seriously is the intentional guidance of the church leadership toward multiplication. A process must take people from conversion to trained disciple maker. This should occupy great deal of the leadership’s time and creative energy. They should lead the charge with respect to hands on disciple making. Taking it seriously means that the church leaders focus most of their time and effort on making disciples.<sup>170</sup>

This process is exactly what Moore attempted in the Cycle of Leadership that is presented in his materials. Converts are won through evangelism as seen in Mark 16:15, follow-up of new believers establishes the converts into disciples (Col. 2:6-7), Man to Man equipping takes them to the multiplier level (Eph 4:11-16), and more concentrated time exercising the “with him” principle moves them from multipliers to builders of

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<sup>169</sup>Moore, *Multiplying Disciples*, 31-32. Moore continues, “Through follow-up the convert is loved, fed, protected, and trained (see chapter 5). He becomes a disciple, a growing follower of Christ. As the disciple receives individual training (by a more mature disciple), he becomes able to multiply. A multiplier has trained one or more disciples who have reached another. A builder of multipliers trains other multipliers.” Ibid., 32.

<sup>170</sup>Bill Hull, *The Disciplemaking Pastor* (Old Tappan, NJ: Fleming H. Revell Company, 1988), 35. Hull said, “If church leadership teams would devote as much time and energy to thinking through and implementing the Great Commission as they do ‘housekeeping’ issues, the church would be vital and effective. Most boards spend 95 percent of their time on in-house issues, much of which don’t require leadership level involvement. Analyzing financial statements, mediating on buildings and grounds, memorizing constitutional passages, plotting how to cover one’s sanctified tail at the next Congregational meeting—these are the grand themes of Churchianity.” Ibid., 34.

multipliers (Mark 3:14).<sup>171</sup>

When Moore assembled most of his training materials in one loose leaf binder, designing it to be practical and expandable, he entitled it *Building Disciples in the Local Church Notebook*.<sup>172</sup> In this tool he clearly focused on the implementation being carried out in the context of the local church congregation. He said in the instructions, “First, go over the table of contents carefully. Much of the material is in the form of simple question-answer Bible studies. These have been used the past 15 years in local churches successfully to teach a believer to begin to feed his own soul. Start your studies now.”<sup>173</sup> Additionally, Moore’s Bible study, *Living God’s Word*, was a part of the Christian Growth Study Plan of Lifeway Christian resources. Once Moore’s Bible study was completed, participants could write in to receive Christian Growth Study Plan credit, but were advised to let their pastor, a staff member, or church leader look over the material first before sending in the form for credit. Clearly this was intended to be carried out in the local congregation.<sup>174</sup>

### Conclusion

Moore’s theology has been established, based upon his understanding of key scriptures and other influences, namely, his seminary experience, influential pastors, professors, family members, and his ministry experiences. In evaluating these spiritual factors, one summarizes Moore’s core theological beliefs regarding disciple-making: (1) disciple-making is founded upon the truth of Scripture and is based upon a loving Father

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<sup>171</sup>See diagram in Moore, *Multiplying Disciples*, 33.

<sup>172</sup>The entire title page reads, “Building Disciples in the Local Church Notebook. For those with a heart to be disciple makers: Multipliers of lives who will love Christ and seek to evangelize their world.” Moore, *Building Disciples Notebook*, preface.

<sup>173</sup>Ibid.

<sup>174</sup>See Moore, *Living God’s Word*, 96. The request for credit asks for information on the church in which the participant attends.

who wants fellowship with man; (2) Christlikeness is the goal of disciple-making and the disciple must yield to and be empowered by the Holy Spirit; (3) man needs this accountability and guidance because of his sin nature; (4) man is cut off from God because of his sin and desperately needs the grace of God and must turn to Jesus Christ as the only bridge to reconcile God to man; and (5) the mandate for disciple-making was given and modeled by Jesus Himself and is best carried out in the context of the local New Testament church. In summation, Moore's core theology of disciple-making has been established and enumerated and now consideration will be given to how he applied it.

## CHAPTER 4

### MOORE'S METHODOLOGY OF DISCIPLE-MAKING

Waylon B. Moore's life was spent in the pursuit of understanding, practicing, and teaching biblical disciple-making,<sup>1</sup> and this chapter will examine his methodology. This chapter will look at the basis of his methodology and those who influenced his methodology, followed by an evaluation of his core training methods used in disciple-making. The chapter will conclude with a brief description of the books he produced and a brief summary of his discipleship training methods.

#### **The Basis of Moore's Methodology**

Moore's methods of disciple-making are the culmination of many factors that will be analyzed in the section to follow, but the key basis of his training is the truth of Scripture. In the preceding chapter, the connection from Scripture to Moore's theology is stated. His belief in the truthfulness and inerrancy<sup>2</sup> of Scripture is demonstrated. Likewise, his methodology is rooted in the words of Scripture. Because of his conviction that the Scripture must be the basis of methodology, Moore takes the Great Commission seriously. His theology drives his methodology, illustrated in his understanding that

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<sup>1</sup>Roy Fish, former Professor of Evangelism at Southwestern Baptist Theological Seminary states, "Waylon is one of the pioneers in the contemporary discipleship movement which gives wholesome emphasis to follow-up and thorough one on one training of spiritual leaders." See the foreword, Waylon B. Moore *Multiplying Disciples: The New Testament Method for Church Growth* (Tampa: Missions Unlimited, 1981), 5.

<sup>2</sup>Paul D. Feinberg, "The Meaning of Inerrancy," in *Inerrancy*, ed. Norman L. Geisler (Grand Rapids: Zondervan, 1980), 294. Feinberg says, "Inerrancy means that when all facts are known, the Scriptures in their original autographs and properly interpreted will be shown to be wholly true in everything that they affirm, whether that has to do with doctrine or morality or with social, physical, or life sciences." *Ibid.*



“make disciples” in Matthew 28:19 is the imperative of the text. The Lord gave this imperative to mankind, written with its tense, and because He did, it must be obeyed. So, what were Moore’s methods? What other factors impacted the way he discipled? Moore’s methods of disciple-making and the people who shaped Moore’s methods will be discussed in the section to follow.

### **Those Who Influenced Moore’s Methodology**

Ron Bennett said, “When Jesus said, ‘[teach] them to obey everything I have commanded you’ (Matthew 28:20), He knew that application and accountability required plenty of individual connections.”<sup>3</sup> Waylon Moore had several key individuals whom influenced his disciple-making methods, and demonstrated intentionality<sup>4</sup> in the modeling of discipleship. These individuals and their particular influence on Moore will be discussed.

#### **Dawson Trotman**

Throughout the books and materials Moore has written for disciple-making, no one has marked them like Dawson Trotman.<sup>5</sup> His illustration of the “Wheel,” “Hand,”

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<sup>3</sup>Ron Bennett, *Intentional Disciplemaking* (Colorado Springs: Navpress, 2001), 80. Bennett continues, “For instance, Jesus gave personal attention to people at all levels of the discipleship process—from the Samaritan woman at the well to Peter, whom He pulled aside after the Resurrection.” Ibid.

<sup>4</sup>In his chapter “Discipleship Blueprints,” Bennett quotes from the Eastbourne Consultation Conference’s 1999 definition of discipleship: “While there are valid differences of perspective on what constitutes discipleship, we define Christian discipleship as a process that takes place within accountable relationships over a period of time for the purpose of bringing believers to spiritual maturity in Christ. Biblical examples suggest that discipleship is both relational and *intentional*, both position and process. . . . We will pursue the process of discipleship, just as *purposefully* as the proclamation of the gospel. Evangelism and discipleship must be seen as integral [emphasis added].” Ibid., 23

<sup>5</sup>For a comprehensive and well written account of the ministry and approach of Dawson Trotman, see Robert Walter Felts, “A Critical Analysis of Dawson Trotman’s Methodology of Discipleship for Contemporary Mission Strategy among North American Evangelical Mission Agencies” (Ph.D., diss., Southwestern Baptist Theological Seminary, 1989).

and “Bridge” are seen in Moore’s writings.<sup>6</sup> Moore said in the preface to his first book in 1963, “I owe very much to the personal ministry of Dawson Trotman and the Navigators. It was Daws whose life and message first caused me to focus attention on follow-up, and it was he who urged me to use New Testament follow-up principles in my church.”<sup>7</sup>

Moore recounts an episode when as a seminary student at Southwestern Baptist Theological Seminary he heard Trotman describe how years before he had systematically prayed for each state of the United States and for many foreign countries. Trotman asked God to raise up spiritual leaders for those countries, and send leaders to train the nationals of those countries. Trotman also asked that he would be able to go and minister in those places. Moore followed Trotman’s example and went back into his dorm room and prayed over a map of the world, feeling foolish as he put his finger on the capital cities of those nations. Moore has now spoken in over 100 nations. That encounter with Trotman marked his life.<sup>8</sup>

### **Charlie Riggs**

Another influence on Moore’s methodology was Charlie Riggs, who taught the weekly Bible study for the Navigators in Fort Worth, Texas, and lived as a disciple before Moore, meeting with him weekly and going over scripture while Moore was in seminary. Riggs was asked to go to Fort Worth to begin Navigator work with the promise that a wealthy man would support him. When the wealthy man backed out, Moore allowed Riggs to stay in his little two room house temporarily until they could find support. This began a lifelong friendship with Riggs, which powerfully impacted Moore, not only in

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<sup>6</sup>All three illustrations are seen in Waylon B. Moore, *New Testament Follow Up* (Grand Rapids: Eerdmans, 1963) and idem, *The Building Disciples Notebook* (Tampa: Missions Unlimited, 1981).

<sup>7</sup>Moore, *New Testament Follow Up*, 12-13.

<sup>8</sup>Moore, *Multiplying Disciples*, 123-24.

his tools but in principles of disciple-making. Moore says,

One of the major things I learned from Charlie was a week-by-week, inductive Bible study. We began to study books of the Bible, chapter by chapter . . . seeking personal application of a single verse a week. We learned to answer four simple questions that Daws Trotman used. This method of Bible study became the most important single tool I've used with small groups of men, to get them into the Scriptures with growth, and change. These four questions work with a verse, a passage, or a chapter. What does it say? What does it say I don't understand? What does it say elsewhere? What does it say to me?"<sup>9</sup>

### **Bill Bright**

While a single man in the early 1950s, Moore heard about a training program offered by Campus Crusade for Christ in California. Moore participated in this training conducted by Bill Bright and the Campus Crusade staff.<sup>10</sup> He lived in the home of J. Edwin Orr, and spent most days training under Bill Bright. Moore said, "Bill Bright was bold and fearless in witnessing. He taught me that you can give the gospel anywhere to almost anyone."<sup>11</sup> Bill Bright taught all of his students what was known as the "clincher," which was the final presentation of the gospel after testimonies were given, typically in a fraternity or sorority house on the college campus. Moore said,

We would go into two to three fraternities per week. We had many decisions. I learned that "clincher" which was a 10 to 12 minute wrap-up of the gospel. One would tell the students that it was logical and reasonable for them to give their lives to Jesus Christ.<sup>12</sup>

Moore learned four questions from Bright to help any person finish a witnessing opportunity: (1) does it make sense? (2) have you ever done anything about it? (3) is

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<sup>9</sup>Waylon B. Moore, "Great Mentors I Have Known: Charlie Riggs, Pacesetter: Went Home: 7/21/08," accessed November 16, 2013, <http://www.mentoring-disciples.org/riggs.html>.

<sup>10</sup>Waylon B. Moore, *The Power of a Mentor* (Tampa: Missions Unlimited, 1996), 9. Moore calls Trotman, Bright, and Riggs "supreme mentors."

<sup>11</sup>Waylon Moore, telephone interview by author, November 18, 2013.

<sup>12</sup>Ibid.

there any reason why you haven't done anything about it? and (4) would you like to do something about it?<sup>13</sup>

### **Mrs. H. C. Wallen**

Moore says, "My first mentors outside the house were teachers at church. I remember Mrs. Wallen, who taught my 10-year-old Sunday school class and led me to faith in Christ."<sup>14</sup> Moore describes his class of boys at College Avenue Baptist Church in Fort Worth, Texas, who had run off two other teachers, but Wallen was different. She was patient with the boys and as a result many of them came to know Jesus Christ as Lord and Savior. Moore said,

We had killed off a couple of other teachers who couldn't get us quiet enough to teach. Mrs. Wallen may not have known enough theology to say this, but she came in and seriously said, as we began to kick each other under the long table we sat around, "boys, Satan wants to get you, the devil wants to grab you and kill you, but if you be quiet and listen, you can be kept from the fires of hell that await all of you!" Her theology might have been a bit lopsided but we got quiet quickly and began to hear the word of God.<sup>15</sup>

Later, during World War II, many of the men at College Avenue Baptist Church went to war and they asked Moore to take a boys class to teach at the age of 15. Mrs. Wallen encouraged Moore as he taught the class and prayed for each of her young men as they graduated from high school, went to college, work, or the Armed Forces. She kept up with Moore and sent him a birthday card and the only Christmas card he received during those years. Moore remembered her Bible stories<sup>16</sup> and said, "Even later at Baylor, as a

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<sup>13</sup>Ibid

<sup>14</sup>Moore, *The Power of a Mentor*, 10.

<sup>15</sup>Waylon Moore, "Outline of My Life, Call, and Some Disasters and Disappointments God Used to Strengthen and Better my life in Him," unpublished paper, August 16, 2013.

<sup>16</sup>Waylon B. Moore, *Living God's Word* (Nashville: Lifeway, 1997), 9. Moore remembered, "Acting out the account of David and Goliath, she vividly described how David, the 'Boy Scout of Israel,' threw a straight rock and killed the savage giant. *What a guy! I want to be like David*, I thought." Ibid.

student I would call her every time I went back home to Fort Worth for a visit. She would pray with me on the phone.”<sup>17</sup>

### **Bruce Miller**

Bruce Miller was a fellow student at Baylor University and was the first adult mentor to Moore.<sup>18</sup> He is mentioned in the dedication of Moore’s first book, *New Testament Follow-up*, along with others.<sup>19</sup> Moore describes Miller’s impact on his life in his college days:

He said God told him to give me time and help me to grow. He was my first adult mentor discipler. He took me to visit people in nursing homes, got me into quiet time, and reading biographies of great men of God. We met many times during the week and were in a class or two together.<sup>20</sup>

Moore was with Miller when, during an extended four-hour prayer meeting in Miller’s room, God called Moore to preach. Moore described how Miller locked the door of the room to avoid distractions and when Moore indicated the call of God, Miller said, “Why should you preach?” Moore heard clearly from the Lord, “The world is dying without Jesus!”<sup>21</sup> Moore was powerfully impacted by Miller and named his son Bruce after Miller, praying that the blessing of God that was on Miller would similarly rest on his son.<sup>22</sup>

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<sup>17</sup>Moore, “Outline of My Life.”

<sup>18</sup>Waylon Moore, interview by author, Tampa, November 25, 2013.

<sup>19</sup>Moore, *New Testament Follow-up*, 5. The entire dedication reads, “Dedicated to Bruce, Dennis, Harry, Daws, Bill, Charlie, and Bob, men of God who shared with me their life in Christ; and to the pastors and missionaries whose response to follow-up will produce disciples for him.” Ibid.

<sup>20</sup>Moore, interview, November 25, 2013.

<sup>21</sup>Undated DVD entitled “Dr. Bruce Miller, Dr. Waylon Moore given to the author by Moore.” This DVD was produced at the home of Waylon Moore in Tampa, and was made to encourage mentoring as a lifelong endeavor.

<sup>22</sup>Ibid.

## **Bob Foster**

Moore's time spent in California under the Navigator staff was powerful, especially living with Bob Foster and his family along with others whom the Navigators were training for future service. Moore lived in Foster's Navigator home, called 509 Pasadena, and watched his leadership in the ministry and in his family. Moore says, "He was demanding and disciplined. He modeled for me a wonderful father figure for me to observe with his children and wife. He taught me much in that area"<sup>23</sup> Foster was a biographer of Dawson Trotman<sup>24</sup> and a long-time staff member of the Navigators.<sup>25</sup>

## **Harry Saulnier and Dennis Snell of Pacific Garden Mission**

Moore spent time during the summer of 1950, 1952, and 1953 in Chicago at the Pacific Garden Mission where Harry Saulnier was the Superintendent of the mission, and Dennis Snell was a counselor trainer. Snell invested time in Moore, challenging him in Scripture memory and consistency in quiet time. Moore said, "I began my first successful scripture memory with meditation there. I had failed Evangelism class in the seminary because I was to memorize three hundred verses and only learned about thirty."<sup>26</sup> Moore recounts the story:

There I worked with Pacific Garden Mission, a terrific organization ministering to alcoholics and servicemen on skid row. Dennis Snell was a giant of God there who greatly influenced my life, this former Navy man lived the Bible more than anyone I been around. One day I asked Dennis, "How do you know so much Bible and have a great attitude about work?" He said, "Well, I guess it's from spending two hours a day in the Bible for four years and hiding God's word in my heart."<sup>27</sup>

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<sup>23</sup>Moore, interview, November 25, 2013.

<sup>24</sup>Robert D. Foster, *The Navigator* (Colorado Springs: Navpress, 1983).

<sup>25</sup>Robert D. Foster, "The Navigator: Description," accessed December 3, 2013, <http://www.navpress.com/product/9781612912769/The-Navigator-Robert-D-Foster>.

<sup>26</sup>Moore, interview, November 25, 2013.

<sup>27</sup>Moore, *Living God's Word*, 36. Moore adds that he was challenged by Snell to hide God's Word in his heart and believe God for the provision of new shoes. God provided more than Moore could imagine: "I asked the Lord for shoe soles, and he gave me shoes! 'Now to him who is able to do exceedingly abundantly beyond all that we ask

Harry Saulnier taught Moore to notice the value of people. As Moore watched Saulnier believe God for the provision of many needs, his life was impacted. Moore said of Saulnier, “He taught me the value of a person, their potential is unlimited if we can free them from alcohol or drugs and get them into the word.”<sup>28</sup>

### **Core Methods Used for Disciple-Making**

Alice Fryling says, “A plan for a discipling relationship should have six key components: topic, material, logistics, method, evaluation and reproduction.”<sup>29</sup> Moore, early in his ministry as a single man in the 1950s, was exposed to methods of the Navigators and developed some of his own personal methods to build disciples in the local church. The methods that Moore emphasized in his ministry will be described next.

### **Individual Training**

Referring to Jesus’ ministry with a few disciples, Robert E. Coleman said, Here is the wisdom of his method, and in observing it, we return again to the fundamental principle of concentration on those he intended to use. One cannot transform a world except as individuals in the world are transformed, and individuals cannot be changed except as they are molded in the hands of the Master.<sup>30</sup>

Moore believes that one or two people per year would be a good goal for someone

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or think’ (Ephesians 3:20). From that experience on, I began to see that the Bible was for eating, not just smelling. The habit of Scripture memorization propelled me from being a potential dead-in-the-water Christian into exciting adventures with God. Coupled with meditation, it is the catalyst to the Word’s becoming flesh in us.” Ibid., 38.

<sup>28</sup>Moore, interview, November 25, 2013.

<sup>29</sup>Alice Fryling, *Disciple Makers Handbook* (Downers Grove, IL: InterVarsity Press, 1989), 89. Fryling goes on to say, “For instance, your topic may be prayer, how to know God’s will or some other growth area. Your material may be a Bible study guide, a book or some other means to zero in on your topic. Logistics include when and where you will meet, how long each meeting will last, and for how many weeks or months you will meet. How will you use your time together? Will you include time for personal sharing? Time for Bible study? Time for Prayer? Will you have time simply to have fun together and share relaxing experiences?” Ibid.

<sup>30</sup>Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Flemming H. Revell, 1963), 29-30.

wanting to disciple others: “Work with only one or two people per year in personal discipling. Let your multiplication happen from that small start.”<sup>31</sup> Moore bases his approach on the ministry and pattern of Jesus. Jesus had a public ministry consisting of preaching, teaching, healing, and miracles, which the church has embraced. Moore believes that the church has been more reluctant to embrace the private ministry of Jesus that consisted of His compelling commitment to build disciples who would multiply the message of his life, death, and resurrection to all nations.<sup>32</sup> Moore defines the term “follow-up” as “the conservation, maturation, and multiplication of the fruit of evangelism.”<sup>33</sup> Moore says, “In the New Testament, discipling was instigated by a teacher who called followers to disciplines involving his teachings and life.”<sup>34</sup> The follow-up is directed in the New Testament toward the needs of the individual.<sup>35</sup> Moore has developed an emphasis called “Spiritual Pediatrics,” which is designed to emphasize the needs of the individual in disciple-making. Moore’s wife, Clemmie, who was a medical doctor, is credited by Moore in helping to develop these concepts after working for months to organize the material.<sup>36</sup> He calls attention to the passages of Scripture where Paul considered himself a parent to those whom he won to faith in Christ.<sup>37</sup> Paul

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<sup>31</sup>Moore, *Multiplying Disciples*, 116. Moore continues, “It works faster than you think. In six months there are two of you; four in a year. Then eight, sixteen, thirty-two, and sixty-four in just three years. If you have gone for three years in spiritual life without any multiplication whatsoever, just think what you could have done—think about what you can now begin to do!” Ibid.

<sup>32</sup>Moore says, “Soul-winning is not discipling, but soul-winning is vital if the disciples are going to be able to reproduce themselves in the lives of others. Evangelism is the first link in the chain of spiritual multiplication.” Ibid, 30.

<sup>33</sup>Moore, *New Testament Follow-up*, 17.

<sup>34</sup>Moore, *The Power of a Mentor*, 7.

<sup>35</sup>Moore, *New Testament Follow-up*, 18.

<sup>36</sup>See preface to Moore, *New Testament Follow-up*, 13.

<sup>37</sup>Moore, *Multiplying Disciples*, 46. Moore, in his discussion of 1 Thess 2:11 says, “As Paul’s example suggests, group dynamics and meetings are essential to help the



wrote in 1 Corinthians 4:15, “For though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the gospel.” This care given to the spiritual children needing nurture involves the need for love, nourishment, protection, and training.<sup>38</sup> Finally, the goal is to bring the spiritual children to maturity that involves the time necessary to instruct them in the training listed next. Moore says, “Through careful follow-up, a child of God is guided into spiritual maturity. The goal of follow-up in the church is to have every believer walking in obedience to the Word and in victory.”<sup>39</sup>

### **Bible Study Training**

Chuck Lawless writes, “Jesus Christ is both the cornerstone and the head of the church (Eph 2:20; 5:23), but it is through the Scriptures that we know Him.”<sup>40</sup> Moore’s methodology for disciple-making includes a strong emphasis on Bible study for both the disciple and the one leading the training. Moore says in the preface to his first book, “Every believer must be helped to feed daily on the Word of God and apply it constantly to his daily life.”<sup>41</sup> Additionally Moore writes, “Nothing must take the place of the Bible in the daily spiritual diet of every believer. We feed ourselves physically about three times a day. A daily diet of the Word will help the new believer grow steadily and healthily.”<sup>42</sup> As a staff member for the Navigators, Moore had an opportunity to do

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convert grow into discipleship, but individual personal time will produce stronger and more lasting disciples. Most spiritual babies have problems that can only be solved on a private, individual basis.” Ibid., 47.

<sup>38</sup>Moore, *New Testament Follow-up*, 23-27.

<sup>39</sup>Ibid., 27.

<sup>40</sup>Chuck Lawless, *Disciplined Warriors: Growing Healthy Churches that Are Equipped for Spiritual Warfare* (Grand Rapids: Kregel, 2002), 27.

<sup>41</sup>Moore, *New Testament Follow-up*, 12.

<sup>42</sup>Ibid., 25. He continues, “Pointing out the need for spiritual food, or telling the new Christian he must study the Bible, is not the same as teaching him how to get

spiritual work at the Pacific Garden Mission in Chicago.<sup>43</sup> Moore developed six Bible studies from the gospel of John that were used in the follow-up of new believers. These John studies became the basis for his disciple-making tool, *First Steps*, which was published initially in 1993 and has been revised four times. Moore emphasized Bible study in *The Building Disciples Notebook* by providing a section of the book on the subject. He says, “Read the Bible to learn His will for your life, now. It has been written to encourage your heart, convict you of sin, teach you principles that will shape your life. The Bible will help you know and love God.”<sup>44</sup> Moore provides materials and instruction for many different types of Bible studies. He encourages book studies, word studies, biographical studies, God’s pattern for the home studies, Bible book studies, stewardship studies, and family studies. This is in addition to the method he calls “Advance Bible Study for Busy People,” in which he trains believers how to do a chapter analysis of Scripture, giving them the ability to apply this method to any passage they choose.<sup>45</sup> When believers read a passage from Scripture, Moore encourages them to make their reading purposeful by finding (1) a command to obey, (2) a promise to claim and believe, (3) a sin to forsake or an error to avoid, (4) a prayer to echo, or something for which to praise God, (5) something about God the Father, the Holy Spirit, or Jesus, (6) the best verse, (7) the main lesson, and (8) something from the above which I can apply to my life

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spiritual nourishment from the Scriptures.” Ibid.

<sup>43</sup>The evangelistic Pacific Garden Mission in the heart of Chicago has an interesting history including the input of D. L. Moody and Billy Sunday, among others. Pacific Garden Mission, “Our History,” accessed November 16, 2013, [http://www.pgm.org/pages.aspx?PageName=Our\\_History](http://www.pgm.org/pages.aspx?PageName=Our_History),.

<sup>44</sup>Moore, *The Building Disciples Notebook*, 153.

<sup>45</sup>Ibid., 159-203. “The Advanced Bible Study for Busy People” is the Navigator template that Moore picked up from Charlie Riggs, a Navigator staff. One takes these questions and applies to the chapter or passage (1) What does it say? (2) What does it say I don’t understand? (3) What does it say to me? (4) What does it say in other places? One is encouraged to give the passage a title and identify the best verse and the basic verse of the passage. Moore, “Great Mentors I Have Known.”

now. He also suggests five characteristics of a good Bible study: (1) it is original, meaning we should study the Bible itself, (2) it is systematic (3) it is written, (4) it is communicable meaning that only what we can share with another is really ours and a part of our lives, and (5) it is personal. Moore says that these five basics should be the yardstick to measure any study one seeks to use with a layman.<sup>46</sup>

### **Prayer Training**

J. Dwight Pentecost said, “One can be saved and not be a man of prayer. But one cannot be a disciple and not be a man of prayer. There is no more important work entrusted to the disciple than the work of praying.”<sup>47</sup> Moore testifies of his personal commitment to pray and has made it a priority in his discipleship of others to lead them to pray. Moore encourages all believers to grow in their prayer life by having a consistent time alone with God and uses the prayer life of Daniel to show believers a model of consistent prayer. Daniel 6:10-11 says, “Daniel . . . went home to his upstairs room where the windows opened toward Jerusalem. Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had done before.” Moore teaches three lessons that should be learned from this account in Scripture: Daniel had (1) a specific time for fellowship with God, (2) a definite place for prayer, and (3) a specific agenda of things to talk about with God.<sup>48</sup> Moore shares the “Hand of Prayer” illustration to those he would disciple, which gives the learner five major types of prayer: (1) the thumb of confession (1 John 1:9), (2) the index finger of petition (Matt 6:11), (3) the middle finger of intercession (1 Tim 2:1-4; John 17), (4) the ring finger of praise (1 Chr 29:11, 12), and (5) the little finger of thanksgiving (1 Thess 5:18; Eph 5:20). Moore provides blank

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<sup>46</sup>Moore, *New Testament Follow-up*, 125-28.

<sup>47</sup>J. Dwight Pentecost, *Design for Discipleship* (Grand Rapids: Zondervan, 1971), 88.

<sup>48</sup>Waylon Moore, *First Steps* (Tampa: Missions Unlimited, 1993), 25.

prayer sheets with the place to record specific requests and the date and a place to record God's answer and date.<sup>49</sup> Not only should the growing disciple pray for his or her own needs, but Moore gives them the encouragement to pray and intercede for the nations of the world that do not know Jesus, and provides a map for them to see as a reminder.<sup>50</sup> Moore gives instruction concerning confession, petition, intercession, praise, and thanksgiving, and has Bible studies on the subject.<sup>51</sup>

### **Scripture Memory and Meditation Training**

Scripture memorization is frequently discussed in the materials Moore uses to train believers. Bill Bright writes,

The importance of memorizing as a means of study cannot be overemphasized. The Lord has commanded that we learn His Word. Proverbs 7:1-3 says, "My son, keep my words, and lay up my commandments with thee. Keep my commandments and live; and my law as the apple of thine eye. Bind them upon thy fingers; write them upon the table of thine heart."<sup>52</sup>

Moore says, "The habit that will change your life is Scripture memorization, coupled with meditation. Trotman knew that any verse can be a miracle verse when someone: 1.

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<sup>49</sup>Moore, *The Building Disciples Notebook*, 115.

<sup>50</sup>Ibid., 139. On the map Moore challenges the believer to pray for each nation. "(1) That God strengthen and multiply the Christians in that country. (2) That God would "send forth laborers" to train nationals into multiplying disciples. Pray for any missionaries you know in the country by name. You may want to pray one of the prayers of Paul for that missionary and national workers. (3) That God would use you in that country. He wants to use you around the world. You may go, give, intercede, and train a disciple-maker who will go." Ibid.

<sup>51</sup>Ibid., 51. Cosgrove gives a similar list in his chapter on prayer. See Francis M. Cosgrove, Jr., *Essentials of Discipleship: Practical help on How to Live as Christ's Disciple* (Colorado Springs: NavPress, 1980), 76.

<sup>52</sup>Bill Bright, *A Handbook for Christian Maturity* (San Bernardino, CA: Campus Crusade for Christ International, 1982), 16. Bright provided memory verses for his Bible lessons and encouraged learners to memorize them: "The memory verses have been provided to help you in your walk with Christ. As you study, you will find that by 'binding certain truths on the table of your heart' you will be enabled to meet each situation as it arises." Ibid., 15.

Has the heart to memorize and live it and 2. Follows God's prompting to pass it on."<sup>53</sup>

Moore gives the believer reasons to memorize the Scripture, which include (1) handling pressure, (2) getting guidance, (3) gaining victory over sin (4) making witnessing and discipleship simple,<sup>54</sup> and (5) receiving answers to prayers.<sup>55</sup> Scripture memory is to be a part of the disciple-making relationship by those wanting to grow spiritually. Moore encourages the stronger believer to memorize the Scripture also and have a time of check up during the discipleship meeting. He provides small Scripture memory cards that believers can cut out for the purpose of carrying with them while they are on the go.<sup>56</sup> Not only does Moore challenge believers to memorize Scripture, but he gives instruction as to how to memorize. He says,

Now begin to memorize in this manner. After a verse is selected, read it in the Bible in context. Read the verse thoughtfully several times aloud. Then begin learning the verse in this order: say the topic, then verse reference, then the first phrase of the verse. Stop at the first punctuation mark if you like; repeat the verse reference again. Then start over; topic, reference, phrase, reference. ALWAYS beginning at the first, add a few more words, ending with the reference, "bite by bite" till you have the whole verse learned. Next, the believer is to REVIEW it during the day; use spare moments. Say it at meals, when traveling, before you sleep; ask someone to check you. Visualize you in the verse. Repeat it daily with the reference for sixty days. Use it in ministry, or review weekly thereafter.<sup>57</sup>

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<sup>53</sup>Moore, *Living God's Word*, 25. See also Allen Hadidian, *Discipleship: Helping Other Christians Grow* (Chicago: Moody, 1979), 112, who gives a list of goals and objectives for discipling and he encourages Scripture memory: "You want them to have a system of memorizing the Scriptures."

