The background features a collage of antique maps and compasses. The maps are rendered in a light, sepia tone, showing various geographical details and compass roses. The compasses are also in a similar tone, with their intricate designs and directional markers visible. The overall aesthetic is historical and navigational.

Read Like Wesley: Disciple-making in the Wesleyan Way



True[^]North

What is the "Great Commission?"


¹⁸ Then Jesus came to them and said, "All authority in heaven and on earth has been given to me.

¹⁹ Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

(Matt. 28:18-20 NIV)

Pauline Commission

And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others. (2 Tim. 2:2 NIV)

The background is a textured, aged parchment surface. It features a large, faint compass rose with directional markers (N, E, S, W) and a magnifying glass positioned over the lower right quadrant. The text is centered and rendered in a clean, black, sans-serif font.

Unknowingly, in our age of specialization,
we have accepted the separation of gifts
between the Church & Ivory Tower.

**The Reading and the Interpretation of the Word is a
job best left to the professionals**

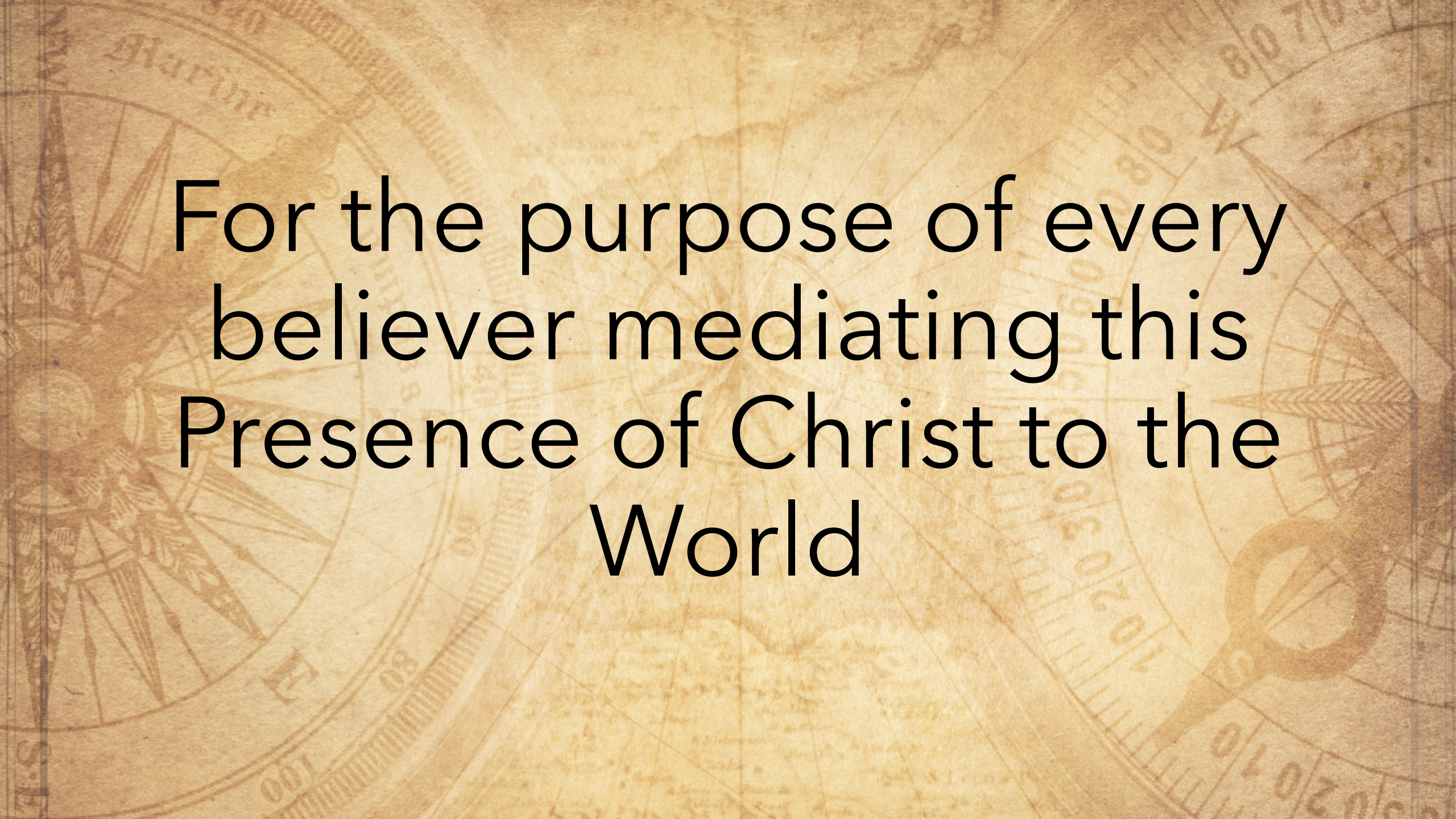
My Apology:

