The Use of Small Groups as an Element of Discipleship in the Fairhaven, Flint, Michigan, Seventh-day Adventist Church

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ABSTRACT

THE USE OF SMALL GROUPS AS AN ELEMENT OF DISCIPLESHIP IN THE FAIRHAVEN, FLINT, MICHIGAN, SEVENTH-DAY ADVENTIST CHURCH

by

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Title: THE USE OF SMALL GROUPS AS AN ELEMENT OF DISCIPLESHIP IN THE FAIRHAVEN, FLINT, MICHIGAN, SEVENTH-DAY ADVENTIST CHURCH

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Problem

Various problems surround discipleship today. Many churches have members, but there is little commitment to teaching and training members in small groups, with the result that there is a lack of following Christ in word and deed. Furthermore, discipleship is not well defined, understood, or practiced in the church. The church's mission (Matt 28:19-20) is in trouble because too often churches win and baptize, but do not teach and train. The sad result is lack of reproduction and multiplication.
Method

The program development method was used in this project. Two sources of literature were considered: (1) literature dealing with similar programs that emphasize small groups, and (2) literature dealing with a biblical-theological understanding of discipleship. Goals and objectives were developed by the pastor and the local church leaders. A seminar manual was designed based on the objectives and the literature studied. The seminar length was six days long, with a two-hour session each day. Audiovisual material and handouts were prepared. Presentations were made and videotaped. A multifaceted evaluation was made of the participants. A pre- and post-seminar questionnaire was given on discipleship.

Results

The results showed that participants received a deeper understanding of discipleship. They felt better equipped and committed to witness for Christ. Several small groups were formed to teach and train members in becoming mature, committed, reproducing witnesses for Christ.

Conclusion

The completion of the Great Commission (Matt 28:19-20) can be accomplished by utilizing small groups in teaching and training disciples. When disciplers are rightfully equipped with ministry skills, they may reach others for Jesus Christ (2 Tim 2:2).
THE USE OF SMALL GROUPS AS AN ELEMENT OF
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CHURCH

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
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CHAPTER I

INTRODUCTION

Statement of Problem

Various problems surround discipleship today. Many churches have members, but there is little commitment to teaching and training members in small groups. As a result, there is a lack of following Christ in word and deed. James Boise states this problem in the following words:

Discipleship means forsaking everything to follow Christ. But for many of today’s supported Christians—perhaps the majority—it is the case that while there is much talk about Christ and even much furious activity, there is actually very little following of Christ Himself. And that means in some circles there is very little genuine Christianity.¹

This problem may be due in part to another problem: the neglect of the biblical concept of discipleship by many Western Christians. David Watson states it this way:

Christians in the West have largely neglected what it means to be disciples of Christ. The vast majority of Western Christians—church members, pew-fillers, hymn-singers, sermon-tasters, Bible-readers, even born-again-believers or Spirit-filled-charismatics—are not true disciples of Christ.²

¹James M. Boice, Christ’s Call to Discipleship (Chicago: Moody Press, 1986), 13.
Watson also wrote, "With all our reports, committees, conferences, seminars, missions, crusades, ecumenism, and liturgical reports, little attention has been given to the meaning of discipleship."¹

Because of this lack of understanding, discipleship is not well defined, understood, or practiced in the church. For this study, discipleship is defined as introducing people to the Savior, building them to maturity, and training them to reproduce and be effective witnesses for Christ.

The work of the church is to make disciples (Matt 28:19-20) who will produce people committed to reaching their community and the world with the everlasting gospel. However, this mission is in trouble because the church has stopped at the first step of disciple making. Too often the church wins and baptizes, but does not teach and train. The sad result is lack of reproduction and multiplication.²

Statement of the Task

The task of this project was to use small groups as an element of discipleship training at the Fairhaven, Flint, Michigan Seventh-day Adventist Church.

¹Ibid., 4.

Justification for the Project

Small group discipleship training may help members to recognize the false theology that separates faith from discipleship and grace from obedience—a theology that teaches "Jesus can be received as one’s Savior without being received as one’s Lord."¹

Many Adventists have neglected the biblical concept of discipleship training with the result that they have become spectators in the pews and are not growing spiritually in their faith relationship with the Lord. Small groups will give members an opportunity to identify gifts, build relationships, and utilize witnessing skills in ministry. Many church members are not capable of discipling new Christians. Small group discipleship training is vital for the purpose of interning new apprentices in active ministry.

Purpose of the Project

The purpose of this project was to design a program for training disciples in small groups at the Fairhaven Seventh-day Adventist church.

This small group discipleship training program gave our church members a biblical philosophy of ministry so that they could become effective reproducing disciples and witnesses for Christ. Furthermore, it will serve as an instrument for implementing these ideas in other local

¹Boice, 14.
churches. These ideas can be used by local pastors in preparing a discipling community where disciplers can expand their vision, develop ministry skills, and intern new apprentices into active discipleship.

This kind of program may ultimately help each member in the church become a disciple maker. To do this, members must be taught, trained, and led to a commitment to Jesus Christ. The ideas suggested may be used by other local pastors as practical guidelines and methods for the training of the laity.

Limitations of the Project Report

This report is confined to the biblical-theological meaning of discipleship as found in the New Testament. Adult-education concepts will be briefly reviewed and two contemporary models of discipleship training will be listed.

Method

The program development method was used in this project.

As a basis for developing this program, two sources of literature were considered: (1) literature dealing with similar programs that emphasize small groups, and (2) literature dealing with a biblical-theological understanding of discipleship.

Goals and objectives were developed by the pastor and local church leaders.
Permission from the local church was obtained, advertising was done, and other physical arrangements were made. A seminar handbook was designed based on the objectives chosen and the literature studied. The seminar length was six days, with one two-hour session per day.

Audio-visual material and handouts were prepared.

Lectures were written out.

Presentations were made and videotaped.

A journal was kept with dates, times, names, as well as impressions.

A multifaceted evaluation was made of the participants. A pre- and post-seminar test was given on discipleship. The post-tests included indirect evaluation questions. An evaluation at the end of the six-day session and again six weeks later sought to find out to what extent learning had taken place in the affective and cognitive domain as well as in changed lives. Local church leaders were interviewed. The pastor also gave a subjective evaluation of what happened.

Expectations

Discipleship training in small groups will foster spiritual maturity and a sense of mission in the lives of church members.

Discipleship practiced in small groups will produce disciple makers who will become effective witnesses for Christ.
Discipling practiced in small groups will develop ministry skills of the discipler for the purpose of equipping other members for ministry.

Materials produced will be usable by other pastors.

**Definition of Terms**

**Discipleship** means introducing people to the Savior, building them to maturity, and training them to reproduce and be effective witnesses for Christ.

**Disciple** is a person who is committed to the process of growing by adjusting his or her lifestyle in order to obey and follow Jesus. Disciples love others as Jesus loves; they abide in Him to build and train others into mature, reproducing disciples.

**Disciple Training** means training laypersons to imitate the character of Christ so they can introduce others to the Savior and train them in fulfillment of the church's ministry. It is understood in terms of *process* not *program*.

**Discipler** is a person who is trained in the process of disciple making and is actively involved in teaching and training a discipleship group.

**Discipleship Group** is a technical term used to designate the group for training potential disciple makers.

**Small Group for Discipleship Training** is a technical term used to designate the basic group (five to twelve people) in the local church setting actively engaged in discipleship training process.
CHAPTER II

A BIBLICAL UNDERSTANDING OF DISCIPLESHIP

Linguistic Resources for Study of New Testament Literature

There has been a variety of answers given when discussions over the meaning of discipleship are held. "Contributing to this dilemma is the fact that the word 'discipleship' does not specifically exist in the New Testament."¹ This does not mean, however, that the concept of discipleship is not found in the New Testament. The New Testament certainly does not lack terminology. Karl Rengstorf claims that Akolouthein (to follow) best expresses the concept of discipleship.² Gerhard Kittel also shares this view. He wrote that "distinctive statistical evidence shows that the special use of 'ακολουθείν' is strictly limited to discipleship of Christ."³ He adds:

The disciple leaves everything to go after Jesus (Mk. 10:28; vf. 1:8; 5:11). This implies, however, that

¹Michael C. Dixon, "Discipleship in I Peter as a Model for Contextual Mission" (D.Min. dissertation, Southern Baptist Theological Seminary, 1989), 4.


'ἀκολουθεῖν signifies self-commitment in a sense which breaks all other ties (Mt. 8:22; Lk. 9:51f.). The disciple does what the pupil of the Rabbi does, externally in the same forms as the latter, but internally in attachment to Jesus.¹

Because it signifies following the Messiah, says Gerhard Kittel, "this discipleship is essentially a religious gift. 'ἀκολουθεῖν means participation in the salvation offered in Jesus."² It also implies participating in the fate of Jesus. Matt 8:19, Mark 8:34, and John 12:25 all show clearly that this is not in any way an imitation of the example of Jesus, but "exclusively a fellowship of life and suffering with the Messiah which arises only in the fellowship of His salvation."³

Another key word in understanding discipleship in the New Testament is the word "disciple." This is fundamental to our theological understanding of discipleship. In the New Testament the English translation of the word "disciple" most often comes from the Greek word mathetes. This word occurs 250 times in the New Testament, but it can be found only in the Gospels and the Acts of the Apostles.⁴ The word "denotes the men who have attached themselves to Jesus as

¹Ibid., 1:213-214.
²Ibid., 214.
³Ibid.
their Master.\textsuperscript{1} Being a disciple of Christ in the New Testament means to be a learner, pupil, apprentice and an adherent.\textsuperscript{2}

According to Rengstorff, \textit{mathetes} "always implies the existence of a personal attachment which shapes the whole life of the one described as deploying the formative power."\textsuperscript{3} There is no place in the New Testament where \textit{mathetes} is used without the implication of supreme personal union.\textsuperscript{4}

\textit{Mathetes} is a Greek masculine noun, which comes from the Greek verb \textit{manthano}, meaning to learn. \textit{Mathetria} is the Greek feminine noun, which is translated "disciples" in the New Testament to refer to Tabitha of Joppa in Acts 9:26. "Being a disciple of Christ in the New Testament sense is gender inclusive."\textsuperscript{5}

Another word that dominates the Pauline writings in relation to discipleship is the Greek word \textit{mimetes}, meaning imitator. Wilhelm Michaelis depicts Paul’s idea of imitation as involving the concrete obedience of following the example and word of Christ as presented by Paul himself.

\begin{itemize}
\item[\textsuperscript{1}] Rengstorff, 4:441.
\item[\textsuperscript{2}] Ibid.
\item[\textsuperscript{3}] Ibid.
\item[\textsuperscript{4}] Ibid., 4:442.
\item[\textsuperscript{5}] David L. Howard, "Equipping Laity in an Army Chapel for Christians" (D.Min. dissertation, Drew University, 1985), 11-12.
\end{itemize}
This understanding led Michaelis to conclude that *mimetes* is the same as *mathetes*.

**Called: By Jesus**

A fundamental mark of the μαθηταὶ of Jesus is that they are called by Him to discipleship. All four Gospels attest to this fact. Rengstorf states it this way:

This aspect dominates all the Gospel accounts of the way in which they began to follow Jesus. It is not always linguistically clear as in Mk. 1:17; Mt. 4:19 (when Jesus addresses to Peter and Andrew a δεῦτε ὑμῖν οὖν, or in Mk. 2:14 par. (The Call of Levi), or in Mk. 10:21 (the rich young ruler), or in Lk. 9:59; Jn. 1:43 (Phillip), where the challenge is ἀκολούθει μοι. But materially every such incident is exclusively marked by the initiative of Jesus. This is attested not only by Lk. 9:57ff., but also by a passage like Mk. 5:18ff. (Lk. 8:37ff.), and especially by the Lukan account of the Calling of the First disciples (Lk. 5:1ff.), where there is no formal call, but where the main point is that Peter and Andrew simply obeyed Jesus when they left all and go to follow Him.

Rengstorf also states that even in instances where it is not stated that Jesus called someone personally, it is agreed by the whole tradition that finally it was Jesus Himself who decided the matter of belonging to Him.

It makes a tremendous difference when Christians realize that it was Jesus who called them. It was Jesus who chose them, they did not choose Him (John 15:16). Too many professed Christians lose sight of this very important fact.

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2Rengstorf, 4:444.

3Ibid., 445.
David Watson states:

The Christian Church today suffers because so many of its members feel that they have "made a decision for Christ," or that they have chosen to join a certain church. Such man-centered notions spell spiritual weakness and unbalance. It is only when we see ourselves as chosen, called, and commissioned by Christ that we will want to present our bodies to Him "as a living sacrifice, holy and acceptable to God."¹

It is very important to realize that total commitment to Christ starts with His call. This call, "Follow Me" (Matt 4:19; Mark 1:27), requires the one called to leave all for Him. Dwight Pentecost wrote, "Not until one was willing to commit himself, his life, his mind, his heart, his will, to the truth and to the person of Jesus Christ can he be a disciple of Jesus Christ."²

Called: To Follow the Example of Jesus

When Jesus calls disciples, He calls them to Him unlike Jewish Rabbis and Greek philosophers, who expected their new disciples to commit themselves to a specific cause of teaching. The call of Jesus was personal. It was a call to "be with Him and to commit themselves wholeheartedly to Him."³ It is a call to an exclusive attachment to His person. Dietrich Bonhoeffer states: "Discipleship means

¹Watson, 7.


³Watson, 8.
adherence to Christ' and, because Christ is the object of that adherence, it must take the form of discipleship."¹

It is because the attachment has to be exclusively to Christ that it involves a leaving of the old way of life (Mark 1:16-18; Matt 4:18-20; 10:37-39). This new life is a life of complete surrender to Jesus. It is a call for the disciple to cut himself off from his previous existence. "To stay in the old situation makes discipleship impossible. Levi must leave the receipt of customs and Peter his nets in order to follow Jesus. One would have thought that nothing so drastic was necessary at such an early stage."² We can conclude from the above that discipleship means "knowing Him, loving Him, believing in Him, being committed to Him, and following Him."³ However, Jesus Himself supplies the power with which to follow Him. His righteousness allows others to be righteous. John Elliott says, "Jesus Christ the model is Jesus Christ the means. ... Christ the enabler is Christ the example."⁴ Augustin Stork says, "In a


²Ibid., 67.

³Watson, 30.

very substantial way discipleship is a new manner of acting and thinking which is sustained by the event of grace."1

Called: To Obey the Words of Jesus

Discipleship involves unconditional, lifelong obedience to Christ (Matt 7:21; Luke 6:46; Mark 8:34). The disciples of Jesus unconditionally accepted His authority, not only inwardly by believing in Him, but also outwardly by obeying Him.2 Jesus expected total obedience from them.3 In light of the above statements, I agree with David Bosch when he states that "discipleship involves a commitment to God’s reign, to justice and love, and to obedience to the entire will of God."4

The disciples saw the words of Jesus as the Word of God and acted on them accordingly, as depicted in Luke 6:46, "But why do you call me Lord, Lord and do not do what I say." Jesus was showing His disciples that it is a wise person who hears His words and acts on them.

There are some pitfalls, however, when one focuses on Jesus’ words rather than on His actions. One danger lies in being content with intellectual knowledge to the point that

1Augustin Stock, Call to Discipleship: A Literary Study of Mark’s Gospel (Wilmington, DE: Michael Glazier, 1982), 143.

2Rengstorff, 4:448.

3Watson, 6.