<sup>54</sup>See discussion in Loren C. Sanny, *The Art of Personal Witnessing* (Chicago: Moody, 1957), 22. Sanny says, "For use in personal witnessing, one of the quickest and most effective ways to gain a working knowledge of the Bible is to commit Scripture verses to memory. Remember also that when we are witnessing for Christ, it is not our arguments which God has promised to bless, but His Word. Proof of this is found in John 3:34." Ibid.

<sup>55</sup>Moore, *Living God's Word*, 25-36. Each of these main points is expounded on in the book.

<sup>56</sup>Moore adds, "Attitude makes the difference. You can memorize—names, telephone numbers. And you have the Holy Spirit's promise to 'guide you into all truth' (John 16:13)." Moore, *First Steps*, 24.

<sup>57</sup>Moore, *The Building Disciples Notebook*, 140.

In addition to Scripture memorization, Moore encouraged the people he led to take part in Scripture meditation. This is not some form of cult meditation,<sup>58</sup> but the believer's obeying the Scripture to hide God's Word in his heart. Moore gives five steps to Scripture meditation: (1) understand the perimeter of the verse, (2) paraphrase the verse, (3) pulverize the verse, which is saying the verse over and over, emphasizing each word as it is repeated, (4) personalize the verse, (5) pray in the verse, (6) parallels to the verse, (7) problems in the verse, (8) possibilities through the verse, and (9) protracted study. Moore provides those whom he discipled with a blank template, designed to help the believer meditate on Scripture.<sup>59</sup>

### **Evangelism Training**

Francis Cosgrove, Jr., writes, "Evangelism is the key to discipling and must be the cutting edge of any lasting ministry."<sup>60</sup> Evangelism training has been a key to Moore's approach to disciple-making in that he believes all disciple-making is in the context of evangelism. Moore says,

Evangelism is the means to making converts and the training ground for developing disciples. When the church exhales disciples, it inhales converts; thus, the church grows. Discipleship is the fastest way to multiply leaders who will expedite both evangelism and discipleship.<sup>61</sup>

Moore developed a follow-up plan for new believers in his first book, *New Testament Follow-up*. In his plan for new members he advises the discipler to teach the new believer the "Bridge to Life Illustration." He says, "Draw it out for him; he need not know the

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<sup>58</sup>See discussion in Moore, *Living God's Word*, 39-40. Moore says, "Followers of Eastern religions and New Age cults practice a mindless form of meditation in an effort to discover what they believe to be a divinity that lies hidden within themselves. Christian meditation, however, is neither mindless nor self-centered. Meditation is reflective thinking with a view to application. You think about God's ways and align your heart with His will and purpose." Ibid.

<sup>59</sup>Moore, *The Building Disciples Notebook*, 121-25.

<sup>60</sup>Cosgrove, *Essentials of Discipleship*, 106.

<sup>61</sup>Moore, *Multiplying Disciples*, 32

references from memory now, but should take notes and mark references in his Bible.”<sup>62</sup> Moore wants the disciple to know the importance of his need to share Christ with others and wrote six witnessing Bible studies to help in that process. Lesson 1 challenges the new believer to see the unsaved world with the eyes of Jesus. Using Matthew 9:36-10:8, Moore asks questions of the disciple to encourage him or her to grow in compassion for those without Christ. Lesson 2, “The Heart of the Commission,” compels the disciple to realize that Jesus came to seek the lost to save them. He uses Matthew 4:19: “Follow Me and I will make you to become fishers of men.” Lesson 3 begins with a quiz about the population of the world and challenges the disciple with lostness in the world and Jesus’ urgency in the task of getting them the gospel. Lesson 4 is entitled “How deep is my concern?” and uses Romans 10 as its scriptural basis. Following the lesson, Moore challenges the disciple to write down the names of at least three friends they will promise God to daily remember in prayer for salvation. Lesson 5 gives a practical strategy for outreach by the disciple, challenging them to evaluate their “Seven Worlds of Influence” that include home, neighborhood, job-school, social, church, recreation, and “unto the uttermost part.”<sup>63</sup> Lesson 6, “Sharing the Lord Jesus,” is a fourteen-question Bible study concluding with a challenge for the disciple to share their testimony with someone.<sup>64</sup>

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<sup>62</sup>Moore, *New Testament Follow-up*, 95.

<sup>63</sup>See also W. Oscar Thompson, Jr., and Carolyn Thompson, *Concentric Circles of Concern* (Nashville: B and H, 1981). Moore’s diagram on this Bible study resembles the illustrations that Thompson used. The concepts of reaching those in one’s sphere of influence are clearly similar.

<sup>64</sup>The five Bible studies are from Moore, *The Building Disciples Notebook*, 79-102. Lesson 6 ends with “Suggestions for Personal Application”: “(1) Prayerfully consider which of the following reasons may keep you from witnessing faithfully (Underline your main reasons); a. Fear of man. b. known sin in your life you won’t yield to God. c. Lack of sufficient knowledge. d. Somehow don’t really care to. e. Prayerlessness toward the lost. f. Hard to believe they are really lost. g. Never have contact with unsaved. h. Never seem to have a burden for the unsaved. i. other. (2) Would you go to the Lord now in prayer, confess any fruitlessness and ask God to give you a heart for souls. Then pray daily for an unsaved friend. List name. (3) Now write out your own personal testimony. (4) I will share this testimony in 2 or 3 minutes with \_\_\_\_\_. Claim Psalm 71:16 and

The believer's personal testimony is an important component of evangelism. Will McRaney, Jr., says, "Shaping a personal testimony may be the most powerful tool available to the willing witness."<sup>65</sup> Eims believes that writing down one's personal testimony will help him think through what God has done in his life and will prepare him to share his story simply and clearly with others.<sup>66</sup> Moore trained new believers to write and share their personal testimony in his evangelism training. Moore says, "A testimony is telling someone what Jesus has done in and for you. It involves these four divisions found in Acts 26:1-23 and Acts 22:1-30."<sup>67</sup>

Moore uses several methods of sharing the gospel. Moore's tool of choice for sharing the gospel is the Bridge illustration,<sup>68</sup> which he learned while working as a Navigator. The illustration can be shared with a pen and a piece of paper. The witness is to draw two cliffs and label one "man" and the other "God." One writes the word "death" by the side labeled "man" and "life" by the word "God." The goal of the illustration is show the lost man that sin is what is separating him/her from God. Jesus

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John 10:4 as you go!" Ibid., 101-02.

<sup>65</sup>Will McRaney, Jr., *The Art of Personal Evangelism* (Nashville: Broadman and Holman, 2003), 235. McRaney continues, "A testimony is effective in all cultures, especially the postmodern culture the church is now facing in America. Your life story is often interesting to others, even to those usually unwilling to talk about religious matters. Stories have a way of breaking down barriers. People usually turn off their critical-thinking skills and drop their guards when listening to a story." Ibid.

<sup>66</sup>Eims says, "It is particularly helpful in presenting Jesus Christ to relatives and close friends, usually the most difficult people to whom to witness." Leroy Eims, *The Lost Art of Disciple Making* (Grand Rapids: Zondervan, 1978), 76.

<sup>67</sup>Moore, *New Testament Follow-up*, 199. Moore gives an outline: "1. Something of my life before Jesus became my Saviour and Lord of my life (Acts 22:1-5) 2. How and when I trusted Christ (Acts 22:6-10) 3. Something of the change He has made in me, my homelife, work, school, friends, attitudes, etc. (Acts 22:14-21; 26:19-24). 4. A definite invitation that those to whom I am speaking accept Jesus as their Lord (Acts 26:25-30)." Ibid.

<sup>68</sup>Waylon Moore, interview by author, Tampa, April 30, 2009.



Christ died on the cross and paid the penalty for the sins of man.<sup>69</sup> The Scripture passages that communicate the gospel in the Bridge Illustration are Romans 3:23, Romans 6:23, Hebrews 9:27, Romans 5:8, 1 Corinthians 15:3-4, Ephesians 2:8-9, John 5:24, John 1:12, and Revelation 3:20.<sup>70</sup> In Moore's explanation of leading a person to Christ using the Bridge he says,

Then tell the contact how one can pass from death to life according to John 5:24. One must first hear, then believe. Hearing is not enough . . . hearing will never get us any farther than that, just to the cross. Believing in Christ as personal Lord and Saviour takes us across the bridge of His cross to eternal life. Stress that the word "believe" doesn't mean mere mental assent. God had given us another word in John 1:12, which communicates the same thing as "to believe" . . . have him read the verse carefully and pick out the word that means the same as "believe" (receive). Show him that salvation is receiving a Person, Jesus Christ, as Lord and Master, into one's heart.<sup>71</sup>

The Billy Graham Evangelistic Association wrote their own gospel tract called "Steps to Peace with God," which is currently Moore's favorite gospel tract.<sup>72</sup> Moore says, "One benefit to the Steps tract is the quality found in the printing. The illustrations are more attractive and many still recognize the Billy Graham name, giving you a step ahead in your witness."<sup>73</sup> Child Evangelism Fellowship developed a very simple wordless book that can be an excellent tool to share the gospel.<sup>74</sup> This is a simple tool but very effective in sharing the gospel, especially with children. The different pages are different colors

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<sup>69</sup>Moore, *New Testament Follow-up*, 173. Moore's *The Building Disciples Notebook* has further training that compliments *New Testament Follow-up*. He concludes the training with this, "Have them then pray: (Or, you might need to lead them sentence-by-sentence in praying after you). 1. Thanking Jesus for dying on the cross for their sins. 2. Inviting Christ to come into their heart as Lord and Savior-giving themselves without reservation to Him. 3. Promising Him they will let the Bible be their guide book and the church their place for service." Moore's *The Building Disciples Notebook*, 77.

<sup>70</sup>Moore, *The Building Disciples Notebook*, 75.

<sup>71</sup>Moore, *New Testament Follow-Up*, 175.

<sup>72</sup>Moore, interview, April 30, 2009.

<sup>73</sup>Ibid.

<sup>74</sup>Moore, *New Testament Follow-Up*, 178-82.

and each color represents a big truth to be communicated. Gold page-heaven, black page-sin, red page-blood of Christ, white page-clean hearts, green page-how to grow.<sup>75</sup>

Moore encouraged believers through his writings to use the wordless book:

This five-color booklet has been an effective tool for children and young people's evangelism for over fifty years. An outstanding layman evangelist uses the Wordless Book with adult congregations with great success in conversions. The Wordless Book has proved itself as a means of helping children understand the basic doctrines of the gospel message.<sup>76</sup>

### Quiet Time

Brad Waggoner indicates that daily Bible reading is one of the highest correlates for spiritual maturity.<sup>77</sup> Moore taught those he trained that daily time alone with God was essential for their spiritual growth: "Nothing is of greater importance for Christian growth than the habit of a daily time in Bible reading, meditation, and prayer."<sup>78</sup> He taught that there were three reasons for a quiet time. First, the quiet time provides the disciple with fellowship with God the Father. Moore reminds his readers that the Father wants fellowship with His children and the quiet time gives one that opportunity. Second, the quiet time allows one to prepare for the day. It gives the believer the opportunity to meet with God, similar to an employee who wants to please his boss so he looks him up in the morning. Early morning is encouraged as the best time. Third, God shapes the life of the

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<sup>75</sup>Ibid.

<sup>76</sup>Ibid., 177-78.

<sup>77</sup>Brad Waggoner as cited in Thom S. Rainer, "A Missing Element in Local Church Discipleship," accessed November 17, 2013, <http://www.christianpost.com/news/a-missing-element-in-local-church-discipleship-51643/>. Rainer goes on to say, "To state it more succinctly, when members read the Bible every day they are more likely to demonstrate spiritual growth in a number of areas. The implications of this research are enormous. Those Christians who read their Bibles daily: Are more likely to give generously to the church, more likely to be active in a small group or Sunday school class, more likely to share their faith more often, more likely to spend greater time in prayer, are more likely to attend worship services regularly, and more likely to be involved in local ministries and international missions." Ibid.

<sup>78</sup>Moore, *The Building Disciples Notebook*, 117.

disciple through a regular quiet time. It is through a daily time with God that one gains preparation for the day.<sup>79</sup> Moore suggests that the believer have a specific time and place for their quiet time, making an appointment with the Lord the night before.<sup>80</sup> In teaching about the daily quiet time, Moore uses the example of Daniel who had a definite place, a definite time, and definite content related to his time with God. Moore said, “Daniel 6:1-10 is an effective model of a quiet time with God, for it lists where Daniel prayed, when he prayed, and what he prayed for.”<sup>81</sup> The disciple must keep two important things in mind for a successful quiet time, a prayer list and the Word of God.<sup>82</sup> Moore also has provided a question and answer Bible study on the subject of quiet time.<sup>83</sup>

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<sup>79</sup>Moore, *Living God's Word*, 52-53.

<sup>80</sup>Moore says, “Decide the night before *when* you are going to meet the Lord. Choose the best time for you individually. Most people are too tired at night successfully to meet and gain vital contact with the Lord. The purpose for any time with God should first be to ‘know Him’ and to experience through faith His divine presence. . . . A place secluded from the noise of the children or interruptions is best; perhaps it will be a small room, basement, car, or closet. Get *alone* with God.” Moore, *New Testament Follow-up*, 172-73.

<sup>81</sup>Moore, *Multiplying Disciples*, 79.

<sup>82</sup>Moore, *New Testament Follow-up*, 173. As to the prayer list, Moore says, “Make up a list of the things that God puts on your heart; this way, whether you ‘feel’ like praying or not, you can ask the Lord in faith and He will answer your prayers. Be flexible. Change your list regularly; you don’t have to use it, but it is there when your heart is cold and you don’t feel prayerful. Remember, God doesn’t answer because we ‘feel’ we are being heard, but because we are believing Him (Matt. 21:22).” In reference to the Word, Moore says, “Sometimes it is best to read a chapter slowly, praying over each verse. Ask God to make it real and personal to your heart. Have a definite passage selected before you start your ‘quiet time.’ ‘The most time wasted is the time wasted getting started.’ Work out a schedule of reading a chapter or a book of the Bible to go along with your time with God. If you are a new Christian, concentrate on the letters of Paul. These were some of the first books of the New Testament to be written, especially for new converts.” *Ibid.* It should be noted that the other methods previously covered above, namely Bible study, prayer, and Scripture memory and meditation are natural components of a daily quiet time.

<sup>83</sup>Moore, *The Building Disciples Notebook*, 117-18

## **Mentoring**

Alvin Reid writes, “Mentoring is very popular today, and that is good.”<sup>84</sup> Moore defines mentoring as “a relational experience through which one person empowers another by sharing God-given resources.”<sup>85</sup> The mentor is different from the disciple:

Mentoring seems historically to be less about instruction than relationships—the protection and encouragement of another person of the same or different sex, for his maturing. If instruction is included, with accountability, then it becomes “discipleship-mentoring.”<sup>86</sup>

Moore describes occasional mentors as those who one might meet for a season of life, resulting in spiritual impact. Long-distance mentors are those who do not live close but for some reason or another they sponsor or encourage the person. Passive mentors are one time friends that impact a life and historical mentors may impact people from centuries or decades ago.<sup>87</sup> Moore suggests that men mentor men and women mentor women and that they use words to keep them on track for spiritual growth: (1) principles—make a systematic study of Scripture, (2) progress—have checkups and accountability for you and your partner in mentoring, (3) prayer—leave time to pray aloud together, and (4) practical projects—suggestions include, praying, witnessing, nurturing, and discipling.<sup>88</sup>

## **Adoption Plan**

Although Waylon Moore was trained by many who were in the para-church movements of the 1950s, his writings include many references to the local church

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<sup>84</sup>Alvin Reid, *Evangelism Handbook* (Nashville: B & H, 2009), 238. Reid points to two kinds of mentoring: formal and informal. He says, “The formal style generally follows the example of Jesus and His disciples. A pastor or leader will gather regularly with a small group for teaching and accountability.” Ibid.

<sup>85</sup>Moore quotes Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs: NavPress, 1992), 115.

<sup>86</sup>Moore, *The Power of a Mentor*, 7-8.

<sup>87</sup>Ibid., 10-12.

<sup>88</sup>Ibid., 18-22.

congregation. His initial work was entitled *New Testament follow-up for Pastors and Layman* as has been noted above. Moore attempted to put his discipleship methods into practice for the local church by writing a chapter in his first book titled “The Adoption Plan for New Members.”<sup>89</sup> Ed Stetzer says,

Churches should ensure that each of their members received biblical teaching on the key habits of discipleship: reading Scripture, prayer, small group, tithing, witnessing, and other disciplines. There are other things that people want to learn (end times, spiritual warfare, ad infinitum), but there are some things that they need to learn – basic doctrines and habits of the Christian life. These are best done when the church has an intentional post membership strategy to lead people to maturity. The most important thing is to lead our people, intentionally and systematically, to deeper maturity in Christ.<sup>90</sup>

Moore was trying to accomplish these concepts in his adoption plan for new members.

In the adoption plan, each new member in the church should be adopted by an older Christian and help them to grow through a personalized program of Bible study, prayer, and service. Moore says,

To adopt says Webster is to take by choice in the some relationship. The adoption plan is best carried out through a committee of disciplined church workers who are the projection of the heart of the pastor, working to develop future lay leadership. A committee member visits each new member in his home once a week for at least six weeks, seeking to establish contact of a helpful, spiritual nature to follow-up the decision made, and to suggest a course of Bible instruction, devotions, and church centered enlistment.<sup>91</sup>

Moore gives a scriptural basis for adoption by referring to the relationship between Paul and Timothy:

Paul simply applied the principle of personal training which had been practiced for centuries in developing leadership among the Jews. One-man sharing with another what God had taught him became a scriptural blueprint in the structure of the first century church. Timothy was in all probability converted in Lystra during Paul’s ministry there. As they traveled together, Timothy absorbed Paul’s single-visioned purpose and sacrificial love for Christ. Paul commanded Timothy to share what he had learned from him with a faithful man able to teach still others (2 Timothy 2:2).<sup>92</sup>

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<sup>89</sup>Moore, *New Testament Follow-up*, 127.

<sup>90</sup>Ed Stetzer and Mike Dodson, *Comeback Churches* (Nashville: B & H, 2007), 126.

<sup>91</sup>Moore, *New Testament Follow-up*, 80.

<sup>92</sup>Ibid., 81.

Moore's chapter on adoption is very detailed, providing instruction for the committee related to the procedure for adoption, following up on the new member, and how to teach in the home. Bill Hull says, "When new people enter a congregation, never assume what level they're at spiritually. You can avoid these assumptions if you provide some kind of introduction to the church's beliefs, customs, and values, such as a class."<sup>93</sup> In addition, Moore gives instructions telling the committee members what to teach the new members of the church: "What we teach on each visit will depend somewhat on whether or not the new member is enlisted in the Sunday school and evening program of the church."<sup>94</sup> In addition to the basic lessons of the adoption plan, Moore suggests that some new members will move very quickly through the simple introductory lessons and for these he suggests optional material.<sup>95</sup>

### **New Member Class**

In discussion of the new member class, Moore writes,

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<sup>93</sup>Bill Hull, *The Complete Book of Discipleship: On Being in Making Followers of Christ* (Colorado Springs: Navpress, 2006), 261. Hull's comments could be summarized by saying that church leaders should realize that some will always be spectators, the church should use a development system, and use careful management, keeping up with the needs of all the people of the church.

<sup>94</sup>Moore, *New Testament Follow-up*, 86. Moore continues, "If he is not yet a part of the church program, consistent follow-up by adoption is most important to bridge the gap between joining the church and enlistment in into its total ministry. The studies in the gospel of John (pp 131ff.), together with the contact report lessons, will teach the new member the following: 1. The gospel, and assurance of salvation (first two studies). 2. Forgiveness for sin and victory over it. Help him set up a 'quiet time' through the prayer list idea in the third John study. 3. Discipleship through obedience and witnessing. On the basis of the fourth John study given opportunity to the new member to give you his testimony and to hear yours. 4. The practical results of believing God. In Lessons 5 and 6 stress the importance of church fellowship and stewardship. Perhaps at this time the financial program of the church may be presented. Enlistment in the New Member class, in a Sunday- school class, and in the full program of the church comes smoothly and naturally as the result of personal adoption of each new member." *Ibid.*, 86-87

<sup>95</sup>Moore says, "For those whose interest deepens and increases as the weeks go by, special assignments in Scripture memory, visitation, Bible reading and study are available in the Appendices." Moore, *New Testament Follow-up*, 87.

To build strong discipleship on the weak doctrinal foundation is impossible; it is unwise to take knowledge of the Bible and spiritual background of any new church member for granted. Unless the new member is already a consistent soul winner and soul builder, it is best to start him out much like others who are new believers.<sup>96</sup>

He suggests, “To make instruction a required part of church membership is to demand very little; early church history records that classes of instruction were given in the church to all who wanted the privilege of fellowship with the local group of believers.”<sup>97</sup>

Moore gives the suggestions for the class: (1) Time—the class should be held when the most new members to new Christians can attend. (2) Teacher—giving the new student the best instruction is the way to get him interested in keep him enlisted and it gives the pastor his greatest opportunity to build potential church leadership according to his standards. (3) Facilities—an informal grouping around the table or in a circle is recommended for a small class, which encourages questions and prevents the idea that this is just another “preaching service.” (4) Instruction—use non-technical, simple language in teaching the class. If the class is to learn the definitions of certain doctrinal words, the words should be explained before using them continuously. The teacher should ask questions frequently and have a period for asking questions by the students each session. (5) Assignments—make assignments clearly and carefully. Let them know that what is suggested they do is for their own growth and blessing. Always remember the basic pattern for teaching: tell them why, show them how, get them started, and always check up to see how they are doing. (6) Discipline—discipline is a distinctly spiritual matter and can definitely affect a Christian’s total life and fruitfulness in Christ.

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<sup>96</sup>Ibid., 71

<sup>97</sup>Ibid., 71-72. Moore goes on to say, “A new Christian should not have to wait months to hear a sermon on how to pray and how to do Bible study. Such immediate needs will be met quickly through the new member class. What is good material for the average Sunday school class is not necessarily the best diet for the new believer any more than a normal adult diet is suitable for infants. The new member class gives the spiritual infant enough preparation to profit from the sermons, Sunday school, and Training Union in the regular program of the church. The goal of the new member class is the permanent, consistent development of the spiritual life of every believer by establishing right spiritual habits early in his spiritual infancy our church membership.” Ibid., 72.

There is no well-trained soldier without discipline, and discipline in building disciples is essential. (7) Order—a suggested order for the class is opening prayer, review, lesson, assignments, question time, sharing, and closing sentence prayers.<sup>98</sup>

### **Moore's Books**

A summary of the books of Waylon Moore is appropriate, as his books are the tools of his methodology. They are designed to be used at the local church level for pastors and laypeople who desire to disciple. Most of the books contain practical Bible lessons, templates, and other resources that will help the church get started in disciple-making.

*New Testament Follow-up for Pastors and Laymen.* This book, published in 1963, is Moore's foundational work on follow-up. It consists of three parts: (1) New Testament principles of follow-up, (2) practical applications of follow-up, and (3) profitable material for follow-up. This book gives a strategy for the local church to begin a follow-up and disciple-making ministry. Highlights include chapters on caring for the individual, how to follow-up, the pastor's personal preparation, and building spiritually qualified layman. The last section provides instructions on how to study the Bible and gives illustrations for teaching.

#### ***Multiplying Disciples: The New Testament Method for Church Growth.***

Published in 1981, this book has four parts: (1) the challenge: reaching the world, (2) the method: multiplying disciples, (3) the process: how to build multiplying disciples, and (4) the practice: getting started now. Chapters include: "You Can Multiply Yourself Through Others," "The Meaning of Discipleship," "Why Build Disciples," "Biblical Examples of Spiritual Multiplication," "Where Disciplemaking Begins," "Spiritual Qualities of the Multiplying Disciplemaker," "Have a Servant's Heart," "Presence with the Disciple,"

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<sup>98</sup>Moore, *New Testament Follow-up*, 74-77.



“Have a Parent Heart,” “Be a Pacesetter,” “Selecting Potential Multiplying Leaders,” “Begin in Your Church Today,” and “Anyone Can Multiply.” The appendix of this book gives a discussion of individual and group discipling.

***Building Disciples Notebook.*** The official name for this book found on the title page is “Building Disciples in the Local Church Notebook.” This notebook is a compilation of most of Waylon Moore’s material. It is a loose leaf binder with over 240 sheets of Bible studies and instruction in disciple-making, organized under ten tabs with the following subjects: (1) Initial Follow-up, (2) Building Disciples, (3) Witness, Visitation, (4) Today, (5) Sermon, Other Notes, (6) Life Lessons, Diary, (7) Quiet Time, (8) The Word of God, (9) Bible Study, and (10) Vision Leadership. Moore says about his Building Disciples Notebook, “This notebook is a tested effective tool in the hands of any spirit filled disciple. You can multiply other disciples who will evangelize their worlds.”<sup>99</sup>

***Living God’s Word. Practical Lessons for Applying Scripture.*** This book is a six-week Bible study to challenge a group of believers in a one-hour discussion of basic discipleship disciplines. Chapters include discussions on the priority of God’s Word, scripture memory, scripture meditation, quiet time, prayer, and evangelism. A leader’s guide is found in the back of the book that instructs the group leader in how to guide the class. This book was designed as a Christian growth study plan book through the Southern Baptist Convention.

***First Steps. Simple Basics for Growing Strong.*** This 1993 book is a tool that one might use to disciple a young believer. Six sessions with instructions for the leader are included: “How to Hear God’s Word and Remember,” “Exercise for a Healthy Heart,” “Staying in Shape,” “How to Have a Quiet Time,” and discussions on the importance of scripture memory and scripture meditation. The gospel of John is included

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<sup>99</sup>Moore, *The Building Disciples Notebook*, 1.

in the book which enables anyone to complete all spiritual growth assignments, even if they do not have a Bible of their own.

***The Power of a Mentor.*** Moore wrote this little pamphlet in 1996 and it contains a discussion of mentoring and the potential impact and benefits of mentoring. There is an examination of the different types of mentors and the difference between mentoring and discipleship. Also included are practical and concise instructions on how to begin a mentoring relationship with someone.

### **Conclusion**

In summary, Moore developed a methodology for discipleship rooted in the authority and veracity of Scripture. He studied the methods used in the New Testament to train laborers for disciple-making and made these the foundation for his methodology. These methods were demonstrated to him particularly by Dawson Trotman of the Navigators; Charlie Riggs, Navigator and Billy Graham Evangelistic Association staffer; Bill Bright of Campus Crusade for Christ; Mrs. Whalen, his Sunday School Teacher at College Avenue Baptist Church in Fort Worth, Texas; and Bruce Miller, a classmate at Baylor University. In addition, another staffer for the Navigators, Bob Foster, who operated a Navigator house in Los Angeles, impacted him as did two men from Pacific Garden Mission in Chicago, Illinois, Harry Saulnier and Dennis Snell. Each of these people were key influences in Moore's life while he was a young man, and his methodologies were impacted because he saw disciple-making demonstrated through the lives of these people.

As a result, Moore developed core training methods that he would teach, not only to train individual disciples, but to equip disciple-makers with an effective strategy to fulfill the Great Commission. These included spiritual disciplines such as Bible study, prayer, scripture memory and meditation, evangelism training, and quiet time, all taught with Moore's emphasis on the individual as described in his training on mentoring and

“Spiritual Pediatrics.” Further, he developed these methods to be used in the local church using the new member class and what he called the church adoption plan as discussed previously.

Does Moore’s disciple-making strategy incorporate a survey of key New Testament discipleship principles? What does the New Testament teach concerning discipleship and is Moore’s approach sound relative to the New Testament? Do the best known texts of Scripture and the best of practitioners of disciple-making agree with Moore’s assessment? In order to best analyze Moore’s approach, one must evaluate the key New Testament principles of discipleship which emerge from important passages and from the best experts in the field. These issues will be discussed in chapter 5.

CHAPTER 5  
SURVEY OF NEW TESTAMENT DISCIPLE-  
MAKING PRINCIPLES

The theology and methodology of Waylon Moore's disciple-making was evaluated in the previous two chapters. Now, consideration will be given as to what the New Testament teaches concerning disciple-making, which will be used to make the critical analysis of Moore's approach. This chapter will be divided into two sections. First, New Testament passages commonly used to teach disciple-making will be examined in light of sound New Testament scholarship. Second, from these passages of Scripture and from important works on discipleship, key New Testament discipleship principles will be listed and succinctly described for the purpose of creating a New Testament standard of discipleship with which to analyze Moore's strategy.

**Exegesis of New Testament Discipleship Passages**

**Matthew 28:18-20**

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

**Jesus' authority to give the commission.** Many agree that a foundational passage for disciple-making is found in Matthew 28:18-20.<sup>1</sup> Foundational to the passage

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<sup>1</sup>See Robert E. Coleman, *The Master Plan of Discipleship* (Old Tappan, NJ: Fleming H. Revell, 1987), 10; Alan Coppedge, *The Biblical Principles of Discipleship* (Grand Rapids: Francis Asbury, 1989), 96; Francis M. Cosgrove, Jr., *Essentials of New Life* (Colorado Springs: Navpress, 1980), 133; and Chuck Lawless, *Discipled Warriors* (Grand Rapids: Kregel, 2002), 43-44. These are just four of many books on disciple-making that reference Matt 28:18-20 as foundational to the concept of discipleship.

is Jesus' assertion that all authority is given to him, which claim can only be made if he is truly God."<sup>2</sup> Turner writes, "God's bestowal of universal authority or power upon Jesus echoes Dan. 7:13-14, 18, 22, 27. . . . Matthew has stressed that Jesus has authority to forgive sins and to save his people (Matt. 1:1, 17, 21; 2:2; 7:29; 8:9; 9:6-8; 10:1; 11:27; 21:23).<sup>3</sup> Criswell writes,

Notice the text says that this authority "has been given" unto Christ. If it has been given to him, then it came from God and represents the mind and heart and purpose of the Almighty from the beginning of the creation. The authority of Jesus in his early life had been great, but now it is boundless, including both heaven and earth.<sup>4</sup>

It is clear the text indicates that Jesus claimed supernatural, God-given authority to give this commission to his followers.

**Make disciples is the command.** The command in this passage is to make disciples, and this command is flanked by three participles. France writes,

The sentence structure is of a main verb in the imperative, "make disciples," followed by two uncoordinated participles, "baptizing" and "teaching," which spell out the process of making disciples. . . . The third subordinate participle, "going," which precedes the main verb, is sometimes treated as in itself also a key element in

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<sup>2</sup>Blomberg writes, "Jesus can make the claim of v. 18 only if he is fully God, inasmuch as the whole universe is embraced in the authority delegated to him. And yet he is still in some sense distinct from his Heavenly Father, so that Matthew can use the divine passive in speaking of his having "been given" this authority." Craig L. Blomberg, *Matthew*, New American Commentary, vol. 22 (Nashville: Broadman, 1992), 431.

