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# The Implementation of a Disciple-Making Process in the Local Church

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THE IMPLEMENTATION OF A DISCIPLE-MAKING PROCESS  
IN THE LOCAL CHURCH

A DISSERTATION SUBMITTED TO  
THE FACULTY OF GEORGE FOX EVANGELICAL SEMINARY  
IN CANDIDACY FOR THE DEGREE OF  
DOCTOR OF MINISTRY

BY

ELDON BABCOCK

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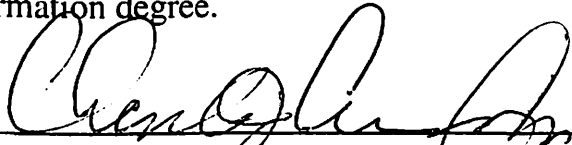
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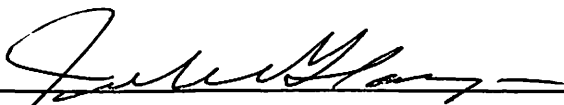
**DISSERTATION ACCEPTANCE CERTIFICATE**

**Title: THE IMPLEMENTATION OF A DISCIPLE-MAKING PROCESS IN  
THE LOCAL CHURCH**

**Presented by: Eldon Babcock**  
**April 15, 2002**

We, the undersigned, certify that we have read this dissertation and approve it as adequate in scope and quality for the Doctor of Ministry in Leadership and Spiritual Formation degree.

  
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Jules Glanzer, D.Min., Dean of the Seminary

## Abstract

### THE IMPLEMENTATION OF A DISCIPLE-MAKING PROCESS IN THE LOCAL CHURCH by Eldon Babcock

The project for this dissertation is to look at a disciple-making process for the local church and how to implement this process with a suggested curriculum. In order to accomplish this project I will visit five churches with the purpose of viewing the successes and failures of the disciple-making process that they may or may not have.

In the first section of my dissertation I give an introduction covering why I believe the churches need a philosophy of discipleship and in later chapters address the need for one-on-one ministry that reproduces disciples for Christ. I will give definitions for Life Groups, Dynamic Basics, Dynamic Discipleship, and Dynamic Sharing with my understanding of the meanings.

In chapter one of my dissertation I look at the biblical and theological principles of discipleship. I will endeavor to answer these questions: What is biblical discipleship? What are some of the ways Jesus practiced discipleship? How did the Apostle Paul practice discipleship?

In chapter two I will share my observations and assessments of the disciple-making process in the five churches observed. I will report what I learned from each church and look at how I can apply the suggested curriculum that will be developed.

In chapter three I will tell of some of the personal challenges I have encountered and the paradigm shift I see that is needed to have a disciple-making process.

The fourth chapter summarizes the proposed disciple-making curriculum which will be covered in greater detail in the Appendixes.

I give a practical summary at the conclusion of the dissertation with a selected bibliography.

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## INTRODUCTION

Thirty-eight years ago a young church planter and his family began an exciting adventure. They were full of passion to reach a lost world for Jesus Christ. They had been trained in how to lead people to the Lord. In one year over sixty-five people had prayed to receive Jesus Christ into their lives. Now came the task of assimilating these new believers into the church. The young pastor was working seven days a week and often eighteen hours a day to keep up with all the follow-up required to keep these new Christians growing. Small groups were formed, but there was very little training available for lay leaders, so the pastor and his wife led most of the groups. It was during this time that the young church planter realized that the kingdom of God could not be built very rapidly this way. He was “burning out” and becoming exhausted.

What was needed was a system to reproduce one’s faith in Christ into the lives of others. How would one go about creating a system that not only assimilated new believers into the church but also taught them to lead? Many ideas were tried, using materials from Navigators, Campus Crusade, Moody Press and



Inter Varsity Christian Fellowship. All of these organizations had good material on evangelism and wonderful Bible Study material. New Christians would grow in their faith and look for the next study for another year. These materials were great, but the young church planter did not see many of the new converts coming to the fore to give leadership in reproducing their faith in Christ into the lives of others.

I am that church planter. Over the years I have observed that there are some great churches that seem to have a natural growth pattern year after year. There are other churches that rarely grow at all and yet they seem to be doing everything that the “successful” churches do. Upon closer examination, I asked the question, How many churches are growing by convert growth? Is the growth simply the shuffling of the saints from one church to another? Do the bigger churches get bigger and the smaller churches get smaller? Is there a plan in place to bring the new believers not only to a leadership role in the church but to a place where they are leading others to the Lord and teaching them to do the same?

The Biblical mandate is found in II Timothy 2:2 when the Apostle Paul wrote to Timothy: “The things which you have heard from me in the presence of

many witnesses, these entrust to faithful men, who will be able to teach others also.”<sup>1</sup>

As a church planter for the past thirty-eight years, I have observed that in church planting, as in growing any church, there must be a reproduction of new Christians or the church will plateau, decline, or die.

Much evangelism, church planting, and time and effort are given to the Great Commission by many churches, but often very little discipleship training occurs. Many churches are plateaued or in a slow decline. Is there a missing link? Is that missing link the training of disciples? I believe that there is a missing link and that the missing link is the failure of any church, regardless of its size, to have a reproductive disciple-making process.

The churches that I have been involved in as a planter grew rapidly in the first few years as we trained people to reproduce themselves. However, as the churches grew, so did the other administrative responsibilities, and more attention was spent on managing the church than on building the kingdom of God through the reproducing of more disciples. Many came to a personal relationship with the Lord Jesus Christ, but those who were not discipled soon merged into the mix of just “doing church,” and thus the reproduction did not happen in these new believers. Growth would slow substantially or even

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<sup>1</sup> All Scripture quotations in this dissertation are from the *Holy Bible, New International Version* Copyright 1973, 1978, 1984 by International Bible Society.

plateau. Often those who were discipled would need on-going coaching and if not coached, would wane in their faith.

Many new believers would be encouraged in their faith and join a small group of other believers. There would be about five to ten people in these groups. The leaders were good leaders and prepared their studies well. Some groups were closed groups and others were open. By “closed,” I mean these groups may have been for those struggling with personal issues such as alcoholism, while open groups welcomed anyone, as the study was a more generic a Bible study.

There was much fellowship and friendships would be formed, but there was very little reproducing of one’s faith in Christ in another person. These groups very seldom grew beyond their original size and often did not want to form any new groups, as they were comfortable with one another.

I began to ask myself some serious questions. Was this just something that happened to church planters? Or did other pastors have similar problems? Could it be that most churches had no intentional disciple-making process in place? Were pastoral leaders as frustrated as I?

Greg Ogden in his book *The New Reformation* reminds us that apostles have the passion to “go.” “There is a desire for an adventure and living on the edge in order to take the Gospel to new territories. Apostles are filled with

compassion for those who have never had the opportunity to be exposed to the living God. If we are to be faithful disciples, we must be world Christians.”<sup>2</sup>

A disciple is a person-in-process who is eager to learn and apply the truths that Jesus Christ teaches, which will result in an ever-deepening commitment to a Christ-like lifestyle. A disciple-making process is: sharing the Gospel of Jesus Christ with others, training new believers in the basics of Christian faith, and equipping the new believers to reproduce themselves in the lives of others and become competent leaders in their church.

Disciple-making is seeking to fulfill the imperative of the Great Commission by making a conscious effort to help people move toward spiritual maturity, drawing on the power of the Holy Spirit, utilizing the resources of the local church, and fully employing their spiritual gifts, talents and skills to empower others.

I apply this definition of discipleship to the disciple-making process and take it one step further. To have a disciple-making church, one would give attention to the one-on-one ministry of all new believers. Therefore in most small groups there would be the regular format of the small groups plus the one-on-one ministry. This would make the small group a Life Group, combining spiritual growth in the group with spiritual growth on a one-on-one basis. There

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<sup>2</sup> Greg Ogden, *The New Reformation* (Grand Rapids, MI: Zondervan, 1990), 156.

would be training in the basics of the Christian faith, how to be disciplined in your faith, and how to share your faith with others to the point where you become a reproducing Christian that is reproducing other reproducers. I will explain this process in a later chapter.

In order for a disciple-making process and Life Groups to be developed in the local church, the pastoral leadership must catch the vision of the power of the one-on-one ministry. Once the excitement is generated amongst the congregation they will become a reproducing congregation.

I have done a limited ethnographic study of five churches and will refer to these churches that I have observed over the past few months. It is very interesting to discover that there is little ongoing reproduction training in most of these five churches. The question I asked the pastors is, "Does your church have a method or program in place where new converts are being taught to reproduce themselves in others?" The answer has not been surprising. Many have small groups to assimilate new believers, but have no ministry teaching them to reproduce themselves in others. Often the church's vision is for their local congregation merely to exist and not to reach the community in which they live.

I have struggled with how to get people reproducing other believers who reproduce other believers. I believe that the one-on-one training within the small group setting will help correct this problem to a large degree. Churches want to help people come to a personal relationship with Christ. They want to be churches that are making disciples and growing by reproduction.

Therefore, in this dissertation I will give the biblical and theological principles for planting and growing churches to identify why there needs to be reproduction of reproducers in a disciple-making process of the local church. I will tell the stories of five churches I have observed, sharing their attempts at being disciple-making churches. I will address how to develop an intentional disciple-making process for the local church, giving my paradigm for spirituality and discipleship in the church. I will conclude by proposing a curriculum that I believe will produce a disciple-making church that is reproducing itself in others, not only locally but also around the world.

## CHAPTER 1

### BIBLICAL AND THEOLOGICAL PRINCIPLES OF THE DISCIPLE-MAKING PROCESS

There are plenty of resources available when it comes to starting and leading discipleship groups and small groups. The names for these small groups range from care groups, support groups, discipling groups, life changing groups, cell based groups, home groups to core groups. Mission statements are written, core values established and structures put in place to make the small group a wonderful experience for all who choose to participate. Bill Hull in his book, *The Disciple Making Pastor*, states, “Many churches claim they believe and practice disciple making, yet there is no training or accountability toward personal evangelism.”<sup>1</sup> “Discipleship is not an event but an ongoing process that requires

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<sup>1</sup> Bill Hull, *The Disciple Making Pastor* (Old Tappan, NJ: Fleming H. Revell, 1998), 70.

conscious dependence on the presence and power of the Holy Spirit (John 16: 8-14).”<sup>2</sup>

In the five churches I cite with my observations, it was found that only two churches had a strategy in place for personal evangelism and one has ceased to do evangelism. The others either expected their pastor to do the evangelism or hoped it was being done through the ministries that their church offered.

It would appear that these churches need a change in their understanding of discipleship and evangelism in order for them to care about the world outside of their four walls.

### **Biblical Foundation**

“Disciple making should be installed at the heart of the church, and the command product of the church is a fruit-bearing believer called a disciple.”<sup>3</sup>

Jesus Christ gave the scriptural mandate:

All authority in heaven and on earth has been given to me. 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, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matthew 28:18-20).

The Great Commission is not just a mandate to reach the overseas world but is one that is our personal mandate as well. The call is to all followers of

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<sup>2</sup> Kenneth Boa, *Conformed to His Image* (Grand Rapids, MI: Zondervan, 2001), 371.

<sup>3</sup> Hull, 50.



Jesus Christ to be disciples. "The compelling commitment of Christ was to build disciples who would multiply the message of his life, death, and resurrection to all nations."<sup>4</sup> To the disciples of Christ it was a definite command. Robert Coleman says, "Evangelism is not an optional accessory to our life. It is the heartbeat of all that we are called to be and do. It is the commission of the church which gives meaning to all else that is undertaken in the name of Christ."<sup>5</sup>

Jesus has charged the Christian church with the responsibility of making disciples. Discipleship thus includes the entire disciple-making process, from conversion to being a trained disciple maker who reproduces other disciples. Such a process will trigger multiplication as Christ intended when he gave this command. "Discipling has more long-range potential for fruit than any other ministry. Evangelism is the means to making converts and the training ground for developing disciples. When the church exhales disciples, it inhales converts: thus the church grows."<sup>6</sup>

Discipleship is winning, building and equipping new believers to the point of their becoming spiritual reproducers. Gene Edwards states that to the

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<sup>4</sup> Waylon B. Moore, *Multiplying Disciples* (Colorado Springs, CO: NavPress, 1981), 30.

<sup>5</sup> Robert Coleman, *The Master Plan of Evangelism* (Tarrytown, NY: Fleming H. Revell, 1972), 92.

<sup>6</sup> Moore, 32.

believers of the First Century, “It was not just their belief in Christ that made them different, nor was it that the individuals had been radically changed by Jesus Christ. Rather in the eyes of both the world and in the eyes of the believer, it was mostly the way they all stuck together.”<sup>7</sup> By sticking together, the disciples were able to produce reproducers.

When Jesus first appeared to his disciples after his resurrection from the tomb he said, “As the Father has sent me, I am sending you” (John 20:21). “Jesus built his ministry on a select few who would form the superstructure of his future kingdom.”<sup>8</sup> He knew that it would take a few dedicated disciples to reach the world. Jesus understood multiplication. Jesus had enough vision to think small. Focusing did not limit his influence – it expanded it.<sup>9</sup>

Jesus appears to the eleven saying, “Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned” (Mark 16:15-17). His objective was clear; there was no distinction of whom to evangelize. Jesus gave himself to provide salvation from sin for all people. Jesus had a method for training his

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<sup>7</sup> Gene Edwards, *The Highest Life* (Wheaton, IL: Tyndale House, 1989), 135.

<sup>8</sup> Greg Ogden, *Discipleship Essentials* (Downers Grove, IL: InterVarsity, 1998), 20.

<sup>9</sup> Ibid.

disciples. "His plan for evangelism was to usher in the Kingdom. This meant he needed men who could lead the multitudes."<sup>10</sup>

Jesus chose twelve men from all of his followers, practicing the principle of concentration. "The more concentrated the size of the group being taught, the greater the opportunity for effective instruction."<sup>11</sup> The pattern that Jesus taught is that a foundation be laid as a beginning to build an effective ministry. Jesus associated with those that he had chosen. The essence of his training program was just letting his disciples follow him.<sup>12</sup>

Obedience was a requirement for those who followed him. They counted the cost and paid the price of being a disciple of Jesus. Even in counting the cost these disciples had a lot of spiritual immaturity. They were in training and held true to their commitment to Jesus as their leader. Jesus gave of himself to these men and they in turn were to give as freely as they had received (Matthew 10:8).<sup>13</sup> Jesus was the master teacher as he demonstrated, on a daily basis, how to live and how to reach others for the kingdom. Jesus taught his disciples how to live a relevant and victorious life in the midst of a pagan world.<sup>14</sup>

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<sup>10</sup> Coleman, 26.

<sup>11</sup> Ibid.

<sup>12</sup> Ibid., 38.

<sup>13</sup> Ibid., 64.

<sup>14</sup> Ibid., 73.

There comes a time when one gets out of the classroom and into the field of experience. Jesus assigned work to his disciples and said he would make them fishers of men (Matthew 4:19). Jesus kept them accountable and was there as their supervisor, continuing to review their daily experiences.

This was more than sharing what they had learned. Jesus “expected them to reproduce. Jesus intended for the disciples to produce his likeness in and through the church being gathered out of the world.”<sup>15</sup> The command is to go and bring forth fruit (John 15:16).

When the disciples met with Jesus prior to his ascension, Jesus encouraged them by saying, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).

This is the commanded work agenda for those who are disciples of Christ. Dann Spader calls this an “everyday commission”<sup>16</sup> for the church. The bottom line is that this is the substance of our passion so that we can depopulate hell and populate heaven. People that lead people to Christ and teach them how to obey the great commandment are disciples. “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and

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<sup>15</sup> Ibid., 102.

<sup>16</sup> Dann Spader and Gary Mayes, *The Everyday Commission* (Wheaton, IL: Harold Shaw, 1994), 26.

greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments" (Matthew 22:32-39). This commission is one of the most important ingredients for a meaningful Christian life.

Being a disciple of Christ is a never-ending process of growing spiritually. Making disciples is the formula for evangelism and the methodology by which multiplication occurs. "The Great Commission without multiplication is evangelism paralyzed from the neck down."<sup>17</sup> God's plan for his church is to have disciples who are godly people who reproduce themselves as disciple makers. The disciples are the products (II Timothy 2:2). "We are divinely commissioned to display and reproduce the life of Christ in the lives of the people in our spheres of influence. We are charged to be ambassadors of the King (2 Corinthians 5:14-21)."<sup>18</sup>

Evangelism and disciple-making is the heart of the church. The Word of God can never be divorced from the mission of the church without losing its purpose. Nor can the mission be separated from the message without losing its power.<sup>19</sup> Evangelism and discipleship certainly is the heart of the Great

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<sup>17</sup> Hull, 52.

<sup>18</sup> Boa, 368.

<sup>19</sup> Robert Coleman, *Nothing To Do But To Save Souls* (Wilmore, KY: Wesley Heritage Press, 1994), 16.

