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This dissertation entitled

**A PRACTICAL FRAMEWORK FOR MAKING MISSIONAL AND
MULTIPLYING DISCIPLES OF JESUS CHRIST**

written by

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A PRACTICAL FRAMEWORK FOR MAKING MISSIONAL AND
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ABSTRACT

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This study seeks to offer a model for a disciple-making church in the California High Desert to give opportunity for people to become missional and multiplying disciples of Jesus. The study addresses the soteriological implication of discipleship emphasized gospel presentation as well a framework for effective apprenticeship.

The research was a three-prong approach to understand essential elements to develop a biblically inspired, pragmatically designed and focused model for disciple making that incorporates the entire church. Firstly, I researched the biblical meaning of the term disciple and surveyed the gospel narrative on the pattern of Jesus and his Twelve. Then, I evaluated three discipleship programs for determine best practices for effectiveness. And thirdly, I interviewed contemporary missional disciples to review their life history and unearth the factors that influenced their discipleship. The findings from these three areas informed the design of a disciple making model for a local church in Southern California.

The biblical reflection unearthed the pattern of Jesus that involved a clear call to a committed relationship with Christ and his community, the intentional training through instruction and practice and a broad commissioning to the world. Evaluating programs that had high impact in different decades and in three diverse cultures, reveals principles of evangelism, vision casting, mentoring, simplicity, empowerment and focus that transcends location and context for effectiveness.

The key findings of the long interviews and life stories included the understanding of non-program factors that impact the development of disciples and how to integrate those key themes in the design of a process that assimilates the newborn Christian, the nominal believer and the transitioning minister. One training program does not fit all.

The church model is fully implementable within the context of Life Church in Victorville California. The four phases are (1) Call, that includes a discipleship oriented evangelistic presentation and approach (2) Connect, that involves the systems and structures for Christ centered community; (3) Coach, that is the discipling training that facilitates mentoring and (4) Commission, that is intentional releasing into ministry that enhances the mission of God in the world.

Mentor: Elizabeth L. Glanville, PhD

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DEDICATION

This paper is dedicated to the Lord Jesus Christ, our Master disciple maker and the One that we seek to follow. It is also dedicated to the disciples of my first importance:

Charmaine, Abigail, Alexander, Anna-Kay and Ashley.

A special dedication of the results of this study and the impacted it will have is for my dear sister Paula Wong. Paula took hold of me at a critical point in my life and influenced me to enroll in the Fuller's Doctor of Missiology program in 2007. Paula was a constant reminder of God's call on my life and the impact of making disciples. Paula pursued this dream of making disciples in Jamaica and started a church towards that end in January 2012. While completing her own dissertation on making disciples for community transformation, Paula was diagnosed with stage four colon cancer. And after a difficult nine months of illness, Paula Grace Wong died on November 23rd, 2012. She has joined the great cloud of witnesses that cheer us on as we fulfill the great commission of our Lord Jesus Christ: *make disciples of all peoples.*

ACKNOWLEDGEMENTS

There are some precious people who made it possible for me to pursue this degree and complete the research and preparing of this dissertation. Firstly, I would like to acknowledge Jesus who is a finisher and gave me the grace to finish the paper.

My partner and my prize, Charmaine, who walked with me in this journey and gave me the inspiration and support to finish well. I acknowledge the help of my sister, Paula, who encouraged me to pursue this study at a time in my life when I needed clear direction from the Lord. Thanks Paula for being His voice to me. There were times that I typed with tears as I thought of you while working on this paper.

I would like to thank Dr. Elizabeth “Betsy” Glanville who lead our Arrowhead cohort and provided invaluable insight and instruction on the paper. Betsy, your gentle guidance during the difficult times will forever be cherished. You played so many roles in my journey-instructor, encourager, coach, corrector, supervisor and supporter.

There was a dynamic group called the Arrowhead cohort whose diversity and passion enriched the early times of study. Thanks, guys for the fun and intense discussions. I would like to acknowledge the support of the Life Church community in Victorville who prayed, cheered me on and released me to spend the time to complete this study and paper.

Finally, thanks to all the interviewees whose lives informed this study. You epitomize what disciples were meant to be. I pray that this study will help to inspire others and give them tools to be and make disciples of our Lord.

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LIST OF ABBREVIATIONS

CPM	Church Planting Movement
EE	Evangelism Explosion
G-12	Government of Twelve
ICM	International Charismatic Mission
T4T	Training For Trainers
YWAM	Youth With A Mission

CHAPTER 1

INTRODUCTION

Discipleship has shaped and given a foundation to my Christian life. It has also been the focus and passion of most of my Christian service. I benefitted greatly from godly people investing their time in passing on truths, giving guidance and support along my journey with Christ. I can only imagine what it was like for the early disciples to have spent time learning from Christ and working in his mission.

Personal Relevance

I was raised in a Christian family with daily family devotions at 6 AM and mandatory church service on the weekend. My mother laid a significant foundation in my life and led me to the Lord at an early age. She was my first spiritual mentor and disciplinarian. There are times in ministry that I hear her voice and find myself quoting the nuggets of truth that she would coin in a poetic phrase.

At the age of 16, I recommitted my life to the Lord at an Easter retreat. This came after my teenage experimentation with worldliness. After that retreat, my life was changed. I committed myself to Christ with a devotion that I never experienced before. My outlook, habits and friends changed. I got together weekly with five other teens who experienced God at the retreat. We were young and needed direction and mentoring. There were some leaders in our church that spoke of discipleship and we approached them to train us. For the next three and a half (3½) years, we met at the home of our Pastor David and his wife Brenda each Friday night. They poured into us the scriptures,

their lives and opportunities for service. We grew in Christ and in service and developed the desire and passion for vocational ministry.

We experienced an informal Christian apprenticeship that equipped us for service in a community of support and accountability. Our discipleship group evolved into ministry training and those of us in the group started to invest in others as well by hosting small groups for discipleship training. I have had the opportunity to be shaped by discipleship models developed by the Navigators, Evangelism Explosion, Youth With A Mission (YWAM), the cell church movement and more recently, the G-12 model of discipleship. Each of these methods of training included instruction, personal mentoring, in-service coaching and an expectation of reproduction. The main goals consisted of Christian character formation, ministry training and some mission perspectives.

I noticed that those in discipleship were more consistent in their faith and involvement than those who were involved only in Sunday worship and cell groups. There was something that happened to individuals in those discipleship relationships. They were more connected, more dedicated, more involved and more fruitful while in discipleship than prior to entering discipleship training. What if more and more Christians would be involved in the disciple making process? What would it be like if more people were actively involved in committed relationships that led to active service in the mission of God, while having the support that enables growth in our devotion to Christ? I have since desired to be in an environment where “being and making disciples” would be the normal Christian experience.

In 1995, the Lord granted my desire and I accepted the call into vocational ministry-serving on the staff at our local church as the director of Evangelism and Discipleship. Our church had a strong emphasis on the Great Commission that included active involvement in world missions and making disciples through small groups. Therefore, discipleship and missions became a vibrant part of my life and ministry.

In December 2001, my family had the joy of celebrating the birth of our twin girls Ana-Kay and Ashley. The celebration was cut short as five days afterwards I was rushed to the ER and then admitted to the same hospital where they were born. I came down with a life-threatening and rare blood condition called TTP. I was treated in hospital for four weeks and followed up weekly for the next six months and at longer intervals after that.

It was during this time that I was transitioning into the role of senior pastor of a small cell based church. After coming to a new realization of the fragility of life, I reflected on the things that mattered in life and in ministry. When I face my Lord one day and look into his eyes, hoping for the words “not bad kid, come on in” which is my paraphrase of “well done, good and faithful servant” what will he see in me? For what will he hold me accountable? What would have been the result of my stewardship? Would I have been faithful to his call on my life?

I received a framed picture at the senior pastor installation service. The frame was beautiful bronze and the words in shades of gold and bronze. That framed art expressed the answer to my reflections and the questions I pondered in preparing to see the Lord. The words were a paraphrase of the Great Commission of Matthew 28:18-20: “As you are going, make disciples everywhere...” It is this mandate that shaped my Christian journey as I was being mentored into the faith and ministry. It is this mandate for which I expect to be held accountable. This is the passion that will become the priority of my service until I take that last breath. The manner of death does not matter, but I eagerly expect and hope that when death comes near, I will be found occupied in the endeavor of making disciples and the doing the essentials that come with it.

Missiological Relevance

The problem in contemporary Christianity in the West is the issue of “nominal Christianity.” This prevailing brand of the faith has diminished influence on the culture in regards to the society’s moral compass, belief system and values. As the world moves towards the cliff of agnosticism and individualized spirituality, the church as a community withers from this growing nominalism. Seventy-three percent of Americans identify as Christians, yet a much smaller number practice their faith in a nominal way and even a smaller percentage would be considered missional as stated and explained in the Barna Research Report on the State of the Church 2016:

Even though a majority of Americans identify as Christian and say religious faith is very important in their life, these huge proportions belie the much smaller number of Americans who regularly *practice* their faith. When a variable like church attendance is added to the mix, a majority becomes the minority. When a self-identified Christian attends a religious service at least once a month and says their faith is very important in their life, Barna considers that person a “practicing Christian.” After applying this triangulation of affiliation, self-identification and practice, the numbers drop to around one in three U.S. adults (31%) who fall under this classification. Barna researchers argue this represents a more accurate picture of Christian faith in America, one that reflects the reality of a secularizing nation. (Barna 2016)

The definition by Barna of a practicing Christian is limited to someone who identifies as a Christian, would state that his or her faith is important and attends church at least once per month. This is the challenge that faces Christianity today. People in the United States (73%) may be comfortable with the label of Christianity as opposed to Hindu or Muslim. This does not mean that this self-identified Christian is actually saved by grace through faith. Then less than one third attend church with infrequent regularity and may be deluded to think that they are practicing Christians as Barna defines them. This study seeks to address this issue head on by raising the biblical definition of a practicing Christian, that is, a disciple. If applying the discipleship definition to a practicing Christian, Barna may find it is less than one percent.

Pew Research Center compares data from 2007 and 2014 on the practices of religiously affiliated people in the United States.

The survey shows, furthermore, that some indicators of religious practice have ticked *upward* slightly among the religiously affiliated. For example, 26% of religiously affiliated adults now say they share their faith with nonbelievers or people from other religious backgrounds at least once a week, up from 23% in 2007. More than four-in-ten religiously affiliated adults (43%) now say they read scripture outside of religious services at least once a week, up 3 percentage points since 2007. And fully three-in-ten religiously affiliated adults now say they participate in prayer groups or scripture study groups on a weekly basis, also up 3 points since 2007. The increasing share of religiously affiliated adults who read scripture and participate in small-group religious activities has helped hold steady the percentage of the overall population who engage in these practices despite the rapid growth of the religious “nones.” (Pew Research Center)

These results are mixed with Christians (majority) and non-Christian faiths and indicate that religious practice has held steady over the two periods. This matrix includes sharing faith, personal devotions and small group participation. This gives an indication of the state on the practicing of faith today, albeit across religious lines, but corresponds with Barna that approximately only one-third of believers practice their faith beyond self-identification. The making of disciples who are missional and multiplying is a crucial for the church today as it seeks to transform people from being loosely affiliated, self-identified Christians to actively practicing followers of Jesus Christ in relationship and mission.

Jesus Christ articulated what is referred to as “the Great Commission” to make disciples of all nations. This statement is articulated at the end of the Gospel of Matthew and sums up the foundation of the church and Christian missions.

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age. (Matt 28:19-20)¹

¹ All Scripture references are from the 1984 New International Version of the Bible.

The making of empowered disciples who are equipped to participate in the mission of God on the earth, requires intentionality and focus. Without the intentionality of making disciples of a certain character, we will continue the trend of nominalism in churches and greater secularization in society. Thus, the transformative power of Christ in and through the lives of his followers will be stifled and the light of the world be covered by a bushel. Leaders, missionaries, pastors and parents can become personally involved and practiced in carrying out this mandate. They can be aided with a theological foundation that inspires action and a framework that provides guidelines to design a process that is true to Christ's pattern and unique to their context.

The missiological relevance of this study is threefold. (1) To provide a theological motivation to engage in personal disciple-making; (2) to unearth best practices of highly effective disciple making models from three different decades and from three continents; and (3) to develop a framework for a local church that integrates insights from the life study of contemporary missional and multiplying disciples.

A local church planter or pastor will be able to use this study to develop his or her own philosophy of ministry based on a biblical theology of personal disciple-making. And using the insights of the research and the best practices will be able to design and develop a program or process for disciple-making in his or her mission, church, ministry or family.

Purpose

I want to study the biblical foundations of discipleship in the Gospel of Mark; to review selected disciple-making programs; and reflect on the life journey of contemporary disciples in order to find essential principles and best practices of making disciples that are actively engaged in mission and intentionally mentoring others to be disciple-makers.

Goal

The goal of the study is to uncover essential principles and best practices that will inform the design of disciple-making framework for use in local churches, which seek to make disciples who are missional in their focus and multiplying into the lives of other Christians.

Significance

The research and dissertation will assist the Life Church in Victorville, California fulfil its mission to give people in the High Desert the best opportunity to be a reproducing disciple of Jesus Christ. It will also inform other churches and mission organizations that are designing disciple-making programs to develop missional disciples who are equipped to train others.

This research will provide a theological reflection on personal disciple-making using a study of the mentoring relationship of Jesus and his Twelve. It is intended to motivate the church leader concerning the high priority of disciple-making and its application to people at the moment of conversion and every subsequent stage of Christian development. The relationship of Jesus and his twelve disciples provides a framework for the personal disciple-making process in our contemporary context.

From this study, pastors will have the insights of key themes that influence the journey of missional and multiplying disciples. Disciples are not developed in a program but over a journey with Christ through various inputs, influences and experiences. The pastor that understands these will be able design an environment that will enhance the potential of someone living missionally and intentionally engaging mentoring others.

The evaluation and comparison of highly effective disciple-making models from North America in the 1970s, Latin America in the 1980s and Southeast Asia in the 1990s have made clear some best practices that have transcended culture, context and

generations. These best practices will help to inform the design of programs developed in this dissertation.

Central Research Issue

The Central Research Issue is to ascertain principles and best practices of personal disciple-making processes that produce missional and multiplying disciples.

Research Questions

1. What are the key features in the pattern of disciple-making as demonstrated in the life of Jesus with the Twelve?
2. What are effective practices and principles for making missional and multiplying disciples?
3. What factors have influenced the discipleship of contemporary missional and multiplying disciples over their lifetime?

Assumptions

The research assumes as fact that disciple-making is mandated in the scriptures as the primary mission of the church. Making disciples is not considered as a secondary aspect of the mission of God but it is the primary vehicle of carrying out the *missio dei*. Active disciples represent the fruit and the goal of the mission of the church. Therefore, it is assumed for this study that making disciples is the priority of the church and Christian mission. Therefore, little time is spent on convincing the reader that this is the case.

Christ came into the world with the mission of God to redeem mankind and He did so by giving himself for the atonement of our sins. As part of God's strategy, Christ also trained and commissioned a small group to continue God's mission in the power of

the Holy Spirit. His relationship with these Twelve provides a framework or model for disciple making.

Definitions

The following defines specific words used in the research; disciple-making, missional disciples and multiplying disciples.

1. Disciple-making: relates specifically to the training, mentoring and releasing of individuals in developing their relationship with God and participation in the mission of God.

2. Missional Disciples: followers of Christ that are intentionally involved in the mission of God. The mission of God has application within local churches and communities, as well as, in society and the world. The mission of God impacts systems and structures as well as families and individuals. Participation in the mission has myriad of possibilities but the missional disciple has a sense of conviction and intentionality in the area of his or her participation.

3. Multiplying Disciples refers to disciple makers who personally and directly trains and act as a mentor to others in three areas. Firstly, they help disciples grow in their personal relationship and devotion to Christ. Secondly, they coach the disciples in an area of service. And thirdly, these disciple makers provide an orientation and transfer skills so that the disciple can repeat this process for someone else.

Delimitations

The study will be within the boundaries of the following delimitations: (1) The section on biblical foundations for a pattern of discipleship will be developed from the relationship of Jesus with his twelve disciples as seen in the Gospel of Mark specifically and the Synoptic Gospels generally. References to John's gospel are limited to its support

of the synoptic narratives. (2) I will limit the comparative analysis of selected disciple making programs to three that have been applied inter-denominationally and have elements of spiritual formation, ministry equipping and mission perspective.

Structure of the Dissertation

The dissertation is divided into three sections and eight chapters. The end of the study proposed a model of disciple-making for a local church. The design and elements of that model is informed by the biblical study, the evaluation of three programs and finding from long interviews with contemporary disciples that are missional and multiplying as I depict in Figure 1.

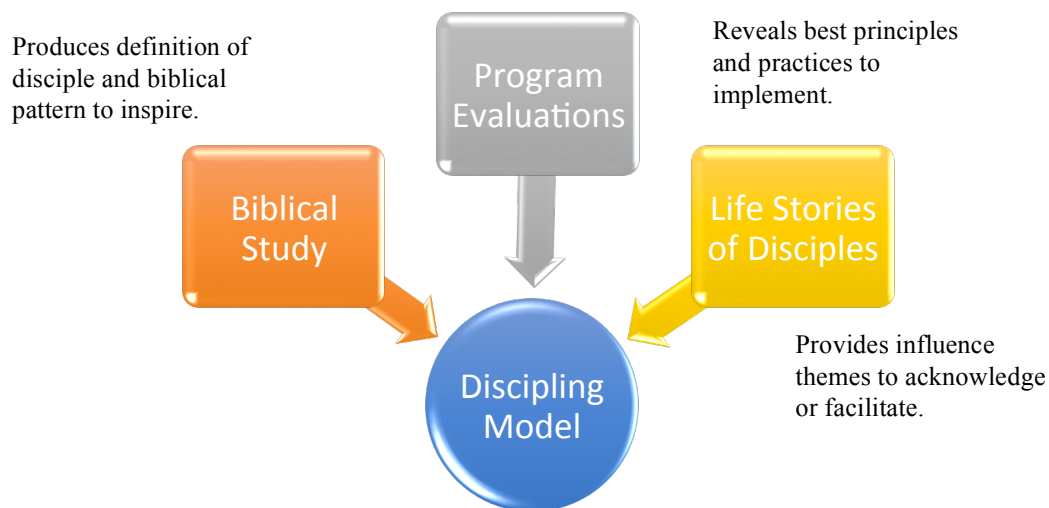


FIGURE 1: STRUCTURE OF THE DISSERTATION

Chapter 1 gives an introduction to the topic and the personal relevance of the study to me. Part I includes the theology and theory in Chapters 2-4. Chapter 2 reviews the etymology of the word disciple, highlighting its meaning and use in the time of Jesus with reflection on the adaptation of its meaning by Jesus in relation to his disciples. Chapter 3 delves into understanding the discipleship relationship, training and impact by

examining the journey of Jesus and the Twelve and therefore provides a conceptual framework and inspiring foundation for the disciple making process for a local church.

Chapter 4 uses the framework developed to review and evaluate three programs of discipleship from the United States in 1970-80s called Evangelism Explosion, Columbia in the 1990s called Government of Twelve and from Southeast Asia in the 2000s called Training for Trainers. These revealed some of the best practices and principles that cross the geographic and generational differences in making missional and multiplying disciples.

Part II includes Chapters 5-7. Chapter 5 and 6 that contain the methods and results of the research study of the lives of missional disciples that are active today. The life journey of these contemporary followers provide insight into God's shaping over their Christian journey. This goes beyond any one program in any one church. It includes such factors as experiences with God, significant mentor relationships, flexibility of time, vocational aspirations and creative expression.

Chapter 7 describes an implementation strategy for making disciples in the High Desert by the Life Church in Victorville, California. The Model brings together the key learnings and insights from theological reflection, the pattern of Christ, the best practices of successful programs and the themes from the life studies. The final chapter gives a conclusion of the study with my personal reflections on the work ahead.

PART I

THEOLOGY AND THEORY

This section consists of Chapters 2, 3 and 4 of the study that consider respectively the theological discussion on discipleship, the pattern evidenced in Christ with his relationship with the twelve and key elements of successful models over three decades.

Specifically, the purpose of Chapter 2 is to discuss the biblical theology of disciple-making from current and historical literature. The chapter discusses the definition and development of the term disciple and how it may have been understood and used by Jesus and his disciples. This understanding of the word shaped the nature of discipleship in that time and will inform us today. This will allow us to unpack the mandate to make disciples more clearly in our contemporary setting.

Chapter 3 journeys through the Gospel of Mark and the interaction of Jesus and the Twelve critically reflecting on the pattern of discipleship based on the definition developed in Chapter 2. Silvia Collinson's work on the learning model of discipleship assisted the labeling and defining the stages of the discipling relationship of Jesus. It, therefore, provided the categories used in the development of a conceptual framework for evaluating disciple-making programs.

Chapter 4 will be a description and evaluation of three different models of discipleship that have been used in United States, Columbia and Southeast Asia that have been effective in making missional and multiplying disciples. Using the conceptual framework of Chapter 3, the models will be reviewed to highlight effective elements that are reproducible in the context of the Life Church specifically and churches and missions generally.

CHAPTER 2

DISCIPLESHIP MANDATE AND MATHĒSĒS

The seminal text on the issue of disciple making is found in Matthew 28:

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshipped him; but some doubted. Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age. (Matt 28:18-20)

Various writers on discipleship (Hull 2006, Comiskey 2013, Williard 1998, Fish 1993) use this text as the starting point of the discussion as it captures the focus of the church, showing the priority of the mandate and the scope of the mission of Christ.

The eleven disciples of Jesus met with the resurrected Christ and he commissioned them to make disciples. It is important to consider the term “disciple” and the meaning that the early followers of Christ could have had in mind when they referred to themselves as disciples. The goal of this chapter is to unpack the mandate of making disciples and consider the questions: What would that word disciple mean to those hearing the commission? And How would the early disciples understand his call to make disciples? And then for our application to today: When does someone become a disciple-at conversion? Or is being a disciple a second level of our Christian experience? How do we present the gospel including the call to be a disciple? And when is a disciple made?

The results of an effective disciple-making program are missional and multiplying disciples. However, to make these disciples one has to have an understanding of the

nature and description of a disciple. The disciple defined gives the goal for the disciple-making process. And without a clear definition of the end of the process, that is, the goal of discipleship, then the discipleship effort may produce nominal Christians and none will be the wiser. The definition of a disciple will influence the nature of our preaching and call to commitment. It will shape the design of the process, and have a direct impact on the results.

There are three schools of thought that prevail about the nature of a disciple. The first perspective, the every-believer-a-disciple viewpoint, is one in which the minister considers that everyone who identifies as a Christian is a disciple. Therefore, one who professes faith in Christ is considered a disciple and the church's goal is to assist that person to continue to grow in Christ. Secondly, there is the believer-then-disciple viewpoint, in which the minister considers that everyone who identifies as a Christian is a believer, one, however, who needs to be trained as a disciple. Then there is the third perspective, disciple-only viewpoint, where the minister considers that only those who live at a high level of commitment to Christ, evidenced in their deeds, are truly believers.

Writers and practitioners of making disciples have approached this mandate from the Lord in different ways in the history of the church and, in particular, here in the Western Hemisphere. An understanding of the biblical meaning of the word "disciple" will be the starting point of the discussion, followed by a historical review of the development of the word that would influence its use by Jesus and his followers and then conclude with a working meaning of the disciple from a New Testament perspective.

Understanding the Word Disciple

The literal definition of a disciple is commonly accepted as the New Testament use of the word *mathētēs*, which means "learner." Therefore, most definitions would

include the understanding of a learner, student or apprentice in relationship with a teacher or master.

Michael J. Wilkins' discussion of the historical development of the word "disciple" is particularly valuable. Wilkins, a professor in New Testament Language and Literature at Talbot School of Theology, specializes in New Testament theology, Christology, and discipleship. He has also been a practitioner as a former senior pastor of two EFCA (Evangelical Free Church of America) churches. In his work *Following the Master: A Biblical Theology of Discipleship*, he outlines the historical context of the word and its use. He explains that in ancient Greece, five centuries before the time of Christ, the term referred to someone who was acquiring knowledge or skill (a learner). The term morphed in use over time in reference to "pupils" as in the case of the great theorists and thinkers such as Pythagoras and Socrates. Herodotus, a writer of Greek literature, used the term in early writings to "indicate a person who made significant, personal, life commitment" (Wilkins 1992, 74). Over time, the word further evolved in its usage, referring to one who is an apprentice, to one who is a student/pupil of philosophy, and eventually to one who has given life allegiance to a significant leader and ideology.

Being aware of this development is helpful to our understanding of term disciple as used by Jesus and his disciples. The Jewish community lived as subjects of the Roman Empire and, therefore, they would have been affected by the Greco-Roman culture and language. Based on this background, could a disciple of Jesus have considered himself or herself to be an apprentice of Jesus, practicing his methods and learning his mission? In addition, could he/she have been a pupil who would have learned and expounded Jesus' teachings? What if, when Peter heard the call to follow Jesus, he thought of these perspectives as well as the requirement in order to make a life commitment? There is evidence in the gospels of these three implications regarding discipleship that comes from the Greek understanding and use of the word *mathētēs*.

Wilkins states that during the New Testament period, the main use of the word *mathētēs* was “a person who had become a committed follower, a disciple, of a great master or religious figure” (Wilkins 1992, 76). These disciples would not only study the master’s teachings but also imitate the master’s conduct and manner. The imitation would even include personal habits and mannerisms of the master.

The first disciples of Jesus, influenced by the Greek idea of a disciple, did demonstrate these understandings of *mathētēs* as they followed Jesus. In Table 1, I give a statement or action by one of the Twelve that represents each element of the Greek understanding and use of the term before and during the time of Christ.

TABLE 1: UNDERSTANDING OF MATHĒTĒS

Greek idea of <i>mathētēs</i>	Expression or Action of a Disciple of Jesus
Life Commitment to a Master	<p><i>... and immediately they left the boat and their father and followed him. (Matt 4:22)</i></p> <p><i>Peter answered him, "We have left everything to follow you!" (Matt 19:27)</i></p>
Pupil of a Teacher	<p><i>Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life. (John 6:68)</i></p>
Apprentice of a Method	<p><i>Heal the sick who are there and tell them, "The kingdom of God is near you" (Luke 10:9)</i></p>

The life commitment to a master is demonstrated in Matthew 4:22 when the disciples immediately left their occupation as fishermen and their father to follow Jesus. Peter exclaims to Jesus in Matthew 19:27 that the group of disciples left all to follow Jesus. This idea of abandoning all else to make following the master the prime activity was not strange in the Greek idea of *mathētēs*. They would also encompass the idea of pupil of a great teacher in their understanding of being a disciple. When some disciples

turned back and would no longer follow Christ because of his teachings, the twelve remained, and upon enquiry, they report to Jesus that his teachings are of eternal value (John 6:66-68). They refused to be deterred despite his difficult teaching. The apprentice model was also evident in the discipleship of Jesus and the twelve. He would do something, like healing, and then instruct on doing the same. Jesus coaches them to heal the sick and also what to say to the people (Luke 10:9).

The disciples of Jesus responded to the call of Christ and made a life commitment to follow him. Each of the Twelve made a vocational shift to follow Christ and most made the ultimate sacrifice of submitting to a martyr's death. They were students of the teachings of Christ, therefore, he taught his disciples in greater depth and clarity than he did the crowds. An example of this is found in Matthew 13, where Jesus tells the crowd the parable of the sower and reserves the explanation of the parable for his disciples only.