<sup>3</sup>David L. Turner, *Matthew*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2008), 689.

<sup>4</sup>W. A. Criswell, *Expository Notes on the Gospel of Matthew* (Grand Rapids: Zondervan, 1961), 166-67. See also R. T. France, *The Gospel of Matthew*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2007), 1113: "The risen Jesus, vindicated over those who tried to destroy him, is now established as the universal sovereign, and his realm embraces not only the whole earth, which was to be the dominion of the 'one like a Son of Man' in Daniel's vision, but heaven as well. At the beginning of the gospel Satan offered Jesus sovereignty over the whole earth, but his offer was refused (4:8-10); now Jesus, going the way of obedience to his Father's will even to the cross, has received far more than Satan could offer. He has spoken already in 11:27 of 'everything entrusted to me by my father'; now that authority is fully spelled out—indeed, Jesus himself now possesses the authority that he attributed to his father as 'Lord of heaven and earth' in 11:25. It is this universal sovereignty that is the essential basis of the commission which is to follow in verses 19-20, and thus of the continuing life of the disciple community until the end of the age."

the commission (even as the primary basis of the church's mandate for foreign missions) but Matthew's use of this participle elsewhere to lead into the imperative (2:8; 9:13; 11:4; 17:24; CF. 10:7) suggest caution in making too much of it here.<sup>5</sup>

Morris writes,

“Go” translates the participle *πορευθεντες*. From this fact some have drawn the conclusion that Jesus did not command his followers to go; all that they were to do was make disciples of such people as they happen to encounter. But where a participle is linked in this way within imperative, it shares in the imperatival force (cf. 2:8, 13; 11:4; 17:27). Jesus was commanding his followers to go as well as to make disciples, though the emphasis falls on the making of disciples. . . . In this Gospel a disciple is both a learner and a follower. A disciple takes Jesus as his teacher and learns from him, and a disciple also follows Jesus. The life of a disciple is different because of his attachment to Jesus. The master is not giving a command that will merely secure nominal adherence to a group, but one that will secure wholehearted commitment to a person.<sup>6</sup>

**Go therefore, baptizing them, and teaching them.** In this passage, these three components characterize the process of making disciples.<sup>7</sup> In speaking of the command to “go,” Broadus writes,

Judaism in general was not a missionary religion. It was willing for Gentiles to come, as the prophets had predicted they would, but it had no thought of going. The latter Judaism had developed a zeal in proselyting, which in itself would have been commendable; but it proselyted to mere formalism and hypocrisy; (comp. on 23:15). Christianity is essentially a missionary religion, analogous to the great conquering nations, the Romans, English, Russians. It must spread, by a law of its nature; it must be active at the extremities, or it becomes chilled at the heart; must be enlarging its circumference, or it's very centre tends to be defaced.<sup>8</sup>

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<sup>5</sup>Ibid., 1115, and 1115 n. 34.

<sup>6</sup>Leon Morris, *The Gospel according to Matthew* (Grand Rapids: Eerdmans, 1992), 746, and 746 n. 30. Morris continues, “In the first century a disciple did not enroll with such-and-such a school, but with such-and-such a teacher. Jesus's disciples are people for whom a life has been given in ransom (20:28) and who are committed to the service of the master, who not only took time to teach his disciples but who died for them and rose again. Those who are disciples of such a leader are committed people. And, of course, this is the kind of disciple that he looks for his followers to make.” Ibid., 746.

<sup>7</sup>Carson writes, “Similarly baptizing and teaching are not the *means* of making disciples, but they characterize it.” D. A. Carson, *Matthew*, in vol. 8 of *The Expositor's Bible Commentary*, ed. F. E. Gaebelin (Grand Rapids: Zondervan, 1984), 597.

<sup>8</sup>John A. Broadus, *Commentary on the Gospel of Matthew*, American Commentary on the New Testament (Philadelphia: American Baptist Publication Society, 1886), 592-93. Compare W. C. Kaiser, Jr., *Mission in the Old Testament: Israel as a Light to the Nations*, 2<sup>nd</sup> ed. (Grand Rapids: Baker, 2012), 9-18, which argues that God called Israel to “go.” Kaiser writes, “Both Genesis 12:1-3 and Exodus 19:5-6 are among the strongest calls in Scripture for the Semitic peoples from the line of Abraham to be

In commenting on the other two participles related to disciple-making Broadus continues,

We must therefore understand that the present participles give baptizing and teaching as in a general way concomitants of discipling, the ceremony attending it promptly and once for all, the instruction in precepts beginning immediately, and continued without limit, from the nature of the case.<sup>9</sup>

The concept that baptizing and teaching go hand in hand as part of the disciple-making process is clear to Morris:

Baptism is not the be-all and end-all; it is no more than the beginning. The new disciple is to be baptized, but he or she is also to be taught “*to observe all things I have commanded you.*” The church’s teaching function is thus of great importance. We teach because Jesus commanded us to teach and there’s no way of diminishing the importance of an activity that owes its origin to the command of our Lord himself. But Jesus is not speaking about education for education’s sake. He speaks of the taught as “observing” what Jesus has commanded. In other words, Jesus is concerned with a way of life.<sup>10</sup>

This way of life causes multiplication of disciples because, as Carson writes, “Indeed, the force of this command is to make Jesus’ disciples responsible for making disciples of others, a task characterized by baptism and instruction.”<sup>11</sup>

**The presence of Jesus is with the disciples.** The passage ends with the Lord Jesus giving assurance of his presence, which is common when God’s people are given an assignment.<sup>12</sup> This presence will last until the end of the age, referring to Christ’s

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witnesses to all the families of the earth. Their role was to be a priestly one, yet one in which they would be specially enabled by God. Built on their call to service, the New Testament went on to issue the same call to the whole priesthood of believers (1 Pet. 2:9; Rev. 1:5; 5:10).” Ibid., 18. Regardless of Strong and Kaiser’s disagreement, both agree on the New Testament mandate to “go.”

<sup>9</sup>Ibid., 594.

<sup>10</sup>Morris, *The Gospel according to Matthew*, 749. Morris continues, “As we have seen throughout this gospel, he continually urges his followers to live in a manner pleasing to God. He has objected to the sterile legalism of many in his day and has gone beyond the letter of the law to the things that are rightly seen as arising from its spirit. So there is to be instruction and there is to be purity of life. We should not miss the significance of *all the things*. Jesus is not suggesting that his followers should make a selection from his teachings as it pleases them and neglect the rest. Since the teaching of Jesus is a unified whole, disciples are to observe *all* that this means.” Ibid.

<sup>11</sup>Carson, *Matthew*, 597.

<sup>12</sup>See discussion in John Nolland, *The Gospel of Matthew*, The New

return. Nolland writes, “The time for the disciples to act in Jesus’ stead is bounded on one side by the commission of the resurrected Jesus and on the other side by his final eschatological role. During this period Jesus is understood to move to an offstage, but still central, role.”<sup>13</sup>

The clear command of Jesus is to go, baptize, and teach people to obey his commands. These commands characterize the disciple-making process. When disciples obey this Great Commission, they will be multiplied and those disciples can have assurance that the presence of Jesus will be with them throughout the carrying out of the assignment.

### **Matthew 4:18-20**

And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. Then He said to them, “Follow Me, and I will make you fishers of men.” They immediately left *their* nets and followed Him.

**Following Jesus.** Carson writes that to follow Jesus in this passage is to follow him physically:

Greek has several expressions for “follow me” (v. 19; cf. at 10:38; Luke 9:23; 14:27), but they all presuppose a physical “following” during Jesus’ ministry. His “followers” were not just “hearers”; they actually followed their Master around (as students then did) and became, as it were, trainees.<sup>14</sup>

Peter and Andrew demonstrated this truth by leaving their nets behind and physically staying in the presence of Jesus. Part of their training was being in the physical presence

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International Greek Testament Commentary (Grand Rapids: Eerdmans, 2005), 1271: “And by this stage in Matthew story, the manner in which Jesus manifests God’s presence is clearly such that the only proper response involves worship of Jesus. It should be no surprise that the OT texts which are central to the identification of the call narrative form used in Mt. 28:16-20 (see introductory discussion to Mt. 28:16-20) all contain a reassuring reference to a promise of God’s presence in the exigencies of the task assigned. We must see Jesus’ promise of his presence in v. 20 in the light of the full authority he freshly asserts for himself in v. 18.”

<sup>13</sup>Ibid.

<sup>14</sup>Carson, *Matthew*, 119.



of Jesus. This call to follow Jesus requires a radical commitment which is important as one considers the passage in light of discipleship. France writes,

This call story portrays a sudden and complete change of lifestyle, involving “leaving” both work and family. Details later in the story suggest a modification of this impression of total renunciation, but in 19:27-29 we shall be reminded of the radical disassociation which there discipleship entailed. The repetition of similar language with regard both to the call of Matthew in 9:9 and to the abortive call of the rich man in 19:21-22 shows that Matthew’s understanding of discipleship was ideally of “giving up everything” to follow Jesus.<sup>15</sup>

This concept of discipleship is understood by David Turner who writes,

The call to discipleship (*deute opiso mou*, follow me; BDAG 220) is an unconditional, unexplained demand, not a polite, reasoned invitation. For the first disciples, the following of Jesus entails both literally traveling with him and ethically obeying his teaching and modeling of God’s will, which leads to hardship and peril (8:19, 22; 10:38; 16:24; 19:21).<sup>16</sup>

Blomberg writes,

A disciple was an adherent or follower of a master, an intimate companion in some common endeavor, often learning and promoting a particular ideology. Matthew can use the term to refer just to the twelve apostles (10:1) or clearly to a member of a larger group (8:21), but usually it refers to an unspecified number of followers who are more devoted to Jesus than the large crowds that often “follow” as well.<sup>17</sup>

**Fishers of men.** This expression is not typically used in the New Testament, and only found elsewhere in Mark 1:17.<sup>18</sup> It has to do with the process of catching men rather than catching fish, since that was the occupation of Peter and Andrew. France writes,

Moreover, the task to which he is calling them is described not primarily as one of learning from a teacher, but of active “fishing.” The metaphor follows naturally from the description of their previous occupation, but leaves open the nature of this “catching”: from what and into what are people to be ‘fished’? Jer 16:16 uses the

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<sup>15</sup>France, *The Gospel of Matthew*, 146. France continues, “Cf. 8:19-22 for Jesus’s uncompromising demands on would-be followers. While Matthew does not record the call of any others of the 12 except Matthew, we are left to assume that all of them were similarly expected to give up everything to follow Jesus (as indeed Peter will assert in 19:27).” Ibid.

<sup>16</sup>Turner, *Matthew*, 136.

<sup>17</sup>Blomberg, *Matthew*, 90.

<sup>18</sup>Turner, *Matthew*, 136.

same metaphor of “catching” sinful people for judgment (cf. also Amos 4:2; Hab 1:14 – 17), and indeed from the fish’s point of view that is a more natural sense: it is no blessing for fish to be caught! But following Jesus’ proclamation of repentance in view of the coming of God’s kingship, it seems more appropriate in this context to take the ‘catching’ in a positive sense, of recruiting new subjects to God’s kingship.<sup>19</sup>

Criswell believes that the men were called into the soul-saving work in which Jesus promised to make them fishers of men in winning souls to Christ.<sup>20</sup> Carson sums up the meaning of this phrase: “In any case there is a straight line from this commission to the Great Commission (Mt 28:18–20). Jesus’ followers are indeed to catch men.”<sup>21</sup>

**Immediate obedience.** The response of Peter and Andrew gives indication of what is expected in the discipleship process. Turner writes,

Peter and Andrew’s response to the call is immediate sacrificial obedience. They walk away from their families, homes, and livelihood and followed Jesus and the life of homelessness (8:20). For the similar story of the call of Matthew, see 9:9. Following Jesus is a common theme in Matthew. This expression can describe the activity of the Twelve and of other close disciples, but it is also used for the crowds, whose shallow “following” of Jesus should not be viewed as genuine discipleship.<sup>22</sup>

This passage describes very important characteristics in the disciple-making process.

First, Jesus called men to follow Him and in following him they were to spend much time with him as they travelled about the places of his ministry. Second, disciples of Jesus were to go after, or “fish,” for other men. This was a key component of following Jesus. Third, one notices that when these disciples were challenged to follow Jesus, they did so immediately and they left behind much of their previous lifestyle.

### **John 15:8**

“By this My Father is glorified, that you bear much fruit; so you will be My

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<sup>19</sup>France, *The Gospel of Matthew*, 147. France continues, “It is a metaphor for the time of decision, and Simon and Andrew will have a role in bringing people to that decision (10:5-15; 28:19-20).” Ibid.

<sup>20</sup>Criswell, *Expository Notes on the Gospel of Matthew*, 27.

<sup>21</sup> Carson, *Matthew*, 119-20.

<sup>22</sup>Turner, *Matthew*, 136.

disciples.” In John 15, one finds that a disciple of Jesus has a part in glorifying the Father.

Borchert writes,

In the Johannine Gospel the verb *doxazein* (“to glorify”) is usually employed in two ways: to refer to the hour of Jesus’ glorification (namely, his death and resurrection) and its result, the Father’s glorification in the Son (7:39; 8:54; 11:4; 12:16, 23, 28; 13:31–32; 14:13; 16:14; 17:1, 4–5). But here the Father is glorified through the disciples. This text, however, must not be understood as implying that the disciples glorify the Father directly as the result of their own actions. It is because they abide in Jesus, the Vine, and are obedient to him in the bearing of fruit that they bring glory to the Father.<sup>23</sup>

Kostenberger and Swain say it this way: “Just as the Son glorifies the Father by bearing fruit (12:23-24), so the disciples will glorify the Father by bearing fruit (15:8).<sup>24</sup>

In terms of disciple-making, the fruit that is discussed seems to include both the character transformation that is associated with Christlikeness and the spiritual fruitfulness associated with evangelism. In drawing attention to the character of spiritual fruit Hendriksen writes,

Just as a vine dresser will take away the branches that bear no physical fruit, so the Father rejects those people who bear no spiritual fruit. For the nature of this fruit see especially Gal. 5: 22 (quoted on page 297); also Matt. 3:8-10; 7:16-20; 12:33; 13:8; 13:23; Rom. 1:13; 7:4; II Cor. 9:10; Eph. 5:9; Phil. 4:17; Col. 1:6; Heb. 12:11; 13:15; and Jas. 3:18. These fruits are good motives, desires, attitudes, dispositions (spiritual virtues), words, deeds, all springing from faith in harmony with God’s law, and done to his glory.<sup>25</sup>

Carson opens the possibility that people coming to Christ could be included in the fruit bearing process:

There has been considerable dispute over the nature of the “fruit” that is envisaged: the fruit, we are told, is obedience, or new converts, or love, or Christian character. These interpretations are reductionistic. The branches purpose is to *bear much fruit* (v. 5), but the next verses show that this fruit is the consequence of prayer in Jesus’ name, and is to the Father’s glory (vv. 7, 8, 16). This suggests that the “fruit” in the vine imagery represents everything that is the product of effective prayer in Jesus’

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<sup>23</sup>G. L. Borchert, *John 12–21*, The New American Commentary, vol. 25B (Nashville: Broadman & Holman, 2002), 145-46.

<sup>24</sup>Andreas J. Kostenberger and Scott R. Swain, *Father, Son and Spirit: The Trinity and John’s Gospel*, New Studies in Biblical Theology Series, vol. 24, ed. D. A. Carson (Downers Grove, IL: Inter Varsity, 2008), 147.

<sup>25</sup>William Hendriksen, *Exposition of the Gospel According to John* (Grand Rapids: Baker, 1954), 2: 298.

name, including obedience to Jesus' commands (v. 10), experience of Jesus' joy (v. 11—as earlier his peace, 14:27), love for one another (v. 12), and witness to the world (vv. 16, 27). This fruit is nothing less than the outcome of persevering dependence on the vine, driven by faith, embracing all of the believer's life and the product of his witness.<sup>26</sup>

The disciple of Jesus is to be fruitful in communicating the gospel message to the hostile world who needs to hear God's message and will thus bring glory to God.<sup>27</sup>

One finds in John 15:8 a direct link between the disciple of Christ who abides in Christ and the glory of God. This comes by fruitfulness, which can be defined as not only the Christlikeness of the disciple, but of the witness and lasting impact of others who become disciples through spiritual reproduction.

### **Acts 2:41-47**

Then those who gladly received his word were baptized; and that day about three thousand souls were added *to them*. And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles. Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need. So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved. (NKJV)

The passage under consideration describes events that took place following the message that Peter preached at Pentecost.<sup>28</sup> Stott writes,

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<sup>26</sup>D. A. Carson, *The Gospel According to John*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1991), 517. Carson continues in discussing verse 8: "Since the fruit of believers is a consequence of the Son's redemptive work, the result of the vines pulsating life (15:4), and the Son's response to the prayers of his followers (14:13), it follows that their fruitfulness brings glory to the Father through the Son. More precisely, the fruitfulness of believers is part and parcel of the way the Son glorifies his Father. In John's syntax, 'that you bear much fruit and so be my disciples' is in explanation of 'This is to my father's glory'. In short, Christians must remember that the fruit that issues out of their obedient faith—union with Christ lies at the heart of how Jesus brings glory to his father those who are contemplating the claims of the gospel, like John's readers, must reckon with the fact that failure to honor the Son is failure to honor God (5:23). Fruitlessness not only threatens fire (v. 6), but robs God of the glory rightly his." *Ibid.*, 518.

<sup>27</sup>Borchert, *John 12-21*, 141.

<sup>28</sup>See discussion in John R. W. Stott, *The Message of Acts*, *The Bible Speaks Today* (Downers Grove, IL: Intervarsity, 1990), 69-79. Stott writes, "The amazing

Here then is a fourfold message—two events (Christ death and resurrection), as attested by two witnesses (prophets and apostles), on the basis of which God makes two promises (forgiveness and the spirit), on two conditions (repentance and faith, with baptism). We have no liberty to amputate this apostolic gospel, by proclaiming the cross without the resurrection, or referring to the New Testament but not the Old, or offering forgiveness without the spirit, or demanding faith without repentance. There is wholeness about the biblical gospel.<sup>29</sup>

This gospel made a significant impact that should be examined in light of the disciple-making process.

**Those who gladly received his Word were baptized.** In describing the phrase “received his word,” Bock writes,

This combination with the prefixed verb appears only here in the New Testament. In other texts, the verb “received” appears without the prefix (acts 8:13-14; 11:1; 17:11). This is yet another way to summarize the response to the gospel in this chapter. “Receive” goes along with “call on the name of the Lord” (v. 21) and “repent” (v. 38). Each expression points to a different dimension of the embrace of the gospel that saves (indeed, Codex D has “believed” here). Luke will add other descriptions as Acts proceeds.<sup>30</sup>

The text describes the impact of receiving of the gospel message in that the people were baptized. Longenecker writes,

The Jews generally looked on baptism as a rite only for Gentile converts (i.e., proselytes), not for one born a Jew. It symbolized the break with one’s Gentile past and the washing away of all defilement. So when Jews accepted baptism in the name of Jesus on hearing Peter’s message, it was traumatic and significant for them in a way we in our mildly christianized culture have difficulty understanding.<sup>31</sup>

The text indicates a true conversion followed by believer’s baptism.

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response to Peter’s appeal is now recorded. Large numbers of people accepted his message (i.e., repented and believed), and in consequence were baptized. In fact, about 3000 were added to their number that day (41). The body of Christ in Jerusalem multiplied 26 times, from 120 to 3,120. They must also, according to Peter’s promise, have received forgiveness and the Spirit, although this time apparently with no supernatural signs. At least Luke makes no mention of phenomena like wind or fire, or of languages.” Ibid., 79.

<sup>29</sup>Ibid., 81.

<sup>30</sup>Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2007), 146-47.

<sup>31</sup>R. N. Longenecker, *The Acts of the Apostles*, in vol. 9 of *The Expositor’s Bible Commentary*, ed. F. E. Gaebelin (Grand Rapids: Zondervan, 1981), 286.

**Initial teaching for those who believed and were baptized.** For the purpose of this endeavor, it is important to unpack the way the apostles and these new disciples followed the teachings of Christ as spoken through the apostles. Polhill suggests that verse 42 should be taken to be the actual method that the new converts were incorporated into this newly formed church.<sup>32</sup> Polhill writes, “Quite possibly v. 42 should be viewed separately, as a conclusion to the Pentecost narrative. Thus viewed, it provides a glimpse into the manner in which the new converts were incorporated into the believing community.”<sup>33</sup> Continuing in the apostle’s doctrine is thus described as a training method. Four elements are described in this passage that would be included in the discipleship of new converts. They would (1) receive the instruction of the apostles teaching (the apostles passing on what they had learned to the new believers), (2) develop close fellowship by way of relationships built between new converts and the apostles, (3) participate in the Lord’s Supper together, and (4) pray together.<sup>34</sup>

**Unity.** The church was unified in their love for one another as is described in their giving to one another and in the fellowship that took place. Stott writes,

It is important to note that even in Jerusalem the sharing of property and possessions was voluntary. According to verse 46, they broke bread in their homes. So evidently many still had homes; not all had sold them. It is also noteworthy that the tense of both verbs in verse 45 is imperfect, which indicates that the selling and the giving

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<sup>32</sup>Charles Caldwell Ryrie defines “church” in *The Acts of the Apostles* (Chicago: Moody, 1961) 24-25: “Although the word church first appears in acts at 5:11 (the word is not in the best manuscripts of 2:47), the Fellowship formed at Pentecost was the first Christian church.”

<sup>33</sup>John B. Polhill, *Acts*, The New American Commentary, vol. 26 (Nashville: Broadman & Holman, 1995), 118.

<sup>34</sup>A discussion of this approach is given in Polhill, *Acts*, 118-20. See also Charles Caldwell Ryrie, *The Acts of the Apostles* (Chicago: Moody, 1961) 24-25. Ryrie lays out the same program of discipleship for the new convert. In describing the newly formed church, he writes, “It was characterized by four things. (1) The teaching of the apostles. This would have consisted largely of the rehearsal of the facts and meaning of the life of Jesus. (2) Fellowship. This means the sharing of their spiritual blessings in Christ and the sharing of their material substance. (3) Breaking of bread refers to the remembrance of the Lord’s Supper. (4) Prayers.” Ryrie, *The Acts of the Apostles*, 25.

were occasional, in response to particular needs, not once and for all. Further, the sin of Ananias and Sapphira, to which we shall come in Acts 5, was not greed or materialism but deceit; it was not that they had retained part of the proceeds of their sale, but that they had done so while pretending to give it all.<sup>35</sup>

The passage indicates that not only did they have unity in their giving but they had unity in their worship as well.<sup>36</sup>

**Evangelism.** Bock writes,

In sum, Luke affirms the internal fellowship, intimacy, and engagement of the community. This positive activity is accompanied by joy and glad hearts, and their worship and praise of God are ongoing. But this is not an isolated, private club or a hermetically sealed community. Their reputation with outsiders also is good. This good reputation apparently impacts their witness: Luke concludes the summary with a note that as each day passes, the Lord adds to the number who are being saved.<sup>37</sup>

This is the context of the beginning of the New Testament church—that of evangelism with disciple-making. Longenecker writes,

Luke’s thesis paragraph on the state of the early church at Jerusalem concludes with the triumphant note that “the Lord added to their number daily those who were being saved”—a note that runs throughout this first panel but is not confined to it. It is the Lord himself who adds to his church, and thus the title *ho kyrios* (“the Lord”) appears first in the sentence not only for grammatical reasons but also for emphasis.<sup>38</sup>

Often, the emphasis of this passage is on verse 42, but it is important to see the evangelistic context of the new church that was formed at Pentecost. In the midst of all that had happened, the Lord was adding daily, those who were being saved. Stott reminds

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<sup>35</sup>Stott, *The Message of Acts*, 84.

<sup>36</sup>Polhill writes, “They remained faithful to their Jewish worship, devoting themselves ‘with one accord’ (‘together’) in the temple. The word translated ‘with one accord’ (*homothymadon*) is commonly used in Acts to express unity of purpose and particularly applies to the ‘one heart and mind’ (4:32) of the Christian fellowship (cf. 1:14; 2:1; 4:24; 5:12; 15:25). Polhill, *Acts*, 121. Longenecker writes, “But while they met formally for discussion and worship in the temple precincts, they took their meals in their own homes (*kat’ oikon*, lit. ‘by households’). The noun *trophē* (‘food,’ ‘nourishment’) in the phrase ‘they were sharing in the food’ (*metelambanon tropēs*; NIV, ‘ate together’) implies a substantial meal (cf. 9:19; 27:33–34), which it is said they ate with gladness and sincerity of heart.” Longenecker, *The Acts of the Apostles*, 291.

<sup>37</sup>Bock, *Acts*, 154.

<sup>38</sup>Longenecker, *The Acts of the Apostles*, 291.

his readers that evangelism in the early church happened because first, the Lord did it, and second, the church was made up of believers (those that were being saved), and third, believers were added daily. He writes, “As their outreach was continuous, so continuously converts were being added. We need to recover this expectation of steady and uninterrupted church growth.”<sup>39</sup>

In summary, Acts 2:41-47 gives a picture of disciple-making in the local church as one discovers that a church was first, related to the apostles (in submission), second, related to each other (in love), third, related to God (in worship), and fourthly, they were related to the world (in outreach).<sup>40</sup>

### **Ephesians 4:11-12**

“And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ” (NKJV). The passage in Ephesians instructs pastors to incorporate training objectives for the people they lead. A pastor is to equip his congregation with a purpose, that is, that they can successfully participate in ministry as the Lord leads them. Stott writes,

Nobody can emerge from a careful reading of Paul’s letter to the Ephesians with a privatized gospel. For Ephesians is the gospel of the church. It sets forth God’s eternal purpose to create through Jesus Christ the new society which stands out in bright relief against the somber background of the old world.<sup>41</sup>

The old world should hear loud and clear the message of the gospel because it should come through from a people that have been equipped.

Apostles, prophets, evangelists, pastors, and teachers should be distinguished in this text. Wood writes,

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<sup>39</sup>Stott, *The Message of Acts*, 86-87.

<sup>40</sup>Ibid., 87.

<sup>41</sup>John R. W. Stott, *The Message of Ephesians*, *The Bible Speaks Today* (Downers Grove, IL: InterVarsity, 1979), 9.



“Apostles” and “prophets” have already been paired as providing a foundation for the Christian temple (Eph 2:20; 3:6). “Evangelists” are not primarily Gospel compilers but missionaries who pioneer outreach in areas where the faith has not as yet been proclaimed. The title is bestowed on Philip (Acts 21:8; cf. 8:6–40). Timothy is to “do the work of an evangelist” (2 Tim 4:5). Epaphras no doubt falls into this category. . . . Paul turns from itinerant to local ministry. “Pastors and teachers” are grouped together in such a way as to suggest that the two roles are regarded as complementary and often coordinated in the same person.<sup>42</sup>

**Equipping.** Equipping means that the pastor/teacher is to build up or mend or repair the saints. Robertson writes,

For the perfecting (προς τον καταρτισμον [*pros ton katartismōn*]). Late and rare word (in Galen in medical sense, in papyri for house-furnishing), only here in N.T., though καταρτισις [*katartisis*] in 2 Cor. 13:9, both from καταρτιζω [*katartizō*], to mend (Matt. 4:21; Gal. 6:1). “For the mending (repair) of the saints.”<sup>43</sup>

The goal is that each member of the church is to fulfill his or her ministry that has been assigned by the Lord. Stott writes, “So Christ’s immediate purpose in the giving of pastors and teachers to his church is through their ministry of the word to equip all his people for their varied ministries and the ultimate purpose of this is to build up his body, the church.”<sup>44</sup>

The pastor/teacher is to equip each believer so they can minister effectively to one another and to the world.<sup>45</sup> Ephesians 4:11-12 gives the model for the New Testament church. Disciple-making is the priority for following up of new believers and equipping them to minister. This is referred to as “every member ministry.” Stott continues,

The church is the body of Christ, every member of which has a distinctive function. Although the body metaphor can certainly accommodate the concept of a distinct pastorate (in terms of one ministry—in a very important one—among many), there

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<sup>42</sup>A. S. Wood, *Ephesians*, in vol. 11 of *The Expositor’s Bible Commentary*, ed. F. E. Gaebelein (Grand Rapids: Zondervan, 1981), 58.

<sup>43</sup>A. T. Robertson, *Word Pictures in the New Testament* (Nashville: Broadman, 1933), s.v. “Eph 4:12.” See also Wood, *Ephesians*, 58: “‘To prepare’ (*pros ton katartismōn*) is ‘to put right.’ In surgery *katartismos* is applied to the setting of a broken bone (BAG, p. 419). In the NT the verb *katartizō* is used for the mending of nets (Matt 4:21) and the restoration of the lapsed (Gal 6:1).”

<sup>44</sup>Stott, *The Message of Ephesians*, 168.

<sup>45</sup>Wood, *Ephesians*, 52.

is simply no room in it either for a hierarchy or for that kind of bossy clericalism which concentrates all ministry in the hands of one man and denies the people of God their own rightful ministries.<sup>46</sup>

### **Colossians 1:28-29**

“Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this *end* I also labor, striving according to His working which works in me mightily” (NKJV). Paul was held captive in Rome when he wrote this epistle to the Colossians.<sup>47</sup> Epaphras had brought word to Paul of the church’s confrontation with heresy and in the passage Paul describes his desire that each believer become mature in their faith in Jesus Christ. Harrison writes, “An important doctrinal section sets forth the preeminence and glory of Christ (1:15-23). As a minister of Christ, Paul states his mission and motive, power (1:24-29) and his loving concern for his readers (2:1-5).”<sup>48</sup> The passage describes Paul’s desire for the maturity of the Colossians believers and the disciple-making strategy he employs.

**The message is Jesus.** The message of disciple-making is centered on the person of Christ and not on a religious system. Vaughan writes,

Here his message is shown to center in the Christ who indwells believers. At the deepest level, therefore, the apostle conceived of his message not as a system or as a collection of rules and regulations, but as a living and glorious Person who is the fulfillment of the deepest hopes of mankind and the source of new life for all his people.<sup>49</sup>

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<sup>46</sup>Stott, *The Message of Ephesians*, 167.

<sup>47</sup>See discussion in Everett F. Harrison, *Introduction to the New Testament*, rev. ed. (Grand Rapids: Eerdmans, 1971), 314-21. Harrison writes, “Rome. This is the traditional position, favored by the certainty of Paul’s imprisonment there (Acts 28) and by the circumstance that certain traveling companions on the trip to Rome appear by name in the prison epistles. Luke, whose presence on the journey is attested by the ‘week’ section in acts 27-28, is mentioned in Philemon 24 and Colossians 4:14 as being with Paul.” *Ibid.*, 315-16.

<sup>48</sup>*Ibid.*, 324.

<sup>49</sup>Curtis Vaughan, *Colossians*, in vol. 11 of *The Expositor’s Bible Commentary*, ed. F. E. Gaebelin (Grand Rapids: Zondervan, 1981), 192-93.