Christian activity becomes overly concerned with teaching theological ideas alone. On the other hand, another danger is that of focusing on actions, which will lead to works of self-righteousness.

Fortunately, the above mentioned dangers can be overcome if the disciple takes the content of Jesus’ teaching seriously. In John 14:15, Jesus, encourages the commitment of His disciples by saying, "If ye love me keep my commandments." Love for the person of Christ is what motivates us in obeying Him in words and deeds.

Just as Jesus’ call to follow Him (Matt 4:18-22; Mark 1:14-20; Luke 5:1-11) began with a love for Him, so, too, do His commandments. Loving Jesus is what disciples are supposed to do because that is the essence of Jesus’ teaching.

Obedience is therefore an important element of discipleship. When Jesus called His first disciples, He said to them, "Come, Follow Me" (Matt 4:18-22; Mark 1:14-20; John 5:1-11). Bonhoeffer refers to this call by writing the following:

The actual call of Jesus and the response of single-minded obedience has an irrevocable significance. By means of them Jesus calls people into actual situations where faith is possible. For that reason His call is an actual call and He wishes it so to be understood, because He knows that it is only through actual obedience that a man can become liberated to believe.

The elimination of single-minded obedience on principle is but another instance of the pervasion of the costly grace of the call of Jesus into the cheap grace of self-justification. By this means a false law
is set up which deafens men to the concrete call of Jesus.¹

**Called: To Suffer With Jesus**

The nature of the calling of the disciples of Jesus and their resultant dependence on Him means that there is nothing in the life of the disciples that is apart from Jesus and His life. They are drawn into fellowship which requires all of their heart, mind, and soul. Because of this, when one enters into fellowship as a *mathetes* of Jesus Christ, it carries with it the obligation to suffer.²

Disciples are not only to believe in Him but also to suffer for His sake (Phil 1:29). Most of the sayings of Jesus, in which He holds out suffering before the disciples, were part of the information and instruction given to apostles rather than to all the disciples (Matt 10:17; John 15:18; 16:1). Some sayings on suffering, however, were to apply to disciples in general (Mark 8:34; Luke 14:26). This leaves us in no doubt that extreme affliction is involved in following Jesus. Bonhoeffer states:

> Jesus must therefore make it clear beyond all doubt that the "must" of suffering applies to His disciples no less than to Himself. Just as Christ is Christ in virtue of His holy suffering and rejection, so the disciple is a disciple only in as far as he shares his Lord’s suffering and rejection and crucifixion. Discipleship means adherence to the person of Jesus,

¹Bonhoeffer, 91-92.

²Rengstorf, 4:449.
and therefore submission to the law of Christ which is the law of the cross.¹

The suffering and rejection of Christ applies no less to His disciples than to Himself. Bonhoeffer expounds further on what is to be expected when one is called to follow Christ. He states,

When Christ calls a man, He bids him come and die. It may be a death like that of the first disciples who had to leave home and work to follow Him, or it may be a death like Luther’s who had to leave the monastery and to go out into the world. But it is the same death every time--death in Jesus Christ, the death of the old man at His call.²

Called: To Serve With Jesus

Passages like Luke 5:1-10; Matt 5:13-16; 25:14-30; and 10:5-12 make it abundantly clear that the disciple is to share in the work of Christ.

The calling of the disciples is a call to follow Jesus and a being set aside for missionary activities. Calling, discipleship and mission all belong together--not only for the first disciples who walked with Jesus but also to those who would respond to this call after Easter.³

In Mark 9:35, Jesus taught very clearly that discipleship means service when He said, "If any one would be first, he must be last of all and servant of all." If Christ’s first call to the disciples is come, His second is go--"Go your way . . . go and preach the gospel . . . go and

¹Bonhoeffer, 96.
²Ibid., 99.
³Bosch, 36.
make disciples" (Luke 10:3; Mark 16:15; Matt 28:19-20). His disciples are called to share with Him the service of the kingdom, but they are also to proclaim and to manifest its reality.²

David Bosch brings to our attention an important aspect of discipleship as is recorded in Mark. The Gospel of Mark, he states:

puts discipleship within the force field between the passion of the earthly Jesus and the parousia of the coming Son of Man. To be a disciple means to follow the suffering Jesus and look forward to His return in glory. It is the expectation of the parousia which provides the motivation for discipleship and compels it to express itself in mission. The expectation of the future is an integral element in Mark’s understanding of discipleship—in mission.³

So, while the disciple is actively engaged in service, while he obeys his Lord in seeking to make disciples, he is to keep the return of Jesus always in focus.

A biblical understanding of discipleship is essential in becoming a learner, pupil, or follower (disciple) of Jesus Christ. The disciple’s whole life is shaped by a personal commitment and union to the person of Christ. He/she is called to imitate and model the example of Christ with concrete obedience in words and deeds. The disciple follows the suffering Jesus and serves others by equipping them for His glorious return. Hence, the disciple is called

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¹Watson, 140.
²Dixon, 7.
³Bosch, 39.
by Jesus; called to follow the example of Jesus; called to obey the words of Jesus; called to suffer with Jesus; and called to serve with Jesus.

Disciples are life-long learners. Adult education also stresses the importance of life-long learning. Therefore, in the next chapter we will give a brief review of adult education concepts and principles that should help us be more effective in the discipling process.
CHAPTER III

A BRIEF REVIEW OF ADULT-EDUCATION CONCEPTS

One of the most fascinating things about adult learners is discovering the drives, needs, and interests that make them who they are. In this context the word "disciple" means a learner, someone who is learning to do something, or to be something with the help of a teacher (or we may say learning from the Master Teacher, Jesus Christ).1

In previous ages motivation research was a field for speculation by theologians, philosophers, and novelists. Now it has become a primary interest of psychologists and other social scientists.2 Motivation research has established that adults have the intellectual and physical capacity to continue learning throughout life.3 Motivating adult learners into active small group discipleship training is the ultimate goal of ministry.

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3Ibid., 93.
Motivation of Adult Learners

The constitutive definition of motivation is "that which tends to move a person to a course of action." Brundage provides a more specific description of motives. "Motives are the felt needs with which a learner starts a learning activity. They may relate to unmet needs or unwanted conditions in life and to the pursuit of positive growth towards desired goals."¹

The desire to uncover what "felt needs" and "positive growth" adults require has been one of the most researched areas of adult education.² Cyril Houk, a pioneer in the field of adult education, provides a study of in-depth interviews that gives an excellent typology to examine adult motivation for learning.³ By asking participating adults why they were actively involved in a learning project, his study identified three groups with distinct motivations.

The "goal-oriented" learner is seeking to meet concrete problems such as family issues, work skills, or other specific learning objectives. Any and all types of learning resources are used to meet these goals.

¹Donald H. Brundage and D. Mackeracher, Adult Learning Principles and Their Application to Program Planning (Toronto: Ontario Institute for Studies in Education, 1980), 41.

²Kidd, 100.

The "activity-oriented" learner is involved for the sheer enjoyment of doing something new or different. Lonely housewives, bored retirees, or men unhappy with their jobs seek learning activities with little regard to whether this will improve their job skills or answer specific questions. Learning is a diversion from the routines of life.

The "learner-oriented" participant is just the opposite of the previous type. Here is a person who seeks learning for the sheer enjoyment of learning itself. The content is not as important as the process itself. This group chooses reading, social groups, and even their jobs based upon the potential for learning.

Small group leaders who are discipling the members of their group also notice very quickly that their members also attend for different reasons. Some join in order to deal with specific problems in their lives. They are "goal oriented." Some just want to do something new and different. They are "activity oriented." And others seek to learn just for the enjoyment of learning. They are classified as "learner oriented." The disciples of Jesus also had various interests and desires, yet He met their felt needs by building relationships with each of His disciples and modeled a powerful prayer life, commitment to the Father’s will, a knowledge of Scripture and a deep level of spirituality.
Another way of discovering what motivates adults toward desired goals is survey questionnaires, which gives the adult learner an opportunity to answer and share ideas through a series of questions.

In a world where all conceivable means of expression are being employed to capture attention—the press, posters, radio, movies, and television—the ears and emotions of the adult learner should be gained for the purpose of discipleship training. All members have wants and needs that they can acknowledge and articulate. But these needs are not always identified, and the learner may need to be made aware of them to learn to identify them for him or herself.¹

What adult learners will, or can be, persuaded to pay attention to depends very much on their interest and attitude. Thus, the interest and attitude, plus motivation, of the learner have increasingly become the chief subjects of concern of the student of learning.² Unlocking the motivations of adult learners is not simply applying a set formula. Cross puts it this way:

Motives differ for different groups of learners, at different stages of life, most individuals have not one but multiple reasons for learning. Whether there is a general tendency for people to have a characteristic stance toward learning—that is, a learning orientation

¹Kidd, 100.

compelling them to seek learning opportunities to grow personally and vocationally—is a question worth further study.¹

**A Model of Adult Participation**

The field of adult education does not have a comprehensive theory of participation yet. However, it does have several models that can broaden our understanding of the concept of adult participation.

I would like to give credit to Bradford Newton for his research in chapter 2 ("Principles and Practices in the Adult-Learning Process") of his dissertation.²

One model that appears to take the best from previous approaches, while at the same time factoring in the insights of developmental psychology, is Cross's six-part "Chain-of-Response Model" (COR).³

Step 1: The self-evaluation component describes the self-concept of the potential learner. Persons with low self-worth are less likely to risk failure in a performance-oriented task like education. How people view themselves impacts participation.

Step 2: Attitudes towards education from the learner's own past experience, as well as the reports of friends, will

¹Ibid., 124-131.


³Cross, 125.
affect motivation. A poor experience in younger years, coupled with negative peer pressure today, will discourage an adult from pursuing learning opportunities.

Step 3: The expectation that one’s goals will be realized through an educational endeavor will affect motivation. The "valence" component of the goal (the relative importance of this goal in the person’s life) combines with the "expectancy" component (the likelihood that the goal is reachable) to either hinder or enhance the likelihood of participation.

Step 4: Life transitions or the cycles of life predict that there are particular ages when people are more likely to feel the need for learning. This is a very important element because some research suggests that 83 percent of the motivation to join in an adult-learning program is driven by this step.¹

Step 5: Opportunities or barriers present themselves after the person has decided to participate in a learning program. "If adults get to this point in the COR model with a strong desire to participate, it is likely that the force of their motivation will encourage them to seek out special opportunities and to overcome modest barriers."²


²Cross, 127.
Extensive research has grouped the most common barriers to participation under three headings: situational (costs, time, job, and home obligations), institutional (hesitance to enroll in full-time school programs, time needed to complete the program, concerns about the courses required), and dispositional (fear of being "too old," and poor grades in the past).¹

Step 6: Information is needed to help the motivated learner make intelligent choices about strategies, methods, and options in pursuing educational goals. This crucial step is the linkage between participants and opportunities. Relevant information creates greater motivation, while inadequate information erects barriers and diminishes motivation.

The adult learner's (disciple's) response to each of these factors influences the motivation and participation in a learning program. Although Chain-of-Response (or any of the other motivational models) cannot categorically predict participation, it does provide a helpful schema, and will alert educators to appreciate the elements that drive adult education.

Active Involvement of Church Members in Small Groups

In discipleship training it is vital that members be actively engaged in small-group activities. Bill Hull, who

¹Ibid., 98-108.
has written extensively on disciple making, states that "the small group is the most effective vehicle that exists for full-orbped disciple making."

At different times during Jesus' ministry His followers were numbered as 500, 120, 70, and the 12. But when it came to training, Jesus chose the small group as His primary vehicle. The fact that He chose the twelve "to be with Him" indicates the importance of small-group activity in discipleship training.

An educational method that can be utilized in making disciples is cooperative learning. There are five components to cooperative learning. They are as follows:

1. Positive Interdependence--enables everyone to function, therefore no one is left out.
2. Individual Accountability--each person is responsible for a given task and must fulfill his or her assigned task.
3. Group Processing--evaluation is done at the end of each task to check for understanding.
4. Social Skills--learners are able to work together and interact with each other.
5. Face to Face Interaction--learners can sit and talk with each other.¹

¹Hull, 174.

The utilization of cooperative-learning concepts in disciple making can help to promote teamwork, social interaction, build self-esteem, and ownership of ideas. This will ultimately help to develop the learner's interests, ministry skills, peer relationships, and create a vision of being disciplers for Christ.

The teacher, by integrating concepts from cooperative learning into lesson plans, would be better able to involve the adult learner in case studies, role playing, discussions, listening and sharing of ideas, sharing of one's personal story, and other small-group activities.

The utilization of cooperative learning, coupled with motivation and participation concepts, should be a part of small-group discipleship. Without these concepts there would be little active involvement by members in discipleship training.

The concepts of adult-education have immensely contributed to the way the discipleship seminar was conducted. I intentionally sought to guide the group by asking questions that would motivate the "goal-oriented," "activity-oriented," and "learner-oriented" member. Another method utilized to encourage members to participate was the survey questionnaire. A pre- and post-seminar questionnaire on discipleship was given to each member. This gave members an opportunity to answer questions and share ideas. The responses from these discipleship questionnaires were
helpful in identifying the spiritual needs of the church and how they could improve in their witnessing for Christ.

Motivation and participation of members (disciples) is vital to any learning program. By design, I started each seminar lesson with a section called "open." In this section there were questions that were designed to be icebreakers, which helped to prepare and foster participation in discussion. This approach was helpful in creating the climate for the seminar lessons (the word of God). "Open" approach questions were not only meaningful to adult-learners, but were very appealing to the youth who attended the discipleship seminar.

After each lesson, members were placed in small-groups and given certain activities. As I sat in on small-group activities I kept in mind Cross's six-part "Chain of Response Model" (COR). By utilizing its principle COR helped me to identify what may best motivate a small group or a person in the group. I noticed that members can be motivated positively or negatively by their desires, interests, attitude, past experience, and self-concept. By members sharing their personal stories, role-playing, and other small-group activities I was enabled to better guide and actively engage members in seminar lessons and group interaction.

The effective use of adult-education concepts can provide small groups with a strategic ministry flow, moving
members (disciples) through the discipling process. By equipping learners, ministry skills, relationships, accountability, and outreach skills will be developed so that they can become mature, committed, effective reproducing disciplers for Christ.
CHAPTER IV

TOWARDS THE DEVELOPMENT OF A SMALL GROUP
MODEL FOR TRAINING DISCIPLeRS

In this chapter I discuss two contemporary models of small group discipleship training. I list their strengths and weaknesses in connection with the needs of the local church. I also suggest a small group model to train disciplers in the Fairhaven Seventh-day Adventist Church.

I have chosen small groups for discipling members since it was also the vehicle used by Jesus in training His disciples for ministry. Discipleship that takes place in a small group setting can impact in at least four basic areas: by providing protection, fellowship, spiritual food, and training.

Small groups provide protection. Paul continued to feel the pains of childbirth for each of his converts until Christ was formed in them (Gal 4:19). Just as new babies need protection from germs and disease, so also do baby Christians need protection from false religions and philosophies. New Christians can be nurtured in a warm, safe environment in a small group setting, given protection and care as they grow up in Christ.
Small groups provide fellowship. In small groups lasting friendships can be developed with others in the faith community. Opportunity is provided for a blending together and becoming one in Christ. This happens in small groups as the Holy Spirit begins to warm hearts and produce the fruits of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal 5:22-23).

