

Proactive Discipleship

Daron Roberts

Contents

Introduction to Proactive Discipleship	2
Six Practices of Proactive Discipleship.....	7
1st Practice of Proactive Discipleship: Study their biography	7
2nd Practice of Proactive Discipleship: Discover the most tempting portals.....	7
3rd Practice of Proactive Discipleship: Discern the gap.....	8
4th Practice of Proactive Discipleship: Customize your care	9
5th Practice of Proactive Discipleship: Make a battle plan	11
6th Practice of Proactive Discipleship: Further reflect for future usefulness.....	12
Appendixes.....	13
Appendix 1: “X-Ray Questions” Adapted from <i>Seeing with New Eyes</i> by David Powlison.....	13
Appendix 2: A Step-by-Step Guide for Battling the Sin That So Easily Entangles.....	15
Appendix 3: When Am I Ready to Proactively Disciple Others?	17
Appendix 4: The “One Anothers” in Scripture	20
Appendix 5: 25 Characteristics of the Wise from Proverbs	24
Appendix 6: 25 Characteristics of a Fool from Proverbs	25
Appendix 7: 5 Ways to Cultivate a Burden for the Lost.....	26
Appendix 8: Cultivating Godly Sorrow unto Repentance	28
Appendix 9: Manifestations of Pride	31

Introduction to Proactive Discipleship

Proactive discipleship means committing to engage people at a “proactive” level instead of a “reactive” level. The contrast between the two levels is significant; the latter approach is quite common among believers, but does not require the depth and urgency that proactive discipleship entails. As we mature in Christ and the understanding of His Word, we see that the overflow of a faithful believer’s life will be a practice of engaging others in proactive discipleship, striving alongside them and encouraging them to press on for the sake of being faithful disciples to God and His Word. This study is intended to guide the mentality of how to pursue proactive discipleship in a biblical way, which will, Lord willing, serve you by bringing clarity from His Word on the principles of this topic. This teaching is not meant to be a program that we can manufacture in our own strength, but instead, it is an organized approach that flows out of the heart of one who has become a disciple maker, as a result of being a faithful disciple.

Further resources encouraging the study of His Word in cultivating a heart for proactive discipleship have been added as appendices.

- Appendix 1: “X-Ray Questions” Adapted from Seeing with New Eyes by David Powlison
- Appendix 2: A Step-by-Step Guide for Battling the Sin That So Easily Entangles
- Appendix 3: When Am I Ready to Proactively Disciple Others?
- Appendix 4: The “One Anothers” in Scripture
- Appendix 5: 25 Characteristics of the Wise from Proverbs
- Appendix 6: 25 Characteristics of a Fool from Proverbs
- Appendix 7: 5 Ways to Cultivate a Burden for the Lost
- Appendix 8: Cultivating Godly Sorrow unto Repentance
- Appendix 9: Manifestations of Pride

Reactive Discipleship:

- Gives good counsel.
- Takes opportunities as they come.
- Responds with love and care as needs arise.
- Waits for others to come as they need.
- Lends a listening ear and good counsel.
- Prays for people.
- Is patient with people (1 Thess. 5:14).

Proactive Discipleship:

Takes opportunities as they come and does all that a “reactive” approach does. But then, you proactively move towards people to invest at a much more comprehensive level (i.e., you don’t selfishly hang back when you see opportunities to be spent for another soul) (2 Cor. 5:15–16). You pursue and invest in others!

- Study their biography in depth.
- Study their present habits in great detail.
- Bring both warnings and encouragement depending on the disciple’s habits (1 Pet. 3:10–18).
- Consider where God in His word says He wants to take them:
 - You encourage them to strive.
 - Show them what blessings God promises to those who walk uprightly.

- You bring them warnings of what it will mean if they are stubborn in their sin.

For example:

- The selfish single needs to see how selfishness will hurt their marriage one day.
 - The hypocritical husband needs to see how anger will exasperate his children one day.
 - The disrespectful wife needs to see how her disrespectful attitude will one day undermine her husband's future leadership of their kids.
 - The angry mom needs to see how her voice will one day hold no weight when she calls her kids to deal with their anger.
 - The grumpy grandpa needs to see how his not "growing old gracefully" will leave a poor legacy with his grandkids.
 - The dad who idolizes his job at the neglect of the local church needs to see how his imbalance will teach his kids what to prioritize in their own lives.
- Be willing to step into the *waves* and the *fire* to help them.
As Spurgeon said, to spiritually influence other souls, "You will have to go through mental torment and soul distress. You must go into the fire if you are going to pull others out of it, and you will have to dive into the floods if you are going to draw others out of the water. You cannot work a fire escape without feeling the scorch of the conflagration, nor man a lifeboat without being covered with the waves."
 - This is what Jude says in Jude 21–23:
 - He pursues them when they wander.
 - He lifts them up when they fall.
 - He counsels them based on the need of the season (1 Thess. 5:14).
 - He is willing to put the relationship on the line to love them with truth (Prov. 27:6).

In summary:

A proactive discipler is not only looking *back* at their biography or at *the present* patterns and habits, but also looking *forward* to the dangers or blessings depending on the disciple's response. They help their disciple see themselves in this continuum. This will help them see God's larger plan in their life (Phil. 1:6; Eph. 2:10). This takes a lot of time and investment. This takes proactive pursuit. This takes deep engagement (1 Thess. 2:8). You must be able to articulate not only what growth looks like after putting forth the work, but also what it looks like at each stage in the process to gain victory. You must be helping them face each set of lies and idols that would hinder them from being like Christ as they run after Him. Furthermore, you must be able to help a disciple learn to troubleshoot their own problems by tracing symptoms back to heart issues (Matt. 12:34). You not only tell them what to do, you walk with them along the way and teach them how to think for themselves. A proactive discipler is only able to help others live this way because they approach their own heart with this type of urgency. You cannot take someone to a place spiritually if you have not lived there yourself (Ps. 78, Phil. 3:17–21). You will only be able to take them as far as you are a student of the Word and your own heart.

Why don't people engage at a proactive level? Selfishness, which is manifested in at least three ways.

- **Selfish in that they self-protect:** They don't engage others so that won't have to be vulnerable themselves. If they keep their relationships with others at the surface level, they won't be asked questions that could expose them. This is the classic case of un-mortified fear of man (Prov. 29:25) or of a selfish desire that they don't want to give up (Prov. 18:1). Selfish people are not good question askers.

- **Selfish in that they are self-absorbed:** They think so much about themselves that they don't care to learn about others. People whose minds are occupied with themselves all the time are not going to have room left in their thoughts for the needs of others. Life is about them. They happily enjoy when others engage them, but they can't muster up enough humility to proactively pursue someone else. Nor do they ask questions they don't care about—namely, other people's needs.
- **Selfish in that they have self-pity:** This person is self-wallowing, and because they are too busy feeling sorry for themselves and their weaknesses, they never arise in faith to learn how they can overcome their sins and help others overcome the same besetting sins (Ps. 51:13, 2 Cor. 10:3–10). This person lives in a state of shallow repentance and does not look to Jesus with eyes of faith in order to help others (Heb. 12:1–3).

The perspective of a proactive discipler **MUST** be measured.

Even prior to engaging these practices of proactive discipleship, one must remember their ministry is to plant and water. The proactive discipler is desperately in need of the Spirit to work through His Word, or all efforts are vain. We are not the fourth member of the Trinity. We are merely vessels and tools in the Redeemer's hands (John 16:8; 1 Cor. 3:1–10; 2 Cor. 4:1–7). However, just because we are mere instruments does not mean that the Bible does not hold us responsible to put forth maximum effort (Matt. 9:35–38; 28:18–20; Rom. 14:15; 1 Cor. 12:11–27; 2 Cor. 1:3–10; Col. 1:28–29; Heb. 3:12–3; 1 Tim. 4:6,10; Jude 22–23; Jas. 5:19–20). The Scriptures expect every true Christian to engage at this level with the “one anothers” (see Appendix 4 for a list of the “one anothers”). Remember, it is a mandate, not a suggestion (Matt. 28:18–20; Rom. 14:15).

In proactive discipleship, it is one thing to tell someone *what* to think from the Bible. However, it is a much more comprehensive process to teach someone *how* to think for themselves with the truth they are learning.

- **Teaching them what to think:** This gives the disciple the right content. This is essential, and you need content from the Word so that they can grow (Pss. 19:7–9; 119; Prov. 1:7, 20–33; Heb. 4:12; 1 Pet. 2:1–3; 2 Tim. 2:15–16; 3:16–17). But knowing simply what to think does not help the disciple learn how to apply the truth in a proactive fashion.
- **Teaching them how to think:** This gives the disciple that truth (the *what* to think) in such a way so that they can apply the truth with conviction in all areas of their lives. It equips them to live with conviction in various relationships and contexts, to seasons of trial and abundance, even when they are under spiritual attack. This process is meant to teach the disciple how to navigate their own heart, battle the sin that easily entangles them, and be like their savior, Jesus Christ, in all areas of life. The goal of this is not self-improvement, but to be like Christ.

Meaning:

- You deliver them the truth in a way that prepares them to guard and maintain that truth for the long haul (2 Tim. 1:13–14).
- You teach them how to take what they know with a true fear of God so that they knowingly live the truth—and apply the truth—under the gaze of their sovereign God (Prov. 1:7).
- Your job as a discipler is not done until they can take what you have taught them and teach it to others with conviction (2 Tim. 2). You are teaching them how to walk in biblical wisdom (the wise application of truth).