The disciples came to him and asked, "Why do you speak to the people in parables?" He replied, "Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. (Matt 13:10-11)

The disciples were also apprentices of Jesus' ministry and they learnt the skills of preaching repentance, pronouncing peace (Luke 10:5), casting out demons (Luke 10:17-19) and healing the sick (Luke 10:9). The Greek idea of discipleship indeed influenced Jesus and his disciples. However, the use of the term "disciple" was evident also in Judaism. And the Hebrew culture also influenced the use of the term by Jesus and his disciples. The Hebrew equivalent of the Greek *mathētēs*, is described by Bill Hull, one of the foremost writers and practitioners of discipleship in United States, in his comprehensive work, *The Complete Book of Discipleship*:

The Hebrew equivalent to *mathētēs* is *talmidh*, which literally means "taught one." The prophet Ezra used this word to describe a community of musicians in the temple (1 Chronicles 25:8). Isaiah used a closely related word, *limmudh*, several times to speak of disciples (see Isaiah 8:16; 50:4; 54:13)... The use of the words *talmidh* and *limmudh* also indicates a

personal relationship as the master teaches and trains a pupil/disciple. Ancient Hebrew culture didn't naturally lead to the kinds of formal discipleship relationships we have now. (Hull 2006, 55)

The Hebrew form of training was not as formal as the one developed by the Greeks and therefore the discipleship dynamics varied from one master to another and in relation to one disciple to another. So during the period of judges and prophets, there was evidence of these discipleship relationships but no clear pattern existed. For instance, Joshua and Moses did not have the same dynamic as Elisha and Elijah. Prior to the time of Christ, there also existed many revolutionary leaders, messianic figures, who arose among the Jews and they also had disciples. Many of these were militant and political in nature spurred by prophetic zeal.

The type of discipleship found in Judaism depended upon the master or group to which the disciple belonged. Specific lifestyle changes were associated with each follower, and each change resulted in certain expectations of how a true disciple should conduct himself ... But the requirements differed from group to group (e.g. entrance requirements, instructional methodology and content, advancement). (Wilkins 1992, 92)

Jesus, as Messiah, developed his own group of disciples who followed a pattern of relationship which was unique to Him. His disciples, who would have been familiar with the Greek pattern of discipleship, would have seen the Pharisees and their disciples and would have witnessed and likely participated in the messianic or prophetic modes of their day. Simon was called "the Zealot" (Luke 6:15) which could indicate that he was part of a revolutionary group before joining Jesus. Andrew was a disciple of John the Baptist (John 1:35-40), but later followed Jesus. Despite their background and experience with discipling relationships, Jesus called them on a journey with him that defined what it means to be a disciple of Jesus.

What did Jesus mean when he called someone to come after him to be his disciple? It was evident that Jesus called them into a relationship of learning and serving (a disciple of that day) and for the Twelve, the relationship included friendship and

empowerment. In Chapter 3, the pattern of Jesus and the Twelve will be discussed in detail.

What did the disciples understand Jesus to mean when he commanded them to go make disciples? And how do we define a disciple today? Based on the review of the influences of the use of the word “disciple” in the time Jesus, a disciple would be a committed follower and servant of a master and teacher. The commission to make disciples would include recruiting and preparing these followers and servants. However, there appears to be varying views on who a disciple is today and what is involved in making a disciple in the contemporary church.

Who is a Disciple? Three Perspectives

The three perspectives, the every-believer-a-disciple, the believer-then-disciple and disciple-only viewpoint, all reflect the understanding that it is desirable for followers of Christ to be committed and active or as used in this paper, missional and multiplying. Each viewpoint holds to a soteriology that salvation is experienced only by grace through faith in Christ. However, the difference is primarily on the weight assigned to the importance of the disciple bearing fruit through full commitment and obedience to Christ. Michael J. Wilkins defines a disciple of Jesus in this manner:

In the general sense, we may define a disciple as a committed follower of a great master....In the specific sense, a disciple of Jesus is one who has come to Jesus for eternal life, has claimed Jesus as savior and God, and has embarked upon the life of following Jesus. (Wilkins 1992, 40)

This statement gives both a general and specific sense of the definition. In the general sense, Wilkins indicates in the present tense, the definition of a disciple as “a committed follower of great master” which implies that the definition is dependent on active commitment and active following. If someone is no longer committed or is no longer following, then one would conclude that such a person is no longer a disciple. His

definition, that is specific to Jesus, is now influenced by his theology of salvation. The tense of the definition changes to include statements of a past condition and a present state. He defines the disciple as one who has completed certain actions and “has embarked” on journey. Therefore, if a disciple quits the journey of following, he/she would still be considered a disciple because he/she had started the journey.

This may seem like a subtle difference but it certainly has impacted the way churches approach discipleship. In Wilkins’ specific definition, the emphasis of the church is to help people to complete certain actions, namely come to Jesus, claim him as savior and start the journey. Once they have done those steps, the person is a disciple forever. Based on this definition, a disciple is made when he or she makes a decision to receive Christ and starts the journey to follow Jesus.

Wilkin’s concept aligns with Evangelical soteriology which holds that one comes to salvation at a certain point, once and for all, by faith in Christ. There is no requirement to “work” further because the work is done. Wilkins is a major advocate of discipleship but he does not make it a requirement of salvation.

Dallas Willard, in *The Great Omission*, in fact, observes that many churches today promote the perspective of every-believer-a disciple.

For at least several decades the churches of the Western world have not made discipleship a condition of being a Christian. One is not required to be, or to intend to be, a disciple in order to become a Christian, and one may remain a Christian without any signs of progress toward or in discipleship. (Willard 2006, 4)

Willard points out that many preachers are responsible for giving people a sub-par “discipleship” option in their gospel message and therefore, “vast numbers of converts today thus exercise the options permitted by the message they hear: they choose not to become-or at least do not choose to become-disciples of Jesus Christ” (Willard 2006, 4). This separation between salvation and discipleship produces a crucial dilemma. The call of Christ is one of discipleship, which is a continuous action and attitude. Salvation is by

grace through faith, and not of works (Ephesians 2:10). However, discipleship, which is also based on genuine faith in Christ, involves the real effort of following.

Bill Hull attempts to eliminate the separation. He defines a disciple as “a reborn follower of Jesus” (Hull 2006, 32). He decries the teaching that one can be a Christian, because he or she has received Christ, and not be a disciple, because he or she is not active in following.

The common teaching is a Christian is some who by faith accepts Jesus as Savior, receives eternal life, and is safe and secure in the family of God; a disciple is a more serious Christian active in the practice of the spiritual disciplines and engaged in evangelizing and training others. But I must be blunt: I find no biblical evidence for a separation of Christian from disciple. (Hull 2006, 33)

Hull says that someone should not have an interruption on his journey of receiving Christ and following Christ. He argues that the distinction between the Christian and the disciple creates a two-tiered church. He does acknowledge the fact that people grow at different paces and some have ups and downs. But he does not acknowledge the fact that they are those who have received Christ and do not follow after Christ. He that the ones do not follow may not be in actual faith.

Discipleship is what a disciple does. If she’s not following Christ, then Christ is left out of the process. This individual has only “signed off” on Jesus and doctrine, but does not enjoy a real relationship with Christ. Signing off isn’t enough-it’s not faith, but merely agreement. (Hull 2006, 34)

The conclusion of this thought is that the proof of what has happened, receiving Christ, is evidenced in what is currently active, following Christ.

Wilkins, on the other hand, in his study of discipleship in the Gospel of John, challenges this concept. He makes the distinction between the true belief versus the defective belief: “John clearly demonstrates that belief in Jesus for salvation is what produces disciples. He is equally clear that disciples bear the marks of Jesus’ life upon their lives as evidence of true discipleship” (Wilkins 1992, 235).

Wilkins testifies that his own conviction aligns with the Johannine perspective. The moment one receives Jesus as savior, she is a disciple and has begun the life of faith, which continues with abiding in and obeying the words of Christ, and this too by faith. Wilkins does not make a final judgment on those who deny Christ or choose no longer to follow. “Yes, we can take our eyes off Jesus and fail, or deny him, or reject his leading. So did the early disciples. But John tells us that those who truly believed never stopped being disciples. Jesus restored them” (Wilkins 1992, 239).

The perspective of the believer-then-disciple is exemplified in Christopher B. Adsit’s discussion on the subject. Adsit, founder and Executive Director of Disciplemakers International, a ministry of Campus Crusade for Christ gives this definition of a disciple: “A disciple is a person-in-process who is eager to learn and apply the truths that Jesus teaches him, which will result in ever-deepening commitments to a Christ-like lifestyle” (Adsit 1988, 35).

The key in his definition and how it is applied in his ministry is the present tense attitude of learning and obeying Jesus. He does not engage the soteriology argument of the theologians like Bonhoeffer but he acknowledges that some stop being disciples because they choose not to learn and obey.

You may find a fellow who has been pastoring a church for 25 years, has a seminary doctorate, has memorized half the bible, has led hundreds to the Lord, and yet is *not* a disciple, because there came a time when he said, “No. I’m not willing to go any further. I will not make that sacrifice. I’m not interested in any more learning. (Adsit 1988, 35)

As to the eternal position or salvation of the person in his illustration, Adsit does not comment. He, however, clearly states that the fellow is no longer a disciple. In the Gospel of John, Chapter 6, there are disciples who turned back and refused to follow Jesus because of his teachings. This is also true today. People turn back from following Jesus for various reasons. They are no longer his disciples. Whether or not their eternal security is intact, is a subject that does not have universal consensus in the church.

Bonhoeffer, renowned in the discipleship discussion, due to his contribution by his book, *The Cost of Discipleship*, is adamant that their eternal security is questionable. He as a German pastor, theologian and anti-Nazi dissident, who was imprisoned and later executed at thirty-nine years old, in effect, admonishes preachers to cease from preaching “cheap grace” that offers salvation apart from discipleship.

Bonhoeffer sought to clarify the misapplication of Martin Luther’s reformation on grace versus works that produced a generation of non-discipleship Christianity in Europe during his time. His message points the finger directly at preachers that promote a “cheap grace”. Hull in *The Complete Book of Discipleship* speaks against the two-tier church of nominal Christians and committed Christians but Bonhoeffer’s *Cost of Discipleship* decries the church that promotes a no-Christ Christianity, because the absence of discipleship is the absence of the focus of discipleship—Christ himself.

It is a fatal misunderstanding of Luther’s action to suppose that his rediscovery of the gospel of pure grace offered a general dispensation from obedience to the command of Jesus, or that it was the great discovery of the Reformation that God’s forgiving grace automatically conferred upon the world both righteousness and holiness. (Bonhoeffer 1959, 48)

According to Bonhoeffer, discipleship means following Christ and if someone is abiding by a system of doctrine that does not include or require following Christ, that person is, in effect, having a theology void of discipleship and Christ. “Christianity of that kind is nothing more or less than the end of discipleship. In such a religion there is trust in God, but no following of Christ” (Bonhoeffer 1959, 59). The thesis of his discourse is simple. To be a Christian is to be a disciple. And to be a disciple, one must follow Christ in obedience. This obedience is by faith and in response to his grace. He brings it back to true faith, “only he who believes is obedient, and only he who is obedient believes” (Bonhoeffer 1959, 68). He suggests that preaching a gospel without discipleship is deluding people with cheap grace. It brings a consolation of the mind without a true salvation of the soul. He takes the argument to the situation of salvation.

The situation is therefore not the consequence of our obedience, but the gift of him who commands obedience. Unless we are prepared to enter into that situation, our faith will be unreal, and we shall deceive ourselves. (Bonhoeffer 1959, 68)

If we hold to having belief without obedience, then we have cheap grace, which Bonhoeffer says is another word for damnation. And the opposite has the same result, that is, if we hold to a doctrine of obedience without requiring faith, then we have a “works theology” that also leads to damnation. The two must be held together. One must believe and obey. Faith and discipleship are inseparable. Who is a disciple? The one who follows Christ by faith.

Preaching Discipleship over Decision

The challenge is for the preachers of the gospel to clarify their conviction on this issue. Do they accept a dual level faith where salvation is offered and discipleship is recommended or assumed? The mandate that God has commissioned is to “make disciples” and therefore, our soteriology will directly impact our definition of a disciple and our fulfillment of that mandate.

Jesus has given us the mandate to make disciples. Jesus called people to be his disciples. The church of today must come to terms with the gospel that we are presenting. I would present the following definition of a disciple: A disciple of Jesus Christ is one who is following Jesus by faith, personally believing his word and trusting his work on the cross.

The strength of this definition is that the relationship remains in the present tense, while being inclusive of the initial forgiveness of sin and the continuing commitment and trust in Christ. Jesus’ call to the twelve was to be with him in relationship (Mark 3:14). A disciple *is* a learner. A disciple is a follower of Jesus. It is a present tense, active identity and action. Consider this statement that represents a present tense, active disciple: “I am a disciple of Jesus Christ. I am following Jesus with full devotion, in a dynamic

relationship based on an abiding faith in him. I am believing by obeying his word and trusting in what he accomplished on the cross for me. When I first came to faith in Christ, and thus said yes to his call to follow him, I received forgiveness of my sins and I am therefore justified to be in relationship with him. Along with forgiveness I received the Holy Spirit and his empowerment. I continue to follow him and grow from faith to faith and from glory to glory.” This is the uninterrupted journey that Hull desires to see in disciples of Jesus Christ.

If this definition holds for a disciple, how does a preacher pursue the work of calling people to be disciples of Jesus? As part of the recommended discipleship model, this paper will discuss a gospel presentation that seeks to embrace both receiving forgiveness and following Christ as a disciple.

If someone would like to follow Jesus as a disciple, he or she needs a remedy for our sinfulness. Jesus has purchased the remedy at the high price of his own blood. In truth, to follow Jesus, we must be in a relationship with him but sin poses a problem to that relationship. So, Jesus imparts forgiveness for the sinner, making him a saint. This forgiveness gives him/her a true relationship with Christ. The one who seeks to follow Christ must believe that Christ will forgive him based on the work of the cross and Christ will also lead him on a path of life and mission.

Could it be that our presentation of the Gospel is often limited to grace and forgiveness as means to secure a place in heaven? Should not gospel presentations also include the necessity of a vital relationship with Christ as his obedient disciple? We need to present the gospel where grace and forgiveness is the point of initiation into a discipleship relationship with Jesus Christ. Instead of presenting a transactional gospel presentation to gain the “gift of eternal life”; the message should be an invitation to a discipleship relationship of following Jesus Christ where the gift gives access to the relationship. Eternal life is knowing Jesus Christ.

In my experience of Christian ministry and evangelism, we have often shared the Gospel with an invitation to “accept” Christ with some kind of indication of that decision in the form of an altar call or decision card. The new convert is then “followed up” with encouragement to take the next steps to “growth” in Christ. This next-step approach to the gospel implies that the transaction is completed and the follow up is like the “after sale service” of a commercial enterprise. It implies that following Christ is an optional feature of the faith instead of the essential element.

This observation of Evangelical practice is rooted the post WWII period in the United States, the Gospel was heralded by the likes of Billy Graham and discipleship was promoted through groups like the Navigators. *The Oxford Handbook of Evangelical Theology*, explains that during that time, the “focus upon winning converts—who were explicitly recognized by them as not being disciples until an optional further stage in commitment” (McDermott 2010, 236). Indeed, the gospel was then and is still today about forgiveness and a “ticket” to heaven. And faith has been narrowed to holding to correct doctrine or belief instead of a personal trust in Christ that leads to following him.

The vision was firmly tied to the version of the Gospel and of salvation that dominated evangelicalism during that period. It was strictly a gospel of forgiveness of sins and assurance of heaven after death upon profession of faith in Jesus Christ—or, minimally, profession of faith in his having suffered the penalty for our sins on the cross. If you believed in his death as your substitute, you were a Christian, even though you never became a disciple. (McDermott 2010, 237)

This view and application still denominates Christendom today. There is a change coming to provide a gospel that is inclusive of discipleship. It is my understanding that the discipling call of Christ, in effect, may be likened more to a marriage proposal, a military enlistment, or university enrollment that requires a considered commitment to a long-term relationship. Can you imagine someone registering for college and not going to class? Or getting married and returning home without her spouse? If someone enlisted in

the army and was offered boot camp as an optional feature, then the army will be filled with ill prepared and ineffective soldiers. The discipling call of Christ goes far beyond the nominal “ticket to heaven” invitation to Christ that is articulated in pulpits across the country.

I believe the call to follow Christ is the invitation of the gospel and his forgiveness and pardon gives us access to that relationship with Him. A disciple of Jesus Christ, is one who is following Jesus by faith, personally believing his word and trusting his work on the cross. The altar calls in the contemporary church should be a call to follow Christ. The commitment is not to a creed but to Christ for life.

This section has considered the question “who is a disciple?” so that we can know the goal of the commission to make disciples. A disciple of Jesus Christ is one who is following Jesus by faith, personally believing his word and trusting his work on the cross. The preaching of the Gospel brings new converts into relationship with Christ. If the gospel is deficient, so will be the converts. This chapter has raised the issue of the gospel message that is preached that is inclusive of call to follow Christ. The final chapter of this dissertation gives a recommended gospel message that infuses the call of Christ into the offer of forgiveness.

There is due now a consideration of the imperative action of the commission to “make disciples”. The English translation of *mathēteu* (μαθητεύω) is translated “make disciples”. The *Theological Dictionary of the New Testament, Volume 4* explains how it is derived:

Constructed from *mathētēs* this means intrans. "to be (a.) or to become (b.) a pupil," In the sense current in non-NT Greek the word occurs only in a vi. at Mt. 27:57 ... (Joseph of Arimathea). Here the inner and outer kinship with the use of *mathētēs* in the Gospels is palpable. Elsewhere in the NT we find a trans. use of μαθητεύω different from non-NT usage (Mt. 13:52; 28:19; Ac. 11:21), i.e., "to make disciples." Behind this peculiar NT use there possibly stands the insight that one can become a disciple of Jesus-this also stands behind Mt. 13:52-only on the basis of a

call which leads to discipleship. (Kittel, Bromiley, and Friedrich 1964, 461)

Christ's commission is to make disciples. Making disciples can be considered as developing certain attributes, skills and education into people that are the characteristics of a disciple or recruiting a people who will engage into a process of being equipped. These are two ways of considering what it means to "make" disciples. On one side, making can be considered as completing a defined product. For instance, if one is making dinner, there is a point in which he/she starts by gathering ingredients and putting them together and there is a moment in which the meal is completed when everything is prepared and ready to eat. The idea of making disciples when viewed like this puts an emphasis on the characteristics of a disciple. And the disciple-making process has a goal of shaping people into some defined attributes that makes he/she a disciple. Using the analogy of college training, the disciple from this viewpoint is the graduate. So "making disciples" is likened to taking someone through a series of training from which they graduate as a disciple. The measure of fruitfulness is based on the quality and quantity of graduates.

The other emphasis is not on the end of the process, which is not easily definable, but rather on the beginning of the process. Using the college analogy, in this view, the disciple is not the graduate of the training but the student in training. Therefore, the commission of "making disciples" is really recruiting students for the school of Christ. The emphasis of disciple-making would then be registering persons into training and equipping them as students. The measure of fruitfulness is based on the quantity and quality of students enrolled vs students who graduate. Strong's Dictionary gives this definition: "g3100. μαθητεύω mathēteuō; from 3101; intransitively, to become a pupil; transitively, to disciple, i.e. enrol as scholar: — be disciple, instruct, teach" (Strong 1996, G3100).

The emphasis by Strong's is on the enrolling of a pupil or student. Therefore, making disciples involves engaging people of every age and ethnicity to become a follower and servant of Jesus Christ. Therefore, disciple-making today must bring emphasis on the call into long term commitment and the equipping of these with the knowledge, habits, and mindset necessary to intimately related to Christ, deeply committed to Christ's mission and empowered by the spirit of Christ for service.

The design elements of a disciple-making model in the context of a local church must give intentionality to making strong followers of Christ as in the "disciple as student" viewpoint and not focused on finishing a program that is evidenced in the "disciple as graduate" perspective. The emphasis then becomes threefold: (1) Ensuring the recruiting process is not a "bait and switch" but a clear call to following Christ as Lord and experiencing Christ as savior. The recruit can "count the cost," and "consider the alternatives" (Luke 14:25-32) before signing up for the journey. (2) Equipping the person to follow Christ personally, instead of following a program. Intimacy with Christ is the basis of discipleship and every act of obedience and every personal transformation flows from the disciple's relationship with Jesus. (3) Engaging the disciple in opportunities and further training in mission and service, so that the disciple can be prepared for any work that he or she will follow Jesus into.

Concluding Remarks

Philosophers, teachers, and prophets have had disciples over the centuries before the time of Christ. Jesus approaches making disciples differently from other rabbis of his time by initiating the invitation to individuals to be his disciple, calling his disciples into a personal relationship with him, and giving them significant responsibility with spiritual authority. The disciples of Jesus were students and servants of the master. They would be in a learning relationship and also be in a servant role of the mission of Jesus.

The today's church, disciples are viewed as anyone who came to faith in Christ or someone who is actively following Christ. Based on the viewpoint, the ministry and preaching of church will be different. Some preach for a decision to receive Christ and others preach for commitment to following Christ. Preaching to recruit disciples who will be missional and multiplying is usually a discipleship call to follow Christ that includes a decision to receive forgiveness and a commitment to follow Christ. Disciples of Jesus Christ learn from him through a personal relationship and participate in his mission of making other disciples. The mandate to make disciples requires that people are recruited to make a permanent commitment of obedience to Christ and sharing in the mission of Christ.

There are key insights to be learnt from those who are living out that commitment by following Christ in mission. The research study of this paper will highlight key influences from the life stories of missional and multiplying disciples that can help churches to fulfill the great commission.

CHAPTER 3

CONCEPTUAL FRAMEWORK FOR DISCIPLING

Jesus made disciples and therefore provided for us a pattern to examine and understand how we can do the same in fulfilling his commission to us. Evidenced in the discussion of the nature and definition of a disciple in Chapter 2, Jesus engaged people who were following him to serve in his mission. These men were not simple pupils of a new theory, but were committed followers of the Master. To make disciples (committed followers and servants of Jesus), there must be an understanding of how Jesus brought people into that relationship in his context and then translate that into our present time and place.

Sylvia Collinson is a lecturer at Morling College in Sydney, Australia. She wrote for the paternoster theological monographs an invaluable work entitled *Making Disciples, The significance of Jesus' Educational Method's for Today's Church*. She explores the teaching method of Christ of discipling by reviewing the nature of discipling in the four gospels, the Acts and the Epistles and Revelation and makes recommendations for our Christian approach today. Using her review of discipling in the gospels and the definitions that she developed from the review, I could extract a conceptual framework of the nature of Jesus's pattern of discipleship and then use that conceptual frame to evaluate existing programs and inform the key elements of the discipleship model that is recommended by the study.

Collinson seeks to differentiate between the life of discipleship and the teaching method of discipling as an educational strategy (Collinson 2004b, 5). She began with a working definition of discipling and then modified it throughout her review to a

comprehensive definition that would include the elements provided for in the study of the Gospels.

Discipling is a voluntary, personal relationship between two individuals in community or alone, in which the disciple commits him or herself to learn from the other, by imitation, oral communication and sharing in the life and work of the disciple. (Collinson 2004a, 99)

As she reviews the Gospels and develops her definition certain characteristics of the discipling method of Jesus are made evident. In Mark's Gospel, she makes note of the importance of the word "disciple" that appears 46 times and theme of following that is spread throughout the Gospel (Collinson 2004a, 30). The definition covers two aspects of discipling, firstly, the relationship and secondly, the model of teaching.

Discipling in Mark's Gospel

The discipling relationship is a voluntary commitment of one to learn from another and that is clearly observable in the life of Jesus and the twelve. In the case of Jesus, unlike the Rabbis of his day, he initiates the invitation and indicates his teaching plans for them, that is, to engage them in reaching others. The relationship is defined as close and personal.

He directed and shaped the course of their lives over that time in close and personal relationship. This was not distance education or theological education by extension. The presence of Jesus was vital to the concept of discipleship in Mark. (Collinson 2004a, 32)

The discipling relationship was not solely with Jesus but with his band of Twelve and the extended community of disciples. "Jesus established a discipling community whose members related to one another closely as brothers, sisters, mothers and children" (Collinson 2004a, 41). Therefore, from the Gospel of Mark, she describes Jesus' discipling relationship as personal and communal, that was initiated by a call and commitment.

These two elements are important to the development of a conceptual framework to review and design disciple making programs. The framework must define the relationship of the one discipling and the others who are being disciplined. Within that context, the basis of the relationship must also be established and the nature of the commitment must be defined. The first element of the framework is thus:

1. The discipling relationship
 - a. The call and commitment
 - b. Personal and communal

Collinson goes on to define the model of teaching by Jesus. She explains that of the 666 verses in the book of Mark one third contains the verbal teachings that were heard by his disciples (Collinson 2004a, 35). The gospel record does not exhaust all the teachings of Christ but does show from Mark's perspective, the vital importance of verbal teaching in the discipling method of Jesus. Mark's Gospel gives an almost even split between the teachings that the disciples heard alone by Christ and what Jesus taught publicly. In the development of a discipling model, the issue must be raised in regards to the divide between formal and informal teaching.

Collinson's working definition that includes "learning by imitation" raises another issue that must be considered in developing a conceptual framework for discipling. Jesus provided a model of his disciples to follow in devotion to God, obedience to the Father's will, for areas of life and ministry. This was afforded to the disciples because of the close and continuous contact with him. "Their close personal relationship relationships with him enabled them to observe his private and public life and to enjoy the benefits of his honesty and openness to others" (Collinson 2004a, 41).

Collinson further describes that the community that Jesus builds is a serving community that gave opportunity for his disciples to serve each other. In this gospel, "the

disciples are not passive learners but are given tasks to perform which required the development of new skills and understandings” (Collinson 2004a, 37). Jesus gave them direct feedback and allowed the disciples to reflect on what they did in service.

A significant aspect of the discipling of Jesus was in the manifesting God’s power in healings, exorcisms and miracles. Collinson refers to this as “demonstration,” making a distinction between modeling and treating this as another characteristic of the discipling model of Jesus. However, modeling life and ministry would include the demonstration of the enablement of God on the disciple maker and manifestation of the power of God in mission. Therefore, for the purpose of this research, demonstration and modeling were treated under the same element. Also, the terminology is adjusted to suit this study by referring to the second element of the framework as “discipleship training” and not “discipling model” because the goal is to design a comprehensive model to be applied to the church. The framework at this point would be:

1. The discipling relationship
 - a. The call and commitment
 - b. Personal and communal
2. The discipleship training
 - a. Formal and informal
 - b. Life and ministry modeling
 - c. Practice and reflection

These issues of the training elements must be answered in designing a disciple making model to be used in our contemporary context. While reviewing, or designing, these questions are to be considered. How much of the training will be formal and informal? Can we structure informal training? How does the trainer or disciple maker

facilitate exposure of his or her life so as to effectively model following Christ? How do you plan for practice and include reflection or feedback?

Collinson points out another important characteristic of Jesus' discipling model in regards to giving his disciples feedback on their failure and using those moments to teach. She writes, "Mark often depicts the disciples as ignorant and slow to understand the teaching of Jesus, but the very process of the recognition of their weaknesses facilitated their learning" (Collinson 2004a, 39). She suggests that Jesus allowed for a freedom to fail and would even give assignments to them that is beyond their ability to use it for learning opportunity. I would take another the view that Jesus used every opportunity, including their failure, to teach and develop his disciples as a father would his growing child. Failure is inevitable for a trainee as part of growing and would not seek to structure it into a model of discipleship. Instead, the recognition of failure and the providing feedback for growth would be included in the "practice and reflection" component of the framework.