Small groups provide spiritual food. In small groups disciples are spiritually fed by teaching them how to read, study, and apply the Word. The small group lessons I used were filled with questions that could be answered directly from passages in Scripture. Session after session the small group members received practice in searching the Bible. Many began to realize that the Bible was the source of their spiritual health.

Small groups provide training. Small groups also provide an excellent forum for training. New Christians need to learn how to have a time of morning prayer and Bible reading, how to memorize the word of God, how to do Bible study, how to share the gospel in a simple and clear manner, and how to pray. Learning how to do these things will take time, but it is the small group leader’s responsibility to teach so that the members will become disciples. Being an example and modeling is one of the best ways to train another person. Paul stated, "Whatever you have learned or
received or heard from me, or seen in me—put it into practice. And the God of peace will be with you" (Phil 4:9). Small groups provide an environment where such discipleship can take place.

Randall K. Knutson has developed a Curriculum Study Guide that is quite helpful in small group discipleship training.¹ His guide is divided into three parts: Leadership Community, How to Run a Cell-Based Church, and Structuring Your Small Groups. However, for the purpose of this study only part three, "Structuring Your Small Groups for Disciple Making," was consulted.

To effectively accomplish a discipleship training program attention should be given to the structuring of small groups. Within the small-group structure we see an intentional modus operandi that compliments the disciple-making program. Both small group and discipleship training do not happen by chance, but involve careful planning and prayerful completion of several tasks.

Knutson’s Tasks

Defining a Small Group

A small group is an intentional gathering of three to fourteen people who meet on a regular basis with the common purpose of inviting the people they love to join them in

discovering and growing in the adventure of a Christ-honoring lifestyle at work, in family life, and with extended family members.

Each group has its own goals and objectives, which are spelled out in simple ground rules. The small-group leader designs his or her group’s schedule to coincide with the local school calendar year.

Authentic Christian community is more likely to be developed where there is care and support within a cluster of three to fourteen people. Groups are encouraged to meet weekly, but some groups will meet on a regular biweekly or monthly basis.

Common purposes of the groups are to worship Christ as Lord and Master; to minister to one another; to unite as disciples of Christ, with a common cause; and to prepare members for their mission to the world around them.

Groups are open, so that members can invite people they love who do not know where they are with God, but are open to finding out, and those who are already committed to Jesus Christ, but desire the help of others’ experience and support.

Small groups are the best vehicle to help people learn about Christ’s love, overcome life’s obstacles, and experience new accomplishments.

Small groups will encourage their members to stretch, dream, and take risks in setting personal goals for
expressing their gifts at work, at home, in their community, and with Christ Himself.

A small group is comprised of those people who live within a reasonable driving distance of each other and who are not presently committed to Christ or to a local church (such as friends, neighbors, or work associates).

Small Group Aim

The small group has the aim of helping people take another step in developing a Christ-honoring lifestyle where they live, work, and play.

Group Goals

There are at least six identifiable group goals.

1. To decentralize the care and support of a church
2. To love work associates, friends, and neighbors in word and deed
3. To invite others into the lives and the events of the church members, with the intention of making well-incorporated disciples
4. To identify giftedness, develop it, and empower it to its logical fruition
5. To develop apprentices as small-group leaders for future leadership roles
6. To seek creative expression in new ministries as group members grow to develop their giftedness.
What Members Should Accomplish

Eight things small group members should accomplish:

1. Worship their heavenly Father and enjoy a vital prayer life in their own relationship with Christ.
2. Study the word of God, using a variety of resources that will help deepen their understanding of God’s word.
3. Love in word and deed, not only believers, but also work associates, friends, and neighbors so that they can be introduced to Christ and to other believers.
4. Model a God-honoring work ethic with their employers, employees, and the customers they serve.
5. Utilize the church family as their team for loving their extended families and inviting them to share in the Good News of Jesus Christ.
6. Minister to people by praying for those who need their support and spiritual nurture.
7. Use their distinct abilities, strengths, and gifts at work, with their families, and with other hurting people.
8. Access ongoing resources for future group life or ministry.

What Members Should Do

Five things small-group members should do:

1. Give attendance at group meetings first priority.
2. Participate in group dialogue and prepare lessons before coming to the group meeting.
3. Invite new people to every meeting.
4. Encourage members of the group to call upon one another for encouragement and prayer.

5. Apply the principles they study in God’s word to their work, play, and friendships.

Where Members Should Grow

There are three areas where small-group members should experience growth.

1. *In Their Spiritual Life:* As small-group members discover what God has revealed about Himself and His purpose for their lives in Jesus Christ, they are challenged to respond in both faith and commitment.

2. *In Their Relationship to Jesus Christ and Others:* Group members will gain a deeper level of maturity and understanding in their relationship to Jesus Christ and with others.

3. *In Their Relationship to Their Career:* Group members gain a new appreciation and insight for God’s providential work and begin to see themselves as ethical stewards who are able to minister for Him at their work places.

Small Groups Stress Basics

Small groups stress the basics of the Christian life.

1. *Prayer:* Groups seek to help members learn to set aside time for prayer so they can enjoy conversational
prayer, a half day in prayer, meaningful intercession, and journal keeping.

2. **Fellowship and Loving Support:** This includes ministries such as:
   a. Someone to call when hurting, regardless of the time of day
   b. Providing for the sick
   c. Sending cards of encouragement
   d. Baby-sitting for one another’s children
   e. Eating and playing together as a group
   f. Sharing what is happening in one another’s lives
   g. Celebrating the ordinances together.

3. **The Word of God:** Introduce people to the Serendipity inductive study system, which practically applies God’s word to work, family, and friends.

4. **Their Service:** Enhance their skills for loving and caring for one another, for reaching out as a group to others in their network by using the strengths of one another’s giftedness, and by creating special activities to help incorporate them into our church’s loving support system.

**Small Group Structure**

Small groups should be structured in a way that people will continue to move toward the profile of John 15 for the rest of their lives. The profile of John 15 focuses on...
believers' glorifying God in their work ethic, family life, and recreational relationships by:

1. *Remaining in Prayer*—by meditating upon His word at regular intervals each week

2. *Bearing Fruit*—in words and deeds as they develop an ethical, God-honoring lifestyle

3. *Obeying God's Leading*—by striving to make the greatest contribution possible to people in light of the resources and responsibilities God has given them

4. *Living Joyously*—no matter what they experience, because they are doing what God's word wants them to do

5. *Loving Others*—by helping them in their spiritual, physical, and emotional needs.

**Ways to Evaluate Small Groups**

There are eleven ways to evaluate a small group.

1. *Web Factor*: Who is God laying on my heart to add to my prayer list?

2. *Affinity Factor*: Who is responding to my love? Why?

3. *Proximity Factor*: What activities can I do to deepen my relationship with those at work, home, and so on?

4. *Love Factor*: Whom have I had in my home? What notes, cards, and gifts have I sent to others?

5. *Cost Factor*: Is there anything God is asking me to do right now that I am not willing to do?
6. Friendship Factor: What do I notice about the questions and needs of my friends? I need your help in ________?

7. Prayer Factor: With whom have I prayed lately?

8. Team Factor: Who in my church or group will I introduce to my friends? When? How?

9. Declaration Factor: How am I declaring my love for Christ—by symbols, actions, prayer, or words?

10. Intimacy Factor: What has God shown me about Himself this week? In what areas do I feel He wants me to grow?

11. Stewardship Factor: In light of the resources and responsibility God has given me, what am I doing at my place of employment to make the greatest contribution possible to the lives of other people?

Strengths of Small-Group Model

As I reviewed Randall Knutson's small-group model, several areas of strength are relevant in growing effective disciples for ministry. The strengths are as follows:

1. Small-group concepts were well defined.
2. Small-group meetings were held on a regular basis.
3. Goals and objectives of small groups were clearly defined.

'Ibid.'
4. Small-group members were encouraged to model Christlike characters at all times (i.e., church, home, work, etc.).

5. Small-group members developed and improved their relationship with Christ (i.e., study of His word, consistent prayer life, and service for others, etc.).

6. Giftedness of group members were identified and utilized.

7. Small-group members were challenged to grow to maturity with Christ in word and deed.

8. Small groups can win people to Christ.

9. Success indicators enable groups to evaluate themselves in order to stay focused on the task.

The strengths noted in Randall Knutson’s small-group model are vital in equipping disciplers for ministry. Disciples are challenged to grow into mature, reproducing witnesses for Christ by modeling His character in word and deed.

**Weaknesses of Small-Group Model**

In the training of an effective disciple maker, certain steps are paramount in the growth and development process. In Randall Knutson’s small-group model certain weaknesses were noted that can be improved upon.

They are as follows:

1. There were no preparatory steps on how to make small groups work in the local church. These steps are
needed to help create the proper atmosphere and motivation for discipleship training.

2. A small-group’s calendar should not only be lined up with the school calendar but also with the church’s as well. This is important to foster total church involvement in order that during discipleship-training sessions there be no other events scheduled. This will allow for the program to be utilized effectively by the total church body.

Randall Knutson’s small-group model has contributed to my understanding of basic principles in the development of small groups. It enables one to develop effective strategies in structuring and leading small groups. From this model small groups can be utilized as a vehicle to equip disciples in becoming effective witnesses for Christ.

A Four-Phase Discipleship Training Model

The second discipleship training program that we will look at is designed by Bill Hull, Director of Mission USA for the Evangelical Free Church of America. He is also a minister who believes and models the Great Commission, "Go and make disciples of all nations" (Matt 28:19, 20). Hull presently pastors the Green Valley Church in San Diego, California, where he has sought to build his church around disciple making. The validity of his ministry is attested to in the way his congregation has grown in numbers and has reproduced itself in several daughter churches.
I selected Bill Hull’s discipleship model because of its validity. It has been tested and proven to be successful. I particularly connected with his four-phase discipleship model, which gave an intentional order in making disciples for Christ. He also provides three preliminary steps to assist the pastor in preparing the church for discipleship training: (1) make sure you have a plan; (2) explain your plan; and (3) present a model of how you plan to work. He then moves to a four-phase model of Jesus’ teaching ministry, which is as follows:

"Come and See" (John 1:39-4:46)

Hull states that Jesus did not demand to be followed; He simply extended invitations. At each stage of development and deepening commitment, He called people to follow to the next level, and some did. "Come and See" is characterized by the words "gather," "consider," "interest," and "inspire." These words emphasize introduction to Christ and His work. The most reliable way of gathering the membership of the church is during the morning worship service. There is no better time to meet the majority of the congregation than at the eleven o’clock hour.

The primary reason for Christians to gather is for encouragement, instruction, consolation, and motivation.

1Hull, 235.
They also gather for edification, and scatter for evangelism. Therefore, the worship service provides an atmosphere in which Christians can praise God, learn about the Bible, and be moved towards ministry. This provides the pastor with the greatest opportunity. The pastor tells the people what is important and why it is important. He tells them who they are and what they are to do. He gives the reasons why it would be in their best interest to be a part of God's work. The pastor uses the pulpit to build church environment. The music, the prayers, the ritual, and the teaching work together to motivate people to action. However, the primary purpose at the morning worship service is to inspire people in living for God and working for God: becoming disciples.

"Come and Follow Me"
(Matt 4:18-22; Mark 1:16-20)

The "Come and See" phase takes about four months and has as its goal to gather, interest, inspire, and care for the disciples. The "Come and Follow Me" phase seeks to train and establish the disciple as a mature Christian. Only those who have said "yes" to Christ's invitation, "Come and Follow Me, and I will make you fishers of men," attend an orientation meeting. The commitment is explained in detail. They agree to attend the meetings, participate in training, and to be held accountable. Small groups are then
formed, a "Growth Group Covenant" is signed, and four basic skills are taught: Bible Study, Prayer, Relationship Building, and Outreach Training. The group’s main objective is not conversion, but helping members become competent in reproduction. It is anticipated that as people move from "Come and See" to "Come and Follow Me" they will become committed disciples. They know what they should do and why, and take loving steps of obedience in becoming mature disciples.

"Come and Be With Me"
(Mark 3:13, 14; Luke 6:13)

This phase is for a few. The discipleship training program lasts for two years and many are not qualified for this final phase. Many disciple-making churches treat the completion of the "Come and Follow Me" discipleship training as the finish line. The people graduate, then they are on their own. They are assigned various duties within the church and are not challenged to greater ministry. The "Come and Be With Me" phase is for the select few who are chosen and have the suitable gifts, character, and skills to be trained to be disciple makers.

" Remain in Me"

This phase allows one to be actively engaged in ministry. It promotes deployment and the exporting of the

\[1\]Ibid., 226.
product. It gives the process of disciple making its real meaning. Here the trained disciple makers enter into a ministry of service for others. Jesus defined this new relationship as "remain in me." He was leaving them in the good hands of the Holy Spirit. These trained disciple makers can be professionally and locally deployed in ministry. The end product of a disciple-making ministry is trained members who will go into the community and lead others to Christ. Then they will bring the new converts into the church environment and get them started on the discipleship road. This provides the discipleship flow. In a church where the system feeds itself, there is a self-perpetuating, growing organism that Paul described: "From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (Ephesians 4:16).

Strengths of Four-Phase Discipleship Training Model

Bill Hull's discipleship training model possesses various strengths that may be helpful in developing disciple makers for ministry. They are as follows:

1. Preparatory steps were provided on how to make discipleship work in the local church.

2. The four training phases give a clear picture of Jesus' intentional ministry of growing disciples.


1Ibid., 214-250.
3. The morning worship service (sermon, music, prayers, etc.) is utilized in creating the proper atmosphere to gather, expose, and inspire disciples for ministry.

4. The principles and priorities of disciple making are clearly defined.

5. Hull's small groups provided a vehicle to build disciples in the study of God's word, in prayer, in building relationships, and in outreach.

6. The spiritual gifts of people were identified and utilized in ministry.

7. Trained disciples were deployed into the community; they brought new converts into the church, and started them on the road to discipleship.

8. Hull's disciple-making process makes the church a self-perpetuating growing organism, building itself in love, as each discipler does his/her work.

Weaknesses of Four-Phase Discipleship Training Model

Bill Hull provides the churches with a strong biblical model for disciple making. His preparatory steps and training phases give a clear picture emphasizing and modeling Jesus' ministry. Yet, with all these strengths there is always room for improvement. There are certain weaknesses in this model and they are as follows:

1. A discipleship training program whose length is two years seems impractical in a rapid-growing and mobile
society. Yet we realize that true discipleship development takes time. Jesus needed three and a half years to train His twelve followers. But in order to get people started on the process, I felt that a shorter introduction would help get people "hooked" on the spiritual disciplines that lead to discipleship.

2. The exclusion of people from the orientation meeting who did not make a decision to "Come and Follow Me" may underestimate the working of the Holy Spirit upon hearts. Inclusion of every person who desires to be part of the program in its entirety would not pose limits on the manifestation of the Holy Spirit.

3. The "Growth Group Covenant" is rather intense and demanding. With peoples' work schedules, fulfilling these requirements would be a major challenge.

4. In the "Come and Follow Me" phase the categorical selection of a few qualified persons could encounter some resistance because in some churches there is an existing organizational structure for the selection of committees, officers, etc.

5. In describing what a trained disciple looks like, it is unlikely that any one disciple will have the gift cluster necessary to become a disciple maker.¹

¹Ibid., 241-244.
Integration of Small-Group Dynamics
With Discipleship Principles

The integration of the strengths of Knutson and Hull have helped me to develop more concrete strategies in disciple making. The utilization of small-group dynamics and a biblical model are effective approaches in the training and nurturing of disciple makers.