I taught my students
"How to read Scripture"

rather than

"How to teach others the skills to
read, interpret and apply Scriptures"

The **primary mission** of every church, every pastor and every church leader is to create a culture of **Christo-formity** in her people
(Christ-likeness)

The background is a textured, aged parchment or paper. It features faint, circular patterns that resemble a compass rose or a map's grid. A magnifying glass is visible in the lower right quadrant, its handle pointing towards the bottom right. The overall color palette is warm, consisting of various shades of tan, beige, and light brown.

For the purpose of every
believer mediating this
Presence of Christ to the
World

Maybe we are more
"Revivalist" than "Wesleyan"

(1) We have accepted the "Privatization" of an
encounter with Jesus
(and maybe even accepting that his can take
place apart from His Church)

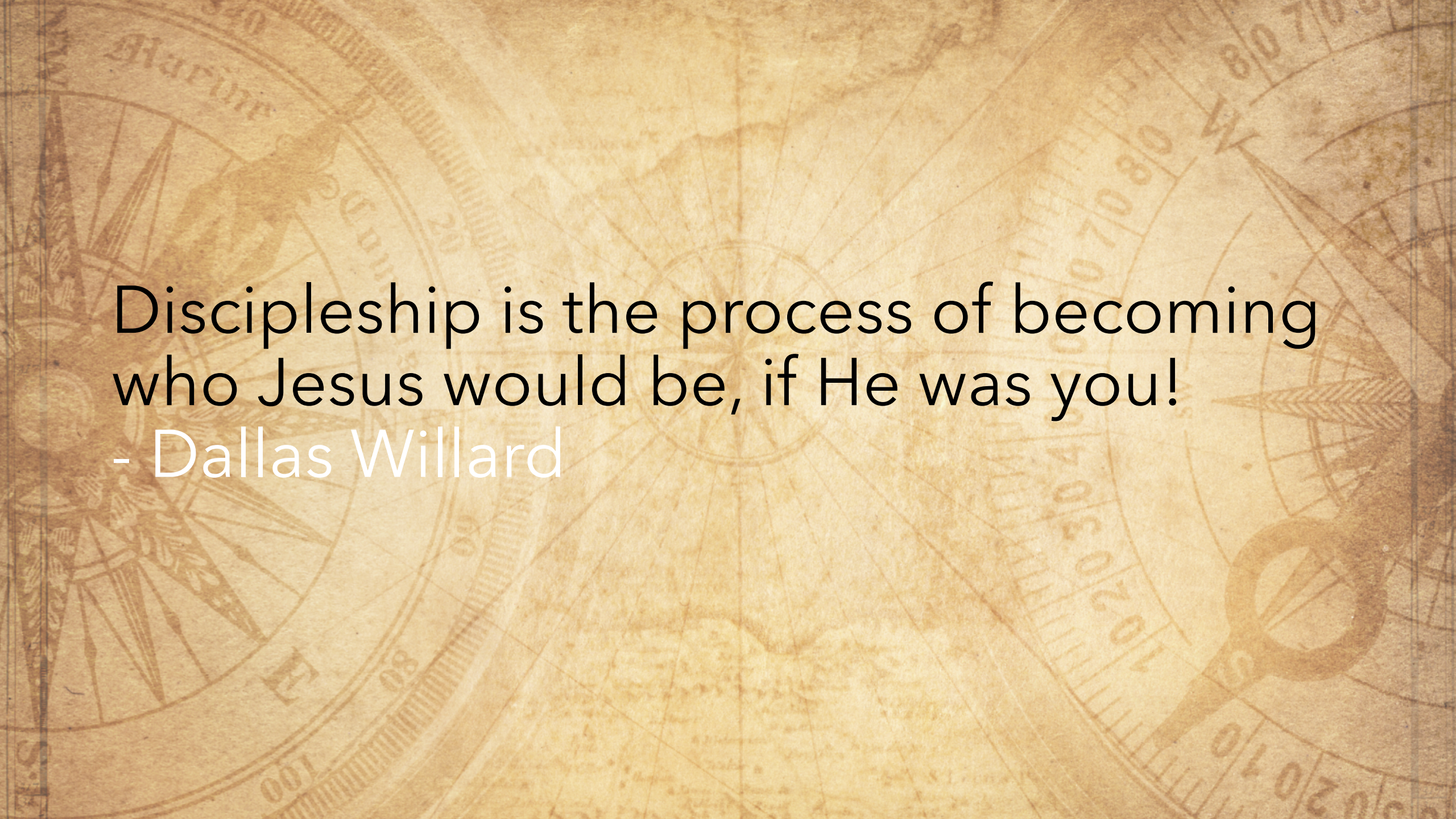
The background of the slide is a detailed, sepia-toned illustration of a compass rose on aged parchment. The compass rose features a central star with eight points, surrounded by concentric circles of degree markings and directional labels such as 'N', 'NE', 'E', 'SE', 'S', 'SW', 'W', and 'NW'. The parchment has a textured, slightly mottled appearance, giving it an antique feel.

