Andrews University

Digital Commons @ Andrews University

Professional Dissertations DMin

Graduate Research

2011

Discipleship Master Plan: A Disciple-Making Strategy for the South Flint Seventh-day Adventist Church

Melvin S. Santos
Andrews University

Follow this and additional works at: <https://digitalcommons.andrews.edu/dmin>

Part of the [Practical Theology Commons](#)

Recommended Citation

Santos, Melvin S., "Discipleship Master Plan: A Disciple-Making Strategy for the South Flint Seventh-day Adventist Church" (2011). *Professional Dissertations DMin*. 117.

<https://dx.doi.org/10.32597/dmin/117>

<https://digitalcommons.andrews.edu/dmin/117>

This Project Report is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Professional Dissertations DMin by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.

ABSTRACT

**DISCIPLESHIP MASTER PLAN: A DISCIPLE-MAKING
STRATEGY FOR THE SOUTH FLINT SEVENTH-DAY
ADVENTIST CHURCH**

by

Melvin S. Santos

Adviser: Russell Burrill

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: DISCIPLESHIP MASTER PLAN: A DISCIPLE-MAKING STRATEGY FOR
THE SOUTH FLINT SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: Melvin S. Santos

Name and degree of adviser: Russell Burrill, D.Min.

Date completed: April 2011

Problem

The lack of a disciple-making plan and irregular leadership training for members in the South Flint Seventh-day Adventist Church resulted in undeveloped and ill-equipped members operating in a reactive and survival mode leading to frustration and leader “burn outs.”

Method

The Discipleship Master Plan was developed and implemented in the South Flint Seventh-day Adventist Church in Burton, Michigan, which consisted of two major formats: (1) Four Levels of Discipleship Training, and (2) a Discipleship Master Plan Infrastructure. The four levels of discipleship focus on the development of all members.

This training took place primarily during Sabbath afternoons and worship service sermon series. The Discipleship Master Plan Infrastructure is designed for leaders and developing new leaders and lay ministers. It consists of (1) Leadership Team I, (2) Church Teams, (3) Home Bible Fellowship Groups, and (4) Leadership Team II.

Results

The Discipleship Master Plan survey revealed the spiritual growth of members more than doubled and in some areas tripled after the training. Members spent more time with God in prayer and reading the Bible, involved in small groups, engaged in soul-winning ministries, and received training and leadership mentoring. The Decadal Growth Rate was 90.28 percent for the seven years from 1998-2005.

Conclusions

The Discipleship Master Plan proved to be an effective training disciple-making model for the South Flint Seventh-day Adventist Church. This resource, when implemented, has the potential of helping churches become a strong disciple-making church.

Andrews University
Seventh-day Adventist Theological Seminary

**DISCIPLESHIP MASTER PLAN: A DISCIPLE-MAKING
STRATEGY FOR THE SOUTH FLINT SEVENTH-DAY
ADVENTIST CHURCH**

A Project Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

Melvin S. Santos

April 2011

**© Copyright by Melvin S. Santos 2011
All Rights Reserved**

SOUL-WINNING MASTERPLAN: A DISCIPLESHIP STRATEGY FOR
THE SOUTH FLINT SEVENTH-DAY ADVENTIST CHURCH

A project dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

by

Melvin S. Santos

APPROVAL BY THE COMMITTEE:

Adviser,
Russell Burrill

Director, DMin Program
Skip Bell

S. Joseph Kidder

Dean, SDA Theological Seminary
Denis Fortin

Larry Lichtenwalter

Date approved

TABLE OF CONTENTS

LIST OF ILLUSTRATIONS	vii
LIST OF TABLES	vii
ACKNOWLEDGMENTS	viii
Chapter	
1. INTRODUCTION	1
Personal History	1
Statement of the Problem	2
Purpose of the Dissertation	3
Justification for the Dissertation	3
Expectations from the Project	4
Limitations for the Dissertation	4
Description of the Dissertation Process	5
2. THE THEOLOGICAL FOUNDATION FOR DISCIPLESHIP	7
The Central Focus of the Gospel Commission	7
Going to the People	9
Centralization to Decentralization	10
Goal and Methods	11
The Gospel Commission Tree	12
The Early Church's Vital DNA for Discipleship	13
Leaders and Discipleship	19
3. LITERATURE REVIEW	22
Introduction	22
Definition	23
Misconceptions	28
Spiritual Maturity	31
Obstacles and Challenges	31
Negative Factors	31
Pastors	32
Insecurity	32
Too Dependent	33

Lack of Passion	33
Slow Process	34
Submission—Institutionalism	34
Low Priority	35
Benefits and Models	36
Relationships	36
Multiplication	38
Long Lasting Transformation	40
Seventh-day Adventist Practice	43
Adventist Challenges	44
Current Adventist Literature	45
Conclusion	48
4. DESCRIPTION OF THE DISCIPLESHIP MASTER PLAN	50
Project Context of Church and Community	50
Profile of the South Flint Seventh-day Adventist Church	50
Diagnosis of the Problem	51
Baptisms and Member Attrition and Involvement	52
Development of the Discipleship Master Plan	54
Connection	56
Four Levels of Discipleship	58
Definition of a Disciple Leader	58
Commitment to Jesus Christ	58
Commitment to the Body of Christ and Discipleship	60
Commitment to Ministry	65
Commitment to be a Lay Minister	67
Discipleship Master Plan Infrastructure	69
Leadership Teams: The Heart of Disciple-Making	69
Church Teams: The Source for the Disciple-Making	69
Home Bible Fellowship Groups: The Backbone of Disciple-Making	70
Implementation of the Discipleship Master Plan	71
Paradigm Shift	71
Sermon Series	71
Sabbath Afternoon Discipleship Training	72
Disciple-Making Infrastructure	72
Evaluation and Observations	72
Conclusion	74
5. OUTCOMES—EVALUATION AND SUMMARY	75
Outcomes and Evaluation	75
Outcomes	75
Sermon/Seminar/Training Evaluation Survey	75
Four Levels of Discipleship Training	76

Commitment to Christ	76
Commitment to the Body of Christ	77
Commitment to Ministry	779
Commitment to be a Lay Minister	80
Discipleship Leadership Training	81
Leadership Teams I and II	82
Church Teams	82
Small Groups	83
Church Growth Rate Since Implementation of Discipleship	
Master Plan	84
Results Since Implementation of Organization, Leadership, and	
Ministries	84
Leadership Assessment and Development	85
Strengths and Weaknesses of the Discipleship Master Plan	86
Strengths of the Master Plan	86
Weaknesses of the Master Plan	87
Summary, Recommendations, and Conclusion	90
Recommendations	92
Conclusion	93

Appendix

A. PROFILE STORY OF OTTER LAKE AND GRAND BLANC CHURCHES	94
B. CURRICULUM GUIDE FOR THE FOUR LEVELS OF DISCIPLESHIP	96
C. DETAILS ON THE SIX PS	114
D. PARADIGM SHIFT PRESENTATION	116
E. SURVEYS	120
F. EVALUATION OF THE SERMON SERIES OF DISCIPLESHIP TRAINING	130
G. EVALUATION OF THE FOUR LEVELS OF DISCIPLESHIP TRAINING	132
H. CHURCH GROWTH STATISTICS FOR SOUTH FLINT 1998-2005	138
I. CALCULATION OF DECADAL GROWTH RATE	139

BIBLIOGRAPHY	140
VITA	145

LIST OF ILLUSTRATIONS

1.	The Gospel Commission Tree	12
2.	The Four Levels of Discipleship	59
3.	Discipleship Master Plan Infrastructure	70

LIST OF TABLES

1.	Pastoral Tenure, Baptisms, and Net Gain	53
2.	Discipleship Master Plan Implementation	53

ACKNOWLEDGMENTS

I wish to express my gratitude to the following people who helped make this dissertation a reality.

Juliet, for your love, patience, and sacrifice and putting your life on hold while I worked on this paper, your continued support, encouragement, invaluable prayers, and belief in me that I could accomplish this goal. Elizabeth, Lauren, and Michael, thank you for your cooperation and allowing me to be a student Dad and understanding my need to have shorter play times so I could work on this project.

South Flint Church and the Leadership Team, thank you for your willingness to take this journey to go back to the Divine blueprint. Also to Otter Lake Church, for desiring to take part in this project. Thank you to Grand Blanc Church for allowing me to use discipleship principles in laying the foundation for this church plant. Thank you Nashville First Church for the post project refining and implementation of disciple-making principles.

Michigan Conference officers, for allowing me to focus on this project and for your financial support during my tenure. Also, the Kentucky-Tennessee Conference officers, for your overwhelming trust and financial support in allowing the implementation of this project.

Dr. Russell Burrill, your commitment to excellence has driven me to a higher level academically and being a mentor to me as a pioneer in establishing revolutionary

Adventist churches and leadership was greatly appreciated. Dr. Joe Kidder you took time to read and refine this manuscript. I am especially thankful to Linda Bauer, who gave her expertise in editorial professionalism and her willingness to help me finish this project, and Bonnie Beres for her editorial help. Dr. Fred Santos, your encouragement and helpful advice throughout this dissertation helped tremendously; Dr. Dan Gibran and Dr. Joan Gibran gave great tips and advising in the literature review. Dr. David Hartman's dissertation project inspired me during the final process. Dr. Bill Liversidge who inspired me to be a discipler for Christ during my college years. Then, to the late Pastor Bob Santos, my beloved brother and friend, who was my partner in early ministry and discipleship. Finally, to my father, Eliseo who started the process of discipleship during my youth.

Finally, and most of all, I thank our heavenly Father who guided me and kept the Discipleship Master Plan vision ever before me. I give all the glory to God who literally performed numerous miracles and inspired me to write. May this project be used to advance God's kingdom and help the Adventist Church fulfill the Great Commission to "Go and make disciples of all nations" and hasten the soon coming of our Lord Jesus Christ.

CHAPTER 1

INTRODUCTION

Personal History

My personal ministry began with the Michigan Conference of Seventh-day Adventists in July 1989, and since then I have worked in several church districts. In observing pastoral ministry, I saw that pastors worked hard at doing the primary ministries to get Bible study interests, while members assisted the pastor by doing various secondary nurture and outreach ministries. Once the interests were baptized, the pastor then focused on finding more interests. Meanwhile, the newly baptized members were left on their own spiritually as they struggled to assimilate into the church body. Some became discouraged, some floundered trying to discover their role in the church, and many of those who survived the early stages became under-developed and ill-equipped members. Only a few turned out to be strong leaders of the church. This became a normal pattern and the church seemed content to be in this cycle. The results, however, were predictable: a high attrition rate. I was frustrated that all the work, resources, time, and effort given to win a few people to the church were wasted when the new members slipped away out the back door of the church. To address this exodus and decline in membership, the pastor worked harder to add more people to the church.

In the last district I pastored, I worked so hard at being a good soul-winning pastor that I attempted a feat that I had never attempted before. I held two evangelistic

meetings, simultaneously, for six weeks in two separate locations. One meeting on Sundays, Tuesdays, Thursdays, and another meeting on Mondays, Wednesdays, and Fridays. Besides conducting the meetings, I was feverishly doing the follow-up and giving Bible studies, while also trying to be a good father to my three young children and spend some time with my wife. I was “burning the candle at both ends” plus in the middle. I was exhausted and frustrated and prayed to the Lord for help. While reading one day I came across a passage by Ellen White in the book *Gospel Workers*: “In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church-members for acceptable co-operation.”¹ I realized I did not have a team; I was doing the work of a team. This was the turning point for me. I studied books and researched various successful churches and pastors, and found several common denominators for their success: discipleship, regular lay training, and empowering laity. What I discovered and learned was that few Seventh-day Adventist churches that I was aware of had any intentional, consistent discipleship training. They believed in the principles of discipleship, but they did not really know how to implement or put them into practice.

Statement of the Problem

Since its inception, the South Flint Seventh-day Adventist Church has not had regular discipleship focus and training for its members. The results are that members are often spiritually underdeveloped and ill-equipped for ministry. The members end up

¹Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald, 1949), 196.

neglected, frustrated, uninvolved, and unproductive. This often leads to “burn out” and the church fighting to survive.

Purpose of the Dissertation

The main goal of this project is to implement and evaluate a discipleship strategy for the South Flint Seventh-day Adventist Church that focuses on developing every member into a disciple. Once disciplined, they are then trained to be disciplers or lay ministers.

Justification for the Dissertation

From 1965 through 1998 the South Flint Seventh-day Adventist Church has not developed a discipleship and training program for its members, and as a result the church has experienced baptismal decline and sporadic growth. This problem needed to be investigated to determine the cause and its implications. Research needed to be done as to why the church has become pastor-dependent and determine what contributed to the decline in church growth and baptisms.

This project investigated if there is a direct correlation between the kind of training members received and the growth and attrition rate of the church. Pastors and church leaders seem to have an inadequate understanding of the Gospel Commission and its relationship to the mission of the church and the primary role of the pastor. The development of a discipleship plan will create the right foundation to produce a lay-driven and Spirit-filled church. This project sought to minimize pastoral and member “burn outs,” while resulting in higher percentage of member involvement and ministry fulfillment. This is accomplished by discipling members to be lay ministers.

Expectations from the Project

This project trained members in the South Flint Seventh-day Adventist Church to develop a regular weekly and monthly discipleship training program for present and new members. This began with the elders and deacons and deaconesses, then expanded to include the rest of the church officers.

This project developed lay ministers into effective leaders by providing four levels of discipleship training. Each level strengthened four types of relationships: relationship with Christ, church, community, and colleagues. This regular training resulted in a more active and vibrant church, helped increase the number of baptisms and disciples for the local church, and helped serve as a model for pastors and church leaders in the Michigan Conference.

Limitations

The limitations of this project include the subjectiveness of measuring the progress of spiritual growth for each discipleship level. Discipleship is more qualitative in nature in the various levels of maturity. The training is limited to having a list of seminars and classes to attend, required books to read, media to watch, and specific tasks to do to gain experiences that will enhance the training and maturation process. It is difficult to measure discipleship, in that it is not in doing something that makes one a disciple but in being one.

Another limitation is that there will be certain biases towards the reporting of the results since the author of this project dissertation is the pastor of the church under study. However, church growth data for seven years are hard evidence and objective proof of the effectiveness of the discipleship training and removes any bias reporting.

Description of the Project Dissertation Process

This project dissertation approaches the topic of church growth through discipleship. Research involved studying current literature on the principles of discipleship and diagnosing church growth and member participation problems of the South Flint Seventh-day Adventist Church. Then a strategy was developed for discipleship training with careful implementation of the discipleship principles to the local church. Finally, the project evaluated for effectiveness by the number of disciples being trained and how many people are baptized and discipled.

The Discipleship Master Plan process begins with casting the vision. It is important to see God's vision for His church and the proper way to see the vision is to understand the theological principles.

Chapter Two provides a theological foundation for discipleship. The chapter first deals with the central focus of the Gospel Commission. Then it covers the early church's vital DNA for church growth and discipleship, and the leadership role of church members.

Chapter Three is a literature review on discipleship. This chapter discusses the definition of discipleship and its obstacles and challenges. The chapter examines the benefits and models of a disciple-making church. Finally, it discusses the practice and challenges of the Seventh-day Adventist Church on discipleship.

Chapter Four discusses the Discipleship Master Plan. This discipleship process covers the Four Levels of Discipleship which consists of four commitments a Christian makes in order to be a disciple of Christ.

Next, the chapter explains the Discipleship Master Plan Infrastructure covering four vital components. It also deals with the implementation of the Discipleship Master Plan strategy for the South Flint Church. It discusses the actual process taken to train the members and disciple them to be lay ministers. Finally, this chapter covers the shifting the paradigm from a conventional church to a Disciple-making church.

Chapter Five discusses the outcomes and evaluation of the Discipleship Master Plan. It reports the church growth rate since the implementation, and the strengths and weaknesses of the Master Plan. Finally, this chapter provides the summary, recommendations, and conclusion for this project.

CHAPTER 2

THE THEOLOGICAL FOUNDATION OF DISCIPLESHIP

A proper understanding of the theological foundation of discipleship determines the mission and methodology the church uses to accomplish the Great Commission. Methods of the past and present have yielded meager results perhaps because of an incorrect understanding and application of the passage. Therefore, finding the right strategies to fulfill the commission is critical for the survival and success of the Church in the third millennium. For these strategic solutions to be effective, ministries must follow clearly defined biblical principles that lead to major transformation and overhaul of church infrastructure and methodology.

The Central Focus of the Gospel Commission

The Gospel Commission in Matt 28:18-20 reads, "All authority has been given to Me in heaven and on earth. Go therefore, and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age."

The first part of discipleship involves the calling. In Mark 3:14-16 it reads:

13 And He went up on the mountain and called to *Him* those He Himself wanted. And they came to Him. 14 Then He appointed twelve, that they might be with Him and that He might send them out to preach, 15 and to have power to heal sicknesses and to cast out demons: 16 Simon, to whom He gave the name Peter; 17 James the *son* of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder"; 18 Andrew, Philip, Bartholomew, Matthew, Thomas, James

the son of Alphaeus, Thaddaeus, Simon the Cananite; 19 and Judas Iscariot, who also betrayed Him. And they went into a house.

Several principles can be derived from this passage: Principle number one—discipleship begins with a calling to a relationship. Discipleship is not an activity, a strategy, or an event, but a relationship with Christ. The Greek word *matheteuo* for disciple in Matthew 28 verse 19 is defined, “be a disciple and to make disciples.” This in harmony of Jesus’ plan in Matt 4:19, “Then He said to them, “Follow Me, and I will make you fishers of men.” This outlines the two parts of discipleship: initial discipleship and continuing discipleship. The initial discipleship is Jesus’ call of individuals to discipleship. Then the continual discipleship is the training of the individual to His mission, teachings, and lifestyle.

The second part is Luke 14:26-33:

26 If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. 27 And whoever does not bear his cross and come after Me cannot be My disciple. 28 For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it—29 lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him, 30 saying, ‘This man began to build and was not able to finish’? 31 Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? 32 Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. 33 So likewise, whoever of you does not forsake all that he has cannot be My disciple.

This passage states that the call to discipleship requires the highest level of commitment. The individual must be willing to count the cost and sacrifice everything to follow Christ. Absolute commitment to Jesus is more critical than just head knowledge of doctrines. Jesus placed greater importance on an individual’s true heart conversion compared to reaching masses of unconverted people.²

²Russell Burrill, *Radical Disciples for Revolutionary Churches* (Fallbrook, CA: Hart Research, 1996), 33.

The third part of discipleship is “making fishers of men.” In John 15:8, Jesus expounds on this by saying, “By this My Father is glorified, that you bear much fruit; so you will be My disciples.” Making disciples is bearing fruit. The purpose of joining Jesus is to be sharing His vision of a new age for this planet by making disciples, not members.³ Jesus spent three and a half years in a training relationship with His disciples.

Likewise, church leaders today need an intentional mentoring relationship with their members, which will involve the investment of spiritual, emotional, physical, and mental resources, and time. The central focus of the Gospel Commission is making disciples of all nations.

Going to the People

In the New King James Version the first word in Matthew 28 verse 19 is translated as “go.” This verb reveals the missiological difference between Old Testament Israel where all the nations converge on Israel to learn about God compared to the New Testament believers who are to actively go and make disciples of all people groups of the world for Christ.”⁴ Disciple-making is accomplished in the process of going after people rather than waiting for them to come to church.⁵ Jesus went to the homes of the people, their work places, and community instead of expecting them to come to Him. He illustrated this principle with the shepherd looking for the lost sheep and the woman searching for the lost coin (Luke 15).

³David Watson, *Covenant Discipleship* (Nashville, TN: Discipleship Resources, 1992), 4.

⁴Robert E. Logan, *Beyond Church Growth: Action Plans for Developing a Dynamic Church* (Grand Rapids, MI: Fleming Revell, 1994), 96.

⁵Russell Burrill, *Recovering an Adventist Approach: The Life & Mission of the Local Church* (Fallbrook, CA: Hart Research, 1998), 92.

Burrill observes,

Many Adventists understand how to operate the gathered church. They invite their friends to church meetings, evangelistic meetings, and other activities of the local church. This is fine, but it is not the full picture Jesus has given. The church is not the building—the church is the people. Therefore, whenever the people of the church are, there is the church. On Monday, the church may be at the office, the factory, or the health club. As members interact with the world in their business and pleasure, they are being the scattered church. Great Commission churches will need to educate their members to be at “church” at work and at play.⁶

The members must be proactive in taking “church” to the people and inviting them to a relationship with them and Christ. This is a lifestyle ministry.

Centralization to Decentralization

In the Old Testament the sanctuary was the central focus of Israel’s economy. Ministry was centralized in the work of the priests. The people were dependent on the priests to complete the process of forgiveness and restoration. In the New Testament Christ established a new ministry structure. Instead of centralizing ministry to a few select ministers, He decentralized the ministry by empowering His disciples and commissioning them to do priestly ministries. Everyone who accepts Jesus as Savior and Lord is entrusted with the “priesthood of all believers.”

The Great Commission also teaches the “scattered” or decentralized church as the primary form of church ministry as compared to the Old Testament’s centralized “gathered” church model.⁷ Bill Hull adds,

Scattering the believers resulted in a decentralized ministry that no longer is threatened by institutionalism. . . . The apostles affirmed three building blocks of decentralized ministry. First, everyone receives a call to ministry. Second, without multiplication, one cannot have decentralization of ministry. Third, training

⁶Burrill, *Radical Disciples for Revolutionary Churches*, 18.

⁷Ibid., 19.

Christians or making disciples must precede meaningful multiplication or decentralization.⁸

This principle empowers the members to do ministry. The church must break from the erroneous idea that only the pastor can perform “holy work,” and members do the menial ministry chores.

Goal and Methods

The word “teach” is repeated in Matt 28:19-20 (KJV). The first one is in verse 19, “Go and *teach*” and in verse 20, “*teaching* them to observe all things” (emphasis mine). The correct interpretation of the words can be the difference between what determines the goal and the method of the church. In the original Greek language two distinct words are used; the first one comes from the Greek root word *manthano* and the second word for teaching is *didasko*. The distinction between the two words is clear; even the form of the verb is different.

The form of *manthano* is in the imperative mode, a direct command to make disciples. This is the goal of the Commission. The other word *didasko* is a present participle. The two present participles in this passage “baptizing” and “teaching” are the primary methods of discipleship. The call to discipleship leads to commitment for baptism and the commitment for continual teaching and training. One can also add preaching, nurturing, witnessing, and anything that is legitimate Christian methodology to help develop relationships with people that leads to a relationship with Christ. Therefore, the goal should not be confused with the methods. The primary goal of the

⁸Bill Hull, *The Disciple-Making Church* (Grand Rapids, MI: Fleming Revell, 1990), 90.

Gospel Commission is making disciples and the methods to the discipling process may entail both public and personal forms of ministries.

The Gospel Commission Tree

The following illustration below depicts the Gospel Commission tree. The root of the church is Christ and its trunk is discipleship. The branches are the various ministries that are part of the discipling process. The misunderstanding of the Commission passage leads church leaders to believe that fulfilling the Gospel Commission is doing soul-winning activities. Unfortunately, the church has made a “tree trunk” out of one of the branches. Some churches build their entire goal around a focused ministry. For example, youth ministry is vital to soul winning, but it is not the goal of the Gospel Commission; it is only a branch. Other churches make Christian education their main ministry; this is only a branch. Disciple-making is the heart of the church. It is not just one of the activities a church does; it is what the church does. This is God’s plan for building healthy churches and His strategy for evangelizing the world. The church moves to evangelizing the world by multiplication instead of addition. The promise of Jesus to give authority and power to the church is not fully realized until the church is obedient to His Commission of making discipleship as its primary focus.

Figure 1. The Gospel Commission Tree.

The Early Church's Vital DNA for Discipleship

The success of the early church did not come by accident or by “trial and error,” but by divine design. From the start of the New Testament church, the essential DNA elements for unlimited growth were set in its structure in Acts chapter two. Jesus’ church model is the pattern for churches. The growth of the church necessitated an intentional process of nurture to enable new believers to become strong disciples.

The first four DNA foundational principles established the cornerstone of the early Church in Acts 2:42-43: “And they continued steadfastly in the apostle’s doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostle.”

“They continued steadfastly in the apostles’ doctrine.” The first DNA is the study of Bible truths. John 8:32-33 state a principle that a disciple must know the truth and study to know Christ’s teachings. “Then Jesus said to those who believed Him, if you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free.” The study of the teachings of Christ is vital for the growth of the disciple. This cognitive level of spiritual growth anchors the members in Scriptures and provides opportunities to deepen their spiritual knowledge in the gospel message.

The second DNA is fellowship. Fellowship is critical for the foundation of a disciple-making church. In John 13:34-35 Jesus gave the true mark of His disciples: “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.” A disciple must love as Jesus loved. His disciples exhibit love for each other and desire fellowship interaction with the body of Christ. As members interact in fellowship, they learn to trust, care, support, and love each other.

The church in the New Testament did not primarily meet for worship, but for fellowship.⁹ John explains the essence of true fellowship as

that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. And these things we write to you and that your joy may be full. This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin (1 John 1:3-7).

⁹Burrill, *Recovering an Adventist Approach*, 117.

The Greek word for fellowship is *koinonia*. The essential meaning of *koinonia* embraces concepts conveyed in the English terms as partnership, community, communion, joint participation, sharing, and intimacy. A Christian is a member of the body of Christ, the church family.

The body of Christ was never intended to be a separate entity. Individuals are never baptized apart from the body; they belong to a family of believers where they are to be nurtured, cared for, and trained for an active role in the body.

Fellowship is also the key for reaching people in the community. This relational approach is effective in transcending culture, age, religious, and socio-economic barriers with people outside the church. Christians build bridges of friendship in a social, family, or religious-oriented setting, and truth is presented in the context of a relationship.