Looking at Randall Knutson's and Bill Hull's models of discipleship training has helped me in identifying certain social and cultural needs in the church. The formation of small groups and having a theoretical knowledge of biblical principles of discipleship can be helpful in preparing disciples for ministry. However, these two models do not address the cultural and social needs of my congregation. Within the African American church there is becoming a vast chasm between highly educated and uneducated members. Because of these cultural and social divisions--economic strata, age differences, professions, and ethnic groups--it is becoming more difficult to recruit and retain commitments for ministry. There is also a need in the church for male role models. African American men are an endangered species in our urban communities.

Because of the declining male population, through drive-by shootings, drugs, AIDS, incarceration, and other vices, children are without fathers and wives are without husbands. These factors impact not only upon the community...
but also the church. By small group discipleship training I believe that many of the Black males in America can be equipped in becoming mature, committed, reproducing witnesses for Christ. The modeling of Christ will not only be manifested in their lives, but at home, work, and in the church.

With these thoughts in mind and assessing the strengths and weaknesses of two representative discipleship training programs, I have developed a model of training disciplers in small groups.

**Discipleship Training Program**

The ministry of discipleship does not happen by chance, but involves attentive and prayerful planning. The spiritual ambiance and demeanor of the church at worship, outreach, and social activities are crucial to the sustenance and development of a disciple maker. However, in order for this to become a reality, the church must receive the endowment of the Holy Ghost (Acts 1:8). Jesus, while on earth, realized that in order to be effective He needed the Spirit to direct and empower Him. Luke records that the Holy Spirit’s descent upon Jesus resulted from His prayer (Luke 21:22). Just as breath is vital to the survival of the physical body, so is prayer to the building up of the spiritual and physical body of the church. It is through earnest prayer and the study of the Word that the Holy Spirit prepares the hearts of members to be trained and to
become committed, reproducing disciples for Christ (John 14:16-23).

Some preparatory steps are necessary prior to introducing the ministry of small group discipleship training into the church. I found Bill Hull’s outline to be appropriate and relevant. It is as follows:

1. Define the process. The pastor should at first introduce his/her ideas by leading the people into small Bible study groups. Then he/she may even intensify this process by preaching the biblical principles of discipleship. The pastor should present a vision of what God values and what He wants His people to become.

2. Share the outline of the ministry of discipleship with the board of elders and/or church by introducing the following concepts:

   a. The purpose of the church is (Matt 28:19-20) to glorify God by making disciples who reproduce, training leaders who multiply, and deploying equipped ministers into the harvest field, starting with our local congregation.

   b. The role of leadership is (Eph 4:11-14) to initiate and manage the process of intentionally training disciples, with accountability, on the basis of loving relationships.
c. The small group is (Acts 2:41-47; 2 Tim 2:2) the most strategic training used by Christ and His church to make the kind of disciples that glorify God.

d. The kind of person God desires is (John 15:1-17) one who glorifies Him by remaining in Him through prayer and the study of the Word, walking in obedience, bearing fruit, possessing joy, and loving others.

3. Develop a mission statement. After the pastor has done sufficient groundwork with church leadership, a mission statement should be written and voted upon in a church business meeting.¹

The preparatory steps outlined were necessary elements in preparing the church for a successful small group discipleship training program. The model I created was called the "Each One Reach One" Discipleship Training Seminar. It was based on the principle that members were called by Christ (Matt 28:19-20; 2 Tim 2:2) to model, teach, train, and prepare others for His imminent return.

A Model "Each One Reach One" Discipleship Training Seminar

Phase 1: "Introducing a Person to the Savior"

The principal goal of introducing a person to Christ is to intentionally lead him or her into a personal committed relationship with Him. Commitment to Christ is a

requirement of being His disciple (Luke 14:25-33). By the modeling of a committed God-honoring lifestyle, a disciple can become a catalyst in motivating a person in seeking a deeper biblical understanding of God’s will for his/her life. However, before a disciple can efficiently introduce others to the Savior, it is necessary for him/her to become a committed "learner" or "follower" of Jesus Christ. Jesus describes His disciple as one who has counted the cost of discipleship and loves Him more than father, mother, wife, children, brethren, sister, and even his own life (Luke 14:28-32; 9:23-26, 57-62). Therefore the disciple, having forsaken all for Christ, will reach people for Him without becoming enslaved to the following presuppositions:

Religion is a private matter

Within our culture there are many who have bought into the idea that religion is a private matter and it is rude and intrusive to push it on others. It is veritable that salvation is an individual choice but the "message of salvation" in order to reach a fragmented, disillusioned, and dying world needs messengers (disciplers) who will deliver the gospel to non-Christians. This is why Jesus in His Beatitudes in the Sermon on the Mount selects the word "salt" to portray the character and mission of His followers (Matt 5:13).
Philip Samaan has suggested several ways in which "salted disciples" can penetrate the lives of non-Christians. Salt has a variety of characteristics and functions in society. What then are some uses of "salted disciplers" as they assimilate into the lives of non-believers?

1. Salt causes thirst. As salt makes people thirsty for water, so should we cause people to be thirsty for the Water of Life. But we must remember that we are not the Water---only Christ is. We are simply the salt, the catalyst that entices others to go to the only Source who can satisfy their insatiable thirst. Ellen White rightly remarks that "no human agent can supply that which will satisfy the hunger and thirst of the soul. . . . We need not seek to quench our thirst at shallow streams; for the fountain is just above us, of whose abundant waters we may freely drink."\(^1\)

2. Salt brings out the flavor of food. To bring out the flavor in people's lives means to relate to them as Jesus did, that is to focus on and reinforce what is positive in them. Ellen White states,

\begin{quote}

In every human being He discerned infinite possibilities. . . . Looking upon them with hope, He inspired hope. . . . In His presence souls despised and
\end{quote}

fallen realized that they still were men, and they longed to prove themselves worthy of His regard.¹

3. Salt melts ice. Christ is certainly a warm and effusive person and cannot reside in our lives without expressing His warmth and love through us. His love in us is an internal fire that warms the hearts of those who have been frostbitten by a cruel world.

4. Salt brings healing. The church ought to be a refuge where wounded people find healing and restoration in Christ. God has given us the same ministry He has given to His Son—the ministry of reconciliation in a broken world (2 Cor 5:18-20). As Christians work for the restoration of souls, missing members would become a priority in ministry.²

Introducing a person to the Savior does not happen by proxy. It is done by "salted disciples" who remain in His word and continually give to others. By committing ourselves in service to others is Christ’s great love made tangible. The love of Christ, "cherished in the heart . . . sweetens the entire life and sheds its blessing upon all around. It is this, and this only, that can make us the salt of the earth."³


³White, Thoughts from the Mount of Blessing, 38.
In the world, but not of it

Many Christians believe that separation from the world means not associating in any meaningful way with unbelievers. Unfortunately, this results in no meaningful contact with clubs, social networks, or neighborhoods. The average Christian has no non-Christian friends, therefore, sharing one’s faith is done without prior social contacts.

In Jesus’ intercessory prayer for His disciples He asked His Father not to take them out of the world but to keep them from evil. Jesus desired not to isolate His disciples from the world (non-Christians), but to insulate them by the Word for ministry. Ellen White states:

By His own example the Savior has shown that His followers can be in the world and yet not of the world. He came not to partake of its delusive pleasures, to be swayed by its customs, and to follow its practices, but to do His Father’s will, and to seek and save the lost. With this object before him the Christian may stand uncontaminated in any surroundings.¹

Phase 2: "Building Them to Maturity"

The purpose of "introducting people to the Savior" is to inspire and lead them into a committed, reconciling relationship with Him. By a disciple’s commitment and God-honoring lifestyle, people can sense a need to duplicate these spiritual values in their own lives. The disciples are to be "Built to Maturity" for the purpose of edifying and nurturing the body of Christ (Eph 4:11-16).

Growing to the full measure and stature of Christ is ultimately the responsibility of the Holy Spirit. However, as co-laborers with Christ in the restoration of the image of God in man, we have a part to play in equipping and growing disciplers for the kingdom. The growing of disciples also requires the building of a Christian character. Ellen White states that "Christian workers are to meet the people where they are, and educate them . . . in character building." She also stated that, "a noble character is not the result of accident. . . . It is the result of self-discipline, of subjection of the lower to the higher nature, of the surrender of self to the service of God and man." The surrender of self requires endurance, perseverance, and obedience to the Word of God. Obedience is the most important quality of our love for Jesus Christ (John 14:15). It also connotes a willingness to partake in Christ's suffering and rejection (Phil 1:29).

Jesus concluded His Sermon on the Mount with an illustration that vividly presented the importance of utilizing the words He had spoken. He admonishes that whosoever obeys His words is like a wise man who build his house upon a rock. The Rock is representative of Christ,


the Rock of Ages, and those who receive His words and obey are building characters upon Him.

Richard Foster has hinted at several ways of building up the body of Christ through the following spiritual disciplines:

1. **Prayer.** All who have walked with God have viewed prayer as the main business of their lives. The words of the gospel of Mark, "And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed," stand as a commentary on the lifestyle of Jesus (Mark 1:35). When the apostles were tempted to invest their energies in other important and necessary tasks, they determined to give themselves continually to prayer and the ministry of the word (Acts 6:4). A disciple who is mature in Christ understands His Word and knows how to pray. Communication with God is vital in remaining rooted and grounded as a disciple. There are different kinds of prayers: The prayer of **guidance** is the great yearning of the heart to know the will of God. "What is your will?" "What will please you?" "What would advance your Kingdom upon the earth?" This is the kind of searching prayer that should permeate our entire life experience. And then there is the prayer of **relinquishment;** we are committed to letting go of our will whenever it conflicts with the will and way

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of God (Luke 22:42). Finally, there is the prayer of intercession—mediating on behalf of others before the throne of God.

2. **Study.** The apostle Paul tells us that we are transformed by the renewing of our mind (Rom 12:2). The disciple’s mind is renewed by applying it to those things that will transform it. "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Phil 4:8, italics added).¹ There are various steps one can use to foster and enrich the study of the Scriptures. They are as follows: read and search the Scriptures, ask questions, compare Scriptures, memorize verses, and be able to teach and apply the Bible to life.

3. **Fasting.** More than any other discipline, fasting reveals the things that control us. Fasting provides a wonderful benefit to the true disciple who longs to be transformed into the image of Jesus Christ. We cover up what is inside us with food and other good things, but in fasting these things surface. Fasting reminds us that we are sustained "by every word that proceeds from the mouth of God" (Matt 4:4). Food does not sustain us; God sustains us.

¹Ibid., 62.
Therefore, in experiences of fasting we are not so much abstaining from food as we are feasting on the word of God.¹

Building disciples to maturity begins and ends with the surrendering of self to the disciples of Christ. Only His love can lead to obedience that transforms the mind, body, and soul of the disciple (John 14:15).

Phase 3: "Witnessing for Christ"

Jesus was a great believer in the principle of witnessing to others (Acts 1:8). He spent more than three years training His disciples to become witnesses who would reproduce His life and ministry in their own lives. Juan Ortiz rightly states that "He did not merely want to make them witnesses; He was interested in duplicating Himself in them."²

The apostle Paul clearly articulates the concept of reproduction in 1 Cor 11:1. He says, "Be imitators of me, as I am of Christ." Moreover in Gal 2:20 he describes how Christ lives out His life through him. "I am crucified with Christ, nevertheless I live yet not I but Christ which liveth in me." The successful completion of the great commission (Matt 28:18-20) depends upon the reproduction of disciplers for ministry. One of the benefits of

¹Ibid., 55.

²Juan Ortiz, Disciple (Carol Stream, IL: Creation House, 1978), 106.
a hundred disciples. However, multiplication does not happen instantaneously, it takes time to grow disciple makers.

Jesus' way of witnessing and reproducing disciples was established on the principle of "one" soul. Ellen White rightly states that "one soul won to Christ will be instrumental in winning others, and there will be an ever-increasing result of blessing and salvation." Just think about it--one soul committed to Christ can become a powerful nucleus to revitalizing an entire church in active service for others. Jesus has given us several examples of how He witnessed and through that witness duplicated Himself in others (i.e., the woman at the well, the demoniac, etc.). Christ, the Master Teacher, demonstrates how to reproduce by implementing the following witnessing skills.

Changing daily conversation to spiritual things

Paul Little, in his well-known book How to Give Away Your Faith, illustrates several principles from Jesus' interview of the woman at the well and how He took a clear-cut initiative to change daily conversation to spiritual things. The first principle is that we must have social contact with non-Christians. Jesus went to a place where He


2Paul Little, How to Give Away Your Faith (Downers Grove, IL: InterVarsity Press, 1988).
would have face-to-face contact and conversation with non-
Christians (John 4:1-7). Jesus placed Himself in the middle
of human traffic, so to speak.

Second, we should establish common ground as a bridge
for communication. When the Samaritan woman came to draw
water, Jesus said to her, "Will you give me a drink?" (John
4:7-8). For this woman, Jesus' mere request was a treasured
compliment. It put her on common ground. In the same way,
bridge building with our acquaintances should have a
mutuality about it. Friendships may start when you ask
someone for their help or advice.

Third, we must learn how to turn small events in our
relationships or in our conversations into spiritual
discussions. Jesus did this when He teased the Samaritan
woman into asking a question. He mentioned thirst, and she
responded immediately (John 4:10-15). Once a non-Christian
takes the first step in showing some response to us, we can
pick up the conversation later with simple phrases such as,
"I was thinking about the conversation we had yesterday," or
"Something I read reminded me about what you said
yesterday," or "What were you thinking when you said . . .
yesterday?"

\[1\text{Ibid., 50-57.}\]
Learning to ask questions

There are many Christians who do not know how to ask effective questions. It is a skill that we would do well to learn and implement in our witness. Jesus, in His conversation with a lawyer, began by asking, "What is written in the Law? . . . How do you read it?" (Luke 10:26). He got the man talking. Another time, when the Pharisees challenged Him about paying taxes, He took a coin in His hand and asked, "Whose portrait is this [on the coin]?" (Matt 22:20). To the rich ruler who wanted to know how to get eternal life, Jesus asked, "Why do you call me good?" (Luke 18:19). He drew people out with questions, listened to their answers, and then gently gave them His message.\(^1\)

Paul Little learned a series of questions from Leith Samuel of Southampton, England, which are effective forms of questioning. They are as follows:

1. "Have you ever personally trusted Jesus Christ, or are you still on the way?"
2. "How far along the way are you?"
3. "Would you like to become a real Christian and be sure of it?"\(^2\)

\(^1\)Ibid., 54.
\(^2\)Ibid., 69-70.
Sharing the gospel

There are many Christians who believe and understand the gospel for themselves, but are unable to articulate it clearly enough to others so that they, too, might know and experience the same Lord. Paul Little suggests five fundamental guidelines of the gospel that would enable a disciple to explain the Christian faith easily when the time comes.

1. Three-Phase Pattern:
   a. Jesus’ definition of what’s wrong with people; they are separated from their Maker (Isa 53:6; Rom 3:11-12)
   b. Jesus’ diagnosis: Our disease of sin caused the separation (Mark 7:15)
   c. Jesus’ solution: Restore this relationship through His death (Rom 5:8; 1 Pet 2:24)

2. Four Steps to God:
   a. God: Twin facts—He is holy; He is the loving Creator (1 John 1:5; Ps 100:3)
   b. People: Twin tragedies—we have rebelled; we have broken God’s law (Jas 2:10; Ps 14:2-3)
   c. Jesus Christ: He reconciled people to their Creator by His death (Rom 5:6-8)
3. Jesus' definition of Christianity:
   a. "I am the bread of life" (John 6:35).
   b. "I am the way, the truth, and the life" (John 14:6).
   c. "I am the light of the world" (John 8:12).
   d. "Come to me" (Matt 11:28).