Discipling in Matthew's Gospel

Collinson reviews Matthew, then Luke and John using the two categories of the Discipling Relationship and Discipling Model and identifies the variations and unique emphasis in each. In Matthew, for instance, Collinson explains,

The study of Matthew's gospel has resulted in the further discovery of three important facets of discipleship. First, the intention of discipling was not for them to learn more and more for their own satisfaction and growth in learning, but that their learning would enable personal growth in faith and trust in Jesus and the Father. Second, discipling relationships occurred primarily in community or I small groups and rarely in one-to-one relationships. Third, the focus on discipling was outward, seeking to serve others and to make disciples of all nations. (Collinson 2004a, 57)

Matthew's Gospel brought out to focus the importance of discipling having an expected impact. That there would be greater maturity of faith in the disciples, that they

would be intentionally missional and in mission they would multiply by training others. Collinson does not create a third category in her reflection. However, for this study, the impact of the model is important to describe and plan towards. The goal of this study is to make missional and multiplying disciples. Therefore, the conceptual frame will include a third level.

1. The Discipling Relationship
 - a. The Call and Commitment
 - b. Personal and Communal
2. The Discipleship Training
 - a. Formal and Informal
 - b. Life and Ministry Modeling
 - c. Practice and Reflection
3. The Discipling Effect
 - a. Maturity of Faith
 - b. Missional in Focus
 - c. Multiplying in Impact

Maturity of faith is difficult to assess and measure in the context of a church model as it includes so many areas of life that are often private. Therefore, in the further use of the conceptual frame for reviewing programs or designing of the model for Life Church, there is only the inclusion of Missional and Multiplying as these are more readily measureable. However, maturity of faith that comes through personal devotion and relationship to Christ is the foundation for all disciple-making. That is the priority of discipleship and is not minimized in the design of the model. However, it is mentioned but not included in the framework to evaluate the disciple making programs in Chapter 4 and it is not easily quantifiable.

Discipling in Luke's Gospel

Luke's Gospel reinforces the ideas of Mark and Matthew and he expands the group of disciples to include the crowd of people that would hear the teachings of Jesus and Luke also gives more references to role of women as disciples. Collinson states, "Luke includes women as full members of the discipling community. Within the text there is no implicit restriction on their learning or their service, although there may be some practices considered inappropriate to a culture which placed limitations on them, as indeed it did on men also" (Collinson 2004a). A woman was not named among the Twelve, yet the women were recorded as ministering to Jesus and supporting financially.

The nuances of Luke in regards to the significance of women or referring to the crowd as disciples (Luke 19:37), does not change or require adjustment to the conceptual framework that has been derived. The basic elements of a useful conceptual frame that I will use to reflect on the Jesus' method and manner of disciple-making will be (a) the discipling relationship, (b) the discipleship training and (c) discipling effect.

The Great Commission's imperative is to "make disciples" and Jesus indicates three supporting actions for that work. David Turner's commentary on Matthew states, "the disciples central task is to reproduce themselves. The other tasks (going, baptizing, teaching) describe how disciples are made". He notes that even though the imperative is on "making" the other tasks are not optional (Turner 2008, 689). The framework intends to be true to the mandate. "Baptizing them" is represented by the term *the discipling relationship*. It is through the initiating action of baptism that a person is confirmed in relationship to Christ and the body of Christ. "Teaching them" is represented by the term *the discipleship training*. "Going to all peoples" is represented by the term *the discipleship effect*.

The examination of the Gospels' description of Jesus and his disciples, specifically the Twelve, will determine a fuller conceptual framework. The unique nature

of Jesus' historical discipleship model cannot be replicated exactly for use in the contemporary setting of California. However, the framework formed from unearthing the insights of the Jesus-model will be able to create an effective discipleship model for these times. The overview discipling framework is as follows:

1. The Discipling Relationship
 - a. Involves a call and a commitment
 - b. Is in community and yet personal
2. The Discipleship Training
 - a. Has formal and informal teaching
 - b. Includes life and ministry modeling
 - c. Involves practice and reflection
3. The Discipling Effect
 - a. Involves maturing in faith
 - b. Includes missional focus
 - c. Results in multiplying impact

While a comprehensive study of discipleship in the four Gospels may be rich with insight and practical application, it is not the primary focus of this paper. To keep this chapter concise and focused on illustrating a practical and inspiring framework, I will use the Gospel of Mark as the primary narrative with references for support and expansion from the other Synoptic Gospels.

The narrative description using the expanded framework adapted from Collinson is not a further review of current literature or a theological study. It is however, a narrative reflection on the pattern of Jesus and the Twelve that will provide a motivational reflection that produces inspiration in the reader to engage in disciple making of

The Discipleship Relationship

At the foundation discipleship is a relationship. Therefore, the first element of a meaningful framework would be the discipleship relationship. How is a discipleship relationship started? What is the basis of the relationship? Who is involved and how long does it last? These are questions that can be answered by reflecting on the relationship of Jesus and the Twelve. The answers to these questions will be instructive in the development of a discipleship model in our local churches, missions and homes.

The essence of the relationship between Jesus and his disciples was one of commitment based on his personal call and invitation to each of them. In addition, the nature of this relationship was both personal and communal. Although each disciple was personally committed to Christ first, they were brought together into a serving community. Therefore, they were connected to each other despite their differences. Jesus did not have a homogenous group of disciples, except the fact that they were all Jewish men. This proximity to Jesus resulted in radical changes in the lives of his disciples, and their interrelationships. This section will reflect on the three aspects of the discipleship relationship, namely, the initial invitation, the required commitment, and the communal, yet personal nature of it.

A Call and a Commitment

The relationship begins with a clear call and a considered commitment. Jesus calls the disciples to a voluntary commitment to himself and his mission. The call appears to be open-ended, that is, open to whatever Jesus defined in teaching and whatever he instructed in service. Jesus did not invite the disciples to a specific task or philosophy, but to himself in his mission. This is exemplified in his call to Peter and Andrew, “Follow me” (Mark 1:17). The unique nature of his call is seen in comparison to the case of other

Rabbis who would have offered instruction in the Law. However, Jesus' call is more a command to follow him personally versus an invitation.

Jesus' first act creates a community of followers by calling some to follow him. Prophets did not call people to follow them, but to follow God. The teachers of the law had disciples who came to them to be instructed in the law, but none ever said to anyone, "Come, follow me." The disciple, rather, always chose the master and moved on when he believed that he had learned as much from him as possible about the tradition. Jesus does not wait for volunteers but chooses his own disciples and requires absolute obedience. Mark shows Jesus calling disciples with divine authority, just as God called the prophets in the Old Testament and expected the relationship to be permanent. He also does not call them to a house of study but to an itinerant ministry. (Arnold 2002, 6899)

The call by Jesus into a discipleship relationship has an imperative tone, one with authority and assuming acceptance. This raises the issue for our modern invitation to discipleship. Do we give an imperative call to discipleship as fiery preachers would give an authoritarian call to repentance? Should an altar call include a direct call to discipleship? Or should we make such calls personally and selectively like Christ did? The recommended model described at the end of the study will address these issues.

An interesting observation is that there is no record in Mark's Gospel of anyone refusing this personal call of Jesus into his discipleship relationship. Mark further records, "Jesus went up on a mountainside and called to him those he wanted, and they came to him (Mark 3:13). The implication is that Jesus was moved by the Spirit to make the call to those he should and those called were drawn to respond by the Spirit. That will have implications about how we should pray before making an invitation to discipleship. However, it is important to note that both Luke and Matthew recorded delayed responses to Jesus' call, as in Luke 9:59-62;

⁵⁹ He said to another man, "Follow me."

But he replied, "Lord, first let me go and bury my father."

⁶⁰ Jesus said to him, "Let the dead bury their own dead, but you go and proclaim the kingdom of God."

⁶¹ Still another said, “I will follow you, Lord; but first let me go back and say goodbye to my family.”

⁶² Jesus replied, “No one who puts a hand to the plow and looks back is fit for service in the kingdom of God.”

Another unique feature of the call by Jesus is that the Master initiated the call. He was on a mission and sought to recruit followers. John Donahue, in *The Theology and Setting of Discipleship in the Gospel of Mark*, notes the unique nature of the call of Jesus:

The “call” is not precipitated by any request or activity by those called and is in the form of a command to which there is an immediate response. Unlike stories about Rabbis and their disciples from roughly the same time period in which the disciples seek out a rabbi and become disciples after long periods of training, in the Markan call narrative the initiative always comes immediately from Jesus. (Donahue 1983, 14)

Table 2 presents the incidents from the Gospel of Mark of Jesus’ call to men into his discipling relationship. As noted by Donahue, Jesus initiates the call to those he selected. One can apply this principle in two ways. First, disciple makers today can imitate Jesus and be selective in calling people into a discipling relationship. Or, we make the invitation to discipleship to everyone, trusting Jesus, by the Holy Spirit to make the call into their hearts so that their commitment is not to us the disciple makers but to Jesus the living Disciple Maker.

TABLE 2: CALLING OF THE TWELVE IN MARK

Reference	Disciples	Description
Mark 1:16-20	Simon, Andrew, James, John	“Come, follow me, and I will make you fishers of people.” They were called to leave their current vocation and follow Jesus. He also gave them an indication of their new vocation.
Mark 2:13-14	Levi	Levi was working at the tax collector booth. Jesus called him. He left his former vocation to follow Jesus.
Mark 3:13-19	The Twelve	Jesus called those he wanted from the crowd, including those who were previously invited to follow him. Here he set the Twelve apart from the other disciples. While the crowd may have followed him at their own initiative, the Twelve were invited by Christ’s initiative. Here, they were given the purpose of the invitation-to be with him, to be sent by him to preach and to drive out demons.

The call to discipleship was a command to a committed journey of service and learning. The call was not to be a student of good doctrine, but to be a student of Christ while joining in his mission. I believe this is how we bring people into a process of discipleship, and that this will affect their level of engagement and the ultimate result of the training experience. The recruitment should include the cost of following and the nature of the commitment.

As evident in Mark's Gospel, there are three aspects of Jesus' call to his disciples that are worth noting. First, there is evidence of pre-call action on the part of Jesus. He was active in mission before he called his first disciples. Second, Jesus gave his disciples a personal invitation to join him. Third, his invitation included a stated intention and a promise in the discipleship relationship.

Pre-Call Action

Before Jesus called anyone to follow him, he ministered to the crowd without any special helpers. He moved into his mission independently and with clarity. The Gospels record, before calling the first disciples, "Jesus began to preach, 'Repent, for the kingdom of heaven is near'" (Matt 4:17). It was an important component in the call of Christ for his disciples that they already knew him to be a man (in his case, the Messiah) on a mission. This indicates that before inviting others into the journey of discipleship, a leader, pastor, parent or missionary must already be personally engaged in the mission of God in the world.

To understand the call of Christ, we must first consider the work of Christ. Jesus was called both "Teacher" and "Lord" in the Gospels. Thus, "Not only Mark's faith, but also the historical context demands that primary attention be devoted to Jesus (as Lord and Teacher) as the key to the meaning of discipleship" (Meyer 1968, 32). Jesus called disciples to follow him as "Lord," meaning that they will be servants in his work. He also

called them to follow him as “Teacher,” meaning that they will learn and promote his teaching as students. The disciples are servant/students.

Therefore, a disciple-making parent, pastor, church leader or missionary must be actively engaged in the work of Christ, so that he or she can invite others to join them in a journey of learning and service with Jesus as Teacher and Lord. Jesus called from the crowd those who would make a personal commitment. He called them to learn from him, to serve with him and to continue his work after him. Christian leaders today can make that call on behalf of the Lord Jesus Christ. In order to do so, they themselves must be actively following Christ.

Personal and General Invitation of the Call

The second point of interest and insight from Jesus’ call into discipleship is that Jesus initiated the call of the Twelve to have a personal and unique relationship with him. In this, Jesus countered the custom of his day. Keener states:

Early Jewish and Greek tradition normally assumes that disciples are responsible for acquiring their own teachers of the law (m. ’Abot 1:6, 16; ARN 3, 8A; Socrates Ep. 4). The more radical teachers, like Jesus, sometimes even rejected prospective disciples, probably considered the disciple’s responsibility so weighty that it would be dishonorable for the teacher to seek out the disciples. Jesus’ seeking out disciples himself may thus represent a serious breach of custom. (Keener 1997, 97)

Jesus offered a personal invitation to the disciples that he wanted to bring into a closer relationship for training and mission. In contrast, he offered a general invitation to the crowd, “all who are thirsty come to me” (John 7:37).

Perhaps in our contemporary ministries, churches and missions, we are called to engage people with both general and personal invitations, as Jesus did. That is, we offer a general invitation for all to receive the grace, teachings and blessings of Christ, and we

invite specific persons into a journey of learning and service in the mission of God alongside us.

Jesus also offered both general and specific invitations into discipleship. An example of a general invitation is when he called out to the crowd, “Whoever wants to be my disciple must deny themselves, take up their cross and follow me” (Mark 8:34). This is an open invitation with qualifications for discipleship.

Even with examples of open invitation, Jesus did not allow close proximity to his ministry for all who wanted to be with him. For example, after healing the demoniac, Jesus did not allow him to follow him, but told him to remain in his town to proclaim the mercy of the Lord (Mark 5). John P Keenan, in his commentary on the Gospel of Mark, reads the implications of this as follows:

Those who evince faith or are healed the Markan Jesus sends home, while those who persist in misunderstanding accompany him throughout. To be a disciple is not to accompany Jesus, but to return home and reengage in the world of everyday living by proclaiming how the Lord has had mercy on us. (Keenan 1995, 142)

However, this may overstate the case. This incident does not suggest a pattern for discipleship, as Jesus’ response to persons varied, which indicates that he treated each person based on his or her need and his sense of the divine will. In some instances, he told people not to broadcast his miracles (Mark 7:36) and, in other cases, he sent them to praise publicly the mercy of God (Luke 8:39). Thus, the following statement by Reese and Loane in *Deep Mentoring* may be applied to discipleship:

Jesus particularized others throughout his earthly ministry—that is, he uniquely noticed them. His compassion toward others was not a one-size-fits-all approach. He singled people out amid the crowds and approached them for the unique persons they were. (Reese and Loane 2012, 182)

Thus, individuals called to engage in personal discipleship must be considered uniquely and the discipler should discern the particular call of Christ on them.

Intention and Promise of the Call

The third instructive element regarding Jesus' call of the disciples is that he states the goal of his call at the start. The rabbis of Jesus' day would invite disciples to join them in a way of thinking and understanding Scripture or philosophy. This was not so with Jesus. He invited the disciples into a personal relationship with him in his mission. He did not invite them to a class where they could learn more about him; he invited them to "follow me." In its historical context, the invitation to "follow me" was a call into a relationship of learning and serving together:

It has been well pointed out by scholars that to the ancient world, unaccustomed to walking abreast on a wide path as modern pedestrians would naturally do, the word *followed* meant to 'walk with', in modern idiom...the verb 'to follow' had added to its meaning an ethical aspect, for it is always the teacher who walks ahead, and the student who follows: therefore, at the least, a rabbi-disciple relationship is implied. (Cole 1989, 113)

When Jesus called, "follow me," to the Twelve, they left their nets, their booths, their vocations, to walk with Jesus in his mission.

This commitment, as described in the Gospels, is one of radical service. Service is the standard for discipleship with Christ. *The Dictionary of Jesus and the Gospels*, summarizes Mark's view of the call of Jesus' disciples:

The disciple who is privileged to be a member of Jesus' kingdom is a servant, which means thinking God's thoughts (8:31-33), pursuing the life of the cross (8:34-38) through the message (9:1-8) and example of Jesus (9:9-32) and, hence rejecting status (9:33-37), exclusivism (9:38-10:16) and the treasures of this world (10:17-31). (Green, McKnight, and Marshall 1992, 209)

The disciples would adapt to Jesus's mode of operation. "By comprehending the essence of Jesus' ministry as servanthood, the disciples comprehend the essence of discipleship as servanthood" (Wilkins 2010, 183). The disciples are referred to by Wilkins as servants of the redemptive Servant. In Mark 10:45, Jesus states that the

essence of discipleship is servant-hood: “For even the Son of Man did not come to be served, but to serve, and give his life as a ransom for many.”

The disciples were called to join the master-servant Jesus in his way and mission of serving. Based on my experience, in western Christianity discipleship is very often focused more on Christian education than on Christian service. People go through specific courses of education and, upon graduation, are allowed to serve in ministry. However, this education typically does not include practical training or apprenticeship.

The two occurrences of the discipleship call in Mark, which include Jesus’ words beyond “follow me,” state the goal of discipleship in terms of personal transformation and impact. Jesus clearly stated the purposes in the call to discipleship as seen in Table 3.

TABLE 3: ELEMENTS OF THE INVITATION

Reference:	Transformation	Impact
Mark 1:16-20	Jesus promises to make them into “fishers of people.”	They will reach people.
Mark 3:13-19	He promises association with him and authority.	They will preach and drive out demons.

The stated call of the disciples indicated the goal of their relationship with Jesus. Jesus invited them to be personally transformed and invested in his mission. He invited them to follow him so that they would be redefined from what they were to what they would become in relation to him, apostles, and to his mission, fishers of people.

This aspect of the call indicates that the commitment to discipleship is a mutual commitment of master and students to each other. The commitment in the relationship was not only of the disciples to Jesus, but also of Jesus to his disciples. At the calling of the first fishermen (Mark 1:17), Jesus promised to make them into something else—“fishers of people.”

These two sides of the discipleship commitment can be challenging in today's church. Bill Hull notes the fear among contemporary church leaders, who shy away from making this clear call to transformation because of possible rejection: "As a leader, when you call people to follow Jesus, don't fret over those who say no" (Hull 2006, 117). He affirms that persons who do not respond to the call to discipleship have not experienced the work of God in their lives, or they have had leaders who tell them the untruth that discipleship is optional. Thus, it is imperative to include the goal of transformation in the call to discipleship, so that people can make a true commitment. Otherwise, the church becomes guilty of promoting "cheap grace," as described by Dietrich Bonhoeffer in *The Cost of Discipleship*. If the fishermen were not willing to become fishers of people, they would have said no to the call.

Beyond the clear call of Christ, Bonhoeffer suggests something supernatural in Jesus' call. He believes that when Christ calls someone, the person is singled out of the crowd by the Lord and in that moment compelled to make a choice.

Through the call of Jesus men become individuals...they are compelled to decide, and that decision can only be made by themselves. It is no choice of their own that makes them individuals: it is Christ who makes them individuals by calling them. (Bonhoeffer 1959, 94)

Bonhoeffer uses the call of Levi (Mark 2:14) to suggest that Levi's immediate response to Christ is "because Jesus is the Christ, he has the authority to call and demand obedience to his word. Jesus summons men to follow him not as a teacher or a pattern of the good life, but as Christ, the Son of God" (1959, 58). It is certain that there is a spiritual influence on the call to follow Christ. However, the fact that in scripture and in life, people have said "no" to the call, Bonhoeffer's assertion that the call of Christ had an irresistible pull is not true. I would agree, however, that through the conviction (John 16:8) and drawing (John 6:44) of the Holy Spirit, people are singled out and compelled to make a choice. Levi could have said no to call.

Along with the compelling call, Jesus made a promise to invest in the disciples in order to transform them and empower them to change their world. He did not only promise to teach them, but he also committed himself to an end result, that of them becoming disciples who would reach others. Thus, the intention or goal of a discipling relationship must be stated. Those who engage in making disciples must be clear on the promise that they are making to those who are being called in this relationship. Collinson states:

As Teacher and protector, Jesus committed himself to his followers. He promised to teach them to fish for people. He defended his disciples against the criticism of religious leaders on three occasions when their behavior was questioned. He cared for their physical well-being (4:38-40; 6:51) and ensured they had sufficient rest and recreation (6:31). (Collinson 2004b, 32)

The mutual commitment of Jesus and his disciples has implications for discipleship today. It makes clear that disciples who are following the example of Christ in making disciples are not committed to a discipleship program, but to people seeking to be disciples of Christ. What would it be like if leaders, pastors, missionaries and parents engaged in a discipleship commitment that went beyond a course outline and into a journey of transformation and mission? I believe it could work practically for leaders in a ministry to invite others to join them in a journey of discipleship, where the leader is committed to engaging the disciples until they reach maturity in Christ and are bearing fruit themselves. The model of discipleship that is recommended in Chapter 5 will promote an open-ended mentoring.

Personal and Communal Nature of the Relationship

The relationship between Jesus and his disciples was not a formal, distant relationship, but one that was close and personal. The Twelve, in particular, traveled and lived with him. Mark 3:14 states this purpose of their call: “that they might be with him.”

The effectiveness of their discipleship came from their association with Jesus. This proximity allowed for intimacy and community, as well as the benefit of informal training and life modeling. Association was essential for discipleship. Dallas Willard states:

But if I am to be someone's apprentice, there is one absolutely essential condition. I must be with that person. This is true of the student-teacher relationship in all generality. And it is precisely what it meant to follow Jesus when he was in human form. To follow him meant, in the first place to be with him. (Willard 1998, 276)

The relationship that they shared was continuous and unbroken, despite the disciples' many failures and misconceptions. During Jesus' trial and crucifixion, the disciples betrayed, denied and abandoned him—yet their failure did not exclude them from discipleship. Mark still referred to them after these incidents as “his disciples.” For example, the angel at the tomb told the women to inform “his disciples and Peter” that Jesus had risen and where to meet him (Mark 16:7). The relationship was not broken by their desertion because it was not limited to tasks or performance; it was a personal relationship with intended permanence. Yet, it was also a voluntary relationship that could be ended through choice (John 6:66). This is evident in the example of Judas Iscariot.

The Gospels reveal that Jesus had relationships with people at differing levels of commitment and proximity to himself. He taught crowds and proclaimed the good news of God's kingdom to them. However, he initiated a special invitation to twelve men to be brought into a Master-disciple relationship that was characterized by association, service, learning and empowerment. These disciples were called to a higher commitment and involvement with Jesus.

There was another set of disciples, distinct from the Twelve, who traveled with Jesus. They were not “the crowd,” as they were with the Twelve on various occasions when the crowd was dismissed. For example, after Jesus shared the parable about the

sower, Jesus was alone and “the Twelve and others around him asked about the parables” (4:10). Thus, Mark indicates that there were disciples close to Jesus in addition to the Twelve. Mark’s mention of these others as “his own disciples,” inclusive of but in contrast to the Twelve, indicates an outer circle of committed disciples. These other disciples could have included women who traveled with them, other devotees who were not appointed Apostles, and relatives, possibly wives, of the Twelve. For example, Luke’s gospel refers to the twenty-two who were commissioned by Jesus: The Lord now chose seventy-two other disciples and sent them ahead in pairs to all the towns and places he planned to visit (Luke 10:1). As Coleman states:

This does not mean that Jesus’ decision to have twelve apostles excluded others from following him, for as we know, many more were numbered among his associates, and some of these became very effective workers in the church. (Coleman and Fish 1993, 25)

Followers of Jesus included the crowd, the disciples, the Twelve and the inner three of Peter, James and John. Each smaller group was given more access to Jesus and also more training, exposure and responsibility: “for within the select apostolic group Peter, James and John seemed to enjoy a more special relationship to the Master than did the other nine” (Coleman and Fish 1993, 25).

Mark’s Gospel notes these incidents of special access or privilege was afforded the inner three. These include the raising of Jairus’ daughter, during which only the three are invited into the sick room (5:37). It is only the three who behold Jesus’ glory on the mountain during his Transfiguration (9:2). During the moment of his passion in the Garden of Gethsemane, they are the ones asked by Jesus to watch and pray with him (14:33).

The call of Jesus to discipleship also came in community. As these disciples devoted themselves to Christ, they also became committed to each other. Their

relationship with Christ was experienced in the community of the disciples. They engaged in ministry as a team and were taught primarily as a group. Wilkins states,

Jesus' form of discipleship included a complex balance of individualism and community. We have seen that Jesus' invitation to follow him demanded that an individual count the cost and make a personal decision. Yet the concept of community is everywhere apparent, whether it is the solidarity of the Twelve with the plural term disciples, the spiritual family emphasis (Mt 12:46-50), the promise of the church (16:18, 18:17) or the relational responsibilities within the community (ch 18). (Wilkins 1992, 139)

Within the group, there were smaller clusters that worked together and were invited by Christ for specific instruction or activity. This included the notable inner three of Peter, James and John, discussed earlier. In addition, Jesus sent out disciples in pairs to proclaim the Good News (Luke 10:1). It should also be noted that some members of the Twelve had previous association, for instance, Peter and Andrew were brothers; so were James and John and also Nathanael seemed to be their friends. Thus, their family-like community was not shaped among complete strangers, but among fellow Jews, Galileans, co-workers, brothers and friends.

While the group had similarities and some familial ties, it also included people with significant differences. There were fishermen (Peter, Andrew, James and John), who were local business owners. There was a tax collector (Matthew), whose occupation meant that he served Rome. There was a revolutionary (Simon), whose moniker "the Zealot" indicated that he fought against Rome. There were other disciples whose occupations are not noted. Jesus instructed them all to love and serve each other as fellow disciples (John 13:34-35).

In our North American individualistic culture, small groups are not the most attractive format for growing in Christ. Our culture prefers a large group or small seminar style class where each person can relate to the topic without having to relate to each other intimately. Joel Comiskey, in his work *Making Disciples in the Twenty-First Century*

Church, challenges the church in the West to overcome the culture of individualism and conform to the biblical pattern of Jesus and the early disciples.

The culture of individualism is uncomfortable with the biblical commands to serve one another, submit to others, give up rights for the greater good of the group, to humble oneself before others. Yet, these biblical traits are absolutely essential and foundational in scripture. (Comiskey 2013, 42)

The scriptural mandate supersedes our cultural tendencies and actually, as disciples of Jesus, we develop and operate with the culture of Christ even when it is counter-culture to our society. Was discipleship conducted in a small group context because of the culture of first century Palestine? And was Jesus operating in that context? Or was the cultural context conducive to the model that Jesus was establishing as reflecting God's intent. Comiskey answers,

The early church was a face-to-face movement, meeting in homes and multiplying God's life through community. The group-oriented context of the New Testament and the many exhortations to follow the one-anothers and walk in unity indicate that God wants to shape disciples in a group context. Whether a culture does it well is not the main point. What is essential is the willingness to be molded and conformed to what God says is important. (Comiskey 2013, 42)

His reference to "follow the one-anothers" is related to the series of scriptural references in the New Testament that describe how disciples are to relate to each other.

These include:

Love one another (John 15:17)

Be devoted to one another in brotherly love... (Romans 12:10)

Honor one another above yourselves. (Romans 12:10)

Live in harmony with one another... (Romans 12:16)

Stop passing judgment on one another. (Romans 14:13)

Accept one another, then, just as Christ accepted you... (Romans 15:7)

Greet one another with a holy kiss... (Romans 16:16)

Serve one another in love. (Galatians 5:13)

Be kind and compassionate to one another... (Ephesians 4:32)

Forgiving each other... (Ephesians 4:32)

Be patient, bearing with one another in love. (Ephesians 4:2)
Submit to one another out of reverence for Christ. (Ephesians 5:21)
Encourage one another daily... Hebrews 3:13)
Love one another deeply, from the heart. (I Peter 3:8)
Offer hospitality to one another without grumbling. (I Peter 4:9)
Do not slander one another. (James 4:11)

These exhortations are evidenced primarily in community life. Therefore, intentionally building community and doing discipling in the context of small group facilitates alignment with these values. Discipling involves personal relationship with Jesus and a communal relationship with others who follow him. In my experience, personal disciple making is more effective in a small group than one-to-one or seminar styles.

Discipleship Training

Jesus' model of discipleship training included formal, large group training and informal, personal coaching. In his life and ministry, Jesus modeled for his disciples the life and ministry to which they were called. Jesus also empowered his disciples to engage in his mission.

Formal and Informal Teaching

In an analysis of Mark's Gospel, Collinson concludes that one third of the book contains the verbal teachings of Jesus, and that these teachings are split equally between his public discourse and his private revelations to the smaller group of disciples (Collinson 2004b, 35). If the public discourse of Jesus is likened to "formal" teaching and his private conversations with disciples considered to be "informal" teaching, then it would suggest that a unique feature of Jesus's discipling training is this mix of large group lecture and small group interaction (QandA).