The third DNA is “breaking of bread.” It is the celebration of communion and fellowship dinners. The celebration of the Lord’s Supper brings out the centrality of the cross and the Second Advent of Jesus. This is a constant reminder why members are disciples. The breaking of bread which may include fellowship dinners, special suppers, and picnics, provides opportunities to build bridges of friendships with members and guests.

The fourth DNA is “prayer.” Prayer is a vital key to the discipling church’s foundation. The strength of the disciple and church is directly proportionate to their prayer and devotional life. A healthy church trains members how to pray effectively individually and corporately. Pastors and leaders of healthy churches are known to spend hours in prayer daily. Prayer inevitably brings members to realize that God wants them to reach the lost, to find people who are outside the fold and be active in the building of

His Church.¹⁰ While prayer is not a substitute for work, prayer is the foundation for work.¹¹

The fifth DNA is effective ministries. “Then fear came upon every soul and many wonders and signs were done through the apostles.” When the church applies these biblical principles, people will see the manifestation of the Holy Spirit working in the church. The results of their labor will be exponential, miraculous, and life-changing.

The sixth DNA is unity and common cause. Verse 44 states, “Now all who believed were together, and had all things in common.” This means having a common cause. This DNA element refers to the unity of faith and mission. The apostle Paul expounds in Eph 4:13, “Till we all come to the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ.” A growing church exhibits a loving unity among its members. On the day of Pentecost, the disciples were all “with one accord in one place.” They “continued in prayer and supplication until the filling of the Holy Spirit” (Acts 1:14). They put aside all differences and pride for the sake of Christ and His church. “Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. All hearts beat in harmony. The only ambition of the believers was to reveal the likeness Christ’s character, and to labor for the enlargement of His kingdom.”¹²

¹⁰Bill M. Sullivan, *Ten Steps to Breaking the 200 Barrier* (Kansas City, MO: Beacon Hill Press, 1988), 25.

¹¹*Ibid.*, 26.

¹²Ellen G. White, *Christ’s Object Lessons* (Washington, DC: Review and Herald, 1923), 120-121.

The seventh DNA is caring spirit. Verse 45 states the disciples “sold their possession and goods, and divided them among all, as anyone had need.” The disciples gave their funds to provide for the needs of the church family. This caring spirit can only be born out of genuine love for Christ. This practice is more difficult to experience in a conventional church setting due to lack of commitment for Christ. A discipleship driven church provides the best environment for nurturing character transformation.

“So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved” (Acts 2:46-47).

The eighth DNA is corporate worship and ministries. “Continuing daily with one accord in the temple” (Acts 3:1). Jesus’ disciples continued to worship in the temple after Pentecost. They did not think of their religion as a defection from Judaism but a fulfillment of it. The disciples worshipped in the temple out of habit as noted in Acts 3:1 and also with the desire to win their Jewish brethren to the gospel.

Today, the church becomes the center for corporate worship and daily ministries. Corporate worship is a vital part of the nurturing discipleship process whether it is in the church or homes. New converts are not left on their own but nurtured and trained. Disciples come to church to receive training to find the lost in the community, while doing ministries individually and as groups.

Since worship is the primary reason why the family of God comes together, it is critical for the church to have services that are meaningful and vibrant. Pastors must analyze all the elements of the worship service format to ensure that every part of the

service enhances the worship experience. Church leaders have grown accustomed to lifeless worship. It is critical to make necessary changes to the worship service format to provide an inspiring and meaningful service besides having transformed hearts.

The ninth DNA is home Bible fellowship groups. “Breaking bread house to house” (Acts 2:46), refers to meeting in homes for fellowship and Bible study. In the book of Acts, Christians met regularly in small groups in homes rather than in temples. These small groups became the forum for discipling. The body of Christ met on a regular basis in addition to Sabbath services.

According to Burrill, Adventists fail in grasping this New Testament concept of small groups because they see these meetings as “another program added to the existing programs of the church.”¹³ Home Bible Fellowship Groups are home-based study groups designed for study and relational purposes, not just as a cognitive experience.¹⁴ Socializing and fellowship in small groups are part of this DNA for the purpose of relational development. Small groups provide a strong environment for nurturing interpersonal relationships thus minimizing new Adventist converts feeling doctrinally connected but disconnected relationally.

The tenth DNA is “having favor with all people.” This refers to the response of the people after ministering to their physical, emotional and spiritual needs. The tenth DNA element not only meets the needs of the community but also provides an avenue for building relationships. When the felt needs are met, one cannot help but win the confidence and the hearts of the people that they are open for spiritual things.

¹³Burrill, *Recovering an Adventist Approach*, 224.

¹⁴Ibid.

The eleventh DNA is “and the Lord added to the church daily those who were being saved” (Acts 2:47). This refers to soul-winning. The fruits of discipleship lead to winning people for Jesus and making them disciples.

Leaders and Discipleship

The apostle Paul elaborates on disciple making in Eph 4:11-12 by spiritual leaders, “And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of the ministry, for the edifying of the body of Christ.” According to this passage, the main responsibility of the leaders¹⁵ is to equip and train members for the work of ministry and to edification of the body of Christ.

Discipleship is not a spiritual gift. It is an intentional mentoring process, training, and leadership development of which the leader employs his¹⁶ spiritual gifts to make disciples. Note that all Christians receive the calling to be disciples and disciplers. However, not all disciples have the same spiritual gifts. Apostles are not evangelists, as evangelists are not apostles. Nor are pastors to be prophets and prophets to be pastors. However, all apostles, prophets, evangelists, pastors, and teachers are to be disciples involved in the discipleship process of the laity.

The benefits of equipping and discipling the “saints” are evidenced by spiritual maturity, “That we should no longer be children” (Eph 4:14). This verse conveys that when the saints are trained and equipped, this will contribute to their spiritual growth and

¹⁵Leadership gifts are apostles, prophets, evangelists, pastors, and teachers.

¹⁶The male gender is used in a generic tense.

maturity of the body of Christ. They will no longer be spiritual babies. The second benefit of equipping and training members is that it produces stability and strength in the church body. As the passage reveals, “Not tossed to and fro and carried about with every wind of doctrine,” and states that members are not easily swayed by erroneous teachings because they are anchored in the word of God and grounded in the truth.

The third benefit is unity, “The whole body joined and knit together” (Eph 4:16). The fourth benefit is the result of faithfully engaged members in ministries according to their spiritual gifts. Verse 16 continues, “Every joint supplies according to the effective working by which every part does its share.” When the whole body is active in ministry and working harmoniously together, there are no overworked members. Stronger support and commitment are expressed. More members are involved in various ministries and participating in soul-winning ministries.

The fifth benefit is the growth of the body of Christ: “Causes growth of the body for the edifying of itself in love” (Eph 4:16). The laws of nature automatically work on the seed placed in good rich soil that regularly receives moisture and sunlight. This will cause the seed to germinate, grow to bear fruits. Likewise, the church will grow when disciples are trained and equipped to do the work of the ministry.

In summary, the central focus of the Great Commission is a call to be in relationship with Jesus Christ as His disciples and make disciples of all nations. This Commission also teaches that the “scattered” church is to take the gospel to the people in the community instead of waiting for the people to come to the church. Acts chapter two reveals the vital DNA elements for a disciple making church. Paul shows the main responsibilities of church leadership in equipping the members for the work of the

CHAPTER 3

LITERATURE REVIEW

Introduction

In the past thirty-five years, “church growth themes” dominated the religious landscape. The rediscovery of disciple-making principles into church practice spawned numerous books and schools of discipleship creating a certain amount of confusion and misunderstanding. Various studies and restructuring occurred to introduce fresh strategies to help the church grow.

Yet, after all the work done on this subject, the state of discipleship today could be summarized in one word: superficial. There is a lack of comprehension on what discipleship is on the part of those who claim Jesus as Savior and the correlation of Jesus as Lord.¹ There is membership growth without spiritual depth that leads to partnership with Christ in the ministry. This superficiality comes to focus on the incongruity between the number of people who profess faith in Jesus Christ and the lack of impact their faith has on the moral and spiritual climate of society.

During the 1990s George Barna’s study revealed that those who claim to be Christians ranged from 35-43 percent yet at the same time spiritual leaders criticized the moral decline of society.² How can there be so many Christians yet have a prevalence of

¹Greg Ogden, *Transforming Discipleship* (Downers Grove, IL: InterVarsity Press, 2003), 22.

²George Barna, “Born-Again Christians,” Barna Research Online, <http://www.barna.org/FlexPage.aspx?Page=Topic&TopicID=8> (accessed August 13, 2007).

moral decay in society? Cal Thomas writes, “The problem in our culture . . . isn’t the abortionist. It isn’t the pornographers or drug dealer or criminals. It is the undisciplined, ‘undisciplined,’ disobedient and biblically ignorant Church of Jesus Christ.”³ Church leaders who are searching for church growth look for the latest evangelistic strategies but find very little success. Perhaps the poor growth is due to the lack of discipleship training, not properly discipling the people they already have, or both.

The purpose of this chapter is to review current literature on discipleship trends and methodologies in both evangelical and Seventh-day Adventist churches. This chapter will first define the meaning of discipleship, discuss briefly other authors’ definitions, show major misconceptions, review current trends of disciple-making, and identify challenges and obstacles. It will outline benefits, describe various models, point out Adventist challenges, as well as identify how to implement an Adventist-specific discipleship plan. This review is not meant to be exhaustive but highly selective.

Definition

A simple definition of a disciple is one who loves Christ fully, trusting and following Him faithfully while growing in His likeness in making new disciples. Discipleship involves primary commitment to a person and living in submission to his authority in order to be taught.⁴ The church’s definition of discipleship often determines the methodology it employs. A clear definition is critical in order to arrive at the proper method.

³Greg Ogden, *Transforming Discipleship* (Downers Grove, IL: InterVarsity Press, 2003), 23.

⁴Glenn McDonald, *The Disciple Making Church* (Grand Haven, MI: Faith Walk, 2007), xiii.

There are at least five popular views on what it means to be a disciple.⁵ The first view defines a disciple as a learner who follows a teacher and his teachings. Some writers believe the definition of the term “disciple” provides the understanding of the concepts of discipleship. Among those who support this view is Charles Ryrie.⁶ The problem with this lexical definition view is that it is too limiting; a disciple is more than just a follower or learner.

The second view suggests that a disciple is a Christian who enters discipleship at the time of conversion. James Boice in his book *Christ's Call to Discipleship* notes that discipleship is not the next step in Christianity where the believer chooses to be a disciple, but this is what it ultimately means to be a true Christian.⁷ McGavran even simplifies this view with his definition of initially bringing people to Christ in the hope that they will enter full discipleship later.⁸ Pastors are attracted to this view because it makes it easier for people to come to Christ. However, this view assumes that discipleship is mainly about being a convert. Bill Hull, among many other authors, accepts this view as only the first phase of other phases in the discipling process.⁹

Other writers argue that this second view tends to lead a person to accept Christ as Savior but not Lord of the person's life. It presents heaven to the people without the road

⁵Gary E. Tangeman, *The Disciple Making Church in the 21st Century* (Fort Washington, PA: Christian Literature Crusade, 1996), 32. Tangeman outlines five popular views on the definition of a disciple.

⁶Charles C. Ryrie, *So Great Salvation: What It Means to Believe in Jesus Christ* (Wheaton, IL: Victor Books, 1989), 155.

⁷James Montgomery Boice, *Christ's Call to Discipleship* (Chicago: Moody Press, 1986), 16.

⁸Donald McGavran, *Understanding Church Growth* (Grand Rapids, MI: Eerdmans, 1990), 123.

⁹Bill Hull, *The Disciple-Making Pastor*, exp. ed. (Grand Rapids, MI: Baker Books, 2007), 76.

of discipleship; no sacrifice and strong commitment.¹⁰ Doctrine and membership are to be separated.¹¹ The problem with this view is that it fails to clarify the intent of Jesus to give certain demands of discipleship to certain individuals.¹² Gary Tangeman and Russell Burrill state their concerns with Boice and McGavran's view by reiterating that there is more to discipling than simply coming to Christ.¹³ For Adventists, Burrill notes that a proper definition of discipleship must be in the context of the Great Commission of "teaching them to observe all things." In this manner, Adventists believe that discipling includes giving full instructions on the teachings of Christ after they have been converted. The difference between the Adventist approach compared to the evangelical is that Adventists believe it is necessary to teach doctrines during the initial process before baptism. It is critical for the new believer to understand what he is committing to. It requires a maturing in faith that is strong enough to withstand persecution. The call to discipleship is not for half-hearted people.¹⁴

The third view holds that a disciple is a more committed believer. This person has made a commitment to follow the radical demands of discipleship by Jesus. Proponents to this popular view (Leroy Eims, Dwight Pentecost, and Walter Henrichsen) argue against Boice and McGavran's definition in that a Christian is not automatically a disciple at conversion, but that discipleship begins when he enters this higher level of

¹⁰Philip G. Samaan, *Christ's Way of Making Disciples* (Hagerstown, MD: Review and Herald, 1999), 35, 67.

¹¹Burrill, *Radical Disciples for Revolutionary Churches*, 26.

¹²Gary E. Tangeman, *The Disciple Making Church in the 21st Century*, 32.

¹³Burrill, 26; Tangeman, 30.

¹⁴Russell Burrill, *How to Grow an Adventist Church* (Fallbrook, CA: Hart Research Center, 2009), 99.

commitment. Leroy Eims states Jesus told people to do more than just get converts; He told everyone to make disciples.

Pentecost supports Eims' view that discipleship deals with a person's relationship with Christ as His Teacher and Master, not as his Savior. There is a difference between being saved and being a disciple. Not all human beings or people who are saved are disciples, but all who are disciples are saved. Henrichsen adds by pointing out the difference between the average Christian and the disciple is that the Christian refuses to pay the price of discipleship compared to the disciple who has made a full commitment.

The main problem with this view is that it creates two types of people within the church: disciples and ordinary believers. It also fails to interpret the discipleship teachings of Christ in light of the audience He addressed. For example, was the message to the rich young ruler in Matt 19:16-22 a call to salvation or a call to deeper commitment? Ogden argues that biblical discipleship does not allow for two classes of followers: the ordinary and extraordinary. The apostle Paul scolds the Christians who are still drinking milk when they should be taking solid food as mature believers.¹⁵ Burrill also reiterates that discipleship requires a strong commitment so that a person is willing to give up everything for Christ.¹⁶ Otherwise Jesus would have received the crowd that followed Him and not required commitment or any denying of oneself. Hull believes that Jesus did make a distinction between the need for faith as a believer and the need for commitment as a disciple.¹⁷

¹⁵Ogden, *Transforming Discipleship*, 49.

¹⁶Burrill, *Radical Disciples for Revolutionary Churches*, 33.

¹⁷Hull, *The Disciple-Making Pastor*, 76.

The fourth view portrays a disciple as one who has been called out to full-time ministry. Proponents like Dennis Sweetland believe everyone participates in the reign of God, but only some are called to be disciples of Jesus.¹⁸ The rationale is after the disciples received training, they entered full-time ministry. Discipleship is the specialized training to serve others. However, this view fails to make a distinction between Jesus' disciples as followers and then later the disciples as apostles. Strong supporters of this view believe in a clear distinction of clergy and laity.

Many writers who oppose this view believe that all of God's people are ministers; there should be no distinction between clergy and laity. The role of the pastor is to train and equip God's people for ministry.¹⁹ According to Gary Tangeman, the reason for the difference in viewpoints centers primarily in the failure to properly distinguish the audiences to whom Jesus addressed His teachings. Jesus' teachings were often based upon the spiritual state of His listeners.²⁰ Michael Wilkins agrees with Tangeman's point that Jesus' discipleship teaching directed to the crowds dealt with recruiting disciples (evangelism), whereas His teachings directed to His disciples dealt with growth in discipleship (growth and leadership).²¹

The fifth view states a disciple is a Christian who may also be a leader. Bill Hull summarizes his view of disciple-making in three dimensions: deliverance, development,

¹⁸Dennis M. Sweetland, *Our Journey with Jesus: Discipleship According to Mark* (Wilmington, DE: Michael Glazier, 1987), 17, 35.

¹⁹Greg Ogden, *Unfinished Business* (Grand Rapids, MI: Zondervan, 2003), 10.

²⁰Tangeman, *The Disciple Making Church in the 21st Century*, 34.

²¹Michael J. Wilkins, *Following the Master: A Biblical Theology of Discipleship* (Grand Rapids, MI: Zondervan, 2010).

and deployment.²² A. B. Bruce explains this view as disciples moving through three separate stages: believers, followers, apostles. They were His disciples at each stage of the process.²³ Charles Van Engen also supports this view in that he states that a complete conversion is a three-part process involving conversion (1) to God in Jesus Christ, (2) to the church—the body of Christ, and (3) to ministry in the world.²⁴ Of all the five views, this view is most satisfactory in that a disciple is a combination of all four views. According to Greg Ogden a disciple is self-initiating, reproducing, and fully devoted.²⁵ Ellen White adds in the book *Desire of Ages*, that “every true disciple is born into the kingdom of God as a missionary.”²⁶ He becomes a disciple and trains to be a missionary.

In summary, pastors believe that unless discipleship is clearly defined, identified, and implemented, world evangelism would be exponentially challenging. The five most popular views of a disciple include being a: (1) learner, (2) a Christian, (3) a more committed believer, (4) one called to full-time ministry, and (5) a Christian/leader. The fifth view best represents a proper definition of a disciple as one who is involved in a lifelong process of becoming like Jesus as a learner, a follower, and a leader.²⁷

Misconceptions

Many churches have failed in fulfilling the Gospel Commission with their present

²²Hull, *The Disciple-Making Pastor*, 13.

²¹A. B. Bruce, *The Training of the Twelve* (Grand Rapids, MI: Kregel, 1971), 13.

²⁴Charles Van Engen, *God's Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids, MI: Baker Book House, 1991), 152.

²⁵Ogden, *Transforming Discipleship*, 72.

²⁶Ellen G. White, *Desire of Ages* (Mountain View, CA: Pacific Press, 1948), 195.

²⁷Tangeman, *The Disciple Making Church in the 21st Century*, 36.

methods because of misconceptions on discipleship.²⁸ Perhaps the single and most obvious misconception is the view that discipleship is mainly involvement of lay members in ministry. Many pastors view discipling as simply getting members to do some type of ministry; however, there is much more to discipling than just involving members. Lay involvement is only a part of discipling, not discipleship in its entirety. Pastors must pass on the vision and leadership to the people and move them from proclamation of truth to demonstration of Spirit-filled lives.²⁹ Disciple-making must become every member's focus.

There is common agreement among the writers that confusion seems to stem from the clergy-laity distinction. Gary Tangeman writes in *The Disciple-making Church in the 21st Century*, that lay people think their main function is to assist the pastor. However, Scripture points to the contrary, the pastor is to assist and equip the lay person to do the main work of ministry. Steven Eason adds that Jesus shared His leadership. He intentionally created a team for ministry.³⁰ Ephesians 4 clearly states the job of the pastor as being the equipper-trainer.³¹ The pastor is not the CEO or the hub of leadership. Rutz argues that the problem is not about motivating people to do something, but what is needed is changing their attitudes and perspectives by identifying their title and role.³²

Most of the current discipleship trends focus on pastors realizing their role as

²⁸McDonald, *The Disciple Making Church*, 238.

²⁹Hull, *The Disciple-Making Church*, 13.

³⁰Steven P. Eason, *Making Disciples, Making Leaders* (Louisville, KY: Geneva Press, 2004), 9.

³¹Tangeman, *The Disciple-making Church in the 21st Century*, 218, 222.

³²James H. Rutz, *The Open Church* (Auburn, ME: The Seed Sowers, 1992), 38.

trainers and, thus, empowering members to do ministry. Greg Ogden's book, *Unfinished Business*, credits the Reformation for restoring the scriptures to the people, but did not complete its business in restoring the ministry to the laity.³³ The priesthood of all believers has been restored only theologically but not practically.³⁴

Today the church is awakening to the truth that ministry is not just the domain of the clergy, but belongs to the entire body of Christ. God is raising up at the grass roots a Spirit-filled people who see themselves as spiritually gifted ministers. Lay ministry is an important key to effective discipling. God is moving the church to complete her unfinished business of placing the ministry back into the hands of the people. This has the power to unleash a grass-roots revolution in the church of the priesthood of all believers.³⁵

In order for this type of discipleship to take place, there needs to be a shift from a pastor-centered to a people-centered ministry. It will not be easy to abandon this practice; for centuries the "clergy performed and laity received ministry."³⁶ To implement the lay ministry model, there must be a paradigm shift in the thinking of the church. According to Melvin Steinbron, in *Can the Pastor Do It Alone?* God gives pastoring gifts to lay people too and calls them into ministry.³⁷ This requires that ordained leadership function in equipping the laity. Many authors agree that the process

³³Ogden, *Unfinished Business*, 17.

³⁴Ibid., 13.

³⁵Hull, *The Disciple-Making Pastor*, 18.

³⁶Ogden, *Transforming Discipleship*, 114.

³⁷Melvin J. Steinbron, *Can the Pastor Do It Alone?* (Ventura, CA: Regal, 1987), 39-40.

of equipping the laity for ministry is to enable the laity to serve in pastoral ministry. But for this to be possible, re-education in the New Testament model will be necessary.

Other pastors suggest that it may be easier to train new converts with these principles rather than retrain current members who are accustomed to the old ways. Baptismal candidates will need to be taught that discipleship is part of the preparation process and that their new lifestyle will differ from current untrained members. They need to be taught that ministry involvement is not an option. For this reason, several authors such as Burrill recommend starting this new concept in newly planted churches.³⁸

Spiritual Maturity

The second significant misconception on discipleship is that it mainly deals with the spiritual growth and maturity of Christians. Pastors agree that spiritual maturity is the key to giving the church the credibility it needs to get the world's attention.³⁹ But churches need to make disciples who are experiencing a life of continual spiritual transformation and also making new disciples.⁴⁰ Spiritual maturity involves bearing fruit internally and also externally.

Obstacles and Challenges

Negative Factors

There are several negative factors that contribute to the obstacles to discipleship. Carl George provides several pastoral negative factors to disciple-making: fear of

³⁸Burrill, *Radical Disciples for Revolutionary Churches*, 64.

³⁹Hull, *The Disciple-Making Pastor*, 95.

⁴⁰Ogden, *Transforming Discipleship*, 149.

division, jealousy—the fear of losing authority—and lack of confidence in the pastor's training.⁴¹ Win Arn adds his list of negative factors: disciple-making is low priority for most churches and individuals, and is decision making spiritual growth only and hardly practiced?⁴²

Pastors

The greatest obstacle of disciple-making is the pastor. The pastor plays a key role in the disciple-making process. Many plans for discipleship fail because pastors are not developing as disciples themselves. The pastor needs to experience being a disciple first and practice being a disciple.⁴³ It is far more important to be a disciple than to have a plan to make disciples. From this point the pastor needs to shift his thinking and practice from a caregiver to an equipping discipleship leader. He becomes a visionary and mentor while training members to care for other members.⁴⁴ When pastors are active disciples, they will bear fruit and make disciples themselves.

Insecurity

True discipleship requires pastors to equip members for lay pastoring. Some pastors attempt using inadequate plans only to fail leaving others feeling guilty with skepticism about lay pastoring. Their insecurity prevents them from empowering members for pastoral leadership. Pastors feel they need to be in full control since they

⁴¹Carl F. George, *Prepare Your Church for the Future* (Grand Rapids, MI: Fleming H. Revell, 1997), 112.

⁴²Win Arn and Charles Arn, *The Master's Plan for Making Disciples* (Monrovia, CA: Church Growth Press, 1982), 10.

⁴³Hull, *The Disciple-Making Pastor*, 149.

⁴⁴Ogden, *Unfinished Business*, 12.

are the paid clergy. In addition, this attitude of insecurity contaminates the laity who build resistance to lay pastoring since they subscribe to the clergy as the paid professionals.⁴⁵ The laity is left to feel incapable and unworthy of doing the work of the lay pastor.

Too Dependent

Many churches today have been pastor-dependent too long and expect pastors to do all the work of the ministry. Pastors are enablers to this co-dependency problem by working to meet the needs of the church instead of allowing the laity to assume full responsibility as disciples of Jesus. Shifting to depend on lay leadership will require much effort and re-education for both pastors and members.

Lack of Passion

Some writers believe the chief barrier to effective discipleship is the lack of passion and perseverance to develop spiritual lives by the pastors.⁴⁶ Making disciples is hard work and requires more faith than any other task in the church. Sometimes, pastors are distracted by numerical growth rather than concentrating on equipping and training members.⁴⁷ In his book *Clear Vision*, Jack Lynn believes that it will take a compelling, clearly articulated, culturally relevant vision that is effectively presented and modeled by leadership to move the church out of this complacency.⁴⁸

⁴⁵Ogden, *Unfinished Business*, 12.

⁴⁶Hull, *The Disciple-Making Pastor*, 35.

⁴⁷*Ibid.*, 34, 94.

⁴⁸Jack Lynn, *Clear Vision* (Indianapolis, IN: Wesleyan Publishing House, 2005), 19.

Slow Process

Many writers agree that another major obstacle to discipleship is the slow process and time it takes to develop people. It is this impatience by the pastors that is the most consistent barrier to making disciples. Some writers state that this impatience is due to a lack of trust in God's method of disciple-making.⁴⁹ The pastors' lack of commitment results in the loss of the opportunity to develop the full ministry potential of every member. Pastors and leaders who want to see quick results abandon the discipleship process too soon.⁵⁰

Pastors tend to gravitate more to ministries that produce immediate rewards and numerical growth, that is, preaching and evangelistic meetings, rather than the slow difficult work of forming people in Christ.⁵¹ However, disciples cannot be mass produced through programs, but through developing relationships with one person at a time. True growth takes time, nurture, and patience. There is no instant maturity in the disciple-making process.