4. Religion versus Christianity:
   a. Some believe Christianity is something you can do—that my good deeds must outweigh my bad deeds. They think, "If God grades on a curve, I’ll get in" (Titus 3:5). The Bible says, "For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast" (Eph 2:8-9).
   b. Christianity is something that has already been done: only Jesus Christ can give us what is needed so we can enter heaven. He forgives our sins and gives us His righteousness (Rom 5:8).

5. Roman Road:
   a. "All have sinned" (Rom 3:23).
   b. "The gift of God is eternal life" (Rom 6:23).
   c. "Believe in your heart . . . confess with your mouth" (Rom 10:9-10).

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1Ibid., 96-97.
Summary

In this discipleship training model I can envision the principles of discipleship being utilized by Each One (discipler) Reaching One (non-believer, friends, relatives, neighbors, etc.) for Jesus Christ. The apostle Paul, endeavoring to equip Timothy, gives us a formula for sharing the gospel. He states, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to reach others also" (2 Tim 2:2). Paul taught Timothy; Timothy shared what he knew with faithful men; these faithful men would then teach others also. Just imagine if every discipler followed this pattern, the world could be reached in one generation!

Billy Graham, a world-famous evangelist, stated that "mass crusades, in which I believe and to which I have committed my life, will never finish the Great Commission; but a one-by-one ministry will."¹ The "Each One Reach One" discipleship training model is designed to equip disciplers with relational and ministry skills. By disciplers introducing non-believers, friends, neighbors to the Saviour, they are participating with Him in the ministry of reconciliation. Disciplers are men/women of character who are rooted and grounded in the study of the word, fasting,

and prayer. They are always ready to witness, teach, and to grow others through the saving grace of Jesus Christ.

Reproduction and multiplication of disciples do not happen by chance. However, by practicing witnessing skills, one can turn daily conversation into spiritual things, teach disciples how to ask effective questions, and equip them in sharing the gospel of salvation with a dying world.
CHAPTER V

THE IMPLEMENTATION OF SMALL GROUPS FOR
DISCIPLESHIP TRAINING IN THE
LOCAL CHURCH

Preparatory Steps

The development of small groups for discipleship training in the church does not happen by chance but requires four vital steps: planning, organizing, selection of seminar lessons, and motivation. To plan means to set goals and objectives that are realistic and reachable. Organizing, on the other hand, is the utilization of human resources by recruiting and delegation of certain responsibilities. The selection of seminar lessons is important because it determines the level of learning and the amount of participation by adult learners. Motivation means to encourage people to put into action those things that they have learned. With this schematic in mind, I ventured out to place discipleship training at the heart of the Fairhaven Seventh-day Adventist Church, Flint, Michigan.

Step 1--Planning

During the months of September and October, 1995, my goal was to educate the board of elders and church board with the concepts of discipleship training. I started by
using the first-century church as a model for the church today. I also stated that the disciples made discipleship training their top priority. After baptizing 3,000 souls, the disciples realized that in order to minister to the variety of needs, they had to have a systematic way of managing the people.

In Acts 2:42-47 we see characterized the principles of church life as it took place over the course of several years. The apostles' teachings started with the person of Christ, humanity's need for Him, and the importance of spreading the gospel to the entire world. The apostles provided a system of teaching with training, and the people devoted themselves to it. If you notice, the syntax of Acts 2:42-47 gives a sense of what is needed for the development of a discipleship community by the extensive use of the imperfect tense:

1. "Devoted themselves" (vs. 42)
2. "was filled" (vs. 43)
3. "were together" (vs. 44)
4. "selling" (vs. 45)
5. "continued" (vs. 46)
6. [kept] praising, enjoying favor" (vs. 47).

All five verses use the imperfect eight times. This tense indicates a continuous behavior by the people. These principles that were practiced by the early church should be modeled by the church. The actions of the first-century
church confirmed discipleship to be at the core of the church. These principles, when practiced, can grow a mature, reproductive congregation for Christ; a congregation that is committed to Scripture, one another, prayer, praise and worship, and outreach.

After going through the concepts of discipleship utilized by the early church, my elders wanted to know what vehicle would be best suited to teach and train our members. I suggested Jesus' method of teaching and training His disciples through small groups. The board of elders and church board unanimously decided on Oct. 2, 1995, to place discipleship training at the heart of the church’s mission statement. They also decided to utilize small groups as a vehicle for teaching and training members. This was a huge step for the church’s leadership because they realized that following Jesus is more than having a theoretical knowledge of Him, but also involves commitment, self-sacrifice, and a willingness to become mature, reproducing witnesses for Him. As a result of the Holy Spirit’s leading during this meeting, church leaders made a covenant with God to read their Bibles daily, pray and meditate, make discipleship a way of life, give adoration and praise to God in word and deed, and to do outreach through small groups.

Step 2—Organizing

On November 2, 1995, a regularly scheduled board meeting was convened. The discipleship seminar was
discussed in detail and a date was set for January 20-26, 1996. Permission was given for the use of the church building and electronic equipment for the seminar. Board members were excited about the program and approved unanimously to go forward with the discipleship seminar.

On December 13, 1995, at a regularly scheduled business meeting it was voted to accept the recommendation of the church board to support the "Each One Reach One" Discipleship Seminar for January 20-26, 1996.

On December 17, 1995, I conducted a church officers' in-service meeting called Discipleship Principles for Church Leaders. This session was conducted to familiarize the congregation with the principles of discipleship. The church officers were divided into small groups and assigned to answer four questions. These four questions and suggested answers were as follows:

1. The purpose of the church is: (Matt 28:19-20)
   a. Training membership
   b. Hastening Christ’s coming
   c. Hospital for sinners
   d. Sharing the gospel—third angel’s message
   e. Teaching and baptism (Matt 28:19-20).

2. The role of leadership is: (Eph 4:11-14)
   a. Equipping the saints
   b. Giving direction to the body of Christ
   c. Casting vision for mission
d. Decentralization and empowerment of membership

  e. Identification and utilization of spiritual gifts for ministry

  f. Organizing the church for mission

(Eph 4:11-14).

3. The small group is: (Acts 2:41-47)
   a. To be of one mind
   b. To make disciples
   c. To duplicate the character of Christ
   d. To grow membership in the Scriptures and prayer
   e. To praise and worship God
   f. To develop members' ministry skills for effective witnessing (2 Tim 2:2).

4. The kind of person God desires is:
   a. Those who bear fruits by modeling Christ's character to others
   b. Those who live joyously because they are pleasing God
   c. Those who are obedient in word and deed
   d. Those who love others by helping them in their physical and spiritual needs (John 15:1-17).

From this in-service meeting each officer was asked to share these four principles of discipleship in their monthly departmental meeting, weekly Sabbath School class, and all
small group meetings of the church. By sharing these principles of discipleship through the existing small groups of the church, each member would become acquainted with discipleship on a more personal level. Also during this meeting I asked for volunteers who could help me in preparation for the seminar. I then delegated to members the responsibilities of doing the following:

1. printing all advertisements and materials
2. securing audio-visual equipment
3. stage set-up
4. refreshments
5. welcoming members
6. prayer group
7. getting soloist for each night.

After delegating assignments to each volunteer, I asked them to formulate a detailed plan of action and give it to me on December 28, 1995.

Step 3—Selection of Seminar Lesson

On December 20, 1995, I began putting together the participant’s handbook for the "Each One Reach One" Discipleship Seminar. During this process a choice had to be made on whether to use a deductive or inductive approach in designing the lessons. Looking at the church’s cultural, educational, and environmental factors, I decided to use an inductive approach.
The objectives of this seminar were to improve each member’s understanding of discipleship, equip them with witnessing skills, and nurture them through small groups. By utilizing the inductive approach in studying Scripture, members can be better equipped to determine the exact meaning of a passage on the basis of language and context. By exploring a specific chapter or section of Scripture, a member can learn, inductively, more of God’s will for his or her life and how He wishes to transform him or her. The inductive approach to teaching and studying Scripture has the following divisions:

1. Observation—What does the chapter say?
2. Interpretation—What does the chapter mean?
3. Comparison—What do other texts say on the topic?
4. Application—What will I do about what I have learned?
5. Conclusion—What did I learn?

The inductive method of teaching by asking questions (what, when, where, how, who) seems appropriate because it could foster critical thinking and enhance participation among adult learners during the seminar.

On December 28, 1995, discipleship literature, participants’ handbooks, flyers, and banners were sent to the printers to be printed. Video and overhead equipment were also obtained for the seminar. I discovered that in
video-taping a seminar, two cameras were necessary to effectively capture both teacher and adult learner.

Step 4—Motivation

On January 6, 1996, I distributed a pre-seminar discipleship questionnaire and registration forms during the Sabbath morning worship service.\(^1\) After giving a few minutes for the membership to fill out questionnaires and registration forms, they were collected by the ushers and given to the church clerk. The discipleship pre-seminar test was used to evaluate the congregation's prior knowledge on the subject of discipleship. The registration form was used to find out how many members were planning on attending the "Each One Reach One" Discipleship Seminar during January 20-26, 1996. This gave us an idea of approximately how many handbooks were needed and the amount of people we should anticipate in attendance. I also promoted the discipleship seminar from the pulpit, in the church bulletin, flyers, posters, and in the church's newsletter. Through these mediums I informed the congregation of what the seminar was about and why it was important for them to attend. I also shared from the pulpit the "Each One Reach One" Discipleship Seminar schedule. The schedule was as follows:

"Each One Reach One" Seminar Program

January 20, 1996 - 4:00-6:00 p.m.

\(^1\)See Appendix C.
January 21, 1996 - 10:00-12:30 p.m.*
January 22, 1996 - 7:00-9:00 p.m.
January 23, 1996 - 7:00-9:00 p.m.
January 24, 1996 - 7:00-9:00 p.m.
January 25, 1996 - No meeting
January 26, 1996 - 7:00-9:00 p.m.
*Brunch
Dinner each evening at 6:30 p.m.

Although the discipleship seminar schedule was printed in the bulletin, flyers, posters, church newsletter, and given by personal invitation, I felt it necessary to promote it from the pulpit. From experience I knew that there would be some members who would say that they did not hear it announced from the desk. To these members, hearing certain announcements from the pastor means that it is important. It also indicates that there are diverse learning styles in the church. Some adult learners are kinesthetic (learn by touching), some are visual (learn by seeing), and some are auditory (learn by hearing). It was my intent in the dissemination of information and throughout the "Each One Reach One" Discipleship Seminar to cater to the diverse styles of adult learners in the church. I also promoted the participants' handbooks, which were given two weeks prior to the seminar. Members were encouraged to prepare beforehand by reading the introduction of the handbook and working through the questions in the lesson. They were also told
that participants would receive a certificate for their attendance at the seminar.

The incorporation of these four steps—planning, organizing, selection of seminar lessons, and motivation—had helped me in preparation for the "Each One Reach One" Discipleship Seminar. The goals that I set out to accomplish by planning, organizing, selection of seminar lessons, and encouraging members were realistic and were achieved. The church resources were utilized and members were delegated responsibilities that created a sense of ownership, which contributed greatly to the seminar's success. The selection of the inductive approach in teaching and designing of lessons helped to foster critical thinking and participation of membership. Without these four preparatory steps I would have fallen short of effectively implementing the "Each One Reach One" Discipleship Seminar. With these preparatory steps in mind we can now look at the "Each One Reach One" Discipleship Seminar.

"Each One Reach One" Discipleship Seminar

The "Each One Reach One" Discipleship Seminar held its first session on January 20, 1996, in the lower auditorium of the Fairhaven Seventh-day Adventist Church. There was an average of 25-30 people who attended each session. I began the first session by distributing to the members a program outline of what would be taking place during each session of
the seminar. The seminar was video taped so that it could be used to train leaders of small groups, and be used to familiarize members with the concepts of discipleship. There were certain preliminary instructions that had to be given before video-taping began. These instructions were as follows:

1. No walking in and out of the auditorium while video-taping is in progress.

2. Please raise your hand if you have a question, which will give the camera person time to focus on the individual.

3. Leader will recognize hands of members to signal who will be on camera.

4. Leave Bibles on seats after each session.

5. Seminar lessons are meant to be discussions, not lectures.

6. At each session, Bible texts from the lesson being studied will be given to members to be read aloud when called for by the leader.

7. Numbers were given randomly from one to four as a device for grouping in four small groups.

8. Please be on time for each session.

I also reviewed with members the scheduled dates and meeting times of the seminar. Together we then browse through the participants’ handbook and a few minutes were then given for questions and comments. After going through
the preliminary instructions for the seminar I directed
their attention to the program outline. The program outline
is as follows:

1. Welcome
2. Prayer
3. Devotion
4. Special Music
5. Purpose and Objectives
6. Definition of Terms (used only at first session)
7. Seminar Lessons
8. Group Activities

The intent of the program outline was not only to have
a smooth operating format, but also to create a unique
evangelistic atmosphere. The welcome, prayer, devotion, and
special music were to set the stage for the seminar lessons
(the Word of God). In the program outline, one notices that
the purpose, objectives, and definition of terms are before
the seminar lessons. In the first session I felt it
necessary to walk members through the purpose, objectives,
and definition of terms that would be used during the
seminar. This would familiarize them with the terms and aid
in recognition of the purpose and objectives throughout the
seminar. The purpose and objectives are as follows:
Purpose

The purpose of the "Each One Reach One" Discipleship Seminar is for each individual present to become a mature, committed, reproducing witness for Christ.

Objectives

1. Complete the six sessions of the "Each One Reach One" Discipleship Seminar.
2. Define "disciple."
3. Define "discipleship."
4. Share in Christian faith and fellowship.
5. Become committed to Christian discipleship.
7. Evaluate the seminar.

After going over the purpose and objectives on the overhead projector, we then looked at the several terms that would be used during the seminar. The definition of terms is as follows:

Definition of Terms

Discipleship: Introducing people to the Saviour, building them to maturity, and training them to reproduce and to be effective witnesses for Christ.

Disciple: Is a "learner" who is committed to the process of growing by adjusting his or her lifestyle in order to obey and follow Jesus. Disciples love others as
Jesus loves; they abide in Him to build and train others into mature, reproducing disciples.

**Discipler:** Is a person who is trained in the process of disciple making and is actively involved in teaching and training a discipleship group.

**Discipleship Group:** Is a technical term used to designate the group for training potential disciple makers.

**Seminar Lessons**

The purpose, objectives, and definition of terms were given to each member. These handouts were helpful to members, for they served as a compass in leading the group to its destination. We then reviewed the six lessons in the participant handbook, and the topics were as follows:

1. What Is a Disciple?
2. The Cost of Discipleship
3. The Obedient Christian
4. Maturing in Christ
5. Witnessing for Christ

Each lesson began with a section called "Open." These "approach" questions are meant to be asked before the texts are read. They are important for several reasons. First, there is always a stiffness that needs to be overcome before people will begin to talk openly. A good question will break the ice.
Second, most people will have lots of different things going on their minds (dinner, an exam, an important meeting coming up, how to get the car fixed, etc.) that have nothing to do with the study. A creative question will get their attention and draw them into the discussion.