Proactive Discipleship

- This is Paul’s heart as he exhorts the Ephesians to walk in wisdom when evil is always at your doorstep (Eph. 5:15).
- You are helping them fortify their own convictions in order to apply the truth in a way that fears the Lord even when you are not there.
- You must teach the truth so they can faithfully teach it to others—You make disciple-makers!
- You teach them how to battle their idols, evil desires, and sinful cravings that will ruin their ability to be useful to Christ.
- You teach them in these ways to prepare them for dangers and equip them to indict themselves with the Word:
 - Like Paul teaching Timothy to be a soldier (2 Tim. 2:1–5), you teach them to hold onto the truth, even in suffering.
 - Like Asaph as a godly dad (Ps. 78), parents teach kids to face idols and heart issues.
 - Like Solomon instructing his sons (Prov. 1–9), you teach them to apply truth (wisdom) in a variety of tempting contexts.
 - Like David teaching Israel how to truly confess and repent of sin (Pss. 32; 51), you teach them what it looks like to biblically repent and turn from sin.
 - Like Moses facing consequences for Israel’s sin (Ps. 90), you teach them how to present a heart of wisdom to God when they face the consequences of their sin.
 - Like David teaching Israel how to preach to their own souls (Pss. 42:11; 103), you teach disciples to preach to their own souls when sanctification is hard—when life hurts.
 - Like Paul teaching the Romans (Rom. 12:1–3), you teach them to renew their minds when facing worldliness.

Our goal in proactive discipleship:

It is not merely to help people self-indict, or cause unnecessary introspection for the sake of self-loathing, but to teach them to identify evil cravings and bad theology, confess and forsake sin, and apply the Word to their inner life in the moment they are most tempted—with the goal of pursuing Christlikeness. We can’t help people become like Christ until they know how to identify what hinders them from honoring their King. Our goal is not to see clones of ourselves made but to see them become complete in Christ (Col. 1:28–29).

Example of proactive approach to discipleship in a larger context:

At the Grace and Granite men’s training, our pastor, Jerry Wragg, takes one truth, then calls men in their thinking to look at it from every angle—examining all implications and potential applications while warning the men of how all their own limitations will hinder them from applying the truth under discussion. Next, he follows this by equipping them to face themselves (looking to the Word, engaging their will, encouraging humble faith and repentance), then helps them see how to apply the truth in various/multi-dimensional contexts. He finishes with hopeful words about the joy and benefit that comes when one walks in the obedience that comes through faith. He points them toward the goal of being conformed to the image of their Savior.

Spurgeon describes what our goal ought to be in a person’s life once we are done proactively discipling them. They bleed “bibline”!

“Oh, that you and I might get into the very heart of the Word of God, and get that Word into ourselves! As I have seen the silkworm eat into the leaf, and consume it, so ought we to do with the Word of the Lord—not

crawl over its surface, but eat right into it till we have taken it into our inmost parts. It is idle merely to let the eye glance over the words, or to recollect the poetical expressions, or the historic facts; but it is blessed to eat into the very soul of the Bible until, at last, you come to talk in Scriptural language, and your very style is fashioned upon Scripture models, and, what is better still, your spirit is flavored with the words of the Lord....I would quote John Bunyan as an instance of what I mean. Read anything of his, and you will see that it is almost like reading the Bible itself. He had read it till his very soul was saturated with Scripture; and, though his writings are charmingly full of poetry, yet he cannot give us his Pilgrim's Progress—that sweetest of all prose poems—without continually making us feel and say, "Why, this man is a living Bible!" Prick him anywhere—his blood is Bibline, the very essence of the Bible flows from him. He cannot speak without quoting a text, for his very soul is full of the Word of God. I commend his example to you, beloved."¹

In proactive discipleship, we are trying to help people develop *costly* convictions (Rom. 15:14; Col. 3:16; 2 Cor. 4:1–16; 5:6–11; 2 Tim. 1:12; 1 Pet. 5:10–12; 2 Pet. 1:12–13).

Convictions come as a result of knowing the truth and/or being convicted by truth, repenting of wrong thinking about the truth, believing the truth in humble faith in moments of testing, and applying the truth as a habit of life—no matter the cost, no matter the outcome, even unto death (2 Tim. 1:12–14). This births a life of conviction! This is what it means not to be wise in your own eyes, nor lean on your own reasoning, but lean on His Word and turn away from evil in the practice of your life (Prov. 3:4–7; 9:10)!

In proactive discipleship, you are trying to help break down their Christian life into smaller battles to help them win the overall war for holiness (1 Pet. 2:11).

You are going to help them see that the way they win the war for holiness is not by winning all their battles at once. Rather, victory comes by taking one thought captive at a time, one glance put off at a time, one evil craving mortified at a time, one truth believed at a time, one sin confessed and forsaken at a time, one moment of faith at a time, one moment of yielding the will at a time. You are going to try and help them see that our plaguing problem is not always that we are unaware, nor are we unable in Christ, but that we are too often unwilling to walk with that level of "one-at-a-time" moments of faith (Prov. 4:23; 2 Cor. 5:7; Eph. 4:22–24). We must win the war... one battle at a time! This in essence is what it means to "fear the Lord and turn away from evil" (Prov. 3:4–7). If you are going to teach them this in proactive discipleship, you must first do it yourself.

Proactive discipleship is the approach that I believe Jesus had in mind in Mathew 28:18–20.

Jesus had this very concept in mind when in Matthew 28:18–20 he said, "Make disciples" by "going," "baptizing," and "teaching"! The fact that Jesus gives an imperative like "make" followed by further imperatival force with "go," "baptize," and "teach" implies that He expects us to be very proactive about how we invest in other people's lives. This is not a suggestion from Jesus but a mandate! It is not an option for the urgent disciple, but rather an obligation for those drafted into the Lord's army. Furthermore, this is what the apostles did in the book of Acts. This is what Paul meant in Romans 14:15, 2 Timothy 2:1–5, and Titus 2:1–10. This is how the author of Hebrews was aiming to stir up the people (Heb. 10:24–25).

¹ "Mr. Spurgeon as a Literary Man" in *The Autobiography of Charles H. Spurgeon, Compiled from His Letters, Diaries, and Records by His Wife and Private Secretary*, vol. 4, 1878–1892 (Curtis & Jennings, 1900), 268.

The following material lays out six practices of one who is engaged in proactive discipleship.

Six Practices of Proactive Discipleship

1st Practice of Proactive Discipleship: Study their biography.

At this stage, you ask lots of questions to identify weak areas in thinking and practice. You are discovering together current values, weaknesses, and how their biography affects their current thinking. The purpose of this is to help them begin to identify lies they believe, motives that are sinful, and habits that dishonor the Lord. You are learning about all that makes up who they are and what drives their habits of life (see Appendix 1 for “X-Ray Questions”).

Practical tips:

- Even if you suspect you know the problem, help them uncover it themselves by comparing the Word to their life. Think of how often Jesus asked questions of those He was trying to help when He already knew their hearts (Prov. 15:11; Matt. 12:25; 22:18; Mark 2:8; Luke 6:8).
- Help them take off their own mask rather than ripping it off.
- Help them learn their own hearts.
- Point out weaknesses and ask them what motivates those actions.
- Out of the heart the mouth (and action) goes forth. Begin to help them trace their actions and speech back to what the Bible says motivates them at the heart level. Help them see the symptoms and ask questions to trace them back to heart motivations (Matt. 12:34).
- Pursue them and spend time investing in them.
- Prioritize the most important areas to the Lord:
 - “Sins that easily entangle” (Heb. 12:1–3).
 - Weakness that God speaks most severely about (Ps. 32:4; Ps. 73; 78; Ezek. 14:3).
 - Areas where the motives are the most sinister (Jas. 3:13–18).
 - The main issues and not the minor ones (1 Sam. 15).

In summary:

You are beginning to help others think beyond the typical, surface-level way we approach truth. You are helping them start to consider their words and actions and what that indicates about their heart. You are introducing them to what Paul calls renewing the mind (Rom. 12:1–2). You are starting to help them approach the Word of God as David did in Psalm 19:11–14. There, David is asking God to take him to where he can rightly see sin clearly, repent of it fully, and find freedom and clarity in the power of the Word (verses 7–9). You are helping them identify the areas where God wants them to “diligently watch over their heart” (Prov. 4:23). These are areas where sin “so easily entangles” them (Heb. 12:1–3).

2nd Practice of Proactive Discipleship: Discover the most tempting portals

You now take the data from Proactive Practice #1 and drill deeper into the specific times of struggle (Rom. 13:14). This helps prepare your disciple for battle (1 Cor. 9:23–27). This will help both of you build a battle plan leading to victory. It also helps you discover how areas in their biography led to current patterns. Furthermore, it will give you and the disciple great clarity on the areas God most wants you to focus on in His Word. At this point you are investigating where, when, and with whom they are most prone to make provisions for their flesh.

Here are some suggested areas to consider where temptation may be strongest:

- Work?
- School?
- Friends? Which ones? When? Why do you think?
- Family? Which ones? Why them?
- Alone?
- Public? Where? When? Why then?
- What do you think it is about those specific scenarios that incites the weakness? Why?
- Where do you find yourself most vulnerable?
- How often has this happened to you?
- When do you remember first encountering this?