Submission—Institutionalism

Hull contends the reason that the practice of disciple-making pastor is controversial is largely due to the submission requirement. The community of Christ is to be a culture of submission which is necessary for discipling. A person's character can be measured by his or her willingness to submit to the mentor or teacher. The person in

⁴⁹Eugene Peterson, "Spirituality for All the Wrong Reasons," *Christianity Today* 49, no. 3 (March 2005), <http://www.ctlibrary.com/ct/2005/march/26.42.html> (accessed October 25, 2010).

⁵⁰*Ibid.*, 65.

⁵¹*Ibid.*, 92.

discipleship is never completely disciplined, but always in the process of being disciplined.

Thus, what is required before and after a person is baptized is to enter into full submission to the authority of Christ and a willingness to live in subjection to Him.⁵²

Culture and the church clash with its opposite set of values. Culture promotes individualism, whereas church promotes dependence; culture is impatient, the church is persevering.⁵³

Another barrier to disciple-making is institutionalism. Institutionalism retards progress and resists change. It wants to centralize and control every part of the organization. Hull and other writers agree that the key to breaking this barrier is decentralization. He suggests that the three building blocks of a decentralized ministry are: everyone is called to ministry, training and making disciples, and multiplication.⁵⁴

Low Priority

Disciple-making as a concept has been limited in the minds of many Christians. They have reduced discipleship and the Great Commission to a department of their church. It is a program among other programs of the church instead of *the* program for the church.⁵⁵ Reaching non-Christians is a low priority for most congregations and has become a compartmentalized function, isolated from the mainstream of church thinking

⁵²Burrill, *Radical Disciples for Revolutionary Churches*, 29.

⁵³Hull, *The Disciple-Making Pastor*, 63.

⁵⁴Hull, *The Disciple-Making Church*, 90.

⁵⁵Bill Hull, *Building High Commitment in a Low-Commitment World* (Grand Rapids, MI: Fleming H. Revell, 1995), 73.

and life.⁵⁶ Arn states that the decline in priority is a result that the church does not see itself as the instrument to reach the world anymore.⁵⁷

Benefits and Models

Relationships

Pastors are learning that discipleship is not just about programs but about developing healthy relationships with other people. It is fundamentally a relational process.⁵⁸ Ogden states that transformation occurs in the context of a relational commitment.⁵⁹ Investing in long term, reproducible relationships with people is vital to discipleship. Bill Hull defines discipling as the intentional training of disciples, with accountability on the basis of loving relationships.⁶⁰

There are three primary formats in nurturing relationships and training disciples: (1) large groups, (2) small groups, and (3) one-on-one. The large group is able to reach a larger audience and its primary method is public address. Its weakness is that it is impersonal and does not allow for interaction on a personal level. It just informs people what they should believe and do. On the other hand, one-on-one is very personal and thorough, yet it is an ineffective use of the discipler's time. The discipler spends unproductive time with many candidates not ready for the process. These two models

⁵⁶Arn and Arn, *The Master's Plan for Making Disciples*, 7.

⁵⁷Ibid.

⁵⁸Ogden, *Transforming Discipleship*, 67.

⁵⁹Ibid., 123.

⁶⁰Hull, *The Disciple-Making Church*, 32.

also seem to lead to a hierarchical and authoritative method of the teacher and student model.

The small group setting is the most effective vehicle for disciple-making because it provides regular dialogue and interaction on a personal level.⁶¹ In this small group setting, cognitive level is intermingled relationally and knowledge is applied and placed into action. The relationship dynamics that take place in small groups is so effective that churches rarely lose new members who are connected early to a small group. Henderson points to the Wesleyan small group model as one of the more effective models.⁶² He notes that the Wesleyan movement of the eighteenth century that produced long-lasting spiritual transformation was not a product of preaching biblical information and teaching of correct doctrinal ideology but from personal experiences.⁶³ In his book *Growing True Disciples*, Barna warns that unless there is “ample training for facilitators, a tight accountability process, strong relational connections, and a purposeful selection of material to cover, the small groups will fail to produce disciples.”⁶⁴

Ogden offers a unique model which he calls the triad model. It is the combination of small group and one-on-one. In the triad model he describes discipling as a mutual process of peer mentoring between three people. They learn and experience growth together and there are no hierarchal or authoritative dynamics. Transformation happens not through programs but through these peer-to-peer, highly accountable, Spirit-formed

⁶¹Ogden, *Transforming Discipleship*, 146.

⁶²Michael Henderson, *A Model for Making Disciples* (Nappanee, IN: Francis Asbury Press, 1997), 11.

⁶³*Ibid.*, 31, 100.

⁶⁴George Barna, *Growing True Disciples* (Colorado Springs, CO: Water Brook Press, 2001), 121.

relationships.⁶⁵ On the contrary, Larry Kreider in *Authentic Spiritual Mentoring* believes authoritative dynamics is necessary in mentoring. There is a desperate need for spiritual mentors who are willing to serve as spiritual fathers and mothers. People are longing to be mentored.⁶⁶

The work of Carl George in *Prepare Your Church for the Future* examines trends of North American churches and presents a different model that can make committed disciples for Jesus Christ and mobilize the church for outreach. He calls this model “Meta-Church.” Its deepest focus is on change: pastors change of mind how ministry is to be done and a change of form in the infrastructure of the church.⁶⁷ The Meta-Church is large enough to celebrate, yet small enough to care. The two most visible elements of a Meta-Church are the small, home-based group and the celebration-sized group. The first group is a relational gathering of ten participants learning how to care for one another holistically. This combines evangelism, spiritual nurture, and releasing for service. The second element is the corporate worship of all the cell groups together.⁶⁸

Multiplication

Christ’s vision of disciple-making is to have His disciples reproducing and multiplying other disciples by going to where the people are. Multiplication of relationships is the key to reaching the world and fulfilling the Great Commission. This ministry of multiplication is carried on by people not programs. In essence, Christ’s

⁶⁵Ogden, *Transforming Discipleship*, 54.

⁶⁶Larry Kreider, *Authentic Spiritual Mentoring* (Ventura, CA: Gospel Light, Regal, 2008), 11.

⁶⁷George, *Prepare Your Church for the Future*, 51.

⁶⁸*Ibid.*, 58-59.

method is people-centered people working with people. People cannot be dropped into a “program” and see disciples emerge at the end.⁶⁹ One author notes that it is better to have an imperfect program with the right people, than perfect programs with the wrong people.⁷⁰

However, the focus on relationships and the use of small group settings is not enough. Christ’s mandate is to make disciples who would produce other new disciples, not just to win converts. Reproduction must always lead to multiplication.⁷¹ Jim Putman points to the fact that relationship by itself is not discipleship. There needs to be an intentional leader in a relational environment using a reproducible process to multiply disciples.⁷² It is critical to equip disciples to reproduce or the process of multiplication stops. Unless the church makes disciple-making its main agenda, world evangelism is a fantasy.

Discipleship is proactive not passive. Authors suggest that churches today should be going out to the people in the community instead of waiting for people to come to the church. As members are meeting people and developing relationships in the workplace, neighborhoods, and daily routine of life, disciple-making is accomplished in the process of “going” to the people rather than waiting for the people to come to church.

⁶⁹Ogden, *Transforming Discipleship*, 67.

⁷⁰Philip G. Samaan, *Christ’s Way of Making Disciples* (Hagerstown, MD: Review and Herald, 1999), 67.

⁷¹*Ibid.*, 56.

⁷²Jim Putnam, *Real-Life Discipleship: Building Churches That Make Disciples* (Colorado Springs, CO: NavPress, 2010), 60.

Long Lasting Transformation

In the last half of the twentieth century, as the primary means of growing disciples, churches increasingly relied on programs.⁷³ Various programs and activities centered on disciple-making practices can bear some fruit in the growth of disciples but often programs and activities in the church become a form of spiritual entertainment separated from discipleship development.⁷⁴

Among the benefits of discipleship is long-lasting spiritual transformation which comes only through serious disciple building, and not the product of dynamic preaching or correct doctrine.⁷⁵ Yet disciple-making is most effective as a natural and continuing process through relationships.⁷⁶ Disciple-making occurs in the impact of “life on life” as one life models, teaches, and encourages another life to love, to follow, and to grow in Jesus.

One of the earlier works of some significance is Win and Charles Arn’s *The Master’s Plan for Making Disciples*, published in 1982. Disciple-making is most effective when it is an intentional response by the local church to the Great Commission and most effective when focused on the *oikos* (natural networks of existing Christians).⁷⁷ Apart from their work, there were other writers who further built on this concept. One in particular, *The Disciple Making Church in the 21st Century*, by Gary Tangeman, states

⁷³Hull, *The Disciple-Making Church*, xii.

⁷⁴Ibid., 240.

⁷⁵Henderson, *A Model for Making Disciples*, 31.

⁷⁶Arn and Arn, *The Master’s Plan for Making Disciples*, 77.

⁷⁷Ibid., 77.

that churches need to develop an intentional strategy for discipling members.⁷⁸ The church exists to equip people in order to release them back into the world.⁷⁹

The central idea imbedded in this concept is not to exercise the talents of a multi-gifted pastor, but to develop multi-gifted people.⁸⁰ A disciple-making church focuses on an intentional strategy and priority of the church which initiates training members in disciple-making, creates support resources, and incorporates new believers into the church.⁸¹ Arn and Arn agree that the church is responsible for the incorporation of the new members into the body.⁸² It should be a regular practice of the church to monitor the new Christian's involvement in the church.

There are several new developments rising in discipling models. Many models contain the common basic elements: knowing Christ, growing in Christ, serving Christ, and sharing Christ which was popularized in Rick Warren's model *The Purpose Driven Church*.⁸³ The variations in forms are the new terms used in discipling, such as spiritual formation, mentoring, coaching, and leadership training. Hull suggests the apostles took the Christocentric parachurch discipling model and adapted its principles to the church to a Churchocentric model, which is corporate teamwork existing among the body of Christ in discipling a person. Instead of one-on-one, it is the leadership team engaged in

⁷⁸Tangeman, *The Disciple-Making Church in the 21st Century*, 325.

⁷⁹Sue Mallory, *The Equipping Church* (Grand Rapids, MI: Zondervan, 2001), 9.

⁸⁰Ogden, *Unfinished Business*, 99.

⁸¹Arn and Arn, *The Master's Plan for Making Disciples*, 127.

⁸²Ibid., 144.

⁸³Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message and Mission* (Grand Rapids, MI: Zondervan, 1995), 144-45.

multilevel training of the congregation.⁸⁴ Outreach occurring through the different gifts of the entire church, rather than a small portion of the congregation.⁸⁵ Ed Stetzer and Thom Rainer in *Transformational Church: Creating a New Score*, share the Transformation church model: understanding context or a missionary mentality is a key component to Transformational churches. Churches live out the essence of disciple-making in their activities through worship, community, and mission in the context of their mission. Engagement in the community is done with relational intention.⁸⁶

Jim Putman shares the Real Life model in his church where he built a reproducible discipleship process into everything the church did. This process helps people clearly see where they are on their spiritual journey.⁸⁷ Burrill claims the church must be mission-centered so that it evaluates everything it does according to its fulfillment of Christ's mission, making disciples not for the preservation of the church. Disciples are called to leave their comfort zones and take Christ to the community.⁸⁸

There is common agreement among the writers that all efforts and strategies should be used to reach the lost. The church is mobilized for outreach and makes committed disciples for Christ.⁸⁹ The early church focused on making disciples rather

⁸⁴Hull, *The Disciple-Making Church*, 39.

⁸⁵Arn and Arn, *The Master's Plan for Making Disciples*, 39.

⁸⁶Ed Stetzer, *Transformational Church: Creating a New Score* (Nashville, TN: B & H Publishing Group and Life Way Research, 2010), 47.

⁸⁷Jim Putman, *Real-Life Discipleship: Building Churches That Make Disciples* (Colorado Springs, CO: NavPress, 2010), 12.

⁸⁸Burrill, *Radical Disciples for Revolutionary Churches*, 50.

⁸⁹George, *Prepare Your Church for the Future*.

than converts who were pastor dependent.⁹⁰ This principle allowed the church to multiply rapidly.

Finally, McDonald offers the Personal Development Plan model. It is an effective tool for charting spiritual progression. It is a commitment to five actions: (1) pray, (2) discern, (3) choose, (4) commit, and (5) be accountable.⁹¹

Seventh-day Adventist Practice

Early Adventist church practice had elders caring for the church while the pastors evangelized the community. Pastors were not settled pastors assigned to specific churches. Lay leaders did the work of the ministers and cared for the people freeing the pastor to plant churches or evangelize. Today, the opposite is true with most Adventist churches in Western countries; pastors are settled-pastors with members dependent on their ministry.

The Adventist church's strong focus on evangelism and its systematic teaching of doctrinal truths before baptism is an advantage in providing a solid foundation for new believers. However, the problem occurs after baptism. What the church is lacking is a comprehensive discipleship program to consistently and systematically train newly baptized members and to develop them into leaders and disciplers which in turn sustains the growth of the church. Burrill denotes that the problem of the Adventist church today is that members believe in the doctrines but have never really given themselves in total allegiance to the Lordship of Christ.⁹² A full surrender has never been experienced. A

⁹⁰Burrill, *Radical Disciples for Revolutionary Churches*, 59.

⁹¹McDonald, *The Disciple Making Church*, 248.

⁹²Burrill, *Radical Disciples for Revolutionary Churches*, 120.

mentor or discipler must become involved in the life of the new Christian to guide, nurture, and train to become a spiritually empowered worker.

The Adventist church must work harder incorporating people relationally in churches, yet not neglecting the cognitive teachings of Christ. This cognitive message is part of the Gospel Commission.⁹³ The emphasis of Jesus is not just on producing disciples who are commandment keepers, but that their life is seen in their continual obedience to the teachings of Christ.

Some pastors believe that a major rethinking and retooling of how evangelism is conducted is necessary in order for the church to survive the twenty-first century. As churches explore the lay ministry model, a new understanding of the term discipleship is necessary. The New Testament Christians are called to live a radical life of discipleship and a high level of commitment. This is lacking in most Seventh-day Adventist churches. To implement the discipleship model will require a paradigm shift from the current church to the lay ministry model. Change will be gradual or by phases.

Adventist Challenges

One of the major challenges the Adventist church faces is trying to transform a traditional church into a disciple-making church. In Christian Schwartz' book *Natural Church Development*, he cites eight quality characteristics that is present in healthy churches and essential to disciple-making.⁹⁴ Schwartz' thesis is that the church's growth is affected by a characteristic with a lowest score. For example, holistic small groups

⁹³McDonald, *The Disciple Making Church*, 42.120.

⁹⁴Christian Schwartz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Carol Stream, IL: ChurchSmart Resources, 1996).

remain the worst developed characteristic in the Adventist church. Many Adventists reject participating in small groups not realizing its value and importance.⁹⁵ Burrill believes that Adventists must spend more time incorporating people relationally through small groups.⁹⁶

Another challenge is that the Adventist church needs to expand its focus beyond public evangelism. There are other spiritual gifts that should also be exercised that are equally important in winning people to Christ. Public evangelism, as all other gifts, is part of the total process. It is difficult to develop interpersonal relationships in a public meeting setting as compared to small groups. Small groups integrate people into the church and provide better relational dynamics where discipleship is best taught. Burrill believes it is best to start this model in new church plants rather than try to find a way to transform the present pastor-dependent church into a disciple-making church. However, this leaves the majority of Adventist churches in a condition to wait until they are ready to plant a new church.

Current Adventist Literature

When it comes to current literature on discipleship by Adventist authors, the selection is limited. Through the years only a few books have dealt with discipleship. Russell Burrill has been perhaps the most prolific Adventist writer on the themes of discipleship with his classic works: *Recovering an Adventist Approach: The Life and*

⁹⁵Burrill, *How to Grow an Adventist Church*, 62, 104. This is based from the NCD research on the eight characteristics of a healthy church by Christian Schwartz. They are: (1) Empowering leadership; (2) Gift-based ministry; (3) Passionate spirituality; (4) Effective structures (5) Inspiring worship services; (6) Holistic small groups; (7) Need-oriented evangelism; (8) Loving relationships.

⁹⁶Burrill, *Radical Disciples for Revolutionary Churches*, 42.

Mission of the Local Church, Revolution in the Church, The Revolutionized Church of the 21st Century, and Radical Disciples for Revolutionary Churches. Philip Samaan's book, *Christ's Way of Making Disciples*, is also an excellent work. But the literature on discipleship is mostly theological, ideology, and principles, with limited practical applications. There must be more comprehensive yet practical instructional manuals on incorporating discipleship principles within the church.

At present, there are limited discipleship implementation plans to guide pastors. Excellent theories and principles are articulately set forth, but the church is still searching for a viable model that receives as much focus as evangelism. Ben Maxson has developed an extensive whole church strategy called *Steps to Discipleship—Pastor's Manual*, an intentional discipleship program for pastors and leaders.⁹⁷ His signature series—"Let God Be God," a comprehensive stewardship seminar became the cornerstone for discipleship projects.

Current books available on the topic include *Spiritual Body Building Manual and Lessons* by Kim Johnson. This is a series of sixteen small group lessons designed to implant a new vision on how to be a church with the goal to develop a nurturing, spiritual community that produces maturing disciples for Christ.⁹⁸ Johnson offers the "Glory of God" model which emphasizes building mature people for the glory of God and focuses on relationships, meeting specific needs, and activating all the spiritual gifts by all Christians called to the priesthood of all believers.⁹⁹

⁹⁷Ben Maxson, *Steps to Discipleship—Pastor's Manual* (Lincoln, NE: Advent Source, 2009).

⁹⁸Kim A. Johnson, *Spiritual Body Building Manual* (Hagerstown, MD: Review and Herald Graphics, 1997).

⁹⁹*Ibid.*, 7.

Connections is a dynamic tool for helping Adventists understand who God made them to be and mobilize them to a place of meaningful service in the local church. This material was developed by Willow Creek Church and adapted with permission to the Adventist setting.¹⁰⁰ Kids In Discipleship (K.I.D.) is a ministry of the Collegedale Seventh-day Adventist Church begun in 2002, dedicated to equipping parents to spiritually nurture their children to have a personal, meaningful, and fruitful relationship with Jesus Christ.

Andrews Theological Seminary added a new cohort in discipleship in the spring of 2010. The Doctor of Ministry Discipleship and Spiritual Formation Concentration integrates an understanding of a theology of discipleship and spiritual formation, with the process and dynamics involved in the participants' personal spiritual growth and consequent modeling, mentoring, and teaching roles within the context of family, church, and community.

The North American Division (NAD) of Seventh-day Adventists recently developed a new program called iFollow Resource on September 2010. As the NAD researched the needs at the local church level, they were told by pastors and leaders that the greatest need was for practical, reliable discipleship training reflecting the complete distinctive character of Adventism. The NAD Church Resource Center is developing helpful tools that are uniquely Adventist in its perspective in training members to be disciples.

¹⁰⁰Bruce Bugbee, Don Cousins, and Bill Hybels, *Connections* (Lincoln, NE: BBMRC, 2001).

Conclusion

In summary, incorrect definitions of discipleship have led to varied methodologies and poor implementations by churches. Many churches have developed their own disciple-making programs only to fall short, producing Christians that are spiritually shallow. Some of the popular misconceptions (lay ministry involvement and spiritual maturation) when taken separately from the main process of disciple-making contribute to this poor result. In addition, several major obstacles of disciple-making that compound the problem are: the pastor, pastor's insecurity, pastor-dependent church, lack of priority and passion, fear of submission, and the slow process of discipling.

Discipleship involves a primary commitment of a spiritual leader, under the guidance of the Holy Spirit, and living in submission to His authority during the teaching process.¹⁰¹ Discipling is the intentional training of disciples, with accountability, on the basis of loving relationships. The disciple is never completely disciplined, but is always in the process of training and growing. Growth and accountability is a lifestyle for life. Discipleship is not just about the assimilation of new members into the church, learning more doctrines, and getting to know other members.

Some of the major challenges the Adventist church faces are the lack of a comprehensive and systematic discipling process for members to grow spiritually, learn how to study the Bible, pray effectively, and be an active discipler. A major factor to this problem is the church's pastor-dependent structure. It is difficult to break away from this co-dependency model where the laity has been accustomed to watching the pastor work while they assisted the pastor.

¹⁰¹Burrill, *Radical Disciples for Revolutionary Churches*, 30.

Finally, the church needs to shed its strong bias to evangelism as the primary means for soul-winning and shift its paradigm to disciple-making. For many Adventists discipleship is a follow-up to evangelism. Adventists focus on the work of the 144,000 of Rev 14 as doing the work of Christ in making disciples and proclaiming the messages of the three angels.¹⁰² If this is true, then why is disciple-making not a high priority in the Adventist church?

What is the church doing to establish the needed infrastructure to receive the great influx of people to the church? If the church achieves the rapid growth it has been praying for, the church will not have the infrastructure in place to train the people.

Within its present pastor-dependent church system where ministries revolve around the pastor, it would be impossible to produce enough seminary graduates, build enough church plants, raise enough funds, to give new converts a chance to develop into the mature disciples they need to become to ultimately function as lay ministers. It is time to for the Adventist church to focus on disciple-making as its primary goal. If the church hopes to make a significant difference in the lives of people and in the world's culture, then it must improve its intentionality, intensity, and strategies. It is the hope of this author that the Discipleship Master Plan to be discussed in the next chapter is a step in providing a practical and critical infrastructure to prepare the church for discipling its members.

¹⁰²Burrill, *Radical Disciples for Revolutionary Churches*, 84.

CHAPTER 4

DESCRIPTION OF THE DISCIPLESHIP MASTER PLAN

The purpose of this chapter is to describe the Discipleship Master Plan project. First, it presents the profile of the South Flint Seventh-day Adventist Church where the project was conducted. Second, it explains the origin and development of the Discipleship Master Plan curriculum and training process. Third, it outlines the steps that were taken to implement the Discipleship Master Plan training process in the South Flint Church.

Project Context of Church and Community

Profile of the South Flint Seventh-day Adventist Church

The South Flint Church is located in Burton, Michigan. The church is predominantly Caucasian (90 percent) with a small ethnic mix of African-American, Filipinos, and Japanese. Several families in the Flint area started the South Flint Seventh-day Adventist Church in 1965. The church was planted as a result of conflicts within the leadership in the First Flint Seventh-day Adventist Church. On February 23, 1964, a small company left the “mother” church and rented from the Farnumwood Presbyterian Church in the southern area of Flint, which later would become the city of Burton, Michigan. The following year the group was organized into a church on June 12, 1965 with a charter membership of 72. For the past 40 years, the church has had 10 pastors.

Membership has increased and decreased depending on the pastor's leadership and evangelistic gifts since the church was organized 45 years ago. At present the membership has grown to 180. The South Flint Church is part of a two-church district with Otter Lake.¹

Diagnosis of the Problem

The chart found in table 1 on page 53 reveals the growth rate for each year. Out of the 10 pastors, there were four negative net losses during their tenure with the lowest of -31; the six other pastors had various ranges from 5, 20, 23, 58, 44, and 73. This church was a reactive church with no vision for growth. Before the arrival of the present pastor, the outgoing pastor and church board completed a major "cleaning of the membership book." They dropped members who had not attended church in a while. This process caused hurt feelings and resentment towards the church.

The church had a membership of 114 when I took over leadership. I learned that traditional approaches to evangelism have yielded minimal results for this church. After a careful study of the church's situation, I discovered some major problems:

1. **Membership Decline:** In 1996, 165 members were listed; 114 remained in 1998. Thirty four were dropped, the rest transferred out. Of the 114, 67 percent are regular attendees. Inactive members make up 45 percent of the church's listed membership.

2. **Satellite Evangelism Dependence:** Since 1995, the church held four satellite evangelistic meetings (Net '95, Net '96, Doug Bachelor of Amazing Facts—Net '97, Net

¹See appendix A for profile and story of Otter Lake.

'98.) There has been too much dependence on multimedia for evangelism instead of conducting evangelism in person. In this research, we discovered that personal interaction and relational ministries have a higher percentage of reaching people. On the other hand, Net '98, a program-related ministry by the Discover Bible School through correspondence yielded zero interest.

3. The church's presence in the community was hardly noticeable. This church needed to reach out to the community and its civic leaders. They needed to be visible in the community and engage in public relations.

4. Small Bible study groups: two nurture-focused study groups were held last year but they did not lead to baptisms.

5. Worship services were too traditional and slow paced. It was not attractive to guests or even inactive members. Weekly attendance was poor. The environment and atmosphere of the church was too institutional, with inconsistent leadership for youth Sabbath School. There was no ministry for the young people/Buster generation.

Baptisms and Member Attrition and Involvement

From 1965 the church had baptisms every year except for two years in 1977 and 1986. The year 1995 had the highest baptism total of 24 and 1976 was the year the church had its highest total membership of 181. Since 1965, the 10 pastors have had 297 baptisms and 22 professions of faith. See tables 1 and 2 for a breakdown by pastoral tenure, baptism, and net gain.

Table 1. Pastoral tenure, baptisms, and net gain

Pastoral Tenure	Baptisms	Total		Total	Net Gain
		In	Apostasies	Out	
1965-1970	39	107	18	49	58
1971-1974	46	77	12	33	44
1975-1977	19	49	0	44	5
1978-1981	10	41	21	66	-25
1982-1984	33	56	10	33	23
1985-1986	5	17	1	30	-13
1987-1991	41	58	8	38	20
1992-1994	16	35	19	66	-31
1995-1998	26	52	38	80	-28
1999-2005	74	111	2	38	73

Table 2. Discipleship master plan implementation

Year	Baptisms	Total		Total	Net Gain
		In	Apostasies	Out	
1998	2	5	0	4	1
1999	14	21	0	2	19
2000	15	19	0	6	13
2001	5	6	0	3	3
2002	2	9	2	8	1
2003	15	19	0	10	9
2004	6	15	0	1	14
2005	17	17	0	4	13
Total	74	111	2	38	73

By implementing the Discipleship Master Plan, South Flint church experienced its highest net gain of 73 in 2005, with a very high baptismal total of 74 and 38 people transferring out (see table 2). What is interesting is that many of the church's baptisms

were from church leaders and members giving Bible studies. There were no significant mass baptisms as a result of evangelistic meetings, but there was a steady number of people being baptized throughout the years. The members were making friends for Jesus.