Third, approach questions can reveal where our thoughts or feelings need to be transformed by Scripture. That is why it is especially important not to read the texts before the approach question is asked. The texts tend to color the honest reactions people would otherwise give, because they feel they are supposed to think the way the Bible does.

After going through the "approach" questions, the group members began to express their thoughts openly, which drew them into the discussion. At times during the discussions I would share a personal story or example. I did so because the group will only be as vulnerable and open as its leader. The leader should model vulnerability and guide the meeting in such a way that everyone participates at this level. Good content cannot penetrate a closed heart, but an open life, having the truth of God gradually shine in every area, will be transformed. The leader’s main aim is to foster such an environment and show the way by example.

I then introduced the subject of the lesson, its objective, and a brief paragraph about the lesson. Each lesson has several questions with scriptural texts that are designed not merely to tell what one person thinks but to
help the group members discover for themselves what Scripture is saying. As I guided the group through the lessons, the utilization of an easel board and overhead projector was extremely helpful. These instructional aids helped me to effectively incorporate my discipleship training model with the seminar lessons. The information from the discipleship training seminar should be used with an overhead projector or easel board along with the seminar lessons.

It was my intent that lesson 1 (What Is a Disciple?) and lesson 2 (The Cost of Discipleship) utilize overhead transparencies with phase one of my discipleship model, "Introducing a Person to the Savior" (John 1:39-42). Lesson 3 (The Obedient Christian) and lesson 4 (Maturing in Christ) go along with phase two, "Building Them to Maturity" (Matt 7:24, 25). And finally, lesson 5 (Witnessing for Christ) and lesson 6 (Sharing the Gospel) go with phase three, "Witnessing for Christ" (Matt 28:19-20). The combination of the seminar lessons and the three-phase discipleship model helped significantly in strengthening the presentation of each lesson. After each lesson there was a small-group activity. Each activity corresponds with the theme of the lesson presented. The small groups enabled the members to put into practice what they had learned. It also provided an environment to build relationships, create teamwork, and allow the Scriptures, through dialogue, to transform lives.
In the presentation of these seminar lessons I had learned several things as they pertain to the role of a small group leader. Every small group leader will probably have his or her own style of preparing and then leading. This is the way it should be. But a few simple steps should be followed by all leaders.

1. Do not expect the study to work without preparation. Being unprepared for a group meeting, expecting the discussion questions alone to carry the time, will not achieve what you desire. Be sure you have studied the discipleship training model and seminar lessons so that you will know how to steer the discussion. Provide some insight of your own, and even add follow-up questions you think appropriate. Consider the spiritual stage of your people and customize accordingly.

2. Prepare with the "Purpose and Objectives" in mind. Groups get off track when discussion meanders along interesting but tangential "rabbit trails." The "Purpose and Objectives" can help you see where questions should lead and keep you from trying to explore the many topics that can come up in the meeting but that would be ancillary to the goals for the meeting. If group members want to explore other issues, schedule time outside your ordinary meeting time or suggest optional reading.

3. Prepare to lead people, not just a meeting. It is easy to let stimulating content or relevant biblical
information be the focus of your thoughts during your preparation time. But leaders should always be thinking "How will this truth or that question affect the individuals present?" The goal of the meeting is never to deliver information alone. The goal is always group members receiving information and improving their connection to each other and to God. Do not be satisfied thinking "I know what all this means and I’ll be able to explain it." Ask instead, "How can I pull everyone in to feel the significance of this topic to their lives?"

4. Pray for group members. All of our plans to bring about life change will be useless without the Holy Spirit’s work both in the preparation and during the meeting. Commit the people and their needs to God through prayer. Pray for your own abilities to lead discussion effectively, without dominating, but without abdicating either. Pray that God will be free to interrupt plans, but also that He will protect good plans for the competitions of less significant matters. So many of God’s promises are tied to fruitfulness in ministry. Therefore we should ask God to help us bear fruits in members that will enable them to become mature, committed, reproducing witnesses for Christ.

The "Each One Reach One" Discipleship Seminar was a meaningful learning experience for me, for it not only strengthened my commitment to Christ, but it also brought conviction about training members through small groups to
become effective witnesses for Christ. The members were also blessed from attending the seminar. Several times during and after the seminar I was approached by members who stated how the Holy Spirit has changed their negative attitudes towards the mission of the church and witnessing. There were those who also mentioned that, as a result of the seminar, they now feel comfortable in introducing their neighbors, friends, co-workers and relatives to Jesus. These and other experiences of various members were very encouraging and inspired me to improve the seminar’s effectiveness. In order to improve the discipleship seminar’s effectiveness in the future, two evaluations were given immediately after the final session.

On January 26, 1996, two evaluation forms were given to the participants of the seminar. The average attendance per session was about twenty-five members. The first evaluation was that of evaluating the seminar’s effectiveness. The second was an evaluation of the seminar as a whole by participants.

The results of the seminar effectiveness were encouraging to me because question #8 shows that participants received a deeper understanding of discipleship. Question #9 indicated that they felt better equipped and committed to witness for Christ. Question #4 showed that the instruction and lessons were clear and relevant to our local situation. Question #5 indicated that
leadership was effective by being open and allowing learners to participate in discussion. Question #3 showed that transparencies and handouts were helpful in providing information that strengthened the presentation.

However, there were weaknesses, as indicated by Question #12, in the area of having seating too close together and no desk to write on. I did think about these concerns beforehand, but did not pursue them because of the seating arrangement that was thought necessary to effectively video-tape the seminar. In retrospect, regardless of the video angle, for seating arrangements I would make sure that there was comfortable seating and desks to write on. Also, what might have contributed to these concerns was the need for more breaks during taping sessions. These concerns are things that can be corrected and serve as a prerequisite for future seminars (see Appendix B).

The results of the evaluation of the seminar as a whole by participants were also encouraging to me. Questions #1 and 2 showed that the seminar's purpose and objectives were succinct. Question #4 showed that the leader was well prepared and maintained focus on the purpose. Question #3 showed that there was enough time allocated for the seminar. Question #8 indicated that ideas were clarified and readily understood. Questions #6, 9, and 10 showed that each participant had an opportunity to express their opinion.
The handouts and visual aids were helpful and it was a consensus that the congregation desired more seminars of this kind. (See Appendix B) However, on question 7 there was one person who felt he/she did not have an opportunity to participate and express his/her opinion. While filling out the evaluation, this person came to me and expressed his/her concern. I immediately asked this person why he/she felt this way? The person stated two reasons: one, that many individuals monopolized the discussion and, two, felt it was necessary to refrain from commenting for fear of overrunning time on videotape. As we continued our conversation, I discovered that the person’s real reason for not participating was not individuals dominating the discussion, but the person’s fear of making grammatical mistakes on videotape. This person was also self-conscious about how he or she looked on camera.

As I analyzed this person’s comments, it occurred to me that the videotaping of a seminar can create tremendous anxiety within certain people. I had learned from this conversation that whenever a seminar is being videotaped, participants should be instructed before each lesson not to become fixated with or self-conscious about the camera. I believe that by doing this the leader can help to alleviate some fears members might have about participating in discussions while being on camera. (See Appendix B)
Pre- and Post-Seminar Questionnaire

Along with these two evaluations, a pre- and post-seminar questionnaire was given on discipleship. On December 6, 1995, a pre-seminar questionnaire was distributed to members during the morning worship service and collected by the ushers. The post-seminar test was given six weeks after the seminar. Its purpose was to find to what extent learning had taken place in the affective and cognitive domain as well as in changed lives.

I was very pleased with the evaluation results from the post-discipleship seminar questionnaire. There was a clear indication by the number of responses that the membership grew in its understanding of discipleship. Members understood from question #1 that a disciple is not just a follower but a learner, pupil, apprentice, witness; one who is committed to bearing fruit and duplicating in word and deed the character of Christ.

Questions #2 and 4 show that members were spending more hours in prayer and the study of the Scriptures. The response to question #6 (dialoguing with others about Jesus) was very high, which I believe influenced greatly the improvement of members witnessing to others on a consistent basis. By members being committed to sharing the gospel with others, friendships are produced that allow the Holy Spirit to grow them to maturity. The response to question #7 indicated that the concept of discipleship was understood
and also helped in equipping members in becoming effective witnesses for Christ.

Overall, the results of the evaluations were very positive. They showed that the objectives were met and the concepts understood. I attributed this to the amount of time spent in preparation, to the discipleship training model, the handbooks each participants received, and to the visual aids used. I was also glad to see that most people were in favor of another seminar of this nature. (See Appendix C.)
CHAPTER VI

SUMMARY AND RECOMMENDATIONS

Summary

It was my sincere desire and prayer that this small group discipleship training seminar would help all attending to become mature, committed, reproducing witnesses for Christ. To live a consistent life of discipleship takes commitment, diligence, and perseverance. Disciples are lifelong learners and followers who have drives, needs, and interests. Their motivation for participation in ministry is predicated upon pleasing their Heavenly Father (John 4:34). Disciples realize that it was Jesus who called them. He chose them; they did not choose Him (John 15:16). Disciples see themselves as being chosen, called, and commissioned by Christ, and earnestly desire to present themselves "as living sacrifices, holy and acceptable to God" (Rom 12:2). Disciples understand that walking with Jesus will cost them something. They are willing to lose mother, father, sister, brother, even their lives for Christ’s sake (Luke 14:28-32). Putting others' interests before themselves is top priority, which fulfills Jesus' admonition that "whosoever will come after me, let him deny
himself, and take up his cross and follow me" (Mark 8:34).
To the disciple, diligence, discipline, and training are
needed in order to shape, mold, and correct the mental
faculties and character. It is only by keeping their eyes
on Jesus that disciples are able to effectively run this
spiritual race with patience and perseverance. Like the
apostle Paul, the disciple's ultimate desire is to obtain
the prize, Jesus Christ (Phil 3:14; 1 Cor 9:24).

The disciples' lifestyle is marked by obedience to
their Lord and Master (John 14:15). Obedience is the most
important quality of their love for Christ. They
unconditionally accept His authority, not only inwardly by
believing in Him, but also outwardly by obeying Him.
Single-mindedness of purpose has an irrevocable significance
in the life of Christ's disciplers. For it is only through
actual obedience that they are liberated from self to serve
the living God. Obedience to the teachings of Jesus will
bring suffering. The way of Jesus is the way of the cross.
He suffered humiliation and rejection as an example so that
His disciples could follow in His steps (1 Pet 2:21). Like
Jesus, disciples learn from the things they suffer. They
realize that to suffer with Him is to reign with Him
(2 Tim 2:12). Obedience and suffering for Christ's sake
bring about maturity in the life of the disciple of Christ.

The disciplers' ultimate goal is to grow themselves and
others to the full measure and stature of Christ (Eph 4:13).
I believe that this is best accomplished through the nurturing that small groups can provide. Small groups can provide an environment where Christlike characters can be built, where changed attitudes and dispositions can be developed. This change of nature does not happen overnight, but takes time, training, and continual dying to self on a daily basis. The internal disciplines of prayer, study of the Word, fasting, and fellowship are mandatory to building and maintaining a personal relationship with Christ and others. Small groups provide a setting that encourages such change.

Disciples understand that they are on the road to the kingdom of God. They are "justified," and have been saved from the penalty of sin; "sanctified," set apart and being saved from the power of sin; "glorified," and one day will be saved from the presence of sin. Disciples are constantly walking in the footsteps of their Master. They walk after the spirit and not after the flesh (Rom 8:4). They walk by faith and not by sight (2 Cor 5:7). They walk in love (Eph 5:2), and they walk as He walked (1 John 2:6). Disciples believe by faith that they are the "salt" of the earth (Matt 5:13). They have been "salted by Christ" to model His character and to fulfill the Great Commission in the world (Matt 28:18-20). Disciples are co-laborers with Christ in the ministry of reconciliation (2 Cor 5:18). They use every opportunity given by the Holy Spirit to witness and build up
the household of faith by leading non-believers to the cross of Calvary. Disciples are in the world, but not of the world. They are not comfortable in isolating themselves from neighbors, non-Christian friends, social networks, and meaningful neighborhood social clubs. For they have been insulated, empowered, and given all authority by Christ in heaven and earth for ministry.

It is abundantly clear that disciples are to share in the work of Christ (Matt 5:13-16; 25:14-30; 10:5-12). Jesus taught that discipleship means service and said, "If anyone would be first, he must be last of all and servant of all" (Matt 20:27). Disciples are not only called to share with Him the service of the kingdom, but they are also to proclaim it; to "Go" and preach the gospel; "Go" and make disciples (Matt 28:18-20). Jesus' goal was to duplicate Himself in His disciples for ministry. Reproduction of disciples was established on the principle of "one soul." For "one soul" committed to Christ can become a powerful nucleus to revitalizing an entire church in active service for others (i.e., Nicodemus, the woman at the well, the demoniac, etc.). Disciplers are always ready to utilize their ministry skills to equip potential disciples. Disciplers know how to change daily conversations into spiritual things. They are able to ask effective questions that will draw people out, listen to their answers, and then gently give them the gospel.
I believe that the completion of the Great Commission will be accomplished only when Christians around the world become true disciples of Jesus Christ, willing to do whatever it takes to reach others with the Good News. Small group discipleship training can help nurture and equip church members for involvement in Great Commission activity so that our homes, churches, communities, and the world will be filled with His glory. Then the glory of the Lord will be revealed in all the earth, and He that shall come will come and will not tarry (Heb 10:37). The song-writer Babby Mason, awaiting this glorious day, writes, "So will you go and labor, will you hold out your light?" One by one and two by two we can win the world for Jesus Christ. Each one can reach one as we follow after Christ; we all can lead one. We can lead someone to the Saviour. Then together we can tell the world that Jesus is the way. If we Each one reach one for Jesus Christ.

**Recommendations**

As I contemplated the implications of training disciplers in small groups, I realized that my ministry will be significantly different in the coming years because of what I have experienced from the study of discipleship. Below I share some recommendations that I believe can be helpful to those who desire to make small group discipleship training a priority in ministry. Before implementing the "Each One Reach One" Discipleship Seminar the leader should
pray for spiritual power, study discipleship in the Scriptures, and implement fasting as part of his or her lifestyle. The concepts of adult education should be studied and utilized in motivating and creating participation among adult learners. The leader should seek every opportunity to educate church leadership and all existing small groups with the concepts of discipleship (i.e., board of elders, church board, departments, Sabbath School classes, etc.). The leader should also personally organize and lead small Bible study groups to prepare the church for discipleship training.

The principles of small group discipleship training should be applied to every aspect of the local church. The leader’s goal should be to place discipleship at the heart of the church’s mission statement. Evangelism would then become a learning experience where both participants and facilitator explore and grow together in the claims of the Bible. The videotaping of the discipleship seminar can be helpful in equipping the church since it allows the pastor to utilize it in training potential disciplers whenever new people are interested. It can also be used as a promotional tool to familiarize church members with the concepts of discipleship. The members should be challenged to map out their own goals and objectives and move toward small group ministries where both parishioner and professional can become effective disciplers for Christ. In churches where
the "Each One Reach One" Discipleship Seminar is modeled, outreach can be done through small groups. Also, by utilizing these principles creative witnessing programs can be designed, thus providing viable alternatives to conventional preaching meetings. With these concepts in mind, local church officers on a yearly basis can map out departmental goals, set objectives, and define the accountability and evaluation procedure.