Maybe we are more
"Revivalist" than "Wesleyan"

(2) We have accepted the separation of
Conversion from Discipleship

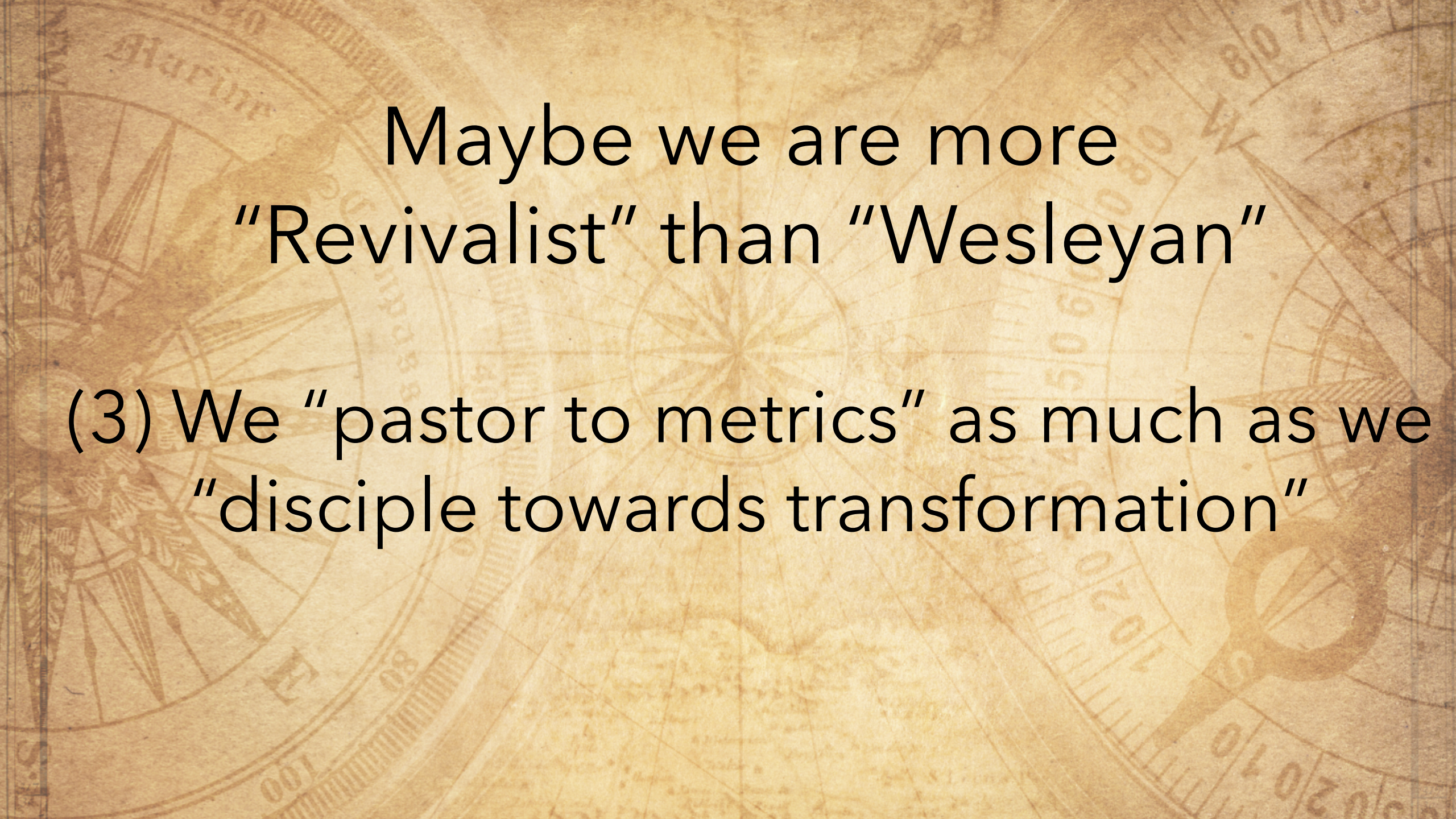
I must be frank in my feeling that a notable heresy has come into being throughout our evangelical circles, the widely accepted concept that we humans can choose to accept Christ only because we need Him as Savior and that we have the right to postpone our obedience -