The more informal, private times provided, for the disciples, deeper insight than what was taught to the large group. For example, Jesus taught the crowd about the parable of the sower in Mark 3: 1-9 and did not explain the deeper meaning behind it. And when he was alone with his disciples, he initiated the question and answer session and then explained parable (Mark 3:10-20). He explained to them his intentional approach and reason for teaching the crowd in parables and to them plainly.

The design of a disciple-making model should involve training and mentoring in a large group/classroom setting as well as in a smaller group interactive times. Mentors and trainers in the model will be trained to initiate and maximize QandA sessions with trainees. Another note of insight from the pattern of Jesus with the Twelve is the observation that he explained his teaching approach to the crowd and his reason for the approach. Translating that observation into a modern discipleship model will necessitate the teacher training disciples in teaching method and purpose, along with delivering content to the group.

Life and Ministry Modeling

Jesus modeled for his disciples the life and ministry that he would be imparting to them. Those in closer association with him experienced more of this personal modeling than those who followed only in the larger crowd. Matthew records that Jesus revealed the secrets of the kingdom to his disciples, but not to the crowd (Matt 13:11). Those near to him, namely the Twelve, could witness his manner in regular interaction and not only his public message.

Jesus modeled the life of a servant king (Mark 20:28). He showed his disciples that the way of life in his kingdom is different from the way of life in the world. Christ demonstrated that in the kingdom of God, greatness lies in self-denial (Mark 9:35) and leading involves deep care and concern for those who follow (Matt 10:25-26). He showed

his disciples this in his attention to children (Matt 19:14), his concern for the crowds (Matt 9:36), and his love for the disciples even in failure (Luke 22:32). Jesus also taught them obedience in the face of suffering as the servant of God, as he allowed them to witness his agony in the Garden of Gethsemane (Mark 14:34).

In addition, they saw their King and Master stay the course as he fulfilled his mission of dying on the cross (Luke 23:46). They witnessed his authority in response to the defiling of the temple (Mark 11:14-16) and his dismissal of the Chief Priests with their questions of entrapment (Mark 10:27-33). They witnessed his response to blood relatives (Mark 3:31-35) and his rejection in his hometown (Mark 6:4).

While Jesus taught his disciples in formal contexts, he also used informal contexts to explain the reason behind his teachings. He used his own life and ministry as a teaching tool for his disciples. They learned what he did (skills, habits); they learned why he did it (purpose, motivation); they learned how he responded in various situations (reactions, expectations). The disciples witnessed how Jesus ministered. They saw how he preached, taught, healed and interacted with people. They observed his itinerant style of evangelism within both Jewish and Gentile communities. Eventually, they were sent out by him to minister as he did.

Practice and Reflection

Jesus came on a mission and his disciples participated with him in that mission. He came to serve and not to be served (Matt 20:28, Mark 10:45). He called (Mark 3:14), and empowered (Mark 3:15), his disciples to follow his example of service.

The disciples assisted in feeding the crowd (Matt 14:19). They were sent out into the community to preach and heal the sick (Matt 10:1). In John's gospel, they baptized new converts (John 4:2). The model of Jesus' discipleship was one of learning while doing. This approach allowed the disciples to experience the mission of Christ by

participation and imitation and thereby develop new skills and insights for ministry. Jesus also used the disciples' experiences to teach them (Luke 10:18-20). Mark 6:30-32 illustrates this valuable feature of reflection and feedback in the Jesus' model of discipleship:

The apostles gathered around Jesus and reported to him all they had done and taught. Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, "Come with me by yourselves to a quiet place and get some rest." (Mark 6:30-31)

Jesus sent them out to minister to others. At the close of the day, they reported to him all that they did. This is essential for effective discipleship today, where disciples can grow from interaction and feedback about their ministry activities. This fosters personal reflection by the disciples and enrichment for the team. Jesus called them to "come away" with him, indicating the importance he placed on the private times of reflection with his Twelve.

Another aspect of discipleship that was unique to Jesus was his demonstration and training in power and spiritual authority. He performed miracles of healing and set the demonized free. He also authorized his disciples to heal the sick, raise the dead, cleanse the lepers and cast out demons (Matt 10:8). He was able to impart to them supernatural power and authority (Luke 10:19), setting him apart from the teachers of his day. In translating this to modern discipleship, it is essential to include the impartation of spiritual power through prayer and intimacy with Christ. Education is important and is often the priority of modern discipleship, however, Jesus demonstrated the crucial elements of practice with empowerment and reflection with feedback.

Discipleship Effect

Jesus spent some three-and-a-half years mentoring and modeling a life of mission and service for his disciples. This training was effective and lasting, as Jesus would

entrust the continuation of his mission to this small group. Their lives were changed radically by their relationship with Christ and by the power of the Holy Spirit. They would go on to make many more disciples. The three areas that discipleship will affect are the disciples' character, the disciples' missional involvement and the disciples' multiplying by intentionally passing on what they have learnt. This is worked out individually and as a group, therefore, the relationships that are formed in discipleship become essential. The following is a brief reflection on each area.

Maturing in Character

In the Gospel records, the disciples are not portrayed as perfect or the embodiment of virtue. As they followed and served Christ, they misunderstood his mission (Luke 24:36-49), jostled for power (Luke 9:46), and deserted Jesus at his arrest (Mark 14:50). They also experienced change as they were challenged and corrected by Jesus (Luke 10:20, 24). Their character was developed and changed during the process and in the filling of the Holy Spirit. These men would no longer run away from danger but speak out for Christ (Acts 2:14). Maturing in character refers to the development of a disciple in values and character of Christ. This transformation comes from close association and intimacy with Christ personally and privately.

In my observation, much of Christian discipleship and education does reinforce high moral standards and character development as people are raised into a community of Faith. For the Twelve, “much of the crucial character development came as they worked through conflicts and overcame difficulties with one another. Jesus had called these disciples to join a new community and become part of a new family” (Comiskey 2013, 37). The recommended discipleship model will include key elements of building character through intimacy with Christ. However, the primary focus of this study relates to understanding and applying key principles for missional and multiplying disciples.

Missional in Focus

The call of Jesus to his first disciples was a call to participation in his mission, and this call to mission continued by the power of the Holy Spirit after the ascension of Jesus. Throughout the Gospels, we see the active participation of the disciples in the mission of Christ. Jesus proclaimed that he came to bring deliverance and healing (Luke 4:16-21) and he sent his disciples to do the same (Luke 9:1-2) into the towns and villages. And the significant evidence of this missional focus is found in the book of Acts (Acts 1:8) when the Twelve and their companions were empowered by the holy spirit and reach the masses with the gospel of Jesus Christ (Acts 2:38-41). They continued in the same empowerment of Jesus (Acts 8:6-7) by performing miracles and healing of people.

The mission of Christ was so vital in the lives of the early disciples that when persecution was heavy and the disciples were scattered, they “preached the word wherever they went” (Acts 8:4). The spread of Gospel from Jerusalem (Acts 2:47) and into Samaria (Acts 8:14) and then to Ethiopian Eunuch (Acts 8:34-35) and crossing into the gentile community starting in Cornelius’s house (Acts 10:44-45).

Multiplying in Impact

The first Apostles were commissioned by Christ to go and make more disciples (Matt 28:18-20). It is not stated directly in the Gospel accounts that the Twelve had other disciples that they mentored. However, there is enough to suggest that disciples could have been activity mentoring during the time with Christ in preparation for their ministry after his departure. Firstly, there is the implication by their close associations. Jesus had an outer ring of disciples, referred to as the Seventy or Seventy-Two, (Luke 10:1) that he appointed. There is nothing to suggest that the Twelve did not assist in leading them. At the mass feeding, the Twelve oversaw the distribution the miracle to the estimated 5,000 men with women and children as well. Was it possible that they had assistance? As it

would be a practical improbability that twelve men could personally serve approximately 15,000 people without assistance.

On the day of Pentecost, there were 120 followers of Christ awaiting the promise of the Holy Spirit. It is possible that these were the few that the Twelve had direct influence with. It was from this group that two persons were nominated to replace Judas Iscariot, with the requirement being that they had “been with us the whole time the Lord Jesus was living among us, beginning from John’s baptism to the time when Jesus was taken up from us” (Acts 1:21-22). Therefore, these men were with them from the beginning of their discipleship journey.

Then there is the implication from the instructions of Christ to the disciples themselves. In Matthew 23:8-10, Jesus admonishes his disciples “not to be called teachers” and in Mark 6:30, the disciples report to Jesus “all that they done and taught”. So there is the evidence that the Twelve were active in teaching others. In Luke 9, Jesus sendt the Twelve out to villages to preach, heal and remain in one house until the ministry in that location is over (Luke 9:4). It is likely that they would follow the pattern of Christ by preaching the Kingdom and recruiting followers of Jesus. At the end of chapter 9, Luke records the approach of those who would like to follow Jesus and his response to their less than complete commitment and the narrative continues into the appointing of Seventy-two. Is it possible that the Twelve went out preaching and teaching, and recruited new followers of Jesus? And then Jesus sifts through those (9:57-62) and “after this, the Lord appoints seventy-two” (10:1).

Given their close relationship with Jesus, it is possible that the eleven Apostles were already mentoring and leading the other disciples at that time. There is no statement in the New Testament indicated that Jesus’ disciples had mentees. However, these early disciples of Jesus set an example whereby a pastor, church planter, missionary, parent or

leader intentionally spends time with a small group of disciples over an extended period, after which these disciples, in turn, do the same with others.

Concluding Reflections

Evidence from Scripture and scholastic literature affirm that discipleship is not based on a program or a curriculum, but is rooted in a discipling relationship. This relationship is between a disciple-maker who follows Christ in his mission and those being trained to do the same. Whatever kind of the discipleship process is employed by a pastor, church planter, missionary, parent or leader, it will benefit from this relational approach.

This relationship is initiated by an invitation and a responding commitment. The disciple-maker, with the help and discernment of the Holy Spirit, invites a small group to join with him or her in a journey of relationship with Christ and mission for Christ. This invitation comes with the promise of transformation and making a difference in the world, and demands a personal commitment. Thus, this invitation is personal and takes place in community.

The next issue to be addressed is translating this biblical pattern into a discipleship-training model that is applicable in our times. There are significant differences between the time of Christ and the time of the contemporary church. Yet, there are transferrable principles and practices from the model of Christ that are essential for the church today.

The nature of Jesus' discipleship was both formal and informal, and most of Jesus' training of the Twelve was informal. In our contemporary world and developed society, it is not practical for disciples to live together with the same proximity that Jesus had with his Twelve. This makes it challenging to balance formal training in a classroom setting and informal training in a life setting. The goal becomes to develop a model that

intentionally creates space for both formal and informal training and mentoring of disciples.

In this context, modeling is an effective way to create that space, as disciples are able to witness the grace of God in their disciple-maker in life and in ministry. At the end of this paper, I will propose a model that incorporates both informal and formal training through employing the benefits of life and ministry modeling.

Jesus empowered his disciples for *practicing* ministry and then offered feedback and space to reflect on what they had done. In my previous leadership experience, I often prepared and sent people into ministry situations and then gave some general feedback about the effectiveness of the ministry itself. However, what I needed was an intentional means of giving more detailed constructive feedback to these ministers on their practice of ministry, and allowing them structured time to reflect on their practice.

The discipling effect of the training is transformation in the disciples, in the areas of maturity, mission focused and multiplying impact. The goal of the discipleship process is not to enhance a specific area of ministry, but rather to transform the disciples themselves. Each disciple being trained is transformed in his or her character development, intentional participation and focus in mission and fruitfulness in multiplying disciples by developing others.

As a pastor, I face a discipleship challenge. While I would like every member and regular attendee of our church to have this experience of discipleship, I am not able personally to take each person in our congregation through such an intentional and intense discipleship process. I have come to realize that I am not supposed to do so. Jesus did not do so. The commitment that I need to make is this: invite from the congregation a select few to be on a discipleship journey with me, and prepare them to do the same with others. Thus, the effectiveness of our discipleship is multiplied through this process

without creating a pyramid of clones or using a cookie cutter approach to training up disciples and leaders.

Based on this critical reflection of the Jesus' pattern of discipleship, the conceptual framework as inspired by Collinson identified three key elements of Jesus disciple-making that can be identified under the broad headings of the Discipling Relationship, Training and Impact as seen in Figure 2.

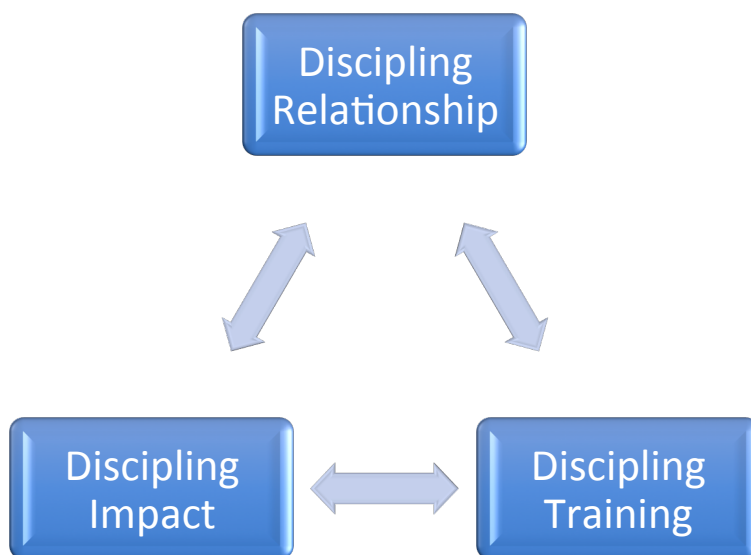


FIGURE 2: ELEMENTS OF DISCIPLE-MAKING BY JESUS

The evaluative nature of this framework allows for its use in reflecting on models that have been successful in personal disciple-making processes. In the next chapter, I will briefly describe, and use the framework to reflect on three models. These are: The Evangelism Explosion model that was developed and employed in the United States beginning in the 1970s; the G-12 model that was initiated in South America in the 1990s; and the T4T model began in church planting movements among unreached people groups in Asia in 2001. These three models were used in different contexts of Christian

receptivity, distinct cultures and different historical time periods; yet, they all showed remarkable results in missional intensity and multiplication of disciples. These models, carefully selected, critically examined using the framework offer hope that a remarkable movement of disciple-making is possible in these times and context.

CHAPTER 4

BEST PRACTICES

The three programs that I will use for reflection and for gleaning best practices are: Evangelism Explosion (EE) by James Kennedy in the United States; the Government of Twelve (G-12) movement by Cesar Castellanos in Bogotá, Columbia; and Training for Trainers (T4T) Church Planting movement by Steve Smith and Ying Kai in a closed Asian country that cannot be named. The reflection on these programs is motivated by their success in raising up disciples who are missional in focus and multiplying in impact. Thus, I am not concerned with evaluating the contemporary relevance of EE's style in the United States as it enters the post-Christendom era.

The similarity of each of these models is the amazing results in new converts, leadership development, continuous deployment, and personal mentoring. There is much to learn from these programs that progressed in three different decades, three different cultures and three different contexts of Christian influence, and yet had similar results and overlapping practices and principles. In dissecting these overlapping practices and principles, insight can be gained in implementing a model for the unique time, context and culture of the contemporary United States.

The following outlines briefly the origins and contents of the three models under review. The conceptual framework for discipling, presented in the previous chapter, will provide the basis of the discussion.

Evangelism Explosion

Evangelism Explosion (EE) started in the early 1960s under the direction of James Kennedy at Coral Ridge Presbyterian Church. He had learned a simple approach to evangelism while assisting a fellow pastor at an evangelistic crusade. During the crusade, Kennedy would preach nightly. However, the true impact of the crusade resulted from the daily visits made by Kennedy's fellow pastor, who went door to door in order to share the gospel personally. Many of those visited would come to meetings and, at the altar, affirm their faith in Christ.

Based on that experience, Kennedy went home and developed an approach to witnessing door to door. It was incredibly successful. By 1967, Christianity Today magazine described Coral Ridge as the fastest growing Presbyterian Church in America. Billy Graham describes EE as follows: "The pastor himself must provide the example and leadership of this task. He chooses trainees and in 13 units of engaging them an evening a week, trains them in the science and art of house-to-house evangelism. He teaches them the course. He goes with them and demonstrates how it is done. Then the trainees graduate into trainers and, in turn, train others" (Kennedy 1970, ix). Thus, Kennedy describes a disciple as a functional, maturing, reproducing follower of Jesus Christ.

In Table 4 I summarize the EE program using the discipling framework discussed in Chapter 2 in terms of the discipling relationship, the training model and the intended effects.

TABLE 4: EVANGELISM EXPLOSION MODEL

Discipling Framework	Model Description
1. Relationship	The teacher is the instructor/ trainer and the disciple is the student/ trainee.
<i>Call and Commitment</i>	Public inspiration with personal invitation to participate, a required commitment for 16 weeks, and the promise to become a soul winner.
<i>Personal and Communal</i>	One trainer and two trainees are sent on each On-the-Job training (OJT) assignment to visit homes.
2. Training	At inception, training was 16 weeks. Modern EE is 13 weeks.
<i>Formal and Informal</i>	Each week, there is a formal, structured lesson and homework assignments. OJTs are structured and are often part of the church's visitation or assimilation program. The teams report back to base at the end of visitation. Therefore, informal mentoring takes place during the time traveling to and from sites or homes.
<i>Life and Ministry Modeling</i>	The trainer leads the evangelism encounter and includes the trainees more and more as the program progresses. Ministry modeling is intentional and effective.
<i>Practice and Reflection</i>	Trainees practice during 12 of the 13 weeks and, at the end of OJT, return to give feedback and engage in record-keeping and follow-up activities. This provides some space for reflection and further learning.
3. Effect	
<i>Character Maturity</i>	Trainees develop the disciplines of scripture memorization, prayer, outreach, and care. There is an intentional focus on accountability in regards to evangelism.
<i>Missional Focus</i>	The highest priority of the program is the salvation of souls. Secondary priorities are the follow-up program to engage converts in church and also this discipleship program.
<i>Multipling Impact</i>	Trainees are invited to serve as trainers for another term. This is optional in the program.
Unique Features	At the program's inception, Kennedy believed that every member could be a soul winner.

The Discipling Relationship of EE

The discipling relationship in the EE program can best be described as a trainer/trainee relationship. The primary focus is the transfer of evangelism skills and the passion for soul winning. The trainer offers instruction and mentoring to the trainee in this aspect of Christian living. Through this relationship and association, modeling of other life skills occurs.

Kennedy's approach to calling those who would be disciples in this process is one-to-one personal invitation, instead of a mass appeal from the pulpit. Teaching and preaching on evangelism from the pulpit is important. However, discipleship recruiting is

done personally. Kennedy imitates Jesus' approach: "When Christ called his Apostles, He first prayed all night and then called them specifically by name...we recommend that after much prayer the pastor select several people he would like to take with him to teach them how to evangelize" (Kennedy and Moore 1983, 8).

The ministry starts with the pastor training 2 or 4 people for 16 weeks. After this training, they each recruit 2 or 4 more people and similarly train them. The commitment is made very clear at the beginning. Recruits are asked "to commit themselves to the entire four-month training semester or else not to start" (Kennedy and Moore 1983, 9). The trainer is someone who has been through the training and is an active soul-winner. The promise of EE is very clearly stated: to make a person into a soul winner, or lay evangelist.

The EE model intends for a chain of personal relationships in discipling, as well as integration into the larger community of believers. Kennedy states, "The responsibility for the discipleship is twofold: First, it is the responsibility of the individual evangelist and the team who leads the new believer to Christ; and second, it is the responsibility of the local church family" (Kennedy and Moore 1983, 103). The trainer and his/her two trainees make the house calls and eventually lead someone to the Lord. That team takes a series of follow up steps with the new believer and attempts to recruit him/her into the EE program for further discipleship. The average trainee in EE will develop a meaningful relationship with his/her trainer and peer trainee over the 3 to 4 months of the formal program. Usually by week 5 or 6, the trainee will be personally following up with a new convert.

At that point, the trainee takes on the role of being a spiritual "parent" for the new convert and maintains that relationship until the person has matured sufficiently into the church body. The measure of a trainee's effectiveness is based on the production of spiritual "grandchildren." For example, Tom becomes a trainee, and then leads Harry to the Lord. Harry becomes a trainee, mentored by Tom, and leads Richard to the Lord.

Richard becomes a trainee. Tom is celebrated as a reproducing disciple based on the number of “Richards” that his “Harrys” produce.

However, a person who is led to the Lord through EE visits may not be compatible with their spiritual “parent.” (EE defines the spiritual “parent” as the one who was present when a person comes to faith.) In this case, the new believer is “adopted” by an active EE participant or, if this is not possible, connected into the fellowship and nurture opportunities of the larger church community. Each team of three trains together with another 4 or 5 teams in a class for their formal instruction.

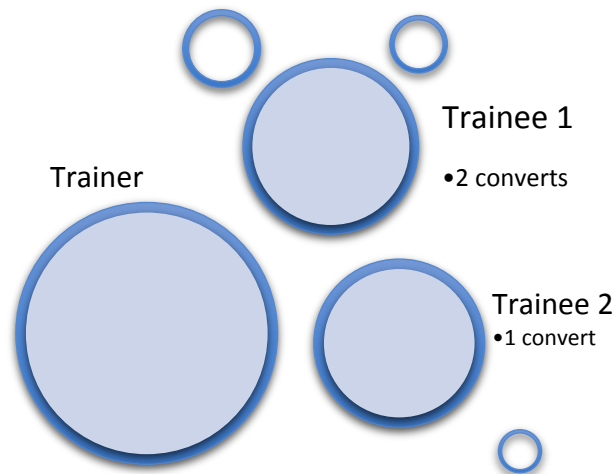


FIGURE 3: EE RELATIONSHIPS

EE Training Model

Formal EE training includes a highly-structured class for the review of Scripture, memorization of a gospel presentation, practice, and spiritual formation. While the class typically begins with 3 teams, it can be smaller or larger depending on the church. The

pastor and his/her first two trainees are the trainers. Each trainer will personally invite 2 trainees into the program. The pastor will usually be the lead instructor for the first round. In more developed EE programs, the class can include 24 to 30 people.

A significant amount of the formal training involves the memorization of a gospel outline, with corresponding Scripture verses, illustrations, transitions, and closing techniques. Each week, a new level is studied and applied. The classes are each one hour long. The trainee is also assigned homework to review in preparation for the home visit the following week.

At the end of the formal class, informal training takes place as teams of three head out to conduct visitations and semi-structured on-the-job training. Kennedy considers this the most vital and indispensable element in the training:

An important principle to keep in mind here is the gradual transferal of responsibility. In the same way that a student learning to fly an airplane would gradually assume more responsibility for the overall task of taking off, flying, and landing, so the evangelistic trainee gradually assumes increasing responsibility. (Kennedy and Moore 1983, 10)

During home visits, the trainer models the ministry of presenting the gospel and handling the concerns of the householder(s). The modeling aspect is significant because over the 13 to 16 weeks of training, the trainee experiences the presentation of the gospel more than 25 times in various settings and circumstances. Each week, the trainee takes a greater part in the gospel presentation. A trainee prepares and rehearses a section in class before going out on the visit. Then, on the visit, the trainer transitions the conversation so that the trainee gets an opportunity to present the section studied. This participation increases each week until the trainee is doing most of the presentation.

This method corresponds with the Gradual Release of Responsibility Model of learning. The four stages of this model are:

1. I do, you watch: Trainer leads the presentation of the gospel, trainee observes
2. I do, you help: Trainee participates by presenting specific sections

3. You do, I help: Trainee leads the presentation, trainer supports
4. You do, I watch: Trainee leads the presentation, trainer observes

This is a very effective means of training for reproducing the habits and skills of the trainer in the trainee.

In addition, after the visits for an evening, participants engage in a report back session. All the teams return to debrief, pray and discuss their experiences. This allows for immediate feedback and development.

There is also an element of spiritual empowerment in the design of the training. A session in the training is dedicated to the power of the Holy Spirit. Each training session includes a time dedicated for prayer before going to make visits. Kennedy affirms the importance of the Holy Spirit in the witnessing endeavor: “The witness should be taught from the very beginning to depend not on his own persuasiveness but upon the power of the Holy Spirit” (Kennedy and Moore 1983, 11).

Discipling Effect of EE

The effect on the participants in the EE program will vary from church to church and trainer to trainer. However, there are elements in the program that make it possible for the devoted trainee to grow as a disciple. The missional focus of EE produces the primary fruit of the program. Persons who engage in the 13-16 weeks of training and practice in evangelism will develop a sense of God’s mission for redeeming lost human beings.

EE is structured to facilitate intentional multiplication, as the successful trainee will not only lead persons to Christ, but also train them to do the same. Those who have been through the program are not required to come back as trainers, and data is not available regarding the percentage of people who become trainers after they complete the training. Local EE programs are frequently started after a pastor or ministry leader

attends a three-day EE clinic and then initiates the program. Per the official EE website, in 2015, 64,248 clinicians trained in 2,400 EE clinics and over 10 million people made a profession of faith in Christ.

The evidence of Christian maturity achieved through this program is difficult to determine. There are no specific measures or methods in the program that intentionally addresses this element. The instructional classes do provide weekly spiritual formation elements and, through the mentoring of the trainer, there is potential for the trainee to grow in faith and character during the training period. However, this growth depends heavily on the trainer's own spiritual maturity. Kennedy states:

If you are a functionally mature, responsible, reproducing Christian, you will produce others like yourself. To a great extent the spiritual quality of life in those who were multiplied through your ministry will depend upon the spiritual quality of your life. (Kennedy and Moore 1983, 137)

In addition, in the context of post-modern North America, EE may have some limitations in its approach to presenting the gospel. Post-Moderns “feel disconnected from churches who give cognitive answers but have not been nurtured as spiritual communities on a journey with God” (Pocock, Van Rhee, and McConnell 2005, 180). EE uses two diagnostic questions in its introduction that invite the potential convert to think about his/her eternal security. This logical-deductive approach to presenting the gospel does not resonate with persons who are primarily seeking spiritual community and not cognitive answers.

However, the goal of this discussion is not to determine the applicability of the EE presentation to a post-modern North American context, but to extract effective practices and principles from the EE training method for making missional and multiplying disciples. The best practices of this discipling model are as follows:

1. The discipling relationship is clear and committed throughout training.
2. Ministry modeling and the Gradual Release of Responsibility approach are very effective in skill transfer and confidence building.

3. The regularity of practice, called on-the-job training, and immediate reflection provide a fruitful learning environment.
4. The singleness of focus in soul-winning produces disciples who are missional.
5. Recruiting new converts into the program has a multiplying impact.

Government of Twelve (G-12)

G-12 was started in 1991 by César Castellanos after he received a vision from God about training twelve disciples who would likewise train twelve. From 1991 to 1999, the church he pastored with his wife Claudia, International Charismatic Mission (ICM), grew in attendance from 8,000 with 70 small groups to 45,000 with 20,000 small groups. Joel Comiskey discusses the G-12 model in the West in his book *Groups of 12*. He outlines the core principles of the model as follows:

1. The G-12 model focuses on cell multiplication
2. A cell group opens when a leader is trained
3. Everyone who enters the church is a potential cell leader
4. All believers are expected to enter cell leader training
5. Every leader is a potential supervisor
6. A person becomes a disciple when he or she opens a cell
7. Everyone must be ministered to in order to minister (Comiskey 1999, 90)

There is an intensity in the G-12 method that stirs up images of a great harvest and the rapid multiplication of disciples. I spent two weeks in Columbia observing and participating in a church that employed the G-12 model. There was an incredible missional focus in every aspect of the church as it fully adopted the approach. At the G-12 conference I attended, the maxim was “adopt, don’t adapt, the model.” However, in Joel Comiskey’s second book on G-12, *From 12 to 3*, he cautions against this approach:

I believe, in fact, that if you copy someone else’s model in its entirety, there is the danger of always being several steps behind, which will force you to play ‘catch-up.’ For example, if you try to copy ICM’s model exactly, what will you do when they change it? Will you go back to ICM and learn each new adjustment? In this situation, it becomes even more difficult because they come from a different culture and in most cases speak a different language. (Comiskey 2002, 27)

In this description of the model, I will outline it as ICM has designed it. However, in designing a recommended model for us in my context, I will follow Comiskey’s guidance and extract beneficial elements from the G-12 model. Table 5 summarizes the G-12 model using the discipling framework that has been previously discussed.