Commission. The church must have an intentional plan to disciple the believers. The mandate for every believer is to make disciples of their peers. The church must never lose sight of its purpose to make disciples who can reproduce themselves. An obedient disciple of Christ will be committed to reproduction and committed to multiplication. From this will come a continuous flow of new leaders who produce reproducers. In Acts 6:7 we read, "The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith." Obedience to the faith is a mark of a disciple.

The Scripture gives us Jesus' definition of a disciple. A disciple is one who is willing to deny self, take up a cross daily and follow him (Luke 9:23-25). A disciple is one who puts Christ before self, family and possessions (Luke 14:25-35). A disciple is committed to Christ's teachings (John 8:31). A disciple is committed to world evangelism (Matthew 9:36-38). A disciple loves others as Christ loves (John 13:34-35) and a disciple abides in Christ, is obedient, bears fruit, glorifies God, has joy and loves other Christians (John 15:7-17).

Disciple-making is more than winning people to Jesus Christ. It includes counting the cost, making sacrifices and following Jesus. It involves winning, building and equipping the new believer in Christ. Greg Ogden calls it, "A vision of an ever expanding, multi-generational discipleship network."<sup>20</sup> A

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<sup>20</sup> Ogden, 9.

disciple has a commitment to and believes in the authority of the entire Bible.

Jesus said to those who believed him, "If you hold to my teaching, you are really my disciples" (John 8:31). A disciple is a Christian who is involved in the Word of God on a continual basis.<sup>21</sup> "Come, follow me and I will make you fishers of men" (Mark 1:17). "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (II Timothy 3:16-17).

When disciples are filled with God's Word and act upon the facts of God's command in the Great Commission they walk in obedience to God, regardless of the ridicule, circumstances, feelings, or other pressures around them. They will be accountable to others around them, for this assists them in keeping their commitments to God. This commitment to being accountable is essential to disciple making. Bill Hull states, "It teaches people to live obedient lives for Christ."<sup>22</sup> Samuel said, "Does the Lord delight in burnt offerings and sacrifices as much as in obeying the voice of the Lord? To obey is better than sacrifice, and to heed is better than the fat of rams" (I Samuel 15:22). "This is how we know that we love the children of God: by loving God and carrying out his commands. This is love for God: to obey his commands" (I John 5:2-3). "Then Jesus said to

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<sup>21</sup> Moore, 21.

<sup>22</sup> Hull, 66.

his disciples, 'If anyone would come after me, he must deny himself and take up his cross and follow me' "(Matthew 16:24).

The Great Commission implies that Jesus expected his disciples to reproduce themselves in others. "This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples" (John 15:8). That is the connection to the vine, Jesus Christ, for when we remain in Christ and he remains in us there will be fruit in due season. This glorifies God the Father. The best way for a church to glorify the Father is by making disciples. Disciples will reproduce because they are created to reproduce (John 15). Like kind reproduces like kind, therefore disciples of Christ will reproduce disciples of Christ. "Biblical discipleship equips people to dig their own wells and to develop the skills to minister to others. We become generational links when we show disciples how to train people who will in turn reach others."<sup>23</sup>

### Reproduction

In Genesis 1:28 we read that God blessed humankind by saying, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

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<sup>23</sup> Boa, 273.



Procreation is the principle God gives to multiply people on the face of the earth. When Jesus gave us the Great Commission he was talking about the numbers of people in the whole world that he wants to reach by his Spirit through our relationships with them. As we are born to procreate physically, we are born into God's family to procreate spiritually. We pass on Christ's likeness through intimate modeling. Paul said, "I urge you to imitate me" (1 Corinthians 4:16) and "you become imitators of us and of the Lord" (1 Thessalonians 1:6).<sup>24</sup>

Fulfilling the Great Commission means making disciples, not just making converts. This requires helping disciples to become disciplers. "Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God" (Ephesians 5:1). Paul writes in Ephesians 4:11,12 that the principal role of the church leaders is to prepare the people to do the works of service and ministry so that the body of Christ will be built up.

We see that Paul adopted the same goal and methodology that Jesus modeled. Paul's version of the Great Commission is, "We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy,

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<sup>24</sup> Greg Ogden, *The New Reformation* (Grand Rapids, MI: Zondervan, 1990), 24.

which so powerfully works within me” (Colossians 1:28-29).<sup>25</sup> Identification with Christ’s life and message means a commitment to reach the lost through a servant heart.<sup>26</sup> Paul gave himself as the servant of Christ. In so doing, God could trust Paul and give him to a city.<sup>27</sup> What a challenge to be a servant of Christ, imitating his discipleship, and to be given to a city.

There is nothing more thrilling than seeing a person who has come to know Christ become discipled and in turn begin to disciple others. He/she has become equipped to reproduce. Reproducers are people who become trainers after they have been trained.

An example of this is a young man whom I discipled. This young man, in his early twenties, came to church one Sunday morning. He had been shooting pool the night before when he became engaged in a conversation about God and church. His pool-shark friend had invited him to come and hear the Gospel and to meet the pastor, as just a few days earlier his friend had recommitted his life to Christ. The young man went and enjoyed the worship service. He filled out a visitor card and was send the regular follow-up letters from this church three weeks in succession. He came back to church and listened again to the Gospel.

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<sup>25</sup> Ibid., 20.

<sup>26</sup> Moore, 62.

<sup>27</sup> Ibid., 60.

Later that week he drove around to the pastor's home, came in and almost immediately began asking questions as to how one can really know God. After a few questions were answered, the pastor asked the young man if he had ever made a personal commitment to Jesus Christ. The answer was no. Using a Gospel booklet, *Salvation by Appointment*,<sup>28</sup> the pastor was able to help the young man come to a saving knowledge of Jesus Christ. An invitation was offered to attend a one-on-one Bible study. The young man accepted with excitement in his voice. A time and place to meet were arranged.

Every week for twenty-four weeks the pastor and this young man met to study the basics of Christianity and what it meant to be a disciple of Jesus Christ. When the study came to the part of sharing your faith with someone else, immediately this young man had someone in mind. That Sunday afternoon his friend came to know Christ. He in turn went home and told his new bride, who also accepted the Lord.

The pastor encouraged the young man to begin a one-on-one study with his friend. He did so. Shortly afterwards this friend led his mother and brother to the Lord and they too became part of a one-on-one Bible study. They all became active in the local church and continued to reach out to others and lead one-on-one studies with those who responded. This young man continues to

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<sup>28</sup> George Delamarter, *Salvation By Appointment* (Winona Lake, IN: Light and Life Press, 1969).

reproduce himself in others. He practices the disciplines of tithing, uses his spiritual gifts to help others, and stays open to the leading of the Holy Spirit in his life. New life came to him and his friends. They are walking in the light. "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, purifies us from every sin" (I John 1:7).

This "walking in the light," is what discipleship is all about. Reproducing ourselves involves walking this way and helping others to walk it with us. The responsibility of all Christian is to become disciples of Christ. Reproducing believers share their faith. When we obey God's call to disciple others we move from lip service to being and to the doing ministry of discipling. "We teach what we believe, but we reproduce what we are."<sup>29</sup>

I remember well the day that I was leading a pilot disciple group and one of the ladies did not show up. I called her the next day to ask if she was okay. With an apologetic voice she said she would have to drop out of the pilot group because she was not a very good disciple. She told me how that evening as she was getting ready to come to the discipleship class, she discovered her neighbor lady had been home with the flu and was unable to care for her family. She had gone over and made supper for the family, cleaned their house and washed their clothes. Thus she didn't feel she was a very good disciple. I became quite ex-

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<sup>29</sup> Boa, 371.

cited and said she had given us the best example of “being” a disciple for Christ. This woman came back to the pilot disciple group and gave her testimony as to what she had done. This led to further visits as she poured her life into this family. This event became a benchmark for the rest of the group in helping them understand that discipleship is more than reading Scripture and meeting as a fellowship group. It is becoming involved in the lives of others, showing the love of Jesus by acts of kindness.

“The central clue to discovering our spiritual gift mix is to get in touch with the spheres of service that produce a flow of inner joy, excitement and energy.”<sup>30</sup> This lady had found that flow of inner joy. We have been “rescued from the dominion of darkness and brought into the kingdom of the Son he loves” (Colossians 1:13). “We all have this responsibility to sow and reap—and the great privilege of rejoicing at harvest time!”<sup>31</sup>

### One-On-One

Reproduction is how an individual grows and how the church grows. Reproduction is one person discipling or training another person in such a way that they can disciple yet another person who will continue training others.

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<sup>30</sup> Ogden, *The New Reformation*, 156.

<sup>31</sup> Leroy Eims, *One to One Evangelism* (Wheaton, IL: Victor Books, 1990), 81.

Paul lived out the admonition of II Timothy 2:2. “Paul reproduced himself in the battle with soldiers like Timothy, Titus, Silus (Silvanus), Euodia, Syntyche, Epaphroditus, Priscilla and Aquila.”<sup>32</sup> Paul called Timothy his true son in the faith and instructed Timothy to follow his instructions so that in following them he would be able to fight the good fight of faith (I Timothy 2:18).

Paul encouraged Timothy. “Paul envisioned an intergenerational chain of disciples linked together through personal investment.”<sup>33</sup> “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” (II Timothy 2:2). This suggests four generations of one-on-one reproduction at its best: Paul to Timothy, Timothy to others, who in turn teach others. Paul was passionate about making disciples. He compared his agony over the maturity of the flock to the labor pains of a woman giving birth. “My dear children, for whom I am again in the pains of childbirth until Christ is formed in you” (Galatians 4:19).<sup>34</sup>

Reproduction is very important because it multiplies the number of people to the kingdom of God. It is the key to developing future leaders for the church. Developing leaders for the church is a key to growing a disciple-making church. In order for reproduction to take place in the church, there has to be a

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<sup>32</sup> Ogden, *Discipleship Essentials*, 21.

<sup>33</sup> Ibid.

<sup>34</sup> Ibid.

giving out of oneself. If people are just taking in and not giving out they are like the Dead Sea; everything comes in but nothing goes out. "Less than 10% of churches venture into the one-on-one ministry. This includes those churches that claim to be disciple-making churches."<sup>35</sup> There are many who just receive but never give. It is crucial that every church does something intentional in reproducing disciples.

One-on-one ministry is not always a popular ministry in the church. The reason is that this ministry is out of the limelight, and not visible in most congregations. But it is vital to the survival of the church. We have become conditioned by our society to think that bigger is better and that large numbers are important, which often results in shallow commitments. It takes time to grow naturally and it takes time to grow the kingdom of God. The growth of a church is not a quick fix, but in time a disciple-making church will multiply with faithful disciples who are highly committed Christ followers. When we cooperate with the natural process of spiritual growth we will have disciple-makers. The natural spiritual process of growth is a new Christ follower being disciplined to become a discipler and leader. Spiritual growth takes place best in the context of a spiritual family. One-on-one discipling is one person discipling one person in the Christian faith.

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<sup>35</sup> Hull, 235.

The greatest challenge in one-on-one ministry is transitioning from doing ministry to letting them do ministry.<sup>36</sup> If people are not discipling to reproduce other disciples, the tendency will be to stay with the person they are discipling and become stuck, thus missing the opportunity for either person to grow spiritually.

### Small Groups

Jesus hand picked the first twelve apostles and invited them to come and be with him (Mark 3:13-14, Luke 6:13). The first Christians in Jerusalem “devoted themselves to the apostles’ teaching and to the fellowship” (Acts 2:42). Fellowship is a genuine experience of Christian community. It is basic to Christian living and discipleship because we learn from one another as we journey together. To experience the community of believers is to experience the church. The number of Christian believers in Jerusalem soon reached into the thousands. History suggests that at times this great congregation met all together, but frequently they met in small groups in private homes. “Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ” (Acts 5:42). It was in the small group meeting that they discovered a level of fellowship that they could

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<sup>36</sup> Ogden, *The New Reformation*, 201.



not have known otherwise. The small group of the church today still offers this kind of warmth, fellowship and encouragement when it is biblically based.

The Methodist Revival in England two hundred and fifty years ago was built in part by small-group sharing in homes of the Christian. Revival movements have come and gone down through the ages. One common ingredient of most genuine movements, however, has been Christians meeting together in small groups for prayer, Bible study, and sharing of experiences.

Howard Snyder, in his book *The Radical Wesley*, says that Wesley was “organized to beat the devil.” Wesley’s ecclesiology was a working synthesis of old and new, tradition and innovation. He was able to wed new insights with the old with warm-hearted evangelism and active social reform. Wesley was a practitioner and theologian. He was out to make disciples who would renew the whole church. His disciple-making was done primarily through the class meeting, which served as an evangelistic and discipline function. The class meeting was a group of 10 or 12 people who met each week for spiritual and personal accountability. He was radical in that he approved and used many women leaders.

Wesley had very little concern about publicity or public image, for everything had to do with building the community of God. Wesley concentrated not on efforts leading up to decisions for Christ, but on the time after the decision. He insisted that at all cost the church must be a viable community that takes seriously the demands of discipleship. Could it be that the churches of the 21st

century have forgotten this simple formula of building the community of God and have concentrated on their public image? How many churches report conversion growth but have very little follow-up of the new Christians? Is numerical growth taking precedence over spiritual growth?

George Hunter III says that Christians who attend “church” without belonging to a small group are experiencing only half of the Christian life:

Many people are involved in the congregation—but not in the cell; they therefore never experience half of what the “church” has to offer. Only in the church’s redemptive cells do we really know each other, and support each other, and pull for each other, and draw strength from each other, and weep with each other, and rejoice with each other and hold each other accountable, and identify each other’s gifts, and experience what it means to be members of one another.<sup>37</sup>

The early church met day after day in homes and never stopped teaching and proclaiming the good news that Jesus is the Christ (Acts 5:42). The results were amazing as the churches were strengthened in the faith and grew daily in numbers (Acts 16:5). People were coming to Christ daily.

Joel Comiskey in his book *Leadership Explosion* says, “The church will only expand its influence in the world by reproducing its most powerful unit, the cell group. Therefore, just as a family guarantees its legacy by producing children, so must a cell group seek to reproduce life in others by producing new groups.”<sup>38</sup>

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<sup>37</sup> George Hunter, *Church for the Unchurched* (Nashville, TN: Abingdon Press, 1996), 48.

<sup>38</sup> Joel Comiskey, *Leadership Explosion* (Houston, TX: Touch Publications, 1999), 38.

The word reproduce comes up again in Comiskey's statement. This again reminds us that we are born to procreate spiritually. Reproducing is life. Making disciples is what causes churches to grow. A viable cell group is one that gives birth to a new cell group. If reproduction of new groups forming from existing groups does not happen, there is danger of the group stagnating. Discipling its members to reproduce themselves spiritually in others brings life to the group. A small group should always be outreach-oriented, leading to one-on-one relationships for the purpose of building and equipping the believers to reproduce themselves in others.

Is the church an organism or an organization? Kent Hunter suggests that there are two ways churches function: the institutional approach and the organismic approach. "The institutional approach tends to see functions in the church as programs; the organismic, or relational, understanding of the church is more likely to view Christianity as a movement."<sup>39</sup> The church of Jesus Christ is primarily a living organism where there are loving relationships, need-oriented evangelism, gift-oriented ministry, inspiring worship, and holistic small groups. The buildings, traditional structures and a system of hierarchy make a church an organization. Greg Ogden says, "The church functions as an organism when those who make up the body of Christ seek obediently to fulfill the role God has

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<sup>39</sup> Kenneth R. Hunter, *Move Your Church To Action* (Nashville TN: Abingdon, 2000), 80.

assigned to them.”<sup>40</sup> The primary biblical example is found in I Corinthians 12 where Paul talks of the spiritual gifts for the believers and how as a body of believers we function as a unit just like our physical body, which is made up of many parts (I Corinthians 12: 1-31).

The church is a living organism. “Small groups are a viable microcosm of the church as the body of Christ, working and sharing ministry together in face to face relationships.”<sup>41</sup> The church in its essence is nothing less than a life-pulsating people who are animated by the indwelling presence of the Holy Spirit.

For a small group to be a life group there will be relational discipleship. A life group is a small group of people who meet for Bible study but is more than a fellowship group. There is ongoing training of people in the group to become spiritual leaders who disciple others to become spiritual leaders, using a one-on-one method of training. A small group plus one-on-one equals a life group. Bill Donahue in *Leading Life-Changing Small Groups* states,

People who are discipled in the context of a small group experience benefit from the wisdom and discernment of many group members, are able to use their gifts in a safe and encouraging setting, and can have needs met and prayed for. One-on-one meetings and mentoring are enhanced by

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<sup>40</sup> Ogden, *The New Reformation*, 39.

<sup>41</sup> Ibid., 19.

the broader group experience, and the leader is protected from bearing the entire disciple-making responsibility.<sup>42</sup>

That is one of the purposes of including the one-on-one ministry in a small group. It not only frees up the leader but it gives a wonderful opportunity for those in the group to expand their own spiritual journey by using their spiritual gifts.