In summary:

At this stage you are gathering data so you know in what particular areas the battle is going to be most fierce (1 Pet. 2:11). You are helping them learn to ask hard questions for themselves. You want them to learn how to self-diagnose from Scripture. You are discovering together the areas where sin most “easily entangles” their heart (Heb. 12:1–3), and you are beginning to see what particular circumstances and people most often open up portals for their sin to be fed (Rom. 13:14). This is how you take what you learned in Proactive Practice 1 and begin to prioritize the most besetting sin areas. You focus on that which God speaks most urgently about. You are helping them dive deeper than they may typically live. You are teaching them to think with God’s perspective in mind.

3rd Practice of Proactive Discipleship: Discern the gap.

This is where you help them discern the gap between their weaknesses and what the Word requires. You will continue to study the Word together to further discover what God wants them to believe and obey in areas where they are most easily entangled. You learn together what commands they are not obeying and what truths they are not believing. It’s crucial they start being honest and self-indicting here. This is where they begin to own the areas, affections, cravings, and actions that are not like Christ (Ps. 32; 51; Isa. 66:2; Rom. 12:1–2). They will begin to look to Scripture with eyes of faith, through the power of the Spirit, for clarity and power. This is where they are going to determine the areas they most need to focus on repenting and renewing their mind.

Practical Tips:

- Take them to passages and principles that address their weaknesses.
- Ask them questions and illustrate to them the gap between how they live and what the Word requires.
- Work to tie their tendencies as close as you can to explicit, implicit, and illustrative principles from the Word.
- Look together at the mirror of the Word and help them ask them themselves: “What is this indicating about my heart?” (Matt. 12:34).
- Help them see the standard of the Word as God describes it.
- Ask more questions about not just the effects of sin, but “What is the cause and the motive for why you don’t live this way?”
- Help them see that they can’t obey this standard, in heart or in action, outside of the Spirit’s influence (Eph. 5:18).

- Remind them of the gospel, and then encourage them to live how Christ wants them to live now in light of the gospel (Titus 2:11–14, Rom. 6).
- Consider the dangers the Word says will come if they don't work on this area (Prov. 5:12).
- Consider the blessings that will come if they do work on this area.
- Help them gain God's perspective (2 Cor. 7:9–11).
- Send them to study what God says about the areas where there is a gap.
- Tell them to really consider why God is exposing these areas.
- "What is this teaching them about their heart and where God wants them to grow?"
- Give them books to read, sermons to listen to, and passages to discover that address the areas where they are least like Christ.

In summary:

You are helping them see that the Word is what God wants for them. That is His standard. Then highlight for them the gap between their life and the Word. This starts shaping up clear targets where they can begin to put off, be renewed, and put on (Eph. 4:22–24). This is where Christ wants to do His greatest work and make them like Him.

4th Practice of Proactive Discipleship: Customize your care.

By this point in the process, you should now have a good understanding of how soft they are to the Word. While truth is transcendent and can pierce where our feeble attempts cannot (Heb. 4:12), the Bible does have much to say about our need to consider whom we are helping. In a sense, we want to give the right prescription for the disease. We want to be a sensitive and timely instrument in the Redeemer's hands. By this stage you should have a feel for their spiritual condition and their past and present struggles, so you want to make sure you apply the Word in the timeliest manner (Eph. 4:29).

Work to truly understand whom you are helping. Are they:

- Unknowing? Ps. 119:34
- Unwilling? Ps. 32:9
- Unable? Rom. 7:14–25; 2 Tim. 3:1–7
- Unruly, weak, fainthearted? 1 Thess. 5:14
- Striving but easily entangled? Heb. 12:1–3
- Apathetic? Heb. 5:11–14
- Drifting? Jude 23
- Self-deceived? Matt. 7:21–24; Eph. 5:7–14; 2 Tim. 3–4; Titus 1:16
- Humble or proud? Prov. 9:7–9
- Suffering? Rom. 5:1–8; Jas. 1:2–4

Encouraging honest and self-indicting language will lead to clarity. *You can't help them unless they are honest.*

1 Sam. 15; Job 42; Pss. 32; 51; 78; Prov. 28:13; Dan. 9:4–17; 2 Cor. 7:9–11; 1 John 1:9

Practical Tips:

- Tell them that in order to grow they are going to have to face themselves in ways that are going to be very hard, but incredibly liberating (Ps. 19:7–9; Heb. 4:12).
- Give them hope of what comes from a clean life (Ps. 32; Rom. 5:1–8; 2 Pet. 1).

- Encourage them from your own life of the freedom that can come if they will, by faith, do the work (Phil. 2:12–14). Tell them “the deeds of the Lord” in your own life (Ps. 77:11–12).
- Really encourage them to communicate well with you. This is where proactive discipleship hits top level. You need to be ready to enter into their whole life as they are learning. Be available and ready to serve.
- Share with them how He has delivered you as you have walked with Him. This gives them hope! And we know how we all need hope in the fight against our flesh (Phil. 3:7–16).

“There is nothing that more tends to strengthen the faith of the young believer than to hear the veteran Christian, covered with scars from the battle, testifying that the service of his Master is a happy service, and that, if he could have served any other master, he would not have done so, for His service is pleasant, and His reward everlasting joy.” — Charles Spurgeon (Autobiography)

- Set the transparency bar high by being open about your own weaknesses. But never act like weakness is a virtue—rather, share how you are seeing the Word of God bring you victory. A call for transparency in discipleship is not so everyone can feel miserable together, but transparency arises as one considers how they are not like Christ and works to admit sins that are keeping them from Christlikeness.

What happens if the disciple does not want to do the work?

- Ask them clarifying questions to make sure you understand why.
- Revisit the areas they don’t want to work on. This is part of teaching them to troubleshoot and face their own weakness under the scrutiny of the Word.
- As you work with them, find out what category they fit into (1 Thess. 5:14):
 - Unruly (stubborn and unwilling to strive)
 - Fainthearted (easily discouraged but striving)
 - Weak (prone to stagger, but wanting to strive)
 - Apathetic (Heb. 5:11–14)
 - Unbelieving (Heb. 4:2)
 - Undisciplined (1 Tim. 4:7)
 - Unwise (Eph. 5:15)
 - Sluggish (Prov. 6:6)
 - Stubborn (Ps. 32:8–9)
 - Irrational (Ps. 73:21–22)
 - Stiff-necked (Prov. 29:1)
 - Unteachable (Prov. 8:7–12)
 - Fearful (1 Pet. 5:5–7)
 - High-minded (Ps. 131)

The more severe their stubbornness, the more you crank up the warnings.

- Spend more and more time in books that address those who are stubborn (Hebrews, James, and 1 John).
- Pray often with them for their heart to soften.
- Call them to examine their lives (2 Cor. 13:5).
- Don’t be afraid to get burned (Jude 21–23).
- If you become a cathartic release for them (like a priest), send them to the Lord and tell them you won’t meet with them until they are ready to learn and repent (Ps. 51; 2 Cor. 7:9–11). This takes a long time and great wisdom. The Lord Jesus was only willing to send those away who were the most arrogant.

In summary:

You are continuing to help bring not only clarity but hope to those you are helping. Freedom is found when clarity is found. Purity leads to clarity. At this stage you are truly working to know and understand those you are helping. You are helping them step into the light and not run even if their deeds are being exposed (John 3:19–21). You are aware how hard it is for your own heart to step into weakness, but you also know how freedom will not come unless they remain under it and learn to battle with the Spirit's resources (Eph. 6:10–19). You are teaching them what it means to be a voluntary truth teller. You are patient with them because you remember how patient the Lord has been with you (1 Thess. 5:14). You are asking them to be like David in Psalm 19.

5th Practice of Proactive Discipleship: Make a battle plan.

The following points reflect what Paul meant when he taught the Ephesians to put off lies that deceive them, be renewed with truth, and put on righteous habits (Eph. 4:22–25). To the Corinthians, Paul called it a godly sorrow that leads to repentance (Pss. 32; 51; 73; Prov. 28:13; 2 Cor. 7:9–11; 1 John 1:9). The author of Hebrews talked about this process by saying we are to shed every encumbrance and the sin that so easily entangles and run toward Jesus as He perfects our faith (Heb. 12:1–2). To the Philippians, Paul called it working out your salvation with fear and trembling, as God works in you (Phil. 2:12–14). Isaiah would describe it to Israel as those who are “humble and contrite of spirit, and who trembles My word” (Isa. 66:2). Solomon taught this process to his sons by telling them not be wise in their own eyes, or lean on their own understanding, but to walk in the fear of the Lord and turn away from evil (Prov. 3:4–7). This is the war-time mindset that Peter taught to the churches scattered in Asia Minor when he said to “abstain from fleshly lusts which wage war against the soul” (1 Pet. 2:11). Jesus taught this mindset in the Sermon on the Mount (Matt. 5–7). This is what John meant in summary fashion, when he wrote that believers are to overcome worldliness by faith (1 John 5:4). Or, to combine a number of statements from Scripture, this is describing how you open up your heart to the Word's sanctifying power, and crush temptation in the moment (Ps. 19:7–9; 2 Tim. 3:16–17; Heb. 4:12–13).