TABLE 5: GOVERNMENT OF TWELVE MODEL

Discipling Framework	Model Description
1. Relationship	The leader is mentor, coach, and supervisor with strong accountability. The disciple is a leader of a cell group.
<i>Call and Commitment</i>	The moment someone comes to Christ, they are invited to join a cell group, go on a retreat, and train to become a cell leader. They are told up front about the call to be a disciple and the training to become a leader.
<i>Personal and Communal</i>	Accountability and coaching are personal and done in a small, closed group. The pyramid structure fosters close knits groups that are interconnected.
2. Training	
<i>Formal and Informal</i>	Cell leader training is formal and structured with classes and retreats. Group members are in teams and networks that form cohesive bonds and a leader’s twelve become a close part of their life and family.
<i>Life and Ministry Models</i>	Modeling is done at every level.
<i>Practice and Reflection</i>	Cell leaders meet weekly with their leader, who meets weekly with his/her supervisor. Feedback runs through the entire system.
3. Effect	Rapid growth of cell groups and multiplication of leaders.
<i>Character Maturity</i>	Developing maturity is intentional in the encounter retreats and leadership training.
<i>Missional Focus</i>	Win-Consolidate-Disciple-Send is the guiding thought of the process.
<i>Multiplying Impact</i>	Success is measured by multiplication and leaders are encouraged to succeed.
Unique Features	A strong sense of a divine mandate for the G-12 method. Every believer is to be a leader of a cell.

Discipling Relationship of G-12

The discipling relationship of the G-12 model is one characterized by a missional leader and potential leaders in training. The relationship dynamic of the G-12 model is most clearly seen in the structure of the model at its basic level. Figure 2 shows the basic structure of the system and the nature of the relationships at each level.

Attendees of the church are encouraged to become part of a cell group that meets weekly for Bible study, worship and connection. These cell groups are referred to as open cells because they are open to anyone visiting and joining the group. The attendee who becomes a member of an open cell is led by a cell leader, and “At ICM, the cell leader is considered a pastor of the cell” (Comiskey 1999, 47).

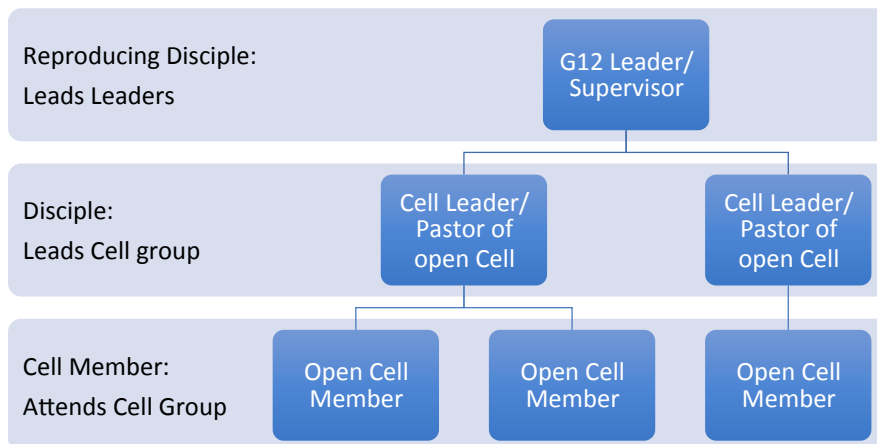


FIGURE 4: STRUCTURE OF G-12

A cell leader is also in a mentoring group, called a G-12 group, that meets weekly and includes up to eleven other cell leaders. The G-12 group is a closed group, because only those who have been invited by the leader can attend. The G-12 group is led by a supervisor, who also leads an open cell. A person in this system is a disciple when they are leading an open cell group. To become a disciple, the cell member must go through a

process of training and then start an open cell group. The open cell is “a group of 4-15 people that meets outside the church building for the purpose of evangelism and discipleship with the goal of multiplication” (Comiskey 2002, 37).

The supervisor (a disciple who is mentoring disciples) has three layers of discipling relationships. In his/her open cell, he/she is the leader, pastor, and encourager. In one closed G-12 group, he/she is the trainee being inspired and held accountable by the higher level supervisor/pastor. In another closed G-12 group, he/she is the mentor of other cell group leaders. The goal is for each leader to raise up new leaders from their open cell, help them to start their own cell group, and then they become part of his/her G-12 group. “In this system, every person is a potential leader and every leader is a potential supervisor” (Comiskey 1999, 57).

Thus, supervisors have three meetings a week. They have one weekly meeting with their open cell group, another with their G-12 group and another with the leaders they are raising up. There are many meetings in this system. Cesar Castellanos, in his manual entitled *The Ladder of Success*, states that G-12 is all about relationships:

In the model of the Twelve, it is imperative that we hold weekly meetings. Our priority is to build relationships. People do not come to talk about business matters, but the emphasis is on being sensitive to the guidance of the Holy Spirit, the spiritual needs of the team and the development of their ministry. (Castellanos 2001, 27)

The relationships in G-12 are communal. Each disciple has a mandate, but it is enacted in a community built on a shared vision of reaching the lost and making disciples. The call to discipleship is promoted at every level of the ministry. The gospel is presented and an invitation to receive Christ is given at every cell meeting and church meeting. When a person receives Christ, he or she is invited into the life of a cell group through a process ICM calls Consolidation:

Consolidation is the care and attention that we should give to each new believer in order to reproduce in him the character of Christ with the aim

that he fulfills the purpose of God for his life which is to bear fruit that endures. (Castellanos 2001, 57)

During this Consolidation process, which involves contact, personal visits and introduction to the cell group, the new believer is called to enter the discipling journey of the church. The entire process is clearly explained to them and once they make a commitment to join the journey they are able to enter training.

Training Model of G-12

The four-phase training process of making disciples in the G-12 model is called *The Ladder of Success* and includes the following stages:

1. Win: Evangelism at every level of the church
2. Consolidate: Connecting the convert to a cell
3. Disciple: Training the believer for multiplication
4. Send: Mentoring the disciple in cell ministry

Everyone in the church is encouraged to participate in the training process. The training involves four classes of “pre-encounter,” then a three-day weekend called an “encounter,” which is followed by a month of “post-encounter” foundation classes. These classes prepare participants for the next level of discipleship, called School of Leaders. The goal is “to prepare efficient cell leaders with the ability to win lives for Christ, who can continue to disciple new believers until they become successful leaders” (Castellanos 2001, 143). The School of Leaders consists of three ten-week terms and a thesis paper to be written within three months of completing the terms.

A significant difference between G-12 and Evangelism Explosion is that G-12 is an entire church approach, while EE is a specific program in the church. EE does include “five means of growth” as part of its gospel presentation, and in recent years has increased the intentional discipleship of converts, but it does not compare to the passion

and activity of the G-12 model to make disciples who make disciples. In *Dream and You Will Win the World*, Castellanos makes the case for discipling:

A Church that only focuses on proclaiming the gospel to win souls but does not disciple and conserve the fruit, is like a mother who thinks her job is to give birth to her children and then abandons them. Preaching the gospel without assuming responsibility for its fruit is an incomplete job. We must win souls but we must disciple them too. (Castellanos 2002, 115)

In its drive to win souls and make disciples, the G-12 model is very structured, with formal classes and group meetings throughout the week. In the leadership groups, the bond is intended to last a lifetime, so the members of that group become close personal friends. In contrast, the open cells change often as new people are included and others leave to start their own cell group.

Personal demonstration and modeling are part of the DNA of the G-12 model. The new believer has the opportunity to observe leaders in action while he or she is being trained in the system. Castellanos emphasizes holiness in the life of the leaders because the new believers will learn from them how the leaders live. He states,

Remember that a new believer cannot see God, but will see God in what you do. Therefore, you should always live a holy life. You are the model for the new believer and their goal will be to pray like you and as long as you do. (Castellanos 2001, 63)

A person can become the leader of an open cell group in six months after converting to Christ. Thus, the practice of discipling comes very quickly in this model, as practiced by ICM. The weekly mentoring meetings that each disciple attends provide continuous feedback on his or her growth and development.

Empowerment of the disciple is another major feature of this model. G-12 was initiated in a charismatic church with a strong emphasis on prayer. In the training of the leaders, prayer is a key feature. Castellanos states,

Prayer is an indispensable tool every step of the way. Don't forget that before any spiritual project materializes on earth, it should be first generated by the prayers of the saints, moved by the Spirit of God and backed by his Word. (Castellanos 2001, 66)

Discipling Effect of G-12

The “encounter” retreat is at the center of discipleship training. It is designed to be a weekend of deliverance, healing and empowerment by the Holy Spirit. It provides an experience of the power of God that authenticates the discipleship call and moves the convert forward through the process. The effect on the disciple includes all three areas in the discipling framework: maturity, missional focus and multiplying impact. The intention and structure of the G-12 model provides for extensive study of the Word, continuous accountable relationships, a driving focus of winning souls, and a commitment to raising leaders.

It may seem from the success of G-12 that this model is the only model needed for making missional and multiplying disciples. It has worked for many churches across the world and especially in Latin American countries. However, with Comiskey, “we must humbly admit that none of the current cell church models are perfect” (Comiskey 2002, 31). While the G-12 model has been effective in its context, the goal of this discussion is to extract key principles and best practices from the model that are transferable to the context in which I serve.

Therefore, the key principles and best practices of the G-12 model are as follows:

1. It is the focus of the entire church and not a program of the church
2. It is built on open small groups and closed mentoring groups
3. Evangelism and disciple-making are intentionally connected
4. Empowerment and spiritual deliverance are structured into the training
5. The training path is clear and repeatable
6. Leaders are cared for as they care for others
7. A network of relationships is formed and reinforced

The G-12 model has been adopted and adapted by many churches around the world. There is more literature available on this model and movement than the other two

programs being reviewed. Literature has been published from within the movement and from those reviewing the model. EE is a packaged evangelism program that is used in the context of various churches and denominational backgrounds. The T4T model is a more recent movement, birthed in a restricted access mission field, with one reference book and their Bible study outlines available at this time,

Training for Trainers (T4T) Model

T4T started out of a church planting movement, CPM, in South-east Asia among an unnamed unreached people group. Ying Kai, serves with international mission board of the Southern Baptist Convention. Steve Smith details the rapid expansion of the discipleship, church planting movement in his book, *T4T: A Discipleship ReRevolution*, giving us the first detailed account of the extraordinary work there and the outline of the model used.

Ying and Grace's ministry has emerged as what is probably the fastest-growing church planting movement in recent history... Within a few months of the beginning of the movement, over 12,000 people had been baptized and 908 small churches formed. (Smith 2011, 21)

The remarkable thing is that over 10 years, more than 1.7 million people have been baptized and 150,000 churches started in that part of the world. The philosophy is teaching people to obey the word in regards to evangelism and discipleship in simple repeatable steps. The basic model involves:

1. Evangelism: Win one or more persons to Christ
2. Vision Casting: Invite them to participate in the Great Commission
3. Training through small group with three parts to group time:
 - a. 1st Third: Pastoral Care
 - b. 2nd Third: Discipleship training
 - c. 3rd Third: Practice
4. Trainee starts new group when he/she wins someone to Christ, then repeats 2-4

There are some distinct features of the T4T model that accompany the basic outline to the model. These include:

1. Trainee stays in first group for mentoring while leading new group repeating what he or she learns from mentor.
2. There is no set time frame for completing training or graduation. The trainee stays with first mentor as long as is necessary.
3. There are no size guidelines to the groups. A group is started as soon as someone commits to Christ or a believer catches the vision to participate.
4. The T4T approach is to launch a group and repeat lessons immediately instead of grow a group to a certain size and then multiply.
5. All group members are taught to share the gospel and given practice.
6. The vision casting for leading a group is to everyone, new believers as well as those in the faith for a long time.

Discipling Relationship

The discipling relationship in T4T is one of trainer and trainee. The relationship begins with an invitation to receive Christ and become a trainee who goes through a process of being trained in witnessing, discipleship and church planting. The presentation of the gospel is not an end in itself. When the presentation of the Gospel is the climax of the engagement with an unbeliever, then accepting the Lord is seen as the primary fruit of the ministry. Discipleship is then viewed as initial follow-up and witnessing is introduced later as a special gift for the few. In the T4T model, the person who receives Christ also receives the responsibility to also be trained as a witness.

The T4T process is the expectation that every person trained will in turn witness to others and train them in all he has been trained in, who in turn witness to others and trained them in what they have been trained in, etc. To begin that process, trainees are taught to witness regularly. (Smith and Kai 2011, 94)

The initiation of the discipling relationship in this model is the responsibility of the trainer who seeks out potential trainee who can be a believer or non-believer. The call and the required commitment is the same for both. In the first lesson of T4T training, the great commission is introduced and the vision is cast for witnessing and making disciples. The new disciple, referred to as a trainer, is coached in sharing his or her testimony and given a Bible study outline of the gospel presentation that they can share with someone else. This vision casting section of the first lesson is called WHY-WHOM-HOW and seeks to answer three questions in regards to the great commission. Why should I participate? Whom should I tell? And how do I start?

You should do the WHY-WHOM-HOW of Session One within minutes or hours. If you can't do it immediately upon his salvation, schedule it with him within hours. By doing this you set the DNA for him to become a follower of Jesus and fisher of men. The Longer you wait, the harder it is to build into a believer the DNA of a kingdom disciple-maker. (Smith and Kai 2011, 108)

There is not a requirement to commit for a period of training. The relationship is open ended so that trainer can continue to build into the trainee's life until he or she is maturing in Christ and mission. Unlike EE, where witnessing is the goal and requirement of the class, T4T encourages witnessing constantly but trainees are not removed from the relationship due to non-participation.

Four types of trainees began to emerge in his T4T groups in relation to become a trainer of trainers. Attendees: Some trainees did not witness and only attended meetings. Witnesses: some trainees began to witness and led people to faith, but never started new groups. Starters: some trainees led people to faith and started new groups. However, they didn't train their new group members to reproduce the process. Trainers: Some trainees led others to faith, started groups and trained these new believers to witness and train others. They truly became trainers not just trainees, but their numbers rarely exceeded 15-20 percent. This percentage has held true not only for Ying but for T4T groups around the world. (Smith and Kai 2011, 109)

This 20 percent principle is accepted in the model and trainers are encouraged to increase their recruiting efforts to account for the 1 in 5 ratio. So, if someone's goal is to

raise up 10 trainers in six months, he or she knows that it would mean having 50 people in groups during that time period to achieve that result.

In the T4T model, there is no requirement on the size of the group. People are trained individually and in small groups depending on the context and what is most practical. However, in every small group network, discipleship is both personal and communal as each person fits into the larger network united around a shared vision and in many cases training content is the same.

Discipleship Training

The discipleship training in the T4T model is structured but also very flexible. The structured component is the initial six lessons that are taught and sometimes retaught so that the trainee learns it well enough to teach others. After the basic discipleship classes, the group continues in Bible study and mentoring. The classes have a structured outline but the content is based on the leader, the length of time for the classes are based on what is contextually appropriate. The location and frequency of the meetings are not pre-set. That gives a significant amount of flexibility with implementing T4T.

The group time is structured in 3 thirds with 7 parts. The 3 thirds are, pastoral care, discipleship training and practice. In Table 6 I show the structure of the class.

TABLE 6: T4T CLASS STRUCTURE

Look Back: 1 st Third	Look Up: 2 nd Third	Look Ahead: Final Third
1. Pastoral Care <i>-how are you doing?</i>	5. New Lesson <i>-basic discipleship lessons or -self feeding inductive Bible studies</i>	6. Practice the Lesson
2. Worship <i>-Testimony, song</i>		7. Set Goals and Pray for each other
3. Accountability <i>-Obeying the word -Witnessing, training others</i>		
4. Vision Casting		

The class has these seven parts that are shared over a 2-hour time slot (on average). However, there are times when people may come late and must leave early and the leader has to decide what elements to adjust or eliminate for the sake of time crunch. Leaders are naturally stronger at some elements than another so a strong teacher may spend more time on the lesson and less time on worship.

In the T4T process, there are four parts that move the group towards reproduction. These parts are not compromised or eliminated in the class time. In T4T, they are referred to as the “red” parts and in the published book (black ink), it is called the bold parts. Accountability, Vision casting, practice and goal setting are the essential component for producing trainers. All the parts are important for discipleship but those are the parts that cause reproduction. It is interesting the non-bold parts are the pillars of most American bible studies and small group. Our natural tendency in a time crunch would be to focus on pastoral care and the word and then close in prayer.

This is one of the most effective elements of the T4T process to produce such rapid multiplication. The second aspect of the training that contributes to the impact of T4T in the multiplying churches is the time that is dedicated to the group. Some of the more structured discipleship programs have an end date where the group completes their training and graduates. In T4T, the group continues for an extended time for continuous mentoring. As the initial groups becomes more established and is multiplying, the leader would reduce the frequency of meeting but maintain consistent contact to support and mentor the group members.

The goal of T4T is to initiate Church Planting Movements (CPMs) and therefore goes beyond multiplying groups of disciples that make disciples by repeating initial bible studies. Smith recommends staying with your initial T4T group 9 to 18 months.

Church-planting movements are characterized by consistent 4th generation churches and beyond in multiple contexts. Almost every sustained CPM demonstrates many generations beyond this. Fourth generation simply marks the beginning of a CPM. (Smith and Kai 2011, 171)

During those nine to eighteen months, the relationships of the initial group grow strong and the leader is able to strengthen the members into the core values and key components of the training. These two elements of the T4T discipling model (the bold parts and the goal focused mentoring) provide the unique features of effectiveness in reproducing groups and churches.

Discipling Effect of T4T

The discipling effect of T4T is evidenced in the number of number of disciples that have been made and reproduced since its inception. In the first ten years, T4T has recorded over 1.7 million baptism and more that 150,000 new churches have been started.

The genius of its rapid multiplication is its perspective on new believers. The model is designed to activate someone into missional and multiplying mentality from his or her new birth. Considering the stages of T4T, each stage directly involves and is designed for the early stage new born to be active.

1. Mobilizing the saved that God will use to start a movement through vision casting.
2. Finding the lost whom God is preparing to receive the gospel using methods that any new believer can handle.
3. Evangelism that any new believer can do
4. Discipleship that any new believer can reproduce
5. Church formation that any new believer can emulate
6. Leadership development that any new believer can experience and pass on. Every local T4T system needs to be put together or “packaged” in a way to help new believers move through each stage toward CPM. (Smith and Kai 2011, 186)

You can imagine that such an emphasis can breed some problems. Smith explains that “messiness” is part of rapid growth and the early disciples faced the same challenges. Most of the letters in the New Testament were addressing problems in the early church.

Which would you rather have: a clean, orderly system with few results OR hundreds of people coming to faith and groups starting, but with lots of problems? You can't have growth without mess. It's a kingdom dynamic. (Smith and Kai 2011, 159)

The consistent accountability of the model encourages obedience to the word of God and reaching the lost. Each disciple in training is reinforced in that perspective that these are the two most important fruits of their faith and relationship with God-obedience to His word and participation in His mission.

The number of trainers that are produced may be on average 20 percent, yet all of the people who go through the training would have been exposed to and developed a greater missional perspective. T4T has had its great impact in closed country in Asia but its principles are spreading around the world and in the West. Evangelism Explosion had its climax in the 1980s, G-12 exploded in the 1990s and now T4T continues to gain momentum. David Garrison, author of Church Planting Movements stated in the forward of T4T: A discipleship Re-Revolution that of the movements he investigated around the world, “none has better earned the title of ‘CPM Best Practice’ than the remarkable T4T” (Smith and Kai 2011, 15)

TABLE 7: TRAINING FOR TRAINERS (T4T) MODEL

<i>Discipling Framework</i>	<i>Model Description</i>
<i>Relationship</i>	A trainer-trainee model with trainer giving nurture and encouraging accountability.
<i>Call and Commitment</i>	The call is made the moment someone receives Christ, commitment is invited to know that the bible says and commit to obey it.
<i>Personal and Communal</i>	The accountability is personal and training is done in large and small groups and often one-to-one
<i>Training</i>	Simple 6 lesson start up and then continued study while trainee takes others through the 6 lessons
<i>Formal and Informal</i>	There is a structures class at the start but conducted in informal settings. Beyond lesson six is not scripted and the trainer repeats lessons from his/her trainer
<i>Life and Ministry Models</i>	Ministry is modeled and repeatedly demonstrated in class and on the field. The culture of transparency supports life modeling.
<i>Practice and Reflection</i>	Practice is structured into the weekly sessions and feedback is part of the accountability part of the class.
<i>Character Maturity</i>	This is accomplished with the “Wesleyan” type accountability to obey the word
<i>Missional Focus</i>	The group is held accountable of reaching people and multiplying groups.
<i>Multiplying Impact</i>	The long term goes is CPM so groups are mentored until the 4 th generation.
<i>Unique Features</i>	Structured for reproduction and flexibility of lessons after initial discipleship lessons.

TABLE 8: COMPARATIVE DESCRIPTION OF MODELS

Discipling Framework	Jesus and the Twelve	Evangelism Explosion (EE)	Government of Twelve (G-12)	Training for Trainers (T4T)
Relationship	Master/Teacher to Servant/ Student	Trainer to Trainee	Leader to apprentice	
Call and Commitment	Pre-call action Personal Invite Promise to make	Pre-call action Personal Invite Promise to make	Pre-call action Mass Invite Promise to make	Pre-call action Personal Invite Promise to make
Personal and Communal	Individual resp. Group participation	Individual resp. Group participation	Individual resp. Group participation	Individual resp. Group participation
Training	Lifetime	4 months	Lifetime	Lifetime
Formal and Informal	Limited Primary	Primary Limited	Primary Primary	Primary
Life and Ministry Model	High Exposure High Exposure	Low Exposure High Exposure	Med Exposure High Exposure	Low Exposure High Exposure
Practice and Reflection	Evident	Structured Regular	Structured Regular	Integrated at every training
Character Maturity	After Empowerment	Dependent on Trainer	Required and Reinforced	Developed over time
Missional Focus	High	High	High	High
Multiplying Impact	Low	Med	High	High
Ministry Philosophy	Some believers are disciples	Some believers become disciples (Kennedy started with all believers are to be disciples)	All believers are to be leaders	All believers are to be trainers

The Best Practices

In Table 8 I display a comparative summary of the three models of making missional and multiplying disciples of Jesus. Each model has been successful in its context and time. They, in fact, emulate the pattern of Jesus and the Twelve model of discipleship to varying extents. Using the conceptual framework, it is also evident that all the elements are addressed and applied to the models unique context.

The results are remarkable in missional impact and the level of multiplying new disciples. Each program is not without their limitations, vulnerabilities and problems. Evangelism Explosion became less applicable as shifts in the society limited the appropriateness of the cold-call or the home visits. G-12 has been criticized for being like

a multi-level marketing company with high degrees of competition between jostling for promotion. The T4T dissipates in the western context because it flourishes best in a context that is highly communal, non-industrial society like the farmers in Southeast Asia. However, the purpose of this evaluation is to review the best practices and principles of these models that are transferable across contexts. These transferable principles and practices are summarized as follows:

1. Evangelism is the driving force of the process
2. Vision casting is constant and repeated
3. The training process is simple and repeatable
4. Spiritual empowerment is structured into the training
5. Learning is in classroom and by in the field
6. Every disciple is expected to be missional and multiplying
7. Every disciple is mentored at every level

These elements will be incorporated in the model that is recommended in Chapter 6 and the implications to the model are reflected as the non-negotiables in the process. These are summarized as; evangelism everywhere by everyone, vision casting, a simple repeatable process, spiritual empowerment, learning through practice, every disciple missional and multiplying and every minister is mentored.

Evangelism Everywhere by Everyone

Evangelism is the key element of every successful model of making disciples as new converts are trained into disciples. People have attempted to structure their church into cell groups thinking that small groups will grow the church and end up disappointed because the church declines. The only thing that causes growth in the body of Christ in general new converts who are disciples of Jesus. Local churches may grow through transfers from one church to another but the desire of Christ is to seek and save the lost.

The church must train its members to reach the unsaved who can be called to be disciples of Jesus Christ. Any event of the church that can facilitate evangelism should include the call to discipleship. Every Sunday service, every open small group, every outreach will give people an opportunity to follow Christ.

This must be structured into the plan of the event or group. Everyone trained in discipleship must learn the basics of sharing their faith and have practice in inviting someone to Christ, church and/or small group. It is accepted that some will be more fruitful than others. However, the expectation that everyone participates reinforces and sustains the culture of evangelism. Reaching the lost will become a normal part of the identity and DNA of the community.

Vision Casting

Vision Casting is an essential component of the successful programs of evangelism and disciple making. In this context, pastors regularly and consistently share the vision of reaching the lost and making disciples in the pulpit, among staff and leaders. In the T4T model, vision casting was structured into the lessons and, therefore, not left up to the personality of the leader. In the C4 model, vision casting will be included in each semester for trainees to learn and practice.

Simple Repeatable Process

A simple repeatable process is a key practice for disciple making to be engrained in the culture of the church. It is important that the average member of the church can explain in simple terms the path to spiritual development and growth. The C4 model will have four phases that are adapted from the G-12 model of Win-Consolidate-Disciple-Send that corresponds to the church activities of evangelism, assimilation, equipping, and

service assignment. These four stages are not unique to G-12 and are used by churches and church growth models by different terms.

Spiritual Empowerment

Spiritual empowerment by the Holy Spirit must be structured in the process by scheduled prayer times, retreats and the disciples trained to adopt the posture of spiritual dependence on the Holy Spirit. Training and practice in spiritual warfare, power encounters, spiritual giftedness and intercession give access to the Spirit of God to bring life to the structures and processes.

Learning through Practice

The essence of discipleship at C4 is learning through practice and emulation. Each topic, skill and habit will be taught formally and practiced in a learning setting. Then the learning will be taken into the live setting for demonstration, practice and reflection. This is the most powerful form of training for skill development. Every profession similar to a physician, mechanic, athlete and disciple of Jesus learns by formal instruction as well as extensive supervised practice in context. This is an essential ingredient to disciple-making.

Every Disciple Missional and Multiplying

The expectation that will run through the training is that every disciple is missional and multiplying. This is tempered with the understanding that the level of each disciple will not be the same. A noticeable feature of the programs studied was the conviction that evangelism and discipleship is for everyone. There are potential limitations or obstacles to this approach. However, the alternative does prove less fruitful because, when given the option, people tend to go the path of the most convenient and

comfortable. The C4 model at the third stage of training will give options for ministry assignments that will not be front line direct evangelism but every graduate will see the link between their role and the mission of the church. The sound technician will see the connection of his assignment with the person who comes to the altar on Sunday.

Every Minister is Mentored

Every one with a ministry assignment will be mentored in a small group. The basic requirement that each person is covered by another is essential for the continued growth of the development of ministers. The network of relationships in the church provides support, accountability and strength for the individuals and the church as a community. This is the church's best defense against spiritual burnout and the weakening of spiritual zeal.