In order for a church to grow exponentially there must be one-on-one discipleship occurring within the small/cell group. There must be small groups functioning in the church. "The small group is the most effective vehicle that exists for full-orbed disciple making."<sup>43</sup> This is the only way to grow without losing relational quality. This becomes a paradigm shift for most churches. The question to ask the church leadership is, "Are you ready to change your paradigm of discipleship?"

Producing reproducers is a key principle of any small group. Joel Comiskey says, "Reproduction must guide cell ministry."<sup>44</sup> Apprentice leaders in the group become the future leaders of newly formed cells. The small group is to produce reproducers, not form a holy huddle.

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<sup>42</sup> Bill Donahue, *The Willow Creek Guide to Leading Life-Changing Small Groups* (Grand Rapids, MI: Zondervan, 1994), 15.

<sup>43</sup> Hull, 174.

<sup>44</sup> Comiskey, 39.

Churches that have a vision for the small group to multiply the leadership base will grow. In capturing God's vision for growth, a multitude of leaders will be born. "Start a movement and you won't have to preside over a monument."<sup>45</sup>

Christian Schwarz identifies eight distinctive "quality characteristics" that are key to the success of growing churches. Holistic small groups are one of these eight quality characteristics. He says, "Our research in growing and declining churches all over the world has shown that continuous multiplication of small groups is a universal church growth principle."<sup>46</sup> His research confirms that the larger a church becomes, the more decisive the small group principle will be with respect to its further growth.

The Church is the body of Christ and Christ is the head of the church. God does not want any person to go to hell. His desire is to save all people. "He is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3: 9b). Each Christ follower is part of the family of God and it is in the intimacy of one-on-one discipling and a small group that each one will discover what it means to be a disciple of Christ.

In Luke 5, when Jesus called his first disciples he performed a miracle of a catch of fish. Simon Peter and his companions were astonished at the catch.

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<sup>45</sup> Ibid., 172.

<sup>46</sup> Christian A. Schwarz, *Natural Church Development* (Carol Stream, IL: Church Smart Resources, 1996), 32.

Then Jesus said something that was more astounding when he turned and said to Simon, “Don’t be afraid; from now on you will catch men.” So they left everything and followed him (Luke 5:10b-11). Should it be any different in today’s culture? Are we looking for people who need the Lord and need discipling? As disciples of Jesus Christ we will lead people to him and disciple them to be disciples. If we do not, are we disciples of Christ? Greg Ogden says,

Disciplemaking ensures that the Gospel is embedded deeply in the lives of mature believers who serve as links to the future. Discipling then is a relationship where we intentionally walk alongside a growing disciple or disciples in order to encourage, correct and challenge them in love to grow toward maturity in Christ.<sup>47</sup>

There is a need for churches of all faiths to become reproducing churches.

Church multiplication is needed. Genuine multiplication means conversion growth, not just transfer growth. Many existing churches are presently not capable of reaching the unchurched in the harvest. “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field” (Matthew 9:37-38). Many unreached people groups have no relevant church near them capable of reaching them with the Gospel. Generally, new churches attract and reach new people. Historically, Christianity has always expanded primarily through multiplication of churches.

Since the time of Luther, several movements have attempted to recapture the New Testament home movement: Martin Bucer and the reformation movement in Salzburg, the Pietistic movement, the Moravian movement,

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<sup>47</sup> Ogden, *Discipleship Essentials*, 21.

the Methodist movement, and now the modern cell movement. These movements went beyond the Reformation church to practicing the priesthood of all believers.<sup>48</sup>

Where do we see the fields white with harvest? Lift up your heads; there are multitudes waiting to be reached with the Gospel.

### A Call for a Paradigm Shift

In this postmodern age, it seems that many people want to belong to groups. If this is so, then perhaps we need to evangelize as a team. In the book *The Celtic Way of Evangelism*, George Hunter III points out that the Celtic Christians usually evangelized as teams and suggests this may be another way of multiplication of the church.

Celtic Christians usually evangelized as a team, and by relating to the people of a settlement, identifying with the people, engaging in friendship, conversation, ministry and witness. A group of people can pray and think together, they inspire and encourage each other. The single entrepreneur is too easily prey to self doubt and loss of vision.<sup>49</sup>

This too is a paradigm shift in the way evangelism is done. If we are going to have our churches reproducing new converts and new churches, then discipling will be at the very core of God's message as we effectively multiply ourselves in others. A healthy church, like an organism, will reproduce other organisms (churches). Thus a key to church growth is to have a reproducible

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<sup>48</sup> Joel Comiskey, *Reap the Harvest* (Houston, TX: Touch Publications, 1999), 96.

<sup>49</sup> George Hunter III, *The Celtic Way of Evangelism* (Nashville, TN: Abingdon Press, 2000), 47.



process that reproduces converts, disciples, leaders, small groups and, yes, new congregations.

Church leaders should pray for guidance by the Holy Spirit to keep the vision clear. They should not hesitate to involve everyone in ministry, integrating doing and being as part of the development of a commitment to evangelism and discipleship. Effective leaders make certain that they are reproducing disciples themselves by investing time in discipling and mentoring others to become reproducers. “ No one suddenly stumbles into spirituality, and if we do not decide to apprentice ourselves to Jesus’ authority, we will not become his disciples.”<sup>50</sup>

What will prevent churches from becoming reproductive churches? The answer is forgetting to fulfill the Great Commission.

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<sup>50</sup> Boa, 371.

## CHAPTER 2

### OBSERVATIONS AND ASSESSMENTS OF THE DISCIPLE-MAKING PROCESS IN FIVE CHURCHES

“One must decide where he wants his ministry to count—in the momentary applause of popular recognition or the reproduction of his life in a few chosen men who will carry on his work after he has gone.”<sup>1</sup> It seems that the church leaders of the 21<sup>st</sup> century are being encouraged that to believe that bigger is better. If so, would their church reach their community for Christ by the method(s) they now use for doing church? Are pastors being encouraged to focus on popularity or on producing leaders who will lead people? “If you build leaders, they will build the cell groups and through them, the church.”<sup>2</sup>

In this chapter I record my observations and report my discoveries from five churches. I will tell their stories as well as I am able according to my limited

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<sup>1</sup> Robert Coleman, *The Master Plan of Evangelism* (Tarrytown, NY: Fleming H. Revell, 1972), 37.

<sup>2</sup> Comiskey, *Leadership Explosion* (Houston, TX: Touch Publications, 1999), 14.

understanding of each church. I make an assessment of what I have learned from these five churches based on the questions I asked.

The questions I asked were:

- Did their church have a plan to reach their community for Christ?
- Did their church have small groups?
- Did their church have a one-on-one discipling ministry?
- Did their church have an apprentice training?
- Did their church have a vision to reach the world?

In choosing the five churches, two churches were in larger cities of 800,000, one church in a metropolitan area of over one million people, one in a small rural community of 2,500 and one in a medium size city of 16,000.

I selected these churches on the basis of the willingness of the senior pastor(s) to answer the questions asked, with permission to interview the laity and church leaders and observe their church in action. I wanted to observe the patterns of small groups and discipleship in the large churches as well as the smaller churches.

### **Carberry Evangelical Free Church**

Carberry Evangelical Free Church has an average attendance of 125 people. It is one of six churches in a town of 2,500. I met with the ministry team leader and his wife and spent a few days in the home of one of the members. The pastor was away on vacation at the time. I have since visited with the pastor

and I have asked him and the leaders to describe their church in terms of the above questions.

The church has an evangelistic outreach into the community. They have a children's ministry in which 75% of the children come from unchurched homes. They have an annual outreach banquet and 25% of those in attendance were from unchurched homes. There are no follow-up plans in place for these new people.

The church participated in the Campus Crusade "Power To Change" campaign as a community event. One individual is doing a one-on-one follow-up of three men who made decisions for Christ. Other than this, there is no ongoing training or reproduction.

The church has several small group meetings with non-church people attending. They are using Friendship Bible Studies. I discovered that there is no apprentice training in place. There are no plans to expand these groups.

The church does not have a one-on-one discipling ministry. There is no apprentice ministry in place.

There is a strong world mission emphasis in this church. They strongly support fifteen missionaries, have three people sponsored to the mission field, support a Bible Camp, work with First-Nation people, and have an annual mission conference.

This church is very busy doing church. There is no planned evangelism taking place, no follow-up of those who do come to their outreach events, and no

plan for reproducing disciples. The church has a prayer only meeting each Tuesday.

The ministry team leader and his wife personally have a strong desire to reach their community for Christ, as does this church. However, this couple shared that whenever a new idea was brought to the leadership of the church it was usually ignored or shot down. One example: The children's ministry team began to plan an outreach event but was prohibited by the church board because they felt it was not necessary to reach additional children in their community. Instead, they wanted the church to concentrate on the children they already had coming to their kids' club.

Organizationally this church is congregationally led, but due to the make-up of the church board, which is elected every two years, the board is in control.

The pastor introduced NCD to the board and shared the introduction booklet, *The ABC's of Natural Church Development*. The church is now involved in NCD and it is bringing a very positive approach to them as they begin to evaluate their church as to its ministry effectiveness and its own health.

In summary, the church has weekly prayer walks, home Bible study groups, and annual outreach events for the community. It has a good reputation in the community and recently participated in the Campus Crusade "Power to Change" campaign.

It seems that this church has a controlling element that needs to be broken. My assessment is that the leadership teams need to begin to lead and

not be afraid of the fall-out that may occur. It is time to stop doing church and become the church!

The pastor believes it is a great church with much potential, but realizes there are areas in evangelism, follow-up of new people and discipleship training that need to be given clear attention in the very near future.

### **Calgary Free Methodist Church**

Calgary Free Methodist Church is located in a city of 800,000 people and averages between 225 and 250. The church has struggled to keep senior pastors and at the present time is searching for a senior pastor. The associate pastor is carrying out all the responsibilities as he endeavors to keep the church functioning. He has a heart for evangelism and is leading some people to the Lord. He is frustrated that once these people have accepted the Lord, there is no program in the church for them to be assimilated. He has a desire to reach the lost but the local congregation seems to be content to just be a church.

The church does have outreach events to which the community is invited. They have had pancake breakfasts, carnivals, Vacation Bible School, a live Nativity scene at Christmas and various musical events to draw the community to the church. Yet the church seems frustrated that they see very little results of new people coming to the church after these events. So much work with so little results leads to discouragement. Lack of an adequate follow-up method seems to be the weak link.

The church has a few small groups functioning but each does its own thing and there is limited leadership direction. There is no training for the leaders of these groups.

There are neither apprentice leaders nor any plans to expand or multiply any groups. These groups seem to be content to do the same things they have done the previous year. There is no evangelistic outreach in any of these groups. Some of the lay people believe the church has a very healthy small group ministry. It seems that this church does not understand the meaning of small groups.

This church appears to be content to let the pastor do all the work, including the visitations of all the members. One parishioner said, "All the church needs is a pastor who will visit the saints and look after the sheep."

There is no one-on-one ministry taking place. Thus there is no training of the few new believers in any form of discipleship or Bible study.

The church does sponsor a missionary and supports several other ministries outside of the local area. They seem content to let the missionaries do the work as they pray and give money to the cause at hand. All world outreach is done through the missionary. They do have a compassion for the needs of the world and called a special prayer time when the tragedy of September eleventh took place in the United States. It was very meaningful for the church and to the community.

The associate pastor wants to see a disciple-making process implemented in this church. However, he feels that his hands are tied until he is either

appointed as the senior pastor or a pastor is appointed that will see the need of establishing an evangelism thrust.

The hierarchy of the denomination was apprised of the current leadership struggles. The denomination charged the associate pastor with insubordination in violation of his ordination vows. The associate pastor agreed with the charges and has been placed in transition for six months. During this time a restoration process is to occur and a review of his character will take place at the end of the six-month period. Needless to say, this church is in turmoil as they sort out the leadership issues at hand.

I am saddened by the apparent in-fighting and loss of direction that this church is now facing. They are leaderless and it is my hope that the new pastor, yet to be appointed, will survive as he or she endeavors to pull this church back on track as to its mission and reason for existing.

The community is growing rapidly all around this church and it would be a shame for this church to miss the opportunity that God is giving to reach their area for Christ. It is one of the few evangelical churches in this rapidly growing area. Only time will tell if this church will take seriously its mandate to fulfill the Great Commission or be content to sit on the premises instead of standing on the promises.

The denomination has assigned an interim pastor who is in the process of bringing healing to this broken congregation.



## Centre Street

Centre Street Church is an Evangelical Missionary Church in Calgary, Alberta. All indications show that this is a rapidly growing church. It is located in the heart of Calgary on Centre Street. Calgary is a city of approximately one million people. In 1985 the average attendance was 256. As of September 1, 2001, the average attendance was 3,500. The Sunday after the September eleventh tragedy of the destruction of the twin towers in New York City and the Pentagon wing in Washington, D.C., over 5000 people attended this church. The prayer service, which I attended, was very meaningful.

In 1987, this church started a small group ministry and implemented a one-on-one ministry. There are now over 2,500 people involved in small groups. Each weekend 600 children participate in small group ministry, in addition to the 2,500 people. In the last decade over 1,500 people have made first time decisions to follow Jesus Christ.

The church has clear directional statements, a strong vision, a focused mission, and equipping strategies in place. There is unity and a spirit of love and acceptance amongst this congregation. They have an international ministry and have come alongside fledging churches and given financial support and encouragement.

Centre Street has set faith goals and by June 30, 2006, they are trusting God to use them in the following ways:

To see 2,500 people receive Christ as Savior and Lord, be discipled, baptized, worshipping regularly, and involved in small groups.

To establish 700 new small groups, which with God's help are committed to developing a community of fully devoted followers of Christ and accomplishing God's redemptive purpose in their community, country and world.

To provide pastoral leadership and training, encouragement and resources to 150 like-minded church pastors and leaders in their city, province and nation.

To establish 25 international cell-based daughter churches committed to being a community of fully devoted followers of Christ, and to accomplish God's redemptive purpose in their city and nation.

The pastors believe the transformation of people will result in transformation of the city and the nation's culture. This is a big goal, but it is constantly being addressed.

There is a growing servant spirit within this congregation. They have no debt, own seventeen acres of land and have one million dollars on hand to build their expanded ministry as God works amongst them.

They have established an Expand Our Ministry campaign entitled "Giving God Room" with a goal to raise \$12.5 million. This is to build a Worship Center, Children's Center, Equipping Center, Staff Center, Fellowship and Food Center, Student Worship Center and Adequate parking for 1300 vehicles. The first Sunday of their fund-raising campaign the offering in cash and pledges was over \$3 million. Another evangelical congregation gave them a \$100,000 gift towards their projected goal.

To some the task would be too great, but this church has claimed the Scripture from I Chronicles 29:1, "The task is great, because this building is not for man, but for the Lord God."

The pastor believes the best is yet to come as they begin this new chapter in the mission of their church. The mission remains the same: "To introduce people to Jesus and help them become fully devoted followers of Jesus."

The growth of this church is in the small group ministry. However, not all groups are reproducing new groups. Ongoing training and review take place on a regular basis.

More leadership training and fuller understanding of the mission of the church is needed if the goal of reaching their city and nation for Christ is to be met.

They have an apprentice ministry and a world vision. The church is one of the fastest growing churches in Canada. They wrestle with the concept of keeping focused on small group ministries in the area of continued apprentice training.

### **Willowbrook Christian Fellowship**

Willowbrook Christian Fellowship is located in a town of 15,000, which is a bedroom community next to a city of one million people. The average attendance of this congregation is 90 people. The church began as a church plant in 1993. The plant was done the hard way by sending a pastor and his wife into a community, giving them three years' support on a declining scale of one third

each year. After three years, if the church was not self-supporting, it would be closed. The pastor, a man of faith, started putting a prospect list together, and contacted two other couples that decided to help bring this vision of planting a church together.

These six individuals met weekly for prayer and strategy planning. People were contacted, visited and invited to be a part of the new church. After six months it was decided to hold the first public service on Easter Sunday, 1994. Everyone in the core group was excited as much advertising had taken place, telemarketing methods were used, and over 2000 homes had been contacted by phone. One hundred and twenty people attended. From these 120 people, a core group of 22 began to faithfully build the church. Through much prayer and pulling together that year the average attendance rose to 34 people, and one person was converted. Six months later the Lord sent to this church a couple that was very talented in music. Both sang professionally and the man was a sound technician as well as a keyboard player.

A target was set to reach the unchurched Sally and Sam of the community. The church's purpose statement, "Seeking the Seeker, Building the Believer, Equipping the Equipper," came with a mission to help each person become fully devoted followers of Christ. The church's faith was running high and the people stuck with it. The next seven years it steadily grew to an average of 75 people and 45 first time believers.

Since the church was meeting in an elementary school, its small groups met in homes. Friendships were built that brought about a good working relationship among the people. The founding pastor's spiritual gifts were faith, evangelism and discipleship; thus several people were trained in evangelism and discipleship.

One young man who came to know the Lord was discipled in one-on-one discipleship and continues to this day to lead people to the Lord, plug them into small groups and work with them on a one-on-one basis. It is exciting to hear of the growth of this young person and how God is using him in reaching others for the Lord.