At this time, you can further customize a battle plan based on the first four practices of proactive discipleship. Much of this work has already been done—you are just now helping organize their approach. This is not your battle plan, but *theirs*. You are just guiding them in the areas they want to be more like Christ. See Appendix 2 for the article, “Step-by-Step Guide for Battling the Sin That So Easily Entangles.” The points made in the article are what the psalmists and Joshua meant when they said to meditate on the Word and carefully obey it (Josh. 1:8; Ps. 1). It explains what Paul had in mind when he said to not be pressed into the mold of the world, but rather “be transformed by the renewing of your mind,” and, “put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts” (Rom. 12:1–2; 13:14; Eph. 4:22–24). As you work through Appendix 2, one must remember that all the effort that is made to slay sin in a believer's heart and life is: 1) *By the power of the Spirit through the instrument of the Word*; 2) *Because Christ is worthy of our worship*; and 3) *With the sole motive of becoming more like Jesus* (Phil. 2:5; 3:7–17).

6th Practice of Proactive Discipleship: Further reflect for future usefulness.

This has elements of everything you have done in proactive discipleship practices 1–5—it just adds further meditation and reflection. As the disciple has progressed and seen clarity and power come from their mind renewal, you are now helping them identify areas you see God bringing great fruit from their Spirit-born efforts (Phil. 2:12–14). In great joy and worship, you should help the disciple see the ways God has been faithful to prove His word true. Help them see the fruit and rejoice. Why do you do this? Well, because the letters of the NT reflect this approach, and the psalms are full of this type of meditation. This time will result in greater clarity

for them so they can help others in the future. You want them to notice not only ways they have been wrong but the truths they have learned, the lies they have shed, and the idols they have crushed. This will lead them to be able to articulate so they can teach other sinners the way (Ps. 51:13). They can then comfort others with the comfort God brought to them (2 Cor. 1:3–10). We should never get tired of the miracle of spiritual growth (Jer. 9:23–24; 1 Cor. 3:10–18; 4:10).

Ask the following questions to help stimulate biblical meditation:

- As you consider what you have learned, and are learning, what idols do you think God has been exposing the most? How have you seen victory? How would you help someone else?
- Throughout this process, what has God been teaching you about yourself? How has this shaped your habit of life? How would you help a friend who is dealing with a similar pattern of sin?
- Where do you think you need to continue doing the most work? Why do you think that is? What passages are you turning to?
- What are the most common lies you believe? What Scriptures have you found to be most helpful to crush those lies? 2 Cor. 10:3–5; Eph. 4:22–24
- What are the most common ways you rationalize to justify sin? How are you going to keep battling those rationalizations?
- In what ways do you think this season of growth has shown you how you thought incorrectly about God? What wonderful truths have you come to love about His character?
- In what ways have you learned how you thought incorrectly about the Christian life? Sanctification? Relationships with people? The church? What do you think God wants you to never forget in these areas? Ps. 78
- As you look back on your biography with newfound clarity, why do you think you avoided asking yourself these hard questions before? How will you help others ask these questions so they are spared from your scars?
- Based on what you have learned, what is this teaching you about future areas of temptation? Where do you think Satan will try most to exploit you?
- Now that you have learned what the Bible says about your sin, in what ways have you become more concerned about God's perspectives? What do you think God wants you to do going forward?
- How will you biblically determine if you are starting to drift?
- Based on what the Word says, what does God say will happen over time if you don't continue to work hard in your besetting sins?
- What future hope and blessing does God offer those who keep striving as they're called to?

In summary:

This is where you help a person to be a student of their inner life at new levels. This takes a humble heart, a prayerful dependence, and an open Bible to gain clarity (Phil. 3:16). A disciple must be willing to let God cut what only He can in their heart as they ask more hard questions and reflect in biblical mediation. This requires true humility (Isa. 66:2, Mic. 6:8). One must be willing to self-indict. It also is a time of great rejoicing over God's work in renewing their mind (Rom. 12:1–2). This is a time for praise, adoration, and prayer for opportunities to pour truth into others. God is making them a disciple maker. If the Spirit of God is at work through His Word in the life of your disciple, this process of proactive discipleship, in the end, will create not just a disciple, but a disciple maker who pours this same approach into others. This is how you replicate 2 Timothy 2:2. They will be those who truly know biblical wisdom. They will be those who gained God's smile (Is 66:2).

Appendix 1: “X-Ray Questions” Adapted from *Seeing with New Eyes* by David Powlison

1. What do you love? Hate? Why? Matt. 22:37–39; Luke 16:13–14; 2 Tim. 3:2–4
2. What do you desire, crave, lust, and wish for? What desires do you serve and obey? How long has this gone on? How does it affect you and others? Pss. 17:14–15; 73:23–28; Prov. 10:3,28; 11:6–7; Gal. 5:16–25
3. What do you seek, aim for, and pursue? What are your goals and expectations? Why do you have them? Have you considered which ones are biblical goals and which are fleshly? Matt. 6:32–33; 2 Tim. 2:22
4. What do you bank your hopes on? Why? Was that taught to you? What do you think you learn to hope there? 1 Tim. 6:17; 1 Pet. 1:13
5. What do you fear? What do you not want? What do you tend to worry about? Why are those areas the ones you fear? Have you always feared this way? Is there an experience in your past that has made you fear this way? Matt. 6:25–32; 13:22
6. What do you feel like doing? Why do you think you feel that? What do you think those feelings tell you about your theology? Have you studied what God thinks of those feelings? Ps. 17:14–15; 73:23–28; Prov. 10:3, 28; 11:6–7; Gal. 5:16–25
7. What do you think you need? What are your “felt needs”? Why do you perceive those as important needs? 1 Kings 3:5–14; Matt. 6:8–15, 25–32
8. What are your plans, agendas, strategies, and intentions designed to accomplish? What are your goals when you talk with people? When you work? When you pursue excellence? Matt. 6:32–35; 2 Tim. 2:22
9. What makes you tick? What sun does your planet revolve around? What really matters to you? What castle do you build in the clouds? What pipe dreams tantalize or terrify you? What do you organize your life around? Why? Isa. 1:29–30; 50:10–11; Jer. 2:13; 17:13; Matt. 4:4
10. Where do you find refuge, safety, comfort, escape, pleasure, security? Why do you run there? How often do you run there? Pss. 23; 27; 31; 46
11. What or whom do you trust? What makes that person or environment trustworthy? Do you know who God says to trust? Why don’t you trust certain people? Pss. 23; 103; 131; Prov. 3:5; 11:28; 12:15
12. Whose performance matters? On whose shoulders does the well-being of your world rest? Who can make it better, make it work, make it safe, make it successful? How long have you thought this way? Are there certain people that your performance matters more to? Why them?
13. Whom must you please? Whose opinion of you counts? From whom do you desire approval and fear rejection? Whose value system do you measure yourself against? In whose eyes are you living? Whose love and approval do you need? Why? What about them? Prov. 29:25; John 12:43; 1 Cor. 4:3–5
14. Who are your role models? What kind of person do you think you ought to be or want to be? Why them? What do they have that you value? Rom. 8:29; Eph. 4:24; Col. 3:10
15. On your deathbed, what would sum up your life as worthwhile? What do you hope is the summary of your life when you die? Eccl. 12:12–14

16. How do you define and weigh success or failure, right or wrong, desirable or undesirable, in any particular situation? Where did you learn that? Have you always done that? Who influenced you? What motivates your desires? Judg. 21–25; Prov. 3:5; 1 Cor. 10:24–27
17. What would make you feel secure or prosperous? What must you get to make life sing? To what extent have you been willing to go to achieve this? Prov. 3:13–18; 8:10, 17–21; Matt. 6:19–21; 13:45–46; Luke 16:10–15
18. What would bring you the greatest pleasure, happiness, and delight? Why? Ps. 1:35; Jer. 17:7–8; Mat. 5:3–11
19. Whose victory or success would make your life happy? How do you define victory and success? If you could write the script, what would either need to be present in your life or removed from your life to make you happy? Ps. 96–99; Rom. 8:37–39; Rev. 2:7
20. What do you see as your rights? Why are those your rights? Have you studied what God says are our rights? Ps. 103:10; Rom. 5:6–10; 1 Cor. 9
21. In what situations do you feel pressured or tense? Confident and relaxed? When you are pressured, where do you turn? What do you think about? What are your escapes? What portals do you run to? Do they satisfy? Why not? Rom. 13:14; cf. Psalms of refuge.
22. What do you want to get out of life? What payoff do you seek out of the things you do? Prov. 3:13–18; Matt. 6:1–5, 16–18
23. What do you pray for? Why? How often? Have your prayers changed since your conversion? What does your prayer life say about what you value? Matt. 6:5–15; Luke 18:9–14; Jas. 4:3
24. What do you think about most often? What preoccupies or obsesses you? In the morning, to what or whom does your mind drift instinctively? What is your “mindset”? When your thoughts run free, where do they run? Why do they run to that place? When did this start? What has it led you to do? Phil. 3:19; Col. 3:1–5
25. What do you talk about? What is important to you? What attitudes do you communicate? You prioritize what you value, so what do you value?
26. How do you spend your time? Why there? What purpose? Have you ever considered how your use of time shows what matters to you? What matters to you based on how you use your time? What does that say about your heart? Prov. 1:16; 10:4; 23:19–21; 24:33
27. What are the functional beliefs that control how you interpret your life and determine how you act? In the moment you make a choice, what is your thought process? What do you base your decisions upon? Feelings? Fears? Scripture?
28. What are your idols or false gods? In what do you place your trust or set your hopes on? What do you turn to or seek? Where do you take refuge? Who is the savior, judge, controller, provider, and protector in your world? Whom do you serve? What “voice” controls you? What is a greater authority in your life than the Scriptures? Why do you run there? Why do you worship there? When did this start? How old were you? How have you been battling these false gods since your conversion? Ezek. 14:1–8; Acts 26:18; Col. 3:5
29. What instinctively seems and feels right to you? What are your opinions? The things you feel are true? What governs those? You or the Lord? Feelings or Scriptures? Why? Judg. 21:25; Prov. 3:5, 7; 12:15; 14:12; 18:2; Isa. 53:6

Appendix 2: A Step-by-Step Guide for Battling the Sin That So Easily Entangles

To begin this process, pick out one area that has been of great struggle in your walk with Christ, then follow the questions below to organize a plan of attack.