**Warning and teaching.** Accountability is emphasized in Paul’s approach in ministering to those he wants to grow when he uses the word “warning” (NKJV) or “admonishing” (NIV). Melick writes, “‘Admonishing’ in Scripture has the connotation of confronting with the intent of changing one’s attitudes and actions. Here the term speaks to the task of calling to mind a correct course of action. It encourages people to get on with what they know to do.”<sup>50</sup> Moo agrees with this assessment of accountability: “As the English “admonish” implies, *noutheteo* focuses on the preacher’s warning of Christians who might be tempted to stray (see esp. Acts 20:31; 1 Cor. 4:14; 1 Thes. 5:14; 2 Thess. 3:15; it also occurs in Rom. 15:14; Col. 3:16; 1 Thess. 5:12).”<sup>51</sup>

“Teaching” is used by Paul and represents a strategy of more orderly instruction; a methodical instruction with a view of building truth into the disciple. Meleck writes, “‘Teaching’ complements ‘admonishing.’ ‘Teaching’ is the orderly presentation of Christian truth for converts so that they may know how to grow. Paul’s methods called for both confronting and instructing.”<sup>52</sup> It should be noted that Vaughan believes the “warning” that Paul describes is for the non-believer, but this is not the case with at least two other scholars.<sup>53</sup> It appears that the scales are tipped toward the position that “warning” is directed to the believer.

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<sup>50</sup>Richard R. Melick, Jr., *Philippians, Colossians, Philemon*, The New American Commentary, vol. 32 (Nashville: Broadman & Holman, 1991), 242.

<sup>51</sup>Douglas J. Moo, *The Letters of the Colossians and to Philemon*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2008), 160.

<sup>52</sup>Melick, *Philippians, Colossians, Philemon*, 242.

<sup>53</sup>See discussion in Vaughan, *Colossians*, 193: “The former word, used in the Pauline Epistles eight times and only once elsewhere in the NT (Acts 20:31), has to do with the will and emotions and connotes warning. Here it relates to non-Christians, the thought probably being that the apostle sought to awaken each of them to his need of Christ. Some interpreters think the word corresponds to the demand for repentance in the Gospels.” See contrasting statements by Moo and Meleck. Moo writes, “Lightfoot seems to suggest that the former may be directed to non-Christians (to stimulate repentance) and the latter to Christians (to enhance faith). But the goal of the proclamation here makes it more likely that both activities are directed to Christian converts.” Moo, *The Letters of the Colossians and to Philemon*, 160. Melick writes, “Paul’s methods called for both

**That we may present every man perfect.** The word “perfect” in the New King James Bible is a word describing spiritual maturity. Moo states aptly,

The Greek word rendered “fully mature” in TNIV—*teleion*—is one difficult to translate into English. Most of the versions opt for some form of “mature” (RSV; NRSV; ESV; HCSB; NET; REB), but some prefer “perfect” (NIV; NJB; NAB). Neither quite captures the sense of the word. “Perfect” is too strong, “mature” too weak. Rarely does the word in the New Testament have the sense of our English “perfect”, with its connotations of absoluteness (though see, perhaps, Rom. 12:2; Jas. 1:17, 25; 1 John 4:18). “Mature” on the other hand, is too relative, inviting us to think that we are *teleios* as long as we are doing a bit better than some other Christians we could name. Similar to the Hebrew *tamim* (which is translated by *teleios* five times in the LXX), *teleios* connotes the quality of being so wholehearted in one’s devotion to the Lord that one can be said to be blameless in conduct (see exp. Matt.5:48; 19:21; Eph. 4:13; Heb. 5:14; Jas. 1:4b).<sup>54</sup>

Paul was not content until every one of these believers could be presented mature. There is a sense of accomplishment of task when Paul uses the word “present.” Melick believes that Paul is pressing for the time when he will face Jesus in eternity with these mature disciples:

First, three times in the Greek text of this verse Paul referred to “everyone.” Clearly he could not rest until all Christians lived up to what God expected. Second, Paul had an eschatological perspective. When he stated “to present” every person, he thought in terms of the return of Jesus and the desire to see each Christian mature in the Lord.<sup>55</sup>

**Striving according to His working.** Paul carried out this strategy of warning and teaching with the purpose of maturing these believers with a passion. It is as if he is in an athletic challenge. Moo writes,

Similarly, the Greek verb behind “contend” (*agonizomai*) referred originally to “competing” as an athlete and then developed into the more general sense ‘fight’—whether physical (e.g., 2 Macc. 8:16; John 18:36) or mental (e.g., Luke 13:24; cf. Col. 4:12 with reference to prayer). The verb here may allude to athletic competition, since Paul does use the verb in this way (1 Cor. 9:25; 2 Tim. 4:7). But whether or not this is the case, the sense of “contend [for the faith],” “strive” is clear enough.<sup>56</sup>

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confronting and instructing. Paul’s purpose was “to present everyone perfect in Christ.” Melick, *Philippians, Colossians, Philemon*, 242.

<sup>54</sup>Moo, *The Letters of the Colossians and to Philemon*, 161.

<sup>55</sup>Melick, *Philippians, Colossians, Philemon*, 242.

<sup>56</sup>Moo, *The Letters of the Colossians and to Philemon*, 162.

A good summary of this passage is given by Melick:

The term “struggling,” which occurs here and in the next verse (2:1), was used of athletes who painfully pursued athletic glory. Paul claimed, however, that his struggle was accompanied by God’s energy which energized him. The repetition of the term “energy” stresses the inner strength supplied by the Lord. Thus, utilizing athletic imagery, Paul looked forward to the day of the second coming, realizing his goal was to present mature Gentile Christians to the Lord at that time. If that were to be accomplished, it would be done through the power of Christ which effectively worked in him, in spite of the stresses of this life.<sup>57</sup>

Many components of disciple-making are found in this passage. First, the foundational message that the gospel is about a person, not a legalistic religion. Second, disciple-making is carried out by not only the line-upon-line strategy of orderly instruction, but it also involves accountability and warning. Third, the goal is to mature believers that Christ may be pleased at his coming. And fourth, one sees the discipler, in this case Paul, speaking about the process as if it is an athletic contest, involving labor and intensity.

### **Second Timothy 2:2**

“And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also” (NKJV). A foundational passage for discipleship, 2 Timothy 2:2 calls the disciple of the Lord to teach faithful followers of Christ, who in turn will carry on spiritual multiplication.

**The things you have heard.** This message is the apostolic teachings that Paul gave to Timothy. Knight writes,

Paul combines with the need for personal spiritual strength (V. 1) the need to handle rightly and communicate faithfully the apostolic message (cf. 1:6-8, 13-14; 1 Tim. 4:6-16, especially v. 16, where this combination is succinctly stated). Timothy is to “entrust” to “faithful men” what he has “heard” from Paul *a nxousas paq emou* (cf. 1:13). Paul uses *axouw* to refer to his office to all and message because that message was so often given an oral preaching and teaching.<sup>58</sup>

Lea and Griffin put it this way,

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<sup>57</sup>Melick, *Philippians, Colossians, Philemon*, 243.

<sup>58</sup>George W. Knight III, *The Pastoral Epistles*, The New International Greek Text Commentary (Grand Rapids: Eerdmans, 1992), 389.

Paul had a deep concern for the truth of the gospel in Ephesus. He would later ask Timothy to leave Ephesus and join him in Rome (4:9, 21). Paul wanted Timothy to pass gospel truths to reliable men. These trustworthy men could keep the home front secure against heresy.<sup>59</sup>

The message that Paul wanted Timothy to share “undoubtedly refers to the entire series of sermons and lessons which the disciple had heard from the mouth of his teacher during all their association from the day when they first met.”<sup>60</sup> This teaching refers back to all that Paul taught Timothy.<sup>61</sup> The witnesses that Paul refers to are those who perhaps witnessed Timothy’s conversion or ordination in ministry, but most likely refer to these plus the sum of all believers who have heard Paul teach.<sup>62</sup>

**Commit to faithful men who will be able to teach others.** Discipleship is impacted by the word “commit” found in the passage. The word is the verb form of the noun “deposit.”<sup>63</sup> Paul is challenging Timothy to deposit all that he has learned in to men who are faithful. Mounce states that those entrusted with the teaching are assumed to be believers in Christ, and that most likely they are male elders, although he says that the word used for men often means “humankind.” Further, he states that this process is not a picture of institutional succession, but that Timothy was to look to teach men with

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<sup>59</sup>Thomas Lea and Hayne P. Griffin, *1, 2 Timothy, Titus*, The New American Commentary, vol. 34 (Nashville: Broadman & Holman, 1992), 201.

<sup>60</sup>William Hendriksen, *1-2 Timothy and Titus*, New Testament Commentary (Grand Rapids: Baker, 1957), 246.

<sup>61</sup>Mounce writes, “A *nkousas*, ‘what you have heard,’ looks back to the similar phrase in 1:13 *tghatg* speaks of the sound words that are the gospel (1:8-11). *tauta*, ‘these things,’ likewise looks back to a *nkousas*, ‘what you have heard,’ the plural emphasizing that Paul is thinking of the gospel in its totality and not a summary of it.” William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Thomas Nelson, 2000), 506.

<sup>62</sup>Who exactly the witnesses are is not the focus of this research but a fine summary of the discussion is found in Mounce, *Pastoral Epistles*, 505-06.

<sup>63</sup>Gordon D. Fee, *1 and 2 Timothy, Titus*, A Good News Commentary New Testament (San Francisco: Harper and Row, 1984), 190.

character.<sup>64</sup> Additionally, those he entrusted were to be able to teach.<sup>65</sup> Hiebert's comments are helpful in describing this quality when he says they had to "be able and competent in turn to pass on to others this treasure by their ability and willingness to teach."<sup>66</sup> Knight suggests that Paul is consistently interested in this faithful transmission of the truth of the gospel. Knight writes,

This point is important because there are those who are in opposition to the truth (v. 25), who will turn away from the truth and not endure sound doctrine (4:3–4). Furthermore, there are leaders who will oppose the truth (3:8) and who go astray from the truth (2:18). In such a setting, it is imperative that those to whom the teachings of the apostles are entrusted (to pass them on to others) the "faithful." Faithfulness negatively consists in their not losing, neglecting, ignoring, or falsifying (like the false teachers mentioned in this letter) what Paul has said, and positively consists of their "handling accurately the word of truth (2:15)."<sup>67</sup>

In summary, Hendriksen writes,

Paul was about to depart from this life. He has carried the gospel – torch long enough. Hence, he hands it to Timothy, who, in turn, must pass it on to others. The deposit which was entrusted to Timothy (1 Timothy 6:20; 2 Timothy 1:14) must be deposited with trustworthy men. They must be men, moreover, who will be qualified to teach others (cf. 1 Timothy 3:2), so that these others as well as their teachers will have been instructed in God's redemptive truth.<sup>68</sup>

### Hebrews 5:12-14

For though by this time you ought to be teachers, you need *someone* to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. For everyone who partakes *only* of milk *is* unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, *that is*, those who by reason of use have their senses exercised to discern both good and evil. (NKJV)

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<sup>64</sup>See discussion in Mounce, *Pastoral Epistles*, 506-07.

<sup>65</sup>For a discussion of Paul's common instruction for believers to teach in the church, see Robert L. Plummer, *Paul's Understanding of the Church's Mission* (Waynesboro, GA: Paternoster, 2006), 117.

<sup>66</sup>D. E. Hiebert, *Second Timothy*, The Everyman's Bible Commentary (Chicago: Moody, 1958), 53, as cited in Lea and Griffin, *1, 2 Timothy, Titus*, 201.

<sup>67</sup>Knight, *The Pastoral Epistles*, 391.

<sup>68</sup>Hendriksen, *1-2 Timothy and Titus*, 246.

This Hebrews 5 passage gives the disciple-maker great incentive to establish all new believers in the faith. The writer of Hebrews was frustrated with his readers, making it clear that they should have been farther along in their spiritual journey.<sup>69</sup>

Morris writes,

This little section is of special interest because it shows that the recipients of the letter were people of whom better things might have been expected. They should have been mature Christians. Since they had evidently been converted for quite some time, they ought to have made much more progress in the faith than they in fact had. The author is troubled by their immaturity.<sup>70</sup>

They actually regressed in their faith and therefore needed to go back to spiritual milk that would establish them in the elementary principles of the faith. Morris continues, “‘You need milk’ renders an expression that literally means ‘you have become having need of milk,’ an expression in which ‘you have become’ is important. Once again the writer is drawing attention to the fact that his readers have moved their position.”<sup>71</sup> These believers should be teachers<sup>72</sup> but to the contrary they have the need to learn the first principles of the oracles of God. These first principles represent the “ABCs” of the Christian life. Allen writes, “This phrase is commonly used to refer to the Old Testament as divine revelation, the context makes it likely that the author employs it here to include

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<sup>69</sup>Allen points to the fact that this passage presents a contrast in spiritual maturity among the writer’s readers: “Verse 12 provides an explanation (*gar*) as to why the author considers the readers to be ‘slow to learn.’ Semantically it introduces a contrast between what the readers are and what they should be. Because they have been Christians long enough, they should by now be able to teach others. But in fact, they need to be taught.” David L. Allen, *Hebrews*, The New American Commentary, vol. 35 (Nashville: Broadman and Holman, 2010), 335:

<sup>70</sup>Leon Morris, *Hebrews*, in vol. 12 of *The Expositor’s Bible*, ed. F. E. Gaebelien (Grand Rapids: Zondervan, 1981), 51.

<sup>71</sup>*Ibid.*, 52. Morris continues, “Always in the Christian life, one either moves forward or slips back. It is almost impossible to stand still. These people had not advanced; so the result was that they had gone back and had ‘become’ beginners.” *Ibid.*

<sup>72</sup>Ellingworth writes, “Behind this Christian usage, there is the conviction, widespread in the Hellenistic world, that any mature person should be able to teach others.” Paul Ellingworth, *The Epistle to the Hebrews*, The New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1993), 302.



the content of the Christian message in Hebrews 6:1, without confining the meaning strictly to such.”<sup>73</sup> The “solid food” is for the mature, as Allen describes,

Solid food refers to the more advanced truth, particularly the high priesthood of Christ and all that it entails. A parallel is often drawn with 1 Cor 3:1-4, but it is doubtful if any literary or historical relationship exists, as these were common metaphors in the Hellenistic period as well as in the apostolic era (1 Peter 2:2).<sup>74</sup>

The immature believer, living on milk, is said to be unskilled (“unacquainted,” NIV) in the word of righteousness. Allen writes,

Anyone who can understand only the basic elements of Christian doctrine “lives on milk” and is inexperienced or unacquainted with the “teaching about righteousness.” The word translated “not acquainted” connotes lack of skill or experience. That which the readers lack skill in is the “teaching about righteousness,” which probably refers to the ethical dimensions of Scripture, taking “righteousness” here not in the forensic sense of “justification” but in the ethical sense of matters of right and wrong.”<sup>75</sup>

These believers have difficulty knowing right from wrong and this is why they need someone to teach them. The mature believer is one who has been trained. The message here is that there are definitely different levels of spiritual maturity among God’s people and that unless believers are taught to handle the meat of the Word and give them the know how to feed themselves, they will regress backward to a place where they need the basics again. Mature believers have trained themselves, according to verse 14, by constant use in discerning right from wrong.<sup>76</sup>

Allen gives a helpful summary of what the passage teaches when he states three indicators of immaturity: “First, their inability to teach others; second, they need ‘milk’ and not solid food; third, they are spiritually untrained in distinguishing good from

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<sup>73</sup>Allen, *Hebrews*, 336.

<sup>74</sup>Ibid., 336-37.

<sup>75</sup>Ibid., 337.

<sup>76</sup>Allen writes, “This capacity is said to be ‘trained,’ where the Greek participle can be either middle or passive voice. The NIV takes it as middle voice and translates ‘trained themselves.’ This training is accomplished by ‘constant use’ *hexis*, where the word in Greek primarily means a state resulting from training not the process of training.” Ibid., 338.

evil. The crucial thing to note here is that this paragraph is dealing with an issue of sanctification, not salvation.”<sup>77</sup>

### **Five Key New Testament Discipleship Principles**

The student of the New Testament begins to see a pattern when passages related to disciple-making are studied, especially as he or she attempts to summarize the Bible’s principles of disciple-making. Authors, wishing to obey the Great Commission, have developed a methodology of discipleship based on their diligent study of Bible passages.<sup>78</sup> It is the goal of this section to summarize five key discipleship principles, with their sub-points, taught in the New Testament. These five principles will be identified based upon New Testament discipleship scholarship and the previous passages that have been exegeted, and will give a student of discipleship a view of the foundation, strategy, goal, means, and context of disciple-making as found in the New Testament.

#### **A Personal, Sacrificial, Commitment to Christ is Necessary**

**One must be converted.** One should not be surprised that the common characteristic of both the discipler and the one being disciplined is that they have both been converted to Jesus Christ and want to follow Him. Coleman writes, “It shouldn’t seem strange that Jesus Christ should place such a high priority on discipling. After all, Jesus was simply asking His followers to do what He had done with them.”<sup>79</sup> Only one who is

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<sup>77</sup>Ibid., 339.

<sup>78</sup>Four examples of discipleship books that are a direct result of the study of key passages from Scripture include a study of the gospels by Alexander Balmain Bruce, *The Training of the Twelve: Passages Out of the Gospels Exhibiting the Twelve Disciples of Jesus Under Discipline for the Apostleship*, 6th ed. (Edinburgh: T. & T. Clark, 1904); a study of the methods of Jesus in the gospels in Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Fleming H. Revell, 1993); a study of the book of Acts in Leroy Eims, *Disciples in Action* (Colorado Springs: Navpress, 1981); and a study of New Testament Scripture with a basis in Old Testament Scripture in Coppedge, *The Biblical Principles of Discipleship*.

<sup>79</sup>Coleman, *The Master Plan of Discipleship*, 10. He further states, “That is

truly converted can enter into this process of discipleship. Hull writes, “Participation in the Great Commission doesn’t require great learning or ability, but it does require regeneration—being a transformed person. Only the habitation of God in a disciple enables her to answer the call to follow Christ.”<sup>80</sup> Cosgrove believes that it is the plan of God that all believers become multiplying disciples, and yet some choose to never fully follow Jesus in this way. He writes,

The cross represents our spiritual birthday, the day we met and received Jesus Christ as Savior and Lord. God’s plan for us (the straight horizontal line) is that we become true disciples. But it is amazing to note how many have opted for mediocrity later in their Christian lives. Our churches are full of multitudes who have chosen that way. . . . God wants all Christians to be his disciples but the choice is up to us. It usually takes about one year for a person to develop into a Christian disciple, and another year or two for him to become a disciple-maker, a person who in turn produces other disciples. This is God’s plan: a new believer becomes a disciple; he is trained, and eventually is equipped by God to produce other disciples. This is the plan Jesus meant in the great commission: “Go and make disciples!”<sup>81</sup>

**One must count the cost.** Jesus challenged men to evaluate the cost of following Him and this commitment is to be considered by not only the immature believer needing to grow, but by the one considering leading the disciple-making task. Hull writes,

Many pastors and church leaders give lip service to disciple making. To be against it is akin to denying a cardinal doctrine of the faith. But when it comes to demonstrating the courage of their alleged allegiance, their actions demonstrate that their hearts are not in it.<sup>82</sup>

**A disciple’s commitment is to follow Jesus.** One is to count the cost and not begin the process without a determined willingness to finish the task. This takes a

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why they could understand it. As they had freely received, now they were to transmit what they had learned to other seekers of truth.” Ibid.

<sup>80</sup>Bill Hull, *The Complete Book of Discipleship* (Colorado Springs: Navpress, 2006), 28-29.

<sup>81</sup>Cosgrove, *Essentials of New Life*, 136.

<sup>82</sup>Bill Hull, *The Disciple Making Pastor* (Old Tappan, NJ: Fleming H. Revell, 1988), 117-18. Hull writes, “Disciple making takes more faith than any other task of the church. Since it is top priority for God, it is top priority for Satan. No work of God’s servant draws more resistance than disciple making.” Ibid., 28.

sacrificial commitment to Jesus Christ and is affirmed by Bennett when he writes,

In Christ's day, it was enough to adhere to a teacher's instruction. It was a teacher/pupil relationship, after all. However, disciples of the Messiah needed to be committed to the person of Jesus—not to a cause, a church, an ideal, or even a set of truths. For with Jesus, everything hung on who he was and is. His teaching flowed out of his person. Believe it or not, you can follow the teachings of Christ and never really recognize who he is (as distinct from God and the Holy Spirit), much less commit to imitating him.<sup>83</sup>

Pentecost affirms this type submission to Jesus' authority when he paraphrases Luke 14:26: "Jesus says, If a man hears My invitation and comes to Me and is not willing to set aside every authority which would seek to exercise its authority over him and submit absolutely and finally to My authority, he cannot be My disciple."<sup>84</sup> Pentecost points to the excuses of three men that are common: First, the man who said he had to go see a piece of land that he had just bought; second, the man who bought oxen and had to go "prove them"; third, the man who had taken on a wife and therefore could not follow Jesus. These excuses represent the materialistic life, the business life, and the family life, all of which could displace the authority of Jesus if one is not careful.<sup>85</sup> The Scripture of the New Testament and those who have studied it affirm that both the disciple and the discipler must personally be committed to the Lord Jesus at all cost if they are to fulfill the disciple-making task. Edman writes,

This denial of all, including ourselves, is the deepest discipline of discipleship. There are those who are dearer to us than life itself; but they should not be dearer than the Saviour. For Him and His cause we have died to them and every other earthly creature or pleasure—it is Jesus only! Our Lord does not desire that we take

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<sup>83</sup>Ron Bennett, *Intentional Disciplemaking: Cultivating Spiritual Maturity in the Local Church* (Colorado Springs: Navpress, 2001), 14-15. Bennett continues, "There are many areas in the family of God that allow for blending in being interdependent, but discipleship is not one of them. We can learn in groups, we can serve in teams, we can worship as a family, but we can only be disciples individually. A ministry that seeks to make disciples must support the personal responsibility and accountability required in developing individual discipleship. It can use a variety of methods, but it must always bring discipleship to the personal level of each individual." *Ibid.*, 15.

<sup>84</sup>J. Dwight Pentecost, *Design for Discipleship* (Grand Rapids: Zondervan, 1971), 68.

<sup>85</sup>*Ibid.*, 69-71.

this discipline lightly or thoughtlessly. He gives two strong illustrations about counting the cost (Luke 14:28-33), concluding, “So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”<sup>86</sup>

This cost for the one discipling is strong as well and is affirmed by Hadidian when he writes,

To fully understand the demands on a discipler is most sobering to those interested in a discipling ministry. The demands can be reduced to two words, sacrifice and cost. Discipling someone, because of the demands placed on the discipler, will mean times of personal sacrifice. And indeed, whenever one becomes a servant of others, there is a cost. The discipler will have to give up many of his own rights and desires.<sup>87</sup>

This principle of a personal, sacrificial, commitment to Jesus Christ is aptly summarized by Coppedge:

Implications of the cost of discipleship for contemporary disciples are twofold. First, disciples must come to the place where Jesus is the most important person in their lives. Second, they must learn that following him in obedience is more important than preserving their own lives. The disciples of Jesus did not learn these lessons quickly or easily, but they did learn them. And his desire is the same for all those who would be his disciples.<sup>88</sup>

### **Spiritual Multiplication is the Strategy**

**The Paul/Timothy strategy is rooted in Scripture.** Second Timothy 2:2 is a classic passage that challenges followers of Jesus to multiply spiritually. Discussing this passage, Hull writes,

From our perspective some 2000 years later, we can easily dismiss Paul’s words as simple encouragement to Timothy. But Paul wasn’t just making a theoretical pronouncement. He was actually making a plea for faithfulness because he was losing support in the province of Asia and had been deserted by two friends, Phygelus and Hermogenes. So Timothy’s faithfulness was necessary. It was a sacred trust.<sup>89</sup>

The exegesis of this passage reveals that the teaching of Paul, the apostolic gospel trust, was taught to Timothy and he was to teach it to faithful men who were capable of

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<sup>86</sup>V. Raymond Edman, *The Disciplines of Life* (Minneapolis: World Wide Publications, 1948), 12.

<sup>87</sup>Allen Hadidian, *Discipleship: Helping Other Christians Grow* (Chicago: Moody, 1987), 59.

<sup>88</sup>Coppedge, *The Biblical Basis of Discipleship*, 92.

<sup>89</sup>Hull, *The Complete Book of Discipleship*, 281.

teaching others. This is the picture of spiritual reproduction and is necessary if one desires to obey the Great Commission. Hull continues his discussion by highlighting the two people necessary for this process to take place. First there is Paul, described as the one who needs to pass along a sacred trust to someone having the character to protect and promote the gospel. Secondly, there is a Timothy who may not have much confidence in himself but will stand faithfully to the end of his life for the gospel's sake.<sup>90</sup> Eims calls Timothy a reproducer and writes of him, "Timothy not only patterned his life after Paul, he taught others to follow his lifestyle as well. Paul saw Timothy's potential as one in whom he could invest his life—one who would in turn establish, nurture, and train disciples to serve the church faithfully."<sup>91</sup> Eims also writes,

Your potential leader must be trained to lead. He has served with you in the ministry and in so doing should now have a clear grasp of the vision of multiplication and should be proficient in his ministry skills. He has demonstrated a capacity and ability to commit the concepts of discipleship to faithful men who are able to repeat the process (see 2 Timothy 2:2).<sup>92</sup>

**Concentration on a few was modeled by Jesus.** Coleman followed the study of A. B. Bruce's *The Training of the Twelve* by writing of the patterns of Jesus Himself in the gospels in *The Master Plan of Evangelism* in 1963.<sup>93</sup> Coleman emphasized Jesus'

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<sup>90</sup>Ibid., 282.

<sup>91</sup>Eims, *Disciples in Action*, 198. Eims continues, "Timothy had the capacity to catch Paul's vision and approach to the ministry and share it with others." Ibid.

<sup>92</sup>Leroy Eims, *The Lost Art of Disciple Making* (Colorado Springs: Navpress, 1978), 143. Eims points out four additional areas of training for Timothy. First, training in his attitude; second, training in how to consult with his team of leaders; third, he should be given ministry practice under supervision and fourth, create a ministry climate where he will thrive and grow as a leader. Ibid., 143-46.

<sup>93</sup>See discussion in Coleman, *The Master Plan of Evangelism* (1993), 20-21: "Probably the most careful study to date in the Master's larger plan of evangelism has been done in reference to the training of the disciples, of which Bruce's, *The Training of the Twelve* is the best. First published in 1871 and revised in 1899, this narrative of the disciples' growth in the presence of the Master is still unsurpassed for wealth of insights into the subject. . . . However, the subject of Jesus's basic strategy has rarely been given the attention it deserves. Though we are appreciative of the labors of those who have considered it, and are not unmindful of their findings, the need for further investigation and clarification is always with us, and this is especially true of study within the primary

strategy, portrayed in the gospels, of impacting a small group of individuals who would in turn be used of God to spiritually multiply. In speaking of what Jesus did, Coleman writes,

Here is the wisdom of his method, and in observing it, we return again to the fundamental principle of concentration on those he intended to use. One cannot transform a world except as individuals in the world are transformed, and individuals cannot be changed except as they are molded in the hands of the master. The necessity is apparent not only to select a few helpers, but also to keep the groups small enough to be able to work effectively with them. . . . Hence, as the company of followers around Jesus increased, it became necessary by the middle of his second year of ministry to narrow the select company to a more manageable number. Accordingly Jesus “Called his disciples, and he chose from them twelve, whom he also named apostles” (Luke 6:13-17; cf., Mark 3:13-19).<sup>94</sup>

Coleman discussed the effectiveness of concentration on the few in the ministry of Jesus on the earth: “It also graphically illustrates a fundamental principle of teaching: that other things being equal, the more concentrated the size of the group being taught, the greater the opportunity for effective instruction.”<sup>95</sup> Greg Ogden criticizes a non-relational discipleship program, but affirms the model demonstrated by Jesus:

Missing from this approach is the priority of relationship. I oppose neither curricula, complete with sequence knowledge, skills acquisition, spiritual disciplines and doctrinal content, nor systems, but for transformation to occur this must all be processed in the context of a relational commitment. Jesus serves as our model. He said to those who would be his disciples, “Follow me and I will make you fish for people” (Mark 1:17). In association with me Jesus says, I will provide what you will need to fulfill the call I place on your life. This same relational emphasis needs to be at the heart of our disciple making strategy.<sup>96</sup>

Eims sees Jesus’ concentration on the few as the final step to create spiritual multiplication.

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sources themselves.” Ibid.

<sup>94</sup>Ibid., 29-30.

<sup>95</sup>Ibid., 31. Coleman continues, “Jesus devoted most of his remaining life on earth to these few disciples. He literally staked his whole ministry on them. The world could be indifferent toward him and still not defeat his strategy. It even caused him no great concern when his followers on the fringes of things gave up their allegiance when confronted with the true meaning of the kingdom (John 6:66). But he could not bear to have his close disciples miss his purpose.” Ibid.

<sup>96</sup>Greg Ogden, *Transforming Discipleship: Making Disciples a Few at a Time* (Downers Grove, IL: InterVarsity, 2003), 123. Ogden continues, “What we have failed to appreciate is the power of invitation to be with others on an intimate basis over time. My challenge to the church and Christian community is to return to the primacy of this invitation as we walk together toward maturity in Christ.” Ibid.

He observed Jesus in the gospels involved in four stages of spiritual multiplication- evangelism, establishing, equipping, and in-depth personal training.<sup>97</sup> In speaking of this in-depth training Eims writes,

In this training you utilize the “with him” principle of spending concerted and quality time with the worker, taking him through your training objectives. The final result is a leader who is able to reproduce the whole process. He is able to evangelize the lost, establish the converts, equip the disciples, and spend in-depth training time with the workers, producing leaders of disciple making teams.<sup>98</sup>

Jesus modeled this spiritual multiplication in the lives of his disciples, thus giving his future followers the pattern that was proven effective in spreading the message of the gospel. But it will take time and commitment on the part of the discipler if he or she wants to pattern their ministry after the Lord Jesus. As Hadidian aptly writes,

The word that I have used repeatedly concerning the discipling ministry is *time*. There is no escaping it: the discipler, if he is to see anything take place in the disciple’s life, must spend time with the disciple. That was obviously Christ’s method, as his calling of the twelve was a call to a personal association with himself. Jesus “appointed twelve, that they might be *with Him*” (Mark 3:14, emphasis added). And how were his disciples known? They were not known by their rituals or their knowledge, but instead they were known by being with Christ (Acts 4:13). Repeatedly, we see Christ and his disciples together.<sup>99</sup>

Spiritual multiplication is accomplished by concentrating ministry on a few as was modeled by Jesus and his ministry to the disciples.

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<sup>97</sup>See discussion in Eims, *The Lost Art of Disciplemaking*, 181-82 as he displays the process that occurs: evangelization (Mark 16:15) produces converts; establishing (Col. 2:6-7) produces disciples; equipping (Eph 4:11-12) produces workers; and in-depth personal training (Mark 3:14) produces leaders who are able to reproduce the whole process.

<sup>98</sup>*Ibid.*, 182.