There were several important changes that took place: (1) regular monthly leadership team training, (2) leaders were given church teams—selected people to care for, (3) small groups were started, (4) monthly discipleship and soul-winning training was instituted, (5) lay involvement in ministries and outreach increased, (6) more members began giving Bible studies, (7) there was an increase in baptisms, and (7) a lower attrition rate.

Development of the Discipleship Master Plan

I was first exposed to discipleship principles by a guest speaker, Elder Bill Liversidge, who was invited to present a weekend seminar on spiritual gifts at Pacific Union College in 1982. He was invited again the following year to speak at the campus to give a full presentation on Spiritual Gifts, Discipleship, and Small Group Dynamics. I was challenged and inspired to continue to learn more about discipleship after graduating in 1983. I worked on developing simple and practical lesson plans to integrate discipleship principles for an Adventist Christian lifestyle. In April 1985, I was invited by a group of students from Pacific Union College to give a weekend Bible seminar on the Great Controversy and practical Christianity. At that time I shared portions of the discipleship curriculum I was developing. I was again invited the following month to give another presentation, and had a much larger group of students attending. This started a grass roots revival among college and high school students during that summer of 1985. For the next two years I gave numerous presentations in small group settings,

Bible camps, and revival meetings on elements of the "Christian walk." I saw a lack of training of new converts and members. The students were hungry for practical Christianity and a transformational relationship with Christ. This movement of young people was later organized into a non-profit organization called Youth Ministries International.

In 1988 I was invited to be the Bible camp speaker for Andrews Academy. It was here that a discipleship curriculum was formalized into a workbook. During the next 10 years, I started my pastoral ministry in Michigan Conference. Since intentional discipleship was not part of the daily practice of the church structure and pastoral ministry, I became a pastor focused on getting members to have a closer walk with God and getting them involved in witnessing. It was not until 1995 that God answered my prayers. I was conducting two evangelistic series simultaneously in two separate locations that fall. I was the main speaker and was doing the majority of the follow up, giving Bible studies and visiting, plus trying to be a good husband and father to my three young children. I was "burning the candles on both ends plus the middle," was exhausted and burned out, crying to God for help. It was during my devotions when the Holy Spirit impressed me to read a passage by Ellen White in *Gospel Workers*:

In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church-members for acceptable co-operation. Let him labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves, and to work for others. When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts.²

This began my return to studying more on discipleship. There were several problems that

²White, *Gospel Workers*, 196.

I discovered in my research: (1) many churches lacked a systematic and regular plan for training members, (2) pastors did most of the ministry work while members watched, (3) churches were pastor dependent, and (4) there were no methods to multiply leaders.

On September 1998, I was invited to pastor the South Flint and Otter Lake churches in Michigan. For the next 10 years I began developing the principles and structure for the Discipleship Master Plan. I studied the Bible, Spirit of Prophecy, read various literature on discipleship, and researched models and methods implemented by experts on this topic. It was during this tenure that I started the Doctor of Ministry program. Below is the outcome of the Discipleship Master Plan, a manual for pastors and church leaders on how to establish a disciple-making church.

Connection

The Greek word *matheteuo* is defined as a disciple and a discipler. This simple yet concise definition provides the proper understanding of disciple. One has to be a disciple first before he or she can become a discipler. The five most popular views of a disciple include being a: (1) learner, (2) Christian, (3) more committed believer, (4) one called to full-time ministry, and (5) Christian/leader. The best view, the fifth, represents a proper definition of a disciple as one who is involved in a lifelong process of becoming like Jesus as a learner, a follower, and a leader.³

Discipling is the intentional training of disciples, with accountability, on the basis of loving relationships. The disciple is never completely disciplined, but is always in the process of training and growing. Growth and accountability are lifestyle issues for life.

³Tangeman, *The Disciple Making Church in the 21st Century*, 36.

The overall process of discipleship is summarized in the Great Commission of Matt 28:18-20. Christians are to go to the people and make disciples by baptizing and teaching.

The Discipleship Master Plan expands this definition into four levels or commitments of discipleship: Commitment to Christ, Commitment to the Body of Christ, Commitment to Ministry, and Commitment to be a Lay Minister. The first three levels deal primarily with developing a healthy disciple while the fourth level focuses on helping a disciple to become a discipler, leader, and a mentor-trainer.

Churches often do not have an intentional training program for members. This leaves the majority of members struggling to survive and in great need to be a healthy Christian. This project focused on developing a curriculum and implementing a training plan for developing effective disciples and disciplers.

The first phase of the Discipleship Master Plan project dealt with providing an overall teaching of the biblical definition of a disciple: one who is highly committed to Jesus and allows Christ to be Lord of their lives. The members received intensive training and equipping in a relational context on the Four Commitments of Discipleship. All the members and leaders joined this discipling process using the basic curriculum. They had to develop a daily Bible reading plan, have an effective prayer life, and exercise their spiritual gifts and leadership skills. Relationships develop with time, knowledge, and spending time together.

The next phase of this project is to develop the Leadership infrastructure. The Leadership infrastructure is designed as a mentoring and leadership development cycle. This simple plan is to develop a highly committed leadership team with the pastor, set up

church teams with assigned ministry groups, and then train leaders to lead out in small groups. Finally, the leaders are guided to set up their own Leadership Team II. This ensures the multiplication and reproduction process of a disciple-making church.

Four Levels of Discipleship

Definition of a Disciple Leader

The Discipleship Master Plan provides the framework for establishing a format in the church for member and leader development and training. The Master Plan provides pastors and leaders with a guide to train members systematically using an appropriate curriculum to impart vital knowledge.

A disciple leader in this study is defined as a person who holds four commitments: Commitment to Jesus Christ, Commitment to the Body of Christ, Commitment to Ministry, and Commitment to be a Lay Minister. The four levels of discipleship is best illustrated utilizing a baseball diagram.⁴ See figure 2.

Commitment to Jesus Christ

The first level is Commitment to Jesus Christ. The goal of the leader is to assist the members in developing a solid personal relationship with Jesus Christ and to help them understand His teachings. The leader mentors the members on the basics of the Christian walk, giving proper guidance, training, and knowledge appropriate for this level. The apostle Peter states, "Therefore, laying aside all malice, all guile, hypocrisy,

⁴Warren, *The Purpose Driven Church*, 144-145. Rick Warren uses a four-point discipleship plan where he utilizes a baseball diamond. First base involves a commitment to Christ and to church membership, second base involves growing in Christ and developing spiritual disciples, third base involves a discovery of spiritual gifts in ministry, and home plate involves a commitment to the mission of Christ and involvement in winning others.

Figure 2. The four levels of discipleship.

envy, and all evil speaking, as newborn babies, desire the pure milk of the word, that you may grow thereby, if indeed you have tasted that the Lord is gracious” (1 Pet 2:1-3).

The leader guides the disciple the first six months after baptism. That person is taught to grow in his or her relationship with Christ. Bruce Larson points out relational goals for people liberate churches from much parish stagnation because “it is our goal, conscious or unconscious, which largely determine what direction our lives take, and whether we find freedom and fulfillment.”⁵ In *The Emerging Church*, Larson and Osborne introduce four themes that Larson advances in later writings, *No Longer Strangers* and *The Relational Revolution*. Larson focuses on our relationship to God, our relationship to ourselves, our relationship to the “significant others” in our lives, and our relationship to the world, because the quality of these relationships determines whether

⁵Bruce Larson and Ralph Osborne, *The Emerging Church* (Waco, TX: Word Books, 1970), 27.

“one truly lives or merely muddles through life.” The first relational goal involves a person’s relationship to God. Larson sees the new saving relationship to God beginning when “we respond to God’s unconditional love by committing to God all that we can. God then begins to work in us to make us transformed, transparent, relatable persons. We discover that Christianity is not basically beliefs about God or keeping God’s rules, but a new relationship with God.”⁶

Once a Christian experiences this love, that person finally understands that “if God loves me this much, there must be something in me that is lovable.”⁷ This frees the person from being self-preoccupied, and to be less dependent upon the approval from others and frees him or her to relate differently with other people and the world.

Commitment to the Body of Christ and Discipleship

The second level is Commitment to the Body of Christ. This level involves helping the member develop teamwork, unity, depth, maturity, spiritual protection, and accountability. This is designed to help members develop a relational network of friendships and fellowship with other members in the church while anchoring them in the teachings, values, mission, and vision of the church. The member is taught how to worship, pray, fellowship, and work together as a member of the body of Christ. George Hunter III is very insistent that the goal is to not only press for decision but also for discipleship and incorporation into the body of believers.⁸

⁶Larson and Osborn, *The Emerging Church*, 27.

⁷Ibid., 33.

⁸George G. Hunter III, *The Contagious Congregation* (Nashville, TN: Abingdon Press, 1979), 52.

Stephen Macchia notes that the healthy disciple actively reaches out to others within the Christian community for relationship, worship, prayer, fellowship, and ministry.⁹ Disciples of Jesus Christ become lovers of others within the faith community as a direct reflection of how Jesus has loved us as His disciples. No Christian is an island but rather works together with other members of the family of God. Hunter cites Bruce Larson's work that points out a new relationship with the "significant others" in our lives is characterized by openness, vulnerability, and affirmation.

There are individuals in the world besides us, and some of these will not be ignored. We are married to them, we have given birth to them, we work with them, and we socialize with them. We may relate badly to the significant others' in our lives, but we cannot make them go away. . . . We are called to affirm others--seeing and bringing out the best within them and to be vulnerable to others--giving up defensive, self-protective, critical ways for openness about our feelings, failures, and need for help.¹⁰

This commitment to the body of Christ is critical for the church family to be united. Tod Bolsinger points out that what people are really looking for is to "be accepted just as we are and to become all we are meant to be. We want to belong to a community that welcomes us in all our painful brokenness and helps us to be healed and transformed into more than we ever imagined. We all want to be loved and transformed by love."¹¹ This is why level two is critical for the disciple for it provides the necessary nurturing and growth to take place. A spirituality of fellowship is firmly oriented within the biblical vision of a people of God who are on a journey with God. Bolsinger adds

⁹Stephen Macchia, *Becoming a Healthy Disciple* (Grand Rapids, MI: Baker Books, 2004), 194.

¹⁰Hunter, *The Contagious Congregation*, 138.

¹¹Tod E. Bolsinger, *It Takes a Church to Raise a Christian* (Grand Rapids, MI: Brazos Press, 2004), 22.

that it is an obedient response to the invitation to be in communion with God.¹²

It is important that the church spend time in discipling members in the second level. This helps develop teamwork and unity. The apostle Paul states, "For as the body is one and have many members, but all the members of that one body, being many, are one body, so also is Christ. If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God has set the members, each one of them, in the body just as He pleases. And if they were all one member, where would the body be?" (1 Cor 12:17-19).

Second, it develops depth and maturity. In the parable of the sower the reason the plant withers in the stony ground is because it did not have deep roots to withstand the heat of trials, troubles, and persecution (Luke 8). Spiritual deep roots are developed by communion with God and learning to study the Bible, learning to pray and exercise one's faith in God. Deep roots are also developed by studying the teachings of the church, by fellowshiping with the church family, and working together to fulfill the mission objectives of the church.

The reason why this level is crucial is because it gives time for spiritual growth to take place. Wilson notes,

People cannot become leaders until they have learned to minister and how to carry out their ministry. If a person is challenged to change his temporal values for the eternal values of the kingdom of God before he has come to a point of responsible involvement, he will not be likely to continue. To challenge him to live for eternal values immediately after conversion demands too much for his immature faith.¹³

The new believer needs time to develop and mature; he or she needs to get to

¹²Bolsinger, *It Takes a Church*, 169.

¹³Wilson, *With Christ in the School of Disciple Building*, 70.

know the members of the church even outside the church setting. Developing a circle of friends and nurturing those friendships are important for the growth of the new believer. New believers need at least seven friends in the church to keep them integrated and connected to a network of friends.¹⁴ Members are invited to the homes of leaders for dinner and some social activities.

The third reason for Level II training is that it provides spiritual protection and accountability. A new Christian is unaware of the dangers involved when he or she tries to evangelize family members and friends. The devil will not allow anyone to enter his territory and take his subjects without a fight. He unleashes his hellish attacks on the Christian. When new converts try to evangelize their family and friends they are bombarded with criticism and rejections from family and friends so that they become discouraged and lose their zeal to witness. Their outreach to their family and friends turns into a negative experience.

In reality, the pastor and church leaders are to blame for this casualty. They get excited about a new converts' potential for outreach and send them out prematurely to evangelize with little or no training and spiritual protection. The leaders set them up for failure from the beginning. However, this problem can be prevented by discipling members in Level II for a period of time. Members who are new converts without any previous religious background should take more training time, for at least six to nine months. The leader should not rush to get the member to Level III, which is developing a ministry until they have received proper training, experience, and have a support team.

¹⁴Joel D. Heck, *New Member Assimilation* (St. Louis, MO: Concordia Publishing House, 1988), 24. The first six months are especially critical for assimilation into the congregation.

However, they should be encouraged to freely give their testimonies and to witness.

The training period for new members coming from Adventist families may take about six months. This period of training is shortened because they are already acquainted with the practice, doctrines, and culture of the church. For new converts with no church background it may take six to nine months or more.

The Christian is protected by providing knowledge, experience, training, prayer, and a support team. During this training period short classes are taught on a one-on-one level or in small group settings. Some topics covered are: The ABC's of Prayer, Intercessory Prayer, Developing the Fruit of the Spirit, Walking in the Spirit, Doing God's Will, Learning to Use the Armor of God, Setting Up a Bible Reading and Study Plan, Learning How to Give Your Testimony and Sharing Your Faith, and more.¹⁵

Pastors and laity must see their call as community builders or disciple builders to help shape healthy churches as life-transforming centers of exceptional living. They must ensure that all the central activities of the church reinforce and "enculturate" members as a community of people who embody God's own character in the world.¹⁶ John Wesley recognized the need for fellowship because it assures accountability in small group settings where members or disciples examine their spiritual state and nurture each other.¹⁷

¹⁵A more detailed Curriculum Guide for the Four Levels of Discipleship is provided in appendix B.

¹⁶Bolsinger, *It Takes a Church*, 168.

¹⁷Frank Bateman Stanger, *Spiritual Formation in the Local Church* (Grand Rapids, MI: Zondervan, 1989), 29. A sampling of those questions used by Wesley's small group: "Is the love of God shed abroad in my heart? Has any sin, inward or outward, dominion over me?" "What known sins have I committed since I last met with others?" "What particular temptations have I met with?" "How was I delivered?" "Do I really desire others to tell me what they think, fear, and hear concerning me?"

Commitment to Ministry

The third level is Commitment to Ministry. Level III guides a member to discover and develop their spiritual gifts in serving the church and in reaching out to the community. The leader guides and mentors a member in their specific gifted ministry by first assessing the member's spiritual gifts. He or she is invited to be part of a small group and given guidance to develop their own specific ministry. The leader provides prayer, moral support, resources, and at times on-the-job training for a particular ministry. The key to this level is to help the member understand his or her mission in life and calling to ministry. When Jesus sent out the twelve disciples He told to them preach, "Repent for the kingdom of heaven is at hand" (Mark 6:30-44). The Lord gave His disciples power to perform the same miracles that He performed to authenticate His Word.¹⁸ When the disciples returned they had some erroneous concepts of their ministry and they needed further instructions as to what constituted making disciples. Jesus had to teach them that the emphasis should not be on the miracles they performed but the message they proclaimed. The nature of their ministry was to do for the people what Jesus had come to do for His people.

At this level the leader assists the disciple that his ministry is about making disciples for Jesus Christ, and not just doing activities or ministries. By helping him focus properly, this ensures that the disciple's ministry will be successful. Marlene Wilson writes in *How to Mobilize Church Volunteers*, "The end we are striving for is to

¹⁸J. Dwight Pentecost, *Design for Discipleship* (Grand Rapids, MI: Kregel Publications, 1996), 93.

equip Christians to be doers of the Word in all aspects of their lives in the congregation, in their jobs, in their homes, and in the world.”¹⁹

Hunter suggests, “Too often, believers merely enjoy Christ's benefits and each other, while either ignoring a world of hunger, poverty, superstition, oppression, possession, and lost people . . . without getting involved. So the Christ who died for the world calls God's people to join him in ministry amidst its struggles.”²⁰

Ministries at Level III are evaluated regularly for effectiveness. If a ministry is not reaching its main objectives, it is evaluated and restructured for better results. It is given another opportunity to redefine its target and methods. The two main goals for ministries at this level are for outreach or nurture. If after several attempts a ministry is fruitless and ineffective, then the disciple decides when to terminate the ministry. Perhaps it may be started another time. The disciple is encouraged to find another ministry.

Russell Burrill suggests that the church reexamine the structure for involving people in ministry. “Nominating committees may be more of a hindrance to lay ministry than a help. We may actually be structuring our church in such a way that people are kept out of ministry rather than placed into ministry.”²¹ The nominating committee should be considering the spiritual gifts of each person and placing people into positions that harmonize with their gifts and needs.

¹⁹Marlene Wilson, *How to Mobilize Church Volunteers* (Minneapolis, MN: Augsburg Publishing House, 1983), 106.

²⁰George G. Hunter III, *How to Reach Secular People* (Nashville, TN: Abingdon Press, 1992), 139.

²¹Russell Burrill, *Revolution in the Church* (Fallbrook, CA: Hart Research, 1993), 93.

Roger Dudley warns,

We must resist the temptation to try to force every person into the same mold. People can serve the church in many different ways. Not everybody has to go door-to-door handing out printed material or attempting to secure Bible studies to be an active Christian. The Holy Spirit has distributed various spiritual gifts, all-necessary for building up the body of the church. We best motivate and mobilize our memberships when we help them to discover, develop, and utilize the particular ones with which God has endowed them.²²

In the Discipleship Master Plan dozens of ministries are created and spawned through the use of a disciple's spiritual gifts to advance the kingdom of God. The result leads to an explosion of new *ministries*.

Commitment to Be a Lay Minister

The fourth level is Commitment to be a Lay Minister. Level IV is the highest level in the Discipleship Master Plan. At this level, a disciple's leadership is developed by giving him/her a team to minister and mentor. Discipleship is the focus. The primary goal of a lay minister is to effectively train, disciple, and develop leaders through the four levels of discipleship while actively involved in various gift-based ministries. The New Testament teaches that the "priesthood" of all believers and every Christian, is a "priest" or "minister" for the Lord. However, the apostle Paul adds that one is not a minister by title only but the person needs to reach a higher level of spiritual growth and maturity (Eph 4).

In this model, the lay ministers are not merely assistants to the ordained pastor helping him in the church. On the contrary, they are "the" pastors of the church. The ordained pastor assists, guides, trains, and mentors these lay ministers to do the work of

²²Roger Dudley, *Adventures in Church Growth* (Washington, DC: Review and Herald, 1983), 116.

the ministry and to edify the body of Christ. To be a lay minister is the goal every member endeavors to reach. This level is not optional or a matter of chance. This level is key to perpetuating discipleship and to the multiplying of lay ministers. This is what is missing in the church. It will take time for the ordained pastor to disciple and build up the number of disciples.

Eventually, as a church increases the number of lay ministers the ordained pastor commissions a Resident Lay Minister to be in charge of the lay ministers. This allows the pastor to focus on developing another church in the district and to have those members reach the same level. Now with several churches under this discipleship leadership structure, the ordained pastor will be overseeing the team of resident lay ministers, training, and equipping them in leadership.

In countries outside North America and the western world, pastors are responsible for at least ten to twenty churches. Financially, it has become impossible for one pastor to oversee just one church. This financial necessity has forced lay members to take up leadership and pastoral responsibilities. However, the absence of the ordained pastor does not necessarily make a church a disciple-making church. There must be regular training and intentional discipling of members to become leaders and lay ministers. The goal is not just for the members to execute the ministries in the church, but the aim is to be discipling members into lay ministers. Paul was intentional in discipling Timothy and Titus to be ministers. This model of discipling provided the vehicle for the Christians in the New Testament to carry the gospel to the known world.

Lay ministers in the Discipleship Master Plan are the ministers of the church not the assistants to the pastor. This is a radical approach to the conventional ministry of an

elder. The responsibilities of a Lay Minister are: equipping the members, making pastoral visits, visiting the sick, preaching, training, addressing problems of members, leading in small groups, and giving Bible studies. The ordained minister functions to guide and assist the lay ministers in their bi-monthly training and ministries. The goal for the pastor is to replicate himself or herself and by doing so, he or she is exponentially multiplying lay ministers and ministries.

Discipleship Master Plan Infrastructure

The Discipleship Master Plan Infrastructure is designed for developing new leaders and lay ministers. It consists of (1) Leadership Team I, (2) Church Teams, (3) Home Bible Fellowship Groups, and (4) Leadership Team II.

Leadership Teams: The Heart of Disciple-Making

The Leadership Team provides the “engine” for the disciple-making infrastructure to multiply and reproduce leaders and soul winners. This is an intentional training and mentoring component of the church. Systematic training of leaders takes place with the pastor on a monthly basis.

Church Teams: The Source for the Disciple-Making

Church Teams provide the initial ministries for the leaders. Leaders are assigned to be the lay pastors of a specific team of active and inactive members and interests. They minister to people in their Church Teams using the six P's: Prayer, Person, Phone, Play, Pen, and PC.²³ This is the entry point for all interest from outreach ministries. All

²³Details on the 6 P's found in appendix C.

issues are addressed to the leader instead of the pastor.

Home Bible Fellowship Groups: The Backbone of Disciple-Making

“Real” training in ministry and spiritual growth takes place in Home Bible Fellowship groups. This setting provides weekly training in leadership, nurturing, and evangelism. The success of this small group ministry depends on its link to the Leadership Teams and Church Teams. See figure 3.

Figure 3. The discipleship master plan infrastructure.

Implementation of the Discipleship Master Plan

There are four components to implementing the Discipleship Master Plan:

- (1) paradigm shift and leadership meetings, (2) sermon series on discipleship and revival,
- (3) Sabbath afternoon training: Discipleship Master Plan presentation and curriculum, and monthly Leadership Team training, (4) set up of Disciple-making Infrastructure.

Paradigm Shift

Before embarking on this project, I had to shift the paradigm (mindset) of the leaders from a traditional church into a disciple-making church. A major restructuring and vision were needed. I shared a brief outline of the Discipleship Master Plan to the elders individually. Then I gave the paradigm shift presentation to the board of elders, the church board, and finally, to the church at large during a Sabbath afternoon presentation. This provided the biblical reasons and motivation why changes were needed and not hang on to “sacred cows” as long as it did not violate principles from the scriptures and the Spirit of Prophecy.²⁴

Sermon Series

The sermon series were designed to educate the congregation regarding the principles of discipleship, to place it in the context of the Second Coming of Christ, and the promise of the outpouring of the Holy Spirit. I wanted the congregation to learn the scriptural passages that everyone has been called to be a disciple and to fulfill the Great Commission is impossible unless the church is filled with the Holy Spirit and following

²⁴The actual paradigm shift presentation is in appendix D.

the Divine blueprint of disciple-making. The sermon series titles were: Getting Excited for Jesus, The Great Appointment, The Keys to Victory, Advancing the Kingdom of God, The Greatest Rescue, Behind Enemy Lines, You Are an Overcomer, How to Put on the Mind of Christ, Minimum Requirement, and Position Yourself for God's Favor. The Sabbath afternoon series included: Discipleship Master Plan presentation, Discipleship Curriculum—Discipleship 101, Search and Rescue, and Small Groups Dynamics.

Sabbath Afternoon Discipleship Training

The Discipleship Master Plan presentation was a three hour session at the first meeting. A PowerPoint presentation was given on the overview of a disciple and a disciple-making church. It was well received. For the next few months, the curriculum was presented in one-to-two hour sessions.

Disciple-Making Infrastructure

The setup of the infra-structure for a disciple-making infrastructure took place. A Leadership Team I who receives direct training from the pastor was first set up. This was a three month process. Next, Church Teams were set up by selecting names from the membership and interest directories. This was a three month process. Then Home Bible Fellowship Groups were set up. The Leadership Team was given training on small group dynamics. This was a six month process of training and formalizing. Finally, Leadership Teams II, were set up. This may be one to two years after the launching of the Master Plan.

Evaluation and Observations

Several notes on evaluation of the Discipleship Master Plan implementation are

discussed in this section. First, challenges were that the church had to be reminded on a regular basis of the new vision of disciple-making. There was a tendency for the church to revert to its old traditional ways. Second, it was hard work and effort at the first phase on training and equipping leaders of their roles, and establishing the foundation. But later as the leaders practiced the principles and followed the Discipleship Master Plan, changes began to be noticed.

Third, with the Leadership Team, it was easier to work with an established set of elders. It was critical to shift their mindset first because the disciple making required leaders to have more pastoral responsibilities; they were now the lay ministers. The development of Church Teams took a longer time to develop. It was easy to select teams, but training them how to use the six P's of communication took time to be implemented. Several role modeling sessions took place. Periodically, I had to e-mail the leaders to contact their teams.

Fourth, Home Bible Fellowship groups or small groups did not take off right away. We only had two or three groups at first. Adventists do not like participating in small groups. They prefer larger group meetings rather than meeting in smaller groups. For small groups to take off, I had to lead out, train, encourage, and pray that the leaders would see its value and importance. At least five groups were started with success.