- What besetting sin are you looking to find power over? Heb. 12:1–2
- What area do you want to become more like Christ? Col 1:28–29

X-Ray Questions to discover sinful actions and evil cravings that need to be put off:

- What lies do the Scriptures expose that I believe in the moments I practice this sinful habit? Eph. 4:22, Jas. 4:1–3
- What are ways I practically rationalize to justify this sinful pattern? Eph. 4:22; Jas. 1:14
- What wrong thinking have I developed from my past that contributes to my struggle today? Phil. 3:7–16 (Study your biography!)
- How long have I practiced this sin and to what extent have I gone to feed it? 1 Cor. 10; Phil. 3:7–16 (Study your biography!)
- What experiences from my past contribute to my present struggle? Pss. 73; 78; 90 (Study your biography!)
- Why am I so prone to worship this idol? Ezek.14:3 (An idol is anything your heart craves more than God Himself.)
- What does that teach me about myself, and, where and why I am vulnerable? Heb. 12:1–2
- How does this sin demonstrate the ways I think incorrectly about my God? 2 Cor. 10:3–5
- How does this sin show where I think incorrectly about myself? Prov. 3:7; Rom. 12:3
- Why do I struggle so much to give up these idols? Ps. 32; 51
- What do these idols demonstrate about the condition of my heart? Heb. 4:2; 1 John 5:4
- What is misguided in my motives when I sin in this way? Jas. 4:1–3
- What would need to be present, or absent, for me to not struggle anymore in this area? (The answer will give you insight into your idol.)

Examine portals that feed these evil cravings and actions.

- When do these sins, evil cravings, and idols show up in my life? Ezek. 14:3; Rom 13:14
 - In what relationships? Why does it happen with these specific people?
 - At what places? Why there?
 - In what scenarios? Why this scenario instead of other scenarios?
 - At what times? Why these particular times?
 - How often?
- Where are the most notable areas that sin needs to put off and portals need to be closed? Rom. 13:14
- When—and with whom—am I most tempted to soften this sin and lie (put on a mask) so I won't have to face it? Why them? Ps. 32:3–4

In summary:

Make a list of the specific fleshly fruits/deeds coming from these rotten roots! Matt. 7:15–23; 12:34–35; Gal. 5:19–23; Eph. 4:31–32; Jas. 3:13–4:3; 1 Pet. 2:1–3

Engage in confessing specific sins and bearing fruit in keeping with true repentance.

- What would the most specific and self-indicting language be that I need to use to agree with God's perspective in this area? Pss. 32; 51; 73; 78; 90; Dan. 9:1–20

- What evil motivations, lies, and idols have I discovered in this process that I need to specifically confess to God and forsake in true repentance? Pss. 73; 78; Prov. 28:13; 2 Cor. 7:9–11; 1 John 1:9
- What would the specific fruit of repentance look like in this area? Said another way: What actions need to be taken to painfully starve these sinful cravings in the moment(s) of temptation? Matt. 3:8; 2 Cor. 7:9–11; Rom. 8:13. Get specific and practical as you consider Jesus' words (Matt 5:29–30).
- What relationships have been affected by my sin that I need to restore? Matt. 5:23–24, 2 Cor. 7:9–11; Eph. 4:32

Engage in renewing your mind in the moment and cultivating a greater fear of God.

- What specific truths from the Word will crush the specific lies I believe, in order for my mind to be renewed and for me to walk in a more reverent fear of God? Prov. 1:7; 15:3, Isa. 66:2; Jer. 17:9–10; 2 Cor. 10:3–5; Jas. 1:14; 4:1–4

More specifically regarding mind renewal and cultivating a fear and trembling before God:

- What warnings do the Scriptures bring to this area? Heb. 3:12; 5:11–14
- What hope-giving promises are given that I need to believe in the moment of temptation? Heb. 11:6
- What commands directly confront my actions and motivations in this area? Ps. 19:7–9; 2 Tim. 3:16–17
- What passages most directly implicate my heart in this area? Prov. 4:23
- What Bible stories illustrate this area? 1 Cor. 10:11
- What did Jesus do in similar moments? Matt. 4:1–11; 1 Cor. 11:1; Col. 1:28–29

Further put on righteous choices and holy conduct.

- What actions will be needed to be put on by faith to mortify this sin in the moment? Rom. 8:13–14; 13:14; Eph. 2:10; 4:24–32; 1 Pet. 1:15–2:3
- What moments of temptation do I need to be most ready to flee from? Gen 39; Ps. 78:8; 2 Tim. 2:22

Appendix 3: When Am I Ready to Proactively Disciple Others?

If you want to be used by God to help others in proactive discipleship, two questions are crucial to answer before to engaging in this process:

When should I look to engage others at this proactive level?

- Matthew 28:18–20 indicates that by virtue of being born again and called a “disciple,” God has called you to pour your life into making disciples for Him.
- One must evaluate if God would consider them ready to:
 - Proactively pursue others in ways that would be profitable for them.
 - Pursue them in ways that are not dangerously feeding hypocrisy in the discipler’s life.
 - The following passages are the criteria God gives to evaluate the level of deliberation He requires to proactively make disciples:
 - Ezra 7:10 implies that you are to study, practice, and *then* teach.
 - Matthew 23:3–4 demonstrates that nothing is more harshly rebuked by Jesus than to preach what you do not practice.
 - 2 Timothy 2:20–26 shows that God has criteria to evaluate whether you are a “useful vessel” that is ready to be used by the master.
 - 1 Corinthians 13:1–7 clearly teaches that if you don’t live with biblical love, yet try to pour into others, you are as irritating to the ears of God (and to your listener), as an obnoxiously, loud, and wrongly used instrument. But, if you live with biblical love, you will be a tremendous blessing in proactive discipleship.
 - 1 Timothy 1:5–20 brackets a discussion contrasting men who are of benefit to others, with Timothy, who “fights the good fight” in such a way that he is used greatly by God.

How would I practically measure to determine if I am ready to disciple others based on the previous passages?

- **Ask yourself:** What type of disciple have I been toward Christ from His Word, and others who have been conduits of that truth in discipling me?
 - Formally, this should be evaluated from one-on-one meetings, sitting under sermons, or in your personal Bible study.
 - Informally, this should be evaluated in body life as you interact with the body of Christ in the “one anothers” (see Appendix 4 for a list of the “one anothers”).
- **Why is that important?** If you try to apply this process to proactively disciple others, *without* first being faithful in receiving discipleship, then you’re going to preach what you have not practiced. That is hypocrisy. But, if you are a faithful disciple first, you will be able to train others in how to be faithful disciples as well.
- Jesus said in Luke 6:40, “A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher.”

Practical ways to evaluate if you are a faithful disciple:

1. You pursue discipleship.
 - Prov 4:7 (NIV) “Whatever it costs you”
2. You ask questions and invite instruction.
 - Prov 11:14; 12:15; 13:10; 19:20; 28:26
3. You are honest about your weaknesses.
 - Ps. 32
 - Eph. 4:25
4. You are teachable when you receive instruction.
 - Prov. 9:7–9
5. You are diligent to apply the biblical wisdom you receive.
 - Prov. 4:23; 8:33; 22:17; 23:12
6. You value the time of those who invest in you.
 - 2 Cor. 4:1
7. You don’t look for counsel that is easy for your flesh.
 - Prov. 6:23; 27:6
8. You can clearly articulate a battle plan to overcome besetting sins.
 - Ps. 78
 - Eph. 4:22–24

Appendix 4: The “One Anothers” in Scripture

1. Be at peace /Don't be divisive/Live in harmony/Pursue unity with one another:
 - Mark 9:50, “Salt is good; but if the salt becomes unsalty, with what will you make it salty again? Have salt in yourselves, and be at peace with one another.”
 - Romans 12:16, “Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight.”
 - Romans 15:5, “May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus...”
 - 1 Corinthians 12:25, “...so that there may be no division in the body, but that the members may have the same care for one another.”
 - 1 Corinthians 1:10, “Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment.”
 - 2 Corinthians 13:11, “Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the God of love and peace will be with you.”
2. Love one another:
 - Romans 13:8, “Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law.”
 - John 13:34, “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.”
 - John 13:35, “By this all people will know that you are my disciples, if you have love for one another.”
 - John 15:12, “This is My commandment, that you love one another, just as I have loved you.”
 - John 15:17, “This I command you, that you love one another.”
 - 1 Thessalonians 3:12, “...and may the Lord make you increase and abound in love for one another and for all, as we do for you...”
 - 1 Thessalonians 4:9, “Now concerning brotherly love you have no need for anyone to write to you, for you yourselves have been taught by God to love one another...”
 - 2 Thessalonians 1:3, “We ought always to give thanks to God for you, brothers, as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing...”
 - 1 Peter 1:22, “Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart...”
 - 1 John 3:11, “For this is the message that you have heard from the beginning, that we should love one another.”
 - 1 John 3:23, “This is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us.”
 - 1 John 4:7, “Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God.”
 - 1 John 4:11–12, “Beloved, if God so loved us, we also ought to love one another...if we love one another, God abides in us and his love is perfected in us.”
 - 2 John 5, “Now I ask you, dear lady— not as though I were writing you a new commandment, but the one we have had from the beginning— that we love one another.”