The church has an apprentice ministry in its music program and one-on-one ministry.

This church has a good reputation in the community as the people and the pastor are involved in community events. The men of the church each summer offer to clean yards, paint buildings, and do small repairs around the homes for senior citizens of the community, regardless of race, creed, or color. The local newspaper wanted to publish a story of their humanitarian efforts, but the men said no, as this was something that they wanted to do for the Lord with no credit to them. Their contacts come from the senior center in town and word of mouth. The stories of witnessing are wonderful. One such home where they were helping resulted in three people accepting the Lord and being baptized.

Two years ago the congregation purchased 9.5 acres of prime land on the outskirts of the town that include a 2000 square foot home. The home has become the offices for the pastor and other ministries of the church. This property is almost debt free. This church is completely self-supporting and has an annual budget close to \$100,000. This is a tithing and caring church.

The church supports one missionary couple in Ecuador. They sponsor a child in Kenya. There is one family volunteering in Haiti.

The founding pastor recently resigned to go full-time in a discipleship ministry. The new pastor reports that the church continues to grow and reach out into the community.

In the beginning this church had small groups, one-on-one discipling, producing reproducers, a plan to reach the community, and a vision to reach the world. The small group ministry had its highs and lows. The one-on-one discipling was limited to a few people. Some who were trained in the one-on-one ministry left the community, leaving a gap. Reaching the community for Christ is strong, but as the church grew much of the vision became inward focused. Keeping a balance between local and global mission became a juggling act. Discipling of others is the answer to reaching the community and the world for Christ.

As in any transition there are necessary adjustments. Reports from the laity indicate that this church continues to develop its ministry goals.

## Faith Evangelical Missionary Church

Faith Evangelical Missionary Church is located in a community with a trading populace of 20,000 people. This church is a result of a merger of two smaller congregations. It averages 70 people at Sunday worship. The statement of purpose is posted on the back wall of the church but is not visible anywhere else.<sup>3</sup> The leadership and the general public do not seem to be aware of the purpose statement.

The church has not had an outreach ministry in the past years. They are turning the corner, as they desire to reach their community for Christ by training their leaders and passing this training on to other churches in the area so that they will see their city come to know Christ.

A major outreach ministry has been started in the church. One of the members caught the vision for reaching the lost. He was a follow-up coordinator for several churches during the "Power to Change" campaign conducted by Campus Crusade for Christ. This man saw that there was a need for ongoing follow-up after the media blitz. "Power to Change" offered limited programs for

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<sup>3</sup> The statement of purpose reads:

We, as God's people, exist to glorify God by:

1. Incubating personal faith and worship - FAITH
2. Building up one another - FELLOWSHIP
3. Actively seeking to make disciples - FRUIT

follow-up, such as the Alpha ministry, but many of the smaller churches did not have the manpower to carry out the extensive endeavor that Alpha requires.

A consultant with experience in follow-up ministry was contacted. He discovered that there were two small groups, no one-on-one discipling, and no spiritual reproduction. They did have a missions program and supported missionaries.

The consultant suggested that a discipleship philosophy and ministry be implemented. The pastor was impressed with the approach used to follow up new believers and consulted with his church board, and the church invited the consultant to come and train its leadership in a discipleship process.

The church has a plan to reach its community for Christ. They invited other churches to come and be part of the training. Three pastors and 15 members were trained in how to have a disciple-making process. The ladies' ministry hosted a community outreach event for ladies and 68 ladies attended. This event was designed to bring unchurched ladies to a setting that offered the Gospel in a fun-loving way. The theme was "The Gift." Skits, heart-felt stories and music showed that the Gift is Jesus. The challenge will be to have ongoing follow-up of the unchurched ladies. The coordinator of this event was so encouraged that she is planning to have a similar event next year. Part of the task will be to carry this enthusiasm over into the ongoing disciple training taking place in the church.



Four small groups formed as the results of the training and their goal is to have enough witnessing disciples trained, in the next five years, to reach the entire city for Christ. This is not a quick fix and will take three to five years. The challenge will come in keeping the vision before the congregation and having the leadership stick with the process. Coaching for the pastors of these churches is ongoing.

One pastor took a two-day retreat to search his own heart as to his personal vision for the church. He has planned to take his leadership team on a mini-retreat to share his passion and vision. His goal is to help the leadership team catch the vision for the church and make it their vision as well as his. The church is buzzing with excitement and has taken on “warmth” towards one another and towards visitors in a manner that has not been seen in the past three years.

There are two small groups meeting that are using a one-on-one discipleship approach combined with Bible study.

The two small groups have apprentices that are being trained to lead a new group. After six months these two groups have become four groups and eight people are being discipled one-on-one.

The church supports overseas missions and has sent people to minister in other countries.

The members seem to have caught the purpose of the training in discipleship, but the pastor struggles with the concept of small groups and one-

on-one discipleship. The congregation is reaching out and the pastor is busy with administration. The pastor supports the training and focus on outreach to seekers by the laity.

It is my assessment that this church is beginning to catch a vision in reaching its community through various outreach events and small groups. However, it is running into leadership issues from their pastor. This congregation is on the correct path for growth. The people are united and are doing everything to help this pastor see that they have his best interests at heart. They do want to be a church that is winning people to the Lord and discipling them to reproduce others.

### **Conclusion**

At the beginning of this chapter I gave a five-point criteria concerning the churches I was assessing and observing these past six months. My findings are:

1. All five churches claimed to have small groups. However, in fact these groups ranged from fellowship groups to groups that wanted to multiply themselves. No two churches had similar understandings of how a small group should look and function.

2. The one-on-one ministry for reproduction of future disciples was happening in two churches, with one church still waiting to “hive-off” another group of some kind.

3. As to the reproduction of disciples – one training another to train another – two churches were embarrassed and stated they had never thought of

evangelism in light of reproduction. The other three churches had some groups that had multiplied to two or more groups while other groups were getting ready to reproduce more leaders.

4. All five churches were involved in community outreach in various degrees, depending on the season and the event planned. Three of the churches did not have a plan in place for follow-up of new people after these events.

5. All five churches were involved in world missions. All supported missionaries and some had sponsored mission trips to other countries. However, I noted in a couple of churches I attended that when they had a missionary speak, all the children and youth were dismissed beforehand. This caused me to wonder how long it would be before the mission programs in these churches would no longer be in existence. There certainly was no challenge for young people to consider world missions.

My overall conclusion from my study of these five churches is that there is a wide diversity of views as to what ministry is. Most of these churches are busy with inward-focused activity. Only one church is having significant growth. One church is showing gradual growth, two are plateaued, and one is showing a decline. On the other hand, each community is alive and there is tremendous opportunity for outreach growth. The fields are "white unto harvest." My conclusion is that the missing link in most of these churches is the lack of one-on-one discipling, as well as virtually no plan for training the people to be reproducers of their faith.

A paradigm shift concerning evangelism and discipleship is paramount if these churches are to become discipling churches.

I learned from my research that churches and pastors are looking for a philosophy of discipleship and evangelism. They want more than a program. Programs come and go, but a lifestyle of New Testament Christianity is the longing of most pastors. I was surprised that the younger pastors looked to me as a “father” figure – one they could talk to and trust, and who listened to their stories. It was humbling to have this dimension of ministry appear.

I discovered there are many good ministries offering programs to these churches. I learned that very few ministries offer continued coaching to pastors at a personal level. It was the heart’s desire of these pastors to have a person to talk with about their concerns.

## CHAPTER 3

### A PARADIGM FOR DISCIPLESHIP IN THE CHURCH

#### **A Pastor's Experience**

For the past 35 years I have read and studied a number of writings of authors on discipleship and evangelism. In this chapter I am synthesizing my own experiences and project research.

My assessment of the five churches led me to conclude that if churches are going to be producing disciples, there must be a plan in place to be an intentional disciple-making church. This requires a new paradigm shift in the thinking of all leadership.

Disciples of Jesus Christ should be people who think redemptive thoughts with a redemptive purpose, which will bring about redemptive results. By redemptive, I mean bringing people to a saving knowledge of Jesus Christ, which will result not only in their conversion but also in their training to become disciples of others.

In this chapter I will talk about my own paradigm shift to live redemptively, and how I see this paradigm shift applying to other leaders.

Recently I was reading the Book of Haggai and reviewing the notes that I had made in the margin in 1985. I was convicted that much of the ministry that I have been involved in over the years has been “dry” and selfish, when all along God wanted to do so much more. Because of my pride and arrogance God’s Spirit was quenched. I have asked God to forgive me and I am “giving careful thought to my ways” (Haggai 1:5).

It is with this background that I am being clearly honest in addressing my own paradigm for spirituality and discipleship as it applies to the local church.

#### From Pew to Disciple Building

When I address how one can move from the pew to becoming a disciple maker, I look at John 15:16 where Jesus said, “You did not choose me, but I chose you and appointed you to go and bear fruit – fruit that will last.” Part of the Great Commission is to go and make disciples. John the Baptist tells the crowd, who came out to be baptized, that they were to “Produce fruit in keeping with repentance” (Luke 3: 8).

As I focus on strategic plans for implementation of any practical component of a paradigm shift, first I must get out of my comfort zone, realizing that the goal is not just church planting, or pouring money and effort into an evangelism program that fulfills the Great Commission. It is church members getting out of the pew and into the community, living the Word of God as caring people

who have a deep personal relationship with the Lord Jesus Christ that results in fruit bearing. It is as I become trained as a disciple-maker of others and reproduce myself in others, one at a time, that the disciple-making process begins to take shape. It is then that the commission Jesus gave begins to be fulfilled in my life.

I believe that the key to disciple-making is the reproducing of other disciples – in other words, reproducing reproducers. I begin with myself and then work with pastors and leadership teams, who in turn equip those through discipleship who will train others to equip others. In II Timothy 2:2, the Apostle Paul instructs Timothy to entrust the Gospel to reliable people who will also teach others (as noted earlier, in chapter 2). This is four generations of reproducing disciples for the Lord. One of the problems to overcome is to help church leaders see that they are to be equippers of the believers (saints) rather than merely the managers of the church programs.

My passion is to see pastors and their leadership teams bearing fruit that lasts. The focus would be to be an encouragement to these leaders to look at their own spiritual lives and to deepen their relationship with Christ by living a life of worship, studying the Scripture and going into their community and their work place, showing how their faith does make a difference in today's world.

The Book of Haggai promises that when we obey the voice of the Lord our God that the Word of the Lord encourages us to be strong and work, for the Lord is with us (Haggai 2:4). His Spirit remains among us; therefore, we are not to

fear. As we give careful thought and abide in the Word of God, we will be blessed. When we are filled with God's love, I believe that we will want to rise up from the pew, implementing the great commission to become disciple makers for the Kingdom of God.

### From Preaching to Equipping

On June 1, 2001, I resigned from my church as the pastor and by faith I have moved out of my comfort zone as a church planter and pastor. It was with great soul searching and listening to God's voice of direction that I have been and am directed to work in the area of equipping pastors and their leadership in a disciple-making process. This is a paradigm shift for me as I contact pastors and churches to explore and learn about disciple-making.

There are several models of large growing churches, but I ask where are the models of the healthy smaller churches? This question has convicted me as I have been reading the Scriptures and listening to the voice of God. I felt convicted that perhaps it was time for me to look at ministering to and equipping those pastors and leaders in the churches whose congregations are 100 people or less. It was my reading of Mark 6:6 where Jesus went to the villages to preach the Word of God and then sent his disciples two by two to do the same that particularly spoke to me.

I came to realize that in my arrogance and pride I was looking to help pastors of "bigger" churches in "bigger" towns and cities, when in reality the smaller churches in the smaller towns need more encouragement than anyone.



This brings me back to the practical component of this paradigm. I believe God is making it very clear to me that it is the pastors and churches of these small towns and villages that we are to reach out to, as well as the city churches. It is these pastors and their congregations that need to be encouraged and equipped to reach their communities for the Lord. It is with excitement that I am contacting some of the pastors and churches in these small towns and am discovering that they are more than open to a disciple-making process for their congregations. They and their churches are open to the leading of God's Spirit in their lives in this particular way.

Acts 26:17b-18 takes on a different meaning when I read the words of Jesus, "I am sending you to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me." This applies locally as well as globally. The eyes of my heart are being opened and turned from darkness to light. It is I who have been delivered from the power of Satan to God. It is I who has received the forgiveness of sins. I have had a transformation of my mind's eye as realize I am to move out of my selfishness to disciple others.

#### From Silence to Speaking Out

I am making this paradigm shift and am excited as the Lord leads me on this new adventure. In Acts 4:1-20 Peter and John were brought before the Sanhedrin for teaching the people and proclaiming in Jesus the resurrection of the dead. But many who heard believed. Peter, filled with the Holy Spirit, told

the rulers and elders of the people that it is Jesus who heals and "that there is salvation in no one else under heaven given to men by which we must be saved."

Peter and John's courage caused the Sanhedrin to notice that these men, though ordinary men, had been with Jesus. When asked to be quiet, they replied that they could not keep silent and that they must speak of what they had seen and heard. These were common laboring men, non-professionals, mostly raised in the poor part of the country. Some, like Peter were impulsive and temperamental, yet Jesus saw their hidden potential. They were teachable, loyal (except for the one who betrayed him) and not afraid to speak for their Lord.

As I have experienced Jesus, I have taken courage to speak out for him in the area of discipleship. The implementation of a practical side to discipleship is a must for the Christian community. We hide behind our inadequacies, believing a lie. We keep asking ourselves, how can God use a weak person like me? It is time to break the silence and speak out. In fact, pastors and congregations of small churches in smaller communities can proudly stand up and declare, "Thus says the Lord." For it is in the smaller community that you are more likely to be known for who you are and what you do for a living. Living the life of discipleship will be evident.

Far too often it is the large church that gets the most attention from its denominational leadership. This "fuss" over the "bigger is better" church can often come at the expense of those who are faithful in the smaller towns and smaller churches. Many pastors and congregations of these smaller towns are

motivated by the power of the Holy Spirit and they do want to see spiritual fruit for their labors.

It is with deep conviction that I believe there are many pastors and congregations who are tired of being stuck as churches and seek God's direction to becoming unstuck. Therefore the challenge comes to help these faith communities reach their Jerusalem with the Great Commission and the Great Commandment.

As people become reproducers of others in their faith communities, there will be fruit that lasts. This fruit will be the fruit of the Spirit as outlined in Galatians 5:22, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control."

### Planning to Live Redemptively

At the beginning of this chapter I stated that if we are going to be disciple-makers, there must be a plan in place to be intentional disciple-making people and churches. One of the most important steps to redemptive living and thinking is for Christians to spend regular time with new believers. This includes meeting with them regularly on a one-on-one basis as well as attending a small group with them where possible.

As I thought about planning to live redemptively every day, I looked into the Scriptures and found that the early Christians met daily in homes and the temple to teach and preach the good news that Jesus is the Christ (Acts 5: 42). It was the "daily" idea that caught my eye. What would happen if we as Christians

planned to live a redemptive life-style? What would happen if daily we had devotions, talked to someone about the Lord, made a new contact, followed up new believers, and remained faithful to our church and to the Lord? Where does one begin? I decided to search the Scriptures and apply a Scripture verse to each day, keeping Acts 5:42 in mind, "Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ." This is the plan that unfolded for my redemptive living Sunday through Monday. The selected Scriptures and comments flow from one day to the next.

Sunday: "I rejoiced with those who said to me, 'Let us go to the house of the Lord'" (Psalm 122:1). I do rejoice and am glad that I can go each week and worship the Lord with family and friends, keeping my heart open to God's teaching.

Monday: After having worshipped the Lord, I will be obedient to his leading. "Come, follow me," Jesus said, "and I will make you fishers of men" (Matthew 4:19). I pray, asking God to give me the opportunity to be led to someone who needs to know him, and that I will build that relationship so the person becomes a Christ follower.

Tuesday: Knowing that to "catch people" for the Lord is not always an easy task I may become weary and be tempted to give up. So I remind myself of the Scripture, "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up" (Galatians 6:9). This is enough encouragement to keep on.

Wednesday: I trust God to put people in my path that need to know about him. I need wisdom and the Scripture to guide me, "Be wise in the way you act toward outsiders; make the most of every opportunity" (Colossians 4:5). I try to be alert and sensitive to the opportunities that often come.

Thursday: When these opportunities come, the Word reminds me that "he who wins souls is wise" (Proverbs 11:30). Prayerfully and carefully I ask God for wisdom, for I know that when people come to the Lord they will need lots of care.

Friday: "Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Matthew 20:28). It is serving time. When people come to know the Lord they will need attention, follow-up and discipling.

Saturday: Wow, what a week! I worshipped God, became alert for his leading to people who needed the Lord, became weary, grasped the opportunities afforded me, led people to the Lord, and now start the process of discipleship. I begin to feel exhausted, but then comes the reminder, "Therefore, my dear brothers, sisters, stand firm. Let nothing move you. Always give yourself fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (I Corinthians 15:58).