AW Tozer, "I Call It Heresy"

The background of the image is a detailed, aged parchment map featuring a prominent compass rose. The parchment has a warm, yellowish-brown tone with visible texture and some staining. The compass rose is circular, with a central point and several radiating lines representing cardinal and intercardinal directions. The words 'N', 'S', 'E', and 'W' are faintly visible around the perimeter of the compass. The overall aesthetic is that of an old, historical document.

Discipleship is the process of becoming
who Jesus would be, if He was you!

- Dallas Willard

The background of the slide is a textured, aged parchment color. It features a faint, large-scale compass rose in the center, with various directional lines and markings. To the right, there is a faint illustration of a magnifying glass. The overall aesthetic is historical and scholarly.

Maybe we are more
"Revivalist" than "Wesleyan"

(3) We "pastor to metrics" as much as we
"disciple towards transformation"

The background of the slide is a textured, aged paper with a warm, yellowish-brown tone. It features several faint, circular compass roses or nautical charts scattered across the surface. A ruler with numerical markings is also visible, running diagonally from the bottom left towards the top right. The text is centered and presented in a clean, black, sans-serif font.

We often count “inputs”
into the Kingdom.

- (1) People or Gatherings
- (2) Commitments to Christ or
Baptisms
- (3) Finances or Offering

Maybe we are more
"Revivalist" than "Wesleyan"

(4) Since we count people "individually";
we often count a Disciple similarly.

We MUST correct this...

A Disciple is only a disciple as he/she is a in a
relationship with other Disciple-makers

Why Should I "Teach" Others How to Study The Bible?

- 1. Because Jesus insisted upon it as
an essential ingredient in
Disciple-Making**
2. Because it is the Wesleyan Way of
Disciple-making

Why Should I "Teach" Others How to Study The Bible?

¹⁸ Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. ¹⁹ Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."
(Matt. 28:18-20 NIV)

Why Should I "Teach" Others to Study The Bible?

That same day Jesus went out of the house and sat by the lake. ² Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore.

³ Then he told them many things in parables (Matt. 13:1-3 NIV)

Why Should I "Teach" Others How to Study The Bible?

¹⁰ The disciples came to him and asked, "*Why do you speak to the people in parables?*"

¹¹ He replied, "Because the knowledge of the secrets of the kingdom of heaven has been given to you, *but not to them.* (Matt. 13:10-11 NIV)

Why Should I "Teach" Others How to Study The Bible?

¹⁸ "Hear then the parable of the sower.

¹⁹ "When anyone hears the word of the kingdom, and does not understand it, the evil one comes and snatches away what has been sown in his heart.

This is the one on whom seed was sown beside the road. (Matt. 13:18-19 NAS)

Why Should I "Teach" Others How to Study The Bible?

²³ "And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit, and brings forth, some a hundredfold, some sixty, and some thirty." (Matt. 13:23 NAS)

Why Should I "Teach" Others How to Study The Bible?

²⁵ On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?"

²⁶ "What is written in the Law?" he replied. "How do you read it?"
(Lk. 10:25-26 NIV)

Why Should I "Teach" Others How to "Study" The Bible?

1. Because Jesus insisted upon it as an essential ingredient in Disciple-Making
- 2. Because it is the Wesleyan Way of Disciple-making**

We Can (must?) Implement a Wesleyan Disciple-making plan

5 Means of Grace

Wesley also called this "Working the ways of God."

1. Lord's Supper
2. Fasting
3. Prayer
4. Searching of the Scriptures (= STUDY not read)
5. Christian Conferencing (Society Meetings, Class Meetings & Wesley Bands)

The Historical Question:

Why did Whitefield's revival in the US colonies end with his death, while the Wesleyan movement continued to thrive long after the death of its founder?

John Wesley's Journal – August 25, 1763

I was more convinced than ever, that the preaching like an Apostle, without joining together those that are awakened, and training them up in the ways of God, is only begetting children for the murderer. How much preaching has there been for these twenty years all over Pembrokehire! But no regular societies, no discipline, no order or connection; and the consequence is, that nine in ten of the once-awakened are now faster asleep than ever.

The Modern Day Pastoral Question:

What transformational possibility is created when men and women come together in an (1) accountable community to (2) read-understand-apply the Word (3) all under the power of the Holy Spirit?