Summary

These are the seven best practices and principles of the programs reviewed that are transferrable to our context in Southern California. The most challenging of the practices to implement will be ensuring that every minister is mentored. We must work diligently to facilitate effective mentoring within those constraints.

PART II

RESEARCH METHODS AND RESULTS

In this section, Chapters 5 and 6, I review the research methodology and describe the key finds of the research. In Chapter 5 I explain the prime aim of the research and the broad question to be answered from the study of contemporary Christians who are actively missional and multiplying disciples. The study required a “qualifying questionnaire” to filter the study to those who match the criteria for the study and a discussion guide for the long interviews, life history method of gathering data. In this chapter I address the purpose of methodology, a description of respondents, and offer an explanation of the validity and reliability of the study.

In Chapter 6 I explore the findings from the life journey of these contemporary disciples and provide insight into God’s shaping over their Christian journey. God’s shaping goes beyond any one program in any one church but spans a lifetime of experiences in Christ and life that influenced their outlook and practices. Key findings revealed factors such as experiences with God, significant mentor relationships, control of schedule, vocational aspirations and creative expressions. These results provided valuable insight for shaping a disciple making model of a local church.

CHAPTER 5

RESEARCH METHODS AND RESPONDENTS

The intent of this section is to describe the research methodology and explain the key results of the study. The goal of the primary research sought to answer the question: “What are key influencers in the life story of contemporary Christians that become missional and multiplying disciples?”

The question is intentionally broad. I wanted to see beyond a particular influence item like mentoring relations or a church program. I could have asked “what aspects of mentoring have produced the greatest growth in your discipleship?” or “What aspects of your church discipleship program have helped you to become missional in your thinking or approach?” However, I recognize that people are not raised in a laboratory where *ceteris paribus* (all things remain equal) exist. So, one discipleship program or mentoring approach may have tremendous impact on one person or group but not on another person or group. And there are other factors affecting the development of believers that are outside of the influence of the church program.

I was interested to reflect on the entire spiritual journey of persons who are missional and multiplying and go in depth into the major experiences, significant relationships, spiritual experiences that have brought them to the place they are now. From that process, I have had the joy of having “aha” moments with these respondents as patterns and themes that they were not conscious of became evident as we talked through their life story and Christian development. A general observation that has affirmed the broader approach is that the missional and multiplying disciples interviewed have been exposed to more than one church and discipleship type experiences. There are aspects of

each experience that has shaped them and not only the most recent or the one with the most fruit.

The broad themes have given good response to the question: “What are the factors that have shaped selected contemporary Christians to become missional and multiplying disciples?”

I interviewed those who met the qualification of being missional and multiplying. I wanted to hear their story, how they were recruited, the factors that shaped their lives and the impact that they were having in Christ. To assist the study, I completed the study with one person who did not qualify on the missional, multiplying scale that was used to select participants. He was included to provide contrast and to see if the significant themes of the others showed up in his journey as well. This outlier (JUM30) did provide a look into another journey. I conducted the pre-survey qualifying questionnaire with various people and selected one as the contrast to be interviewed for the in-depth life study. I chose a seminary student that had a high sense of commitment to the Lord and strong responsibility to his local church and yet did not qualify a missional and multiplying according to the scale that I employed. The inclusion of the outlier helped to provide validity to the insights gained from those selected. The history of the respondents that qualified for the study showed a significant difference from the history of the outlier. This added to the conclusion that the themes identified in the life study of selected disciples does influence the extent to which they are missional and multiplying.

The terms missional and multiplying may mean different things to various groups and Christian leaders today. For instance, in the mind of some, to be missional would mean to be actively and directly engaged in personal evangelism; while for the purpose of the study, missional would assigned to someone who serves on the worship team who has a missional perspective (understanding of the mission of God), missional context (able to see the link of their service to God’s broader mission), Missional connection (have or builds relationship that includes missional intent), Missional action (engage in some

action to move someone into relationship to Christ), missional fruit (witnessed the redemption of person due to involvement) and finally missional heart (evidenced through prayer and recognition of God's active work of mission). Therefore, these qualifiers can be applied and expected of any Christian leader or trainee whatever their particular gift and area of service. For a person to be included in the study they had to score average or above in each area.

A full description of the scale and its explanation is in Appendix A. The scale that was used to select those who would become participants included two sections with seven qualifying questions each. The first section addressed the missional quotient, that is, the extent to which the leader was aware, intentional and fruitful in regards to the mission of God to redeem people everywhere. The second section addressed the multiplying quotient, that is, the extent to which the leader was desirous, intentional and fruitful in regards to mentoring others in spiritual growth and/or service. The missional questions included:

- a. What do you think or understand to be the mission of God/Christ/Church?
- b. Does your ministry relate to the mission of God? Explain.
- c. How do you regularly build relationships with the unsaved/unchurched or uninvolved people?
- d. How often do you bring guests to church, a small group or event that could introduce them to Christ?
- e. Have you participated in leading someone to Christ in the last year?
- f. Do you regularly pray for the unsaved, unchurched and uninvolved? Describe?
- g. Do you have a genuine concern for the unsaved and unchurched-how is that expressed in your life?

Based on their responses, they were ranked in high, average or low. And then their cumulative score determined whether they qualified to participate in the study. Each

question provided a piece of the profile for someone who is missional. He/she is aware of the mission of God; can see the connection of their ministry to God's redemptive purpose; intentionally engage in building relationships with the lost; actively influence unbelievers towards a relationship with Christ, and the mission of God is active in their relationship with Christ. The multiplying questions include:

- a. What is your active service involvement? Is developing and mentoring others into your ministry a goal of yours or of the ministry?
- b. are you presently mentoring anyone in the ministry that you are in? Or for spiritual growth? Describe
- c. Have you assisted someone to engage into ministry who may not have been able to connect without your help? Have you recruited someone into your area of service over the last year?
- d. Are others in your team or small group actively involved in helping others grow in Christ or service?
- e. Have you witnessed a mentee or group member develop to the stage that he or she is now leading a group or ministry?
- f. Do you regularly pray for your team or small group?
- g. Do you regularly encourage other leaders to recruit and mentor others in faith or service?

The multiplying qualifying questions addressed various aspect of what it means to be a reproducing or multiplying disciple and the extent to which the leader in raising up others in relationship to Christ and ministry. The leader that is multiplying will have mentoring as a goal, intentional spend time with others for development and giving them opportunity to serve and actively pray for those under his or her leadership as well as promote this orientation to those under his or her influence.

This qualifying tool did narrow the participants that qualified for the study so that they could be interviewed in depth about their life journey and about the particular

influences in their life that brought them to that place of being missional and multiplying. The following chapters will describe the research methods and the main results from the study.

Research Method and Tools

The method of data collection used in field research of the study was long interviews (active interviews and life histories). The main tools for the long interview were a semi-structured interview guide and an audio recorder. Holstein and Gubrium in the sage publication, *The Active Interview* makes the argument that all interviews are active in regards to the idea that both the interviewer and respondent make meaning in the interaction.

Meaning is not merely elicited by apt questioning nor simply transported through respondent replies; it is actively and communicatively assembled in the interview encounter. Respondents are not so much repositories of knowledge-treasuries of information awaiting evacuation-as they are constructors of knowledge in collaboration with interviewers. (Holstein and Gubrium 1995, 4)

The use of the interview guide provided structure for the interview and yet allowed for exploration with the respondent to discover the answer to the question, “What factors in your life journey facilitated or influenced your present condition of being missional and multiplying?” There is a sense of discovery for both the participants and the interviewer.

The long interview is said to be the most effective tool in qualitative research. It allows for deep understanding of the lives of people without the intrusion of direct observation and the cost of time and money that observation will take. Grant McCracken describes the long interview method when he states, “For certain descriptive and analytical purposes, no instrument of inquiry is more revealing” (McCracken 1988, 9). This method allows us to enter the world, perspectives and reasoning of a person. It goes

beyond the statistics to the deeper realities of the experience and beliefs of the people represented by the statistics. The long interview is the tool that takes us into such depth.

I used the long interview to gather qualitative data about the factors that shaped the respondents to become the leaders that they are today. The long interview provided access to the life story of the respondents and revealed the connections that they see between their experiences and their leadership perspective and practices. The interviews followed a general guide, covered a list of themes and the questions were open ended. More than one direct question was used to cover the themes. Then a number of follow-up questions were asked for exploration and clarification of responses. “The interview guide is a list of questions and topics that need to be covered in a particular order” (Bernard 2013, 191).

The semi-structured interview was well suited for the long interview. It allows freedom for exploration and yet had a clear direction to gather relevant data. The respondents that I recruited match that of the semi-structured long interview. H. Russell Bernard in *Social Research Methods* makes the point:

Semi-structured interviewing works very well in projects where you are dealing with managers, bureaucrats, and elite members of a community-people who are accustomed to efficient use of their time. It demonstrates that you are fully in control of what you want from an interview but leaves both you and your respondent to follow new leads. It shows that you are prepared and competent but that you are not trying to exercise excessive control over the respondent. (Bernard 2013, 191)

The respondents for my study were lay leaders who are missional in their outlook and actively influencing others to grow and serve. These respondents were apt for a focused yet open interview. They expressed freely their thoughts and opinions as they reflected on their life and leadership. They were happy to share from their reflections and journey to assist others. The participants qualified for the study because they were missional and multiplying in varying degrees. Therefore, the subject matter of the study

was important to them and they gave the attention and reflection that was valuable to the study.

The interviews were approximately 2-3 hours long. Even though it was a long session with a few short follow-up calls, the process was smooth and engaging. Also, the long interviews allowed for me ask questions about past experiences as well as current behavior. It gave the freedom to probe that made the data-collection exciting. By going with their responses of the subjects and probing, the data gathered confirmed current literature as well as provided “surprises” or insights that will add to the prevailing theories. The significant portion of the interview was the life story of the respondent. The life story interview is said to be scientific, due to the standardized structure of the interview but it is also an art, as the flow of the interview is subjective to the respondent and interviewer. I found that to be very true.

Because the life story interview itself is primarily an artful endeavor, it should be interpreted as an art form. The life story interview has its own standards of reliability and validity, distinct from quantitative research methods. Qualitative research (including the life story interview) can be determined to be reliable or valid on its own merits. As works of art have their own standards of judgement, so do research methods based primarily on subjectivity, flexibility and inevitable human variables ... a life story is first and foremost a text, to be read, understood, and interpreted on its own merit and in its own way. (Atkinson 1998, 21)

The validity of the study is found in the truth of the participant’s stories. Each unique reporting of their journey provided the data set to draw the insights that provided the research conclusions of the study. These insights are reliable as they are interpreted from their actual lives. This is in contrast to the dynamic preferences of an opinion survey that may change over time. The life story is not an opinion, it is their factual experience, although described in reference to their spiritual journey.

Initially, I wanted to determine a causal relationship between church practices and missional leadership and multiplication. Such a quantitative study is valuable, but assumes that the variables that I am testing are the primary influencers of a lay leaders’

sense of mission and practice of multiplication. Therefore, I started at the qualitative level that revealed and clarified the variables that shape the lay leaders of my study. The results from this study have given me variables that can be used in a quantitative study in the future and thus determine any level of statistical significance of causal relationship between the variables and the leaders missional and multiplying potential.

The quantitative goal is to isolate and define categories as precisely as possible before the study is undertaken, then to determine, again with great precision, the relationship between them. The qualitative goal, on the other hand, is often to isolate and define categories during the process of the research.” (McCracken 1988, 16)

The study provided the themes and categories in the respondents’ life story that shaped their leadership. Before completing the nine interviews, I started to notice the “categories” described by McCracken, and I refer to them as “themes” that were confirmed and defined more clearly as the study was completed. I feel confident that the reader will come to notice these themes in themselves or others who are missional and multiplying disciples.

The Respondents

I interviewed nine persons over an eight-month period: October 2008 to July 2009. The respondents were recruited by recommendation of pastors and peers. I received six persons from pastoral recommendations and I recruited one from my personal observation of a person not associated with my church or influence. I interviewed another person that was under my influence eight years ago, but is missional and multiplying in a new context. The ninth person was from the recommendation of a relative. All respondents, except one, are presently living in California. However, she grew up and lived in California for most of her life until recently.

The respondents included six men and three women. Four were in their thirties, three in their forties, one in fifties and one in his sixties. Their decade is indicated by the

number value on the code names used. They currently attend a variety of church types: contemporary churches, large and small churches, new start, charismatic and traditional churches, independent and denominational churches. The respondents are in various ministry involvements such as prayer ministry, small group, outreach, youth, children ministry as seen in the Table 9. The obvious age group that is missing is the twenties. The persons in the twenties that I reviewed with the pre-qualifying questions did not score as missional and multiplying based on the scale used. This does not suggest that people in the twenties age group are not missional and multiplying, just that my study did not include missional and multiplying in their twenties.

TABLE 9: DESCRIPTION OF RESPONDENTS

Name	Gender	Age	Church Involvement	Vocation
COF50	F	50	Prayer ministry	Teacher
JIM60	M	60	Small group leader	Retired Agent
JOM40	M	40	Outreach	Businessman
JUM30*	M	30	Youth leader, teacher	Student
KLF30	F	30	No formal assignment, youth	Writer
KEM30	M	30	Small group leader	IT Analyst
KRF30	F	30	Women's ministry, children	Housewife
MIM40	M	40	Small group leader	Mechanic
TEM40	M	40	Inner healing ministry	Contractor

It would be incorrect to conclude that people develop into consistent missional and multiplying disciples over thirty. The reality is closer to the fact that four out of the nine people interviewed were living missionally from their youth. During the discussion of their life histories, their journeys reveal the early engagements and shaping.

For qualitative research of this nature using the long interview and life stories the number of respondents represents a small sample of nine. Are they a representative sample the population of missional and multiplying disciples in California or even San Bernardino County? I do not think so, even though we do not have an estimate of such

disciples. The key to the study was first to find respondents that matched the criterion of the study and secondly to study a few lives in-depth. And then after the study, a larger sample of some quantitative study can be conducted. This study is intentionally intensive and not extensive.

The selection of respondents must be made accordingly. The first principle is that “less is more.” It is more important to work longer, and with greater care, with a few people than more superficially with many of them. For many research projects, eight respondents will be perfectly sufficient. (McCracken 1988, 17)

A feature of all the respondents is that they have a history of participating in various churches over their lifetime. Their movement was primarily related to positive changes such as changing cities or ministry opportunity. One respondent changed church due to conflict but later returned to the church. This feature confirms an issue in our social context, which is the issue of mobility. With the high level of mobility and migration there is a constant influx into our churches of previously churching people that are already in the process of discipleship with Christ.

The Barna Group research indicate that even among the Unattached¹ there is evidence of 17 percent being born again and engage in faith activities such as reading the bible and praying. This is particularly evident in large cities where domestic migration is higher. US census data shows that 30-40 million Americans move from one city to another every year (US Census Bureau). Therefore, the discipleship journey of a Christian is more than likely influenced by various mentors and ministries over their lifetime. Our approach to discipleship will have to go beyond the factory-model of bringing people into a process that has no customization to the previous experience and journey of the believer. I have seen discipleship programs designed for the new believer without significant or formal consideration of previous development.

¹ Unattached is based on the new segments defined by Barna in 2008. Unattached are those who have not attended a faith community (conventional or organic) in the last year. According to Barna, one in four Americans is in this category. The previous classifications of ‘churched’ and ‘unchurched’ in looking at church attendance no longer capture the current reality.

I included a life narrative of one person who did not qualify as missional or multiplying. This respondent (JUM30) will represent the comparison person in the study. He is a seminary student, raised in a Christian home (his father was a minister for a while), he served as a youth minister for a number of years, then a youth pastor during an internship. I choose him because he would have a high probability of being exposed to many of the standard discipleship shaping mechanisms of the church but yet not presently missional and multiplying. He could provide some key to the extent of a certain influence or possibly highlight a missing element in the process that enhances everything else. His context was interesting as well; he was raised in the southeast in what he describes as conservative, evangelical, cultural Christianity.

To observations made during the study provided insights in the design of the disciple making model and therefore treated as valuable explanations or conclusions for the high degree of missional and multiplying impact of the respondents. Therefore, I used as a guide the qualitative standard as described by McCracken:

1. It must be exact, so that no unnecessary ambiguity exists.
 2. It must be economical, so that it forces us to make the minimum number of assumptions and still explain the data.
 3. It must be mutually consistent, so that no assertion contradicts another.
 4. It must be externally consistent so that it conforms to what we independently know about the subject matter.
 5. It must be unified, so that assertions are organized in a manner that subsumes the specific within the general, unifying where possible, discriminating when necessary.
 6. It must be powerful, so that it explains as much of the data as possible without sacrificing accuracy.
 7. It must be fertile, so that it suggests new ideas, opportunities for insight.
- (McCracken 1988, 50)

McCracken gives a caution on external consistency (number 4) as data that does not conform to our present paradigms provide for us the hope of breakthroughs and advances. So, that standard is tempered by ensuring each statement passes the “common

sense” standard of reasonability based on current knowledge. The insights and themes provided in the next chapter were filtered through these standards. Observations that would be a “stretch” to fit into this standard were not included.

CHAPTER 6

THE RESEARCH RESULTS

The leaders that qualified for the study were interviewed and asked to journey through their life story and discuss the major things that impacted their lives in making them missional and multiplying in their perspective and practice of ministry. I will discuss each theme and how it influenced the disciples studied and the implications for a discipleship-training model developed within the conceptual frame used in Chapter 3.

The primary insight of the study emerging through uncovering of the themes in the lives of the respondents is this: Each respondent in the study was shaped by a lifetime of influences that resulted in missional focus and multiplying impact. It appears from the study that no single program, person or particular incident was the “magic pill.” It became evident from analyzing their stories that God used various shaping elements in their lives and their response to these influences produced results.

In my study, I confirmed a preexisting conclusion that is articulated by Keith Schwanz in *Missio Dei*, “The missional church believes God sends the church into the world and quickly discovers a God already at work!” (Smith and Kai 2011, 186). I went looking for a program or key theme that made believers into missional and multiplying disciples and discovered that God is making disciples and the programs are only tools in the hand of the Potter shaping the clay.

The themes provide key influencers at stages in the framework of their discipleship journey. These themes open the door for pastors, missionaries, parents and mentors to notice the influencers that are operating in people’s lives and participate in the present working of God in making disciples. The themes allow us to intentionally shape

the factors, like “church structure”, that are under our influence and prepare the environmental factors, like “God encounters,” that are not under our control. The themes allow us to notice factors that boost potential, like “time” or “family foundations” and design our structures and mentoring to maximize those realities.

The study has changed my perspective of discipleship. It is not a program or a mentoring method. Discipleship is the activity of God in the lives of his children throughout their journey from relationship to effect. We, pastors and leaders, get the opportunity to meet his disciples at some point on their journey and play our part. However, we cannot control every influence that is necessary for effective disciple making.

At the conclusion of this study, there are insights that will allow us to structure our efforts to work with the Lord instead of starting people over in a production line model of disciple making, ignoring the previous work of God in their lives. “Single decision evangelism or production line education leaves church members with limited discipleship” (Schwanz and Coleson 2011, 142).

For the respondents, telling their story was straightforward but trying to make the link between their experiences and their leadership was more challenging. I therefore listened to their entire story, probing here and there, to notice any links or patterns. The initial categories that I used in the discussions are as follows:

1. Critical Incidents: What are some of the critical incidents in your life that made an impact in shaping you to be missional and or multiplying?
2. Significant People: Who are some the key people that influenced your journey towards a missional outlook and practice of your faith;
3. Church Environment: Describe your church environment over your Christian discipleship and share how it facilitated your growth to be the person you are today. This includes, programs, people and churches;

4. God experiences: What are those unique experiences that you have had personally and directly with God that have shaped your Christian walk towards being missional and multiplying and

5. Any other factors that made an influence or impact.

I observed seven themes of significance from the interviews with these leaders. The themes were considered important based on the weight placed by the respondents as they shared their story as well as how the theme repeated in the stories of multiple respondents. Each theme impacted their ability or motivation to be missional and multiplying. These seven themes are:

1. Availability Factor
2. Mentors
3. Vocational Aspiration
4. God Encounters
5. Creative freedom
6. Structured pathway
7. Recruiting Methods

In Table 10, I show the observable themes from the interviews with the various lay leaders. The table shows the leader's code name and indicates the themes that were evident in his/her journey. Each of these themes was identified by the leader as having an impact on his/her perspective and practice of ministry.

The following outlines the themes and the impact on the respondents. A null respondent (JUM30) was included in the table for comparison. At the time of the study, JUM30 was a seminary student preparing for ministry. He comes from a strong Christian background and served as a youth leader in his church. During the qualifying questions, he did not score as missional and multiplying. However, I conducted the long interview with him to determine whether his story or experiences differed from those who were found to be missional and multiplying.

TABLE 10: MAJOR THEMES FROM RESEARCH

Name	Availability of Time	Vocational Aspiration	Mentors	Recruiting Methods	God Encounters	Creative Freedom	Structured Pathway
COF50	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>
JIM60	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>
JOM40	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	
<i>JUM30*</i>		<input checked="" type="checkbox"/>				<input checked="" type="checkbox"/>	
KLF30	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	
KEM30		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>
KRF30	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
MIM40	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
TEM40		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>

* JUM30 is the respondent (seminary student) who did not qualify as missional and multiplying.

Availability of Time

The respondents were randomly selected based on the leadership of the church’s recommendation of persons who were missional and multiplying. However, it was surprising to notice that almost all of them had a significant influence over their schedules at various times in their journey. Some of the professionals also had high demand schedules that required them to work well over the average 40-hour week and sometimes on weekends, yet they reported that they were able to adjust their schedules and be more available for ministry and mission. It appears that the missional disciple dedicates significant time to growing and serving while maintaining the normal obligations of work and family. The freedom to adjust their schedule gave them the opportunity to prioritize mission and discipleship.

Respondent JOM40 ran a large food distribution center and had long work hours. However, he scheduled a 6:00 AM bible study, did Saturday outreaches (Wow Jams) and witnessed to customers and employees. JOM40 said, “We use everything here to reach people for the kingdom and to be an example...this is a church disguised as a business”. Therefore, while he was working throughout the day he took any opportunity to witness or minister to people. As the owner of the business, he did have the authority to manage

his time. The question is, “Does the influence of his time, make him more missional or is it because he is missional, he maximizes his time?” The answer is both. He is missional and his ability to structure his time allows him to participate more and that moves him into more missional activities and commitment. In his interview, the “control of time” theme came up five times. Four of these were positive; there he had the ability to adjust his schedule to do mission and then make up the time so that his business did not suffer. Once, he described time availability in the negative, where he felt limited to go to the next level of ministry because of his attachment and time commitment to his business.

It is interesting that someone who is so high impact and highly missional is unsatisfied with his level of sacrifice and desires to do more. His hope for the future is to bring on the right persons to help with the business which will allow him to be more available for ministry and mission.

Six others of the nine participants in the study had the ability to adjust their schedule to meet their desire for ministry. JIM60, a retired insurance agent, was able to step into more ministries and mission because he was freed from time constraints. At the time of the interview, JIM60 was married (third wife), with adult children who did not live with them. While working as an agent, the demands of his schedule were strenuous and yet he maintained a high involvement in small group ministry, the local Gideon’s Bible distribution and altar worker and usher service. During those years, having a commission-based job and a family to raise, his impact in mission was high. Now, with grown children and retirement, he has exponentially increased his involvement and missional zeal. He said “I am 68 and still feel young, like Caleb”. Since retirement, he has been in training for a “pastor-on-duty” role in his local church and has served as an Elder.

JIM60, unlike JOB40, a younger man, a college graduate with a very assertive personality and involved in mass evangelism projects, did not complete his college education, was a lot more laid back and shared the gospel through personal evangelism

and invitation to church. However, they both directly mentored others and served in the mission of God, was intentional and passionate. Both arranged their schedules to do ministry. One was looking to change his business to free his time. The other saw retirement as his launch into greater lay ministry. Both had relative ability to structure their work schedule and invested significant time into ministry.

The observation from the data set of my research implies that people with greater influence over their work schedule have a greater potential to be missional and multiplying. Their passion for missional and multiplying engagement motivates them to adjust their schedule for the work. Additionally, what is evident is that differences in educational attainment, personality and discipling activity do not determine the passion.

TEM40 took time off from his construction business to invest in a church plant. Then during the second and third year of the plant, he worked over sixty hours in construction, and did ministry events on a Monday and Thursday night along with Sundays and outreaches. With his wife and three young children that led to exhaustion and emotional burn-out. By the middle of the fourth year, he decided to step out of that ministry role by leaving the church plant team and returned to their home church for recovery. It was evident that during the first year, when he had the ability to reduce his construction projects (intentionally and due to the economy) that his schedule was much more under his control. Once the industry picked up and he needed more income to support his family, he was tied to the site all day yet remained intensely involved in the church planting venture.

Observing the fluctuation in the ability of TEM40 to control his schedule and the impact it had on his life reinforces the point that people with greater influence over their work schedule have a greater potential to be missional and multiplying. The caveat to that statement is that people's influence over their work schedules change over the seasons of their lives and will impact the level of missional impact during each season. TEM40 kept the same level of involvement during a change in his season though he no longer had the

same amount of control over his schedule. He, therefore, experienced burn-out as he was not emotionally, physically or spiritually able to sustain that level of activity. Seasons and levels of engagement must be balanced to prevent this.

KRF30 worked in administration for a University for a few years after graduating from college. Her desire to serve the Lord in ministry was realized when she was able to work on staff at a large church. Her duties were administrative but she was able to engage in intentional mentoring and ministry during that time. She was mentored by a co-worker who met daily with her for prayer and connection. During this mentoring experience she experienced the Holy Spirit in a special way and developed a greater passion for mission to the world. She had a growing desire for women's ministry.

At age twenty-eight she became pregnant with her first baby. She struggled with the idea of staying home to raise her daughter or to continue to work. Along with her husband, she decided to resign from work and enter a change in season, where she worked as a housewife and no longer as an administrator at the church. The initial change in season was not easy for her. She suffered depression and feelings of guilt because she was not as active as before. She found herself questioning her sense of purpose and identity.

This adjustment was further impacted by her family moving to another state because of her husband's job. Eventually, she entered into counselling for some months and also was mentored through some Beth Moore material that brought her into freedom. The challenge of this missional and multiplying disciple was that her time availability for missional engagement suffered a forced change and, unlike TEM40, she accepted the change but became depressed. In one case, the change in control of schedule led to fatigue and burn out, while in this case, it led to depression.

When her children became pre-school age, she opted for home schooling and managed her time to invest in her children and family. Her time was stretched between home-making and child care. However, she set her schedule to include time for spiritual

development and outreach. She started a weekly informal Bible study for women who were not part of an organized small group of her local church. She connected with friends and a few neighbors and she hosted and led the study. She began to engage again missionally as she adjusted to her new role. This provided her with an opportunity to mentor others and eventually developed material for a Christian devotional website that she updated each week. She referred to that period of time as a fruitful time for mentoring and personal development.

At the time of the study, KLF30 was a freelance writer and student. She was able to mentor teens right after they finished at school because she had more control of her own schedule than the average person. Like the others, she set her schedule to accommodate ministry. Her mentoring was very simple; she spent time with the teens weekly and planned activities.

KEM30 also experienced a time availability problem. He explained that his new job in information technology “clipped his wings”; his heart was missional but his access to opportunities had been significantly reduced. These missional and multiplying disciples increased their outreach and ministry activities the more control they had in their schedules.

The issue of “control of time” is twofold. Our discipleship training can include time management so that the average disciple can be aware of how to use time to glorify the Lord and participate in mission. The second insight is in regards to mentoring someone with more control of their time. These disciples can be given more opportunities for missional engagement as well as non-curriculum mentoring because they can create the space for it. More people have these kinds of work schedules at various seasons of their life.