### Practicing Redemptive Living

At the celebration of Christ's birth at a Christmas musical, a man and his wife, both having consumed too much alcohol, came with fear to hear the music. He had not been to a church service in 30 years and she, being of the Jehovah's Witness faith, thought for sure the roof would cave in on them. But it did not. The Gospel was presented and they both filled out a response card stating that they had made a conscious decision to become Christ followers.

It was the beginning of the week, time for me to put redemptive living into practice. Monday, taking another person with me, I made a visit to the home of this couple. They asked many questions as they shared their past journey with us. This was his third marriage and he had lost a business, all because of drinking. This was her second marriage, and being a devout Jehovah's Witness all her life, she had been told that if she went to another church she would never see heaven. She was not a practicing Jehovah's Witness,

however. By the time we left they had made a positive commitment to becoming Christ followers and were open to further follow-up.

Several weeks of follow-up took place. Many hours of one-on-one discipling occurred, a man with him and a lady with her. They became regular church attenders and were involved in a small Bible study and men's and ladies' ministries. The following Christmas she was singing in the Living Christmas Tree choir. She was at the top of the tree as the star of Bethlehem. This is joy at its best. Three years later, he is the president of the men's ministry for his church and she is very active in church ministry. This is an ongoing story of two people who were discipled and continue to disciple others.

### **Intentional Disciple-Making Process**

"No one suddenly stumbles into spirituality, and if we do not decide to apprentice ourselves to Jesus' authority, we will not become his disciples."<sup>1</sup> It is one thing to go to church but another to intentionally make disciples. In my limited research I find that there is very little disciple-making taking place in many churches. It seems that we must intentionally plan to disciple people in the things of God or discipleship will rarely happen. We must look at the objectives and priorities of both individuals and congregations.

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<sup>1</sup> Kenneth Boa, *Conformed to His Image* (Grand Rapids, MI: Zondervan, 2001), 371.

What are the objectives of effective disciple-making? I would suggest that people must be convinced that the Great Commission remains Christ's mandate for the twenty-first century church. Then I would ask God to direct us to find the people who will help us do our part to fulfill the Great Commission. When these willing men and women are found, it is a matter of pouring our lives into them, helping them to clearly see that the objective is to win people to the Lord. The pastor would model soul winning and witness regularly by talking to people about who Jesus is: the promised Messiah, their Redeemer. As Christians, we are to pray to God that he will send people to bring in the harvest. "A disciple is a Christian who is involved in the Word of God on a continual basis (John 8:21). A disciple is one who lays down his life for others (John 13:34-35). And a disciple is one who abides daily in a fruit-bearing union with Christ (John 15:4-5)."<sup>2</sup>

With evangelism as our central priority, we will have the heart of God that sees people as lost to heaven and headed for hell. To be about God's business is to reach out to families and individuals. The vision will be clear as we reach out in love to those who need the Lord. Acts 1:8 states, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." This reinforces the

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<sup>2</sup> Waylon B. Moore, *Multiplying Disciples* (Colorado Springs, CO: NavPress, 1981), 21.

Great Commission and must be interpreted as a mandate for the whole world.

The whole church is called to take the whole Gospel to the whole world.

“The ministry of evangelization is an extraordinary opportunity of showing gratitude to Jesus by passing on his Gospel of grace to others.”<sup>3</sup> God has given to us the ministry of reconciliation: “All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation” (II Corinthians 5:18).

### Developing a Disciple-Making Process

The difference between programs and process is that programs are part of a process, while a process has a beginning and an ending point. There is a logical sequence of short steps that lead to a particular result, which begins to meet the spiritual needs of each person. A process is a plan to help people become fully devoted followers of Jesus Christ.

How would a process of sharing the Gospel appear? A disciple-making process begins with sharing the Gospel of Jesus Christ with others, which includes biblical principles to help accomplish the purpose of fulfilling the Great Commission. This is God’s purpose for his church and it must be a primary and continual goal. It seems that churches stop reaching out and sharing Christ with others when they look inward and become selfish in protecting what could be

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<sup>3</sup> Brennan Manning, *The Ragamuffin Gospel* (Portland, OR: Multnomah Press, 1990), 122.



called the “sacred cow” of their church. This could mean simply maintaining various programs in the church that are accomplishing little, though no one has the courage or necessary insight to bring about change.

Before people can share the Gospel with others, they must have the assurance that they themselves know God personally.

Jesus wants us to move from the “many things” to the “one necessary thing.” Jesus asks us to move our hearts to the center, where all things fall into place. The center is a heart set on the spiritual life—to do the will of the Father.<sup>4</sup>

The believers would be trained in how to share their faith with others. People cannot tell others about the peace of God unless they know Jesus Christ has forgiven them of their sin, that there is joy in their lives and that they have the peace of God. The Gospel needs to be communicated in a clear and logical way.

One way to share the Gospel is to use a Gospel booklet such as “Steps to Peace with God” by Dr. Billy Graham. The purpose of a good Gospel booklet is to clearly show a person how to receive Christ. Witnesses should develop relationships with their neighbors, inviting them to church or an outreach event. They can invite them to a small group where they will meet new people and receive personal care and encouragement in their spiritual journey.

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<sup>4</sup> Henri Nouwen, *Making All Things New* (New York, NY: Harper, 1981), 42.

## The Need for Life Groups

A definition of a Life Group is the combining of one-on-one ministries and the small group.

New believers need to be nurtured after they have made a profession of faith. Just as the first church began as groups of people who met for fellowship together, prayed together and studied the Word together, so it is with believers today. There were no church buildings at the time of the early church, other than the synagogues, so the first believers would meet in the Jewish temple courts and from house to house. The results were powerful! "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles." "And the Lord added to their number daily those who were being saved" (Acts 2: 42-43, 47).

Today most Christians meet together in church buildings to worship the Lord. We celebrate his abundant blessings as we learn together from God's Word. But there continues to be a need for people to meet in small groups to study the Word of God and pray together.

The small group is a modern-day expression of the first-century house church. The pressing demands of a modern world, plus the biblical imperatives of loving, serving and stimulating one another to grow, require a return to the small group concept, which better facilitates meaningful human relationships and emphasizes individual maturity and ministry.

Small groups provide a biblical community where Christians can have mutually accountable relationships as each one reflects the loving character of Christ to our world. A variety of small groups may be needed to meet the needs and levels of maturity of the participants in these groups. Groups may form around areas of affinity such as marital status, age, personal need, life stage, task or ministry.

In a Life Group, fellowship, prayer and worship occur as participants share their concerns and care for one another. However, fellowship is not the main purpose of a Life Group, though it is indeed a by-product. Life Groups are for Bible study, evangelism and the discipling of those who have received Christ as their Savior. It is the teaching of discipleship and evangelism that become the motivation of a Life Group and that brings about the experience of biblical fellowship.

As new believers are equipped and involved in ministry to others, they grow spiritually. Ministry provides the opportunity to apply what is learned in practical ways so that the biblical knowledge becomes a life-changing reality.

The book of Acts tells of God adding daily to the church. It should be no different today. The Lord wants us to bear fruit. A Life Group seeks to disciple new believers to become persons who will reproduce themselves in others while the Life Group itself multiplies, forming another and yet another Life Group. Because each new believer is trained in a reproducible way, each one is equipped

to reproduce others. Reproducers are people who become trainers after they have been trained. They are then qualified as leaders.

### Leader Development

After believers have shown themselves to be “faithful and able to teach” (II Timothy 2:2), they are ready for further equipping in order to serve in specific ministries. Thus the process of disciple-making expands as these reproducing disciples are now leaders who are expanding the ministry. It should be noted that the focus throughout this process is always on sharing the Gospel of Jesus Christ with others. God’s Word instructs us to reach out to all people. This includes all in our communities. Disciples must develop leaders if we are following the pattern of Jesus’ leadership. He spent most of his time with his disciples, not with the crowds, because Jesus knew that if his leadership base was expanded there was more opportunity to reach the lost world. Jesus was equipping his disciples.

Unless the present leaders equip others, there will always be a shortage of leaders. Leadership in discipleship is the key to growth. Leaders begin as apprentices in a small group and learn what it means to be reproducers of other leaders. If they are not equipping others to do what they are doing, then what they are doing is not worth doing! Reproduction of leaders is important and it begins with new believers becoming grounded in their identity with Christ through knowing, understanding, and accepting the truth about their position in

Christ. As they are discipled, they in turn become disciple-makers by coming alongside others.

Leaders are developed through one-on-one relational training because the leader and trainer can meet at any time. It is easier for two people to get together on any given day than four or more people. When you meet on a one-on-one level there is high accountability already built in, thus giving the greatest potential for reproduction. Jesus gave the model by working with a few. Leaders must be developed, not just recruited.

While there are those who are particularly gifted by God as spiritual leaders, it is also true that anyone can lead someone. If you are one step ahead of someone, you can help him or her take the next step. Not everyone is gifted to lead a large ministry or even a Life Group, but anyone can follow up or disciple another person. Leaders need to see each person in their Life Group as potential leaders, providing the necessary equipping for everyone. Each person is encouraged to develop to his or her fullest potential.

A recent convert to the Lord was looking for a church home. His children were in contact with a church youth group and suggested that as a family they go to this church. They attended the church, and the pastor was notified that the man was very interested in knowing more about the Lord. Immediately some church members contacted this family and invited them to participate in a small group. The man was an alcoholic and smoked heavily, but at the time of his conversion he was delivered from alcohol and a short time later from tobacco.

He then was led by God's Spirit to begin witnessing to fellow alcoholics. One-on-one evangelism training was taking place in his small group. Soon this man was going with the pastor on visitation calls to homes that needed to hear the Gospel. As a result, several people came to know the Lord and they were directed to other study groups and one-on-one ministry.

For six months this man shared his faith diligently by going one-on-one with a partner to various homes. In one year over 60 people made decisions to follow Jesus as Lord through this brother's witness. He continued at his job as a mechanic, but spent his evenings witnessing and helping people change their lifestyle through coming to know Jesus Christ. His home had changed, as had his family.

Today he continues to work at his own business but has turned it over to his son-in-law so that he can have Fridays as well as the weekends to witness to others. He has become part of a discipleship team which mentors pastors and trains leaders in evangelism and discipleship. He and his wife are training others to do the same. They work with all denominations, have a prison ministry and continue to be contacted about how to be free from alcohol, how to have freedom in Christ and how to come to the joy and peace that he has found.

This brother is a very humble man and would be the first to say that whatever is accomplished belongs to the Lord Jesus Christ. He loves to see people give their lives to Christ and become discipled to reproduce themselves in

others. He is currently training leaders as he was taught at the outset of his conversion. It is wonderful to see God working through this couple.<sup>5</sup>

Can a disciple-making process happen in any church? It can if the church will train people to share the Gospel with others; follow-up those who come to know the Lord; get them into small groups including one-on-one discipling; and teach them to reproduce themselves in others as they have been taught.

### Leader Placement

An effective disciple-making process continues and expands as these excited, growing disciples attract other new people. Because they have been disciplined and equipped to minister to others, they will be able and willing to lead their friends through the same process they went through, thus bringing about reproduction.

Each potential leader should serve as an apprentice leader to prepare him or her for specific ministry. Significantly, four of the five churches I studied did not have an apprentice leader ministry. No wonder these churches are not growing and struggle with leadership issues. Once apprentice leaders are prepared, they are placed in a ministry where they can reach out and share the Gospel with more people and train them in the process. These new leaders can

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<sup>5</sup> The source of this account is the writer's own association with this couple as their pastor.

expand the present ministry or begin a new ministry because they have been developed in a process that they will pass on to others.

Leader development is the key to multiplication. Now that the apprentice is trained, he or she can start another group of four to six people. In this group another person will be trained as the apprentice, and the process begins all over again. Reproduction is God's design to reach the world. As leaders continue to develop apprentices who become leaders who develop apprentices, there is the potential for unlimited growth. The church becomes a disciple-making church with reproduction happening in every ministry of the church.

My passion is to be an intentional disciple-maker. Over the years of ministry I have observed the need for a disciple-making process that is simple and reproducible in the local church. In my ethnographic research I discovered that keeping the process simple is exactly what the leaders want.



## CHAPTER 4

### A DISCIPLE-MAKING CURRICULUM

To lead the church into the 21st century I have designed a curriculum that offers one-on-one discipling within small groups for implementation by any size of congregation. This curriculum is adaptable by any denomination or mission organization for the training of pastors, church leaders, and church planters. It is universal, as this curriculum can be used worldwide in the equipping of leaders to serve the church.

The curriculum is one that I have co-authored with Al Middleton and John Dueck. I have developed my own research and drawn from my experience as a church planter and pastor.

It is my hope that church leaders will use this curriculum in designing and interpreting a strategy to share the Gospel, train new believers in the basics of the Christian life and equip church leaders to reproduce and mobilize for ministry in the local church and community.

I am fully aware that there are dozens of discipleship curriculums available on the market. It is not my intent to minimize the materials that other organizations have in the area of discipleship. Therefore the curriculum that I propose is one that offers a one-on-one discipleship ministry within the small group. I have been part of the field-testing of this material and will present an overview for the purpose of this dissertation. I will also include an outline of the curriculum.

### **A Disciple-Making Process Overview**

The purpose of this overview is to give church leaders an understanding of the vision, philosophy and training process in disciple-making.

God's eternal purpose is to save a lost world. "The Son of man came to seek and to save what was lost" (Luke 19:10). Jesus said to the Father, "I have brought glory on earth by completing the work you gave me to do" (John 17:4). Jesus said, "As the Father has sent me, I am sending you" (John 20:21).

God's purpose for his church is to share the Gospel with God's power (Romans 1:16) and with God's strategy, which is to make disciples of all nations (Matthew 28:18-20). God's commandment is, "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself'" (Matthew 22: 37-39).

God's Great Commission is God's strategy: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and

the Holy Spirit, and teaching them to obey everything I have commanded you” (Matthew 28: 18-20).

What keeps churches from releasing their disciple-making potential and sharing the Gospel of Jesus Christ with their community? Approximately 80% of our churches are plateaued or in decline. What is the main problem that hinders the health and growth of churches?

Many church leaders do not understand God’s strategy so they are trying to manufacture church growth with human effort and human means! Most church leaders are devoted and are hard-working, but they find their work slow, tedious and often frustrating. Are they trying to push and pull a church with square wheels?<sup>1</sup> Is it possible that they may not be making proper use of all that the Lord has already provided for them? It takes more than dedication to lead a church to reach the community.

Our best effort and strategy are not enough. In Joshua 7:1-6 we read of human strategy resulting in defeat. The story is related of how 1000 Israelites went to spy out Ai. Upon their return, they told Joshua they had a strategy, went to battle and were sent running for their lives, discovering that their strategy did not work. They asked God, why did they lose the battle?

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<sup>1</sup> Christian A. Schwarz, *Natural Church Development* (Carol Stream, IL: Church Smart Resources, 1996), 6.

Joshua asked God what the problem was and then listened to God. God told him to deal with sin in the camp. Once the sin was dealt with, God gave Joshua a strategy. The result was victory. As we listen to God, deal with sin and follow his strategy, there will be positive results. God's strategy leads to fruitfulness or victory (Joshua 7:6-8:35).

God has provided everything needed to grow a church. Our job is to pray and ask God to show us his strategy. God has built into his creation the inherent capacity of healthy living organisms to grow and reproduce. The church is a living organism. The principles of growth are evident in the physical family. There is a baby who becomes a child, teenager, single adult, marries and has a baby who becomes a child, teenager, adult and the process of growth continues as long as there are babies being born into the world. The same principle of growth applies to the spiritual family. A person becomes a believer, is discipled, becomes a discipler, and then a leader. The process begins all over again. The church should be a network of spiritual reproducing families, not an orphanage.

What should a healthy church be doing? To reach their community with the Gospel the pastor will be the equipper of the ministry leaders, who equip the church members who work together in reaching the lost community for Christ. The biblical mandate is, "And he gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ"

(Ephesians 4: 11-12). The question is, do you want your church structured for control or structured to release people for growth?

Releasing the saints for ministry is what a disciple-making church seeks to fulfill. A disciple-making church seeks to fulfill the Great Commission by making enough witnessing disciples to share the gospel of Jesus Christ with everyone in their community and world. They focus on growing their people with a process rather than growing their church with programs.

A suggested process for intentional disciple-making is: a person is brought to faith in Jesus Christ, nurtured in the basics of the Christian life, taught to share the Gospel of Jesus Christ with others, trained as a disciple, and continues to share his or her faith. The new believer is equipped to reproduce in others, thus expanding the ministry of the church.

An effective disciple-making context occurs best in the small group. The initial composition of a small group is: host, leader, apprentice and another Christian. Each one of the leaders would be trained in a one-on-one ministry of follow-up, discipleship, and sharing their faith with new believers. A small group plus one-on-one equals a Life Group. Without the one-on-one ministry there is no Life Group, only another small group.

Life Group members share Christ with new people, disciple those who receive Christ and develop leaders, and God causes his church to grow! "I planted the seed, Apollos watered it, but God made it grow" (I Corinthians 3:6).