Fifth, when it came to the final stage of the infrastructure on Leadership Team II, I observed several things. Those who started training new leaders and discipling them were experiencing the joys of disciple-making. But not all leaders were able to reach this stage.

Some of the notable results of implementing this plan were (1) revival and

renewed spiritual commitment, (2) growth in attendance and number of baptisms increased, (3) lay involvement increased, (4) leaders and disciples were being multiplied, (5) community outreach increased, (6) there was a lower attrition rate, and (7) a greater sense of unity and community within the church.

Conclusion

The South Flint Church was suffering from a lack of growth, lack of nurture to the members, and lack of training of leaders. Attendance was low and it had no presence in the community. Members came to church to fulfill their obligation; there was little involvement except for the standard offices or department. If no intervention had been taken, the church would have continued to decline in attendance or remain at its status quo.

The Discipleship Master Plan was developed formally during the pastoral tenure in South Flint, Michigan. It consisted of two main formats: The Four Levels of Discipleship which are (1) Commitment to Christ, (2) Commitment to the Body of Christ, (3) Commitment to Ministry, and (4) Commitment to be a Lay Minister. The second format, the Infrastructure for Disciple-making, consists of the development of Leadership Teams I and II, Church Teams, and Home Bible Fellowship Groups.

After implementing the Discipleship Master Plan for several years, the church benefited from an increase in attendance, baptisms, lay involvement, number of leaders mentored, a greater sense of unity and community, and a decrease in the attrition rate. The church has experienced a much greater exposure to the community and the Michigan Conference because of discipling. I am committed to implementing this program in my pastoral district and training other pastors and leaders to learn the principles of the Discipleship Master Plan.

CHAPTER 5

OUTCOMES—EVALUATION AND SUMMARY

Outcomes and Evaluation

The purpose of this chapter is to evaluate the effectiveness of the Discipleship Master Plan training in the South Flint Seventh-day Adventist Church and to make recommendations for future modification and usage. Three types of instruments were used to measure the implementation process: (1) Sermon/Seminar/Training Evaluation Survey, (2) Yearly Church Growth Rates, and (3) Leadership Development. Following is a brief description of each survey, along with survey results and corresponding recommendations.

Outcomes

Sermon/Seminar/Training Evaluation Survey

The Evaluation Survey was designed to gather feedback on the Discipleship Master Plan. The evaluation was given to 22 participants in the Leadership team and members at large who attended the training. It covered four different areas on the discipleship training: (1) sermon series, (2) discipleship training on Sabbath afternoons, (3) the four levels of discipleship training, and (4) the leadership disciple-making training. It appraised various aspects of the series and training such as: communication style, knowledge of material, and group interaction. It also asked questions such as:

What was most helpful or least helpful about the training? What suggestions do you have for making the program more effective?

Four Levels of Discipleship Training

This evaluation was critical in showing the effectiveness of the Discipleship Training. There were four levels of commitments: Commitment to Christ, Commitment to the Body of Christ, Commitment to Ministry, and Commitment to be a Lay Minister. Overall results reveal that members who participated in training scored higher in each category. The results of the survey are revealed in Appendix G.

Commitment to Christ

The Discipleship training revealed a significant percentage increase in the members' commitment to Christ, reading the Bible, praying regularly, spending time with God, and memorizing Bible texts. They developed a deeper relationship and closer walk with Christ.

The comparison percentages for this section are listed in the following paragraphs. For a detailed listing of the results for the entire project see appendix G. Nineteen participants (86.4 percent) stated that this training helped them to be more committed to Christ; only three (13.6 percent) were neutral.

Bible: Before the training, 35.3 percent stated they did not read the Bible daily, while 35.2 percent stated they read the Bible daily. After the training, there was 81.9 percent who stated they read the Bible; only 18.2 percent were neutral. That is a 46.7 percent increase of members reading their Bibles.

Prayer: Before the training, 35.3 percent stated they did not pray regularly and effectively, while 29.4 percent claimed they did. After the training, 81.9 percent reported they prayed regularly and more effectively. That is an increase of 52.5 percent more members praying.

Time with God: When asked if they spent time with the Lord before the training, 47.1 percent stated they did not spend more time with the Lord; while 35.3 percent were neutral, 17.6 percent stated yes. But after the training, 81.9 percent stated they spent more time with the Lord, with only 18.2 percent who were neutral. No one disagreed. This is an increase of 64.3 percent of members spending more time with the Lord. It is interesting to note that there was a direct correlation between those who spent more time with the Lord also spent more time reading the Bible and prayed more often. This was encouraging to see that those being discipled and mentored have a higher percentage of reading the Bible and praying. The members are learning to develop a stronger relationship and walk with the Lord.

Memorizing: Before the training, 64.7 percent claimed they did not memorize scriptures, while 11.8 stated they memorized. But after the training, the percentages increased to 72.8 percent stating that it helped them memorize more, while 9.1 percent disagreed. That is a total of 61.0 percent more members who focused on memorizing scriptures. What church leader would not want their members to be learning God's promises by heart?

Commitment to the Body of Christ

This Discipleship training also revealed a significant percentage increase in a member's involvement in small groups, relationships, staying committed to the

teachings and mission of the Adventist Church, and finally a better understanding of the Spirit of Prophecy. Regarding the participant's involvement in church this survey revealed several important facts:

Involvement with Small Groups: Before the training, 41.2 percent stated they were not involved in small groups, while 35.3 percent stated they were. After the training, a high number of participants rated (81.8 percent) as being involved in small groups. That is an increase of 46.5 percent.

Relationships: Before the training, 41.2 percent claimed they were not focused on relationships, with only 11.8 percent stating they were. But after the training, 86.4 percent stated that the training helped them to focus more on relationships; with only 4.5 percent disagreed. This is an increase of 74.6 percent. Discipleship is primarily focused on developing and building relationships. Training and teaching is done in the context of intentional relationships.

Adventist Teachings: Regarding helping to stay committed to the teachings and mission of the Adventist church, 17.7 percent stated they were not committed before the training, while 58.8 percent were committed. But after the training, 77.3 percent confirmed it helped them, while 23.5 percent were neutral. This was an increase of 18.5 percent.

Anchor Point Series: On the Anchor Point series on the role of the Spirit of Prophecy and Ellen White, 23.6 percent stated they did not have a good understanding of the role of the Spirit of Prophecy and Ellen White before the training, while 52.9 percent claimed they did. After the training 81.9 percent stated that it helped them better understand, with only 18.2 percent neutral. This is a significant increase of 29 percent

who better understood the role of the Spirit of Prophecy and Ellen White with no one disagreeing or stating that it did not help them.

Commitment to Ministry

The Discipleship training revealed increased percentages in discovering spiritual gifts, involvement in a ministry, soul-winning activities, giving of personal testimonies, Gospel presentations, and giving Bible studies leading to baptism. Listings of the comparison percentages for this third level follow.

Spiritual Gifts Knowledge: Before the training, 41.2 percent stated they did not know nor use their spiritual gifts, while 29.4 percent stated they knew their gifts. After the training, 81.8 percent agreed the training helped them, with only 4.5 percent disagreed. There was an increase of 52.4 percent for those who discovered and used their gifts. Churches can benefit from the increase of workers utilizing their spiritual gifts.

Involvement: When asked if they were involved in a ministry of the church before the training, 5.9 percent stated no, while 64.7 percent stated they were. After the training, 72.8 percent stated they were involved, with only 4.2 percent not involved, 22.7 percent were neutral. Though there was only a slight 8.1 percent increase, this study revealed that more members were using their spiritual gifts in their involvement instead of just helping or assisting.

Active in Soul-winning: On the question if this training helped them to be active in soul-winning, before the training, 35.3 percent stated they were not and 29.4 claimed they were. After the training, 68.2 percent agreed, while 4.5 percent disagreed. This is an increase of 38.8 percent more active soul-winners.

Personal Testimony: Before the training, 35.3 percent stated they did not know how to give their testimony, while 35.3 percent stated they did. But after the training, it is interesting that 72.7 percent said they learned how to give their personal testimony, while 4.5 said no. That is an increase of 37.4 percent of members who know how to give their personal testimony.

Gospel Presentation: Before the training, 41.2 percent stated they did not know how to give a Gospel presentation, while 23.5 percent said yes. After the training, 68.2 percent stated the training helped them to be able to give a Gospel presentation, while only 9.1 percent said no. That is a 44.7 percent increase of members knowing how to give a Gospel presentation.

Given Studies-Led to Baptism: When asked if the participants have given Bible studies to someone and led him/her to be baptized, 47.1 percent stated no, while only 29.4 percent said yes. After the training, 50.0 percent said yes, while 22.7 percent stated no. This study revealed that there was an increase of 20.6 percent more people giving Bible studies and leading people to be baptized.

Commitment to be a Lay Minister

The Discipleship training revealed a percentage increase in members serving as lay ministers, mentoring other people, caring for a specific group, and training the newly baptized. This leadership development provided regular opportunities for “train the trainer” in various aspects of disciple making. Below are the comparison percentages for this section.

Served as Lay Minister: Before the training when asked if they served as a lay minister, 70.6 percent said no, while only 5.9 percent said yes. But after the training,

18.2 percent stated yes, 45.5 percent were not sure, and 36.4 percent disagreed. There was a 12.3 percent increase in those who served as a lay minister. It is important to note that it takes time to develop and mature leaders and lay ministers.

Mentored Other People: Before the training, 56.3 percent stated they did not train or mentor other people, while 25.0 percent said yes they did. But after the training, 50.0 percent stated they trained and mentored other people, while 31.8 percent were not sure, and 18.2 percent said no. That is an increase of 25.0 percent more people mentoring.

Caring for Specific Group: When asked before the training if they cared for people in a specific group, 41.2 percent stated no, while 35.3 percent said yes. Then after the training, 72.7 percent stated they cared for people, while 13.6 percent disagreed. That is an increase of 37.4 percent more people involved in caring for other people.

Training Newly Baptized: When asked if they were involved in training a newly baptized person before the training, 64.7 percent stated they were not, while only 11.8 percent said yes. After the training, 40.9 percent stated yes they were involved in training new converts, while 36.4 percent said no. That is an increase of 29.1 percent more training of new converts. The results on this level were interesting, although only a small percentage thought it helped them to be a lay minister; there were at least 50 percent of the participants who were involved in training other people.

Discipleship Leadership Training

The Leadership Team is the heart of the Discipleship Master Plan. The Leadership Team was equipped, trained, and mentored monthly. After several months,

the leaders were assigned church teams as their main ministry group. Once accustomed to their teams, leaders were trained to lead out in small groups. This weekly event is the backbone of the disciple-making process.

Leadership Teams I and II

Training on Discipling: When the members of Leadership Team were asked if they received training on how to disciple other people before the training, only 16.7 percent stated yes while 50 percent said no. After the training, 84.2 percent said yes, while 5.3 percent said no. That is an increase of 67.5 percent.

Church Teams

Church teams are the first ministry entry point for members of the Leadership Team. The results revealed by this survey were very encouraging. Of the leaders, 94.7 percent stated they participated in using the six Ps (prayer, person, phone, play, pen, and PC) to reach members in their team. The leaders were engaged in six different ways of ministering to their team members.

Prayer: Regarding prayer, before the training, 41.7 percent prayed regularly for the people in their team, while 25.0 percent said no. After the training, 84.2 percent stated that they prayed regularly for the people in their team, zero percent said no.

People: Before the training, 33.3 percent stated that they visited members, while 41.7 percent said no. After the training, 73.7 percent visited members of their team, while 10.5 percent did not visit. That is an increase of 40.4 percent.

Phone: Before the training, 50 percent stated they used their phones to communicate with members in a specific group. After the training, 78.9 percent used

their phones to communicate with their teams. That is a 28.9 percent increase.

Play: Before the training, 58.3 percent stated that they invited members to functions outside the worship service, while 8.3 percent said no. After the training, 73.7 percent stated that they have invited members in their teams to a function outside worship service, 10.5 percent did not. That is a 15.4 percent increase.

Pen: Before the training, 50 percent sent cards, letters, or notes to members in a specific group, while 33.3 percent said no. After the training, 68.4 percent sent a card, letter, or note to members in their teams, while 15.8 percent did not. That is a slight increase of 18.4 percent.

PC: Before the training, 58.3 percent sent e-mail messages to members in the church, while 25 percent said no. After the training, 73.7 percent sent e-mail messages to members of their team, while 15.8 percent did not. That is an increase of 15.4 percent.

Small Groups

Leading Small Groups: When the leaders were asked if they had received training on how to lead out in small groups before the training, 16.7 percent stated they knew how to lead out, while 41.7 percent said no. After the training, 78.9 percent said yes, while 10.5 percent said no. That is an increase of 62.2 percent more people leading out in small groups and able to put into practice what they were trained to do. Of the leaders who then were involved in small groups, 73.7 percent stated that the small group was helpful in developing their leadership.

Church Growth Rate Since Implementation of Discipleship Master Plan

The church's beginning membership in August 1998 was 109 and its total membership by 2005 was 182. There were 74 people baptized with one profession of faith and 36 transfers in by letter for a total of 98 coming in to the church. During the same period there were 11 deaths, 2 apostasies, and 25 transfer out requests for a total of 38. The net gain for church growth is 73.¹ The number of people baptized is 74 compared to just 36 for transfer in. The significance of this data is that the church has doubled its conversion growth compared to transfer growth. The total growth is three times the rate of the transfer-out total. The next highest net gain of 58 took place at the beginning when the church was first organized into a company. There was a great influx of members who transferred in to be part of this new church. The Decadal Growth Rate (DGR)² is 90.28 percent for the seven years from 1998-2005 and the Average Annual Growth Rate (AAGR) at the beginning of the Discipleship Master Plan showed an AAGR of 7.71 percent in the years 1998-2005.

Results Since Implementation of Organization, Leadership, and Ministries

South Flint has experienced tremendous growth in the past seven years since implementing the Discipleship Master Plan. Its membership growth was not sudden but a steady rise. Most of its growth was attributed to conversion growth rather than transfer growth. Attendance doubled and tripled with an average of ten to twenty non-

¹Net gain is the total number of baptisms, profession of faith, and transfer in by letters minus the total number of deaths, apostasy, transfer out by letters, and missing.

²To calculate the DGR see appendix H.

Adventists attending each week. The median-age range has transformed from middle age to a balance of all age groups: children, youth, young adults, and young families. The addition of younger families was catalyst to drawing more of the same age group. The church worship service has undergone major changes to a livelier worship dynamics that is more inspiring, authentic, and meaningful. Yet it still maintains a mixture of traditional conservative to some contemporary elements.

Various ministries were created and continue to serve a diverse group in the church and community. Regarding leadership, the church has become more decentralized. In the past the pastor “everything” had to go through the church board for final approval. The board micro-managed many of the activities and ministries. This stifled leadership and ministries. But now leaders at various levels have been empowered to make important decisions for their group or departments. The church is not pastor dependent or board dependent as long as they follow the guidelines and criteria established by the church board. Members are encouraged to be involved in a ministry or to start their own ministries. The church is highly supportive by providing partial to full funding when necessary to support a ministry.

In 1999, the church received the Natural Church Development Assessment and had the highest overall score in church growth and church plant preparedness in just one year of implementation. This result is attributed to God and what He can do to a church using disciple-making principles.

Leadership Assessment and Development

The effectiveness of the Discipleship Master Plan was not just in the increase in baptisms but in the total number of leaders developed and trained. Leaders were taken

through the four levels of discipleship and by the time they became lay ministers they were empowered to minister to their teams and a mini-congregation. Every six months members were taken through the various levels gaining experience and maturity.

South Flint had eight elders that comprised the Leadership Team, along with the pastor.³ The Leadership Team was later expanded to include the spouses of the elders and the personal ministries leader. The South Flint Leadership Team members have gone through major spiritual transformation. Members have developed their spiritual gifts in the past several years in leadership, evangelism, preaching, nurturing, intercessory prayer, and faith. There are members who have never preached before but who are now taking part in the preaching schedule monthly or quarterly. They are soul-winners; they know how to visit interests and members, give Bible studies, and most important of all, they are able to disciple new members. These elders know how to minister to the broken hearted and minister to those who are hurting or struggling spiritually.

Deacons and deaconess roles and responsibilities were restructured to the Discipleship Master Plan format. They became the associates for the Leadership Team. They were directly involved in the various ministries of the Leadership Team.

Strengths and Weaknesses of the Discipleship Master Plan

Strengths of the Master Plan

There are several definite strengths and advantages of using the Discipleship Master Plan.

Regular Training: It is a consistent program of developing new leaders from year to year.

Spiritual Maturity: It is a systematic way to develop the spiritual maturity of members from new believers to lay ministers.

Multiplication: It is multiplying ministers and ministries. It develops more lay ministers to care for members of the church.

Involvement: It increases the member involvement.

Equipping: It allows the pastor to focus on equipping and training or some other specific soul-winning project. It makes the church a lay driven, disciple-making church.

Savings: It is cost efficient. Compared to salaried pastors, assistant pastors, or Bible workers, a discipleship driven church is mainly all volunteer. In addition, a typical conference budget for a pastor to hold an evangelistic series is \$3,000- 5,000 minimum. A conference evangelist can cost as much as \$10,000-15,000. The bottom line is the number of people baptized.

Increased Attendance: It increases attendance of interests and general attendance.

Weaknesses of the Master Plan

There are several weaknesses that were observed with this Discipleship Master Plan.

Time: It required several months to a year to be able to see some results in

³Todd Ervin, Glenn Bernard, Matthew Christo, Cecil Christo, Dr. Don Vixie, Wayland Lively, Gerhard Koehn, and one extended elder, Lee Hutchins. Todd Ervin later became the Resident Lay Minister after the author left in 2008.

Phase I of implementation. The second year starts Phase II and more results may be seen.

Major Overhaul: In using the Discipleship Master Plan it requires a major overhaul of the church leadership and organizational structure. This is not a minor repair or a side program to enhance the ministry of the church.

Vision: The pastor needs to share the vision to the church family on a regular basis. He or she also needs to go through the proper channels of leadership and review the vision regularly. This takes time and effort. Then the pastor needs to work on shifting the paradigm of the mindset of the church leaders. The leadership needs to be constantly reminded at first so not to regress to the former ways and habits of the church. A way to jumpstart this process is to hold a Discipleship Master Plan one-day seminar to the church.⁴

Authority: The pastor must be willing to share his or her pastoral authority to empower the leaders to lead and do the responsibilities of ministries. This can be threatening to some pastors who may not want to release authority for fear of an uprising against his or her leadership. There is a saying, "It is easier to tame a fanatic than to breathe life into a corpse!" The Discipleship Master Plan allows new leaders to work with their mentor or team leader. They are able to develop trust, confidence, teamwork, and unity.

Slow Process: Since lay ministers and members are all volunteers they need to

⁴The author of this dissertation has held several presentation in churches, workers meetings, and campmeetings. The one-day seminar consisted of a sermon during the worship service, a fellowship lunch, then a 2 p.m.-5:30 p.m. afternoon seminar. This time frame is enough to present the major principles of the Discipleship Master Plan.

be periodically guided and redirected during their training and even after training. The pastor also needs to be flexible with time and training. The pastor must be patient. The discipleship training takes three to nine months and sometimes longer. This is not a quick fix program to revive the church, but it is a major overhaul plan. It takes time to rebuild a solid program. It takes time to develop leadership and disciples. Baptisms do not come in masses but a few at a time. Compared to public evangelism where a church will experience five to twenty-five baptisms in a short time, in the Discipleship Master Plan, people are baptized one or two at a time.

Mistakes: Leaders make mistakes in training. The pastor may feel the urge to do everything to avoid mistakes and embarrassment from the public or church body. But this is part of the learning curve a pastor allows. Leadership allows “controlled” mistakes to take place and experience. The pastor goes over the mistake and evaluates how improvement can be made.

Accusations: Some people may accuse the pastor of being lazy and not doing “the job” by letting members do the work, sometimes causing disorganization. The pastor must have “thick skin” to ward off criticism. But this is short term. When training the laity the pastor is willing to let them take charge even though the work is not perfect. He has empowered the leaders; authority accompanies responsibilities.

Multitasking: When implementing the Discipleship Master Plan, the pastor will be investing more time in training and equipping the new leaders. This will take more

time and effort at the beginning, but once it is set up the pastor will do monthly training and equipping.⁵

South Flint is not a perfect church nor its pastor the perfect pastor, but the biggest difference is that the church is headed in the right direction in fulfilling its mission and goals.

Decentralizing: The church becomes decentralized. The organizational structure is not centralized on the pastor but lay leadership. The leadership team is empowered to develop new leaders.

Summary, Recommendations, and Conclusion

Churches in the twenty-first century will have to make a choice: either to continue their present trend without any intervention, or to make drastic changes in ministry to be effective. The first choice results are ominous—churches will eventually die and close down like churches all across the nation. They can no longer sustain low attendance and keep up with the budget. Some churches are consolidating or merging to survive, similar to companies in the business world. For churches to be healthy, they can no longer afford to remain in the status quo and be neutral. The church of the New Testament that Christ established was a movement that is to continue until His second advent. It is a proactive discipleship-making church that is to multiply throughout the whole earth.

South Flint Church experienced growth in many areas when the Discipleship

⁵Multi-church district: A pastor who ministers in two or three churches needs to start with the main or most prepared church first. Then he can work with the next church. Otherwise, another option is to prepare both churches and have training sessions for both in another location.

Master Plan was applied and became the main engine for ministries and operation. It grew in attendance, baptisms, ministries, and more members were trained to leadership, more guests and interests attended weekly, and the church had deeper fellowship and friendships. All around the church became a healthier church in the eight characteristics Christian Schwarz identifies as essential for growth: empowering leadership, gift-oriented ministry, passionate spirituality, effective structures, inspiring worship service, holistic small groups, and need-oriented evangelism, and loving relationships.⁶

South Flint also became a co-parent church as it planted a church in Grand Blanc, which is now an organized and healthy church. South Flint Church was alive that breathed hope, inspiring life to the spirituality of every member. Church was not an event nor specific ministry, but an experience of worship, fellowship, and training. It was headed in a new direction of being a disciple-making church.

God has blessed South Flint abundantly as it implemented the principles noted using the Discipleship Master Plan. South Flint increased its effectiveness on evangelism, lay involvement, and church planting while developing more disciples and leaders. The Discipleship Master Plan helped bridge evangelism and church planting into one Master Plan. It developed leaders and involved them in the disciple-making process.

After implementing the Discipleship Master Plan for several years, the church benefited from an increase in attendance, baptisms, lay involvement, number of leaders mentored, a greater sense of unity and community, and decrease in attrition rate. The

⁶Christian Schwartz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Carol Stream, IL: ChurchSmart Resources, 1996).

church also experienced greater exposure to the community.

Recommendations

Several recommendations are listed to improve the overall training:

Manuals: I would give the leadership team training manuals and also the Discipleship Master Plan curriculum in the first month. Unfortunately, the curriculum for disciple making is still being developed and refined.

Disclosure: I also would have the entire church know who their team leaders were from the start. I waited almost seven months or longer to reveal to the members who their leaders were. Immediate disclosure would have focused on accountability and empowerment of the leaders.

Small groups: I would recommend setting up quarterly meetings with small group leaders for evaluation and support.

Associates: After the first quarter, let the team leader select their associates or co-leaders instead of waiting until after nine months.

Spouse: Include the spouse right away in the leadership team.

Consistency: Focus on conducting monthly Leadership Team training and accountability.

Acknowledgement: Have yearly special recognition for the leaders and associates. *Coordinators:* Assign coordinators for all four levels of the infrastructure.

Lay Ministers: Quarterly emphasize specific training and regular evaluation progress of lay ministers.

Conclusion

The Discipleship Master Plan project implementation to the South Flint Church produced good results, even though all the elements were not installed or working properly. One can only imagine, if all the “pistons” were working, what would have been the result of the church over the next few years.

Regardless of the numerical results, the church is now obedient to fulfilling the Gospel Commission of going out and making disciples. What I learned through this project was the great realization that the only way the Adventist Church will be able to prepare for the soon coming of Jesus and make disciples of all nations is to go back to the Divine blueprint of making disciples. One member summed it up best on what effect this Discipleship Master Plan had on him, “It has made all the difference. I am now equipped through training and front-line experience at discipling others and training others now to be disciples.”

It is to the glory of God that this project was accomplished so churches and conferences may see an exciting, effective alternative to fulfilling the Gospel Commission of Matthew 28 and Revelation 14.

APPENDIX A

PROFILES OF OTTER LAKE AND GRAND BLANC CHURCHES

Otter Lake

The Otter Lake church is nestled in a rural country setting northeast of Flint. The membership is 36. The pastor divided his time with the Otter Lake church for several years until they were blessed with the ministry of Pastor Jeff Jorgensen who worked as an associate/intern. Pastor Jorgensen preached three times a month, held the weekly prayer meetings, led in church board, visited members, and held his first evangelistic meetings.

On April 2004, Pastor Jorgensen moved out of state and an elder from South Flint, Bob Seath, who occasionally preached at Otter Lake was invited to be the Resident Lay Minister. When Bob accepted the call the church held a Commissioning service for him. He started preaching every other week, and later three times a month. This allowed the senior pastor to hold discipleship training sessions at South Flint. Bob worked as a full-time barber in Flint and accepted no financial compensation for being the lay minister. He visited the members at home and in the hospital. Bob held his first evangelistic series in 2004 during the Hope for Our Day emphasis. At present he provides stability for the church and ministers effectively to them. Otter Lake is a classic example of a lay-driven church. The resident lay minister gives reports and updates the pastor with any major church news on members and interests. He functions as the main minister and the congregation acknowledges his leadership and authority.

What are the benefits of having a discipleship-driven church? First, the resident lay minister gains invaluable ministerial experience in utilizing his spiritual gifts, it allows the senior pastor to start a new church plant and to strengthen its discipleship foundation. It also gives the senior pastor time to train more disciples/leaders at South Flint, the sister church.