The observation from the data set of my research implies that people with greater influence over their work schedule have a greater potential to be missional and multiplying. Also, people’s influence over their work schedules change over the seasons

of their lives and that will affect the level of missional impact during each season. Even when time availability was disrupted, the disciples that I interviewed maintained a passion for mission and ministry and eventually returned to a more active level of engagement when they had more control of their schedule. I also concluded from the study that availability of time does not have a causal relationship with the missional engagement of a disciple. Instead, the availability of time is a factor that can be used to increase the potential of a disciple and his or her impact.

Mentoring/Modeling

All of the respondents described the impact of a mentor or a leader who had direct impact on them. Each respondent was impacted by a person of authority who provided direct mentorship and/or close up modeling of being missional or multiplying. These people of influence included parents, pastors (past and present), or some Christian leader (past or present). In Table 11, I indicate the mentors who assisted in the shaping process of these disciples. In some cases, one person had several mentoring roles in the life of the disciple. For instance, in the case of KLF30, at one time her dad was also her pastor. In such cases I tabulated both. As a father, he was a role model of living in the mission of God with faith and passion, and that created a significant and lasting foundation for her current life in mission. But also as a pastor, his unique approach to ministry and outreach inspired her to operate outside the box in being missional and multiplying.

I separated “pastor” from other leaders because I wanted to find out if there were insights regarding the role of the local pastor in this process of making missional and multiplying disciples. As I show in Table 11, the pastor never overlaps with the leader category. The “leader” represents any other person of authority or influence (not the pastor) that shapes the respondent through a relationship of direct mentoring or through close-up modeling of missional character and practice.

TABLE 11: MAJOR MENTORS/ ROLE MODELS

Name	Pastor		Leader		Parent
	Past	Now	Past	Now	
COF50	<input checked="" type="checkbox"/>			<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
JIM60	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
JOM40	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	
<i>JUM30</i>				<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
KLF30	<input checked="" type="checkbox"/>			<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
KEM30	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		
KRF30	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>
MIM40		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	
TEM40	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	

The Parent

An interesting discovery in the study was the positive parental influence that laid the foundations of disciples. Five out of nine indicated the impact on ministry and missional outlook that came from parents. They had various backgrounds and types of parents yet they all pointed to varying degrees of influence that their parents and/or grandparents had on their faith. These parental influences or modeling provided the example for the respondents to make early conclusions about their faith and image of a Christian.

I noticed in the study that the early image or impression made an impact on the direction and ministry decisions of the respondents. For instance, KLF30 grew up in a Christian environment where ministers and missionaries visited her childhood home and were friends with her parents. She reported numerous occasions of her exposure to ministry and the missionary lifestyle when she was a child. She concluded at an early age that “a good Christian is a missionary.” This image or conclusion was not top-of-mind, yet as she grew in Christ, her ambitions and ministry decisions were often in the direction of missions. It was not until around age twenty-five through a challenging circumstance that she realized that her “regular” job could be her “mission” field.

The change in perspective came about through a crisis in mission and a revelation on the nature of mission in the world. She led children to Christ in public school with the

same zeal of the missionaries in closed countries. The foundations laid in her soul by her parents resulted in missional activity. She concluded that “if the missionaries in China break the law to preach the gospel, she could break the rules here in the United States, to preach the gospel.”

These early impressions were also evident in KRF30 who grew up with ministry parents and grandparents. The early conclusion is that church ministry and service is the norm for being a growing Christian. KRF30 reported on three periods in her life when she was overridden with self-inflicted guilt about not serving in the organized church due to her life circumstances. This perspective changed when she received professional counseling to overcome the depression.

Again, I see a direct link between early childhood conclusions on the nature of a “good Christian” and the ambitions and direction of the leader. KRF30 served and worked in Christian organizations and churches most of her adult life up to that time. Her aspirations to serve Christ and be a mature disciple motivated her in the direction of a vocation in a Christian organization or church. After her crisis and revelation of a new image of living out service, she used her gifts to mentor women and lead women studies formally and informally. She tapped into her roots of being personally disciplined as a teen. This alternative was also rooted in her adolescent experience of discipleship.

Evidence of this correlation was also seen in the life journey of KEM30, who also made conclusions about his definition of a “strong Christian” from his experience of his mother and then later a guardian. Although these women were not intentional mentors, they provided an image of Christian faith that influenced many decisions and ministry pursuits of KEM30. He saw the connection between these early experiences and the character of the mentors that he was drawn to. He sought out persons who lived the same kind of authenticity of these early role models to be present mentors in his life.

The key insight from this theme is that the childhood definition of a disciple endures. Nazarene Church Growth Research indicates that 85% of Christians received

Christ between the ages 4 to 14. International Bible Society similar research confirmed that proportion-IBS (International Bible Society) also reported that 83 percent of people accepted Christ between the ages 4 to 14. It may be possible that during that same time frame, children may conclude what a true follower of Christ is. This would suggest that our discipleship should include children in an intentional way and that parents can be trained to expose their children to Christ and be deliberate in mentoring their children in the faith.

The Pastor

In my research the pastor was the single most significant influencer of the missional perspective of the disciples. Each respondent spoke of the influence of the pastor in regards to teaching, promoting and participating in missional activities. It is interesting that 7 out of 9 indicated the influence of past pastors and 5 out of 9 said their present pastor shaped their missional perspective and action. The early foundation of a disciple does influence the long-term perspective of the disciple.

Each of the respondents described three actions of the pastor that influenced them to be missional and multiplying, namely; the sermons, the opportunities provided and the pastor's personal involvement in missions and small groups. I was encouraged by the number of references made to the influence of the pastor's teachings and his or her participation in mission that influenced the disciples. This is one insight that a pastor can use to build missional and multiplying disciples without any major overhaul of their ministry. Preach missions and small groups, participate in missions and small group and create opportunities for the people to participate with them.

KEM30 referred to his first pastor placing emphasis on the making of disciples as well as the church having an entire month of sermons on missions. He came to Christ in that environment and ever since shaped his outlook on what church should be like.

MIM40 also made the point that it was the preaching of his present pastor that made the difference. He compared it to his earlier church experience, “it has a lot to do with the way Pastor Danny presents the word...they don’t push like pastor Danny from the platform...I don’t remember that at the other ones [churches] that it was never taught why you should go serve.” In a practical sense, the pulpit sets the priority for church and it also sets what is important for spiritual growth for the members. The insight from this observation is that scheduled focused periods of time for preaching on the topics of missions, discipleship, and service make a long-term difference on members.

The pastor promotes the opportunities for service and missional impact. The specific details of the service opportunity are discussed in the category of the “structured pathway”. However, the public affirmation of service opportunities and spiritual challenge to participate by the pastor increases the impact of that category. It is good to preach about missions and discipleship but if there are no specific opportunities to participate in missions or discipleship-that would be equivalent to Jesus saying “watch me” instead of “follow me.”

JOM40 described the way his pastor links the sermons to mission at the church he attends, “he mixes it all into his messages all the time, and showing people and giving people opportunities to get out there.” The passion for missions was established in the culture of the church by the influence and passion of the pastor.

The one null respondent, JUM30, described the challenge of his church experience. The pastor would make an evangelistic call each week and a major emphasis was on the salvation of souls. However, he “questioned the validity of the focus without follow up”. He was the only respondent who did not include a pastor (past or present) as having influenced him to be missional or multiplying. In contrast, every person in this study who is missional and multiplying referred to the pastor (past or present) as having a significant role in their missional development. Even with a small sample size, I could conclude that without the role of the pastor in preaching, participating and providing

mission and mentoring opportunities, there would be small chance of a member of that church becoming missional and multiplying.

Other Leaders

The disciples that I interviewed also described the role of other leaders who were not their pastors. Every respondent had a leader (past or present) who impacted their lives towards becoming missional and multiplying. Seven of the nine studied described a leader who is presently active in their life and five described the impact of a leader who, early in their life, made the missional impact.

These leaders included small group leaders, co-workers, staff pastors, friends or family member (not parent) who influenced their life for a period and made a difference on their missional perspective and engagement. These leaders became a model for mentoring and multiplying. It would appear that in both intentional and non-intentional ways, these other leaders were able to help the respondents experience the multiplying grace of God through mentoring. It is apparent from the data that the disciples that multiply will often have had the experience of being mentored at some level during their spiritual journey.

This is also illustrated in TEM40's case. He had the benefit of a long-term mentor since his start of his journey in Christ. TEM40 worked on a construction site and one of his lead men, Mark would often look out for him and say, "I am praying for you, man". Eventually, when he came to Christ, TEM40 decided to attend Mark's church, who was a constant reference of Christian character at work. He then joined Mark's small group and got involved with some of the serving opportunities provided there.

In the beginning of his faith journey, TEM40 reported that Mark transitioned from the construction job to attend seminary. During that season, TEM40's faith faltered for a season until he got connected to other mentors in his small group. TEM40 eventually

grew in faith and ministry involvement. He was mentored by others and challenged to lead a group. He felt inadequate but his comfort was, “What we didn’t know, we’d ask Mark”. He and his wife stepped into a leadership role with a strong mentor. Mentors provide a trusted reference point for ministry decisions and are key coaches in the life of the disciple.

TEM40’s mentor returned from seminary and began preparations for a church plant. Mark invited TEM40 to join the team. Initially, he declined but a few months later would join his mentor and be active in the ministry. The mentor provides opportunities for growth in ministry because they become intimately acquainted with the disciple’s gift mix and strength. And at critical times in his journey, Mark was a ready reference point. He mentioned Mark by name during the interview eighteen times relating to four major phases or changes in his life. The other respondents would refer to other leaders over one or two major phases of their life.

Another observation about the influence of “other leaders” category of mentors is that the mentoring relationship may ebb and flow between being structured, as in a small group setting, or unstructured, as in a friend or colleague. So a mentoring relationship may change from one form or another-however, the influence is still there. The ending of the relationship of mentors did not decrease the impact of the mentors. Some mentoring relationships ended due to natural transition, while among my respondents some ended due to conflict or disappointment. However, those in my study reported no diminished impact of the influence of these early mentors despite difference.

The mentoring relationship is one of the most significant factors in the life of any leader becoming missional and multiplying. Christian parents provide an early definition of Christian in the lives of their children. This impression may endure for a lifetime and impact the nature of the child’s discipleship. The pastor, who preaches, practices and provides opportunity for missions and mentoring plays an important role of activating and developing disciples for like heart and mind. There was no difference in impact

between a large church pastor and small church. Other leaders who are in direct mentorship become a coaching reference for disciples in the daily issues of life and ministry.

Vocational Aspirations

An interesting and unexpected observation from the life stories of missional and multiplying disciples that I studied was a high incidence of a vocational aspiration for full time ministry service. Seven out of the eight qualifying respondents had a sense of “calling” or a strong desire to serve in ministry. One of them, TEM40, did serve on a church plant team for three and a half years and another, KRF30, served on staff at her local church for two years. Each of the respondents described a desire to serve in full time Christian service or indicated a moment when they made the commitment to the Lord.

The implication that I drew from this pervading theme in the lives of disciples who are missional and multiplying is this: The strong desire or commitment to vocational ministry results in an above average engagement in ministry until vocational calling is realized or even if the vocational calling is not realized. On further examination, these disciples shifted their paradigm and considered themselves in mission in their profession (market place ministries) or that their job was a contemporary version of “tent-making” to facilitate their mission activity.

JOM40, the entrepreneur, felt a strong sense of calling into ministry. He also recognized the key role that his business played in doing the mission of God. Each year, his business provided large amounts of food for outreaches and funds for evangelistic events. He referred to his business as a ministry and treated it in that way to serve the Lord. His missional perspective allowed him to operate his business as a para-church organization. He had small groups on site, prayer sessions during lunch times he included

outreach in his strategic planning of the business and he used his warehouse trucks and resources to impact the community.

There are disciples who have attempted vocational ministry and are not able to complete it. However, on their return from the “field” they maintain a very high level of involvement and impact. Such was the case of JIM60. He worked for ten years at a certain company. He then resigned from his job and attended a Discipleship Training School (DTS) offered by Youth With A Mission (YWAM) with the goal of serving internationally with the team. He completed DTS and began serving for over three months but had constant struggles with raising and maintaining support. He returned early from his assignment, was re-hired at the company and stayed with that company for another fifteen years. He recounted that the “missionary spark of YWAM never left me even though I returned to GE”.

There is a possible correlation between those who have a sense of a vocational call and a high level of mission engagement and ministry. This high level of engagement was maintained by those interviewed in spite of vocational aspiration not being realized or cut short. Three of the interviewees attempted ministry as a vocation and it ended earlier than they anticipated. Four of them desired it and committed themselves to the Lord to be available for ministry. However, the providence of God did not permit them to achieve that aspiration.

It is possible that a high engagement in ministry pre-disposes an individual to step into vocational Christian service based on the needs and opportunities that are presented. Understanding the potential correlation of these two factors may assist churches in providing opportunity for short term ministry assignments and mission trips as well as including the “call to fulltime service” in our preaching challenges.

God Encounters

I use the term “God Encounters” in this study to refer to significant moments of spiritual impact that brought the respondent an acute awareness of the presence of God and his leading in the disciple’s life. From the interview data, these encounters included the strong sense of direction from the Lord, revelatory dreams, unusual favor, personal healing and times of deep processing. The incidents of these types of encounters or experiences showed up in each of the missional respondents and, therefore, made me curious as to the possibility of there being a correlation in the study or a common characteristic of the sample.

The working theory on God encounters in the sample of missional disciples is: God encounters authenticated for the disciple the personal intervention or interaction of God in their lives. The possible correlation between the encounter and the missional nature of the respondent could be considered in two ways. First, the interventions provide gratitude and a testimony that motivates the disciple to share the life change that they have experienced. They are armed with a personal experience of the God of the Bible. They may also have a sense of duty to the mission of Christ because God was so kind to them. Second, the interaction of God in their journey may give a sense of personal and direct commissioning into service. The confidence of a unique and personal call could motivate them to be missional beyond the obligation of the generalized Christian duty to the Great Commission.

JIM60 is an example of this. He grew up with a Presbyterian Church background and through his travel in the Navy experienced other types of churches. He described the special encounter of inner healing after his second divorce brought him to a deep place of brokenness. It was during that time he surrendered his life back to Christ and sought a closer relationship with God. JIM60 had a unique encounter with the Lord while driving on the freeway and praying; he experienced the baptism of the Holy Spirit. He visited a church that week and for the first time, he prophesied. These experiences changed his

perspective and his sense of calling from the Lord. He grew in Christ and became morally aligned with the scriptures in regards to his relationships, his financial responsibility to his children and his stewardship in church. JIM60 served in whatever church he attended and attempted to go on the mission field through YWAM.

JIM60 describes that charismatic experience as a significant turning point in his life. It initiated his personal transformation in Christ and set him on a path to reaching others for Christ. At the time of the study, he was settled in a large independent church where he was the overseer of five small groups, actively involved with the ministry of the Gideons and personal evangelism.

JOM40 also experienced a special God encounter. He grew up in New York City in a large family with a Catholic background. In his early college years, his brother Tony told him about his salvation experience and JOM40 knew he wanted the assurance that his brother described. He said, “The assurance of salvation, I remember at that point something clicked right there and I knew I wanted that and needed that to have assurance. Over the next four or five months, through that whole summer and September the Lord really brewed over me and the Holy Spirit began to really woo me in a deep way.” JOM40 received Christ and at twenty years old had his first God encounter that influenced his journey and future ministry in Christ.

His experience occurred on First Street in Manhattan when he met two men by a storefront. The men told him that they were waiting for him and had been praying for him. They invited him to join them during lunch time to learn about God from the Bible. He said,

That’s a true story. At that point I knew that God was directing my steps, truly directing all my steps. And that was a period of time in my life where the Lord used these two gentlemen who were believers and believers for a long time to teach me. That was my seminary. They taught me about prayer, they taught me how to pray through, they taught me how to stay there until the Lord would show up and meet me where I was at and taught me about deliverance and just taught me the gospel and through the word

of God. We'd meet there every day at lunch time and after that I left that job and went somewhere else, but that was my training. My initial training. (JOM40)

JOM40 did not have the definition for it, but these men personally disciplined him. The unique way that it came about convinced him of the leading of the Lord. Throughout his story, he would make reference to the Lord leading him to serve or do outreach or mentor someone at his business place. His confidence in the leading of the Lord started at twenty years old. During the time of the study, JOM40, operated his own business and was heavily involved with outreach and personal discipleship.

Creative Freedom

Creative freedom refers to the ability of the disciple to express his or her sense of ministry calling and activity outside of the normal established structures and existing programs of the church. Four of the missional and multiplying disciples in the study indicated the value of doing ministry in a unique or unconventional way. MIM40, for instance, set-up ministry at the church for over 10 years and then had an idea to help single mothers who needed work on their cars on Saturday. So once per month, he would do a minor service or fix items on the car. It started small and eventually, it became a small fellowship time as the women would hang together while he and some guys from church worked on the cars. Then it expanded further, when some women would do nails and have a Bible study time while the cars were being worked on. Eventually, it turned into a significant ministry of the church becoming a vehicle of reaching people in the neighborhood. The once per month mechanic ministry now includes evangelism through haircuts, nails, fellowship meal and Bible study. MIM40 says his main gift is helps and by being a mechanic he was able to use his skill and do missional ministry.

The freedom to try new things allows people to find expression of mission that perhaps they would not in the traditional mode. MIM40 was not an expert at personal

evangelism but through his gift, evangelism was able to take place. He was not mentoring women but by creating a venue, mentoring took place.

KLF30 also expressed mission in unique ways. She would have under-cover prayer and Bible times with kids in her school. She also wrote fiction novels that gave her access to touch the lives of many. She felt a particular freedom in doing mission in non-conventional ways that released her missional potential.

This was similar to the case of KRF30 who did mission through a craft ministry, writing women's devotional and a weekly blog. This opened the door for her to engage in women's ministry beyond the traditional modes in her church at the time.

JOM40 described doing "bus runs" into the inner-city. They traveled on the bus and sat next to people and start talking to them about the Lord and praying with those in need. Many of the unconventional stories of these disciples were done outside of the immediate sanction on their local church. MIM40's mechanic ministry became a ministry of the church but started with getting permission to use the church parking lot on a Saturday to help a few sisters out.

Imagine if disciples were encouraged by the church to try unique missions' activities and not be forced to find opportunities only in the church structure. The idea that some could be adopted by the church as an organization is valuable but of greater impact is the spontaneous expansion of the Kingdom of God in the city by people just going for it.

Structured Pathway

There is a definite value to discipleship training that has a structured pathway for growth and ministry involvement. Six of the nine respondents referred to the significance of some structured training that they were involved. The structured training ranged from

an intense Discipleship Training School to a straightforward small group bible study training course.

This application of this study is to develop a discipleship process for a local church that will have a discipleship training model as part it. So, exploring the training models that these disciples were exposed to would be valuable for the study. However, the participants gave more significance to the people who mentored them during the training program than the training itself. The key feature of the trainings that they received was the step by step progression and the time spent being challenged and developed as a leader.

JOM40 described the formal discipleship that build up his life in various classes that his church offered on various topics that prepared him for ministry. KEM30 referred to the foundation laid in his life by a small group navigator study that took him on the path of mentoring others. COF50 made reference to the year-long training in being a lay counselor. TEM40 described the inner healing training that he received before stepping into ministry.

It became obvious that although the content varied and the format was different, structured training and clear path to ministry involvement was critical for any model of effective disciple-making.

Recruiting Methods

The final observation that was woven into the thread of the lives of these disciples can be summarized in this simple statement: People get activated for missional involvement when they are personally asked by a mentor they trust. It seems like a simplification of an obvious truism but the evidence is clear from these respondents. Most of them got involved in ministry and mission because they said “yes” to the request of mentor.

JIM60 was asked to help in a bible study by his mentor and after series of yeses to that mentor, he eventually lead a small group and eventually became a coach for 5 groups. JOM40 started in the food distribution ministry by saying “yes” to help a friend feed the poor. KEM30 learnt ministry and mission by saying yes to his mentor to be an armor bearer for him at outreaches and evangelistic events. KRF30 was impacted by her youth leader who asked her to go through discipleship training with the goal of leading others to Christ. She said yes. And each one had various stories of “yes” that moved their life forward into missional service or turned their life around.

Can the personal mentors be a part of a discipleship training model, where these mentors are equipped in guiding trainees into spiritual formation and intentionally asking them to join into mission activity for the sake of the trainee’s growth. Often people are recruited out of necessity and it becomes something beneficial. However, if this can be understood as a key part of the personal development of a disciple, it may prove more fruitful if the mentor identifies projects and opportunities that would the trainee to be exposed to various forms of mission activity for their development.

Personal Reflection and Summary of Research Results

The study of the lives of these nine contemporary disciples of Jesus was fascinating and rewarding. It was like reading the book of Acts as if written in 2010 in California USA and getting a front row seat to the journey and ministry of truly missional disciples of our Lord. Their stories and experiences were varied. Their strengths and weakness exposed but their heart for Christ was evident in the lives they live.

The key insight came from the observation that disciples of Jesus Christ being shaped over their journey with Christ. Committed followers and servants of the Master are active in the world today pursuing Christ and his mission through varied seasons of their lives. Through these seasons, their location, the church, their job, their ministry,

their zeal, their focus, their fruitfulness may change. Yet, it does not change who they are, disciples of the Jesus Christ.

In Summary, the seven key insights from the research study are as follows:

1. Availability: It has been observed that persons with more influence over their time have a greater potential for being missional and multiplying than those who do not. These persons can adjust their schedule to engage in unique opportunities for mentoring and for mission. Therefore, the structure of the program will need to be cognizant of the fact that discipleship training and impact will not be at the same pace.

2. Vocational aspiration: It was observed that highly missional disciples had a desire for vocational ministry or surrendered to call to do so. There will be dedicated times of the year for missions' focus and teaching with a call to full time ministry. This gives opportunity for members to surrender it all for the mission of Christ.

3. Mentoring/modeling: Mentoring was indicated as a major influencer for the making of missional and multiplying disciples. The mentoring structure is a critical element for the success of the process.

4. God Encounters: No model can control those moments when people experience God in a personal and life changing way. However, we can create an atmosphere and structure space for such deep working of the Holy Spirit. The Encounter weekends of spiritual retreat and deep level healing provides opportunity for God Encounters. The encouragement of the charismatic gifts in the appropriate context also provides space for those moments for the presence and calling of God to be authenticated in people's lives.

5. Creative freedom: Creative expression of ministry was a factor that increased the missional potential of disciples in the study. In the C4 model, trainees will have a creative expression assignment where they research and describe the launching of a new ministry or a new approach to an existing ministry. If the assignment is feasible, the trainee will be given an opportunity to experiment with it for a definitive period.

6. Structured Pathway: A clear structured pathway for training and ministry involvement enhances the development of disciples. The model must structure so that the trainees can see that 1 step leads to another.

7. Direct Recruiting: People get activated for missional involvement when they are personally asked by a mentor they trust. This must be included intentionally in the process and mentors trained to aid trainees to engage in missional activity.

I have been personally challenged and encouraged by their lives to live on mission and with passion. My prayer is that the model that is developed from this study will help many disciples on their journey to become more like these that have shared their lives. And by the grace of God it will do so. The next chapter describes that model and includes a synopsis of the findings from the research as well as the biblical review and the analysis of the disciple-making programs.

PART III

DISCIPLESHIP MODEL AND CONCLUSION

This section includes Chapters 7 and 8 of the dissertation. The model is motivated by the biblical reflections (Chapters 2 and 3); shaped by the best practices of the programs evaluated (Chapter 4) and focused by the findings of the research study (Chapter 6). The recommended model is described in a church process instead of a stand-alone program. The model details practical examples of implementation that provide the basis of a manual for orienting a church to make missional and multiplying disciples.

The concluding chapter takes us full circle that in making disciples of Jesus Christ, the motivation and the goal is Jesus, himself. He is the initiator and motivator of the process and ultimate measure of success is equipping people to be fully engaged in a relationship with Jesus and providing training so that they may be prepared to follow Christ wherever he may lead them.

CHAPTER 7

C4 DISCIPLESHIP MODEL

The application of the dissertation is the development and implementation of a practical model for making disciples in a local church in Southern California. The model is based on Jesus' pattern of discipleship (Chapter 3) as well as on the best principles and practices of the discipleship programs reviewed (Chapter 4) and the life studies of contemporary disciples (Chapter 6). The pattern of Jesus included:

1. A clear call into a relationship that is personally committed to Christ and in community with other disciples. This part of the pattern can be referred to as "Call" and "Connect".

2. A discipling format that is structured and informal, with key elements of learning while doing from a model, mentor. In the model, this aspect is called "Coach" because nature of the relationship between the mentor and the disciple.

3. A expectation of an effect on the disciple towards being closely related to Christ, participating in his mission and transferring to others. This is labelled as "Commission" as disciples are sent out to call others into the process.

The strong emphasis of the model to reflect the pattern of Jesus in the gospels, through the four phases of Call-Connect-Coach-Commission gave reason for the model to be referred to as the C4 model that is explained further.

The pattern of Jesus defining the phases of the model, the best principles and practices derived from the programs studies will provide strategic elements to shape the key values and strategies employed. Seven key practices/principles gleaned from analysis of discipleship programs are as follows:

1. Evangelism is included in every event, at every level by everyone when possible
2. Vision casting is taught and vision echoed throughout the process
3. Training process and method is simple and repeatable
4. Spiritual empowerment is structured into the training
5. In the field learning, apprentice-ship is integrated
6. Every disciple is trained to be missional and multiplying
7. Every disciple is mentored at every level

These will inform many of the design elements of the model and assist in enhancing the impact of the process to assist disciples to be more missional and multiplying in our context.

The unique contribution of the research study to the design is the recognition that people reached by Life Church will have been already experiencing the grace of God in their life and possibly some form of discipleship. In recognition of that, the model will account for engaging disciples at their level of relationship with Christ with a call to follow Christ fully. The model will seek to be flexible to pace the process based on the time availability of the disciple. Also, it will facilitate intentional mentoring; deep experiences of God, opportunities for service, a clear pathway for growth, and allow for creative expression of their calling. These elements impact the entire orientation of the church and extend beyond the coaching phase of the disciples making process.

The model will be described as the C4 model and incorporates the conceptual framework developed in Chapter 3: The Discipling Framework. The application of the process will be for the Life Church in Victorville California. During the research and preparation of this dissertation, God called us to start a church in Victorville, California in April 2009. Over the last seven years, lessons from the research have helped to shape the ministry of the Life Church that started with a small group of disciples to mid-size church of 400 plus adults with 18 small groups and 9 generations of discipleship groups.

In anticipation of the completion of this dissertation, the summer of 2017 is dedicated to the training of the leaders of the church in the disciple making process that will be implemented fully during the fall season. All small groups will be suspended for those three months so that leaders can attend one weekend retreat, and participate in weekly training for every group leader, coordinator, and elder in the process. During the preparation of this chapter, the C4 terminology emerged as the phases of the disciple-making process is captured by Call, Connect, Coach, and Commission (C4). The following is the outline of the disciple-making process that will be implemented at Life Church but is designed for effective use in local churches in general in a context similar to Southern California.

The four phases of the C4 model are consistent with the pattern for disciple-making as evidenced in the narrative of Jesus and the Twelve and described by the conceptual framework used. To emphasize the unique characteristics of Life Church and make the process memorable and clear, the phases of model will be described using the 4 Cs of Call-Connect-Coach-Commission:

1. Call-This involves the strategy to call people into a discipleship relationship with Christ as Savior and as Lord. The call is to the non-Christian, the nominal Christian and the transitional disciple.

2. Connect-This describes the structures and methods of facilitating community and teamwork among disciples around a common devotion to Christ and his mission of discipling the nations.

3. Coach-This is training component of the model that covers bible content, habits and skills for character development and ministry. Learning is structured and informal, by practice and experimentation. The mentoring relationship is crucial for impact.