3. Welcome/Greet one another:
 - Romans 15:7, "Therefore welcome one another as Christ has welcomed you, for the glory of God."
 - Romans 16:16, "Greet one another with a holy kiss. All the churches of Christ greet you."
 - 1 Corinthians 16:20, "All the brothers send you greetings. Greet one another with a holy kiss."
 - 2 Corinthians 13:12, "Greet one another with a holy kiss."
 - 1 Peter 5:14, "Greet one another with the kiss of love. Peace to all of you who are in Christ."
 - 1 Thessalonians 5:26, "Greet all the brethren with a holy kiss."
 - Philippians 4:21, "Greet every saint in Christ Jesus. The brethren who are with me greet you."
 - Hebrews 13:24, "Greet all of your leaders and all the saints. Those from Italy greet you."
4. Be devoted to one another:
 - Romans 12:10, "Be devoted to one another in brotherly love;"
5. Do good to one another:
 - Galatians 6:10, "So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith."
6. Give preference to one another:
 - Romans 12:10, "...give preference to one another in honor;"
7. Be sympathetic to one another:
 - 1 Peter 3:8, "To sum up, all of you be harmonious, sympathetic..."
8. Treat one another like family:
 - 1 Peter 3:8, "...brotherly..."
9. Be kind to one another:
 - 1 Peter 3:8, "...kindhearted, and humble in spirit;"
10. Be humble toward one another:
 - 1 Peter 5:5, "Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for 'God opposes the proud but gives grace to the humble.'"
11. Consider one another more important than yourself:
 - Philippians 2:3, "Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves..."
12. Contribute to one another's needs impartially:
 - Romans 12:13, "...contributing to the needs of the saints, practicing hospitality."
13. Wash one another's feet:
 - John 13:14, "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet."
14. Outdo one another in honor:
 - Romans 12:10, "Love one another with brotherly affection. Outdo one another in showing honor..."

15. Don't judge one another in grey areas:

- Romans 14:13, "Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother."

16. Build up/Encourage one another:

- Romans 14:19, "So then we pursue the things which make for peace and the building up of one another."
- 1 Thessalonians 5:11, "Therefore encourage one another and build one another up, just as you are doing."

17. Admonish one another:

- Romans 15:14, "I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another."
- Colossians 3:16, "Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God."

18. Restore one another:

- Galatians 6:1, "Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted."

19. Counsel one another:

- 1 Thessalonians 5:14, "We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone."

20. Refresh one another:

- Philemon 7, "For I have come to have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother."

21. Stir up one another:

- Hebrews 10:24, "...and let us consider how to stir up one another to love and good works..."

22. Sing to one another:

- Ephesians 5:19, "...speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord..."

23. Serve one another:

- Galatians 5:13, "For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another."

24. Submit to one another according to God's design:

- Ephesians 5:21, "...submitting to one another out of reverence for Christ."
- Hebrews 13:17, "Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you."

25. Comfort one another with the second coming:
 - 1 Thessalonians 4:17–18, “Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. Therefore comfort one another with these words.”
26. Contend for the next generation of “one anothers”:
 - Jude 3, “Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints.”
27. Appreciate the “one anothers” who are your leaders:
 - 1 Thessalonians 5:12, “But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction...”
28. Show hospitality to one another:
 - 1 Peter 4:9, “Show hospitality to one another without grumbling.”
29. Fellowship with one another:
 - 1 John 1:7, “...but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.”
30. Watch out that you don’t consume one another:
 - Galatians 5:15, “But if you bite and devour one another, watch out that you are not consumed by one another.”
31. Do not provoke one another:
 - Galatians 5:26, “Let us not become conceited, provoking one another...”
32. Do not lie to one another:
 - Ephesians 4:25, “Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another.”
 - Colossians 3:9, “Do not lie to one another, seeing that you have put off the old self with its practices.”
33. Do not envy one another:
 - Galatians 5:26, “...envying one another.”
34. Forgive one another:
 - Ephesians 4:32, “Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.”
 - Colossians 3:13, “...bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.”
35. Confess your sins to one another:
 - James 5:16, “Therefore, confess your sins to one another, and...”
36. Pray for one another:
 - James 5:16, “...and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.”

- Ephesians 6:18, “With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints...”
37. Bear one another’s burdens:
- Galatians 6:2, “Bear one another’s burdens, and so fulfill the law of Christ.”
 - Ephesians 4:2, “...with all humility and gentleness, with patience, bearing with one another in love...”
38. Do not speak evil against one another:
- James 4:11, “Do not speak evil against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.”
39. Do not grumble against one another:
- James 5:9, “Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door.”
40. Keep your eye on certain “one anothers”:
- Romans 16:17, “Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.”
41. Keep away from certain “one anothers”:
- 2 Thessalonians 3:6, “Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us.”
 - 1 Corinthians 5:11, “But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.”
42. Reject certain “one anothers”:
- Titus 3:10–11, “Reject a factious man after a first and second warning, knowing that such a man is perverted and is sinning, being self-condemned.”
43. Do not deprive one another (this “one another” can only be obeyed in marriage):
- 1 Corinthians 7:5, “Do not deprive one another, except perhaps by agreement for a limited time, that you may devote yourselves to prayer; but then come together again, so that Satan may not tempt you because of your lack of self-control.”
44. Excel still more in your “one anothers”:
- 1 Thessalonians 4:9–10, “Now as to the love of the brethren, you have no need for anyone to write to you, for you yourselves are taught by God to love one another; for indeed you do practice it toward all the brethren who are in all Macedonia. But we urge you, brethren, to excel still more.”

Appendix 5: 25 Characteristics of the Wise from Proverbs

1. They view their hearts as completely untrustworthy (3:5–7; 28:26).
2. The Scriptures are their supreme authority (2:3; 3:21; 4:4–5, 7, 13; 7:1–2, 4; 8:9–11; 10:23; 16:16; 17:16; 23:23).
3. They don't seek worldly sources to find wisdom (2:6; 20:24).
4. They have a reservoir of Scripture stored in their mind (2:1, 5).
5. They listen to biblical wisdom with the intent to obey (1:8; 2:2; 4:1; 5:1; 8:33; 19:16; 22:17; 23:12).
6. They are careful and thoughtful decision makers (2:1, 9; 13:16; 14:8, 15; 19:2; 23:1–3).
7. They have spiritual discernment about right and wrong (28:5, 11; 29:7).
8. They know the world is empty (3:13–15).
9. Their convictions are always deepening (2:7, 10; 8:12; 14:6, 18; 16:20; 17:24; 18:15; 24:3).
10. They don't unnecessarily offend with their words (10:19; 12:6, 23; 15:1–2, 7; 17:28; 18:8, 19; 29:20).
11. Their words spiritually refresh others (10:13, 31; 12:25; 15:23; 18:4; 20:15; 25:11; 31:26).
12. They don't promote themselves (15:33; 27:2).
13. They are humble (11:2).
14. They fear God (1:7, 29; 2:5; 9:10; 13:13; 15:33).
15. They welcome God's discipline as a distinguished guest (1:23; 5:12, 23; 3:11; 6:23; 7:22; 12:1; 13:1, 18; 15:5, 32; 16:22; 17:10; 19:20, 25, 27; 21:11; 22:15; 23:12–13; 24:32; 28:13; 29:15).
16. They are teachable and invite counsel into their life (1:5; 5:2; 9:8–9; 10:17; 13:10; 14:6, 33; 17:24; 18:15; 29:19).
17. They move toward relationships that spiritually challenge them (18:1; 27:5–6).
18. They are swift to forsake spiritually unhealthy relationships (1:10–11, 15; 11:9; 14:7; 28:7; 29:3).
19. They are never content with spiritual immaturity (1:22).
20. They occupy their thoughts with truth and not lies (15:14).
21. They restrain their anger when it arises in their hearts (17:27; 29:11).
22. They weather the storms of life with a steady faith (28:2).
23. They can be identified by power and conviction (24:5).
24. They want God's approval over man's (29:25).
25. They have found wisdom's salvation (24:14).