The reproduction of Life Groups, each group becoming two, will result in quality disciples and many people coming to Christ.

Leadership strategy and training workshops will help a church grow. These workshops will give an understanding of the biblical philosophy of disciple-making. The church's ministry will be assessed in light of their purpose. Churches will be trained in how to develop a disciple-making process and a strategic plan of action.

The training workshops will give leaders orientation and hands-on experience in how to lead a Life Group. They will be instructed in how to follow up new believers one-on-one and teach the basics of the Christian faith. Once the new believers have been taken through the basics, they will be discipled by another person in one-on-one discipleship. The last step will be to show them how to share their faith with others.

This is not a quick fix. If you have ever built a building you know that putting in a good foundation takes time, but it is essential. It may take a church three to five years to fully become a group-based disciple-making church. The goal is to have enough witnessing disciples to share the gospel of Jesus Christ with the whole community. As the new believers are built into quality disciples, they will become reproducers for the kingdom of God.

Most churches benefit from outside help. Churches may need an experienced coach to guide the leaders through a process of health and growth.

## A Disciple-Making Curriculum

This material has been developed to provide the best information possible to help young Christians grow in their walk with God and to be able to pass it on to others. We gratefully acknowledge those whose insights have contributed to the development of this material.

I am sending you to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me (Acts 26: 17b, 18).

Dynamic discipling begins with a small group of people – the leader, the apprentice, the host/hostess and another Christian. This group is called a Life Group rather than a small group because there are ongoing training methods. People are being trained as apprentices to lead future Life Groups. They are being trained to lead new believers through the basics of the Christian faith. Training also covers becoming a disciple for Christ and how to share your faith with a Christ seeker. Therefore a Life Group has four components: the small group, the one-on-one training in the basics of the Christian faith, one-on-one training in discipling and the one-on-one training in sharing your faith with others.

The purpose of a Life Group is to be a loving, caring group that is growing in Christ and sharing God's love with others. I believe the Great Commission is to make disciples who make disciples until the whole world has had an opportunity to hear and respond to the Gospel of Jesus Christ. A disciple is one who

lives like Jesus and is enjoying his/her walk with God so much that they cannot stop talking to others about their new life in Jesus Christ. The Life Group ministry is designed to develop people in the church to be that kind of disciple.

The first goal of a Life Group is being certain that each person in the group feels loved and accepted. Each one will develop six to eight meaningful relationships with others in the group within the first six months. They will be encouraged to become involved in other ministries such as social events or helping in a worship service. Each person is encouraged to become an active member of the local church.

In addition to the Life Group, each person will be encouraged to become trained in the basics of the Christian faith, to be discipled and to learn how to pass their faith onto their friends.

As people become involved in the Life Group it is hoped that they will attend the sponsoring church, though they may choose to go to another church. As the new believers grow in their faith, they will be encouraged to give leadership by taking the apprentice training for leading Life Groups. A Life Group will spin off another group in a short time. The key is to remember that one of the goals of the church is to establish enough Life Groups to reach their



community for Christ, which will reach into the whole world. "We must always remember, too, that the goal is world conquest."<sup>2</sup>

How are Life Groups begun? The pastor/leader forms the first Life Group in their church. He/she selects and challenges the leaders to meet each week for one hour in a Life Group. She/he invites one or more leaders to be apprentices who will be trained as lay leaders of a Life Group. Another couple or person is asked to serve as host/hostess for the Life Group. New Life Groups begin with new people.

A leader is expected to attend Sunday worship services faithfully. They will faithfully tithe of their time and money to the Lord's work. As leaders they will attend the Leadership Strategy and training workshops. They will give leadership to the Life Group, making assignments for visits and phone calls of prospects that have either visited the church or are a personal contact.

As prayer is a key to all Life Groups, the leader will meet with the apprentice and host/hostess for prayer prior to each meeting. The leader may facilitate the Bible study or have the apprentice do so. The Life Group should be closed on time, leaving a challenge to reach out into the community with the Gospel.

The leader will assist the apprentice leader in coordinating the one-on-one training and give ongoing coaching.

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<sup>2</sup> Robert Coleman, *The Master Plan of Evangelism* (Tarrytown, NY: Fleming H. Revell, 1972), 100.

The apprentice leader's responsibilities are similar to that of the leader. They are assisting in the leading and flow of the Life Group. Coordination of the one-on-one basics, discipleship and sharing is a prime responsibility of the apprentice.

Host/hosting sets the tone for the Life Groups. The host/hostess will faithfully attend Sunday worship services and faithfully tithe to the Lord's work. They will meet with the leader and apprentice for prayer prior to each Life Group. A comfortable meeting place is provided. Under normal conditions it is best that everyone provides for their own child care; however the host/hostess may assist in helping in this area, particularly if the person(s) is new to the group.

If snacks are provided, they are best set out beforehand as the host/hostess is then free to greet the guests. The host/hostess should show genuine interest in each guest, greeting him or her with a warm smile. They should have extra Bibles and pencils available. Attendance records are used as a guide to follow the progress of each individual in the one-on-one training.

The five main objectives of a Life Group are: Welcome, Worship, Win, Word and Work (serve). In a Life Group each person is listened to, cared for and prayed for on a regular basis. This provides a context that gives a sense of belonging. An open spiritual family atmosphere can be created that will bring about a hunger and thirst to be a real disciple of Jesus Christ. "All men (people) will know that you are my disciples if you love one another" (John 13: 35). "We

loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us” (I Thessalonians 2: 8).

A Life Group is unique! In a Life Group, the leader is giving pastoral leadership to members by equipping them to minister to the needs of the group. Life Groups add two very important ingredients that are absolutely critical to the life of the group and to the life of the church. These are one-on-one discipling and leadership training, for both the leader and apprentice, that result in reproducing disciples who produce other disciples.

One-on-one discipling plus the small group equals a Life Group. Earlier reference was made to Dynamic Basics, Dynamic Discipling, and Dynamic Sharing as a one-on-one curriculum that is used for follow-up of new believers. The words “Dynamic Life” are used, for I believe that when a church has Life Groups reproducing other Life Groups, the results are dynamic churches.

This curriculum provides a comprehensive process for spiritual growth, containing one-on-one training and Life Group dynamic concepts for reproducing small group ministry in the local church or community.

The table of contents for one-on-one discipling is in three parts.<sup>3</sup> Dynamic Basics contains four lessons written for the new believer.<sup>4</sup> The first lesson gives guidelines on having a new life in Christ. The second lesson gives guidance on having a new life of victory in Christ. Many new believers want to know how to live their life with power – a topic covered in the third lesson. Keeping balance in their new life is the fourth lesson.

The leader's guide shares that disciplers have the rewarding opportunity of helping to establish new believers in their faith and walk with Jesus Christ.<sup>5</sup> As they begin a new life they will have the joy of growing toward maturity and becoming true disciples of Jesus Christ. This is one of the more important ministries a person can have, because it is at the very heart of the Great Commission. In Matthew 28:18-20 it says that we are to "Go and make disciples." It continues to say how to make disciples: "teaching them to obey everything I have commanded you." Christ himself has authorized the ministry and he has promised to be there to empower the believer. The Apostle Paul states, "We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me" (Colossians 1:28-29). Our part is to be

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<sup>3</sup> See Appendix A.

<sup>4</sup> See Appendix C.

<sup>5</sup> See Appendix B.

diligent in teaching and training disciples. God's part is to empower the believer and to cause growth in the disciple. He will fulfill his part as we faithfully do ours.

Effective follow-up of new believers is important. To be effective in times together with the young believer, it is crucial to clearly understand what is to be accomplished. Goals are set to help the new believer understand the basic truths that God's Word teaches us to live by. The new believer will begin to develop new friendships with other believers. The follow-up will help guide the new believer toward maturity and effective service for the Lord.

As people have the privilege of sharing the gospel and helping others come to a personal faith in Christ, or as they are given names for follow-up, they can share how someone helped them grow as young believers. They then can offer to help the new people grow in their faith. If the new believers are not available for follow-up, they can be included in a Life Group or other church activities.

An important element in effective follow-up is the relationships that are developed. As good friends, the disciplers should show interest in their disciples – ask about their lives and their interests, listen actively, discover what really concerns them, and be available to meet needs, if possible. The disciplers need to accept their disciples on the basis of love, not performance, being careful to not show disapproval of any questions or answers given.

On the other side, the disciplers need to also share their own lives with their disciples. They are examples as they share how Jesus is relevant to them, are honest about their own needs, and are open in sharing how they are applying God's Word in their own lives. Honesty is important if they do not know the answers to questions, but they may try to discover the answers together with their disciples. As their friendships grow, they can spend time together outside of the follow-up time by doing things they both enjoy. It is also important for the disciplers to pray for their disciples regularly. The relationships built and the curriculum combine to be an effective method of discipleship.

Dynamic Discipling is another one-on-one opportunity.<sup>6</sup> Most Christians long to experience that same supernatural, fulfilling life that is described in the New Testament epistles. It was not merely performance to them, but an invasion of their lives by a new quality of life, which was described as "Christ living in them." Experiencing this new quality of life is directly related to one's response to God's Word as found in Matthew 13: 3-9, 18-23. The parable of the four soils tells of a farmer that went out to sow some seed:

Some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop – a hundred, sixty or thirty times what was sown.

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<sup>6</sup> See Appendix D.

The Disciples of Jesus asked what this parable meant. Jesus replied,

When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path. The one who received the seed that fell on rocky places is the man who hears the word and at once receives it with joy. But since he has no root, he lasts only a short time. When trouble or persecution comes because of the word, he quickly falls away. The one who received the seed that fell among the thorns is the man who hears the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful. But the one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown.

As a new believer one desires to be the last type of soil, producing a hundred, sixty, or thirty times. Dynamic Discipling gives an opportunity to help a person develop a consistent, growing walk with God in the power of the Holy Spirit. What is Dynamic Discipling? It is a series of lessons designed to help people grow in love for God and others. It consists of nine one-on-one training sessions, which are used by one person to train another, who will in turn train another person. They meet together once a week for an hour and a half to share, study Biblical principles, and pray together.

Why one-on-one? Short-term one-on-one discipleship is easily reproduced. It is an effective way to pass on training to others. Almost anyone can do individual training. A man trains a man; a woman trains a woman. It has the potential for a person to develop as a leader through becoming more accountable. The new believer becomes committed in obedience to Christ as effective leadership is modeled. Many opportunities are afforded in developing strong

Christian relationships. One-on-one discipling provides flexibility in scheduling times to meet together.

The goals of Dynamic Discipling are to help individuals grow in their relationship with God and to experience his power in their lives, to help develop a deeper understanding of God's Word and strengthen their prayer lives, to develop strong Christian relationships with others, to help answer questions concerning the Christian life, to help gain a good foundation for their lives and to teach them how to pass the process along to others.

What are the qualifications for people to be involved in Dynamic Discipling? They must have a desire to grow in a relationship with Christ, have a teachable attitude and a willingness to learn, interact with others, commit to attend weekly sessions with the discipler, purchase the training manual, and make a commitment to complete the assignments.

There is a checkout for each lesson that the disciple and discipler complete. In the first lesson there is no preparation on the part of the disciple. When first getting together, they take time to become acquainted with each other, sharing how each one came to know Christ personally. They discuss the purpose and goals of one-on-one Dynamic Discipling and set the dates, times and locations of the next eight lessons. They complete all the material in Lesson One if time allows and go over the checkout for Lesson Two. The disciple is encouraged to complete the lesson before they meet in the next session. A similar format is followed until all nine lessons are covered.



Dynamic Sharing consists of six one-on-one training sessions, which are used by one person to train another who will train another.<sup>7</sup> During each session they spend one hour together for the purpose of understanding the material, sharing together, role-playing and praying for one another. Then they go on an evangelistic visit, which takes about one hour.

The goals of Dynamic Sharing are to help individuals gain a vision for evangelism, establish their confidence in the Holy Spirit as he empowers and directs them in witnessing, learn how to share their personal testimony, become equipped to be a witness for Christ, learn how to plan effective follow-up for new believers, and begin training others to witness, producing reproducers.

“And the things you have heard me say in the presence of many witnesses, entrust to reliable men (mankind) who will also be qualified to teach others” (II Timothy 2:2).

In the Dynamic Sharing curriculum the lessons help the disciples to know God personally and learn how to share the good news of the Gospel with others. A demonstration of how to do a successful home visitation is given. There is an opportunity to watch the discipler share the powerful message of the Gospel with someone, building confidence in the disciples to reach out to their friends.

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<sup>7</sup> See Appendix E.

God's plan is for every believer to be a witness for him. Each one is a vital part of a worldwide work which he would have his people accomplish in this age. There is nothing more important than this.

God's promise is, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

It is my passion to fulfill the Great Commission by going and making disciples for Christ. Producing reproducers is the theme of this curriculum. Over the years, I have become convinced that making disciples is not easy. Dedication and commitment to the process is required. However, I can think of no other way to be fulfilled than to be producing reproducers for the kingdom of God.

While doing my limited ethnographic study I did learn that the heart cry of pastors and their leaders is to produce reproducers. The "how to" is there, but without the power of the Holy Spirit giving clear focus to the Great Commission, the church will remain stuck. It is my purpose to follow God in helping those who desire to become unstuck become producers of reproducers.

## SUMMARY AND CONCLUSION

From the very beginning of Jesus' ministry he was training men to carry out the work of building his kingdom. Making disciples was important to Jesus and is important to the church of today. The biblical understanding of what a disciple is and the ways Jesus and Paul practiced discipleship is the basis used for this study.

In observing churches it was the goal to discover how each church reached their community for Christ, conducted small groups, set up apprentice training and implemented one-on-one discipling.

There are many personal challenges faced when disciple-making is taken seriously. Pastors may need to experience a personal paradigm shift when disciple-making becomes a lifestyle, as well as experience a process for discipleship in their own churches.

If a church is going to be producing disciples, there must be a plan in place to be an intentional disciple-making person and church. This requires a paradigm shift in the thinking of all leadership. The suggested curriculum has

been written to provide a practical tool to help people make this shift and become intentional in their disciple-making

APPENDIX A

ONE-ON-ONE DISCIPLING  
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DYNAMIC BASICS

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2. A New Life in Victory
3. A New Life with Power
4. A New Life in Balance

General instructions for Leaders

DYNAMIC DISCIPLING

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2. Knowing God's Character
3. Communicating with God
4. Acknowledging Jesus as My Lord
5. Claiming Jesus as My Life
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7. Living in My Church Family

8. Reaching Out to Others

9. God's Will for My Future

General instructions for Disciplers

#### DYNAMIC SHARING

1. Knowing God Personally

2. Sharing the Good News

3. Successful Home Visitation

4. A Powerful Message to Share

5. Confidence to Share with a Friend

6. People Reaching People

**APPENDIX B**  
**DYNAMIC BASICS LEADER'S GUIDE**

The goals for these four sessions are:

1. To help the new believer understand the basic truths that God's Word teaches to live by.
2. To help the person put his/her faith in God's Word and learn to live by God's principles for his/her life.
3. To help the person begin to develop friendships with other believers.
4. To guide the believer toward maturity and effective service for the Lord.

**Follow-up sessions**

Be familiar with each session before you meet together. For effective follow-up, follow this applicable outline.

1. Choose a place to meet that is convenient and free from distraction.
2. Greet each other; if this is the first meeting, spend some time getting acquainted. Ask about family, vocations, etc. Each week take time to

show an interest in his or her life. Be sure to leave thirty minutes to go over the first lesson.

3. Transition into the first session by commenting on how pleased you are that you can get together to study the Word of God. Share the topic that you will be looking at and offer them a copy of the lesson.
4. Each week bring your completed session and a new session for your disciple if they do not have all four sessions.
5. Discuss each point of the lesson. Take turns reading the lesson and the Bible verses. You may need to share your Bible in session one; encourage them to bring their Bible if they have one. If not provide, a Bible that can be kept as their own.
6. Encourage completion of the brief activities at home to reinforce the biblical principles taught in each session.
7. Stress the importance of having God's Word in one's life by memorizing key portions.
8. Set a time, place and day for getting together for session two.
9. Have prayer together. The new believer may not be ready to pray out loud – that's okay as over time they will become more comfortable.
10. At the end of session four challenge the new believer to go on to Dynamic Discipling.



## APPENDIX C

### DYNAMIC BASICS CURRICULUM

Dynamic Basics are four lessons designed to help establish new believers in their faith. Complete each lesson beforehand. This will give you the confidence to begin following up new believers. To follow up a person who has just prayed to receive Jesus Christ as Savior, arrange a time and place to begin meeting. When you meet, get acquainted, study the lesson, pray together, and arrange a time to meet for the next lesson about one week later.

#### Lesson 1: A New Life In Christ

Receiving Jesus Christ as your personal Savior is the beginning of an eternal relationship, giving you amazing potential for an exciting life here on earth and in heaven.

In this session, discussion will center on:

1. What eternal life is.
2. The benefits of knowing Christ personally.
3. How to be sure one belongs to Jesus Christ.

On your own: Read the story of Nicodemus in John 3: 1-8. Memorize I John 5: 11,12.