<sup>99</sup>Hadidian, *Discipleship*, 99. Hadidian continues, “In the land of Judea, he was spending time with them (John 3:22). On a mountain by the sea of Galilee, he sat with his disciples (John 6:3). He withdrew to the sea with his disciples (Mark 3:7). He went to the villages of Caesarea Philippi with his disciples (Mark 8:27).” *Ibid.* See also Christopher B. Adsit, *Personal Disciple-Making* (San Bernardino, CA: Here’s Life, 1988), 66: “Jesus also recognized the powerful influence relationship-building would have on his disciples. The Scriptures tell us that Jesus chose twelve men to be ‘with him’ (Mark 3:14). For several years, those twelve were Jesus’ constant companions, observing his life in a wide variety of contexts.”



**Intentionality is necessary.** Spiritual multiplication happens when one intentionally finds faithful believers to disciple; believers who are capable of teaching others who will teach others. Ogden writes,

Remember that a distinguishing dynamic of a discipling relationship that varies from other mentoring relationships is that the discipler issues the call. Following Jesus' example, it is vital that we issue a call to the journey of discipleship. This means that the invitation to discipleship should be preceded by a period of prayerful discernment. It is vital to have a settled conviction that the Lord is drawing us to those to whom we are issuing this invitation.<sup>100</sup>

Notice that the believer is to take the initiative in beginning the disciple-making process. Dever and Alexander believe that all that the church does should be deliberate and intentional. In considering the ministry of the local New Testament church they write, "We try to be intentional and thoughtful about what we do, because we realize that we are involved in the greatest task on earth—the building up of the body of Christ for His honor and glory."<sup>101</sup> The disciple-making process is included in their discussion for pastors.<sup>102</sup> Spiritual multiplication will not happen on its own; it must be intentionally acted on by the church. Coleman makes this point when he writes,

When will the church learn this lesson? Preaching to the masses, although necessary, will never suffice in the work of preparing leaders for evangelism. Nor can occasional prayer meetings and training classes for Christian workers do this job. Building disciples is not that easy. It requires constant personal attention, much like that which a father gives to his children. This is something that no organization or class can ever do. Children are not raised by proxy. The example of Jesus teaches us that it can only be done by persons staying right with those they seek to lead.<sup>103</sup>

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<sup>100</sup>Ogden, *Transforming Discipleship*, 177.

<sup>101</sup>Mark Dever and Paul Alexander, *The Deliberate Church: Building Your Ministry on the Gospel* (Wheaton, IL: Crossway, 2005), 15.

<sup>102</sup>*Ibid.*, 37-38.

<sup>103</sup>Robert E. Coleman, "Association with Jesus," in *Discipleship: Great Insights from the Most Experienced Disciple-Makers*, ed. Billie Hanks, Jr., and William A. Shell (Grand Rapids: Zondervan, 1981, 1993), 63. Coleman goes on to say, "There is simply no substitute for getting with people, and it is ridiculous to imagine that anything less, short of a miracle, can develop strong Christian leadership. After all, if Jesus, the son of God, found it necessary to stay almost constantly with his few disciples for three years, and even one of them was lost, how can the church expect to do this job on an assembly line basis a few days out of the year?" *Ibid.*, 63-64.

Jesus himself modeled this intentionality as MacArthur writes,

The point is clear. Jesus set a ministry of discipling in motion by the commitment of his own life and the example of the office to all agents. And he went even further in establishing the importance of discipling. He commanded that we be disciplers when he spoke these final words before his ascension: “Go therefore and make disciples of all the nations” (Matthew 28:19a).<sup>104</sup>

Spiritual reproduction as a strategy for fulfilling the Great Commission will not happen without believers being intentional in pursuing discipleship relationships that will equip believers to teach others who will teach others.

**Evangelism is the priority.** Donald A. McGavran writes,

Among other desires of God in Christ, he beyond question wills that lost persons be found—that is, be reconciled to himself. Most cordially admitting that God has other purposes, we should remember that we serve a God *who finds persons*. He has an overriding concern that men and women should be redeemed.<sup>105</sup>

When one reads the discipleship passages in this dissertation, it is obvious that expanding the gospel, and seeing increasing numbers of unbelievers become believers is the goal of the passage and the goal of discipleship. Matthew 4:19 is a call by Jesus to have his disciples “fish for men.” The result of Acts 2:41-47 was that “the Lord was adding to the church daily, those that were being saved.” Evangelism and church growth was the priority. Cosgrove writes, “A disciple is always at the task of evangelism. He is constantly witnessing. He is always prepared to give an answer to anyone who asked him about his faith (see 1 Peter 3:15). At all times he is ready to communicate the gospel.”<sup>106</sup> Cosgrove identifies three characteristics of evangelism as a lifestyle in the New Testament: first, the

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<sup>104</sup>John MacArthur, Jr., quoted in Hadidian, *Discipleship*, ix.

<sup>105</sup>Donald A. McGavran, *Understanding Church Growth*, 3rd ed. (Grand Rapids: Eerdmans, 1990), 21. McGavran continues, “However we understand the word, biblical witness is clear that people are ‘lost.’ The finding God wants them *found*—that is, brought into a redemptive relationship to Jesus Christ where, baptized in his name, they become part of his household. He is not pleased when many findable sheep remain straggling on the mountain, shivering in the bitter wind. The more found, the better pleased is God.” Ibid.

<sup>106</sup>Francis M. Cosgrove, Jr., *Essentials of Discipleship* (Colorado Springs: Navpress, 1980), 105.

believers openly identified with Jesus Christ and were not ashamed of the savior; second, the believers demonstrated the fruit of the Spirit; and third, they were actively seeking to influence people toward Jesus Christ.<sup>107</sup> To summarize the importance of the connection between spiritual multiplication and discipleship Cosgrove writes,

Evangelism is the key to disciple making and must be the cutting edge of any lasting ministry. In every ministry with which I have been involved, we always kept evangelism in the forefront. We could trust God to give us wisdom on how to handle the many spiritual babies he was going to give us, but we could never relax our efforts in evangelism. . . . I have known men who plan to evangelize for the first three months of the year, and then spend the other months discipling those who had been led to the Savior. The biblical pattern is involvement in both evangelism and discipling at the same time. Paul followed up and disciplined the men he won to Christ but he also kept on evangelizing. And so must we. Evangelism brings new life into a ministry.<sup>108</sup>

Cosgrove summarizes this concept: “A true disciple of Jesus Christ must be involved in evangelism. If he isn’t, then he is not a disciple but a convert who is still immature in vital areas of Christian discipleship. It is impossible to be a disciple without communicating the gospel to others.”<sup>109</sup>

### **Transformation of Character is the Goal**

Lawless writes,

Biblical discipleship is a lifestyle best described in Jesus’ words: “A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher” (Luke 6:40; see Matthew 9:9; 19: 21; Mark 1:17, 2:14, 8:34; Luke 5:27; John 1:43). A disciple is a committed follower who seeks to model his life after his teacher.<sup>110</sup>

As stated in the exegetical study, disciples are made as they observe the teachings of Jesus, continue in the apostles doctrine which they have heard, progress past the milk of

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<sup>107</sup>Ibid., 105-06.

<sup>108</sup>Ibid., 106-07.

<sup>109</sup>Ibid., 120.

<sup>110</sup>Lawless, *Discipled Warriors*, 45. Lawless continues, “Teaching was the task of instructing. Teaching was not limited to imparting information; assumed in the teaching was a command to obey all that Jesus taught. Head knowledge was to become heart knowledge and changed lifestyle.” Ibid.

the Word, and as they are presented complete at the coming of Jesus Christ.<sup>111</sup>

Transformation of character happens when the disciple knows and obeys the Word of God and develops Christ-like character. Hull writes, “In spiritual transformation, we move from the person we are and continue to change by degree into the image of Christ (see 2 Corinthians 3:16-18).”<sup>112</sup>

**Knowing and obeying the Word of God.** Adsit describes what he calls the “3 Pillars of Disciplemaking,” which are prayer, relationship and content. His third pillar describes the disciple being taught the principles of the Word of God:

It may be true that some things are better caught than taught, but other things must be taught before they can be caught. When Jesus told us we should be “teaching them to observe all that I commanded,” he was speaking in educational terms. People need to be educated.<sup>113</sup>

In describing the value of the teaching of Scripture, Ogden draws attention to 2 Timothy 3:16-17:

The Scriptures of the Old and New Testament are unique among written documents. In them we fully hear God’s word to us. In no other place can we find the complete story of God’s self revelation. Literally this God breathed document is the Plumb line of truth about God, ourselves, and all matters of faith and practice. Paul tells us that it is useful for four things: teaching, reproof, correction and training in righteousness.<sup>114</sup>

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<sup>111</sup>See exegetical studies previously discussed: Matt 28:18-20, 2 Tim 2:2, Acts 2:41-47, Heb 5:12-14, and Col 1:28-29.

<sup>112</sup>Hull, *The Complete Book of Discipleship*, 188.

<sup>113</sup>Adsit, *Personal Disciple-Making*, 57. Adsit describes three components of content given by David P. Bertch, Professor of Pastoral Ministries at Tyndale Theological Seminary in Amsterdam, Holland: “What To’s; Why To’s; and How To’s.” “A person can find the what to’s in the Scriptures. They are the non-negotiables of the Christian life, the godly characteristics and lifestyle that need to be built into God’s children. They answer the question: What does God want me to do or be?” Ibid., 58.

<sup>114</sup>Ogden, *Transforming Discipleship*, 162-63. Ogden continues, “For Christian leaders this means that we cannot assume that people have a reservoir of biblical knowledge. In fact, most potential disciples have bits and pieces of Christian teaching interspersed with worldviews from contemporary culture. This usually means that people have disconnected pieces of knowledge, much like puzzle pieces, but people have never put the pieces together to see the big picture of the Christian life.” Ibid., 164.

The disciple should not only know the words of Scripture but he or she should obey them. The disciples in Acts “continued in the apostles doctrine,” meaning that they lived it out.<sup>115</sup> Pentecost confirms that obedience to the known Word of God is a command for the disciple: “One requirement which Jesus Christ laid down for disciples was that of obedience—absolute, unquestioned, implicit obedience. Apart from obedience, one has no right to call himself a disciple of Jesus Christ.”<sup>116</sup> Pentecost reminds his readers that there were several groups who somewhat followed Jesus in the New Testament but only those who were totally obedient were true disciples:

If one stops short of this total, complete commitment to the person of Jesus Christ, he is not a disciple of Jesus Christ. He may be numbered among the curious, or he may even have progressed to the place where he is convinced of the truth of what Christ had to say or of what God’s word says, but until he completely commits himself to the person whose word he has come to believe, he is not a disciple in the full New Testament sense of the word.<sup>117</sup>

Hull writes, “All disciples were to be taught to obey everything he commanded.”<sup>118</sup> For someone to profess to be a disciple of Jesus and to not obey his commands is inconsistent with the New Testament. Pentecost emphasizes this point when he writes,

How hypocritical it is to profess to be a disciple and be characterized by disobedience. While one is in the place of disobedience, he is not in the place of discipleship, for the Bible demands absolute obedience to the word of God and the authority of Jesus Christ as a necessary prerequisite to discipleship.<sup>119</sup>

**A focus on Christlikeness.** The transformation of character that takes place in the disciple’s life is Christlikeness that develops over time in the believer’s spiritual growth. Romans 8:28-29 says, “And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He

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<sup>115</sup>See comments in this chap. on Acts 2:41-47 and Matt 28:18-20.

<sup>116</sup>Pentecost, *Design for Discipleship*, 39.

<sup>117</sup>Ibid., 40.

<sup>118</sup>Hull, *The Complete Book of Discipleship*, 29.

<sup>119</sup>Pentecost, *Design for Discipleship*, 40.

foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren” (NKJV). Cosgrove writes,

From the first day we became Christians, God placed us in a training program to make us like his Son. Using his word and prayer, he trains us through the deepening relationship we have with Christ in our devotional times, and slowly makes us more Christlike. He is producing the quality of life in us that will bring the greatest amount of glory to him.<sup>120</sup>

Coleman emphasizes the link of obedience and Christlikeness in the disciple-making process:

Jesus calls men to learn of him. We are invited to discipleship, to enroll in his school of obedience. While this life of faith has a beginning, it never ends. Every day confronts us with new discovery in challenge. And as we apply to our hearts what we learn, we have the joy of being progressively conformed to his image. . . . By placing the emphasis on becoming like him, our Lord assures the believer not only growth into his character, but participation in his continuing ministry. No one can follow Jesus without becoming involved in what he is doing. Invariably, then, disciples become fishers of men (Matthew 4:19; Mark 1:17; Luke 5:10).<sup>121</sup>

The character of Christ is built into the disciple by his or her obedience to the commands of Christ, resulting in what is known as spiritual formation. Hull defines this spiritual formation:

By definition, spiritual formation is a process through which individuals who have received new life take on the character of Jesus Christ by combination of effort and grace. The disciple positions himself to follow Jesus. The actual process of reforming, or spiritual formation, involves both God’s grace and the individual’s effort.<sup>122</sup>

Paul saw the challenge of his life to see the formation of Christ in the people he led. He said to the Colossian believers, “Him we preach, warning every man and teaching every

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<sup>120</sup>Cosgrove, *Essentials of New Life*, 169. Cosgrove writes that God uses circumstances, financial pressure, parents and families, sickness, accidents, and loss of loved ones among other things to bring Christians into Christlikeness: “God uses the circumstances and pressures to transform us into the image of Jesus Christ, and we should be grateful that his loving concern is so comprehensive.” *Ibid.*, 170.

<sup>121</sup>Robert E. Coleman, *The Mind of the Master* (Old Tappan, NJ: Fleming H. Revell, 1977), 7.

<sup>122</sup>Hull, *The Complete Book of Discipleship*, 19.

man in all wisdom, that we may present every man perfect in Christ Jesus. To this end I also labor, striving according to his working which works in me mightily” (Col 1:28-29).<sup>123</sup>

### **Spiritual Disciplines with Accountability Are the Means**

Disciples of Jesus should form spiritual habits that can be used to bring them in contact with the Word of God and with the presence of the Holy Spirit to effect lasting change in the believer’s life. Coppedge believes that three components, life on life (what this analysis has called spiritual multiplication), habit patterns, and accountability form key important principles of discipleship:

The second essential principle of discipleship is the cultivation of habit patterns that make it possible to develop one’s relationship with God. Learning to pray, study the Scriptures, memorize the word, fast, and worship in community are all part of the process of developing tools for the ongoing cultivation of one’s walk with God. Disciples of every age have found the spiritual disciplines or means of grace to be necessary for a growing relationship with the Lord.<sup>124</sup>

In Bruce’s *Training of the Twelve*, originally published in 1871, the summary of the method of Jesus with his followers is described at the end of the book. Although Bruce does not list the disciplines as do more contemporary books, it is interesting that there is a listed discipline of teaching that Bruce recognized. Bruce writes,

And now, in taking leave of those men with whom we have so long held goodly fellowship, it may be well here to indicate in a sentence, by way of resume, the sum of the teaching they had received from their master. By such a summary, indeed, it is impossible to convey an adequate idea of the training for their future career which they had enjoyed, seeing that by far the most important part of that training consisted in the simple fact of being for years with such a one as Jesus. Yet it may be well to let our readers see at a glance that, unsystematic and occasional as was the instruction communicated by Jesus to his disciples, therein differing utterly from the teaching giving in theological schools, yet in the course of the time during which he and they were together, lessons of priceless worth were given by the divine

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<sup>123</sup>For an in depth look at the definition of being Christlike, see Hull, *The Complete Book of Discipleship*, 130-52. Hull writes, “Based on the life of Jesus, I believe becoming like him includes six issues of transformation. Living this way leads to being formed then conformed, and that leads to transformation: 1. Transformed mind; 2. Transformed character; 3. Transformed relationships; 4. Transformed habits; 5. Transformed service; and 6. Transformed influence.” Ibid., 130.

<sup>124</sup>Coppedge, *The Biblical Principles of Discipleship*, 162.

master to his pupils on not a few subjects of cardinal importance. To enumerate the topics, as far as possible in the order in which they had been considered in this work, Jesus gave his disciples lessons on the nature of the divine kingdom; on prayer; on religious liberty, or the nature of true holiness; on his own person and claims: on the doctrine of the cross and the import of his death: on humility and kindred virtues, or on the right Christian temper required of disciples both in their private life and in their ecclesiastical life; on the doctrine of self-sacrifice; on the leaven of Pharisaism and Sadduceeism, and the woes it was to bring on the Jewish nation; on the mission of the comforter, to convince the world and to enlighten themselves.<sup>125</sup>

Coppedge lists what he believes are some of the spiritual disciplines necessary to grow disciples: Time with the Word of God; Scripture Memory; Fellowship; Giving; Prayer; Fasting; and Public Worship.<sup>126</sup> It may be impossible to complete an exhaustive list of the spiritual disciplines, but it is necessary to see the value of spiritual disciplines in shaping one's character. Whitney proposes that people, circumstances, and spiritual disciplines are the change agents toward Christlikeness.<sup>127</sup> The point to note, according to Whitney, is that spiritual disciplines are the means that the believer has to pursue holiness and be conformed to Christlikeness.<sup>128</sup> The believer can pursue this godliness by choosing to live

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<sup>125</sup>Bruce, *The Training of the Twelve*, 530-31.

<sup>126</sup>See discussion in Coppedge, *The Biblical Principles of Discipleship*, 66-74. Coppedge writes, "In every dimension of life a price has to be paid for anything done well. This is true in developing a relationship with God. Disciples must pay the price of knowing him well by commitment to certain spiritual disciplines, those regular habit patterns that result in an intimate relationship with God. Then out of that intimate relationship God shapes character. As in any relationship, regularity is necessary for growth, and disciples must devote time and energy if they would know God well and if he is to continue his work of grace in their lives. At the outset of Jesus's ministry with his disciples spiritual disciplines began to appear as he sets out to build certain life habits into the men. Since he does not list them, it becomes part of our theological task to draw them out from the data." Ibid., 66.

<sup>127</sup>Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: Navpress, 1991), 17-18.

<sup>128</sup>Whitney writes concerning why one must submit to discipline: "Although God will grant Christlikeness to us when Jesus returns, until then he intends for us to grow toward that Christlikeness. We aren't merely to wait for holiness, we are to pursue it. 'Make every effort to live in peace with all men and to be holy,' we are commanded in Hebrews 12:14, for 'without holiness no one will see the Lord.' Which leads us to ask what every Christian should ask, 'how then shall we pursue holiness? How can we be like Jesus Christ, the son of God?' We find a clear answer in 1 Timothy 4:7: 'discipline yourself for the purpose of godliness' NASB." Ibid., 16.



a disciplined lifestyle. Whitney writes, “The spiritual disciplines are those personal and corporate disciplines that promote spiritual growth. They are the habits of devotion and experiential Christianity that had been practiced by the people of God since biblical times.”<sup>129</sup> Coleman would concur with Whitney that Scripture intake was practiced from early New Testament days. Coleman does not articulate each specific discipline but refers to the discipline of the intake of the Word of God:

The importance placed upon this infallible source of truth in the church can be seen in the apostle’s request that they be relieved from some housekeeping responsibilities in order to have more time for “the ministry of the word” (6:4). This was the area, along with prayer, where they supremely felt their own need. As they explained . . . it is not fit that we should forsake the word of God and serve tables (6:2). The people concurred, for they, too, recognized the priority of this spiritual discipline, not merely for the sake of the apostles own development and outreach, but also, through their leadership, for the nurture of the church in ministry.<sup>130</sup>

The spiritual disciplines are the activities, completed with frequency, that bring lasting change to the disciple of Jesus. Hull writes,

How do reading, memorizing, meditating on Scripture, and the other disciplines transform our mind and then change our behavior? I don’t know—it’s a mystery! But they transform our mind and train us for everything God wants us to accomplish for him. The apostle Paul described the results as being “thoroughly equipped for every good work” (2 Timothy 3:17; see also 1 Timothy 4:7; Hebrews 5:14; 12:11; 2 Peter 2:14). . . . God uses the desire to grow spiritually within our heart, the work of the Holy Spirit, and the habits developed by spiritual disciplines to form within us

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<sup>129</sup>Ibid., 17. Whitney lists the following spiritual disciplines in his book: Bible intake, prayer, worship, evangelism, service, stewardship, fasting, silence and solitude, journaling, and learning. He continues, “This is by no means, however, an exhaustive list of the disciplines of Christian living. A survey of other literature on this subject would reveal that confession, accountability, simplicity, submission, spiritual direction, celebration, affirmation, sacrifice, ‘watching’, and more also qualify as spiritual disciplines.” Ibid.

<sup>130</sup>Coleman, *The Master Plan of Discipleship*, 106. Coleman continues, “In this the Bereans set a good example, when we are told that they were ‘examining the Scriptures daily,’ checking out what they heard with God’s written authority (17:11; cf. 2 Timothy 2:15). Judging from the repetitious mention of the word throughout the narrative, it would appear that the practice was quite widespread. The early Christians were constantly learning because they were earnestly seeking the direction of the Bible. This was their guide book for faith and life. It should not go unnoticed, too, that as ‘the word of God increased,’ so did ‘the number of the disciples’ (6:7). Genuine church growth and growing in the word go together (12:24; 19:20).” Ibid., 106-07.

the character and qualities of Christ. It's a supernatural work of the Holy Spirit in combination with our wills.<sup>131</sup>

**Accountability.** Allan Coppedge writes of the principle of accountability, which was seen in the New Testament as the disciples were accountable to Jesus and to one another: "Accountability is crucial for any kind of serious training and discipline. Disciples are to account for themselves."<sup>132</sup> In Ogden's discussions of the three-member discipleship group, what he calls a "triad," he emphasizes three conditions to the climate of growth: transparent trust, the truth of God's Word, and mutual accountability. He writes,

Accountability brings us back to the core of what it means to be a disciple of Jesus. A disciple is one under authority. A disciple of Jesus is one who does not leave any doubt that it is Jesus who is exerting the formative influence over our lives. Jesus said, "If any want to become my followers, let them deny themselves and take up their cross daily and follow me" (Luke 9:23). The way to get serious about this truth is to practice coming under authority in our covenantal relationships in Christ.<sup>133</sup>

Coppedge sees a theological reason for accountability in discipleship:

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<sup>131</sup>Hull, *The Complete Book of Discipleship*, 196-97. For a well written description of how spiritual disciplines lead to transformation in the believers life see pp. 193-207. Hull writes, "The key to inner transformation is to make the spiritual disciplines habits. Being trained is a product of practice. These habits mystically change the composition of our souls. Prayer, solitude, and fasting can break the chains of lust or sexual perversion. The discipline of worship can release us from constant preoccupation with ourselves. Keeping a prayer journal can replace depression and bitterness with joy and forgiveness. The practice of the disciplines involve submission of the body, submission of the will, and the consistent submission of life's appetites to the Lordship of Christ." Ibid., 206.

<sup>132</sup>Coppedge, *The Biblical Principles of Discipleship*, 74. Coppedge continues, "The 12 are accountable to Jesus for almost every aspect of their lives in as much as they move in his immediate presence all the time. He has opportunity to observe everything they do from their rising in the morning until they retire at night. He observes their actions, attitudes, interpersonal relationships, spiritual growth, and developing skills in ministry. He checks up on them when they return from missions on which he sends them (Mark 6:7-13, 30; Luke 9:1-6, 10). As part of life-to-life transference, they live and work together while Jesus holds them to account." Ibid., 75.

<sup>133</sup>Ogden, *Transforming Discipleship*, 169. Ogden gives four reasons why he believes in this covenantal accountability. First, the leader is empowered to carry out his or her primary role. Second, standards raise the level of intensity by setting the bar high. Third, mutual accountability allows each member of the group to hold each other accountable. Fourth, each prospective new member of the discipleship group has to assess whether he or she has what it takes to be in a discipling relationship. Ibid.

Accountability is essential because mankind is fallen. Sin has affected human motives and desires. As a result, Christians need to be accountable to other believers in order to help them do what they really desire to do and that which they know God desires them to do. Being accountable means that members of the body of Christ care enough for one another to hold each other responsible for practices which result in 1) a developing relationship with God, 2) growth in his likeness, and 3) accomplishment of his work in the world. . . . Accountability is usually the key factor in any consistent practice of spiritual disciplines. Most disciples know that they need to build spiritual habits into their lives. Weekly reporting of their faithfulness in the use of the means of grace remarkably affects disciples in the ordering of their lives. Many who never were able to get consistency in devotional practices find that rendering account builds patterns into their lives that previously had been difficult if not impossible for them.<sup>134</sup>

Spiritual growth does not happen in isolation, but rather, with the help of other believers. One should not think that they can make progress without at least the help of a caring friend. Hull writes, “When it comes to spiritual exercise, it’s absolutely essential to attach ourselves to at least one other person. I can’t think of anyone I know who made significant spiritual breakthroughs without the help of friends.”<sup>135</sup> As one looks at the progress that spiritual disciplines have in the believer’s life, accountability seems to be the lynchpin, holding together life on life impact with the benefits of spiritual disciplines.<sup>136</sup>

In summary, spiritual disciplines with accountability is an exercise in practical fulfillment of the heart of the follower of Jesus to become Christlike. God uses these disciplines to grow his children. As Hull writes,

Spiritual disciplines aren’t about information, but about the formation of our spirits and attitudes and actions that arise from exercising these disciplines. . . .

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<sup>134</sup>Coppedge, *The Biblical Principles of Discipleship*, 75-76. In writing about this accountability Coppedge writes, “There are two kinds of accountability. One is judgmental and tends to be strict and impersonal while focusing primarily upon performance. The other is supportive and challenging. The latter is more like the New Testament model that was designed to encourage and build up those seeking to be disciples. This pattern holds people accountable so that they may grow by discipline.” Ibid., 76.

<sup>135</sup>Hull, *The Complete Book of Discipleship*, 199. Hull continues, “One TV report recently noted that 70% of Americans don’t exercise. Of the 30% who do exercise, only 10 percent exercise alone. The remaining 90% who exercise do so because of accountability or encouragement from a friend.” Ibid.

<sup>136</sup>Coppedge, *The Biblical Principles of Discipleship*, 76-77.

Throughout history, followers of Jesus have practiced spiritual disciplines. They're simply an extension of the practices Jesus and his earliest followers carried out as with calisthenics, the effect of these habits is indirect. While practicing these activities falls within our power, God does something mystical with them: he enables us to accomplish what we can't do with direct effort.<sup>137</sup>

### **The Local Church is the Context**

When the New Testament speaks of the “church,” it describes two different concepts.<sup>138</sup> One concept describes the universal body of Christ, made up of all believers that have been redeemed without the limitations of time and space, and the other describes local congregations which gathered in a local setting.<sup>139</sup> It is important for this discussion to emphasize that New Testament texts on disciple-making are best understood in light of local congregations. For example, 1 Thessalonians was written to a recently established local congregation of believers for whom Paul was concerned. Hendriksen writes, “It is clear that Paul was filled with deep concern and warm affection for this church, so recently established.”<sup>140</sup> Ephesians,<sup>141</sup> 1 and 2 Timothy,<sup>142</sup> and Colossians<sup>143</sup> have the local church in mind and each of these epistles contain discipleship passages.

Hull writes, “I am thoroughly convinced God wants disciple making to be the

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<sup>137</sup>Hull, *The Complete Book of Discipleship*, 206-07.

<sup>138</sup>For a summary of these two concepts, see Plummer, *Paul's Understanding of the Church's Mission*, 43-45.

<sup>139</sup>*Ibid.*, 43-44.

<sup>140</sup>William Hendriksen, *Exposition of I and II Thessalonians* (Grand Rapids: Baker, 1955), 12.

<sup>141</sup>See discussion in Stott, *The Message of Ephesians*, 22-24. Although there are varying views as to the exact recipients of the letter, there seems little debate that this epistle was written with the expectation that it is content would be shared with specific, local congregations.

<sup>142</sup>Fee, *1 and 2 Timothy*, xv-xvii. Fee writes, “In the present letters he is on yet another assignment, this time a most difficult one. He has been left in Ephesus to stop some false teachers who were in the process of undoing the church as a viable Christian alternative for that city.” *Ibid.*, xvi. See also Mounce, *Pastoral Epistles*, 4.

<sup>143</sup>See discussion in Moo, *The Letters to the Colossians and to Philemon*, 26-28.

heart of local church ministry. My experience with pastors confirms that most of them agree.”<sup>144</sup> Adsit is stronger in his conviction that the local church should be the context for disciple-making:

The most ideal environment in which disciple making can take place is within the context of the local church. There your disciple can have contact with them by a wide variety of people—including some who have strengths to counteract your weaknesses, gifts where you are giftless, talents where you are a dud, and skills where you are all thumbs.<sup>145</sup>

**Para-church ministries.** Dawson Trotman, founder of the Navigators, did not rely on the local congregation to fulfill his disciple-making strategy.<sup>146</sup> Early in his ministry he believed that the church was a group of individuals doing the work of the Great Commission,<sup>147</sup> but later softened his position and seemed to find value in the local New Testament congregation.<sup>148</sup> Billie Hanks, Jr., another para-church disciple-maker encourages believers and pastors to develop a local church strategy to fulfill the Great Commission.<sup>149</sup> Although all are not agreed on this issue, from the exegesis of New

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<sup>144</sup>Hull, *The Disciple Making Pastor*, 27. Although Hull does not make the statement that the local church is the best place, it is apparent that he writes this book under the premise that the appropriate approach to pastoring a church is to emphasize disciple-making.

<sup>145</sup>Adsit, *Personal Disciple-Making*, 52. Adsit continues, “As a disciple maker, you are responsible to oversee and guide the development of this growing disciple while depending on the Holy Spirit, but when you find yourself skating on thin ice, in the church context you can always yell for someone who knows where the thick ice is.” Ibid.

<sup>146</sup>See Robert Walter Felts, “A Critical Analysis of Dawson Trotman’s Methodology of Discipleship for Contemporary Mission Strategy among North American Evangelical Mission Agencies” (Ph.D. diss., Southwestern Baptist Theological Seminary, 1989), 84-90.

<sup>147</sup>Ibid., 86.

<sup>148</sup>Trotman seemed to change his position related to the local church toward the end of his life as a result of working with the Billy Graham Evangelistic Association. The extent to his ecclesiological change was not witnessed fully because Trotman tragically drowned in Schroon Lake, New York in 1956. See *ibid.*, 89-90.

<sup>149</sup>See discussion in Billie Hanks, Jr., and William A. Shell, *Discipleship* (Grand Rapids: Zondervan, 1981, 1993), 93-103. Hanks is the founder of International Evangelism Association, a para-church ministry. He writes, “Many once disturbing questions about attrition have now been laid to rest. It is apparent that the power of

Testament passages, I would agree with Adsit, who writes,

A word to those of you working within para-church organizations—especially those involved with high school and college students: many of you have a tendency to plug your disciples into your ministry on campus and exclude the local church. You’ve got a lot going on—people are witnessing, leading students to the Lord, discipling, growing, fellowshiping, praying, reading the Word. Who needs an institution? But if you neglect to teach your disciples how they can be integrated effectively into a local church ministry, you’re making a big mistake.<sup>150</sup>

Plummer, following his study of Paul’s understanding of the Church’s mission, concludes,

A missionary theology which places the missionary task in the hands of the few church leaders or with a para-church body lacks support from the Pauline letters. Modern parachurch missions can be an attempt to solve the problem of the church’s anemic missionary vision by removing the missionary task from the church. Missions, rather, should be returned to the church. The most effective way to do this is to teach and preach the gospel accurately. Because the gospel is self-diffusive, when it truly dwells in a congregation, that congregation will experience “spontaneous expansion,” empowered by God’s word and presence. Human distortions of the gospel or human attempts to control the dynamic nature of the gospel result in a weakened, non-missionary church.<sup>151</sup>

In conclusion, a standard of New Testament discipleship principles has been developed based on the study of eight key passages of Scripture, and these, coupled with insights from disciple-makers, have yielded five New Testament discipleship principles, along with their sub-points. This will prove to be a standard with which one can measure a practitioner’s theology and methodology of disciple-making. Waylon Moore’s theology

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spiritual multiplication in personal follow-up are as effective today as they were in the first century. When these dynamic New Testament principles are reinstated in our churches, the churches will flourish.” Ibid., 103.