Grand Blanc—the Church Plant

The Grand Blanc church plant was the result of the implementation of the Discipleship Master Plan for the main churches and people involved. The initial concept of planting a church in Grand Blanc came in several stages. In the early 1990s, Dan Towar, the previous pastor of the Holly SDA Church, challenged his members to plant a church perhaps in Grand Blanc, which is north of Holly or Clarkston and south of Flint. In 1998 when the new pastor for South Flint arrived, he led the church in developing a 5-year Master Plan, and part of the plan was to plant a church in Grand Blanc, six miles away. In 1999 Steve Vail, the conference evangelist, led an initiative to work with the District 8 pastors to do a series of district church plants. Vail met regularly with the pastors for training and strategizing. The plan was to involve the entire district of nine churches to assist the mother church to plant a new church. Then the church next in line

would be assisted again by the district churches to plant another church, until all of the churches in the district would have their own church plants. This was a bold initiative.

The pastors voted to start with South Flint since it was the most prepared church to start this initiative. Adjustments were made to invite the Holly church to be a partner in the co-parenting process so not to weaken the leadership and personnel of both churches. This change proved to be a better plan for it distributed the human and financial resources coming from both churches instead of just the mother church.

The strategy outlined was to hold evangelistic meetings at South Flint then at the Holly church. A third series was held at the target city of Grand Blanc in a neutral location, the Golf Country club. After the evangelistic meetings, members of both churches were invited to be the core members of this new church plant in Grand Blanc. The core group met every two weeks then every week until they found a meeting place. The Grand Blanc church group was planted with a core leadership of fifteen people. On December 8, 2001, the core members met in a rented facility from the First Congregational Church of Christ with thirty people attending. By February 24, 2002, the group was organized into a company with thirty members signing as the charter members. The model for the church was to be a discipleship-driven church which would be non-pastor dependent.

After eight months, the core leadership held their first evangelistic series, Hope for the Homeland series in 2002, with three elders in speaking rotation. The series went well, and this was a good experience for the new group to conduct a series with minimal management by the pastor. One person was baptized from the meetings. In 2003, they held a mini Prophecy series generating more interests. Every year the church group has held a series building its membership a little at a time.

The Grand Blanc group is stable financially and organizationally. Leadership structure is intact and secure. It is developing to be a warm and friendly church. The worship service is fresh but the music area could use a more help. Significant growth has not taken place yet in this new company during this building/discipling period. The conversion growth is low but the number of leaders developed and trained is twenty.

In 2005, the church asked two Bible workers to help follow-up the mailing of Something Wonderful Bible study cards. The following year, a conference evangelist, Ted Struntz, was invited to hold a series. Fifteen people were baptized, and fifteen transfers came in. By 2007, the church company was organized into a church with the membership now over seventy.

APPENDIX B

CURRICULUM GUIDE FOR THE FOUR LEVELS OF DISCIPLESHIP

Curriculum Manual for the Four Levels of Discipleship

The Member Diagram

Once an interest is baptized he or she starts the Member Diagram. This diagram is the Four Levels of Discipleship discussed in chapter three, which has four commitments: Commitment to Christ, Commitment to the Body of Christ, Commitment to Ministry, and Commitment to be a Lay Minister. The four levels of discipleship provides a structure for new Christians to be nurtured, anchored, trained, deployed, and mentored from a disciple to a discipler, a member into a leader and mentor. This provides a consistent way to help members to reach their highest potential for the Lord. The curriculum below gives a practical guide for all members. The prerequisites given are basic guidelines and pastors/leaders may customize the lesson plan accordingly. Usually what happens to a newly baptized member is that they are left alone and forgotten. It is like abandoning a baby to fend for itself. This training diagram is what is missing in the Adventist church. The diagram provides the levels of training and curriculum.

Level 1: Commitment to Christ

Level one is Commitment to Christ. The goal of the leader is to assist the member to develop a personal relationship with Jesus Christ and help them better understand His teachings. Oftentimes leaders assume that new converts and older members maintain a commitment with Christ. In actuality, their relationship wanes after a period of time. However, the first level allows the leader to check this commitment periodically through his or her mentoring and accountability relationship by encouraging and challenging the member. Otherwise, pastors feel uneasy checking on the spirituality of the members on a personal level. The pastor may preach it from the pulpit but that is about it. The Discipleship plan allows and gives leaders permission to coach and ask hard questions regarding the member's spirituality, at the same time not offending the person. This may lead to recommitment and rebaptism if necessary. This level also applies for newly transferred members. Commitment to Christ involves learning to grow in Christ and spiritual maturity.

Members are required to take Level I classes designed to help them develop a deeper personal relationship with the Lord. Since this is a personal experience, the leader assists the member by teaching effective ways to grow spiritually. This type of spiritual accountability is critical in the mentoring process. The mentor must resist the temptation to assume that the member is following and doing everything what they are required to do. Human nature takes the path of least resistance.

The mentor must ask the mentee directly if he or she is developing a closer walk with Christ and should keep encouraging and guiding the person. Specific questions as "How is your Bible reading?" "Are you able to spend time praying?" Reading the Bible daily with the prescribed minimum chapters and taking time to pray may seem mechanical at first to the member, but eventually it becomes natural and a habit.

Requirements:

1. Personal, growing relationship with Christ
2. Finished Amazing Facts Bible Study Guides I and II
3. Baptism or rebaptism is experienced
4. Be part of a Sabbath School class and attend worship service regularly
5. Be part of a weekly Home Bible Fellowship Group
6. Time of Training: 3 months-6 months. This period is a suggested guideline and may vary depending on the spiritual background of the member. Some individuals may need a longer period.

Books to Read:

1. Read through the Bible Year Plan. Read 5 chapters daily or 2-4 chapters daily for Youth. Two chapters in the New Testament, one chapter from the book of Psalms and one from Proverbs. Proverbs should be read in conjunction with the day of the month (i.e., if today is January 4, then read chapter 4, then tomorrow for January 5, read chapter 5, etc.)
2. *Christ's Way to Spiritual Growth*, Philip G. Samaan
3. *Communion with God*, E. G. White
4. *Desire of Ages*, E. G. White, Part I (Chapters 1-40)

5. *Faith That Works*, Morris Venden
6. *His Utmost for the Highest*, Oswald Chambers
7. *In His Steps*
8. *Revive Us Again*, Mark Finley
9. *Steps to Christ*, E. G. White
10. *My Life Today*, E. G. White
11. *To Know God*, Morris E. Venden
12. *Walking With Jesus*, (Devotional) George Knight
13. *Your Bible and You*, Arthur S. Maxwell
14. Other books as deemed vital by the pastor or leaders.

These books are available in the church library. Members are encouraged to develop their own Discipleship library and may purchase them from Adventistbook.org or Amazon.com.

Class Courses: These class courses are taught during the week and Sabbath afternoons.

1. Bible Studies: Complete two
2. The use of various study lessons as Good News, Amazing Facts Folders, Discover Bible Lessons, Daniel & Revelation Lessons, and other lessons
3. CD/DVD/tapes/videos: Doug Bachelor Millennium, Prophecy Code series, Mark Finley Series, etc.
4. Learning to Love Jesus
5. Vitals of Life
6. How God Communicates
7. The Game Plan
8. Breaking the Trap
9. The Armor of God—Ephesians 6
10. Holes in the Armor
11. How to Have an Effective Devotional Life
12. The ABC's of Prayer
13. Study on the 5 Levels of How to Get a Grip of the Bible
14. Bible Promises- memorize 2-3 promises each week
15. Prayer Journaling—start a daily journal
16. Christ's Ultimate Love: Study on Deuteronomy 6, Matthew 22, Romans 8
17. The Great Controversy Series—From Eden to Eden
18. Private & Public Worship—develop a practice for both

Level II: Commitment to the Body of Christ and Discipleship

Commitment to the Body of Christ and Discipleship involves helping a member grow deeper in Christ and spiritual maturity by learning to work, pray, worship, and network with other members of the church. This Level II Advance Class is designed to help members, especially the newly baptized, grow in their relationship with other Adventist Christians and learn more biblical knowledge and practical lessons for their

daily spiritual walk with Christ. God designed His children to live in relationship with others. He wants them to help each other grow. No one reaches their highest potential by themselves. Christians need other Christians in their lives to encourage them and to encourage other people to help them reach their potential.

Classes are designed to anchor members spiritually and to the teaching of the church and its mission. Some of the basic classes are intercessory prayer, developing fruits of the Spirit, walking in the Spirit, doing God's will, learning to use the armor of God, Bible reading and study plan, how to share your faith, and more. For relationship building, members are invited to a Home Bible Fellowship Group to develop friendships and a sense of community. This level is vital before the member launches out in a ministry because it provides a support system. They spend time with Him learning before they are sent out. The apostle Paul spent at least three years in Arabia before he began his ministry. It is critical that the member develop cohesion or a "team work" mentality with other members of the church. The body of believers becomes his support team. Jesus sent His disciples out two by two.¹ Before a member attempts to reach out to "strangers" with the help of a lay minister, the member sets up a family and social network list for the support team to pray for. The objective is to train every member at this point of spiritual maturity to witness effectively by sharing his love and faith both with his family and his social network of friends in the community.

Requirements:

1. Completion of Level I requirements.
2. Be part of a Home Bible Study Group
3. Be a Leader Apprentice (La) for a Home Bible Study Group

Books to Read:

1. Read through the Bible Year Plan. Read 10 chapters daily.
2. *Bible Readings for the Home*
3. *Christ's Object Lessons*, Ellen G. White
4. *Christ's Way to Discipleship*, Philip G. Samaan
5. *Desire of Ages*, E. G. White, Part II
6. *Radical Disciples for Revolutionary Churches*, Russell Burrill
7. *Revolution in the Church*, Russell Burrill
8. *The Incredible Power of Prayer*, Roger Morneau
9. *The Ministry of Healing*, Ellen G. White
10. *The Purpose Driven Life*, Rick Warren
11. Other books as selected by the Pastor

Class Courses:

1. Call to Discipleship
2. Discipleship Math
3. How to Celebrate the Sabbath
4. Using Your Time, Talents, Treasure, Temple for God
5. Anchor Points Series 1-4: Daniel & Revelation, Spirit of Prophecy
6. Basic Discipleship: Rescue 101
7. Principles of Intercessory Prayer

8. Memorization of Key Bible Promises
9. How to Study the Bible: Inductive Method
10. Study on the Fruit of the Spirit—Galatians 5
11. How to Share Your Testimony
12. Bible Marking Class
13. Word of God Series
14. Health: Regular Exercise Workout Program
15. Small Group Dynamics
16. Visitation Guidelines
17. Basic history, mission, and organizational structure of the SDA church

CD/DVD/tapes/videos:

1. Keepers of the Flame Series
2. It's Your Money, G. Ed Reid
3. Anchor Points Series 1-4: Daniel & Revelation, Spirit of Prophecy
4. Roger Coon: Spirit of Prophecy series

Level III: Commitment to Ministry

Level III is Commitment to Ministry, which assists a member to discover his spiritual gifts so he can effectively serve in a ministry for the church. The most important work of the pastor and team leader is to train and equip members to carry out the Gospel Commission by using their gifts in a specific ministry. When members of the church are involved in doing gift-based ministries, the members will prosper spiritually. Christians are saved to serve for Christ and by exercising the spiritual gifts God has given the Christian he then multiplies his talents and fruits and becomes healthy.

Requirements:

Class Courses:

1. Completion of Level II requirements
2. Search and Rescue Classes
3. S.W.A.T. Prayer
4. Gospel Presentation—ABC's of Salvation
5. How to Reach Out to Family & Friends Effectively
6. Four Types of People- ABCD
7. Be a Leader Apprentice for a Home Bible Study Group (La)
8. Take Spiritual Gifts Assessment
9. Be a Leader Apprentice of a Church Team
10. Lead out or be involved in Gift Based Ministries of the church
 - a. Administration
 - b. Nurture
 - c. Outreach
 - d. Youth Life

e. Special Projects

11. Memorization of Key Bible chapters
12. Health Plan: Regular Exercise Workout Program

Books to Read:

1. Read through the Bible Year Plan. Minimum of 10 chapters daily.
2. *The Acts of the Apostles*, E. G. White
3. *Christ's Way to Reaching People*, Philip G. Samaan
4. *Christian Service*, E. G. White
5. *Evangelism*, E. G. White
6. *Gospel Workers*, E. G. White
7. *How to Help Your Church Grow*, George E. Knowles
8. *Making Friends for God*, Mark Finley
9. *Ministry of Healing* by E. G. White
10. *Mission: Possible*, Gottfried Oosterwal
11. *Persuasion*, Mark Finley
12. *The Radical Prayer*, Derek Morris
13. *Winsome Witnessing*, Gary Gibbs
14. *Ye Shall Receive Power*, (Devotional) E. G. White
15. Others: Selected by the Pastor
- 16.

Class Courses:

1. Search and Rescue Training Class—5 weeks series
2. The Work of the Spirit
3. Study on the Holy Spirit/Conviction & Conversion Process—John 16
4. Temperament for Effective Ministry
5. Spiritual Gifts—Romans 12, Ephesians 4

CD/DVD/tapes/videos:

1. *New Words for Witnessing Series 1 & 2*, Dan O'Fill & Ted Struntz
2. *Winsome Witnessing*, Gary Gibbs
3. *Extreme Faith*, David Gates

Leadership Team

Leadership training begins at this level but discipleship training at level 1. A member is recruited to a Leadership Team where he is trained and equipped for ministry. The member becomes a Leader Apprentice (La) for a Home Bible Fellowship Group and trained for 3 to 6 months. He also becomes a Leader Apprentice for a Church Team.

Transition: Elders are naturally the first to be trained at this level. However, not all present elders are suitable for this type of ministry unless they are committed to

discipleship and willing to be trained. The pastor seeks other members who are spiritually mature, teachable, willing, and available. Note: the goal is not to develop elders, but to disciple all members to be lay ministers. This level assimilates new members to a Home Bible Fellowship Group ministry of the church within the first six-month period for them to be healthy and active. As they are disciple, members are taught about spiritual gifts. God has placed a wide variety of gifts in His congregation to cover every need.

Spiritual gifts are utilized when members desire or see the need of a specific ministry. As church members respond to the Holy Spirit they find a desire to do some type of work for the Lord. There are no higher gifts and lower gifts. They all are important and needed by the body to perform. The Lord uses the church to provide training so that they can develop the member's spiritual gifts. There are some gratifying results in discovering spiritual gifts:

1. One will know God's will for his or her life and where that person best fits into the work of the church
2. One will know better how to cope with diversity and conflict in personal relationships
3. One will have a greater sense of identity and partnership with Jesus
4. One will have greater joy in service for the Lord because he or she will be matched to the work the person enjoys most
5. One will be better equipped to win friends and relatives to Jesus

Regular and continual training is needed in using spiritual gifts for outreach and arranging the opportunity for every member to be involved in the ministry of the church. Team Members are taught to make friends for Jesus. They work closely to follow up their family and friends network. The ultimate goal is to meet a need of family members and friends and lead them to Jesus Christ. The Leader actively searches for inactive members and interests and maintains a personal interest file and prays over. Trained members follow-up Bible study requests immediately. Regular spiritual visits are made to encourage interests to come to church and take Bible studies. Short phone calls and direct mail should be used several times a year to cultivate interests. The pastor should show members from the pulpit how to reach out on Sabbath morning with Christ's love. If genuineness goes beyond the greeters, the church will be a loving and caring church. Every visitor should be immediately followed up the same week. (Probably visited in their home, or at least given a phone call or card.)

Restructuring to a Gifts-Based Ministries Church

The ministries of the church are divided into five categories:

1. Administration: ministries that deal with the operation and organization of the church
2. Nurture: ministries that deal with nurturing, strengthening the church
3. Outreach: ministries that deal with the community, public & personal evangelism
4. Youth Life: ministries that deal with the children and young people

5. Special Projects: Seasonal events (i.e., Mothers' Day Brunch, Christmas Program, Agape Communion, Easter, etc.)

This organizational format makes it easier to handle the ministries of the church so less time is spent to run an efficient and effective church. The goal is to use 20% of the time, energy, and personnel to handle the normal 80% of the administration work. This allows the whole church to focus on "real ministries" rather than dealing with "administrivia"—the focus is discipleship and leadership!

Administration Team:

Treasurer
Deacon, Deaconess, Clerk
Building Committee
Finance Committee
Bulletin Secretary
Floral Coordinator
Greeting Committee
Disaster Coordinator
Nurture Team:

Adult Sabbath School & New Believers Class

Personal Ministries
Women's Ministries
Discipleship Classes
Social Committee
Tape Ministry
Vespers Ministry
Health & Temperance
Prayer Teams

Outreach Team:

Evangelism
Baptismal Class/Newcomers Class
Discover Bible School
Felt Needs Seminar
Ingathering
Community Service
Small Groups—Bible study groups
Hospitality Teams
Religious Liberty & Signs
Bread Ministry
Prayer Ministry

1. Read through the Bible Year Plan- Minimum of 15 chapters daily
2. *Evangelism*, E. G. White
3. *Gospel Workers*, E. G. White
4. *I Work For God*, Mel E. Rees
5. *Patriarch & Prophets*, E. G. White
6. *Prophets & Kings*, E. G. White
7. *Reflecting Christ*, E. G. White
8. *21st Century Church Planting*, Russell Burrill
9. *The Key to Victory*, Fernando Chaij
10. *The Purpose Driven Church*, Rick Warren
11. Other books as selected by the Pastor

Advanced Level Reading:

1. *21 Irrefutable Laws of Leadership*, John Maxwell
2. *Recovering An Adventist Approach to the Life & Mission of the Local Church*, Russell Burrill.
3. *Great Controversy*, E. G. White
4. *Preparation for the Final Crisis*, Fernando Chaij
5. *Here We Stand*, Samuel Koranteng-Pipim
6. *Testimonies for the Church*, Volumes 1-9, E. G. White
7. Discipleship book series
8. Other: Selected by Leadership Team

Class Courses:

1. Basic Church Plant Curriculum
2. Advanced Church Plant Curriculum
3. Advanced Leadership Series
4. Health Plan: Regular Exercise Workout Program
5. Advanced Gospel Presentation: Leading Someone to Christ
6. Advanced Intercessory Prayer
7. Inductive Study Method
8. Pastoral Visitations Techniques
9. How to do Spiritual Gifts Assessment
10. Preaching—Basics of Homiletics

CD/DVD/tapes/videos:

1. *21 Irrefutable Laws of Leadership*, John Maxwell
2. *Let God Be God—Biblical Stewardship Foundations*, Ben Maxson
3. *Testimonies for the Church* – MP3

Job Description of Lay Ministers:

Lay ministers have four major primary responsibilities and commitments:

(1) Belong to a primary Leadership Team (LT1) themselves, (2) lead out in a Church Team, (3) facilitates a Home Bible Study Fellowship Group, and (4) have their own secondary Leadership Team (LT2).

1. Be in a Leadership Team (LT1). Training meeting is every two weeks. They meet with their primary team leader 1st & 3rd weeks, later they meet with their secondary leadership team.
2. Minister to people in the Church Team using 6 P's: Prayer, Person, Phone, Play, Pen, and PC.
3. Lead out in Home Bible Fellowship Group (this is a small study group)
4. Set up own secondary Leadership Team (LT2). Find 2-3 individuals (goal is 12) who are willing to be part of the Leadership Team. The goal is to train and to disciple them.
5. Training meeting is every 2nd & 4th week.
6. Cover the Curriculum Guide for Training: Discipleship, Pastoral, Church Plant, Bible Study, Small Groups Dynamics, Visitation, Preaching-homiletics, Spiritual Gifts Assessment with each team member.
7. Leadership Teams (LT1) are exempted from board meetings & committees (attendance is optional if they are involved in soul winning at the time. Priority is given to winning people; if they are not ministering, studying, or visiting, then they should attend; a streamlined board and committee is sufficient).
8. Train to use the 4 Levels of Discipleship.

Apprentices:

The primary Leadership Team (LT1) members are trained as Leader Apprentices in two areas: Home Bible Fellowship Groups (HBFG) and Church Teams. The apprentice observes the leaders in the Home Bible Fellowship Groups, and given opportunities for "on the job" training. When the group reaches a maximum of ten people, the apprentice takes over the leader's group providing stability, while the leader starts a new group elsewhere.

The second area of training for the apprentice is assisting in ministering in the Team Leader's Church Team using the 6 P's. After several months (six minimum) of training, they are given their own Church Team, which consists of members from the leader's Church Teams. The plan is to have Leader Apprentice (La) pastoring ten families each for six months with the assistance of a Team leader (LT1). They would visit their families, build relationships, and pray regularly for the people. After the training period, the Leader Apprentice (La) having established relationships, is then given full authority with minimal guidance by the Team leader. After six months of training, the Leader Apprentice who is still a member of a Leadership Team, sets up his own Leadership Team, Home Bible Fellowship Groups, and Church Team with the assistance of his Team Leader. This is where advanced leadership training and discipleship is taking place.

When does a Team Leader become a Lay Minister? Only when he or she has completed all four levels in the Discipleship/Leadership program and received training and experience leading out in all three major areas: church teams, Home Bible Fellowship groups, and beginning their own leadership team.

The objective is to develop every member into lay ministers, teaching the members that every believer is a minister and his or her ministry is very important. They need to understand that the unity of the body is vital and that all members are dependent on each other. Rick Warren states, "Ministry is the expression of my SHAPE—how God shapes you for ministry."

Shape stands for S=Spiritual gifts, H=Heart, A=Abilities, P=Personality, E=Experiences.¹

Qualifications of a Lay Minister

What are the qualifications for a Lay Minister?

1. Completion of Class Levels I, II, III.
2. Ability to listen
3. Recognition and ownership of his or her own feelings
4. Ability to enter into the feelings of other persons (empathy)
5. Openness to styles of ministry different from own
6. Ability to create a helping relationship
7. Ability to ask the right questions. Sensitivity to "where the lay pastor is"
8. Ability to wait for the lay minister's growth, to resist the temptation to manage the pastor's life
9. Recognition of the lay minister's resistance to growth, ability to know when it is appropriate to probe the resistance and a willingness to do so
10. Ability to reflect on the process going on between shepherd and lay pastor to produce deeper personal insight
11. Ability to share the agenda setting with the lay minister.²

The Lay Minister Training Class teaches:

1. Ministry job description
2. Length of commitment
3. Enlisting people to be Lay Ministers
4. Equipping (Basic and Advance training)
5. Assigning families to lay ministers through Friend In Friendship
6. Organizational structure

¹Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan Publishing House, 1995), 370.

²Melvin J. Steinbron, *Can the Pastor Do it Alone* (Ventura, CA: Regal Publishing, 1987), 77.

7. Supervision by Team leaders (LT1) who are unit leaders for their Leadership Teams (LT2) and Leader Apprentices (La)
8. Accountability reports
9. Authority (Commissioning)
10. Communication (monthly newsletter to Lay Ministers)
11. Evaluation

Job Description of the Lay Minister

The following job description of the Lay Minister will help in listing the expectations of this ministry.

6 P's: The main format for ministry is the 6 P's. The Lay Minister or Team leader ministers to his Leadership Team and Church Team by using the 6 P's.

Six P's Ministries

1. **PRAYER:** The most important job of the Lay Minister or Team leader is to pray for the members in his team. This is where "real" ministry takes place. This is also, where the spiritual battle is. Team Leaders pray for their Leadership Teams weekly and those in his Church Teams at least once a month.
2. **PERSON:** A visit in person is the best and most effective way to minister to people. Team Leaders should visit his Church Team at least once during the quarter or as the situation calls for. Church visits do not count. It needs to be an intentional visit in the home, work place, or other designated location. This conveys to the member that you took the time to care enough and set aside your valuable time to visit.
3. **PHONE:** Phone visits are almost as good as a personal visit, but should not be a substitute for a visit in person. Team Leaders should call on their primary Leadership weekly and at least once a month on their Church Team. This is a spiritual phone call were the leader asks how the member is doing and asks if he can pray for any specific requests.
4. **PLAY:** This stands for intentional Fellowship and Social events. The Team Leader should take the time to fellowship and socialize with his team members other than "ministry" related events. The leader could invite the people on his team for dinner, to church sponsored events, golfing, canoeing, or whatever activity. In reality, this activity is just as important as a "spiritual" visit because this gives opportunity for bonding and friendship development.
5. **PEN:** This stands for writing notes, cards, or letters to people in the Church Team. On special occasions such as birthdays, anniversaries, graduation, get well or whatever special event, a card or note can be mailed to the team member. Receiving notes or cards can be meaningful for the recipients when a team leader takes the time to hand write a note.
6. **PC:** This stands for e-mail. Many members nowadays own personal computers with an internet connection. Leaders can use e-mail to communicate to his team members. This allows the leader to keep the

Church Team regularly informed. But this is the lowest level of communication and should not substitute the first five formats.