How can you have victory over the things that would keep you from living the new life? The next lesson is A New Life In Victory.

### Lesson 2: A New Life In Victory

A new life with Jesus Christ has begun, a life with tremendous potential if lived as God intended. However, there is the danger of short-circuiting fellowship with God by sinning.

In this session discussion will center on:

1. What sin is.
2. Why we sin.
3. Jesus Christ is God's remedy for sin.
4. How we apply God's remedy for sin.

On your own: Take some time to make a list of anything in your life that may be displeasing to God. Admit to God that it is sin. Write across the list I John 1:9. Thank God that he has forgiven you for all these sins. Now live in victory and freedom as one who is forgiven. Destroy the list since it is only between you and God. Read Psalm 32 and Luke 15: 11-32; memorize I John 1:9.

How can you have power to live this new life? The next lesson is "A New Life With Power."

### Lesson 3: A New Life With Power

The Christian life is amazing, so great in fact, that it is not humanly possible to live it. But God's Holy Spirit has been given to us so that we can live this life. What an adventure!

In this session we will discuss:

1. Your new potential as a new creation.
2. Your new power source - the Holy Spirit.
3. How to be directed and empowered by the Holy Spirit.

On your own: This week live by faith empowered by the Holy Spirit.

Watch for times when self may have taken control. If it does, apply point #3 of this lesson, and continue to claim his control of your life. Memorize II Corinthians 5: 17.

How can you have balance in my Christian life? Our next session is A New Life In Balance.

### Lesson 4: A New Life In Balance

Communication is essential in developing any meaningful relationship.

As a new believer, you have been given the Holy Spirit to empower you to live a balanced life.

In this session you will begin to learn how to live a balanced life as you:

1. Worship God through praise and prayer.
2. Learn from God through Bible study.
3. Fellowship and grow in God's family.

4. Share your new life with others.

On your own: Memorize II Timothy 2:15.

This completes the four sessions in the Basics. The new believers are encouraged to continue with one-on-one Dynamic Discipling. When they are in a small group, most believers continue on with the Discipling sessions. A new leader from the group, who is trained in Dynamic Discipling, is encouraged to teach the new believer this phase. This encourages relationship-building, preparing for the concept of reproduction/multiplication.

APPENDIX D  
DYNAMIC DISCIPLING CURRICULUM

Lesson 1: Knowing Jesus As My Savior

Knowing God is the most fulfilling experience known to humankind. Just think! The One who created heaven and earth has made it possible for us to actually get to know him personally. Jesus said, “Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent” (John 17:3). You may have just received Christ as your Savior or you may be learning to explain to others how they can know God personally.

This lesson will help you understand the facts about your relationship with God. God is so much greater than our minds can fully comprehend, yet he chose to show himself to us.

According to Mark 12: 30, Jesus commanded us to love God with our total being:

1. Commitment of your mind – intellect
2. Commitment of your heart – emotions

3. Commitment of your soul – will
4. Commitment of your strength – physical body

If we obey his commandments, Jesus says he will “show himself to us” (John 14:21). Knowing Jesus Christ is the key to knowing God.

Application: Live in the confidence of your relationship with Christ! This week take notice of evidences of knowing Jesus as your Savior. Note examples in the areas of love for others and the changes in your life.

### Lesson 2: Knowing God’s Character

An amazing truth is given to us in Daniel 11:32b, “But the people who know their God will display strength and take action.” We all want to live lives that are productive and strong in character. Therefore, we must know our God. Not to know God is to stumble through life blindfolded, with no sense of direction and no understanding of what is happening around us.

In this lesson we will look at the character of God and discover what sets God apart as uniquely different from us. An understanding of God will bring purpose and meaning to our daily lives.

How well do you know God? Are you struggling with the issues of life or are you living in the confidence that God is in control? You will never be the same if you begin to live in the light of what you learn about God. Those who have lived victoriously through difficult circumstances are more than conquerors, simply because they know God, understand his sovereignty and responded accordingly.

Each member of the Godhead – Father, Son and Holy Spirit – has the same essential being or character. God's character can be seen in two ways:

1. Attributes belonging exclusively to God:

Sovereign – God is supreme ruler above all of creation (Psalm 103:19).

Eternal – God has always existed and will always exist (Isaiah 44:6).

Unchanging – God is always the same in his nature, character and will.

He has no need to change and can never be made to change (Hebrews 13:8).

All powerful – God possesses all power. He is able to do everything and anything he decides to do (Job 42:2).

All knowing – God has perfect and complete knowledge of everything past, present and future (Psalm 139:1-6).

Everywhere present – God is everywhere in the entire universe at all times in his total character (Proverbs 15:3).

2. Attributes that reveal God as He relates to His creation:

Holy – God is morally excellent and perfectly pure in all aspects of his being (Job 34:10; Isaiah 57:15; I Peter 1:14-16).

Righteous – God always does the correct thing. Since he is God, whatever he does is ultimately good because he is absolute truth. His actions are always motivated by his love (Deuteronomy 32:3,4).

Just – God is impartial and right in all his actions. In perfect equity and legal fairness, he rewards righteousness and punishes sin (Nehemiah 9:13,33).

Love – God is perfect and infinite love. He gives his love freely and without considering the worthiness of the one being loved. The greatest act of love ever displayed by God toward us is sending Jesus to die for our sins (Romans 5:8; John 3:16).

Application: Go back over the lesson and choose one practical thing that you need to do to live differently in light of the knowledge you now have of God. Remember, “The people who know their God will display strength and take action!” (Daniel 11: 32b).

Checkout for Lesson 3: Prepare to give from memory Revelation 1:8. Read one chapter a day in your Bible – John 1-7. Complete the application for Lesson 2. Take notes on the pastor’s sermon. Complete Lesson 3, “Communicating with God.”

### Lesson 3: Communicating with God

In Lesson 2 you learned who God is and what his character is like. This lesson is about how to grow in relationship with God through Bible study and prayer. Any relationship is developed over a period of time and in a variety of situations. Having daily times alone with God teaches you to come to God with expectancy in anticipation of meeting with him.



How do you spend time with God? By reading his Word, the Bible. Study God's Word by looking at a few verses or a chapter daily, choosing a verse or phrase that is of particular meaning. Ask what impresses you and what you are learning about God and yourself as you gain new insight.

Praise God. As you meditate on what you are learning, pause and thank him for who he is and for each truth that applies. There is so much to praise God for. Take time to memorize God's Word. The more you know God's truth, the more effective you will be in living a life that glorifies him.

Take time to pray. In light of what God has said through his Word, spend some time praying for the things that concern you. Pray for the needs of others. Pray for your own needs. Keep a record of your requests and answers to your prayers. Pray with authority! You are co-buried, co-resurrected, co-ascended and co-seated with Christ at the right hand of the Father. You are in a position of authority; therefore, you can pray as one with authority. Pray believing that God will answer. Pray claiming the authority that you have in the name of the Lord Jesus Christ and in the power of his shed blood.

Trust God! To trust God is to believe or have faith in who God is and what he has said. One will only trust God to the extent that one knows him. Expect results from God. Have you met God's conditions? These conditions are: abiding in Christ, letting the Word abide in you, asking by faith with the desire to glorify God, trusting God because of his love for you and your love for and confidence in him. You can live in anticipation of your prayers being answered.

Even before experiencing answer to prayers, begin to thank God for his promises to you. Pray with a thankful heart: "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus" (Philippians 4:6-7).

Application: Apply what you have learned. Keep a "log" of your daily time with God, recording the Scripture verses you read, what the most meaningful verses were and what impressed you most. What is God teaching you and how do you respond?

Checkout for Lesson 4: Memorize Psalm 119:9-11. Read and study John 8-14, making application of responses to God's Word. Take notes on the pastor's sermon. Complete all of Lesson 4, "Acknowledging Jesus as My Lord."

#### Lesson 4: Acknowledging Jesus as my Lord

We have considered our relationship with God, studied the character qualities of God, and examined how to communicate with him. What a comfort it is to have put our trust in one who is so completely trustworthy.

In this session the study is who are we in Christ, the significance of what it means to be "in Christ" and to have "Christ in me." Life is a growth process as you grow from knowing Jesus Christ as your Savior, to acknowledging him as your Lord, and to claiming him as your very life.

A New Kingdom: You have received what Jesus did on the cross as the only and complete payment for sin; you have passed out of death into life -

eternal life. Having a new position in Christ means it is no longer you, but Christ who lives his life in you. You have changed citizenship. "For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins" (Colossians 1:13-14).

A New King: Jesus is Lord. After Jesus had died for the sins of the world, been buried and risen again, the Apostle Peter was preaching to the people of Jerusalem. He told them for certain that God has made Jesus both Lord and Christ. The people asked, "What shall we do?" Peter told them to repent and be baptized, that the promise was for them and their children and for all whom the Lord would call (Acts 2:36-38).

A New Lifestyle: You now live in a new kingdom under the rulership of Christ the king. This puts some very positive but very high demands on you as a new believer. It would be humanly impossible to fulfill your requirements, so God has provided for a new life – his eternal life! The following verses give examples of how you should walk in this new life: Romans 6:4; II Corinthians 5:17; Ephesians 2:10; Ephesians 5:2, 8; I John 2:6; II John 4.

Application: There are costs for disobedience to God's Word and there are rewards for obeying God's Word. King Saul disobeyed and suffered the consequences (I Samuel 15:18-23). Peter, a fisherman, obeyed and became a fisher of men (Matthew 4:19). There are times in our lives when God asks us to respond to his Word. Give an example from your life when God expected

something of you that seemed to be unreasonable. What was your response? What resulted? Give an example of an area of your life in which God wants you to trust Him. Is Jesus Lord of your finances, home, friendships, future, family, occupation, recreation, and ambitions? What one thing will you do this week to develop your trust in Christ, your Lord?

Checkout for Lesson 5: Prepare to give from memory Luke 6:46. Read and study John 15-21. Make application of your responses to God's Word. Take notes on the pastor's sermon. Complete all material in Lesson 5, "Claiming Jesus as My Life." Read the booklet "Have You Made the Wonderful Discovery of the Spirit Filled Life?"<sup>1</sup> (Your discipler provides a copy for you.)

### Lesson 5: Claiming Jesus As My Life

To know Jesus as Savior is to know your sins are forgiven and that you are a child of God, possessing his eternal life. To know Jesus as Lord means that you acknowledge that you have been crucified with Christ and have participated in his death, burial, resurrection, and ascension, thus freeing you from slavery to sin's power. By faith you choose to appropriate Christ as your Lord, just as you received Christ as your Savior. You have been raised in newness of life to serve the Lord Jesus Christ. His expectations are so high that to live this supernatural life requires supernatural resources. God has provided this.

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<sup>1</sup> Bill Bright, *Have You Made the Wonderful Discovery of the Spirit Filled Life?* (Arrowhead Springs, CA: Campus Crusade for Christ, Inc, 1966).

This lesson teaches about the Holy Spirit, and how you can let Jesus be your life by claiming the filling of the Holy Spirit by faith.

Accepting Christ means that we are raised to a heavenly level of life. Ephesians 2:6 says, "And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus." This very moment you are seated at the right hand of God in Christ. The Scripture is talking about entering into something experientially that is already ours positionally – the life of Christ. His life is received the day you are born again, but each believer needs to enter into the fullness of Christ's life, into the Spirit-filled life, or abundant life (John 10:10).

As Christ's disciples were filled with the Holy Spirit, they received supernatural power that changed them from fearful men into radiant witnesses for Christ. They were used by God to change the course of history. That power is available to you to enable you to live a holy and fruitful life in Jesus Christ. To claim Jesus as your life is to stop trying to live for Christ or to work for him in the energy of the flesh.

Who is the Holy Spirit? The Holy Spirit is the third person of the Trinity. He is a person equal in every way to God the Father and God the Son (Acts 5:3, 4; John 14:16).

What are the functions of the Holy Spirit in our life? (John 3:5; 14:17, 26; 15:26; 16:13-14; Acts 1:8; Romans 8:26).

Why be filled with the Holy Spirit? To be filled with the Holy Spirit is to glorify God. Just as mature branches produce more fruit than young branches, so we will produce more spiritual fruit as we mature.

Why is it that many Christians are not producing this kind of fruit? I Corinthians 2:14-3:3 identifies natural, carnal (worldly) and spiritual people. The natural person has not received Christ. This person directs their own life and while he or she may be doing their best to live right, their life is often filled with discord and frustration. The carnal, worldly, person has Christ living in their life but he or she insists on running their own life. This often results in frustration and discord, as in the natural person. The spiritual person has invited Christ to live in them to direct and empower them, and as a result has a fruitful life that will glorify God.

Maturity comes as you walk in the Spirit, allowing him to empower you moment by moment. It is God's goal and purpose that you should be conformed to his image (Romans 8:29). To know this conformity, you have to experience his cross and his resurrection so that by the Holy Spirit, Christ can become your life daily. Let him do the living, so that he can work unhindered through your life. An attitude of unconfessed sin will hinder the work of the Holy Spirit in your life. Therefore, as I John 1:9 states, if there is any sin, attitude or action, in your life that needs to be confessed, now is the time. By faith, thank God for his forgiveness because of Jesus Christ's death on the cross for you.

By faith, claim the filling of the Holy Spirit, giving him permission to direct your life. Being filled with the Holy Spirit is a daily experience. There is only one Holy Spirit, but many fillings. This command of God means to be constantly and continually filled, directed, and empowered with the Holy Spirit as a way of life.

By faith, walk in the Spirit. To walk in the Spirit is to consciously allow the Holy Spirit to live his life in you throughout each day. Do not try to live the Christian life, as it cannot be done without Christ doing the living in you. Ask the Lord Jesus what he would have you do, and then do what he would do. Trust the Holy Spirit to empower you.

Application: Forgive others as Jesus has forgiven you. Are there some people you need to forgive? If so, write down their names, and by faith do what Jesus would do as the Holy Spirit empowers you to forgive each one. Love others as Jesus would love others. Make a list of people whom you do not like, including your own name. Choose one name from your list and ask yourself, "How might Jesus love that person through me?" By faith do what Jesus would do, allowing the Holy Spirit to empower you to love that person, even to love yourself.

Share Christ with others, as this was the purpose of Christ's coming to earth. As you are empowered by the Holy Spirit, there will be results. Make a list of people you know who need to understand the love and forgiveness of

God, and pray for opportunities to share the Gospel with each one. Choose one name, and by faith make plans to witness to that person.

Checkout for Lesson 6: Prepare to give from memory Galatians 2:20. Read and study James 1-5 and Proverbs 1-2. Make application of responses to God's Word. Take notes on the pastor's sermon. Complete all material in Lesson 6, "Spiritual Warfare."

### Lesson 6: Spiritual Warfare

Growth comes with conflicts; however, God has promised that "in all these things we are more than conquerors through him who loved us" (Romans 8:37). You are to walk in the Spirit and live by faith. "Anyone, then, who knows the good he ought to do and doesn't do it, sins" (James 4:17). The Christian life is spiritual warfare! Satan, our great enemy, is constantly tempting us to sin and live in disobedience to God.

This lesson is about Satan, who, though defeated, has a strategy to fight against you by tempting you to sin. God is aware of your temptations and fears and has provided all that is needed to overcome temptation. Learn to live by faith.

The source of temptation comes from three forces – Satan, the world, and the flesh – which are constantly waging war against humankind.

Satan: You are in a spiritual battle; thus, it is important to know who the enemy is. Revelation 12:7-10 states that Satan is the dragon who lost his place in heaven and is called the devil that leads the whole world astray. He is the



accuser of God's children and accuses them before God day and night. Our defense is to put on the whole armor of God as recorded in Ephesians 6:10-18. "And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints."

The World: There are temptations that come from the world. The cravings of sinful man, the lust of his eyes and the boasting of what he has and does come not from the Father but from the world (I John 2:15-17). Jesus says to expect trials but to take courage for He has overcome the world (John 16:33).

The Flesh: Paul, after he received Christ, found himself to be in warfare. His flesh struggled and fought against his new Christ-life within. Your flesh remains unchanged. It is incapable of doing well. Accept God's estimate of your flesh and follow his plan concerning it. In Romans 6:6 Paul says that his old sin nature was crucified with Christ so that the body of sin might be rendered powerless, that you should no longer be a slave to sin. Christ lives in you and you are raised up with Christ, therefore you are alive unto God by the Spirit, because Christ is greater in you than Satan (Galatians 2:20; Ephesians 2:6; Romans 6:11, 12; Galatians 5:16, 17).

Live by faith. In times of temptation ask for God's mercy and grace and you will experience his forgiveness. Faith is acting on the truth of what God has said, for without it, it is impossible to please God (Hebrews 11:6). God makes a way of escape in a time of trouble.

Application: Ask yourself what specific ways you are tempted in the areas of the flesh, the world and Satan. In regard to your need, what will you do this week to live by faith in God's promises?