<sup>150</sup>Adsit, *Personal Disciple-Making*, 53. Adsit continues, “Through the years I have observed many people who came to a saving faith in Jesus at college, got plugged into a campus movement, had a truly effective ministry, graduated, moved away and bombed out. Why? Because the only context in which they were taught how to prosper spiritually was that of a campus oriented para-church ministry. They never learned how to minister (or be ministered to) in the context of a local church body—which is more than likely what they would have been involved with the rest of their lives. For this reason, perhaps more than any other, you *must* do your utmost to get these disciples into the ministry of a local church.” Ibid.

<sup>151</sup>Plummer, *Paul’s Understanding of the Church’s Mission*, 144-45.

and methodology of disciple-making will now be analyzed by this revealed standard and is the substance of the following chapter.

## CHAPTER 6

### CRITICAL ANALYSIS OF MOORE'S THEOLOGY AND METHODOLOGY

A theology and methodology of disciple-making will have strengths and weaknesses when compared to Scripture, the testimony of other practitioners, and the challenge of ministry in a changing culture. An attempt has been made in the previous chapter to determine New Testament principles of discipleship based upon an analysis of Scripture and some who have written in this field of study. Based upon the previous research, the strengths and weaknesses of Moore's theology and methodology will be evaluated.

#### **Biblical Foundation**

The centrality of both the Old and New Testament Scriptures is evident in Moore's writings, including his books and newsletters, and in his recorded public preaching. In commenting on developing a discipleship strategy for the church, Waggoner writes, "First and foremost, any strategy for the church must be grounded in solid theology. The Bible has a lot to say about the nature and purpose of the church."<sup>1</sup> It is a mistake for one to miss the importance of basing all that the church believes and does on the foundation of the Bible.<sup>2</sup> Lawless writes,

Jesus Christ is both the cornerstone and the head of the church (Ephesians 2:20; 5:23), but it is through the Scriptures that we know him. Divinely—and thus

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<sup>1</sup>Brad J. Waggoner, *The Shape of Faith to Come* (Nashville: B & H, 2008), 303.

<sup>2</sup>See discussion in Chuck Lawless, *Discipled Warriors* (Grand Rapids: Kregel, 2002), 26-27: "At the risk of oversimplifying the issues leading to this situation, we simply haven't built a strong biblical foundation. Churches without a biblical foundation have little to offer a world searching for purpose."



perfectly—inspired (2 Timothy 3:16-17), the word of God “as the expression of God’s will to us, possesses the right supremely to define what we are to believe and how we are to conduct ourselves.”<sup>3</sup>

What a person believes relates to his theology, and how he conducts himself relates to his methodology, and both should be firmly rooted in Scripture. Moore writes in his first book, *New Testament Follow-Up*, “The suggestions and ideas presented in this book come from God’s word and have been tested and proved effective today in large city churches as well as in small country churches, and also on the mission fields of the world.”<sup>4</sup> Some chapters of his first book contain Bible study questions, which point to the intention of Moore to base his theology and methodology on the truth of Scripture.<sup>5</sup> His intent to base his principles on Scripture is shown when he says,

But consult the Word, as did those at Berea who “searched the Scriptures daily, whether those things were so” (Acts 17:11). If this book does no more than cause you to seek the Lord and his word for these basic principles, then the author will feel richly rewarded for his efforts. Prayerfully consider your own needs, the needs of your church, and the tragic plight of millions who have yet to hear the gospel.<sup>6</sup>

It is clear that Moore indeed satisfied his intention to build his theology and methodology on the truth of Scripture. As discussed in chapters 3 and 4, Moore’s foundation for his work is the Bible. Moore never claimed to be a theologian who would create a thorough systematic theology. However, as is pointed out in chapter 3, Moore is clear in his view of the inspiration of Scripture, and is clear in his teaching of basic biblical doctrine. In evaluating his clear Bible doctrine, only his eschatology is missing. His missing eschatology is not the result of a flawed theology, but rather the result of its

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<sup>3</sup>Ibid. In this reference, Lawless quotes Millard J. Erickson, *Christian Theology*, 2<sup>nd</sup> ed. (Grand Rapids: Baker, 1998), 237.

<sup>4</sup>Waylon B. Moore, *New Testament Follow-Up*, rev. ed. (Grand Rapids: Eerdmans, 1983), 11.

<sup>5</sup>Moore writes, “Do not hurry from chapter to chapter. At the end of some chapters related Bible study questions are given to reemphasize the scriptural truths in the chapter.” Ibid., 12.

<sup>6</sup>Ibid.

absence in his disciple-making methodology. Moore's biblical foundation is not weak; on the contrary, his biblical emphasis is a strength of the body of his work. Moore invites his learners to be satisfied at the "banquet of Scripture,"<sup>7</sup> which is the only spiritual food to meet the needs of man.

### **Emphasis on Spiritual Reproduction**

The concept of one follower of Jesus spending time teaching and training another, resulting in the new disciple doing the same with other likeminded disciples, is spiritual reproduction. Herschel H. Hobbs said, "The work of evangelism is never complete until the evangelized becomes the evangelizer."<sup>8</sup> Hanks writes,

Amplifying this statement, if the process of making disciples is to be complete, all new Christians should be trained to be active in evangelism themselves. This full circle apprenticeship process requires time, love, discipline, and personal instruction. The added work of discipleship is well worth the investment, because the fruit remains and multiplies.<sup>9</sup>

Moore is criticized by Felts, claiming that he exaggerates the results of spiritual multiplication.<sup>10</sup> Moore's faulty illustration of spiritual reproduction is a weakness in his argument, because he claims a progression of spiritual reproduction from Edward Kimball, a Sunday school teacher in the 1800s, to Billy Graham. Kimball led Dwight L. Moody to Christ, whose crusades in England impacted F. B. Meyer, who had initially been skeptical of Moody's work. Meyer influenced J. Wilbur Chapman, who in turn influenced Billy

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<sup>7</sup>Waylon B. Moore, *Living God's Word* (Nashville: Lifeway, 1993), 8. Moore writes, "God invites us to a banquet of Scripture that is totally satisfying and fully adequate for every need in life." *Ibid.*, 5.

<sup>8</sup>Herschel H. Hobbs, quoted in Billie Hanks, Jr., "The Vision for Multiplication," in *Discipleship*, ed. Billie Hanks Jr. and William A. Shell (Grand Rapids: Zondervan, 1981, 1983), 24.

<sup>9</sup>Hanks, "The Vision for Multiplication," 24.

<sup>10</sup>Robert Walter Felts, "A Critical Analysis of Dawson Trotman's Methodology of Discipleship for Contemporary Mission Strategy among North American Evangelical Mission Agencies" (Ph.D. diss., Southwestern Baptist Theological Seminary, 1989), 218. Felts directly challenges Moore.

Sunday. Sunday preached in Charlotte, North Carolina, influencing men to pray for evangelism in Charlotte. These praying men organized an evangelistic crusade, inviting Mordecai Ham to be the evangelist. Several youth were saved at the meeting, one of them being Billy Graham.<sup>11</sup> Commenting on Moore's exaggeration, Felts writes, "What Moore described was a list of evangelistic contacts, not a mentoring process bringing the convert to maturity. This type of overstatement should be avoided."<sup>12</sup>

Moore's weak illustration of spiritual multiplication should be avoided, but his emphasis of this principle is a strength to his approach. Spiritual multiplication is an emphasis of Moore's theology and methodology and was demonstrated throughout his life. Moore begins his book *Multiplying Disciples: The New Testament Method for Church Growth* by citing the foundational passage called the Great Commission with its emphasis on multiplying disciples. Moore writes,

YOU CAN BEGIN spiritually multiplying yourself today, and start a dynamic process which could reach beyond your generation and into the next century. This would be your part in accomplishing Christ's Great Commission to go into all the world and make disciples (Matthew 28:19-20).<sup>13</sup>

Another scriptural basis for this emphasis on reproduction is 2 Timothy 2:2: "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also" (NKJV). Moore sees mentoring and multiplication in this text as he shows that Timothy was to be a channel to others in sharing

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<sup>11</sup>Waylon B. Moore, *Multiplying Disciples: The New Testament Method for Church Growth* (Tampa: Missions Unlimited, 1981), 15-17. Moore calls Kimball's work, "spiritual multiplication." Ibid., 15.

<sup>12</sup>Felts, "A Critical Analysis," 218.

<sup>13</sup>Moore writes, "That is what this book is all about: spiritual multiplication through the process of discipling, with the ultimate objective of reaching the world for Christ." Moore, *Multiplying Disciples*, 15.

what Paul had taught him. Evangelism is the beginning but multiplication is the goal.<sup>14</sup> Moore develops his idea of “faithful men” from this passage, characterizing the men to be taught as leaders.<sup>15</sup> He notes that the word “commit” is imperative.<sup>16</sup> Moore is joined by others who believe that 2 Timothy 2:2 is important to the process of disciple-making.<sup>17</sup> Billy Graham writes, “This is a little like a mathematical formula for spreading the gospel and enlarging the church. Paul taught Timothy; Timothy shared what he knew with faithful men; these faithful men would then teach others also. And so the process goes on and on.”<sup>18</sup> The implications of this multiplication concept for the church will challenge each church leader to evaluate their success in training faithful men. Churches typically measure their baptisms, attendance, and giving but do not measure

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<sup>14</sup>Ibid. See also Waylon B. Moore, “The Cross and Mentoring,” in *Equipping Mentors for Character and Skills: A Comprehensive Workshop for Leadership Development*, DVD (Tampa: Missions Unlimited, 2005).

<sup>15</sup>See Bill Hull, *The Complete Book of Discipleship* (Colorado Springs: Navpress, 2006), 243: “Faithfulness is the right of passage into Christian leadership. The work of the harvest is impossible without faithfulness. Here’s the simplest way to understand this: Faithful is the person who does what she agreed to do. She meets this requirement in both time and quality. Faithfulness comes from a person’s inner desire to be faithful to God. The natural by product of that heartfelt desire is obedience.”

<sup>16</sup>See discussion in K. Larsen, *I & II Thessalonians, I & II Timothy, Titus, Philemon*, Holman New Testament Commentary, vol. 9 (Nashville: Broadman & Holman, 2000), 280: “In his assignment to entrust the gospel to other people, Timothy needed to observe in these believers the quality of adherence to God’s truth. Reliability and trustworthiness in remaining true to the gospel were prerequisites.”

<sup>17</sup>See Leroy Eims, *The Lost Art of Disciplemaking* (Grand Rapids: Zondervan, 1978), 143; and Alvin Reid, *Evangelism Handbook* (Nashville: B and H, 2009), 238-39.

<sup>18</sup>Billy Graham, as quoted in Hanks, “The Vision for Multiplication,” 27. Quoted also in Timothy K. Beougher, “The Great Commission and Evangelism,” in *The Challenge of the Great Commission, Essays on God’s Mandate for the Local Church*, ed. Chuck Lawless and Thom S. Rainer (Louisville: Pinnacle, 2005), 122. Graham goes on to say, “If every believer followed this pattern, the church could reach the entire world with the gospel in one generation! Mass crusades, in which I believe and to which I have committed my life, will never finish the Great Commission; but a one-on-one ministry will.”

discipleship.<sup>19</sup> Moore says, “We want to make decisions and baptismal records. The reason I’m radical on this, in fact I’m writing on it right now; show me the Associational minutes, in the United States; where are the number of disciples produced in your church this year?”<sup>20</sup>

Moore’s theology and methodology has indeed attempted and succeeded in emphasizing the importance of spiritual multiplication in fulfilling the Great Commission, and this is a clear strength of his strategy. The study in Chapter 5 has demonstrated clearly that the New Testament calls the church to develop this strategy among the followers of Jesus. Moore’s theology and methodology conform to this New Testament emphasis. Fish writes,

The difference is the difference between addition and multiplication. *It is more important to train a soul winner than to win a soul.* The church must return to the principle of multiplication if we are to make the impact on this lost world our Lord would have us to make.<sup>21</sup>

### **Disciple-Making Is in the Context of Evangelism**

Often one finds it difficult to create the balance between what is known as a discipleship emphasis and an evangelism emphasis. Waggoner writes,

During my college years I was exposed to various campus ministries. One group was known for outreach and evangelism. Another group is known for in-depth discipleship. A third group was known for intellectual dialogue and debating issues.

Perhaps it is impossible to find and maintain a perfect balance, but it should be sought nonetheless. Spiritual formation and discipleship should lead to more vibrant evangelism and vice versa. Few things have increased my desire to grow as a Christian more than engaging in sharing the gospel with others. Maturity should lead to more evangelism, not less.<sup>22</sup>

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<sup>19</sup>Hull, *The Complete Book of Discipleship*, 254: “I’d like to convince church leaders not to be easily seduced by numerical success. We can learn as much from a small church as we can from a large one.”

<sup>20</sup>Waylon B. Moore, interview by author, Tampa, April 30, 2009.

<sup>21</sup>Roy J. Fish, *Study Guide to The Master Plan of Evangelism* (Old Tappan, NJ: Fleming H. Revell, 1972), 49

<sup>22</sup>Waggoner, *The Shape of Faith to Come*, 312-13.

Cosgrove agrees that evangelism is to be maintained in the disciple-making process:

In every ministry with which I have been involved, we always kept evangelism in the forefront. We could trust God to give us wisdom on how to handle the many spiritual babies he was going to give us, but we could never relax our efforts in evangelism.

I have known men who plan to evangelize for the first three months of the year, and then spend the other months discipling those who had been led to the Savior. The biblical pattern is involvement in both evangelism and discipling at the same time. Paul followed up and disciplined the men he won to Christ, but he also kept on evangelizing. And so must we. Evangelism brings new life into a ministry.<sup>23</sup>

A strength of Moore's strategy is that he emphasizes the importance of evangelism as a part of the disciple-making process. Moore is committed to training those he disciples to share their faith regularly. He believes that if a person is studying the Bible, memorizing scripture, going to church regularly, thus participating in discipleship exercises, he is not truly following Christ unless he is witnessing as well: "If I don't have to get anyone witnessing, I can sit around the table and teach Bible study and get people in the Word and quiet time, wonderful, but—there is no New Testament discipleship without evangelism."<sup>24</sup> Moore has sections in all of his texts that challenge readers to share their faith and teach others to do the same. He predominately uses the "Bridge to Life" method, popularized by the Navigators. An analysis of the "Bridge to Life" presentation is found in this dissertation, but suffice it to say that Moore would never be satisfied with a discipleship program or ministry that did not include evangelistic training.<sup>25</sup>

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<sup>23</sup>Francis M. Cosgrove, Jr., *Essentials of Discipleship* (Colorado Springs: Navpress, 1980), 106-07. Cosgrove writes, "A disciple has a heart for witnessing, gives his testimony clearly, and presents the gospel regularly with increasing skill. A disciple is always at the task of evangelism. He is constantly witnessing. He is always prepared to give an answer to anyone who asked him about his faith (see 1 Peter 3:15). At all times he is ready to communicate the gospel." Ibid., 105.

<sup>24</sup>Waylon B. Moore, interview by author, Tampa, June 6, 2013.

<sup>25</sup>Moore writes, "Pray with the person. Take time each week to visit and witness together." Waylon B. Moore, *Building Disciples Notebook* (Tampa: Missions Unlimited, 1979), 1. See also Moore, *Multiplying Disciples*, 117: "Involve the disciple in personal evangelism. Read the book of Acts together. Have him prepare his testimony and practice giving it to you, and then go out. Initially, do the witnessing yourself, showing him how; then progressively, let him do it. Take time for church and neighborhood visitation. Many future spiritual generations will be the direct product of

Moore's emphasis on evangelism is supported by other practitioners and supported by the teachings of Scripture.<sup>26</sup> Moore successfully makes his point that the follower of Christ needs to be a part of the evangelistic process early after conversion, and this emphasis will actually be used in the disciple-making process. He emphasizes that on every spiritual level, whether one is a new convert, a disciple, a multiplier, or a builder of multipliers, each person is to be involved in evangelistic ministry. The context of disciple-making is evangelism.<sup>27</sup>

### **Mentoring for the Individual**

Moore introduced the concept of mentoring the individual early in his writing and its principles are certainly demonstrated in his books, messages, newsletters, and ministry strategy.<sup>28</sup> Moore's wife, Clemmie, was a medical doctor, and her influence on his ministry was large as she was his encourager in his young days, his pastoral days, and throughout his days as a travelling seminar leader and teacher. He gives her thanks for

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the discipler's commitment to share an hour a week with his disciple in direct evangelism." See also *Living God's Word*, 83: "Perhaps the Holy Spirit has led you to serve someone and to identify with that person. Now prayerfully seek to share the gospel with him or her. Pray for wisdom and courage to be a neighbor to others." See also *First Steps*, 6, where Moore gives instructions for a discipling meeting in week 2: "Be available to witness together anytime" and for week 4 "Learn a witnessing tool."

<sup>26</sup>See previous discussion in chap. 3 under "Evangelism Training."

<sup>27</sup>Moore writes, "Through a person-to-person ministry, the multipliers (the first generation) advise, encourage, and sharpen disciples (second generation). In a few weeks or months, God develops a team of witnesses. They visit friends, relatives, neighbors, or job contacts, and some people are born again. When these second-generation disciples have won converts (third-generation), multiplication has begun." Moore, *Multiplying Disciples*, 32.

<sup>28</sup>One observes this principle predominantly in *New Testament Follow-Up*, *Multiplying Disciples*, articles, and his preaching. This material is not necessarily found directly in *The Power of a Mentor* or in *Living God's Word*. It should be noted that Dawson Trotman used the term "Spiritual Pediatrics" in his book *Follow-Up* published in 1952. See discussion of this principle in Felts, "A Critical Analysis," 96-97.

her help in the development of this theological principle and its ramifications.<sup>29</sup> Moore developed the Adoption Plan for new members in which committed members followed up and taught basic biblical truth from the gospel of John to the new members of the church. This approach was a significant attempt to apply mentoring to the individual believer.<sup>30</sup> Moore focuses on the benefits of mentoring, but fails to emphasize the benefits of the group and congregation as will be discussed later in this chapter.

In describing spiritual pediatrics, Moore states in his first book, “It is the parental care given new believers to bring them to spiritual maturity and fruitfulness.”<sup>31</sup> This concept is primarily seen in passages in the New Testament where the discipler takes a personal interest in the individual.<sup>32</sup> According to Moore, few have an appreciation for how effective discipling can be done when it is directed toward the individual. Moore says,

Follow-up is also intensely personal. Instead of the group approach used in some churches, there is an increasing need for re-emphasizing the personal aspect of follow up care. The Scriptures stress that Jesus was pre-eminently concerned with

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<sup>29</sup>Waylon B. Moore, *New Testament Follow-Up for Pastors and Laymen* (Grand Rapids: William B. Eerdmans, 1963), 13

<sup>30</sup>*Ibid.*, 80-106. See also the discussion of Adoption Plan in chap. 4 of this dissertation.

<sup>31</sup>*Ibid.*, 23

<sup>32</sup>Moore said, “I don’t know if you are aware, my wife is a Pediatrician. She says that every baby that is born normally from their placenta, they have a built in food supply for twelve to twenty-four hours. So they don’t have to have food for twelve to twenty-four hours. It’s built into them, and God did that in case there’s a problem. The mother dies, or can’t feed, or this thing or that, and most babies don’t want to eat anyway, they’re not ready for the nipple instantly. So I believe, there’s a built in food supply in the life of the person who genuinely saved where he can do alright on that experience for a number of hours. Then you’ve got to get him in the Word. So we normally, we thought, if they made a decision on that Sunday, we would make an appointment that Sunday in the counseling room. We averaged 3 additions on Sundays for thirteen years. And we averaged over 100 baptisms a year for thirteen years. And we sought to make the first follow up contact on Monday night. If not, then we did it Tuesday night. Occasionally we met for lunch. And then you stick with them. Hopefully, you’ve got someone you’ve already trained and they will go with you on the second or third visit, and then you give them that person to follow up.” Moore, interview, April 30, 2009.



the individual. He expressed His parent-heart in acts and words of love and care for each individual disciple.<sup>33</sup>

As a result of this emphasis for Moore on the individual, which he says was not as readily embraced by Southern Baptists,<sup>34</sup> he discussed the subject in an appendix to his second book, *Multiplying Disciples*, where he provides reasons for both individual and group discipling. In this appendix he gives twelve reasons for individual discipling and twelve reasons for group discipling:

#### Reasons for Individual Discipling

1. Anyone in the local church can do individual discipling. He simply shares with another what the Lord is doing in his life, and leads the other in the step which he has already taken.
2. Individual ministry is modeled in the church by personal counseling to the lost, sick, bereaved, discouraged, and those with expressed needs. It is equally logical to give quality time to people who desire spiritual growth.
3. Christ's ministry was to love his disciples and lay down his life for them (see John 13:1). Working with an individual captures the commitment of Christ to each of his men.
4. Few people have the time or capacity to be intimately involved in the lives of a number of individuals. Anyone can make time for working with one person.
5. Individual discipling has the closeness of friendship and the precision of an apprentice relationship.
6. It is flexible in scheduling, time frame, Bible study assignments, and training. These can be changed or paced according to individual needs. Spiritual growth is more rapid.
7. This method of individual discipling is readily copied. We do unto others what has been done unto us.
8. Exhortation, correction, and admonition are quickly and easily given in the setting of individual discipling.
9. The life of the discipler reinforces the truth of the message, and is in close view of the disciple.
10. The needs of the disciple surface in the privacy of individual ministry.
11. Both the relationship and the results seem more lasting in individual discipling.
12. Discipling on a one-to-one level is the most rapid way I know to develop spiritual leaders who can multiply disciples.

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<sup>33</sup>Moore, *New Testament Follow-Up*, 23

<sup>34</sup>Waylon B. Moore, "Reproducing Jesus' Private Ministry," in *Equipping Mentors for Character and Skills*. In this presentation Moore points out that his manuscript for his first book, *New Testament Follow-up*, was rejected as a doctoral dissertation at Southwestern Baptist Theological Seminary but was later published and used in Southwestern Seminary's evangelism classes for twenty-five years.

### Reasons for Group Discipling

1. Group ministry is the most used method in the local church. People feel at home with it and expect its methodology.
2. It is a fluid method. An individual can move in and out of a group without destroying either the group or his or her relationship with those attending.
3. It allows people to participate without feeling put on the spot. Some people are not ready for one-to-one discipling.
4. A variety of teaching methods can be used in the group setting.
5. General doctrine can be easily taught to several people at once, with a time saving to the instructor.
6. Bible study is highly stimulating as many share together their research and application.
7. Momentum can grow in groups. A spirit of adventure and unity can motivate others less interested over a period of time.
8. The effect of general correction and exhortation is more subtle than direct confrontation.
9. A group counseling effect can result from people becoming interested in and praying for the needs of others.
10. Groups are effective channels for funneling people into a more intensive one-to-one relationship and training time.
11. The Holy Spirit can use the background and experiences of a number of people to teach others.
12. Spiritual gifts that minister to individuals can be balanced with the gifts of others for group strength and ministry.<sup>35</sup>

Biblically, Moore ties spiritual pediatrics to the apostle Paul who considered himself a parent to those he won to Christ. Paul writes, “For though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the gospel” (1 Cor 4:15). Paul called the ones he won to Christ in Galatia and Thessalonica his own children as well.<sup>36</sup> Paul referred to Timothy and Titus, who ministered alongside him, as sons in the faith.

Moore ties in spiritual nurture with the duties of a pediatrician by stating that spiritual babies have four needs, similar to those of physical babies. First, they have the need for love. Just as a parent has a responsibility to love their children, spiritual parents

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<sup>35</sup>Moore, *Multiplying Disciples*, 127-29.

<sup>36</sup>Moore, *New Testament Follow-Up*, 23. See also Gal 4:19, “My little children, for whom I labor in birth again until Christ is formed in you,” and 1 Thess. 2:11, “As you know how we exhorted, and comforted, and charged every one of you, as a father *does* his own children.”

should love their spiritual children. Jesus said, “This is my commandment, that you love one another, as I have loved you” (John 15:12). Moore says, “Love is an attitude which is committed to meeting the deepest needs in another person, no matter what the cost.”<sup>37</sup> Second, the spiritual babe has the need for nourishment.<sup>38</sup> The answer to the spiritual need of the new or young convert is the Word of God; Bible study which gives the spiritual food necessary for healthy growth. Moore writes,

A newborn baby receives milk from the bottle. Later on he is trained in right eating habits and choosing the right food and shown where to find it. In adolescence he not only eats food prepared by others, but also learns to cook some of his own food. A mature person is able to feed himself and others, and can teach others how to do the same. One who cannot feed himself is either a baby or an invalid.<sup>39</sup>

Third, protection is needed for spiritual babies. Moore reminds his readers that Satan wants to devour them and it is through the shield of faith that believers are strengthened. This faith is increased by the Word of God.<sup>40</sup>

Moore makes a solid case for one-on-one mentoring as a way to make disciples, but does not show how the small group and congregational setting is equally as effective in the disciple-making process. God clearly uses the large group and the small group approach to make disciples. Hull believes there are three environments in which disciple-making happens: “Disciple making exists in three primary forms: the large group, the small group, and one on one.”<sup>41</sup> Hull prefers the small group setting over both the large group and the one on one approach:

The greatest weakness of the large group is that it only serves to tell people what they should believe and why. It lacks the personal touch, the fine tuning. . . . One on one provides a great deal of fine tuning, but it takes too long and is an

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<sup>37</sup>Moore, *Multiplying Disciples*, 76.

<sup>38</sup>Moore, *New Testament Follow-Up*, 24.

<sup>39</sup>Ibid., 25.

<sup>40</sup>Ibid., 25-26.

<sup>41</sup>Bill Hull, *The Disciplemaking Pastor* (Old Tappan, NJ: Fleming H Revell, 1988), 173.

insufficient use of a person's time. . . . One on one as a primary means for disciple making leads to waste. The disciple maker spends unproductive time with many who are not valid candidates. . . . The small group is the most effective vehicle that exists for full orbbed disciple making.<sup>42</sup>

Coppedge also believes that mentoring takes place best within that small group:

The principle of life-to-life transference in a group is simply an extension of the principle of group learning. People help one another learn because they are social beings. We build on the lives of others as we learn from their experiences. This is part of the New Testament principle of building up one another in the Lord (2 Corinthians 10:8; 1 Thessalonians 5:11).<sup>43</sup>

Waggoner encourages pastors to disciple from the pulpit when he writes, "Preaching is for life change and it should be interesting and aimed at application."<sup>44</sup> He cautions pastors who think that preaching expository messages is all they have to do: "Some pastors mistakenly think that all you have to do to make disciples is prepare and deliver substantive sermons. It most certainly is a major component of making disciples but should never be the only strategy."<sup>45</sup>

Moore is clear that he values the one-on-one model and intends to communicate the importance of the impact that is made through this approach.<sup>46</sup>

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<sup>42</sup>Ibid., 173-74. Hull points out that the small group is Jesus' example, provides the proper ministry flow, and provides a controlled environment. Hadidian gives these benefits for the small group: (1) provides those in the group with an opportunity for close fellowship with more than one person, (2) friendships are developed, (3), it provides the disciple with an emotional home where he is accepted, (4) it provides the members with an opportunity to develop a sensitivity to others, and (5) it gives the disciple greater exposure to God's personal working in people's lives. Allen Hadidian, *Discipleship* (Chicago: Moody, 1979, 1987), 135-37.

<sup>43</sup>Allan Coppedge, *The Biblical Principles of Discipleship* (Grand Rapids: Zondervan, 1989), 65.

<sup>44</sup>Waggoner, *The Shape of Faith to Come*, 309.

<sup>45</sup>Ibid., 310. See also Lawless, *Disciplined Warriors*, 58-59. Lawless discusses preaching, small groups, and one-on-one teaching as some practical ways that churches can help believers become disciplined warriors.

<sup>46</sup>Moore writes, "In contemporary society, the supreme worth of the individual has been rediscovered politically and socially. Minority groups have gained new freedoms. Church leaders everywhere are beginning to see the vast potential and small group approaches, and especially in one on one discipling, for effective spiritual multiplication." Moore, *Multiplying Disciples*, 7.

Interestingly, Ogden proposes a group of three, a triad, as the best environment for disciple-making. He actually points to several limitations of the one-on-one approach: (1) in the one-on-one relationship, the discipler carries the responsibility for the spiritual welfare of another; (2) the one-on-one relationship sets up a hierarchy that tends to result in dependency; (3) one-on-one relationships limit the interchange or dialogue; (4) One-on-one relationships also create a one model approach; and (5) the one-on-one model does not generally reproduce.<sup>47</sup>

Hadidian takes a different position more along the lines of Moore:

In a discipling relationship, the discipler is the spiritual guardian of the disciple. The discipler is overseeing the spiritual walk of the person. *Overseer* literally means “one who watches over,” which best explains guardianship. Thus the discipler is watching over the disciple and his growth. Hebrews 13:17, speaking of leaders, expresses this idea: “Obey your leaders, and submit to them; for they *keep watch over your souls*, as those who will give an account.”<sup>48</sup>

The concept of ministry to the individual is validated above in the exegetical study and in the scholarship of practitioners as found in chapters 3, 4, and 5 in this dissertation,<sup>49</sup>

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<sup>47</sup>Greg Ogden, *Transforming Discipleship* (Downers Grove, IL: Intervarsity, 2003), 141-42.

<sup>48</sup>Hadidian, *Discipleship*, 24, emphasis added. Hadidian continues, “Being a guardian is having the attitude that God has entrusted to your care a person, and for that reason you are that person’s spiritual guardian. In a sense, it is the assuming of a parent-child relationship with the new believer. Paul said in 1 Thessalonians 2 that the things he did to the Thessalonians were the things that a father would do to his own children. Guardianship means giving parental care to your ‘child’ until he is able to stand on his own. How desperately a young Christian needs a spiritual guardian who will watch over him and help him during those early stages of his spiritual development.” Ibid.

<sup>49</sup>Ministry to the individual is prevalent in the study of disciple-making. Consider passages studied previously, such as Mark 3:14, Deut 3:28, 1 Thess 2:11-12, John 1:40-42, 2 Tim 2:2, Matt 4:18-20, and Col 1:28-29. “Spiritual Care” for the individual is an appropriate application for each of these passages. Also consider the principles analyzed in the previous chapters and their application to the individual. Also see the discussion on Matt 28:19 of the phrase “make disciples” in R. T. France, *The Gospel of Matthew*, The New International Commentary of the New Testament (Grand Rapids: Eerdmans, 2007), 1115 n. 3: “The wording might suggest that the nations are to be ‘discipled’ as corporate entities, but while such a wholesale response would no doubt be welcomed, the practical reality is presumably to be understood as the recruitment of individuals or groups from among the nations, as has been the case within Israel during

however, there are benefits of the large group and the small group in disciple-making. Moore is very strong in his preference for the one-on-one approach which will enhance a full discipleship strategy that should also include the large and small group setting. Moore's preference for one-on-one mentoring is noted and the local church should make the effort to use these principles in addition to the congregational approach and small group approach that is frequently used. The implication is that churches will disciple more effectively if they create an adoption plan for each new member to be discipled by an established member. The church is falling short in simply receiving members, putting them in small groups, and not creating the environment for mentoring.