The team leader is looking for more disciples to develop from his Church Team. He becomes well acquainted with the families in his team. He visits each home at least once a quarter and more frequently when there are special physical or spiritual needs. Melvin Steinbron uses P.A.C.E. for his lay ministry. P.A.C.E. ministry is: P=Pray for each member regularly, A=Availability to meet the needs, C=Contact each member on a regular basis, E=Example—provide a Christian example.⁷

Some other organizational tips will help enhance this ministry:

1. Report to the records secretary the names of those who are unable to attend Sabbath services because of physical handicaps or other circumstances.
2. Report at once to the records secretary any emergency situation requiring immediate follow up such as serious illness, discouragement, interest in Bible studies, etc.
Confidential reports should be made directly to the pastor or elder.
3. Encourage faithfulness in family and personal devotions, regularity in church attendance, and active participation in church activities. Arrange for transportation if needed.
4. Take note of those who are absent from the Sabbath services and send or deliver personally a copy of the church bulletin.
5. Report to the pastor or elder the names of those in your district for whom communion in the home should be arranged.
6. In case of death, be sure that arrangements are made to provide meals for the family on the day of the funeral.
7. Report to the records secretary any changes of address occurring in your area.
8. Be the communications agent to your flock via telephone for special messages such as emergency church announcements.
9. Convey to church newsletter editor any news items from your team that could appropriately appear in the publication—births, birthdays, anniversaries, visitors, job promotions, graduations, etc.
10. Be alert to discover prospective church members moving into the area. Get acquainted and invite them to the services.
11. Make special effort to contact new members moving into their district doing what they can to help integrate them into the church program.
12. Faithfully attend the meetings for the Leadership Team. At this meeting, return the filled-in visitation report plans (one for each family) to your leader. Confidential information should always be conveyed in a sealed

⁷Steinbron, *Can the Pastor Do It Alone*, 63.

envelope. Be prepared to make suggestions for the improvements of the Lay Minister Plan.

Lay Minister Coordinator

The lay minister coordinator oversees the Lay Minister Plan so that it is functioning well. Initially, this is the pastor's primary responsibility until he is able to train a coordinator. The duties include:

Keep pastor and church board informed of special needs and general progress.

Make special visits in your territory as indicated by unit leaders.

Plan for a regular meeting of lay ministers.

Appoint a records secretary for your unit.

It is important for the coordinator that there is a balance of accountability and appreciation shown to the members.

The lay ministers/elders should turn in monthly reports for accountability. The reports help to keep the pastor in touch with the activity of the lay pastors/elders and they also keep the pastor informed about the congregation.

Appreciation must also be shown. The volunteers must be affirmed for their work because they minister on their own time. They need support and encouragement and prayers.

Development of Leadership Team

The Leadership Team is the heart of the Discipleship Plan. This group provides the discipleship engine for the church operational structure. This is where advance and extensive discipleship leadership training takes place. This is the level that fulfills the Gospel Commission of Matthew 28 of "making disciples" and Ephesians 4 of "pastors equipping the saints for ministry." The development of Leadership Teams is the new paradigm shift from the old using traditional leader roles like elders and deacons. Without the formation of Leadership Teams this dissertation would be just another creative evangelism. This is not about evangelism but entails more, this is biblical discipleship.

Primary Leadership Team (LT1) leaders are trained to minister to their Church Team (CT). They also lead out in a Home Bible Fellowship Group (HBFG) and eventually have their own secondary Leadership Team (LT2). The procedure is simple, the pastor starts praying for members for his or her Leadership Teams. The pastor then selects individuals who are spiritually mature and who are TWA's—those who are teachable, willing, and available.

They have four commitments to make:

1. Commitment to meet twice a month with the team leader/pastor
2. Commitment to work with a Church Team.
3. Commitment to a Home Bible Fellowship Group.
4. Commitment to later lead in a Leadership Team 2

How to Set Up Your Leadership Team

The pastor's primary task is to set up his or her leadership team first. Elders are naturally the first choice to be selected for the primary Leadership Team. They have received the affirmation of the church body to be the spiritual leaders of the church and have been working in that capacity for years. However, there are some elders who are just "token" elders, but really do not function as an elder. Once the Discipleship Master Plan is presented this type of elder will either accept the challenge or step down. It is not necessary for the pastor to select an elder, but in a more traditional church where the paradigm of discipleship has not been fully presented, it is best to start with the elders. Eventually, the pastor can add others who are not elders.

The pastor prayerfully selects up to twelve individuals who are teachable, willing, and available to be part of his Leadership Team. He or she approaches them one by one relating to them the plan to set up a team that the pastor will spend time in training, mentoring, and developing a leadership and discipleship ministry. "Jim, I've been praying and asking God who to ask to be part of this Leadership Team. I would like you to consider and pray about being in this Leadership Team. If you're serious about seeing God turn our church around and make it into a growing church, then I want you to really pray about this." Jim may ask, "What will this involve?" The pastor's reply could be, "This means that I will spend time twice a month with the team, about an hour and a half, in training you specifically in four areas: (1) Commitment to Christ, (2) Commitment to Body of Christ/Discipleship, (3) Commitment to Ministry, and (4) Commitment to be a Lay Minister. I will explain this in more detail in our first meeting and if you believe this is not for you then you are free to pull out. I believe as we follow Christ's divine blueprint for ministry we will see tremendous growth! I'll call you in a few days to get a response from you. Is that OK?" If the person says yes, then the pastor will invite the member to meet at a specific date and time with all those chosen to be in the Leadership Team.

First Meeting Orientation

Start with prayer. Explain the Interest Diagram, the Members/Four Levels of Discipleship/Leadership diagram. Share the vision. The first commitment is to come to the Pastor's Leadership Team 1 (LT1) training twice a month, one hour and a half in the evening, 6:30 p.m. – 8 p.m. on the 1st and 3rd Thursday of the month (or whatever day is best suited for the team). The pastor uses the 6 P's of communication to his team on a weekly basis.

Development of Church Teams

However, the end of all things is at hand; therefore being serious and watchful in your prayers. Above all things have fervent love for one another, for "love will cover a multitude of sins." Be hospitable to one another without grumbling (1 Pet 4:9).

The second task is to assign Team leaders to a Church Team. The Church Team is the foundation of the Discipleship Master Plan. This is home base for the Team leader who is the "pastor" of his team. The Church Team becomes the ministry field.

The concept of Church Teams is not new; there are various forms and names for this type of ministry. Churches that are healthy have church teams that are working effectively. The main difference between a working Church Team ministry is what priority it receives by the leaders of the church. Many churches have this ministry as a stand-alone ministry led by an elder or other church leader. It works for a few months and then it falls apart, whereas in the Discipleship Master Plan this ministry is the second level or task of the Team Leader. This becomes a high priority of the leadership team. It is part of a four level integrated ministry that lends supports and strengthen the other levels. Church teams provide the structure to place members and unchurched people in the discipleship process.

What does a Church Team consist of? It consists of active members, inactive members, and interests. The team leader ministers monthly to these people using the 6 P have and monitor their spiritual growth and progress. It is the goal of the leader to invite the people in this team to join a Home Bible Fellowship Group. Interests generated when the church holds community services and felt need seminars are assigned to a Church Team. The leader nurtures the interest using the 6 P's. This allows the leader to develop a bridge and bond with that person.

Selection of Church Teams

The best way to select Church Teams is to put the names of all of members in the church directory and names of interests on Post-It notes and place them on a wall. A Church Team consists of members and interests. The categories for members are: AM = Active Members which are deacons, deaconesses, other church officers or leaders; IM = Inactive Members (attending at least once a month or less); I = Interest (or Seeker) a person who is not a baptized member of the church. This could be a family member, relatives, or friends. Sort the officers of the church, active members, inactive members, and interests. Each Team leader of the Leadership Team alternately selects individuals whom he or she feels he/she has a bridge or bond with them, then those of whom the team leader has no bond. A properly balanced Church Team consists of a deacon or deaconess, other church officers, active and inactive members, and some interests. A team leader will have at least 15 to 25 names each depending on the size of the church.

DISCIPLESHIP MASTER PLAN INFRASTRUCTURE

Order of steps for setting up the infrastructure:

1. The Pastor's Leadership Team is set up as the cornerstone of disciple making.
2. Then the Church Team is organized and selected. This becomes "home base."
3. Home Bible Fellowship Groups are launched. This is the weekly missional training.
4. Leadership Team II is set up after 9-12 months as Leadership development .

APPENDIX C

DETAILS ON THE SIX PS

Six P's Ministries

Leaders and Leader Apprentices minister to the people by using the 6 P's every 3-4 weeks. The six P's stands for Prayer, Person, Phone, Play, Pen, and PC.

Prayer: The Leader prays for each team member at least on a monthly basis. The leader is asking God to open doors of opportunities to witness to this person or to make a significant positive spiritual impact.

Person: Visiting members in person is top priority. There is power in personal contact. The face-to-face encounter is ten times more effective than any other method after prayer. Jesus modeled this by going to the people and mingling with them seeking after their own good, finding ways to minister to them. Meeting someone in church is not considered a visit. It needs to be in the home, office, somewhere else outside the church.

Those who engage in house-to-house labor will find opportunities for ministry in many lines. They should pray for the sick, and should do all in their power to relieve them from suffering. They should work among the lowly, the poor, and the oppressed. We should pray for and with the helpless ones who have not strength of will to control the appetites that passion has degraded. Earnest, persevering effort must be made for the salvation of those in whose hearts an interest is awakened. Many can be reached only through acts of disinterested kindnesses. Their physical wants must first be relieved. As they see evidence of our unselfish love, it will be easier for them to believe in the love of Christ.¹

Phone: A phone ministry visit is just as important. The leader's goal is to find out how a member or interest is doing, ask how the person can be ministered to, and to have a chance to pray for them when needed. For example, Jim calls Bill and says, "Hi Bill, this is Jim, I'm calling to see how you are doing? How is your family? Is there any way that I can be of help to you? Do you have a prayer request that I pray for you for?" People are blessed when someone calls them because it shows that they care and are concerned for them. Another reason for calling is communication of certain church ministries or events to invite them to come to.

Play: The leader invites a church team member to a social event of the church or some other activity outside of the church. This intentional fellowship and friendship building are among the best ways to reach to the hearts of unchurched people who are

¹Ellen G. White, *Testimonies for the Church*, vol. 6 (Mountain View, CA: Pacific Press, 1948), 83-84.

not comfortable coming to church but they will come to a picnic, a social event, dinner, or some outdoor activity. The Discipleship Master Plan will have various opportunities for leaders and members to invite their family and friends to.

Pen: The Leader writes cards or notes for birthdays, anniversaries, graduations, "we miss you" notes, etc.

PC: If a member has internet/e-mail access, the leader communicates with them through that means.

The Team Leader make pastoral calls, visits, and nurtures.

APPENDIX D

PARADIGM SHIFT PRESENTATION

Paradigm Shift - The Actual Presentation

We make decisions everyday that affect our lives. Some decisions we make are good and some are not so good. Decisions affect our thinking and our thinking affects our belief system. Our belief system affects our attitudes and our attitudes affect our actions. Imagine this box (hold a small empty cassette tape box) to be our minds. A coin represents an idea. The coins we put in our minds (small box) are ideas we either accept or reject. Whenever an idea, thought, or suggestion is given, we filter them through our belief system. If it is a good idea and it agrees with our beliefs, then we accept it (put a coin in the small box). If it is a bad idea, we reject it.

For example, if a person is tempted with the idea to break the eighth commandment, "You shall not steal," the Christian will process the idea and will filter it out because this violates his biblical belief system. Therefore, the individual rejects the thought and does not act on it. However, if it does not violate his belief system, he accepts and applies it.

The levels of Belief Systems are:

- Bible
- Spirit of Prophecy
- Cultural Tradition
- Seventh-day Adventist Tradition
- Personal Tradition

The Bible is the ultimate guide and foundation of a Christian's belief system. The Bible affects all areas of the Christian's life and is a non-negotiable belief system. Its principles become the basis for all decisions. Principles cannot change, but the application of the principle can change.

The second belief system is the Spirit of Prophecy. For Adventists the principles from the Spirit of Prophecy also guide and affect all areas of their Christian life. This too is a non-negotiable belief system. Since the Spirit of Prophecy is an amplification of Scripture, its principles also become the basis for all decisions.

The third belief system is Cultural Tradition. Cultures affect and shape people's belief system. Traditions established within a culture become a guideline or definitive rule for that particular people group. In today's society, one must be sensitive and respectful of other people's cultural traditions. Tradition may apply only to that specific people group, but because we live in a global community, cultures are often intertwined. Within an international mosaic of people it is difficult to separate the cultural traditions without understanding the deep meanings of culture. The church leader must remember that to be effective in reaching people of various cultures, one must learn to relate to the particular culture.

Proper understanding of this belief system will remove or clarify issues that are often confused. For example, in a certain country it is imperative for women to wear a veil when they go to church. However, in North America, when a woman goes to church, is it wrong for her not to wear a veil? The answer is no! Why? The culture in North America does not require it. Some people are confused in thinking that the violation of cultural tradition is a sin. It has nothing to do with sin. Yes, it may make the person ineffective in reaching that particular cultural group; however, it has nothing to do with sin. Therefore, this belief system is negotiable. It can change.

For example, some well-meaning Christians disagree with certain styles of music expression played in the church. A person who grew up in “high church” European tradition will have a certain bias to his/her perspective in music. Cultural bias becomes a problem when a Christian from South America expresses their style of music in a church, which may differ in rhythm or beat. A member coming from “high church” tradition will label this type of music as inappropriate or even sinful. However, one needs to remember that as long as it does not violate biblical and Spirit of Prophecy principles, then it should be allowable, tolerable, then eventually accepted. Some may view this as a compromise of truth, but perhaps this is just a varied expression of a principle, not a campaign for the “end justifies the means.”

The fourth belief system is the Seventh-day Adventist (SDA) Tradition. Within the church Adventists have their own traditions unique within the denomination. Those who grew up in the church have believed that these traditions are sacred and any deviation of this tradition is regarded as sinful or violating the code of rules.

In some third world countries, the worship service is very similar in format to the North American worship service (i.e., opening song, invocation, offering, special music, sermon, closing song, and benediction). The believers in the third world countries would not dare to change the order of service because this format is sacred to them and should not be tampered with. However, in actuality, they received this format from Western missionaries who taught this format based on their experience.

There are neither biblical principles nor Spirit of Prophecy principles that necessitate or mandate the order of service is holy. The order of service has been influenced by particular cultural traditions that became accepted as the norm. They are negotiable principles and can be changed. Some Adventist members confuse Adventist tradition as non-negotiable principles. A good example of a SDA tradition is the time of the worship service begins which happens to be eleven o'clock every Saturday morning.

Finally, the fifth belief system is Personal Tradition. There are members and leaders who confuse personal tradition as non-negotiable principles. Family and childhood upbringing, experience, environment and other factors affect personal tradition. In actuality, personal traditions are personal preferences. One may have a preference over another person based on culture, choice, or some other factors. Leaders who use their personal preferences as the guide may operate under certain biased perspectives.

Problem

The problem arises when an idea that does not violate biblical or Spirit of Prophecy principles, but does not agree with our beliefs or views. Do we throw out the

idea because it does not match our paradigm? No! All we have to do is (illustration: switch to a very large box and put the pencil in) shift our paradigm! We just need to enlarge our thinking. Now, we have a win-win situation.

The Peter Principle on Paradigm Shift

In Acts 10, (it is recommended to read the specific verses out loud) the apostle Peter had a vision in the middle of the day. A sheet containing unclean animals was in it, and he was told by God to eat from that selection. God told Peter, "Rise, Peter; kill and eat. However, Peter said, "Not so, Lord! For I have never eaten anything common or unclean." Three times Peter was told to eat, three times he rejected it. The real story behind this passage is Cornelius, a centurion of the Italian Regiment who was praying to God. God heard his prayers and was about to answer it and bring salvation to him. God wanted to use Peter to carry out His will.

What was Peter's problem? Peter's mind set was like all the other Jews who were taught not to intermingle with Gentiles. Was this law a biblical principle? No, it was a cultural tradition among the Jews. God told Peter to change his mind set so he could minister to Cornelius. What would have happened if Peter refused to change his paradigm?

1. He would be disobeying God's word.
2. Cornelius and his family would not have been saved.
3. He would have missed the privilege to minister to Cornelius and his family.
4. God could not use him for soul winning had he kept his old paradigm.

It was imperative for Peter to shift his old paradigm to the new one in obedience to God's instructions to save Cornelius. It is imperative for church leaders to shift their old paradigms to save people for the kingdom of God. For the sake of winning souls, one needs to change certain practices and traditions as long as it does not violate biblical and Spirit of Prophecy principles. Shifting our paradigm may mean that we may have to release some of our personal traditions, SDA traditions, and cultural traditions for us to work effectively in saving the lost for Jesus!

Best Time to Shift Paradigms

The best time to shift paradigms is at the beginning of a new ministry. The first six months to a year is critical in shifting the paradigm. The congregation is anticipating new changes with their new pastor. The pastor should share some of the overall vision and Master Plan with the head elder, then the board of elders. This is critical to gain the confidence of the support team members first. After this, the church board is given this presentation.

In the next few weeks, the pastor invites the whole church to come to an Open Session after a fellowship lunch or some time in the afternoon to hear and learn about the paradigm shift. It is not recommended to present this as a sermon in the beginning.

Pastors in the middle of their pastoral term (second to fourth years), can still shift the paradigm and start the Discipleship Plan. The pastor must prepare his support team and church board several months in advance when a plan is being developed and then introduce it at a certain date. Even in his final year, he can start the process of change. This prepares the church for the new pastor to implement changes sooner. Even though the present pastor may not see the fruit of his labors, he/she can still benefit from the needed experience in proper shifting and principles implementation.

Benefits of a Properly Shifted Church

The benefits of a church properly shifted to a new paradigm are:

1. Leader can effectively redirect the church to the right goal in the shortest amount of time.
2. Leaders can establish the right foundation with less resistance. The ideal is to have the least amount of resistance. Instead of alienating other leaders and members, he is able to recruit them to support and be involved in the process of change.
3. More effective church fruitful harvest. There will be exponential harvests from the labor of the pastor and leaders.

APPENDIX E

SURVEYS

1. Discipleship Master Plan - Before Training Survey

Thank you for taking a few minutes to complete this Survey Evaluation.

This short survey is critical in that we need to get your response on specific questions before you receive the Discipleship training. We are determining how much of a difference this training will make in your life and the church?

1. 4 DIGITS - CONFIDENTIALITY: Please use any 4 digit numbers or letters you can easily remember.

The numbers are only needed for follow-up purposes to the general surveyed participants.

All your answers will remain confidential and will not reveal your identity.

2. Commitment to Christ

	Strongly Disagree	Disagree	Neither Disagree nor Agree	Agree	Strongly Agree
Before this training, I read the Bible daily?	☐	☐	☐	☐	☐
Before this training, I prayed effectively.	☐	☐	☐	☐	☐
Before this training, I was spending more time with the Lord.	☐	☐	☐	☐	☐
Before this training, I memorized Scriptures.	☐	☐	☐	☐	☐

3. Commitment to the Body of Christ

	Strong Disagree	Disagree	Neither Disagree nor Agree	Agree	Strongly Agree
Before this training, I was involved in small groups.	☐	☐	☐	☐	☐
Before this training, I focused more on relationships	☐	☐	☐	☐	☐
Before this training, I was committed to the teachings and mission of the Adventist church.	☐	☐	☐	☐	☐
Before this training, I had a good understanding of the role of the Spirit of Prophecy and Ellen White.	☐	☐	☐	☐	☐

4. Commitment to Ministry

	Strongly Disagree	Disagree	Neither Disagree nor Agree	Agree	Strongly Agree
Before this training, I knew and used my spiritual gifts.	☐	☐	☐	☐	☐
Before this training, I was involved in a ministry of the church.	☐	☐	☐	☐	☐
Before this training, I was active in soul-winning.	☐	☐	☐	☐	☐
Before this training, I knew how to give my personal testimony.	☐	☐	☐	☐	☐
Before this training, I knew how to give the Gospel Presentation.	☐	☐	☐	☐	☐
Before this training, I have given Bible studies to someone and led	☐	☐	☐	☐	☐

him/her to be baptized.

5. Commitment to be a Lay Minister

	Strong Disagree	Disagree	Neither Disagree nor Agree	Agree	Strongly Agree
Before this training, I served as a Lay minister.	☐	☐	☐	☐	☐
Before this training, I trained and mentored other people.	☐	☐	☐	☐	☐
Before this training, I cared for people in a Church team or specific group of people.	☐	☐	☐	☐	☐
Before this training, I was involved in training a newly baptized person.	☐	☐	☐	☐	☐

2. Discipleship Master Plan Infrastructure- Before Training Survey

6. DISCIPLESHIP INFRASTRUCTURE (To be filled out by Elders and their spouses only)

	Yes	Not Sure / Not Applicable	No
Before this training, I received training on how to disciple other people	☐	☐	☐
Before this training I cared for people in a Church team or specific small group.	☐	☐	☐
Before this training, I knew how to lead out in small groups.	☐	☐	☐
Pray: before this training, I prayed regularly for the people in my Church Team or specific small group.	☐	☐	☐
Person: before this training, I have visited members of my Church Team or specific small group.	☐	☐	☐
Phone: before this training, I have called members of my Church Team or specific small group.	☐	☐	☐
Play: before this training, I invited members to a function outside Worship service.	☐	☐	☐
Pen: before this training, I sent cards, letters or notes to members in the church.	☐	☐	☐
PC: before this training, I sent email messages to members in the Church.	☐	☐	☐
Before this training, I led out or participated in a small Bible study group.	☐	☐	☐
Before this training, I was involved in mentoring members to be leaders	☐	☐	☐

3. Conclusion

What difference did this Discipleship training do for you?

What difference did this training do for the church?

4. The Discipleship Master Plan Training Evaluation Survey

You have been selected to participate in this Evaluation / Survey because you attended the meetings or were members of the Leadership Team during Pastor Santos' tenure at South Flint.

Please take a moment to fill out this survey? Your information and comments are important to the completion of this project.

Thank you in advance for taking the time to fill out this survey/evaluation of the Discipleship Master Plan.

BACKGROUND: During the past several years Pastor Santos implemented the Discipleship Master Plan at South Flint Church. Training was provided through sermon series, Sabbath afternoon seminars, and Leadership training during the week or weekend.

The Discipleship Master Plan is based on two major formats:

- (1) Four levels of Discipleship
- (2) Discipleship Master Plan Infrastructure.

Four levels of Discipleship (For All members)

1. Commitment to Jesus
2. Commitment to the Body of Christ
3. Commitment to Ministry
4. Commitment to be a Lay Minister

Discipleship Master Plan Infrastructure (For Elders or Lay Ministers only)

1. Leadership Team I
2. Church Teams
3. Home Bible Fellowship Groups
4. Leadership Team II

1. 4 DIGITS - CONFIDENTIALITY: Please use any 4 digit numbers or letters you can easily remember.

The numbers are only needed for follow-up purposes to the general surveyed participants.

All your answers will remain confidential and will not reveal your identity.

2. SERMON SERIES / SABBATH AFTERNOON SEMINARS:

Please give your candid evaluation of the Discipleship Master Plan sermon series and Sabbath afternoon seminars so it can be improved the next time it is offered. Check the appropriate response.

	Not helpful	Helpful	Very helpful
Sermons on Commitment and serving Christ	☐	☐	☐
Sermons on Last Day events	☐	☐	☐
Practical techniques on effective Soul-winning	☐	☐	☐
Power Point Presentation on Discipleship	☐	☐	☐
Subject Material and topics presented	☐	☐	☐
Sermon on the Armor of God	☐	☐	☐
Sermons on Agonizing in Prayer	☐	☐	☐
Seminar on Spiritual gifts and talents	☐	☐	☐

3. Please help us evaluate our presenter's skills by answering these questions.

	Strongly Disagree	Disagree	Neither Disagree / Agree	Agree	Strongly Agree
The presenter's communication style kept me focused and interested.	☐	☐	☐	☐	☐
The instructor was knowledgeable of the subject material	☐	☐	☐	☐	☐
The instructor provided Group Discussion and Interaction	☐	☐	☐	☐	☐

4. Commitment to Jesus

	Strongly Disagree	Disagree	Neither Disagree / Agree	Agree	Strongly Agree
This training helped me to be more committed to Christ.	☒	☐	☐	☐	☐
This training helped me to read/study the Bible on a regular basis.	☐	☐	☐	☐	☐
This training helped me to pray more effectively.	☐	☐	☐	☐	☐
This training helped me to spend more time with the Lord.	☐	☐	☐	☐	☐
This training helped me to memorize Scriptures.	☐	☐	☐	☐	☐

5. Commitment to the Body of Christ

	Strongly disagree	Disagree	Neither Disagree / Agree	Agree	Strongly Agree
This training encouraged me to be involved in small groups.	☐	☐	☐	☐	☐
This training helped me focus more on relationships	☐	☐	☐	☐	☐
This training helped me to stay committed to the teachings and mission of the Adventist church.	☐	☐	☐	☐	☐
Anchor Points series - helped me better understand the role of the Spirit of Prophecy and Ellen White.	☐	☐	☐	☐	☐

6. Commitment to Ministry

	Strongly Disagree	Disagree	Neither Disagree / Agree	Agree	Strongly Agree
This training helped me to discover and use my spiritual gifts.	☐	☐	☐	☐	☐
I am involved in a ministry of the church presently.	☐	☐	☐	☐	☐
This training helped me to be active in soul-winning.	☐	☐	☐	☐	☐
I learned how to give my personal testimony.	☐	☐	☐	☐	☐
This training helped me to give the Gospel Presentation.	☐	☐	☐	☐	☐
I have given Bible studies to someone and led him/her to be baptized.	☐	☐	☐	☐	☐

7. Commitment to be a Lay Minister

	Yes	Not Sure/ Not Applicable	No
This training helped me to be a Lay minister.	☐	☐	☐
This training helped me to train and mentor other people.	☐	☐	☐
This training helped me to care for people in a Church team.	☐	☐	☐
I have been involved in training a newly baptized person.	☐	☐	☐

2. DISCIPLESHIP INFRASTRUCTURE

THIS SECTION is to be filled out by **ELDERS and their SPOUSES ONLY**

There are four components to the Discipleship Infrastructure: Leadership Team I, Church Teams, Home Bible Fellowship Groups, and Leadership Team II.

All four are part of the process. The Leadership Team is the heart of the Discipleship plan. Church Teams provide the source for disciple-making. Then Home Bible Fellowship Group is the backbone of discipleship. Finally, Leadership Team II maintains the multiplication process.