Checkout for Lesson 7: Prepare to give from memory I Corinthians 10:13. Read and study I, II, III John. Make application of your response to God's Word. Take notes on the pastor's sermon. Complete all material in Lesson 7, "Living in My Church Family."

### Lesson 7: Living In My Church Family

You have received Christ and have been born into God's family. It is important to understand how to relate to your new family, so that you can grow together with them to maturity. You will enjoy great fellowship with God and each other.

In this lesson you will learn what the church is, its purpose, the importance of collective worship, and how to have meaningful fellowship with other Christians.

What is the church? The church is a "body of all true believers in Jesus Christ." It is not a building where people meet. God instituted the local church to provide a family in which you can grow spiritually and reach out in love to others.

What is the purpose of the church? The purpose of Jesus coming to earth was to seek and to save that which was lost, to serve and give his life as a ransom

for many and to call sinners to come to repentance. The purpose of the church is an extension of the purpose of Christ.

**Worshipping God:** You acknowledge God by praising him for his glory, power, greatness and majesty. To genuinely worship God, you enter the throne room of the King to pay homage to him and exalt him. The purpose is to give something, not to receive something. Your attitude is that of waiting on the Lord. Psalm 25:5 says, "Guide me in your truth and teach me, for you are God my Savior, and my hope is in you all day long." The Psalms continue to remind us to be still and wait patiently, for God will renew our strength.

**Worship** includes a reflective focus on the Word. Music that is filled with the fullness of God bringing gladness and joy, for God delights in the praise of his people. Your worship will focus on Jesus' life.

**Fellowship:** There will be unity as you glorify God in the name of Jesus. The body of Christ needs one another, for when one hurts, all hurt. When one is honored, all are honored. Accept one another for who and what each one is, without showing favoritism or judging. Serve one another as Christ served the church.

**Application:** The church is a family and each person in it is growing to maturity. Apply the practice of the "one another" this week.

**Checkout for Lesson 8:** Prepare to give from memory John 13:34, 35. Read and study Ephesians 1-6. Make application of responses to God's Word. Take notes on the pastor's sermon. Complete all material in Lesson 8, "Reaching Out

to Others,” including “My Life Story Workshop.” Read the booklet “Would You Like to Know God Personally?”<sup>2</sup> (or a similar booklet). Obtain a copy from your discipler.

### Lesson 8: Reaching Out To Others

The last lesson was about the purpose of the church as it relates to worship and fellowship. This lesson looks at the purpose of the church and its product: disciplers.

Disciple-making is a process that begins by sharing Christ, then continues by helping those who receive Christ grow toward maturity. When you received Christ as your Savior, you began a lifelong process of becoming a disciple. Now it is time for you to begin to disciple others. The church is a family, not an orphanage, and in a family where there are several children, the older ones help the younger ones as they grow together.

What are disciples? They are fishers of men, tell others about Jesus, correctly handle the Word of God, obey God’s commands, are teachable by the Holy Spirit, with the Holy Spirit have power to witness to others, and grow with other believers.

Christ’s command to his disciples was to come and follow him and he would make them fishers of men. His last instructions were to wait for the Holy

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<sup>2</sup> Bill Bright, *Would You Like to Know God Personally?* (Orlando, FL: New Life Publications, 1968).

Spirit to come upon them and that they would receive power to witness for him. You too must be witnesses of what he has done for you, telling others the good news of Jesus.

Witnessing is telling your story. A good way to begin is to briefly share what your life was like before you received Christ. Then share how you received Christ by being as specific as you can. Give a few sentences of what your life is like since you have received Christ, using an appropriate Bible verse that has meaning to you. Sharing Christ with others under the power of the Holy Spirit is the first step in your becoming a disciple of Christ.

Application: It is time to evaluate where you are in the process of your spiritual growth. You have finished the Dynamic Basics, Dynamic Discipling, and are involved in a Life Group. For you to continue your growth, the next step is Dynamic Sharing. You will learn how to share Christ with those who have had contact with your church. This will equip you and give you greater confidence to share with others. Look for witnessing opportunities this week. Ask, "What can I do to acquaint a non-believer friend with the Gospel? With whom would you like to share Christ? Your discipler will help you.

Checkout for Lesson 9: Prepare to give from memory II Timothy 2:2. Read and study Galatians 1-6, making application of responses to God's Word. Take notes on the pastor's sermon. Complete all material in Lesson 9, "God's Will for My Future." Study the Dynamic Life Process in the general instructions for disciplers and be prepared to describe the process with your discipler.

### Lesson 9: God's Will for My Future

Being a Christian affects the way you live; it also affects your plans for the future. It is a comfort to know that God knows your future and as you submit to his will, you will experience God's best. It has been said, "God always gives his best to those who leave the choice to him."

This lesson discovers God's plan for your life and how he has gifted you uniquely to serve others within his church family.

How to know God's will! According to Romans 12:1-2 it is possible to know God's will. The Apostle Paul encourages you to offer yourself as a living sacrifice, meaning you live a holy life, worship God and are transformed by the renewing of your mind, letting his thoughts shape your life.

One way to determine how the Holy Spirit is working in your life is to evaluate your life according to I Corinthians 13. Ask yourself these questions: Are you patient with others? Kind to those less fortunate? Envious of those who succeed? Boastful of your achievements? Proud of who you are? Seeking honor for yourself? Rude to anyone? Easily angered by yourself, others or circumstances? Keeping records of any wrong done to you? Enjoying sin? Glad to hear the truth? Trying to protect others? Trusting? Always helpful? Always persevering?

Where does one make disciples? Some are called by God to go to places where no one has heard about Jesus. Others are called to live at home and work at a job in order to reach their neighbors and the people with whom they work.

Your ministry is of first importance. Your job could be a means to provide the opportunities for ministry. Elton Trueblood is quoted as saying, "Work which has no other incentive than the pay check is closer to slavery than it is to freedom." But work properly perceived produces wholeness and is an extension of your worship, which results in ministry. Secular work can be an act of praise to God.

Prayerfully consider the opportunities around you, listing the names of people you know who may not know God personally. Start with those around you. Begin where you are and make disciples who will make disciples. Multiplication occurs only as you reproduce yourself in others.

Application: Pray, asking the Holy Spirit to guide you in contacting those people God is leading you to. Invite them to your Life Group, your church or an outreach event. Become their friend, build relationships with them and have fun growing in the Lord together.

This completes the lessons in Dynamic Discipling. It is hoped that you, the discipler, will move to the next opportunity of learning how to share your faith one-on-one.

APPENDIX E  
DYNAMIC SHARING CURRICULUM

Lesson 1: Knowing God Personally

Congratulations! You will be preparing for the greatest endeavor known to humankind. It is so worthwhile, in fact, that “Jesus left the glories of heaven” to accomplish it. Just before Jesus’ crucifixion, he prayed to his Father and said, “I have brought you glory on earth by completing the work you gave me to do” (John 17:4). As he was dying on the cross for the sins of the world to redeem us, he said, “It is finished” (John 19:30). Now you are privileged to share in his great ministry – the ministry of reconciling the world back to God. God will bless you as you do that which is dearest to his heart. “Now this is eternal life: that they may know you, the only true God and Jesus Christ whom you have sent” (John 17:3).

Personal development: In preparing your life for service to God, Jesus instructed his followers to follow him and become fishers of men (people). Andrew, one of the disciples, went and told his brother and brought him to



Jesus. Jesus' last instructions were to go and make disciples of all nations. You are not to be ashamed of the Gospel of Jesus Christ for it is the power of God that changes people's lives (Romans 1:16).

Everything Jesus said and did contributed to the ultimate purpose of his life, which was to redeem the world. He demonstrated his love for all by dying on the cross. Jesus wants you to be his disciple and as such, show your love for him by going and making disciples. Disciple-making is a process in which you go and share Christ with a non-believer who receives Christ, is baptized, and is taught to obey the Word. The process begins all over again.

As a Christian, you are responsible for discipling, but the first step of the process is evangelism. Without the first step it is impossible to make a disciple.

Before you can share Christ with others, prepare yourself by making certain that your relationship with God is one in which you know Jesus Christ personally. You know that your life is one of victory and you are walking in the power of the Holy Spirit. Your life story is current, so you can present Christ in a clear and attractive way, that those who hear will want to know him too, and will know "how" to receive him personally.

Application: Go with your discipler on a one-on-one visit to someone who does not know the Lord in a personal way. Your discipler will model how to share the Gospel booklet with the chosen person(s).

Checkout for Lesson 2: Complete all the material in Lesson 2. Prepare to role-play your testimony with your discipler. Prepare to role-play sharing the

Gospel booklet. Continue to pray for those on your contact list, praying for an appointment for the coming week to share the Gospel with someone.

### Lesson 2: Sharing the Good News

Personal development: In order to be an effective witness for Jesus Christ, you need to be equipped in the best possible way. God has chosen you to share the good news of the Gospel and has given you more than adequate means to share Christ. Preparation is important.

Empowered to share: When you are experiencing God's love and forgiveness and are filled with His Holy Spirit, you are enjoying the abundant life. You want to share with others. You also have the power to share your faith effectively. The Spirit-filled life is the Christ-directed life by which Christ lives his life in you through the power of the Holy Spirit. You are filled with the Holy Spirit by faith, trusting God to produce in you the fruitful life he promised.

Practical training: Many people are very confused about what it means to be a Christian. Your responsibility is to present the Gospel of Jesus Christ in such a clear, logical way that the seeker will understand. The Gospel booklet will help you focus on the Scriptures that a person needs to know in order to receive Christ. (Training in how to use the booklet will then take place.)

Application: Go with your discipler on a visit to share the booklet with the person(s) who have been previously contacted for an appointment. Your discipler will model for you how to use the booklet. This will be the second time that you will have observed a Gospel presentation.

Checkout for Lesson 3: Complete all the material in Lesson 3. Prepare to give your testimony from memory on the next visitation appointment. Be ready to share the Gospel booklet with your trainer. Prepare to role-play how to make a home visit. Pray for an opportunity to present the Gospel to those on your prayer list.

### Lesson 3: Successful Home Visitation

Personal development: How to pray for the lost. There are three directions that your praying should take when you pray for those who are not yet believers. First, your prayer should be directed against Satan and the power that holds the non-believer. The sinner is held captive by the devil (II Timothy 2:25-26). They are blinded to the Gospel and held by the world's strongholds (II Corinthians 4:3-4; 10:4). Second, your prayer should be for Christians, for God prepares a sinner, then reaches over to a Christian and brings them together. More Christians are needed who will be willing to be used of God to share their faith with others. Third, your prayers are directed toward Jesus Christ your Savior. A non-believer will never escape the snare of the devil until God grants repentance.

Pray for the non-believer. Assert your authority over Satan in the name of Jesus. Satan must obey. Satan must yield to the power of God. God will raise up witnesses in answer to your prayer. The Spirit of God will convict and draw the non-believer to himself, granting forgiveness.

Practical training: There are many ways to share the Gospel, and there will be opportunities to share the Gospel in different settings. However, we continue to visit the homes of people for whom you are praying and with whom you have contact. Your discipler will have trained you in how to make a home visit and establish rapport with those contacted.

Application: Observe your discipler making an appointment. Go together on a one-on-one visit, observing how to present the Gospel booklet.

Checkout for Lesson 4: Complete all the material in Lesson 4. Prepare to role-play the entire Gospel booklet, you giving leadership. Make a phone call, setting up an appointment for session five. Pray together for those on your list regarding the strategy you will use in contacting them for a Gospel presentation in the near future. Begin to think, discuss and pray about whom you will train next when you have completed your training. This is where the reproduction of new disciples begins to take on real meaning.

#### Lesson 4: A Powerful Message To Share

Personal development: When you share the Gospel, you are proclaiming the greatest news of all time. It is a message of hope and an offer of peace with God. To all who are without a knowledge of God as their personal Savior and Lord, it is indeed "Good News!" When you share the good news you are presenting a person, the Lord Jesus Christ – not a plan. Present Christ crucified, the power of God and the wisdom of God (I Corinthians 1:23-24).

As Jesus lives his supernatural life in you through the power of the Holy Spirit you will see results. The fruit of the Spirit - love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control will be evident in your life (Galatians 5:22-23). The Gospel is good news. The world desperately needs the "Good News." It is a matter of life or death for those with whom you share; therefore, be careful to share the Gospel in a simple, clear way. Share it often because there are many who have never heard the truth about Jesus Christ. Romans 10:14-15 instructs you to take this good news to the lost, for if you do not, the non-believer will not hear. Expect people to respond positively to that which you share, not because of your ability, but because you have confidence in God, his love, his power, his sovereignty and his promises.

Practical training/ application: It is time for you to step out in faith to see what God will do through you. The appointment has been made for your visit. It is your turn to make the Gospel presentation. Your discipler is there to encourage, pray and observe you in action. Following your visit you and your discipler will "debrief" as to how you did to encourage you for next week's appointment. Instructions will be given to you on how the follow-up will take place for each new believer.

Checkout for Lesson 5: Complete all material in Lesson 5. Continue to practice sharing the booklet. Set up the appointment for the next visit. Discuss who will be trained next and challenge that person this week. Take time to pray with your discipler about today's appointment and for next week's appointment.

### Lesson 5: Confidence to Share With a Friend

Personal development: Remember that you are living and sharing the abundant life that you have received from God. You know for certain that the Holy Spirit is directing and empowering your life. Plan to share the Spirit-filled message with a friend, showing them that Christ wants to be in control of their life all the time. Follow through regardless of their response; invite your friend to your Life Group and the one-on-one training that would be most appropriate for them.

Practical training/application: The format is similar to last week's appointment. You have made the appointment, and once again it is your turn to lead the visit, making the Gospel booklet presentation. Each person(s) is different, so make the necessary adjustments accordingly. Your discipler is there as your prayer partner to encourage you. There will be a "debriefing" time again with instructions on how to follow-up this person(s).

Checkout for Lesson 6: Complete all the material for Lesson 6. Finalize the appointment with your friend. Pray together, thanking God for all he has been doing through you and your discipler. Pray for each other as you reproduce your lives into others.

### Lesson 6: People Reaching People

Personal development: It is now time to have a vision for your world. The critical need of the hour is for Christians to recapture the vision contained in the

Great Commission, "Go into all the world and preach the good news to all creation" (Mark 16:15).

This Great Commission from our Lord was obviously a challenge that the disciples could not fulfill in their own power. However, the Holy Spirit was able to move through men and women, causing such a rapid chain reaction of new believers that all the known world of the first century heard the claims of Christ. The Gospel penetrated lives with such power that a pagan Roman Empire was turned "upside down."

The power of Jesus Christ and his Gospel is undiminished today, yet twenty-first century Christianity's influence has not equaled that of the first century. The result is that over half of the people living today have never heard the message of Jesus Christ. Jesus never told the world to go to the Christians. Rather, he instructed the Christians to go to the world to deliver the message of the "Good News," which alone is the power of God unto salvation. The goal of this lesson is to instruct and motivate you regarding your potential to influence others for Christ.

It seems that many Christians today live lives of personal defeat. This affects their witnessing to others. God wants the Christian to be a positive influence in the world. You can be used of God, as was the Apostle Paul. His ministry was powerful. God will use you, not because you are bold or wise, but because God works within you – his child.

Your sphere of influence is bigger than you think. You have a sphere of influence which encompasses people you know, in addition to those yet to be known. The people you know are in your direct sphere of influence. You may have daily contact with those in your sphere of influence. With others you may have contact only on occasion. People with whom you are not acquainted, but have the possibility of meeting, make up your potential sphere of influence. For example, a member of your civic club or a friend of a friend would be in your potential sphere of influence. As you contact people for Christ and they do the same, your sphere of influence is expanded into the world.

The world is changing. The world is in turmoil and nothing seems to make sense. The Gospel makes sense and gives hope in a hopeless world. Most people will listen. Choose methods that are relevantly clear. Some of these methods may be to invite your friend over for coffee and build a relationship, invite your friend to attend church, give your personal testimony of what God has done for you, or share the Gospel booklet that you have been trained to use.

Be available to God and to people. God will give you opportunities, for he is more interested in your availability than your ability. He will bring people to Christ through you when you are available. Talk about Christ as freely as you talk about the weather. First century Christians talked and lived Jesus everyday. Today is no different for the twenty-first century Christian. Choose strategies that are appropriate for you and the various people with whom you have the opportunity to share God's love.



## APPENDIX F

### VITA

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#### Education

Doctor of Ministry in Leadership and Spiritual Formation (Graduate 2002)  
George Fox Evangelical Seminary, Portland, OR

Master of Arts in Christian Education: Honors (1993-96)  
George Fox University, Western Evangelical Seminary, Portland, OR

Bachelor of Arts in Theology (1960-1964)  
Aldersgate College, Moose Jaw, Saskatchewan

#### Professional Experience

Co-founder and current Canadian director of Dynamic Churches Int.

Planting of new churches for the Free Methodist denomination

Director of Discipleship for the Free Methodist denomination (1975-1980)

Developing and leading small groups

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Mostly, you'll use Heading 1, Heading 2, and Heading 3 paragraphs,