### **Passion and Vision**

Moore has spent his lifetime sharing his passion and vision for fulfilling the Great Commission through the process of disciple-making. Referring to Moore's vision, Barnett said, "He has the world on his heart!"<sup>50</sup> In *Multiplying Disciples*, Moore writes,

YOU CAN BEGIN spiritually multiplying yourself today, and start a dynamic process which could reach beyond your generation and into the next century. This would be your part in accomplishing Christ's Great Commission to go into all the world and make disciples (see Matthew 28:18-20).<sup>51</sup>

His ministry has been marked by his true belief in the principles of disciple-making that he learned from God's Word and from the example of others.<sup>52</sup> In his study of the book

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Jesus' ministry." In the Great Commission itself, it is suggested that there is a calling out and training of individuals.

<sup>50</sup>Max Barnett, telephone interview by author, January 15, 2014.

<sup>51</sup>Moore, *Multiplying Disciples*, 16. Moore writes, "Seeing biblical principles of spiritual multiplication applied in some churches has encouraged me to share the principles with a wider audience. Three things are at the core of multiplication: interceding with God for another disciple, helping him grow to his full potential in Christ, and being available to him. Nothing I've done in 30 years of ministry compares with the effectiveness of this kind of personal commitment to helping another individual become the best he can be in Christ." Ibid., 8.

<sup>52</sup>See chaps. 3 and 4 of this dissertation to note the wide variety of key leaders of his day that influenced Moore, along with his biblical study.

of Acts, Eims points to the type of leaders, those of action that one should emulate:

Acts points us back to men of action, doers, men on the march. Acts does not record the meditations of the apostles, but their acts. The book's title suggests movement, progress, and initiative. It sets the tone. This title points to our first principle of discipleship: we need to be disciples in action.<sup>53</sup>

Guy Key has served on the mission field in Brazil for nearly thirty years and has been challenged by Moore on his field of service. He said of Moore,

Waylon always wanted to go deeper in his mentoring and discipling. He raised the bar for us as to what it looked like to be a true disciple of the Lord Jesus. His conversations always led to our private lives. He taught us that Jesus spent more time in his private ministry than his public ministry. . . . We should do the same. After almost 36 years of ministry experience Waylon still challenges me to finish well, completely sold out to the Gospel of the Lord Jesus Christ.<sup>54</sup>

This selling out to the gospel of Jesus is the passion that Moore had for biblical discipleship which enabled him to impact people. Bredfeldt writes, "By persuasive power we are not talking about muscle or the manipulation of people through ingenious arguments or flowery speech. We are referring to the power of truth, the power of ideas, and in its most biblical sense, the power of the word of God."<sup>55</sup>

This passion and vision was "lived out" before people by Moore and his wife, Clemmie. Harry Bush, retired missionary, who served in Indonesia as a church planter for fifteen years, and a leadership trainer for sixteen years in Central, South, and Southeast Asia, commented on the authentic way that the Moore's modeled their faith:

Waylon and Clemmie lived what they taught and preached. They were genuine, authentic and wonderful people to be around. They had many, many challenges but they were always steady "reflectors of Christ" in each and every situation that I've seen them in. Their family continues to radiate that "Light" in the most genuine way. I am honored to be considered a friend of Waylon Moore."<sup>56</sup>

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<sup>53</sup>Leroy Eims, *Disciples in Action: A Study of the Apostles Ministry from Acts* (Colorado Springs: Navpress, 1981), 15.

<sup>54</sup>Guy Key, e-mail message to author, November 26, 2013.

<sup>55</sup>Gary Bredfeldt, *Great Leader Great Teacher* (Chicago: Moody, 2006), 62.

<sup>56</sup>Harry Bush, e-mail message to author, December 3, 2013.

Example must be a priority of leadership<sup>57</sup> and Moore's passion has been lived out before others. In commenting on the impact of a leader, Bredfeldt writes,

You see, in the final analysis, Christian leaders lead first through the example of their lives and then through their teaching. Vision statements, strategic plans, and purpose-driven models all have their place. Nevertheless, these are not the primary means of leadership in ministry. These are secondary tools in leadership compared to the life and teaching of the leader.<sup>58</sup>

Moore's passion and vision for the one-on-one approach is evident from his writings. Moore was inflexible,<sup>59</sup> and would not compromise when asked to re-write the companion book for *Masterlife* to include the small group discipleship approach, and this inflexibility may have diminished his influence in the Southern Baptist Convention. As noted in chapter 2, in the late 1970s, Avery Willis developed a discipleship method that the Baptist Sunday School Board (now known as Lifeway Christian Resources) was preparing to publish, and Willis was to take it around the world to be used in disciple-making. Willis asked Moore to write the companion textbook for the discipleship notebook, and when he did, the one-on-one approach was the method of disciple-making that Moore encouraged. Moore said of this experience, "He said, 'Then you need to re-write the book. You need to rewrite and put groups in and leave out the one-on-one: I said, 'One on one is how my life was changed.''"<sup>60</sup> Some may see his inflexibility as a weakness, some may see it as an admirable trait, but the fact remains that the book was

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<sup>57</sup>Waggoner, *The Shape of Faith to Come*, 306. Waggoner writes, "As I have repeatedly stated, spiritual leaders must lead by example." Ibid., 307.

<sup>58</sup>Bredfeldt, *Great Leader Great Teacher*, 39.

<sup>59</sup>Moore, interview, February 4, 2010. See also the discussion in chap 2 of this dissertation, pp. 35-36. It is interesting to note that Moore is quoted by Felts in response to criticism of Trotman's legalistic inflexibility. Moore suggested that some resisted Trotman, not because of genuine concern about legalism, but because of antinomianism and laziness. Felts, "A Critical Analysis," 220.

<sup>60</sup>Moore, interview, June 6, 2013.



never used in conjunction with *Masterlife* and the opportunity for Moore was lost.<sup>61</sup>

Moore is a persuasive force for disciple-making. He believes that individual believers can be used of God to fulfill the Great Commission. This passion and vision is evident in his writings and in the testimony of those he has influenced.

### **People Moore Influenced**

Measuring the total impact of any one person is a very difficult task. Nevertheless, an attempt is made to give a brief scope of the impact of Moore on those whom he has taught, led, and encouraged. One of most difficult places to make a true impact is in one's own family, especially one's children.

#### **His Children**

Waylon and Clemmie Moore had three children. Martha, their oldest daughter, is currently an International Board (SBC) missionary in Germany.<sup>62</sup> She devotes herself to reaching university students on the campus in several German cities. Moore's influence on his daughter is significant in her eyes. She writes, "I could not be the person I am today in ministry . . . or as a believer, as a woman, and as a single adult without him. He has been one of my best 'cheerleaders' and always believed that I could become anything that God had for my life."<sup>63</sup>

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<sup>61</sup>Ibid.; Moore, interview, April 30, 2009; and Waylon B. Moore, interview by author, Tampa, February 4, 2010. This lost opportunity was echoed by J. O. Terry, retired IMB missionary: "In a way Waylon was ahead of the rediscovery of discipleship principles. I do recall that he was in some demand in the Convention to speak. Beginning in the late 70's onward Waylon was sort of displaced in my region by Ralph Neighbour, then Henry Blackaby, and Avery Willis' *MasterLife* and later by Avery's extensive emphasis on discipling in the *Following Jesus* resources." J. O. Terry, e-mail message to author, December 3, 2013.

<sup>62</sup>Max Barnett, retired Baptist Student Union director at the University of Oklahoma claims to have spent more time in ministry with Martha than with Waylon Moore. Barnett says, "I don't think we have, out of our 4800 missionaries, I don't think we have a better missionary in the earth than her." Barnett, interview.

<sup>63</sup>Martha Moore, e-mail message to author, January 24, 2014.

Martha describes her personal approach to disciple-making and her father's influence by writing,

At one point in my college years or after, maybe while going to Southwestern Seminary, I was trying to figure out if doing discipleship—mentoring and investing in others spiritually—was my personal passion or if it were just my adopting Dad's ministry philosophy and “main thing.” I realized it was biblical. It works. It had changed me—this idea of “life on life.” And that, alongside of doing evangelism, it would be something that would shape me and I'd always be majoring on—multiplying my life. I think one of Dad's favorite words is: “multiplying.” Another one would have to be “basic.” All the time, when he describes concepts from his books or the “First Steps” follow-up booklet, he talks about it being “simple” or “basic.” Bruce and I have wondered if this will sound too trite for such fabulous concepts and biblical truths; however, Dad has insisted that the Christian life is not that hard. It's tough but with the power of the Spirit, you can live it.<sup>64</sup>

Bruce is Moore's first son and currently serves as Pastor of Christ Fellowship in Tampa, Florida.<sup>65</sup> Bruce writes of his father's faithful and consistent character,

My dad is the same each day; his passion has never wavered. Never was there a moment in time he was not the same man no matter what setting he was in. Whether we were watching football, or running errands, or listening to him preach or feeding a homeless family that appeared at our front door with food from our own plates, or meeting with me weekly to study the Bible and talk about life; he was a loving disciple of Christ that saw in me and others far more than we could ever imagine in ourselves.<sup>66</sup>

Moore's son not only saw character in his father but writes of how his passion for disciple-making influenced him to have a passion to reach the world. Bruce writes,

When I was 16 my dad left for several weeks to train missionaries overseas on how to disciple others. The excitement of hearing from him through a steady stream of nightly phone calls while he was away was always staggering. My dad would relay stories from missionaries who had heard his challenge to raise up one person in their country that could do what they do; to win and disciple the next generation. Having a front row seat to hear about how God was transforming an entire nation was mind blowing. Then the conversation would switch with the same excitement about guys on my football team that were far from God that were giving their life to Christ. What was so impacting was that the concept of disciple making was international, cross-cultural and could be done anywhere and with any age. It was during these phone conversations, thousands of miles from my father that God tattooed in my teenage heart a passion to see others not only won to Christ but disciplined to become

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<sup>64</sup>Ibid.

<sup>65</sup>“Christ Fellowship Tampa,” accessed January 15, 2014, <http://christfellowshiptampa.com/>.

<sup>66</sup>Bruce Moore, e-mail message to author, January 19, 2014.

who God had created them to be. It was during those days that I realized that what my dad had I wanted. I wanted to be that man that could carry the Gospel to another generation and see another generation raised up to carry the gospel to even another generation.<sup>67</sup>

The character of his father, along with the vision for touching the next generation, led the son to adopt his methodology of meeting with individuals and couples as a way to impact lives. Bruce continues,

Who you are is what you become and so my life has become an extension of my dad's relentless heart to make disciples of all nations. It's who I have chosen to be and whether I have been pastoring in a rural county or now in my third church plant, I have seen the blessing of meeting with men, and young couples by investing time in them, seeing them come to Christ and then helping them to grow to be like Christ. It is now part of our dna at Christ Fellowship church where I pastor. Hundreds of new Christ followers at our church look at their neighbors and co-workers and see them like Christ sees them; as image bearers in need of knowing their creator and his wonderful love for them.<sup>68</sup>

Paul was the youngest son, the third child of Waylon and Clemmie Moore. He developed a mental handicap, the rare result of the DPT vaccination administered while Paul was an infant.<sup>69</sup> Moore writes,

After having two perfect births with a daughter and son, God gave us a different child. After 3 DPT shots we discovered that Paul had arrested development. My wife, a Pediatrician, was growingly horrified to see he had stopped progressing in milestones, getting farther and farther behind. This wasn't a virus he would outgrow.<sup>70</sup>

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<sup>67</sup>Ibid.

<sup>68</sup>Ibid.

<sup>69</sup>Waylon B. Moore, telephone interview by author, January 22, 2014. Moore informs the author that specialists are not totally sure why Paul developed the mental handicap but that University of Florida doctors gave indication that it was the DPT shots and particularly the pertussis portion of the vaccinations. See articles such as Gary S. Marshall, "Does Pertussis Vaccine Cause Brain Damage?" accessed January 22, 2014, <http://www.empr.com/does-pertussis-vaccine-cause-brain-damage/article/177151/>; and The Center for Disease Control, "People Side-Effects from Vaccines," accessed January 22, 2014, <http://www.cdc.gov/vaccines/vac-gen/side-effects.htm>.

<sup>70</sup>Waylon B. Moore, "Human Development Speech," speech delivered to the Human Development Center, Tampa, May 21, 2009. "Established in 1978, HDC is dedicated to providing life skills, educational and employment training and services to adults diagnosed with intellectual disability, autism, and mental health disorders." Human Development Center, "Our Mission," accessed January 22, 2014, <http://hdcinc.org/mission-statement>. Moore serves as a trustee of HDC.

Paul began to fall twenty to forty times per day, eventually almost went blind and went through brain surgery to remove a tumor at age twelve.<sup>71</sup> Paul became more violent after the surgery and it was Moore's wife who found a way to gain some relief. Moore writes,

The only thing that helped his anger was helping him to memorize scripture. My wife, Clemmie, worked hard on those verses, and he began to apply them to himself and others. I was driving on Hillsborough when someone was in two lanes, and I was trying to get past an older lady who was extremely slow. I began to mutter under my breath, PAUL began Quoting from Ecc. "PATIENCE IS BETTER THAN PRIDE, DON'T BE ANGRY THAT'S BEING A FOOL." Ecc.7:9 .Wow. I apologized to Paul and learned from him.<sup>72</sup>

Paul caused great challenges to the family but was seen as a blessing from the Lord. In spite of Paul's handicap, Moore involved him in ministry activities. One such endeavor is recounted by Jerry Hubbard, retired Missionary from Zambia:

Dr. Moore became a close friend to us as missionaries in Zambia. He was interested in knowing what he could do for missionaries that would bring them personal enjoyment and finding relief from the stresses and strains that are inherent in doing ministry in another culture. Most missionaries had NTSC televisions and VCR players. The television would not pick up local television programming but they could be used for playing VHS tapes from home.

Dr. Moore said he thought he could help us have videos from home of television programming and movies. He personally bought many, many blank VHS video tapes for recording family programming and movies off of American television. Dr. Moore's son, Paul, was given the responsibility of being in charge of the ministry of recording family programming and movies for missionaries. Paul would do the recordings, label them and give them to his Dad to get to the missionaries.<sup>73</sup>

Paul continued in school until age 21 and then found a job through the Human Development Center in Tampa, Florida. It was a highlight of his life to go to work and receive pay. When Paul was 28, in 1996, Moore had to rush home. Moore writes, "Suddenly while speaking in another city I got an early morning phone call from Clemmie to fly home. Paul had had a brain hemorrhage. At the hospital Clemmie had her

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<sup>71</sup>Ibid. Also, Moore, interview, January 22, 2014.

<sup>72</sup>Moore, "Human Development Speech."

<sup>73</sup>Jerry Hubbard, e-mail message to author, December 3, 2013.

stethoscope to his chest when he died. We were in shock; there had been no warning.”<sup>74</sup>

Moore’s entire family was marked by the challenge of raising Paul. Moore spoke of the life lessons learned by this experience when he said,

WE LEARNED FROM PAUL SO MANY LESSONS THAT HELPED US AS A FAMILY. TO LOVE—when you don’t get it back. To handle PAIN, giving it to the Lord, and receiving in return COMPASSION for others in crisis. Our two other children were marked by Paul.<sup>75</sup>

## Individuals

Moore’s impact on churches would be measured in the lives of individuals he pastored and in those who adopted his methods. While pastoring the Spencer Memorial Baptist Church in Tampa, Moore led the church to have an average of one-hundred baptisms per year for the 13 years that he was pastor.<sup>76</sup> He put into practice discipleship methods and leadership training that resulted in the testimony of one pastor who described Moore’s ministry as a fulfillment of Ephesians 4 where Paul admonishes pastors to “equip the saints for the work of the ministry.”<sup>77</sup> Harry Bush was a fellow pastor in Tampa and he describes a visit he had with Moore:

I was visiting Waylon one day in his office. I had not been pastor at Univ. BC very long. He received a telephone call. A church member had just been killed in an automobile accident. The family was on the way to Tampa General. I started getting up to let him go when told me to just wait, as we had not finished our time together. He then picked up the phone and called one of his disciples, a lawyer, and asked him to go and minister to the family. I was dumbfounded! He saw my shock and told me that he had 100 people he could have called to meet the needs of this family. 100 disciples in a congregation of about 2500, if I remember correctly, that could “do whatever I can do,” he said. That has stuck with me for these past 40 years. That is the essence of discipleship; “equipping the saints to do the work of the ministry,” as Paul taught in Eph. 4:12.<sup>78</sup>

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<sup>74</sup>Moore, “Human Development Speech.”

<sup>75</sup>Ibid.

<sup>76</sup>Moore, *Living God’s Word*, 4

<sup>77</sup>Bush, e-mail message.

<sup>78</sup>Ibid.

Charles Hartwig was a young executive with the State of Florida Department of Health who moved to Tampa in 1966 and he joined Spencer Memorial Baptist Church. He describes meeting Moore,

Patsy and I had been married about ten years, Kenneth was about 2 years old and Amy was a brand new baby. We were looking for a church. A neighbor said, "You may want to try Spencer Memorial." We visited and the people were very gracious, loving, and welcoming. . . . I liked the preaching. . . . Moore came to our house one night and visited us. And so we decided to go to Spencer Memorial.<sup>79</sup>

Moore was one who trained his men to understand Scripture on their own according to Hartwig. He described his initial Bible teacher, Jay Hearth, a laymen who took him through the John studies as part of the Church Adoption program instituted by Moore. Hartwig said, "I really like these people. I said, 'They've got something that we don't have.' We wanted what they had."<sup>80</sup> Not long after beginning with the John studies, Hartwig was impacted by Hosea 14:4 which says, "I will heal their backsliding, I will love them freely, For My anger has turned away from him." This scripture gave him hope that Jesus would use him even though he was backslidden. Hartwig spent many weeks meeting with Hearth and was additionally challenged by Moore himself. Hartwig took part in a men's Bible study that met at the home of a layman and was taught to study the Bible on his own.<sup>81</sup> Moore also took Hartwig out witnessing. Hartwig said,

The first time we went visiting he knocked on the door. The man opened the door and Waylon said, "Hi, I'm Waylon Moore and I'm pastor of Spencer Memorial Baptist Church and this is Charles Hartwig and he wants to give you his testimony." Man, I was floored.<sup>82</sup>

Hartwig also went with him on a mission trip to Brazil teaching discipleship principles to

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<sup>79</sup>Charles Hartwig, telephone interview by author, January 20, 2014.

<sup>80</sup>Ibid.

<sup>81</sup>Hartwig described Moore training 5 men for over a year on Saturdays learning how to do a concordance study, topical Bible study, biographical study, word study. Ibid.

<sup>82</sup>Ibid.

pastors in several locations.<sup>83</sup> Moore wrote Hartwig in 1976 and invited him to give his testimony at a men's event. He wrote,

Would you kindly give a two minute testimony, if you feel led, at our "men only" banquet when Dr. Cauthen is here? I'm asking the men who have gone overseas through our church and others to very briefly share some of the "highlights," impact, and sense of accomplishment and blessing in their unique ministry of help overseas on this short term basis.<sup>84</sup>

Hartwig summarized Moore's impact on him personally: "It changed my life in a sense that I wanted to do counseling. I wanted to study the Word. I'm not dependent on some Pastor feeding me. I learned how to feed myself. I love teaching the word. I've got two guys I'm working on right now."<sup>85</sup>

H. L. Hardy, Associate Director of Missionary Orientation for the Foreign Mission Board, visited Moore's church in the summer of 1971 and made these comments about the discipleship he observed:

I have shared my observations with several people and when I have opportunity I will give a detailed report to David. Surely, the type program and personal approach that is so evident in your church is one of the best I have ever seen. If a great many Southern Baptist churches could follow this example, the picture would be different today.<sup>86</sup>

Moore was also instrumental in developing the decision counseling program that has been used at First Baptist Church of Jacksonville, Florida since the early 1960s. This program has been used in the church for over fifty years and has touched the lives of

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<sup>83</sup>Ibid.

<sup>84</sup>Moore, letter to Charles Hartwig, October 27, 1976, from Moore personal files. Baker J. Cauthen writes, "It was a real delight to see such a large group of men gathered for the dinner on Saturday evening. I felt the Lord's blessing in our midst." Baker J. Cauthen, letter to Moore, November 16, 1976.

<sup>85</sup>Hartwig, interview. Hartwig said, "Many pastors and teachers will tell you that you need to witness or study the Bible but they don't tell you how. Waylon taught you how." Ibid.

<sup>86</sup>H. L. Hardy, letter to Moore, August 18, 1971.

thousands who have made public decisions in the worship services of First Baptist Church of Jacksonville, Florida.<sup>87</sup>

## Students

Two of Moore's books, *New Testament Follow-Up* and *Multiplying Disciples* were used for 15 to 20 years at Southwestern Baptist Theological Seminary in Fort Worth, Texas, in the evangelism classes of Dr. Roy Fish. According to an unpublished document vita, they were used in multiple seminaries both in the United States and abroad.<sup>88</sup> It is difficult to measure the impact of these texts upon the students whom read them.

A student who gives direct testimony of the impact of Moore on his life is Max Barnett.<sup>89</sup> Barnett entered Texas A & M University in the Fall of 1955 and quickly got

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<sup>87</sup>See chap. 2, "A Brief Biography of Waylon Moore," in this dissertation for a description of this program.

<sup>88</sup>The exact dates that each text was used at Southwestern Baptist Theological Seminary has been impossible to determine. This author attended Southwestern and became aware of Moore's *New Testament Follow-Up* and *Multiplying Disciples* in Fish's evangelism classes. Jerry Hubbard, retired missionary to Zambia recounts in correspondence that his materials were printed in Lusaka, Zambia, and used by Zambian Baptists and other denominations. Hubbard says, "On his first teaching/preaching visit to Zambia Dr. Moore taught material from his notebook, *Building Disciples in the Local Church* and *Multiplying Disciples*. This made a deep impact upon one Zambia pastor, Rev. Thomas Mukambo. Rev. Mukambo felt that God wanted him to become engaged in promoting a program of discipleship in the Baptist churches of the Baptist Convention of Zambia, and he wanted to use materials from Dr. Moore's two notebooks. Rev. Mukambo began talking with Rev. Franklin Kilpatrick, Director of the Baptist Printing Ministry, about reproducing some of Dr. Moore's materials for use in the Baptist churches and to make available for other church groups to purchase from the bookstore of the Baptist Publishing Ministry. Dr. Moore's disciple making materials made Rev. Mukambo a visionary for establishing and perpetuating an ongoing disciple making program a part of the local churches' programs of ministry. Dr. Moore gave permission for reproducing these materials. Money was requested of and granted from the International Mission Board for the printing of these materials. Dr. Moore's discipleship materials were used in many of the Baptist churches of the Convention and was also purchased from the bookstore and used by several other evangelical denominations in Zambia." Hubbard, e-mail message.

<sup>89</sup>For a biographical sketch of Max Barnett, see Southwestern Baptist Theological Seminary, "Max Barnett," accessed January 15, 2014, <http://www.swbts.edu/academics/faculty/cfm/max-barnett/>.



involved in the Baptist Student Union. He, along with other students there, began to witness on the campus to their fellow students and they saw two or more saved every week for more than one and a half years. They were beginning to receive requests to speak on other campuses about what God was doing at Texas A & M, and to lead witnessing clinics.<sup>90</sup> Barnett dropped out of school, along with a fellow student, in the fall of 1958, and the two of them traveled to universities leading clinics and sharing their story of God's blessing at Texas A & M. While at Tennessee Tech University, Barnett challenged spiritually hungry college guys to consider moving in with him during the summer to grow spiritually. They stayed up until 3 a.m. talking. Barnett caught a bus to Ridgecrest Conference Center in Black Mountain, North Carolina, for what was known as Student Week. While at the conference, a BSU leader from Texas invited Barnett to join some others in his room to hear a man who had worked with the Billy Graham team. Barnett went that day and met Moore for the first time. Moore told the group about Dawson Trotman and the Navigator houses. Barnett could not believe what he was hearing.<sup>91</sup> Barnett said,

I had already been very active in evangelism, I had been trying to help guys to grow. Somebody had told me at A & M that you could write verses, this guy—he'd had a Bible teacher there and he had gone to Moody Institute-Bible School and while he was there, somebody, you know, he'd learned to memorize verses by writing them on cards so he'd told me that he could memorize verses like that way so I'd already been doing that and so when I heard Waylon speak, it's kinda like the scales fell off, you know. What I'd been doing and trying to do is just I didn't know anybody else was thinking along that line. And just all of a sudden I thought, "Man, this is it! This is what I need to give the rest of my life to."<sup>92</sup>

Barnett went back to Texas praying, "God, give me a man!" Barnett went to a Navigator conference at Glen Eryie Conference Center in Colorado Springs, Colorado, as a result of Moore's encouragement. All of this brought real clarity to what he was trying to do with

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<sup>90</sup>Barnett, interview.

<sup>91</sup>Ibid.

<sup>92</sup>Ibid.

his life. Later, when Barnett moved to Fort Worth, Texas, he rented a house across from the seminary, rooming with some guys he was trying to train from Texas A & M. Moore came to the house four or five times and had Bible studies with them. Soon Moore was off to Jacksonville, Florida, and First Baptist Church. They really did not spend many hours together according to Barnett but his encounter with Moore was a life changing time for him. Barnett said, "I guess he was used of God as much in my life as any man."<sup>93</sup> Barnett went on to become the Baptist Campus Minister at University of Oklahoma for thirty-two years. Hundreds of students were led to Christ and disciplined during those years. Three most notable from Barnett's influence were Bob Anderson, who served at Kansas State University; Jack Owens, who served at Iowa State University and in Korea as an International Mission Board missionary; and Brett Yohn, who served as BSU director at University of Nebraska. Many students were disciplined through those disciple-makers. Recently the IMB stated that there are more IMB missionaries from Oklahoma University than any other state school in America.<sup>94</sup> Moore had an influence through Barnett.<sup>95</sup>

### **Missionaries**

Moore has had a ministry to believers from over one hundred nations. Although this is not the subject of this dissertation, the impact of Moore's work has been felt around the world. He was a trainer in methods of assimilation to all new Southern Baptist Missionaries for thirteen years.<sup>96</sup> Jerry Rankin, immediate past president of the International Mission Board, attended orientation and met Moore at the meeting. He writes,

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<sup>93</sup>Ibid.

<sup>94</sup>See Max Barnett biographical sketch, Southwestern Baptist Theological Seminary, "Max Barnett."

<sup>95</sup>Barnett, interview.

<sup>96</sup>Moore, *Living God's Word*, 4.

I first met Waylon Moore when he led several days of discipleship training at our orientation as new missionaries in 1970. I am not sure how the Foreign Mission Board had connected with him, but I believe he had just published materials and launched his discipleship ministry. We had 14 weeks of orientation (it is now 8 weeks) so several days were devoted to making disciples. I can remember that he was young and his presentation was characterized by charisma and conviction. The group of new missionaries was very receptive as they sensed the emphasis on discipleship a new and needed perspective on evangelism and church growth that would be especially relevant on the mission field.<sup>97</sup>

Rankin remembers the influence of Moore on him personally when he writes,

At some point I recall journaling, apparently in response to something I read, and identifying my core life values. I had written: (1) absolute integrity, (2) uncompromised purity, and (3) unwavering obedience to God's word. While there are other life values these have continued to be foundational over the years. I attribute to Waylon Moore's influence the third point that whatever I read in God's word and understand it to mean I would be obedient to its teaching and instruction. It was a key element of my own growth in discipleship and obviously a conviction in discipling others.<sup>98</sup>

Tom Elliff and his wife, Jeannie, attended the Southern Baptist New Missionary Orientation at Callaway Gardens, Georgia, in the fall of 1981.<sup>99</sup> Elliff was appointed and then served as general evangelist to Zimbabwe and later pastored First Baptist Church of Del City, Oklahoma. He is currently the president of the International Mission Board of the Southern Baptist Convention.<sup>100</sup> Speaking of Moore's presentation at the orientation Elliff said,

It was a bright moment. Everything in my heart just leaped up and resonated with what Waylon was saying about discipleship. I still have those notes that I took at that session, I still have them in the back of one of my Bibles. He made a deep, deep, impression on me at that time.<sup>101</sup>

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<sup>97</sup>Jerry Rankin, e-mail message to author, December 6, 2013.

<sup>98</sup>Ibid.

<sup>99</sup>Missionary Orientation Handbook. Moore had the handbook in his file that has pictures of all the missionaries who attended his sessions. Tom Elliff, telephone interview by author, January 15, 2014.

<sup>100</sup>Erich Bridges, "Elliff Elected Unanimously to Lead the International Mission Board," accessed January 18, 2014, <http://www.imb.org/main/president/details.asp?StoryID=9378&LanguageID=1709>.

<sup>101</sup>Elliff, interview.

Elliff knew of the friendship of Moore and Avery Willis and credits both of these men for influencing the International Mission Board to make discipleship a priority in fulfilling the Great Commission: “Under the influence of men like those two men, the IMB, the shift began to gradually change toward . . . to be geared toward making disciples.”<sup>102</sup> Although Moore’s theology and methodology are the subject of this dissertation and not necessarily his impact on missions, one must take note of the comments of Elliff, who acknowledges Moore’s contribution to making discipleship a greater priority at the IMB. Additionally, consider the comments made by many who have responded to inquiries made to them about Moore’s theology and methodology and its impact on their lives and ministry. Responses have been received by Billie Frank Fudge, former IMB missionary to South Korea and former IMB regional leader to East Asia;<sup>103</sup> Shirley Randall, former IMB missionary to Zimbabwe;<sup>104</sup> Edmond Moses, retired IMB missionary to Rhodesia, Zimbabwe, and South Africa;<sup>105</sup> Lynn and Olan Burrow, retired missionaries to Tanzania;<sup>106</sup> John Ingouf, retired IMB missionary to Indonesia;<sup>107</sup> Charles and Mary

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<sup>102</sup>Ibid.

<sup>103</sup>Billie Frank Fudge, e-mail message to author, December 20, 2013: “I have great respect for him, and treasure the insights I have learned from him personally, and through his writings. I can say that he has made a big impact among Baptists of South Korea, as well as being a great influence in my life.

<sup>104</sup>Shirley Randall, e-mail message to author, December 14, 2013: “Dr. Moore did have a great impact on the life of our family and the pastors in our area of Zimbabwe and on our life personally.”

<sup>105</sup>Edmond Moses, e-mail message to author, December 9, 2013: “I give STRONG CREDIT to both the FMB and the IMB for engaging Waylon for many many D/Ship Seminars for countless missionaries in numerous countries, for making Waylon’s Biblical Principles known and practiced all over the world. Only Heaven will reveal the extent of Dr. Moore’s wisdom and ministry.”