The possibilities of applying small group discipleship training on a broader conference level are immense. Pastors, by applying the concepts of the "Each One Reach One" Discipleship Seminar, would transform departmental directors as well as officers into facilitators of small group discipleship training for ministry professionals. They would also perform the same facilitating roles for church members and for each other. In applying the Each One Reach One Discipleship Seminar in the local church, something wonderful can happen. Personal relationships between the learner and facilitator will be developed. It can also ameliorate a working climate, morale, unity, and fellowship within the church—the body of Christ.

What began as a dissertation to complete the requirements for a Doctor of Ministry has become a blessing for me as I have seen members make commitments to become mature, reproducing witnesses for Christ. To God be the glory. Great things He hath done!
Conclusion

The Great Commission gives us our marching orders (Matt 28:19, 20). A small group discipleship training program is a tool that can help each local church prepare disciples who will obey that Commission since disciples who are equipped with ministry skills and empowered by the Holy Spirit will bear fruit in service for others. Small groups are the best vehicle for teaching and training potential disciplers. As disciples are nurtured in small groups they are on the way to becoming committed, mature, reproducing witnesses for Christ. The church also will be blessed and may experience significant growth in its membership. By equipping members in small groups and deploying them, our homes, churches, schools, community, and the world can be won for Jesus Christ as we await His imminent return.
THE

EACH ONE

REACH ONE

DISCIPLESHIP

SEMINAR

January 20-26, 1996

By: Pastor Walton H. Rose, Sr.
EACH ONE REACH ONE DISCIPLESHIP SEMINAR

FORMAT

January 20-26, 1996

Presenter: Pastor Walton H. Rose, Sr.

A. Welcome
B. Prayer
C. Devotion
D. Special Music
E. Purpose and Objectives
F. Seminar Schedule
G. Orientation (Handbooks)
H. Questions and Comments
I. Seminar Lessons
J. Group Activities
K. Prayer
Each One Reach One Discipleship Seminar

Each One Reach One Discipleship Program

1. What is a Disciple?

2. The Cost of Discipleship

3. The Obedient Christian

4. Maturing in Christ

5. Witnessing for Christ

6. Sharing the Gospel

LEADER’S NOTES

GROUP ACTIVITIES
Welcome to the Each One Reach One Discipleship Model, a unique new program designed with one purpose in mind—to help you become a stronger, more effective disciple of Jesus Christ.

Whether you are a new Christian, a newly committed Christian, or someone who simply wants a deeper walk with God, the Each One Reach One Discipleship Program can help you reach your goal of spiritual maturity.

What Kind of Handbook Is This?

The studies are not designed to merely tell you what one person thinks. Instead, through inductive study, they will help you discover for yourself what Scripture is saying. Each study deals with a particular passage—rather than jumping around the Bible—so that you can delve into the author’s meaning in that context.

The studies ask three different kinds of questions. Observation questions help you to understand the content of the passage by asking about the basic facts: who, what, when, where, and how. Interpretation questions delve into the meaning of the passage. Application questions help you utilize its message in ministry. These three keys unlock the treasures of the biblical writing and help you put them into practice.

This is a thought-provoking guide. Each question assumes a variety of answers. Many questions do not have "right" answers, particularly questions that aim at critical thinking for meaningful application. The questions are designed to inspire users to explore the passage more thoroughly.

This study guide is flexible. You can use it for individual study, but it is also great for a variety of groups—student, professional, neighborhood, or church groups. Each study takes about two hours in a group setting or thirty minutes in personal study.

How They’re Put Together

Each study is composed of four sections: opening paragraphs and questions to help you get into the topic, the KJV text and questions that invite study of the passage, case studies, role-playing that will help you apply what you have learned.

The handbook format provides space for writing a
response to each question. This format is ideal for personal study and allows group members to prepare in advance for the discussion and/or write down notes during the study.

The "Guidelines for Small Group Leaders" section describes how to lead a small group discussion, gives helpful tips on group dynamics and suggests ways to deal with problems which may arise during the discussion. With such helps, someone with little or no experience can lead an effective small group study.

Suggestions for Individual Study

1. Begin each study with prayer. Ask God to help you understand the passage and to apply it to your life.
2. A good modern translation, such as the New International Version, the New American Standard Bible, or the Revised Standard Version, will be helpful in your study. However, the questions in this guide are based on the King James Version.
3. Read and re-read the passage(s). You must know what the passage says before you can understand what it means and how it applies to you.
4. Write your answers in the space provided in the study guide. This will help you clearly express your understanding of the passage.
5. Keep a Bible dictionary handy. Use it to look up any unfamiliar words, names, or places.

Suggestions for Small Group Study

1. Come to the study prepared. Careful preparation will greatly enrich your time in group discussion.
2. The leader of the group will guide discussion and then move into group activities. Plan to share what God has taught you in your group and individual study.
3. Stick to the passage being studied. Base your answers on the verses being discussed rather than on outside authorities such as commentaries or your favorite author or speaker.
4. Try to be sensitive to the other members of the group. Listen attentively when they speak, and be affirming at all times. This will encourage social interaction which will encourage more hesitant members of the group to participate.
5. Be careful not to dominate the discussion. By all means, participate! But allow others to have equal time.
6. If you are the discussion leader, you will find additional suggestions and ideas in the leader’s notes at the back of the guide.
LESSON 1

WHAT IS A DISCIPLE?

Open-----------------------------

- Why are Christians not as committed as they should be to Jesus Christ?

- What are some commitments that are made between people?

- What factors may contribute to giving only a weak commitment?

Objective: To examine the commitment required of a disciple of Jesus Christ.


The simplest meaning of a disciple is that he is a "learner" or "follower." Socrates had disciples, John the Baptist had disciples, and Gandhi had disciples. But to be a disciple of Jesus Christ involves much more than following any human leader.

Jesus' definition of a disciple.

1. Read Luke 14:25-33
   a. According to these verses, what characterizes a disciple?

      Verse 26 ___________________________________
      Verse 27 ___________________________________
      Verse 33 ___________________________________
      (In order to more fully understand the use of the word 'hate', read Matt. 10:37.)

   b. Do you think these characteristics in Luke 14 are external actions, internal attitudes, or both? Explain your answer. ___________________________________

_____________________________________

_____________________________________
2. From the following verses, what actions does Jesus say should characterize the lives of His disciples?

John 8:31
John 13:34-35
John 15:8
John 17:15-17

3. Using the Scriptures in questions 1 and 2, write a brief definition of a disciple.

4. Read Matt. 5:13. Jesus calls His disciples "salt." Why do you think He did so?

The disciple is a learner.

Jesus was a lifelong learner. In His early years we see Him in the Temple, listening and asking questions (Luke 2:46). During His ministry we see Him urging His disciples to "learn this lesson from the fig tree" (Matt. 24:32). The writer of Hebrews said of Christ's life on earth, "Although he was a son, he learned obedience from the things he suffered" (Heb. 5:8).


2. From what can we learn?

Prov. 4:1
Prov. 27:17
Matt. 11:29
John 6:45
Heb. 13:7-8

3. In 1 Cor. 14:20, what did Paul encourage Christians to do?

4. Why is it important for you to receive instruction?

Prov. 11:14
5. Read Prov. 24:30-34. What can you learn from this passage about the man who lacks judgment? 

Group Activity:

- Discuss and define the words "Disciple," "Discipler," and "Commitment".
- Create a compound definition that represents your group members' idea of discipleship and commitment.
- List at least 10 of what your group feel are major characteristics of a disciple.
LESSON 2
THE COST OF DISCIPLESHIP

Open-- ------------------------------------------

= What do you find is the hardest to sacrifice?
- personal time   - privacy
- ambition        - image or status
- other           - money

= Why is it especially hard for you to make a sacrifice?

Objective: To examine the commitment required of a disciple of Jesus Christ.


Shallow and superficial Christianity can always be bought for the price of a little loose-change commitment--but discipleship cannot. In our lesson today we will be studying the cost of gaining the right to be called Christ's disciples.

The cost of discipleship.

1. What does Jesus encourage those who want to be His disciples to consider? Luke 14:28-32 ____________________________


   a. What do you think it means to deny yourself?
   b. What does it mean to "take up your cross daily"?
   c. How can you save your life?

5. Prayerfully consider your life in light of the passages studied in questions 1-4. What new commitment do you need to make? ____________________________

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Diligence and discipline.

1. In the New Testament the Christian life is compared to running a race. Read 1 Cor. 9:24-27.
   a. How did Paul say we should run the race? ______
   b. List other important factors in running a race?
   How can these principles be applied to the "race of a disciple"? ________________________________

   a. What can hinder a Christian from finishing the race? ________________________________
   b. How should you run? ________________________________
   c. Where should your eyes be fixed as you run? ________________________________
   d. In what way does Jesus' life motivate you to run? ________________________________

3. Read 2 Tim. 2:3-6, where Paul compared the Christian to three types of people.
   a. What are they? ________________________________
   b. Pick one of these types of people and further describe how such a lifestyle might represent a disciplined, diligent Christian disciple. ________________________________

4. Read Heb. 6:11-12. How does diligence and discipline relate to being Christ's disciple? (You may want to use a dictionary to help you understand the full meaning of these words.) ________________________________

5. a. What attitude characterizes a mature Christian? Phil. 3:12-15 ________________________________
   b. What attitudes do you think would characterize in immature Christian? ________________________________

6. What did Paul teach about diligence in Col. 3:17?

7. Why is the attitude of your heart so important in being Christ's disciple? Prov. 4:23 ________________________________
8. What are some areas in which you should exercise greater discipline? How should you be doing it? 

Group Activity:

- Make two personal lists of habits or things you would or would not give up in your life, and why.
- In your small group combine the lists and prioritize the items as to those things you would keep or give up for Christ.
LESSON 3

THE OBEDIENT CHRISTIAN

Open--------------------------------------------------------

= Why is it in our best interest to obey God?

= How important is love in our relationship with God?

Objective: To see that obedience is the most important quality of our love for Jesus Christ.

Text: John 14:15, 21-23.

At the moment you placed your faith in Jesus Christ as your Savior, a life of obedience to God became a real possibility. The Holy Spirit set you free from the bondage of sin and death (Rom. 8:2). He enables you to live a Christlike life.

The basis of obedience.

When you consider obedience to God, it is necessary to remember who He is and what He desires of you.

1. What do the following statements tell you about God?
   a. 1 John 4:8 ____________________________
   b. Rev. 4:11 ____________________________
   c. How do these facts influence your obedience to God? ____________________________

2. Read Deut. 10:12-13
   a. What did God require from Israel? ____________________________
   b. Why did God desire that they keep these commandments? ____________________________

3. What does 1 John 5:3 teach about God’s commandments? ____________________________

4. After reflecting on John 14:15 and 14:21, briefly state the relationship between loving God and obeying Him? ____________________________
Obedience to God.

How do you know what God desires of your life? The Bible is God's revelation of truth, and obedience to God's word is obedience to God Himself.

1. Psalm 119 deals with the importance of God's word. What are several ways the Bible can help you live for Christ?

Verse 11 _____________________________________________
Verse 105 _____________________________________________
Verse 130 _____________________________________________

2. Jesus presents a vivid picture of two types of people in Matt. 7:24-27—the wise man and the foolish man. Read the passage and answer the following questions.

_______________ Wise-Man _________________ Foolish-Man
On what foundation was the house built?
__________________________________________________
To what forces were both houses exposed?
__________________________________________________
What were the results?
__________________________________________________
Did these people hear God's word?
__________________________________________________
How did these two men differ?
__________________________________________________

3. Perhaps God has recently made you aware of an area of your life which needs to be brought into closer obedience to God. If so, in what area?

__________________________________________________

Group Activity:

- Discuss and list the rewards of obedience in the life of the Christian and the consequences of disobedience.
- In small group list some meaningful texts from your own experience that enable you to be obedient to Christ.

End with a brief prayer by the leader or sentence prayers by group members.
LESSON 4
MATURING IN CHRIST

Open-----------------------------------------------

= How do you know that you are moving towards maturity in Christ?

= What similarities are there between physical growth and spiritual growth?

Objective: To recognize that spiritual growth is a long process that includes struggles that can be overcome through Christ.

Text: Ephesians 4:11-16

Today's world is characterized by many inventions which meet people's needs quickly and easily: instant foods, instant electronic communication, instant information sorted in high speed computers. Christians must remember, however, that there is no such thing as "instant maturity" in the Christian experience. Becoming a Christian begins a lifelong adventure of knowing God better and loving Him more.

Moving toward maturity.

1. Read Eph. 4:11-16.
   a. What is God's desire for you? Verses 13, 15
   b. What are some characteristics of immature Christians ("children" or "infants")? Verse 14 _____________
   c. According to this passage, what characterizes a spiritually mature person? _____________________________________

2. Contrast man's old nature with the Christian's new nature. Eph. 4:22-24 ___________________________________________

_________Old Nature_________________ New Nature

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3. Consider 2 Cor. 3:18
   a. Into whose image are we being changed? _______
   b. Who brings about this change? ________________
   c. Are you completely changed all at once? _______

4. What do the following verses in Romans tell you about your relationship to Christ?
   a. What has already happened to you? Rom. 5:8-9
   b. What should have already happened to you? Rom. 5:8-9
   c. What can you expect in the future? Rom. 8:16-18

   These three aspects of salvation in Christ are helpful in understanding God’s plan for believers.

   **Justification**  Past tense—I have been saved...from the penalty of sin
   My position is in Christ

   **Sanctification**  Present tense—I am being saved...from the power of sin
   My condition is becoming like Christ

   **Glorification**  Future tense—I will be saved...from the presence of sin
   My expectation is to be like Christ

5. Think carefully about Col. 3:2-4. How do these verses relate to the chart above? __________________________

Your starting point.


What should you do to continue to grow? ________________
2. Consider Rom. 5:1-5. Because of your justification by faith in Christ, what practical benefits are yours to experience? ____________________________________________________

The process of growth.

1. Meditate on Rom. 12:2. How does the Scripture help you to grow? ____________________________________________________

2. What spiritual disciplines were practiced by Jesus? Read Mark 1:35. ____________________________________________________

   What can we learn about ourselves when practicing these spiritual disciplines in our lives? __________________________

How to live.

1. What guidelines for your life as a Christian do you see in these verses:
   Rom. 8:4 ________________________________
   2 Cor. 5:7 ________________________________
   Eph. 5:2 ________________________________
   1 John 2:6 ________________________________

2. Using 1 John 1:6-10, contrast those who walk in fellowship with God and those who do not. __________________________


4. Read 1 Cor. 15:58. While awaiting eternity with Christ, what should Christians be doing? __________________________

5. What are some areas in which you can experience spiritual growth? __________________________
   2 Pet. 3:18
   1 John 4:16-17
6. Consider 2 Tim. 4:7-8. What statement was Paul able to make concerning his earthly walk with Christ? ____

What did he expectantly await in the future?

**Group Activity:**

- In small group build a tower comprised of characteristics and activities that will enable a disciple to grow to the full stature of Jesus Christ.
OPEN---

What should be the motive in sharing Jesus Christ with others?

Why is it important to share with others what Jesus Christ has done for us?

Objective: To see the importance of sharing with others what Jesus Christ has done for us, and to become more skilled in doing this.

Text: Acts 1:8; Mark 5:18-19; 2 Cor. 5:9-14

1. In Mark 5:18-19, notice Jesus' words to the man He had healed.
   a. Where did He send him?
   b. What did He tell him to do?
   c. Why do you suppose Jesus gave these particular instructions?