Appendix 6: 25 Characteristics of a Fool from Proverbs

1. They rebel against authorities (10:1; 15:5; 19:13).
2. They view their opinion as an authority over Scripture (26:12).
3. They are stubborn when instructed by Scripture (1:22; 8:5; 13:19; 14:33; 16:22; 17:10; 24:7).
4. They spout their opinion rather than receive instruction (10:8,10,14,21; 14:9; 12:15; 18:2; 23:9; 26:4–5).
5. They twist Scripture for personal gain (26:7, 9).
6. Their lives are full of unnecessary correction (7:22; 14:3; 19:29).
7. They learn nothing from the consequences of sin (14:24; 26:11; 26:3; 27:22).
8. They do not fear God (1:22–29).
9. They are lazy (1:32).
10. They are hypocrites (17:16).
11. They are consumers (21:20).
12. They are deceptive (14:8; 18:7; 19:1).
13. Their speech lacks love (15:2).
14. They are impulsive (12:23; 13:16; 29:20).
15. They abuse information (10:18; 15:14; 18:6; 26:6).
16. They are arrogant (14:16).
17. They take great pleasure in sin (10:23).
18. They erode the biblical convictions of others (13:20; 14:7; 15:7).
19. Their lives are full of broken relationships (11:29; 15:20; 17:12, 21, 25; 26:10).
20. They have no honor (3:35; 19:10; 26:1, 8, 10).
21. They worship the creation rather than the Creator (17:24).
22. They don't have a healthy distrust of self (28:26).
23. They are easily angered (12:16; 20:3; 29:11).
24. They punish others with their tongue (27:3).
25. They quarrel until they get their way (29:9).

Appendix 7: 5 Ways to Cultivate a Burden for the Lost

1. Pray for a greater burden.
 - Romans 9:1–3
2. Repent of indifference and worldliness, such as:
 - Being worldly minded
 - Colossians 3:1–4
 - Hoarding the treasure
 - 2 Corinthians 4:6–7
 - Being selfish
 - 2 Corinthians 5:15–16
3. Consider hell's permanency.
 - Revelation 19:20; 21:8
 - 2 Thessalonians 1 :9
 - Matthew 13:50
 - Jude 1:7
 - Matthew 25:41
 - Ezekiel 18:20
4. Become jealous for their mouths to praise Him.
 - Consider the worthiness of Christ and how He is worthy of all souls to praise Him
 - Revelation 5:1–9.
 - Ephesians 3:1–10
 - 2 Corinthians 5:6–11
5. Remember your conversion.
 - While you were self-deceived in sin, someone came to share the gospel with you, and stepped in the fire for you.
 - Jude 23
 - Romans 10:14–15
 - 1 Timothy 1:14–17

What do you already know that would lead to practical application?

1. Think of all the people you see regularly (family, friends, coworkers, church goers, etc.). You walk in a sea of the living dead.
 - Think about what self-deceived people you have in your life.
 - *The Gospel and Personal Evangelism* is a great book.
 - Make time and look for opportunities to evangelize everywhere you go
 - Repent of being self-absorbed, and be zealous to see souls rescued from hell and Christ to receive praise.
2. Ask friends to pray for you and follow up.
 - Ephesians 6:19; Colossians 4:3–4

3. Build relationships, set up meetings, open your Bible, and share your testimony.
 - Listen to their testimony to see how much they understand the gospel.
 - Hear about their life to see how much of it evidences new birth and the fruit that only the Spirit can produce.
 - Ask where they go to church, because 2 Timothy 4 says that their appetites for truth can in large part be determined by where they go to church.
 - Share your testimony; this gives them an opportunity to hear the gospel and see the way you are able to boast in Christ's work by saving you for His glory.
 - Thank them for the time and ask if they want to meet again to open the Word together or read a book together.
 - Trust the power of the Word and pray.

Appendix 8: Cultivating Godly Sorrow unto Repentance

Putting Patterns in Place to Practice True Repentance

2 Corinthians 7:11

Godly sorrow is the soil that true repentance grows out of.

- What is “godly sorrow”?
 - It is a grief about sin that goes vertically toward God—it is to take God’s perspective on your sin.
 - It is to be grieved over your sin the way God is grieved—which means slow mediation.
 - It is, as John Owen said, to “charge your conscience with the guilt of sin.”
 - Or as McCheyne once said that it means “to consider yourself guilty in all matters.”
 - It is to plead with God for a clean conscience in confession and then declare to your God that you are going to work to maintain a clear conscience (Ps. 32:5).
- In contrast, there is a worldly sorrow (2 Cor. 7:10).
 - You are grieved only over your circumstances, consequences that you were caught, and the feelings of guilt, but not that you have offended God—it is a grief that is merely horizontal.
 - Worldly sorrow is shallow repentance.

7 practical ways to go about killing the sin, by the power of the Spirit, in “bearing [unmistakable] fruit in accordance with repentance” from 2 Corinthians 7:11 (Matt. 3:8; Rom. 8:13):

1. Earnestness—urgently killing your sin.
 - When you are earnest, you are no longer casual or complacent about your sin.
 - You become urgent to put that sin to death and to give God glory in that area.
 - You will no longer tolerate compromise.
2. Vindication of self—sparing no effort to clear your name.
 - You prove that your repentance is real. No editing your confession, but full disclosure.
 - You stop justifying, rationalizing, and blameshifting (Prov. 28:13, there is no concealment of sin).
 - Your aim is to give God the glory and accept all the responsibility for the sin.
 - You own your sin in front of the Lord with clarity (Ps. 32:5).
3. Indignation—loathing yourself.
 - You have great disdain for yourself. You are disgusted with your sin. You loathe/despise that you dishonored your God.
 - Job 38–42 is instructive.
 - In Job 40:3–5, Job shuts his mouth at God’s rebuke, but this illustrates shallow repentance. God rejects this weak confession. In Job 42:6 he “retracts/loathes himself” and repents. This is acceptable to God. The Lord stands ready to forgive those who repent biblically.
4. Fear—trembling at God’s holiness.
 - You remind yourself of God’s presence and gaze in even your most “alone” times (1 Pet. 1:17–21).
 - This kind of fear has great reverence toward God and His Word—brash, bold sinning turns into a fresh new fear in the heart.

5. Longing—restoring any relationship damaged by your sin.
 - There is a sense of separation from God, and we long to be restored to His fellowship in confession.
 - We also long to restore all relationships damaged by our sin through confession and seeking forgiveness/restoration.
6. Zeal—being jealous for God’s glory.
 - Not only do you own your sin, but you now take extreme measures to forsake it.
 - It is the zeal expressed in Isaiah 50:7, where you set your face like flint.
 - You put specific plans in place to change and grow (Rom. 13:14; Eph. 4:22–24).
7. Justice—accepting the consequences of your sin.
 - You are ready to accept whatever justice requires, including whatever consequences God allows in His sovereign will (Ps. 51).
 - Hebrews 12:11—we know that no discipline is a cause for joy, but it is painful. But to those who are trained by it, God promises to produce peaceful fruit of righteousness. What a joy!

We sum up this exposition with the words of Paul, “In everything you demonstrated yourselves to be innocent” (2 Cor. 7:11). No cost is too great! If there is a limit in your repentance, it is not real repentance. If you are willing to go only so far, you will not reap the fruit of biblical repentance. Let’s all commit to leaving the definition of repentance with God’s Word and not fabricate our own definition. Christ paid the cost even for shallow repentance, but let us all strive to have repentance that is profoundly deep and fruitful—to strive to confess our sin regularly to gain a clean conscience, and then strive to maintain that clean conscience through ongoing confession and bearing the fruit of repentance.

Appendix 9: Manifestations of Pride

1. Pride is improper worship in response to blessings. Therefore, any moment you can't adore and praise God in your heart, it's pride (2 Chron. 26:16; 32:25).
2. Pride is expressed in the heart at any moment you are grumbling and not thankful for the leaders God has placed in your life or the circumstances God has brought (Num. 11; 1 Thess. 5:17-18).
3. Pride is fretting over things that are in God's control, not your own. Anxiety, worry, and sinful fear are pride (Ps. 131:1; Phil. 4:6-7; 1 Pet. 5:5).
4. Pride is manifested in using your vanity, such as appearance, body posture, eyes, and words to flatter themselves, in which you think you are better than others. This is often, however not exclusive, an issue for women, manipulating men to gain their attention by these gestures. This was found in the women of Judah, where God speaks in judgement to them (Is. 3:16-17).
5. Pride is described as boasting in any power or influence you have been given by God. God warns Israel that He will rip that from them and say, "I will break down your pride of power" (Lev. 26:19; Jer. 9:23-24).
6. Pride is described as profane speech and deceptions (Ps. 59:12).
7. Pride is described as any moment you have a high view of yourself and consider yourself more significant than another (Prov. 16:18; Rom. 12:3; Phil. 2:3).
8. Pride is when you are sitting around talking about yourself to others, lifting your virtues up before men to be praised (Prov. 27:2; Is. 16:6; Jer. 48:9).
9. Pride is when you become upset or angry after feeling overlooked or under-appreciated (1 Sam 15; Luke 17:1-10; Jn. 8:37-43).
10. Pride is anytime we don't believe a promise of God (Heb. 4:2; Jas. 1:6).
11. Pride is feeling and acting self-sufficient. It relies on oneself to take on tasks that need the Lord's strength and is without dependent prayer (1 Thess. 5:17-18).
12. Pride is when you walk into a room and begin to compare yourself to others as a metric for your value (Phil. 2:1-10; Jas. 3:13-18; 3 Jn. 1:9-10).
13. Pride is self-righteously judging others (Matt. 7:3; Rom. 2:1-3).