<sup>106</sup>Lynn Burrow, e-mail message to author, January 22, 2014: “A great impact for us has been that he always kept up with us, just as he taught others to do. That is now about thirty-five years! I had just written a message to him a few days ago. He always answers right away and makes his mentees feel incredibly valued and loved.”

<sup>107</sup>John Ingouf, e-mail message to author, January 8, 2013: “I think his greatest impact on the mission field has been his strong messages about discipleship and

Love, IMB missionaries to Guyana;<sup>108</sup> David Harms, retired IMB Medical missionary to Mexico, and Honduras;<sup>109</sup> Jerry and Dorothy Hubbard, retired IMB missionaries to Zambia;<sup>110</sup> Harry Bush, retired IMB missionary, (15 years as church planter in Indonesia, 16 years in Leadership training in 8 nations of Central Asia, all of South Asia, and 5 nations of Southeast Asia);<sup>111</sup> and Guy Key, current IMB Mobilizer for Brazil.<sup>112</sup>

The evidence of Moore's impact is clear when one examines some of the people that he has influenced, many of whom express that Moore has marked their life forever. Considering the impact on his own children, students he has impacted, individual church members, and the missionaries he has touched around the world, one notices that Moore not only taught his principles, but practiced them faithfully.

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discipling methods. I think his visit to Indonesia was very meaningful to our oldest daughter.”

<sup>108</sup>Charles Love and Mary Love, e-mail message to author, December 9, 2013: “His messages on disciple making gave us an awareness of the lack of this emphasis on our field, Guyana. Also personally, we were convicted that we had not emphasized this aspect of ministry enough.”

<sup>109</sup>David Harms, e-mail message to author, December 3, 2013: “Dr. Moore introduced the idea of making a disciple, because a disciple of Christ will be used to make other disciples. He talked about 2 Tim 2:2 and the successive generations of discipleship. The Moore's were a paradox: Dr. Waylon and Dr. Clemmie who was a physician. We had a lot in common but Waylon would just keep on about discipleship.”

<sup>110</sup>Hubbard, e-mail message: “I purchased a set of his tapes to use as a church developer in teaching leadership training seminars. Sometimes I would play excerpts of the tapes to reinforce my teaching the church leaders the importance of fulfilling all of the Great Commission, which is, teaching and nurturing new converts in the life and teachings of Jesus and those of the Apostles who wrote the New Testament. Because I knew the importance of putting printed materials in the hands of church leaders, I would use and hand out printed excerpts from Dr. Moore's printed notebook, Building Disciples.”

<sup>111</sup>Bush, e-mail message: “Waylon and Clemmie became friends/mentors to us which would then become a huge influence in how we would “do” ministry for all of our missionary careers of 31 years and still is producing fruit in these twilight years.”

<sup>112</sup>Key, e-mail message: “Waylon is one of my heroes and mentors . . . he has been a faithful warrior through the many years of service to the Lord. I want to be like Waylon Moore, having influence in the lives of other men.”

## Moore's Example as a Practitioner

Moore was not one to only preach and teach the importance of disciple-making, but he made it a priority to practice his own methods and pour all that he learned into other believers. His priority of being a practitioner was evident when he wrote the final chapter in his second book to chronicle his own pilgrimage of disciple-making, including the impact others had on him and the joys of seeing God work through him in others.<sup>113</sup> Hull writes, “The pastor can proclaim it and write it down, but if he doesn’t practice it at the leadership level, it won’t make it to the heart of the church. It is foolish to proclaim one thing as truth and yet do another in practice.”<sup>114</sup> Cosgrove writes, “The people he is using mightily today are those who have chosen the road of discipleship, which is the route to fruitfulness. They saw the teaching in God’s word, believed it, and started living God’s way, and realized God’s potential of fruitfulness in their lives.”<sup>115</sup> A discipler must model disciple-making to those he leads. Lynn and Olan Burrow, current missionaries to Tanzania, have known Moore for over thirty years. They speak of his encouragement to them when they write, “A great impact for us has been that he always kept up with us, just as he taught others to do. That is now about thirty-five years! I had just written a message to him a few days ago. He always answers right away and makes his mentees feel incredibly valued and loved.”<sup>116</sup> Speaking of Moore’s practice of disciple-making in his life David Harms, retired IMB medical missionary writes,

His writings and preaching are wonderful, but the real deal is in the personal contact, his ability to remember your life and facilitate that life transfer was always there. We would ask about his special needs son and get an update, but it would soon be about our spiritual life. Accountability was something I didn’t like. Why

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<sup>113</sup>Moore, *Multiplying Disciples*, 121-25. Moore titles this chapter, “Anyone Can Multiply.” *Ibid.*, 121.

<sup>114</sup>Hull, *The Disciplemaking Pastor*, 120.

<sup>115</sup>Francis M. Cosgrove, Jr., *Essentials of New Life* (Colorado Springs: Navpress, 1978), 160.

<sup>116</sup>Burrow, e-mail message.

ask me about stuff I already know? Dr. Moore would do it in such a kind way, just wanting to help me. I didn't even know it was happening. It was just a genuine interest in my life, my personal spiritual life.<sup>117</sup>

The books that Moore wrote had a practical aspect to them, most with Bible questions and tools to be used by anyone wanting to disciple another believer.<sup>118</sup> Moore's Building Disciples Notebook is a practical loose-leaf binder with 243 pages of Bible studies, journals, prayer lists, scripture memory cards, and Bible studies that Moore put together. In spite of these practical tools, it is the principles of spiritual reproduction that Moore sees as a priority. "Materials are secondary," said Moore, who wanted to draw the disciple-maker to the principles rather than some specific tool.<sup>119</sup>

In spite of his commitment to practice these principles, Moore's impact in the eyes of some was limited to him personally and did not expand as a movement. Rankin said,

It is unfortunate that Dr. Moore's unique insights and teaching did not expand and develop into a network beyond his own personal ministry. Certainly the influence was widespread and many churches and individuals utilized his materials, but the training was somewhat limited to him personally rather than systematic expansion into an intentional movement.<sup>120</sup>

Any so called movement of Moore's discipleship network (if there is one) was certainly held together by Moore himself who has kept up with the hundreds of missionaries he's visited with through the years. Rankin credits Moore with this unique ability to remember those he's ministered to:

It was amazing that Dr. Moore continued a personal awareness and relationship with those whose lives were touched by his training and ministry. Years later he knew and communicated personally with thousands of missionaries, pastors, and those

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<sup>117</sup>Harms, e-mail message.

<sup>118</sup>Moore, *New Testament Follow-Up*, 121-91. Seventy of the 191 pages of this book are practical appendices which can be used by the practitioner. See also Moore, *First Steps*. This is a practical six-session follow-up tool for new believers.

<sup>119</sup>Moore, *Multiplying Disciples*, 9.

<sup>120</sup>Rankin, e-mail message.

touched by his ministry and he could readily recall the time and place in which those friendships were initiated.<sup>121</sup>

Moore believes a lack of motivation within himself has been his greatest weakness.<sup>122</sup> Credited with never stopping in his effort to make disciples,<sup>123</sup> Moore admits to being distracted: “Here’s my weaknesses . . . I need to be motivated; sometimes a lack of motivation. I have too many interests outside the Bible. I love history; I buy history books for fun to read. I like old movies; I love football.”<sup>124</sup>

Moore was challenged to be a practitioner of disciple-making and held accountable by others. Barnett said, “I’ve never known someone to memorize more verses than Waylon.”<sup>125</sup> His materials challenge practical involvement of believers in disciple-making, and the testimony of others is that he personally practiced his principles, but could he follow through in the context of a local church?

### **A Local Church Emphasis**

Trotman and Moore have much in common in their disciple-making principles.<sup>126</sup> Theologically, Moore held a different perspective than Trotman as it relates to ecclesiology.<sup>127</sup> Because Moore was raised in a Southern Baptist Church with a father

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<sup>121</sup>Ibid.

<sup>122</sup>Waylon B. Moore, interview by author, Tampa, November 25, 2013.

<sup>123</sup>Burrow, e-mail message.

<sup>124</sup>Moore, interview, November 25, 2013.

<sup>125</sup>Barnett, interview.

<sup>126</sup>See chap. 4 for the impact of Trotman on Moore’s methods of disciple-making.

<sup>127</sup>Although toward the end of his life Trotman seemed to value the local church in disciple-making, it is apparent that this was not his normal position for most of his ministry. Felts, “A Critical Analysis,” 204-16. Felts writes, “Any discussion of Trotman’s methodology must take into consideration his inadequate ecclesiology. Almost every authority interviewed, some of whom are his most ardent supporters, acknowledged this as a primary weakness of Trotman. Until near the end of his ministry Trotman simply did



who was a Minister of Music and a teacher at Southwestern Baptist Theological Seminary, Moore saw the church as the primary disciple-making organization.<sup>128</sup> During his seminary days he sought out part-time pastorates, only landing two small assignments. As noted in chapter 4 his first book, *New Testament Follow-up* was intended for pastors and laymen, designed to help the local church establish and disciple new believers. Hull discourages a pastor from implementing disciple-making until a thorough strategy is designed:

A church-centered disciple-making plan is the work plan needed to place disciple making at the heart of the church. The plan represents how the principles are applied. Don't start implementing disciple making until you know where you are going and how you plan to get there.<sup>129</sup>

Moore developed a discipleship strategy for the local church that could be applied and carried out.<sup>130</sup> Waggoner calls for a disciple-making strategy in the local New Testament church: "It is not too difficult to come up with a strategy that sounds good and looks good on paper. But it takes a tremendous amount of energy and focus to break away from the inertia of the normal church practices."<sup>131</sup> Moore focused his energy at the local church level while pastor of Spencer Memorial Baptist Church in Tampa, Florida, from 1964 to 1977. He continued encouraging disciple-making in the church through his writings and teaching ministry after the pastorate.

Donald McGavran taught that the believer needed the church to be effective:

But unless the individual believer forms part of the church, he soon tends to lose his effectiveness. He grows cold and like a coal separated from the fire, soon turns black. The individual Christian separated from the church soon ceases to be an

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not believe in the ministry of the local church and considered it ineffective in accomplishing the task of the Great Commission." Ibid., 204-05.

<sup>128</sup>See chap. 2 for Moore's background as a Southern Baptist.

<sup>129</sup>Hull, *The Disciplemaking Pastor*, 212.

<sup>130</sup>Moore, *New Testament Follow-up* and idem, *Multiplying Disciples*, along with idem, *Building Disciples Notebook* for the local church strategy.

<sup>131</sup>Waggoner, *The Shape of Faith to Come*, 302.

effective Christian. So the church, it seems to me, is an essential part of God's plan of salvation for the world.<sup>132</sup>

Roy Fish believed that Moore built a disciple-making church in Tampa:

A few years ago I was in a large church in Florida for a series of meetings. It was no ordinary church. The immediate counseling done with new converts was the most thorough I had ever seen. A class for new members was the most effective I have ever observed. Above all, there was a group of laymen who were equipped as competent spiritual leaders. These men assume the major task of equipping others. The pastor of that church was the author of this book, Waylon Moore.<sup>133</sup>

Jerry Hubbard, retired missionary to Zambia, writes,

Dr. Moore always emphasized that in order for disciple making to be successful and to have its fullest impact, it had to be in conjunction and connection with a local congregation of believers in Jesus Christ. He emphasized this was just as true for all Christian believers regardless of whether or not their faith in Christ was just beginning as well as for a Christian believer who had professed faith in Christ some years in the past.<sup>134</sup>

In spite of his conviction that the local church is the New Testament disciple-making organization,<sup>135</sup> his own practice could be seen as confusing since most of Moore's ministry life has been spent in the para-church world. As noted in chapter 2, Moore spent his early years on staff with the Navigators, Campus Crusade, International Students, and Pacific Garden Mission. He also worked with the Graham organization. He then spent two years at First Baptist Church of Jacksonville, Florida, and thirteen years as the pastor of Spencer Memorial Baptist in Tampa, Florida. Since 1977, he has been the leader of Missions Unlimited, a non-profit, para-church ministry organization. He has spent over forty years of his ministry life in para-church organizations. In spite of this, not one person interviewed raised a question about his ecclesiology or heart for the local church.

Testimonies of success from churches in the United States that have followed

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<sup>132</sup>Donald McGavran and Win Arn, *How to Grow a Church* (Glendale, CA: Regal, 1973), 21.

<sup>133</sup>Roy Fish, foreword in Moore, *Multiplying Disciples*, 5. Fish continues, "Books about discipleship must be written by practitioners. This splendid book is written by man who for many years has practiced what he writes." Ibid.

<sup>134</sup>Hubbard, e-mail message.

<sup>135</sup>See chap. 3, ecclesiology.

Moore's plans are less prevalent than those of individuals on the mission field. Moore's impact has primarily been seen on the mission field, as IMB missionaries have adopted his methods and seen their lives reproduced in those they have sought to reach. The words of Roy Fish and Charles Hartwig, concerning their observations of Spencer Memorial in Tampa, are the strongest written disciple-making success stories that comes from a local church perspective. Knowing that everyone ever touched by Moore or everyone that put his methods to work in the local church has not been researched, one cannot make exhaustive conclusions as to the effectiveness of his methods in the American church. The testimony of Rankin is relevant at this point when he says,

His teaching definitely emphasized that discipleship was in the context of the local church, but this focus was somewhat puzzling in the years I and other missionaries were exposed to his teaching as none of us had been in a church that looked like what he described and did what he taught. It made us aware of the wide discrepancy between the modern church in American culture and the New Testament Church. This had a more than subtle impact on church planting overseas where missionaries had the opportunity to lay a foundation for planting New Testament churches rather than emulating the American cultural church model.<sup>136</sup>

Moore's local church approach is communicated by him to whoever he teaches, and his own personal example models it for others. Regardless of his role as pastor, conference speaker, or author, Moore does not waiver on his endorsement of the church as the primary disciple-making organization in fulfilling the Great Commission. He carried out his strategy as a pastor and teaches it to pastors currently.

Southern Baptists must look for ways to incorporate Moore's principles of mentoring for the individual in churches to create a comprehensive approach to disciple-making. It is a mistake to neglect to implement a mentoring approach to disciple-making in the local church. As noted in chapter 5, practitioners acknowledge that the "life on life" approach is taught in the New Testament and is effective practically today. Therefore, since Moore actually incorporated this "life on life" approach in his own

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<sup>136</sup>Rankin, e-mail message.

church through the Adoption plan for new members, Southern Baptists should look for ways to encourage local churches to create methods for this principle to flourish today.

## CHAPTER 7

### CONCLUSION

The purpose of this chapter is to summarize the conclusions regarding the research question. As noted in chapter 1, the central purpose of this dissertation was to examine the strengths and weaknesses of Waylon Moore's theology and methodology of disciple-making in light of New Testament discipleship principles. First, this chapter summarizes the implications of the strengths of his principles for the local New Testament church. Second, the chapter summarizes the implications of Moore's life and experiences for future pastors who desire to make disciples. Third, this chapter suggests future areas of study.

Research indicated in chapter 3 that Moore's disciple-making was founded upon the principles of Scripture. Many of the passages that Moore used in his teaching on discipleship emphasized aspects of spiritual reproduction or ministry to the individual.<sup>1</sup> His theology was also influenced by people who taught him or ministered to him, which magnified a vision for the lost world and the need of every man for salvation. Moore was convinced of man's lost condition because of human depravity that could only be changed by Jesus, made possible by His death, burial, and resurrection.<sup>2</sup> Moore's theology is seen in his writings, and although he is not a theologian, nor claims to be a theologian, his theology is solidly based on Scripture.

Research revealed in chapter 4 that Moore's methodology was adapted for the

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<sup>1</sup>See chap. 3 of this dissertation. Moore cites 1 Thess 2:11-12, Matt 28:19-20, Deut 3:28, John 15:4-5, John 1:40-42, and 2 Tim 2:2 among others in his works.

<sup>2</sup>As one example, Moore cites his involvement at the Billy Graham crusades as an influence on his belief in the power of the gospel. Waylon B. Moore, telephone interview by author, December 10, 2013.

local New Testament church. While he included Bible study, quiet time, scripture memory, evangelism training, and prayer as disciplines of discipleship, Moore also included an intentional emphasis on one-on-one mentoring, the new member class, and the Adoption plan to be used in local church discipleship. Each of these practical suggestions for the local church were described in Moore's first book, published in 1963, and reveal his intention to make disciples in the church context.<sup>3</sup> The pastor of the church is key to the success of this effort and must lead the way for the church members to follow. Moore writes, "The pastor must plan into his church calendar the teaching and evangelistic ministries essential to integrating follow-up into the church. Foundational to the church's follow-up program is the pastor's personal ministry with one or two consecrated laymen."<sup>4</sup>

Moore's strengths and weaknesses were discussed in chapter 6, based upon the New Testament principles discovered from Scripture and the testimony of other practitioners. In spite of being criticized as embellishing the illustration on reproduction, inflexibility on the one-on-one approach, among others, the critical analysis of Moore's theology and methodology reveals several key implications for the church today.

### **Implications of Moore's Theology and Methodology for the Church Today**

#### **Attention to the Individual is Needed**

Moore's emphasis on individual care is critical to anyone wanting to make disciples in the local church. Although all do not always apply discipleship to the local church, many practitioners acknowledge the "life-on-life" approach to disciple-making.<sup>5</sup>

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<sup>3</sup>Waylon B. Moore, *New Testament Follow-Up* (Grand Rapids: Eerdmans, 1963) 71-106.

<sup>4</sup>*Ibid.*, 101.

<sup>5</sup>Consider Allan Coppedge, *The Biblical Principles of Discipleship* (Grand Rapids: Zondervan, 1989), 61-62; Christopher B. Adsit, *Personal Disciple-Making* (San Bernardino, CA: Here's Life, 1988), 55-57; Greg Ogden, *Transforming Discipleship* (Downers Grove, IL: Intervarsity, 2003), 99-100; Leroy Eims, *The Lost Art of Disciple Making* (Grand Rapids: Zondervan, 1978), 182; and Allen Hadidian, *Discipleship*

Robert Coleman writes, “Only when teaching becomes incarnate in flesh and blood does it become convincing.”<sup>6</sup> The “life-on-life” transfer follows the lead of previous landmark books on disciple-making, including *The Training of the Twelve* by A. B. Bruce and *The Master Plan of Evangelism* by Robert Coleman. This foundational truth must be incorporated into the strategy of the local church if disciple-making is to be accomplished.

Moore accomplished “life-on-life” transfer by personally discipling men and by setting up the Adoption plan and New Members Class for the local church. These practical strategies described in chapter 4 enabled stronger believers to impact new or younger believers and the individual transfer of truth was set in motion. With a changing culture, the Adoption Plan and New Members class may not be the best model for discipleship, but the intentionality of Moore’s approach should challenge pastors to see individuals discipled.

Moore’s preference of the one-on-one meeting with the discipler and one faithful person is not the only model that yields spiritual growth. “Life-on-life” transference can take place in the large group as well as the small group.<sup>7</sup> I noted interviews where Moore was given credit for discipleship in an individual and yet a large group teaching setting was the context. Moore did not spend time in one-on-one with everyone who testifies of his great impact.<sup>8</sup> The key however, is life-on-life impact and this is enhanced when attention is given to the individual.

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(Chicago: Moody, 1979, 1987), 53.

<sup>6</sup>Robert Coleman in the foreword to Coppedge, *The Biblical Principles of Discipleship*, 10.

<sup>7</sup>Bill Hull prefers the group, Ogden prefers the triad (group of 3), Moore prefers one-on-one.

<sup>8</sup>Consider the testimony of Ed Moses, retired missionary to Rhodesia, Zimbabwe, and South Africa who speaks of corresponding with Moore but first met him at Missionary Orientation. His testimony only speaks of the orientation meeting and then some very limited face to face interaction and yet According to Moses, “Thousands and thousands of true reproducing disciples are now ministering all over the globe. The long chain of multiplication is ever expanding. His outstanding ministry will continue long

## **A Local Church Can Disciple**

Moore's adoption plan was utilized at Spencer Memorial Baptist Church in Tampa, Florida, while he was the pastor. The record of the church and the testimony of others confirm that the church grew both numerically and spiritually under Moore's leadership.<sup>9</sup> This successful strategy of disciple-making is encouraging. However, it will take more effort and commitment to make disciples utilizing Moore's one-on-one approach in the Southern Baptist Convention, due to the fact that a small group emphasis exists in most churches. Waggoner writes, "We seek life transformation. We also see from this passage that spiritual formation is hard work. Paul said he labored at the task."<sup>10</sup> If people are to be paired up, as in an adoption plan, in most cases this will require another leadership structure other than the Sunday school. It is the suggestion of this author that churches consider new believers being adopted in the existing small group structure of the church. Regardless, the pastor of the church sets the tone for the disciple-making of the local church.<sup>11</sup> When he is passionate about disciple-making, the church is more likely to succeed at spiritual reproduction.

## **Evangelism is the Context for Discipleship**

The process of discipleship is to take place in the context of evangelism in the local church. These processes should not be separated. Cosgrove writes, "A disciple is always at the task of evangelism. He is constantly witnessing. He is always prepared to give an answer to anyone who asks him about his faith (see 1 Peter 3:15). At all times he is

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after Dr. Moore is enjoying his heavenly reward." Ed Moses, e-mail message to author, December 11, 2013.

<sup>9</sup>See chap. 6 of this dissertation.

<sup>10</sup>Brad J. Waggoner, *The Shape of Faith to Come* (Nashville: B & H, 2008), 14.

<sup>11</sup>Hull writes, "The disciple-making pastor is the trigger mechanism that sets the process into motion." Bill Hull, *The Disciple-Making Pastor* (Old Tappan, NJ: Fleming H. Revell, 1988), 83.



ready to communicate the gospel.”<sup>12</sup> Discipleship with the purpose of evangelism is a key implication of Moore’s approach to the church today. Moore encouraged anyone discipling another to get them, better yet to take them out, sharing the gospel immediately. It is important to understand that mere Bible knowledge and having meetings, and memorizing verses is not the end in itself. McGavran writes,

Among other desires of God-in-Christ, he beyond question wills that lost persons be found—that is, be reconciled to himself. Most cordially admitting that God has other purposes, we should remember that we serve a God *who finds persons*. He has an overriding concern that men and women should be redeemed.<sup>13</sup>

Moore’s approach emphasizes the importance of evangelism:

There will be no multiplication unless we take those in whose lives we invest out to reach the lost. Sterility in our spiritual children may be traced to our own lack of taking them with us long enough so that they reach out where they work and live into the lives of others.<sup>14</sup>

Evangelism is the best activity for disciple-making.

### **Theological Soundness Does Not Guarantee Effectiveness**

The Southern Baptist Convention settled the question of the inerrancy of Scripture during the conservative resurgence.<sup>15</sup> A caution to the pastor of the local church is that theological inerrancy will not guarantee that spiritual disciples will be produced.

Concerning church growth, Roger S. Greenway writes,

Biblical soundness, however, does not by itself guarantee healthy church growth. There is a kind of biblical soundness that focuses exclusive attention on particular

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<sup>12</sup>Francis M. Cosgrove, Jr., *Essentials of Discipleship* (Colorado Springs: Navpress, 1980), 105.

<sup>13</sup>Donald A McGavran, *Understanding Church Growth*, 3rd ed. (Grand Rapids: Eerdmans, 1970), 21.

<sup>14</sup>Waylon B. Moore, *Building Disciples Notebook* (Tampa: Missions Unlimited, 1979), 42.

<sup>15</sup>For a written explanation of the Conservative Resurgence of the SBC, see James C. Hefley, *The Conservative Resurgence in the Southern Baptist Convention* (Hannibal, MO: Hannibal, 1991); and idem, *The Truth in Crisis*, vol. 4 (Hannibal, MO: Hannibal, 1989).

doctrines and interprets them in such a way that they have little bearing on evangelism.<sup>16</sup>

Moore's disciple-making for the local church was a strategy that was intentional and passionately pursued. Moore made it his work to personally train and equip laymen, meeting with groups of men several early mornings per week, taking men visiting the lost, and challenging men to go on foreign mission trips. The research for this paper made it clear that biblical disciple-making must be intentional and simply being committed to orthodox theological positions will not guarantee discipleship and church growth.

### **Implications of Moore's Life Experiences for the Leader Today**

#### **Seemingly Small Decisions Have Eternal Consequences**

In studying the theology and methodology of Moore, it became apparent that God can take an ordinary man and use him. Moore made decisions that had an enormous impact on his life and ministry. He was also the recipient of God's blessing as a result of the decisions and encouragement of others.

First, Moore attended the Southern Baptist Convention held in Chicago in 1950 and was encouraged by his mother to stay in Chicago during the summer and work at the Pacific Garden Mission. Moore met Dennis Snell, the assistant superintendent of the mission, who challenged Moore to memorize Scripture. After returning to Fort Worth in the fall, Snell encouraged Moore to attend a meeting in which Dawson Trotman was to speak. As a result of hearing Trotman, Moore's life would be marked forever with a passion for disciple-making. His relationship with Trotman led to him being influenced by Bill Bright of Campus Crusade for Christ, and Charlie Riggs of the Navigators and the Billy Graham Evangelistic Association.

Second, Moore's book, *New Testament Follow-Up*, was originally a doctoral

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<sup>16</sup>Roger S. Greenway in the foreword to Donald A. McGavran, *Effective Evangelism: A Theological Mandate* (Phillipsburg, NJ: Presbyterian and Reformed, 1988), x.

proposal that was rejected by Southwestern Baptist Theological Seminary. After its rejection, Moore's wife convinced him to write it anyway, supporting them so that he could write. Moore completed the project and after several publishers rejected it, Eerdmans Publishing decided to print it. Later it would be used along with his book *Multiplying Disciples* in evangelism courses at Southwestern for over 20 years.<sup>17</sup>

Third, through the friendship of a college acquaintance, Moore was invited to speak on follow-up and assimilation to the new Foreign Mission Board missionaries in the fall of 1969. Moore accepted the invitation, and as a result of the success of that meeting, David Lockard, Director of Missionary Orientation, invited Moore back for the next 12 years, which enabled Moore to speak to and equip hundreds of missionaries who would serve all over the world. These missionaries would provide the open doors for Moore to speak in over 100 nations over the next 40 years.<sup>18</sup>

Each of these circumstances along with others cause me to realize that in God's sovereign design, He can use seemingly small decisions to open large doors of blessing for his children. Moore was an ordinary young man who wanted to please the Lord. God took this ordinary young man and has used him to encourage thousands for the cause of Christ.

### **Passion and Vision and are Key Ingredients to Effectiveness**

Research has revealed that Moore was a man of passion and vision. God used this passion and vision to communicate biblical truth to those whom he taught. Missionaries and laymen alike indicated that his passion for disciple-making and vision of the impact that can be made through discipleship were key ingredients to his success.<sup>19</sup>

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<sup>17</sup>Waylon B. Moore, interview by author, Tampa, February 4, 2010.

<sup>18</sup>Waylon B. Moore, *The Power of A Mentor* (Tampa: Missions Unlimited, 1996).

<sup>19</sup>See chap. 6 of this dissertation.

He also took a genuine interest in the lives of those he ministered to and was uniquely gifted in keeping up with people he met.<sup>20</sup>

Early in his adult life, Moore heard Dawson Trotman say that he prayed that he could impact the whole world. Trotman challenged those who heard him to pray for a worldwide impact. Moore began to claim Psalm 2:8: “Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession.” Moore began to pray for his impact in the world. He felt the devil laughing at him, but he continued to carry that vision. God has allowed him to have a widespread ministry, traveling to equip missionaries and nationals in many nations of the world.<sup>21</sup>

### **Areas for Further Research**

The scope of this research was the theology and methodology of Waylon Moore. His theology and methodology is sound when compared to New Testament discipleship principles. Two areas of further study would be on Moore’s impact on Southern Baptist missions and his leadership style and the future of Missions Unlimited, which would help to complete the study of Waylon Moore.

### **Moore’s Impact on Southern Baptist Missions**

Waylon Moore and Avery Willis were influential in the shift of Southern Baptist missions toward the priority of making disciples, according to Tom Elliff, president of the International Mission Board of the Southern Baptist Convention.<sup>22</sup> In addition, Moore influenced hundreds of missionaries through the orientation training that

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<sup>20</sup>Rankin writes, “It was amazing that Dr. Moore continued a personal awareness and relationship with those whose lives were touched by his training and ministry. Years later he knew and communicated personally with thousands of missionaries pastors and those touched by his ministry and he could readily recall the time and place in which those friendships were initiated.” Jerry Rankin, e-mail message to author, December 6, 2013.

<sup>21</sup>Waylon B. Moore, interview by author, Tampa, January 14, 2014.

<sup>22</sup>Tom Elliff, telephone interview by author, January 15, 2014.

he conducted from 1969 to 1982, which led to him speaking in over 100 nations where Southern Baptist missionaries are serving. Max Barnett, Professor of Collegiate Ministry at Southwestern Baptist Theological Seminary said, “I don’t know of anyone who, that’s been more used of God with our missionaries than Waylon.”<sup>23</sup> Where are his methods still being used? Did his methodology produce spiritual reproducers? Where are his materials translated into the language of the people? How have Moore’s methods worked when compared to other methods of disciple-making that have been used on the mission field?

### **Moore’s Leadership Style and the Future of Missions Unlimited**

In 1977, Moore began a ministry of traveling and speaking. As he finishes his lifetime of ministry will the influence of Missions Unlimited continue? Does his leadership style tie the ministry strictly to him or will he pass the baton to someone that can continue the work? Moore’s leadership style should be looked at to determine his continued legacy of disciple-making.

### **Conclusion**

A strategy for making disciples in the local church is not an optional endeavor. Every effort must be made to follow the mandate of Jesus as given in the Great Commission. Waylon Moore has devoted a lifetime to developing a strategy that was theologically sound and methodologically effective. Moore’s emphasis on the importance of follow up and spiritual multiplication in the context of the local church, along with the personal lessons from his effective ministry, provide input for new strategies that must be adopted if the church is to develop a continued effective mission. Moore’s theology and methodology must be considered and added to the wealth of study of this most important command of Jesus Christ for the church.

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<sup>23</sup>Max Barnett, telephone interview by author, January 15, 2014.

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## ABSTRACT

### WAYLON MOORE'S THEOLOGY AND METHODOLOGY OF DISCIPLE-MAKING IN LIGHT OF NEW TESTAMENT DISCIPLESHIP PRINCIPLES

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The Southern Baptist Theological Seminary, 2014  
Chair: Dr. Timothy K. Beougher

This dissertation evaluates Waylon Moore's discipleship strategy to determine whether it conforms to the principles that are taught in the New Testament scriptures. Chapter 1 presents the case to study Moore on the subject and how the research was carried out. Chapter 2 gives a brief biography of Moore's background, with a view to his development as a disciple-maker. Chapter 3 examines Moore's core theological beliefs that can be seen from his scriptural interpretation and other key theological influences. Chapter 4 lays out Moore's methods, which are the result of his theological beliefs and become his "how to's" in discipling. Chapter 5 examines the New Testament teachings on disciple-making. Chapter 6 takes what was learned in chapter 5 and critiques Moore's approach, showing his strengths and weaknesses. Chapter 7 gives the conclusions of this study and provides suggestions for future study.

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