2. When you think about speaking of Christ, how do you react?
   Do you think asking questions when speaking about Christ is being intrusive to others?

   How do you think Peter would answer this question?

3. Sometimes you may feel as though you "need to know all the answers" before you can be an effective witness for Christ. What would you share with others? 1 John 1:3

And for what purpose?
How would you summarize the most important things you have seen and heard about Christ?

4. Carefully examine 2 Cor. 5:9-14. In this section Paul lists several motivations and reasons for witnessing for Christ. List those you discover.

Verse 9 ___________________________________________________
Verse 10 ___________________________________________________
Verse 11 ___________________________________________________
Verse 14 ___________________________________________________

Group Activity:

- In small group brainstorm and list ways in which a Christian can become an effective witness at home, work, and play.
- Be specific and develop a master list to be shared with the entire group.
LESSON 6

SHARING THE GOSPEL

Open-----------------------------------------------

= In 25 words or (preferably) less, what is the gospel?

= On a scale of 1 to 5, rate your willingness to share the gospel with each of the following: a relative, your boss, your mail carrier, a stranger on an airplane, your best friend, etc.

<table>
<thead>
<tr>
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<th>perhaps</th>
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<td>1</td>
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= What does this reveal to you about your patterns of evangelism?

Objective: To see the importance of sharing the message of Jesus Christ with others, and to be more skilled in doing this.


Witnessing is not merely an activity--it is a way of life. Christians do not do witnessing; they are witnesses--good or bad. Concentrate on improving your witness by sharing the word of Jesus Christ.

**Witness by love.**

1. Consider three qualities of love mentioned in 1 Cor. 13:4-7. Which three do you feel would help you most to become a more effective witness for Christ? __________________________

2. Read John 13:34-35. Imagine yourself as one of the apostles, and Jesus has just finished making this statement. What immediately comes to your mind? __________________________

Why do you think Jesus gave this command? _______________
Some people never read the Bible and seldom attend church. If you want to know what Christ can do for them, let them see what Christ has done for you.

Witness by life.

1. What can result from your good works? Matt. 5:16.


3. Read 2 Cor. 3:1-3. What did Paul say was true of the Corinthians?

4. Do you think people notice your life and consider it a witness for Jesus? Why or why not?

Witness by the word.

1. What challenge and instruction with regard to witnessing do you see in 1 Peter 3:15?

2. Paul gave some important facts about witnessing for Christ in 1 Cor. 2:4-5. Paraphrase these verses.

3. The blind man whom Jesus healed had little or no theological training, but he was able to relate simply and effectively the facts of his experience. What did he say? John 9:25.

In conclusion, remember that you do not have the power in yourself to convince anyone of spiritual truth. The Holy Spirit convicts non-Christians of their need to know Christ (John 16:8). As you pray for those with whom you desire to share your story, be sure to ask God to honor the proclamation and strengthen you as you share the gospel.

We are witnesses by actions of love, by our lifestyles, and by our speech.
Group Activity:

- Write out the Gospel in letter form. Direct the letter to a hypothetical friend who has no objection, but is ignorant of the gospel. Explain what a person needs to know to become a Christian. Ask someone in the group to read the letter and evaluate it for you. You may even think of someone appropriate to mail it to.

- In pairs of two, role-play sharing the gospel. Try your role-play twice. The first time your partner should pretend to have little initial interest in spiritual things. Then try again, this time your partner inquiring about what a Christian believes.

Source: These Bible study lessons for small groups are adopted from Design for Discipleship (Colorado Springs, CO: NavPress, 1980).
GUIDELINES FOR SMALL GROUP LEADERS

Leading a Bible discussion can be an enjoyable and rewarding experience. But it can also be intimidating—especially if you have never done it before. If this is how you feel, you are in good company.

Remember when God asked Moses to lead the Israelites out of Egypt? Moses replied, "O Lord, please send someone else to do it" (Exodus 4:13). But God gave Moses the help (human and divine) he needed to be a strong leader.

Leading a Bible discussion is not difficult if you follow certain guidelines. You don’t need to be an expert on the Bible or a trained teacher. The suggestions listed below can help you to effectively fulfill your role as leader—and enjoy it.

Preparing for the Study

1. As you study the passage ahead of time, ask God to help you understand it and apply it in your own life. Unless this happens, you will not be prepared to lead others. Pray too for the various members of the group. Ask God to open their hearts to the message of His Word and motivate them to action.
2. Be ready for the "open" questions with a personal story or example. The group will be only as vulnerable and open as its leader.
3. Read the introduction to the entire guide to get an overview of the subject at hand and the issues which will be explored.
4. As you begin preparing for each study, read and re-read the assigned Bible passages to familiarize yourself with it. You may want to look up the passage in a Bible so that you can see it in context.
5. This study guide is based on the King James Version of the Bible.
6. Carefully work through each question in the study. Spend time in meditation and reflection as you consider how to respond.
7. Write your thoughts and responses in the space provided in the study guide. This will help you to express your understanding of the passage clearly.

Leading the Study

1. Be sure everyone in your study group has a study guide and Bible. Encourage the group to prepare beforehand for each discussion by reading the introduction to the guide and by working through the questions in the study.
2. At the beginning of your first time together, explain that these studies are meant to be discussions, not lectures. Encourage the members of the group to participate. However, do not put pressure on those who may be hesitant to speak during the first sessions.

3. Begin the study on time. Open with prayer, asking God to help the group understand and apply the passages.

4. Every study begins with a section called "Open." These "approach" questions are meant to be asked before the passages are read. They are important for several reasons. First, there is always a stiffness that needs to be overcome before people will begin to talk openly. A good question will break the ice.

Second, most people will have lots of different things going on in their minds (dinner, an exam, an important meeting coming up, how to get the car fixed) that have nothing to do with the study. A creative question helps get their attention and draw them into the discussion.

Third, approach questions can reveal where our thoughts or feelings need to be transformed by Scripture. That is why it is especially important not to read the passages before the approach question is asked. The passages will tend to color honest reactions people would otherwise give, because they feel they are supposed to think the way the Bible does.

5. Have a group member read aloud the passages to be studied.

6. As you ask the questions, keep in mind that they are designed to be used just as they are written. You may simply read them aloud. Or you may prefer to express them in your own words.

There may be times when it is appropriate to deviate from the study guide. For example, a question may already have been answered. If so, move to the next question. Or someone may raise an important question not covered in the guide. Take time to discuss it, but try to keep the group from going off on tangents.

7. Avoid answering your own questions. Repeat or rephrase them if necessary until they are clearly understood. An eager group quickly becomes passive and silent if members think the leader will give all the right answers.

8. Don't be afraid of silence. People may need time to think about the question before formulating their answers.

9. Don't be content with just one answer. Ask, "What do the rest of you think?" or "Anything else?" until several people have given answers to the question.

10. Acknowledge all contributions. Be affirming whenever possible. Never reject an answer. If it is clearly off-base, ask, "Which verse led you to that conclusion?" or "What do the rest of you think?"
11. Don’t expect every answer to be addressed to you, even though this will probably happen at first. As group members become more at ease, they will begin to truly interact with each other. This is one sign of a healthy discussion.

12. Don’t be afraid of controversy. It can be stimulating! If you don’t resolve an issue completely, don’t be frustrated. Move on and keep it in mind for later. A subsequent study may solve the problem.

13. Periodically summarize what the group has said about the passages. This will help to draw together the various ideas mentioned and gives continuity to the study.

14. After discussion of the passages enter into small-group activities to enable members to practically apply lessons studied and to develop ministry skills that can be used in becoming effective disciplers for Christ.

15. Conclude your time together with prayer.

16. End on time.
Each One Reach One Discipleship Seminar

Program Outline

**Off Camera**

Seminar Schedule  
Handbook Orientation  (5 minutes total)

**On Camera**

Welcome  1 min.  
Prayer  1 min.  
Devotion  4 mins.  
Special Music  4 mins.  
Purpose & Objectives  2 mins.  
Definition of Terms  3 mins.  
Seminar Lessons  45 mins.  
Group Activities  20 mins.  
Wrap up  15 mins.  
Prayer

Total minutes per session = 1 hr. 40 mins.

- No walking and talking out of turn on camera. Raise hand; this will give camera indication to focus on individual. Leader will call name to signal who will be on camera.

- Leave Bibles on seat each night. *Locate Bible text and be ready to read at appropriate time during lesson.

Please be on time.
APPENDIX B

SEMINARY EVALUATIONS
EVALUATION OF THE SEMINAR’S EFFECTIVENESS
January 20-26, 1996

For the appropriate items listed below, circle one that best evaluates its function in the seminar.

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<th>Item</th>
<th>very good</th>
<th>good</th>
<th>poor</th>
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<td>2. Classroom arrangement</td>
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<td>7. Evaluations</td>
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8. Do you feel the seminar has deepened your understanding of discipleship?
   yes   no
   25    0

9. Do you feel the seminar has equipped you in becoming an effective witness for Christ?
   yes   no
   25    0

10. Do you feel a deeper sense of commitment to discipleship as a result of this seminar?
    yes   no
    25    0

11. In your opinion, what is the strongest point of the seminar?

   Discippers making disciples of others
   The participation of each member in the group
   Focusing on Christ’s method of equipping disciples
   The need to be committed to Christ
   It doesn’t matter who you are, if you belong to Christ, you can reach someone for Him
The open atmosphere and respect of the leader allowed for sharing and discussion. Presentation and discussion was meaningful. Understanding of discipleship strengthened my relationship with God. Method in presentation of the lessons. The importance of the Holy Spirit in remaining a disciple of Jesus. Introducing people to Christ no matter what the cost. Uplifting Christ. Writing of my personal story, a testimony does much to lead people to Christ. All of the lessons were very effective. The instruction. How to effectively share your knowledge of the plan of salvation. Learning what were the characteristics of a disciple and how to reach someone with the gospel. How to effectively model Christ at home, work, and church.

12. What was its weakest point?

The seating arrangement. Lack of writing surface. Try harder to get comments from those people who were somewhat reluctant to talk. Seats need to be more comfortable.

13. Additional comments:

I feel this discipleship seminar has helped me to focus on what was lacking in terms of maturation. We need more seminars like this at our church; it was unique and effective. Tables would have made seminar more effective—otherwise excellent. The seminar was very beneficial in improving my relationship with Christ. I feel ready to go and witness. Felt somewhat cramped by seating; need more elbow room. Please conduct seminar again with additional information. Have another one soon.
EVALUATION OF THE SEMINAR AS A WHOLE BY THE PARTICIPANTS

Circle number that best describes how you would rate the effectiveness of the seminar.

Key: 1=strongly disagree; 2=disagree; 3=neutral; 4=agree; 5=strongly agree

|   | Was the purpose of the seminar clear to you? |   | Were the objectives accomplished? |   | Was enough time allocated for the seminar? |   | Was the leader well prepared? |   | Did the leader maintain the focus on the purpose? |   | Did you understand the ideas presented during the seminar? |   | Did all persons present have the opportunity to participate by expressing their opinions? |   | Were the ideas presented clarified and readily understood? |   | Were the handouts helpful? |   | Were the visual aids helpful? |
|---|---------------------------------------------|---|-----------------------------------|---|-------------------------------------------|---|----------------------------------|---|---------------------------------|---|---------------------------------------------|---|--------------------------------------------------|---|-----------------------------------------|---|----------------------------------------|
|   | scale 1 2 3 4 5                             |   | scale 1 2 3 4 5                   |   | scale 1 2 3 4 5                          |   | scale 1 2 3 4 5                     |   | scale 1 2 3 4 5                   |   | scale 1 2 3 4 5                   |   | scale 1 2 3 4 5                   |   | scale 1 2 3 4 5                     |   | scale 1 2 3 4 5                   |   | scale 1 2 3 4 5                   |
|   | response nos. 1 1 1 2 23                    |   | response nos. 0 0 0 4 21          |   | response nos. 0 0 0 9 16                 |   | response nos. 0 0 0 4 21          |   | response nos. 0 0 0 6 19         |   | response nos. 0 1 0 7 17         |   | response nos. 0 0 0 8 17         |   | response nos. 0 0 0 8 17         |   | response nos. 0 0 0 2 24         |   | response nos. 0 0 0 2 24         |
11. **Do you feel our congregation needs more seminars of this nature?**

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</table>

**Comments:**

This seminar was very instrumental in bringing our church together. It should be repeated once a year.

I thought the discipleship seminar was great. I want more material on how to become an effective disciplider. (representative response)

We need more of these kinds of seminars on a more consistent basis.

Excellent presentation and material.

If this was an annual seminar I think all of us would be effective witnesses for Jesus.
APPENDIX C

PRE- AND POST-SEMINAR QUESTIONNAIRES
Circle of write in the appropriate answer that best describes your knowledge and feelings about the following questions.

1. What is a disciple?
   - Don’t know
   - A follower of Christ
   - A witness
   - A committed follower
   - One who obeys God

2. How much time do you spend in prayer each week?
   scale hours 0 1 2 3 4 5 Other
   response nos. 2 16 10 5 3 1 3

3. In the last week have you witnessed to anyone?
   Yes No
   response nos. 27 13

4. Are you presently witnessing to anyone?
   Yes No
   response nos. 24 16

5. How much time do you spend reading the Word of God each week?
   scale hours 0 1 2 3 4 5 Other
   response nos. 1 27 4 5 3 0

6. Do you find it easy to dialogue with others about Jesus Christ?
   Yes No
   response nos. 21 19

7. If you had an opportunity to improve your relationship with Christ and develop new witnessing skills through a discipleship seminar, would you make a commitment to attend?
   Yes No
   response nos. 40 0
THE "EACH ONE REACH ONE" DISCIPLESHIP SEMINAR
POST-SEMINAR QUESTIONNAIRE
March 9, 1996

Circle or write in the appropriate answer that best describes your knowledge and feelings about the following questions.

1. What is a disciple?
   - A learner
   - An apprentice
   - An effective witness
   - A pupil
   - A committed follower

2. How much time do you spend in prayer each week?
   scale hours 0 1 2 3 4 5 Other
   response nos. 0 24 6 7 2 3 4

3. In the last week have you witnessed to anyone?
   Yes  No
   response nos. 35 11

4. Are you presently witnessing to anyone?
   Yes  No
   response nos. 38 8

5. How much time do you spend reading the Word of God each week?
   scale hours 0 1 2 3 4 5 Other
   response nos. 1 30 5 4 3 2 1

6. Do you find it easier to dialogue with others about Jesus after attending the discipleship seminar?
   Yes  No
   response nos. 38 8

7. Did the seminar improve your understanding of discipleship and help you to develop new witnessing skills?
   Yes  No
   response nos. 46 0
BIBLIOGRAPHY


VITAL

Name: Walton H. Rose, Sr.
Date and Place of Birth: 1959, Wolverhampton, England
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Education

1977 High School, Adli E. Stevenson, Bronx, New York
1981 Bachelor of Arts in Theology, Atlantic Union College, South Lancaster, Massachusetts
1983 Master of Divinity, Andrews University Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan
1996 Doctor of Ministry, Andrews University Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan

Professional Experience

1983-1989 Church pastor, Prattville, Sylacauga, and Birmingham, Alabama
1990-1996 Church pastor, Ypsalanti, Flint, Michigan, Indianapolis, Indiana

Date of ordination: June 1987, Huntsville, Alabama

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