8. DISCIPLESHIP INFRASTRUCTURE (To be filled out by Elders and their spouses only)

	Yes	Not Sure/ Not Applicable	No
I was part of the Leadership Team I with Pastor Santos	☐	☐	☐
I received training on how to disciple other people	☐	☐	☐
I received training on how to lead small groups	☐	☐	☐
I participated in using the six Ps (prayer, person, phone, play, pen, and PC) to reach members in my team.	☐	☐	☐
Pray: I have prayed regularly for the people in my Church Team	☐	☐	☐
Person: I have visited members of my Church Team	☐	☐	☐

Phone: I have called members of my Church Team

☐ ☐ ☐

Play: I have invited members in my Church Team to a function outside Worship service

☐ ☐ ☐

Pen: I have sent a card, letter or note to members in my Church Team

☐ ☐ ☐

PC: I have sent email messages to members in my Church Team

☐ ☐ ☐

I led out or participated in a small Bible study group.

☐ ☐ ☐

The small group was helpful in my spiritual growth

☐ ☐ ☐

The small group was helpful in developing my leadership?

☐ ☐ ☐

I was involved in training members to be leaders

☐ ☐ ☐

9. What was most helpful or least helpful about the training?

3. Conclusion

10. What suggestions do you have for making the program more effective?

APPENDIX F

EVALUATION OF SERMON SERIES AND DISCIPLESHIP TRAINING

EVALUATION

Evaluation of Sermon Series and Discipleship Training

Sermon/Seminar Topics	Very Helpful %	Helpful %
Sermons on Commitment and serving Christ	59.1	40.9
Sermons on Last Day Events	59.1	40.9
Practical techniques on effective Soul-winning	50.0	50.0
Power Point Presentation on Discipleship	54.5	45.5
Subject Material and topics presented	59.1	40.9
Sermon on the Armor of God	68.2	31.8
Sermons on Agonizing in Prayer	59.1	40.9
Seminar on Spiritual Gifts and Talents	50.0	50.0

N= 22

Presenter's Skill

On the evaluation of the presenter's communication 50 percent strongly agreed that the presenter kept them focused and interested, 45.5 percent agreed, and 4.5 percent disagreed. The average rating is 4.41. Regarding the instructor being knowledgeable of the topic 77.3 percent strongly agreed, and 22.7 percent agreed. The average rating is 4.77. The instructor providing group discussion had 59.1 percent strongly agreed and 36.4 percent agreed with the average rating 4.50.

Overall Comments and Suggestions

The final section of the Seminar Evaluation Survey asked for comments and suggestions regarding the seminar. There were two questions asked with the first one: What was most helpful or least helpful about the series or training? The answers included:

1. Learning that prayer and reading my Bible is the key to becoming a leader for God.
2. Learning how to be closer to God so I can be a disciple to others.
3. The discipleship layout. It made me more focused on Christ and church, and individuals.

4. The practical applicability of the training was unreal! It really works and excites a person to be a Discippler for Christ.

One person wrote under least helpful about the series or training: Some parts were redundant. In theory it sounded viable, but in reality, I have not seen much difference both in the life of the users nor recipients of the services. Part of it may be tied to lack of consistency on the part of the persons executing the plan.

On question two, "What suggestions do you have for making the program more effective?" there were 18 responses. Several remarks are listed below:

1. This program needs no improvement that I can see. It helped me grow in every way.
2. Perhaps more focus on end time preparation.
3. The PowerPoint was great, . . . a little more hands-on instructional time.
4. Use of dry erase board or overhead visuals instead of paper roll.
5. Diversify more.
6. More practical applications and live actual fieldwork. Not just talk about a theory, but an experience.
7. Be precise. Jesus' plan was simple and straight forward.
8. Some suggested not to use the board or easel because it was very sloppy appearing and difficult to read and follow, and use the PowerPoint instead. Some preferred the easel than the paper roll for illustration.
9. To make this program more effective conferences throughout the NAD need to adopt it as mandatory training for all ministers, elders, and church leaders.

Sermon Series and Discipleship Training Results

Church members rated the sermon series on commitment and serving Christ and Last Day Events. More than half stated that they were very helpful (59.1 percent) with 40.9 percent saying they were helpful. A breakdown of the results is listed under the following sectional headings: Sermon Series and Discipleship Training Sabbath Afternoon Seminars.

Thirteen participants (59.1 percent) thought the sermon series on Commitment and Serving Christ and Last Day Events were very helpful and nine (40.9 percent) as helpful. Fifty percent of the students rated the techniques for soul-winning as very helpful with 50 percent saying it was helpful. With the topic on the "Armor of God," 68.2 percent stated it was very helpful while 31.8 percent marked that it was helpful. With the topic on Agonizing in Prayer, 59.1 percent said it was very helpful and 40.9 percent marked helpful. Most of the participants gave a favorable response. On Spiritual Gifts and Talents, 50 percent agreed it was very helpful with 50 percent stating it was helpful.

APPENDIX G

EVALUATION OF THE FOUR LEVELS OF DISCIPLESHIP TRAINING

Before the Training

Evaluation of the Four Levels of Discipleship Training

Level Training Percentages % N=19	Strongly Disagree	Disagree	Neither Agree/Disagree	Agree	Strongly Agree
<u>Commitment to Christ</u>					
Percentages %					
Before this training, I read the Bible daily	0.0	36.8	31.6	15.8	15.8
Before this training, I prayed effectively	0.0	31.6	36.8	21.1	10.5
Before this training, I was spending more time with the Lord.	0.0	47.4	36.8	15.8	0.0
Before this training, I memorized Scriptures	5.3	63.2	21.1	10.5	0.0
<u>Commitment to the Body of Christ</u>					
Before this training, I was involved Small groups.	5.3	31.6	26.3	36.8	0.0
Before this training, I focused more on relationships.	0.0	36.8	52.6	5.3	5.3
Before this training, I was committed to the teachings and mission of the Adventist Church	5.3	10.5	26.3	31.6	26.3
Before this training, I had a good Understanding of the role of the Spirit of Prophecy and Ellen White	10.5	15.8	21.1	31.6	21.1
<u>Commitment to Ministry</u>					
Before this training, I knew and used my spiritual gifts.	0.0	36.8	36.8	21.1	5.3
Before this training, I was involved in a ministry in the church.	0.0	10.5	26.3	36.8	26.3
Before this training, I was active in soul-winning.	0.0	36.8	31.6	26.3	5.3

Before this training, I knew how to give my personal testimony	0.0	31.6	26.3	42.1	0.0
--	-----	------	------	------	-----

Before this training, I knew how to Give the Gospel Presentation.	0.0	36.8	42.1	15.8	5.3
---	-----	------	------	------	-----

Commitment to be a Lay Minister

Before this training, I served as a Lay minister	36.8	31.6	26.3	5.3	0.0
--	------	------	------	-----	-----

Before this training, I trained and mentored other people.	22.2	27.8	22.2	27.8	0.0
--	------	------	------	------	-----

Before this training, I cared for people in a Church team or specific group of people.	5.3	31.6	26.3	36.8	0.0
--	-----	------	------	------	-----

Before this training, I was involved in training a newly baptized person.	10.5	47.4	31.6	10.5	0.0
---	------	------	------	------	-----

Discipleship Infrastructure

Yes

Not Sure/
Not Applicable

No

Before this training, I received training on how to disciple other people.	14.3	28.6	57.1
--	------	------	------

Before this training, I knew how to lead out in small groups.	21.4	35.7	42.9
---	------	------	------

Before this training, I knew how to lead out in small groups.	21.4	21.4	57.1
---	------	------	------

Pray: before this training, I prayed regularly for the people in my Church Team or specific small group.	42.9	35.7	21.4
--	------	------	------

Person: before this training, I have visited members of my Church Team or specific small group.	28.6	28.6	42.9
---	------	------	------

Phone: before this training, I have called members of my Church Team or specific small group.	42.9	50.0	7.1
---	------	------	-----

Play: before this training, I invited members to a function outside the Worship service.	57.1	35.7	7.1
--	------	------	-----

Pen: before this training, I
sent cards, letter or notes to
members in the church.

42.9

28.6

28.6

PC: before this training, I
sent email messages
to members in the Church.

50.0

21.4

28.6

Before this training, I led
out or participated in a
small Bible study group.

35.7

14.3

50.0

Before this training, I
was involved in mentoring
members to be leaders.

21.4

14.3

64.3

n = 19

Evaluation of the Four Levels of Discipleship Training

Level Training Percentages %	Strongly Agree	Agree	Total
N = 22			
<u>Commitment to Jesus</u>			
This training helped me to be more committed to Christ	36.4	50.0	86.4
This training helped me to read/ study the Bible on a regular basis	45.5	36.4	81.9
This training helped me to pray more effectively	36.4	45.5	81.9
This training helped me to spend more time with the Lord	36.4	45.5	81.9
This training helped me to memorize Scriptures	36.4	36.4	72.8
<u>Commitment to the Body of Christ</u>			
This training encouraged me to be involved in small groups	40.9	40.9	81.8
This training helped me focus more on relationships	36.4	50.0	86.4
This training helped me to stay committed to the teachings and mission of the Adventist Church	31.8	45.5	77.3
Anchor Points series- helped me better understand the roll of the Spirit of Prophecy and Ellen White	36.4	45.5	81.9
<u>Commitment to Ministry</u>			
This training helped me to discover and use my spiritual gifts	27.3	54.5	81.8
I am involved in a ministry of the church presently	45.5	27.3	72.8
This training helped me to be active in soul-winning	36.4	31.8	68.2
I learned how to give my personal testimony	13.6	59.1	72.7
This training helped me to give the Gospel Presentation.	36.4	31.8	68.2
I have given Bible studies to someone and led him/her to be baptized	22.7	27.3	50.0
<u>Commitment to be a Lay Minister</u>			
This training helped me to be a Lay minister	18.2	36.4	54.6
This training helped me to train and mentor other people.	50.0	18.2	68.2
This training helped me to care for people in a Church Team	72.7	13.6	86.3
I have been involved in training a newly baptized person	40.9	36.4	77.3

Before and After Training Comparison

Evaluation of the Four Levels of Discipleship Training

Level Training Percentages %	Before		After	
	Total	Disagree	Total	Disagree
<u>Commitment to Christ</u>				
I read the Bible daily?	36.8	31.6	0	81.9
I prayed effectively	31.6	31.6	0	81.9
I was spending more time with the Lord.	47.4	15.8	0	81.9
I memorized Scriptures	68.3	10.5	9.1	72.8
<u>Commitment to the Body of Christ</u>				
I was involved small groups.	36.9	36.8	4.5	81.8
I focused more on relationships.	36.8	10.6	4.5	86.4
I was committed to the teachings and mission of the Adventist Church	15.8	57.9	4.5	77.3
I had a good Understanding of the role of the Spirit of Prophecy and Ellen White	26.3	52.7	0.0	81.9
<u>Commitment to Ministry</u>				
I knew and used my spiritual gifts.	36.8	26.4	4.5	81.8
I was involved in a ministry in the church.	10.5	63.1	4.5	72.8
I was active in soul-winning.	36.8	31.6	4.5	68.2
I knew how to give my personal testimony	31.6	42.1	4.5	72.7
I knew how to give the Gospel Presentation.	36.8	21.1	9.1	68.2
<u>Commitment to be a Lay Minister</u>				
I served as a Lay minister	68.4	5.3	36.4	18.2
I trained and mentored other people.	50.0	27.8	18.2	50.0
I cared for people in a Church team or specific group of people.	36.9	36.8	13.6	72.7
I was involved in training a newly baptized person.	57.9	10.5	36.4	40.9

Discipleship Infrastructure	Before Yes	Before No	After Yes	After No
I received training on how to disciple other people.	14.3	57.1	57.9	5.3
I cared for people in a Church team or specific small groups.	21.4	42.9	72.7	13.6
I knew how to lead out in small groups.	21.4	57.1	78.9	10.5
Pray: I prayed regularly for the people in my Church Team or specific small group.	42.9	21.4	84.2	0
Person: I have visited members of my Church Team or specific small group.	28.6	42.9	73.7	10.5
Phone: I have called members of my Church Team or specific small group.	42.9	7.1	78.9	5.3
Play: I invited members to a Function outside the Worship service.	57.1	7.1	73.7	10.5
Pen: I sent cards, letter or notes to members in the church.	42.9	28.6	68.4	15.8
PC: I sent email messages to members in the Church.	50.0	28.6	73.7	15.8
I led out or participated in a small Bible study group.	35.7	50.0	68.4	15.8
I was involved in mentoring members to be leaders.	21.4	64.3	57.9	15.8

N = 22

APPENDIX H

CHURCH GROWTH STATISTICS FOR SOUTH 1998-2005

YR	Qtr.	Total	AGR	Bap	Prof.	Letter In	Total -In	Death	Apostasy	Letter Out	Missing	Total Out
99	4	112	3%	2		3	5	1		3		4
	1	112			1		1			1		1
	2	117		2		3	5					0
	3	119				4	4					0
0	4	129	15%	10		1	11			1		1
	1	129		3			3			3		3
	2	133		5			5	1				1
	3	135				2	2					0
1	4	142	10%	7		2	9			2		2
	1	144		1		1	2					0
	2	142					0			2		2
	3	141					0	1				1
2	4	145	2%	4			4					0
	1	148				4	4	1				1
	2	151				3	3					0
	3	149					0	1		1		2
3	4	146	1%	2			2		2	3		5
	1	144		1		1	2	2		2		4
	2	149		5			5					0
	3	146		2		1	3			6		6
4	4	155	6%	7		2	9					0
	1	156		1			1					0
	2	161		3		3	6			1		1
	3	167		1		5	6					0
5	4	169	9%	1		1	2					0
	1	169					0					0
	2	166					0	3				3
	3	169		4			4	1				1
4		182	8%	13			13					0
Baptisms Total				74	1	36	111	11	2	25	0	38
							73	Net +/-				
Membership			AGR	Bap.	Prof	Letter -In	Total In	Death	Apostasy	Letter Out	Missing	Total Out

APPENDIX I

CALCULATION OF DECADAL GROWTH RATE

Calculations for Decadal Growth Rate

The South Flint church had: 162 members in 1995, 171 members in 2005.

Step 1 : $171 - 162 = 9$

Step 2: $9 \div 162 =$

Step 3: $2.56 \times 100 = 5.56 \% = \text{DGR}$

Calculation for other than a ten (7 year period.)

The South Flint church has: 109 members in 1998, 171 members in 2005 for 7 years.

Step 1: 171 (lastest membership)	171
Step 2: $\div$	171
Step 3: 109 (earliest membership)	109
Step 4: $=$	1.568
Step 5: yx	1.568
Step 6: 7 (number of years - 1998-2005)	7
Step 7: $1/x$	0.143
Step 8: $=$ (wait until answer shows)	1.066
Step 9: yx	1.066
Step10:10 (for ten years)	10
Step11: $=$	1.90
Step12: x	1.90
Step13:100	100
Step14: $-$	190
Step15:100	100
Step16: $-$ (answer is DGR)	90.28 % DGR

BIBLIOGRAPHY

- Arn, Win, and Charles Arn. *The Master's Plan for Making Disciples*. Pasadena, CA: Church Growth Press, 1982.
- Barker, Joel A. *Paradigms: The Business of Discovering the Future*. New York: Harper Collins, 1992.
- Barna, George. "Born-Again Christians," Barna Research Online, <http://www.barna.org/FlexPage.aspx?Page=Topic&TopicID=8> (accessed August 13, 2007).
- _____. *Growing True Disciples*. Colorado Springs, CO: Water Brook Press, 2001.
- Beckham, William A. *The Second Reformation*. Houston, TX: Touch Publications, 1997.
- Boice, James Montgomery. *Christ's Call to Discipleship*. Chicago: Moody Press, 1986.
- Bolsinger, Tod E. *It Takes a Church to Raise a Christian*. Grand Rapids, MI: Brazos Press, 2004.
- Bruce, A. B. *The Training of the Twelve*. Grand Rapids, MI: Kregel, 1971.
- Bugbee, Bruce, Don Cousins, and Bill Hybels. *Connections*. Lincoln, NE: BBMRC, 2001.
- Burrill, Russell. *How to Grow an Adventist Church*. Fallbrook, CA: Hart Research Center, 2009.
- _____. *Radical Disciples for Revolutionary Churches*. Fallbrook, CA: Hart Research, 1996.
- _____. *Recovering an Adventist Approach: The Life & Mission of the Local Church*. Fallbrook, CA: Hart Research, 1998.
- _____. *Revolution in the Church*. Fallbrook, CA: Hart Research, 1993.
- _____. *The Revolutionized Church of the 21st Century*. Fallbrook, CA: Hart Research, 1997.
- Coleman, Robert E. *The Master Plan of Evangelism*. Old Tappan, NJ: Revell, 1964.

Covey, Stephen. *The 7 Habits of Highly Effective People*. New York: Simon & Schuster, 1989.

Coyner, Michael. *Why People Join the Church*. Nashville, TN: Abingdon Press, 1998.

Dudley, Roger. *Adventures in Church Growth*. Washington, DC: Review and Herald, 1983.

Eason, Steven P. *Making Disciples, Making Leaders*. Louisville, KY: Geneva Press, 2004.

Elliot, Ralph H. *Church Growth That Counts*. Valley Forge, PA: Judson Press, 1982.

Engel, James F., and H. Wilbert Norton. *What's Gone Wrong with the Harvest? A Communication Strategy for the Church and World Evangelism*. Grand Rapids, MI: Zondervan, 1975.

George, Carl F. *Prepare Your Church for the Future*. Grand Rapids, MI: Fleming H. Revell, 1992.

Gerber, Vergil. *God's Way to Keep a Church Going and Growing*. Glendale CA: Regal Books, 1973.

Grantham, Rudolph E. *Lay Shepherding*. Valley Forge, PA: Judson Press, 1980.

Heck, Joel D. *New Member Assimilation*. St. Louis, MO: Concordia Publishing House, 1988.

Henderson, Michael. *A Model for Making Disciples*. Nappanee, IN: Francis Asbury Press, 1997.

Hull, Bill. *Building High Commitment in a Low-Commitment World*. Grand Rapids, MI: Baker Book House, 1995.

_____. *The Disciple-Making Church*. Grand Rapids, MI: Fleming H. Revell, 1990.

_____. *The Disciple-Making Pastor*. Expanded ed. Grand Rapids, MI: Baker Books, 2007.

Hunter, George G. III. *The Bridges of Contagious Evangelism: Social Networks, Church Growth; State of the Art*. Wheaton, IL: House Publishers, 1989.

_____. *The Contagious Congregation*. Nashville, TN: Abingdon Press, 1979.

_____. *Finding the Way Forward*. Nashville, TN: Discipleship Resources, 1980.

_____. *How to Reach Secular People*. Nashville, TN: Abingdon Press, 1992.

Johnson, Kim A. *Spiritual Body Building Manual*. Hagerstown, MD: Review and Herald Graphics, 1997.

Knight, George. "Knight's Law Applied to Leadership." *Ministry Magazine*, July-August, 2005, 24-28.

Kreider, Larry. *Authentic Spiritual Mentoring*. Ventura, CA: Regal, 2008.

Larson, Bruce, and Ralph Osborne. *The Emerging Church*. Waco, TX: Word Books, 1970.

_____. *No Longer Strangers*. Waco, TX: Word Books, 1970.

Logan, Robert E. *Beyond Church Growth: Action Plans for Developing a Dynamic Church*. Grand Rapids, MI: Fleming Revell, 1994.

Lynn, Jack. *Clear Vision*. Indianapolis, IN: Wesleyan Publishing House, 2005.

Macchia, Stephen. *Becoming a Healthy Disciple*. Grand Rapids, MI: Baker Books, 2004.

Mallory, Sue. *The Equipping Church*. Grand Rapids, MI: Zondervan, 2001.

Malphurs, Aubrey. *Planting Growing Churches in the 21st Century*. Grand Rapids, MI: Baker Book House, 1992.

Maxson, Ben. *Steps to Discipleship—Pastor's Manual*. Lincoln, NE: AdventSource, 2009.

McDonald, Glenn. *The Disciple Making Church*. Grand Haven, MI: Faith Walk, 2007.

McGavran, Donald. *Understanding Church Growth*. Grand Rapids, MI: Eerdmans, 1990.

McGavran, Donald A., and Win C. Arn. *How to Grow a Church*. Glendale, CA: G/L Publications, 1975.

McRaney, Will, Jr. *The Art of Personal Evangelism*. Nashville, TN: Broadman & Holman, 2003.

Ogden, Greg. *Discipleship Essentials: A Guide to Building Your Life in Christ*. Downers Grove, IL: InterVarsity Press, 2007.

_____. *Transforming Discipleship*. Downers Grove, IL: InterVarsity Press, 2003.

_____. *Unfinished Business*. Grand Rapids, MI: Zondervan, 2003.

Oliver, Ansel. "Plant Now Reap Later." *Adventist Review*, March 3, 2005, 18.

- Paulien, Jon. *Present Truth in the Real World*. Boise, ID: Pacific Press, 1993.
- Pentecost, J. Dwight. *Design for Discipleship*. Grand Rapids, MI: Kregel Publications, 1996.
- Peterson, Eugene. "Spirituality for All the Wrong Reasons," *Christianity Today* 49, no. 3 (March 2005). <http://www.ctlibrary.com/ct/2005/march/26.42.html> (accessed October 25, 2010).
- Putnam, Jim. *Real-Life Discipleship: Building Churches That Make Disciples*. Colorado Springs, CO: NavPress, 2010.
- Roennfeldt, Peter. "Adventist Review News," February 24, 2005. <http://www.adventistreview.org/2005-1508/news.html#2> (accessed November 2, 2010).
- Rutz, James H. *The Open Church*. Auburn, ME: The Seed Sowers, 1992.
- Ryrie, Charles C. *So Great Salvation: What It Means to Believe in Jesus Christ*. Wheaton, IL: Victor Books, 1989.
- Sahlin, Monte. *Sharing Our Faith with Friends*. Washington, DC: Review & Herald, 1990.
- Samaan, Philip. *Christ's Way of Making Disciples*. Hagerstown, MD: Review & Herald, 1999.
- Schwartz, Christian. *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*. Carol Stream, IL: ChurchSmart Resources, 1996.
- Stanger, Frank Bateman. *Spiritual Formation in the Local Church*. Grand Rapids, MI: Zondervan, 1989.
- Steinbron, Melvin J. *Can the Pastor Do It Alone?* Ventura, CA: Regal, 1987.
- Stetzer, Ed. *Transformational Church: Creating a New Score*. Nashville: B & H Publishing Group and Life Way Research, 2010.
- Stott, John. *One People*. Old Tappan, NJ: Fleming Revell Company, 1968.
- Sugden, Christopher. *Radical Discipleship*. Basingstoke, UK: Marshalls, 1981.
- Sullivan, Bill M. *Ten Steps to Breaking the 200 Barrier*. Kansas City, MO: Beacon Hill Press, 1988.
- Sweetland, Dennis M. *Our Journey with Jesus: Discipleship According to Mark*. Wilmington, DE: Michael Glazier, 1987.
- Tangeman, Gary E. *The Disciple Making Church in the 21st Century*. Fort Washington, PA: Christian Literature Crusade, 1996.

Terry, John Mark. *Church Evangelism*. Nashville, TN: Broadman & Holman Publishing, 1997.

Van Engen, Charles. *God's Missionary People: Rethinking the Purpose of the Local Church*. Grand Rapids, MI: Baker Book House, 1991.

Warren, Rick. *The Purpose Driven Church: Growth without Compromising Your Message and Mission*. Grand Rapids, MI: Zondervan, 1995.

Watson, David. *Covenant Discipleship*. Nashville, TN: Discipleship Resources, 1992, Reprint 1994.

White, Ellen G. *Christ's Object Lessons*. Washington DC: Review and Herald, 1923.

_____. *The Desire of Ages*. Mountain View, CA: Pacific Press, 1940.

_____. *Gospel Workers*. Washington, DC: Review & Herald, 1915.

_____. *Testimonies for the Church*. 9 vols. Mountain View, CA: Pacific Press, 1948.

Wilkins, Michael J. *Following the Master: A Biblical Theology of Discipleship*. Grand Rapids, MI: Zondervan, 2010.

Wilson, Carl. *With Christ in the School of Disciple Building*. Grand Rapids, MI: Zondervan, 1976.

Wilson, Marlene. *How to Mobilize Church Volunteers*. Minneapolis, MN: Augsburg Publishing House, 1983.

Williams, Harry. *Motivating Laymen to Witness*. Nashville, TN: Broadman Press, 1974.

VITA

Name: Melvin S. Santos

Date and Place of Birth: March 31, 1959, Legaspi, Philippines

Wife: Juliet (Alfonso) Santos

Children: Elizabeth, Lauren, and Michael

Education:

2004-2010 Andrews University, Seventh-day Adventist Theological
Seminary, Berrien Springs, Michigan

1987-1989 Andrews University, Seventh-day Adventist Theological
Seminary, Berrien Springs, Michigan

1978-1983 Pacific Union College, Angwin, California

Degrees Awarded:

2011 Doctor of Ministry
1989 Master of Divinity
1983 Bachelor of Arts – Theology

Professional Experience:

2008-present Pastor of the Nashville First Seventh-day Adventist Church in
Nashville, Tennessee
1998-2008 Pastor of the South Flint, Otter Lake Seventh-day Adventist
churches in Burton and Otter Lake, Michigan
2001-2005 Pastor of Grand Blanc Seventh-day Adventist Church in Grand
Blanc, Michigan
1992-1998 Pastor of the Fenton and Livingston Seventh-day Adventist
churches in Fenton and Howell, Michigan
1990-1992 Associate Pastor of the Detroit Oakwood Seventh-day Adventist
Church in Taylor, Michigan
1989-1990 Associate Pastor of the Holland Seventh-day Adventist Church in
Holland, Michigan