14. Pride is projecting a version of yourself that is not reality in order to manipulate and shape others' perspective of you (Matt. 23:2-5; 1 Pet. 2:1).
15. Pride is when you view people as inconveniences or opportunities, rather than souls to serve (Mk. 10:45; 2 Cor. 5:15).
 - a. Inconveniences in that they are getting in the way of what you want.
 - b. Opportunities in that they are resources to get what you want.
16. Pride is any moment you live by your own authority and opinion, and act upon that without consulting God as your ultimate authority (Prov. 3:5-6).
17. Pride is when you give your own opinions about your viewpoint to someone without considering if those opinions will benefit the person receiving them. Pride is when you say what you want with no consideration for your audience (Prov. 15:1-2; Eph. 4:29; Phil. 1:9-11; 2:3).
18. Pride is having thoughts that are so focused on yourself, that you make no room for God to be your reference point (Ps. 10:4).
19. Pride views people and relationships by how they affect you, rather than how they can honor God (Matt. 5:3-8; 1 Cor. 13:4-7; Gal. 6:1-4).
20. Pride is easy to offend. Humble people are tough to offend, because they think little of themselves (1 Cor. 13:4-7).
21. Pride assumes the worst of others' motives (1 Cor. 13:4-7).
22. Pride harbors an offense against someone who has hurt them (1 Cor. 13:4-7; Eph. 4:32).
23. Pride is insensitive to others' conscience (Rom. 14; 1 Cor. 8-10).
24. Pride asserts preferences for others to accommodate (1 Cor. 8-10).
25. Pride is when you present your application of Scripture as the best way to obey, and look down on others who don't apply the Word like you do (Rom. 14; 1 Cor. 8-10).
26. Prideful self-protection makes you fear man and hold back words you should speak for the edification of others (Prov. 27:6; Gal. 1:10).
27. Pride is when you do not run to the cross when you sin (Heb. 4:14-16).
28. Pride is when you try to manage sin by human means (Jer. 6:14).
29. Pride is casual about Scripture (Heb. 4:2; 5:11-14).

30. Pride listens to and reads the word with little intent to truly obey (Prov. 2-4; Heb. 3:7-4:7; Jas. 1:22-25).
31. Pride argues with Scripture (Prov. 8:5).
32. Pride distances itself from Scripture (Ps. 119:21; Prov. 18:1).
33. Pride runs from the light, even when not being pursued, for fear of exposure. Humility moves toward the light and stands for what is right (Prov. 28:1; Jn. 3:19-21).
34. Pride is defensive when confronted (Prov. 9:7-9).
35. Pride is unteachable (Prov. 1-9).
36. Pride hates those who expose their weakness and sin (Prov. 9:7-9).
37. Pride is unapproachable and full of tactics to blame shift and make excuses (1 Sam. 15).
38. Pride pushes back on God-given authorities: parents, elders, law keepers, employers, etcetera (Rom. 13:1-7; Eph. 6:1-8; 1 Pet. 2:13-17).
39. Pride hates authority (Rom. 8:6-7; 2 Pet. 2:10).
40. Pride is when you are not a proactive peace-maker. Pride hangs back and waits for others to seek peace with them (Rom. 12:18).
41. Pride is petty and stores up offenses (1 Cor. 13:5; 1 Pet. 2:1).
42. Pride calls evil good and good evil (Is. 5:20).
43. Pride is impulsive and rushes into decisions without being prayerful or thoughtful (Prov. 23:1-3).
44. Pride does not seek counsel before making decisions about applying Scripture (Prov. 11:14; 15:22; 20:18).
45. Pride is secretive and manages information to control relationships and manipulate the outcome they want (Josh. 7; 2 Sam. 11).
46. Pride has shallow repentance; give the most general expression about sin while avoiding that which would indict (Job 40-42; 2 Cor. 7:10-11; Heb. 5:11-14).
47. Pride is discontent with your current circumstances. Pride covets a different path than the one God has provided in that season (Ps. 73).
48. Pride trusts in money and pursues it for earthly security (Prov. 30:7-9; Matt. 6:19-24, 1 Tim. 6:6-10; 17-19).

49. Pride keeps people at a distance to protect themselves from having to be vulnerable or exposed (Prov. 18:1; Eph. 4:25; Jas. 3:13-18).
50. Pride runs from accountability due to guilt (Prov. 28:1).
51. Pride reacts in fear and flees from conflict, rather than responding in faith and moving toward unity (Rom. 12:9-21; Col. 3:8-17).
52. Pride speaks harsh words to hurt others (Prov. 15:1-2).
53. Pride is any moment in a day you are not living in a way that is not keenly aware God is watching (Prov. 15:3; Is. 66:2).
54. Pride quickly draws conclusions about others without hearing both sides (Prov. 18:17).
55. Pride eats up juicy gossip about others (Prov. 18:8).
56. Pride spreads subtle morsels about others (Prov. 18:8).
57. Pride uses the church as a platform for influence (Acts 5:1-16; 8:9-25).
58. Pride is when you envy others and are cold toward them, because they have what you want (1 Pet. 2:1).
59. Pride lives on the fringe of one singular local church (Prov. 28:1, Heb. 10:24-25; 13:7, 17; 1 Pet. 5:1-5).
60. Proud people don't use their gifts in the church (Rom. 12:4-8; 1 Cor. 12; 1 Pet. 4:10).
61. Proud people keep church elders at a distance from their inner life (Heb. 13:17).
62. Proud people are unnecessarily critical of a church's weaknesses (Acts 20:28).
63. Pride is when you gossip, slander, and share other peoples' information to puff up yourself and put others down (2 Cor. 12:20).
64. Pride meddles in others' issues to feed its lust to be in the middle of things (Prov. 16:28).
65. Pride rejoices in sin (1 Cor. 13:6).
66. Pride intakes images, media, and verbal content without asking, "Does this please the Lord?" (Eph. 5:15-21).
67. Pride does not carefully examine every decision to discern what is good and what is evil before acting (1 Thess. 5:21-22).
68. Pride resists biblical roles for men and women. Pride does not embrace God's design (Gen. 2:24; Eph. 5:22-33).

69. Pride gets angry inside when inconvenienced (Rom. 8:28; Eph. 1:11; 4:1-3; Jas.1).
70. Pride attacks when it doesn't get its own way (2 Cor. 12:20).
71. Pride tries to explain away tension in Scripture (Deut. 29:29).
72. Pride desires that pastors and church leaders soften truth that is hard on their flesh and challenging to the mind/soul (2 Tim. 4:3).
73. Pride finds its identity in what you do, rather than who you are in Christ (Eph. 1:3-15; 2:9).
74. Pride is any moment when you are motivated to do something for yourself, rather than for God's glory (1 Cor. 10:13).
75. Pride is when you only receive instruction from those you deem worthy (Num. 22:28; Prov. 9:7-9; Luke 17:10; Jn. 3:25-30; 1 Cor. 3:1-9).
76. Pride is when you get impatient with someone else's non-sinful quirks (1 Cor. 13:4, 7).
77. Pride is when you are argumentative, just so you can "win" (2 Tim. 2:23-26).
78. Pride is when you allow emotional pain from hurt caused by another person to grow into bitterness (Heb. 12:15).
79. Pride is when you get angry when someone else disagrees with you (Eph. 4:1-3).
80. Pride unifies around shallow doctrine for the sake of peace (Eph. 4:1-6; Jud. 3).
81. Proud people's prayers before others are more thorough than their private prayer before God (Matt. 6:5-8; Mark 12:38-40).
82. Pride is when you play games with worldly temptation (Jas. 4:1-4).
83. Proud people don't ask questions of others to learn about them (Eph. 4:29; Heb. 10:24-25; 1 Thess. 2:8).
84. Pride is any moment when you are more concerned about someone else's temporal good over their eternal soul (2 Cor. 5:11-21; Heb. 9:27).
85. Pride is a harsh word in response to being sinned against (Prov. 15:1-2).
86. Pride is a harsh tone of voice in response to being sinned against (Prov. 15:1-2).
87. Pride is responding to conflict in a way that heightens the strife by your unkind attitude (2 Tim. 2:24-25).
88. Pride is when you show up at church, or any ministry event, without thinking critically about how you can serve others (Rom. 15:2; Phil. 2:3-5; Heb. 10:24-25).

89. Proud people are more concerned about others being convicted by truth than they are about themselves and their own heart (Matt. 7:1-4; Rom. 2:17-24).
90. Pride is bitterness toward others' gifts and blessings rather than celebrating them. (1 Cor. 4:7; 12:14-26).
91. Pride is lazy with time and does not structure it for godliness (Eph. 5: 15-17; 1 Tim. 4:7).
92. Pride is any moment of a day where you have a thought that is more concerned about what others think of you than what Christ thinks of you (Prov. 15:3; 1 Pet. 3:10-18).
93. Proud people struggle with serving behind the scenes and want a public platform for their service (Matt. 6:3-4; 1 Cor. 3:5-9).
94. Pride is any moment you take an opportunity to turn the attention onto yourself when it should be on Christ (Jn. 3:25-30).
95. Proud people are only teachable when they agree with your assessment, but if you bring a weakness they can't see, they are defensive (Prov. 4; 1 Cor. 4:1-5).
96. Pride is slow to, or does not, forgive others (Matt. 6:14-15; Mk. 11:35; Eph. 4:32; Col. 3:13).
97. Pride does not seek the forgiveness of others (Eph. 4:32; Col 3:13; Jas. 5:16).
98. Proud people are slow to take responsibility for failure (Gen. 4:3-8).
99. Pride does not learn from past sin but instead repeats them (Prov. 5:1-14; 1 Cor. 10:11).
100. Pride would think lightly of the overwhelming mercy and riches of salvation (Rom. 2:4; 11:33).