4. Commission-The disciples are appointed in service in the mission of God in the area that matches them. Each person that is commissioned is equipped and encouraged to

articulate the call to people everywhere they go; connect some into relationship and coach another in discipleship.

The vision of the Life Church in Victorville is to make disciples that make disciples that make disciples of Jesus Christ. Using this model to accomplish the vision, the desire is that anyone who articulates the mission of the church will be able to say, “The Life Church exists to CALL people into a discipling relationship to Jesus Christ, CONNECT them to vital relationships in the community, COACH them through training for life and service and COMMISSION them into the world to call, connect and coach others as disciples of Jesus Christ”.

And someone who is commissioned from the ministry, will say with fondness:

“I’ve been called and I say yes to Christ daily”

“I’ve been connected and I live community”

“I’ve been coached and I learn by practice”

“I’ve been commissioned and I am calling, connecting and coaching others as disciples of Jesus Christ”

The process recognizes that people are in process and God is shaping their lives over a lifetime. Therefore, someone who comes to Life Church already has a history of God’s working in their lives of which they may be conscious of or not. The mission of the church in calling, connecting, coaching and commission plays a part of what God is doing and cannot fulfill everything that is needed by the disciple in process. However, these steps assist in providing motivation and challenge, as well as a community to foster development of a discipling relationship with Christ while facilitating serving opportunities in the mission of God and the mentoring of others.

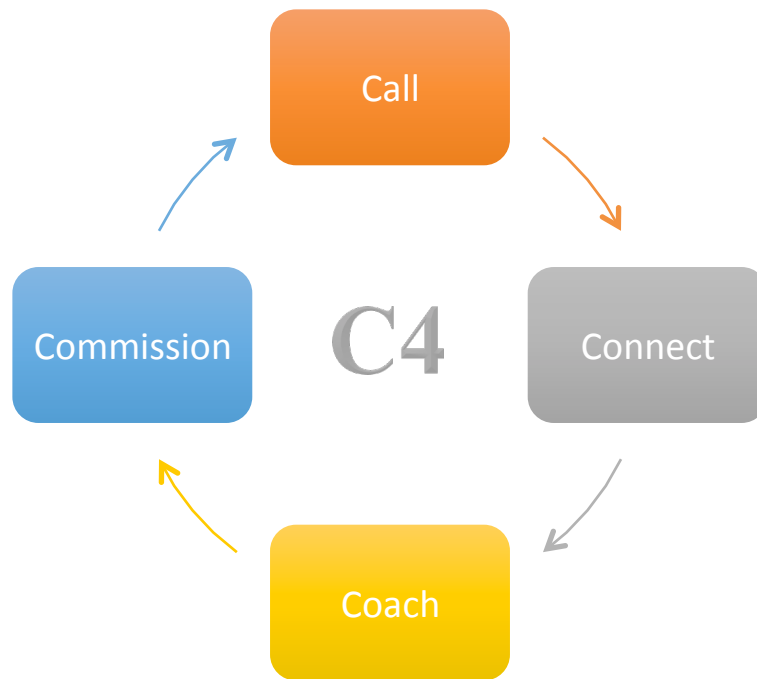


FIGURE 5: THE C4 MODEL

Call: Calling for the Commitment to Follow

The first action in the disciple making process is to call people from every age, gender, ethnicity, social class, and language into a relationship with Jesus Christ as savior and Lord. No one can come Jesus without the invitation-command to follow him. We give the invitation and the Holy Spirit gives the command. The most important input into any disciple-making process is a steady flow of new converts or renewed believers being recruited. This has to be the first priority at every level of ministry.

Evangelism has to be structured and scheduled into the weekend worship services, the small group ministry and the personal networks of each new believer. Due the growing number of unchurched persons (people that have not been in church for over 6 months) and de-churched (persons who have abandoned organized Christianity), evangelism is not limited to the unsaved but also to those who needs to be restored to Christ. In the normal activity of a church, there are persons who seek to join who are

Christians from another church. These other Christians may be nominal believers, strong disciples, and even ministers of the gospel that are in transition. The insight of the research indicates that people are developed as disciples over large span of time covering various life stages and experiences. It is consistent with the thought expounded by Robert Clinton in leadership emergence theory that God is active in developing leaders over a lifetime by God's shaping and the leader's response¹ (Clinton 2012, loc 171). Therefore, an effective disciple making model must account of a disciple in process who come to the community of Life Church. A major limitation of most discipleship programs is that they are designed for new believers.

The Call

A unique feature of the C4 model is the development of the Call stage that includes issues of the pre-call and the gospel presentation. Everyone who follows Christ has responded to a call to follow him. The call into discipleship can be personal or by mass appeal. In both cases there are three essential features. Firstly, the call is preceded by a clear presentation of the gospel that invites people into a relationship to Christ. Secondly, the call must include the nature of the commitment required and thirdly, the call must include the expected results of such a commitment and any corresponding commitment by the presenter of the call.

Before we consider each element in the context of the C4 model, there is necessity to consider the person making the call on behalf of Christ. In the study of the pattern of Jesus was evidence of pre-call action of the master in the work of the mission of God before he invited others to join in that mission. Therefore, the person, whether it be the pastor, preacher, church member or leader, must be engaged in the mission of Christ. This engagement allows the person to have the authority to make the call. One

¹ The Making of Leader by J. Robert Clinton, 2012 presents the leadership emergence theory and results from his research of Christian leaders that God develops leaders over a lifetime.

who is not engaged in the mission of God has no spiritual authority to deliver the message of Christ. The preacher must be personally engaged in the work of evangelism and disciple-making so that he or she clearly say “Follow me as I follow Christ”. One cannot expect to raise a church of missional and multiplying disciples, if the leader is not personally engaged in discipleship.

The next pre-call activity that was recorded in the life of Christ and essential for the leader on mission that will make the call is the issue of prayer. C. Peter Wagner was known as an authority in the fields of evangelism and spiritual warfare in the church growth movement. Through research around the world, he gave evidence of the direct relationship between prayer and the effectiveness of evangelism. Wagner states clearly, “What we have discovered, however, is that all the evangelistic technology in the world will have only minimal effect unless the spiritual battle is won” (Wagner 1992, 38). From our study of the pattern Jesus, there is record of him praying through the night before making the call to disciples to follow him (Luke 6:12-13).

The effective model of discipleship must have a structured intentional prayer arm that engages in spiritual warfare for souls and for people to draw into relationship to Christ. It is the prayer cover that will fuel the power of the evangelism and protect the disciples under the care of the church.

Now that the pre-call essentials of the person in mission and the prayer energy required is settled, now, the nature of the call will be discussed in regards to the gospel presentation and the key features of the call.

Chapter 2 of this dissertation discussed the issue of conversion and discipleship and how closely discipleship is tied to the saving grace of God through Christ. The dilemma is not with the efficacy of the gospel of grace to save sinners. The problem is the ineffectiveness of preachers of the gospel to ensure the clear call to discipleship is presented as the invitation of Christ to dying world. It is clear from the gospels that Christ had disciples that functioned at different levels of commitments and proximity to him.

However, what is clear is that the message was not diluted with crowd but Jesus told the crowd the cost of following him as in Luke 14:25-27. When discussing the expected impact of the LC there is recognition that people will be disciplined at their pace and the rate of development will not be equal for all. However, the gospel will be clear and will include the call to receive Christ as savior (rescuer of sinful people) and Lord (master of devoted disciples).

Based on the literature review of Chapter 2, I present the key elements of a gospel presentation that is a call to discipleship:

1. The person of Christ: A description of his eternal nature and his incarnation as Jesus, the Messiah. Here is the opportunity to tell the story of God's love for the world he created that God, in Christ, came to us as one of us.

2. The purpose of Christ: In this section, we give the "why" and share the purpose of his coming. That motivated by love, Jesus came to restore what we lost in Eden-a personal, familial relationship with God and the reflection of his image and likeness through us.

3. The call to follow Christ: It is here that the "follow Christ" urge begins. It is an invitation to submit to his command to change the way one thinks about everything and learn how to know Christ personally and believe his teachings enough to obey them completely. The call to be his disciple has a dual emphasis. Firstly, to submit to him as Lord, above all else. And secondly, it is to know him personally as family-like Father, brother, friend.

4. The cost to follow Christ: To follow him in the way described in the gospels has a great cost. The cost that Christ paid on our behalf. It is here the issue of our sin that separates from God is explained. And that God desires for us to be in relationship with him so much, that he paid the ultimate price to atone for our sin. In doing so, we who follow him now are freed from the penalty of our past sin and freed from the controlling power of the sinful nature. The second aspect of the cost of discipleship involves a

commitment of complete obedience that we offer to Christ. This commitment does not equate or compare to what Christ paid and it does not suggest that we can earn or pay for his gift but he requires all of our life surrendered to receive all of his life given to us. All of our dreams, our ambitions, our possessions, our gratitude, our service and our everything at his command and disposal.

5. The promise of the Father: To follow Christ as his disciple in this way will necessitate help beyond our own ability. So God promised that he will send the Holy Spirit to come into us so that Christ's presence will abide and empower the disciple to follow. Jesus also prepared some disciples to train the new disciples in following the Way. This gives the new disciple the opportunity to receive the holy spirit and also receive the assistance of a mentor for the journey.

This presentation, whether given to a large group or to an individual, delivers the essential nuances of a disciple making gospel message. People are invited to come into relationship with Christ as Master so that the commitment they make to him is understood to be journey of learning and serving. They are given a promise by the presenter that they will be mentored in their journey by someone on behalf of Christ. Jesus said, "follow me and I will make you fishers of men". The presenter of the gospel will be able to say "follow me as I follow Christ, and I will coach you in following Christ until you are able to coach some else who commits to follow Christ". In the pragmatics of the model, someone may present the gospel, and another person in the model actually do the coaching.

This gospel can be preached and presented in all the structured venues of the church ministries that gives access to guests. And persons in discipleship training will be trained and encouraged to build relationships that are redemptive and authentic. The main structured venues for evangelism are the weekend services, community outreaches and small groups.

Weekend Worship Services

The gospel will be presented at every weekend service and guests will be given the opportunity to receive Christ as Lord and Savior. At the end of each teaching, and the appropriate application of the message, a brief presentation of gospel with invitation will be given. Attenders will be able to respond to the call by walking to the altar and or indicating commitment on a connection card. The connection card will not have the current verbiage “Today, I received Christ” but will instead indicate “Today, I committed my life to be a disciple of Jesus Christ” and the corresponding box to meet a

To boost the impact of the Sunday service evangelism, there is scheduled 5 or 6 big impact weekends to maximize the church’s potential to win new converts to Christ. An impact weekend is designed to attract un-churched (including the de-churched and non-churched) people to visit church on a specific weekend. Nelson Searcy refers to these impact Sunday as “big days”. Nelson Searcy is a leading church growth theorist and practitioner that has coached over 2,000 church leaders and planters and has developed a systems approach to key areas of church. He advocates the use of a one year preaching calendar that schedules these “big days” for evangelistic thrusts (Searcy and Henson 2009). The church members are geared up to pray and invite; community advertising and promotions are focused on that specific weekend. There are natural impact weekends such as Easter and Christmas when church attendance is higher without much effort. However, with significant attention, that natural bump can be extraordinary for winning souls and boosting the evangelistic momentum of the church. Along with these impact weekends, the church plans “attractional” teaching series that may be of relevant to the un-churched demographic. I use the word *attractional* versus *missional* because the purpose is to attract the un-churched to change their perception of church and attend the service. Missional is the intent and action of the church or disciple to share the gospel. These attractional activities provide opportunity for us to be missional. Attractional themes address hope, family issues, relationships, finances and future may connect an

interest in the community and increases the potential for attending. The start of the series is prepared as an impact weekend with special prayer times, invitations and community promotions. The C4 model maximizes the potential of the weekend services by including attractional moments in services whenever possible. These attractional moments facilitate inviting the un-churched and include baby and children dedications, baptisms, special recognitions, testimonies, military send-offs, and honor services for graduates, veterans, mothers, fathers, teachers and such. Each of these moments provides a compelling reason for someone who is not part of church to attend on any given day because of his or her personal connection to the people involved in the service.

Six impact weekends in the LC model will allow for consistent vision casting for evangelism and increase participation of the church to be evangelistically ready. The evangelic template of the weekend services for a year would be:

TABLE 12: SIX IMPACT WEEKENDS

Month	Impact	Attractional
January	New Year's themes	
February	Series	Valentines// MLK Day
March	Relay for Life	Baby Dedication,
April	Easter Series	Children Program
May	Mother's Day	Baptism
June	Father's Day	Graduate's blessing
July	July 4th Outreach	
August	Back2School Outreach	Teacher appreciation
September	Fall Attractional Series	
October	Light the Night Outreach	Baptism/Dedications
November	Community Outreach	Thanksgiving
December	Christmas Eve service	

The LC model requires that the pastor and weekend worship planning team keep evangelism as top priority and therefore make the most of every opportunity provided in

the community and congregation that allows for the inviting of the un-churched the sharing of the gospel with an invitation to accept Christ as Lord and Savior.

An insight from the primary research indicated that people that are given creative freedom in ministry have a higher potential of being missional. Therefore, it is important for these special days we released into the hands of creative teams of disciples who are not necessarily on staff. And secondly, the evangelic mandate be also placed into the hands of disciples that they may engage in missional activity that is outside of the norm or that matches their personality and gift mix.

Open Cell Groups

The open cell groups in the LC model are called Life Groups. They operate on a semester schedule throughout the year. The Life group follows a open cell format of Welcome-Worship-Word-Work/Witness. “Welcome” refers to the open fellowship time of getting to know people and possible icebreaker and special welcome to guests. The “Worship” segment is the intentional moment of giving thanks to God in testimony and possibly music and singing; the “Word” time is the structured bible study based on the sermon series of the weekend or a topical bible study; and the “Work/Witness” segment is for the group to focus on participation in ministry or missional activities.

Evangelism in the small group is two-fold. Firstly, the group prays for people who will be invited and secondly, the leader provides opportunity for guests to respond to the gospel. The group maintains prayer of blessings for those who are being invited without commenting on the personal life. For instance, “today, I will pray for Tom who I have invited to come next week for God’s blessing in his life and family”. The invitations to life group are date specific and not only general. General invitations get a general commitment like, “yes, I would love to come day”. Date specific invitations, solicit a date specific response like, “Next Wednesday will not work but I am free on the following”.

Then acceptance of the invitation becomes an appointment. A good example of the difference is inviting someone to check out a new restaurant by saying; “I would love you to join me at the Jamaican restaurant on 7th Street on a Tuesday” versus, “Are you available next Tuesday evening to go to the new Jamaican restaurant with me?” The difference between those two simple statements is often the difference between someone being informed versus being invited.

During the group meeting, a member of the group, who are also in discipleship training, shares a testimony each week. As part of their discipling, they are taught to share their personal salvation testimony, a church testimony, and a personal encounter testimony. The guest to the group is able to hear a first-hand account of the working of God in someone’s life. Sometimes, an un-churched friend or family of the person sharing their testimony will come to group that night. One suggestion is that the invitee would have some familiarity with aspects of the testimony before coming to the group if he or she is a close friend of the disciple. It can be uncomfortable for the guest if they are hearing things about their good friend for the first in a group setting.

The testimonies are prepared and are personal, authentic and short. Life groups are not Alcoholic Anonymous groups and sharing one’s story is done in a relaxed atmosphere at the appropriate time during the meeting, often during the “Worship” or “Word” segment.

The leader will give guests a special welcome and will share with the guests an *open door* to the gospel. An open door to the gospel is a method of giving someone an opportunity to say yes to someone presenting the gospel message. For instance, the leader will welcome to group and guest and open the door to the gospel by sharing about the purpose of the Life group and including the fact that the foundation of the group is based on Jesus Christ providing forgiveness of sins and a relationship to God by his sacrificial death on the cross and offers to share more about experiencing this forgiveness to anyone who is interested. This opens the door for the presentation of the gospel. In the

Evangelism Explosion gospel presentation, Kennedy would use certain bridge statements to spark interest in the gospel. These open door techniques are similar. The difference in the LC model is that it is expressed in various ways in the meeting so that the leader models it for the group.

The leader may follow up and the end of the meeting with an invitation to receive Christ or may speak to a guest personally. His or her approach is based on the situation and the prompting of the Holy Spirit.

Personal Evangelism

A simple presentation of the disciple-making gospel through a tract or handout will be provided to every disciple-in-training, altar worker, life group leader for use in presenting the gospel. These tracts will be available to members, guest or anyone with interest in knowing what the church believes concerning salvation. The standardized format will allow for a consistent presentation throughout the church.

The disciples-in-training will be taught on preparing their salvation testimony; church experience testimony and personal encounter testimony and how to use these as open doors to the presenting the gospel. They will use these in the early stages of their conversion and discipling to share with friends and family about Christ. Of critical importance is that they will learn how to make call someone to commitment to Christ.

Altar workers on at our weekend services, youth services or outreaches will be life group leaders, youth leaders, disciple trainers, disciples-in-training and pastors. These persons will use the same handout or track to explain the gospel to each person who responds to the invitation to accept Christ. The kid's church workers will have a simplified version of the track to share each week in the kid's church services. At every level, the gospel will be presented to ensure that the priority focus of evangelism and discipleship is reinforced in the culture of the church from one generation to the next.

Connect: Connecting to Community

The discipleship relationship in the pattern of Jesus was personal with each disciple and also communal as they worked and lived together as a team. When someone comes to Christ and seeks to follow him as a disciple, he or she also comes to the community of Christ as all are gathered to him. Discipleship is most effective in a small community such as a small group.

It is often assumed but must be stated that the primary relationship in the disciple making relationship is the disciple's personal relationship with Christ. Spiritual formation and intimacy with Christ is of first importance. And the community provides an environment where that is encouraged and supported. The common ground for the association of the group is not a human affinity but shared devotion to Christ.

If the discipleship model is considered like a system, the new disciples and renewed believers are the input to the process and the missional and multiplying disciples are the output of the system. In-between the input and the output is the crucial middle of the persons in process. This process operates in community. If the people do not stick in the community, the process is aborted and output is reduced. Churches employ small groups as an effective strategy of "closing the back door" and it is often limited to the housing of new converts and growing the church attendance over time. The goal of the C4 system is make disciples who will make disciples of our Lord Jesus Christ. And therefore, the new disciple remaining connected in the community is essential for his or her success in becoming what Christ intended him or her to be, a missional and multiplying disciple.

Connecting the Newborn Disciple

The goal of the initial connection phase to make sure that anyone who commits to follow Christ for the first time or has renewed in their commitment to Christ has someone to mentor them in this discipleship journey. The new believer made a commitment to

discipleship at the altar and the preacher also made a commitment to disciple the new believer.

Each new follower is assigned a Coach who will assist with him or her in the first six weeks after the commitment. The guide is usually the one who assists them at the altar or in the life group. Those who indicate their commitment on the connection card will be assigned to an available coach. The potential disciple is contacted within 24 hours of the commitment. As much as possible the initial steps are done immediately. The actions for immediate connection are outlined in Table 13 as follows:

1. First Gift: Everyone who makes a commitment to Christ will be offered booklet called *Next Steps* immediately or within 24 hours of his or her commitment. In the event that the commitment was made at a weekend service or life group, the altar worker or life group leader will give him or her a copy of the book and set up a time to connect in a few days to review chapter 1. If it was at a major outreach event or through personal witnessing, then the person who assisted them to commit to Christ or someone on the team will give them a call and offer to deliver the book.

2. First Call: Whoever leads the person to Christ or assisted them at the altar will give a call within 24 hours of the moment to encourage and give assurance of salvation. During that call, he or she tries to set up an appointment to visit with the new disciple to share with them about the decision they made and take them through lesson one of the *Next Steps in Life* booklet.

3. First visit: Every attempt is made to meet the new disciple and assist them in the first steps of their walk with Christ. At the first meeting, the new convert is prayed for and then lesson 1 is discussed. The goal is to offer the new disciple the opportunity to meet weekly to go through each chapter of the booklet and assist them as a guide in first steps of the discipleship journey.

4. Weekly Guidance: The new disciple will have the opportunity to meet the guide weekly at a time and place that suitable to both for a time approximately 45

minutes to hour. The guide brings along a trainee or support person so that ministry is done in teams of two. The outline for the booklet is outlined in Table 13 and covers the important issues of assurance of salvation, obedience to Christ, worship, prayer, fellowship and so on. Some people may go through the booklet and meeting their guide in one week. It is planned for weekly but it can happen at the pace of those involved.

5. Life Group: The new disciple is also invited to join the life group of the guide or connected to one that is most relevant. The life group provides the family environment for the new disciple to be nurtured and the coach is his or her personal escort to get connected.

TABLE 13: NEW DISCIPLE CONNECTION

Step	Description	Person
1. First Gift	Your <i>Next Steps</i> booklet is given to potential disciple immediately or within 24 hours of commitment.	Witness, altar worker, group leader or assigned guide.
2. First Call	The disciple is called within 36 hours to affirm their commitment and offer support.	The guide
3. First Visit	The guide attempts to make an appointment with potential disciple within first week of commitment to review chapter 1 of booklet.	Guide with a partner or trainee
4. Weekly Guide	The guide meets for 45 minutes with disciple to review each chapter of booklet to clarify issues and connect him or her to discipleship training	Guide with a partner or trainee
5. Life Group	The potential disciple is invited to an appropriate life group. If possible, the life group of the guide.	The guide with life group leader.

The *Next Steps* booklet will cover the following topics in connecting the potential disciple to the church and disciple training. The first chapter is *Jesus as Savior*, where the premise of salvation in the person and the work of Christ are described. The content will cover forgiveness of sins and the assurance of salvation. For the new believer to seek a

relationship with Jesus, he or she must have early understanding of the nature and person of Jesus as revealed in the gospels. Salvation is more than a transaction for a pardon but it is a revelation of who Christ is. The second chapter is *Jesus as Lord*, and it will describe the position of Christ in the universe and the life of the Christian. The application will cover the topics of repentance, obedience and baptism. This is the balance of grace and truth. The new believer has to come to grips on the position of Jesus in his or her relationship with him. A commitment to obedience to the Lordship of Christ is essential for discipleship. This obedience factor motivates repentance and is evidenced in water baptism.

The third chapter is called *Following Jesus* and describes the call and cost of being a disciple. The content will cover identifying with Christ and his mission and moving from the crowd to committed disciple. At this stage the guide casts vision of being a disciple and what that looked like in the New Testament and what it looks like at Life Church.

TABLE 14: OUTLINE OF NEXT STEPS BOOKLET

Chapter and Title	Brief Description
Introduction	My personal testimony of discipleship
Ch 1: Jesus as Savior	Salvation and assurance of salvation
Ch 2: Jesus as Lord	Position and priority of Christ
Ch 3: Following Jesus	The cost of being a disciple
Ch 4: Loving Jesus	Relationship with God dynamics
Ch 5: The body of Christ	Church relationships, gifts and function
Ch 6: The return of Christ	Resurrection of the dead, final judgment
The Gospel of Mark	The entire gospel and a daily reading guide through the Gospel.

Chapter 4 is entitled *Loving Jesus* and deals with how to build a relationship with God through worship, prayer, giving and daily devotions. During this lesson, the reading plan of the Gospel of Mark will be introduced. Chapter 5 is called *The Body of Christ* and

will introduce the concept of the church and the being a part of it. The application will include fellowship, unity and serving in the local church. Chapter 6 is called the *Return of Christ* where the themes of resurrection of the dead, final judgment and eternity with Christ. The application will deal with stewardship, accountability and hope.

This is the ideal path to connection and the intention is to make it available immediately. However, human behavior is not that predictable or logical, so the system makes connection available immediately and must also be prepared for those who do not connect to the discipleship pathway away. People may have various life circumstances or other reasons that they do not join up the week they commit to Christ. The new disciple may like to visit the church longer before connecting with anyone that directly or regularly. Some persons may choose to visit a life group for a while or attend on Sunday until they get accustomed to their new faith. The connection system has to include a loop that allows an ease of access to connect even if it is not immediate.

Any stage of the connection process may be extended based on the response of the person reached. So, the discipleship process is at the pace of the new disciple. Based on their response to the opportunities presented in the process-they will be connected.

Connecting Transfer Christians

A critical insight from the research was that people develop as missional disciples over time and often in various contexts. It is my observation as well that many people attend more than one church during their lifetime. This requires that any disciple making process in our context must incorporate and include persons who have a previous church background or earlier faith journey. A mistake, I have made and other churches, is to require a seasoned believer to start over discipleship at the basic level. And so for many churches, discipleship is considered the “new believer course”. The advantage of the start-at-the-beginning approach was to ensure that the new person agrees with the basic

tenants of the faith that we advocate. And also it gives time for that person to become bonded to the vision before they are given any leadership responsibility. The third benefit of someone starting over is that they can learn the material that they will one day be teaching others. However, the con for this approach is that it keeps people in the cycle of the basics and can be frustrating for someone who is ready to be active but must go through a long basic training again because they moved to a new city or transition from one church to another. In the early church, the believer would come with a letter of commendation from their previous ministry and that would have been sufficient for transfer into ministry. This is still practiced in some denominations today.

The process for a transfer disciple is similar to the new disciple in approach but the content is different. At the altar call of a weekend service or special outreach or personal evangelism will include the invitation to connect, be coached and commissioned into making disciples. Therefore, a transfer Christian can experience the call of God to engage in discipleship in an intentional way and for some for the first time.

When someone responds to the commitment of discipleship, they are promised the commitment of the church for a guide to reach out to them for connection. The transfer disciple is assigned a Coach who will assist with him or her in the first eight weeks after the commitment to be familiarized with the 7 key values of Life Church and the C4 model. The transfer disciple is contacted within 24 hours of his or her commitment to discipleship. As with a new believer, as much as possible these initial steps are done immediately. The actions for immediate connection are outlined in Table 15 as follows:

1. First Gift: Everyone who makes a commitment to discipleship in Christ will be offered booklet called *Life Values* immediately or within 24 hours of his or her commitment.
2. First Call: The transfer person is welcomed to Life and congratulated for taking the step of discipleship. The call is to set up first visit.

3. First visit: Meeting to get to know the person and their church background and discuss discipleship in Christ. An elder or pastor is invited to join to connect with transferred disciple.

4. Weekly Guidance: The coach will meet weekly with the transfer disciple to build relationship and connect him or her to relevant people, ministries and groups. Often a transfer disciple may have many questions or certain needs based on their previous experience. Based on the reason of their transfer the needs may differ. Some transfer from heart break and need healing. Some transfer due to failure and need encouragement. Some transfer due to mobility and needs to fit. Some transfer because they were bored and need to be activated.

5. The outline for the booklet covers eight key values for progress and satisfaction in life in general and Life Church specifically.

6. Life Group: This is opportunity for immediate connection for the transfer disciple as it provides a safe place for them to connect with the community of life church.

TABLE 15: TRANSFER CONNECTION

Step	Description	Person
1. Life Values booklet	Your <i>Life Values</i> booklet is given to transfer disciple immediately or within 24 hours of commitment.	Friend, altar worker, group leader or assigned coach.
2. First Call	The disciple is called within 36 hours to affirm their commitment and offer support.	The coach
3. First Visit	The coach attempts to make an appointment with transferred disciple within first week of commitment.	Coach with a pastor or elder
4. Weekly Connection	The coach meets for 45 minutes each week.	Coach with a partner or trainee
5. Life Group	The disciple is invited to an appropriate life group.	The coach with life group leader.
6. First Serve		

The Life Values booklet includes the following eight key values and correspondent commitments for success in the process of C4 and more so in the journey of everyday life.

1. Show Up-the power of presence. How your presence provides blessings for you and those around you. The Bible narratives include Lot in Sodom and David and Goliath. Key Application is the value of being present in key situations and moments in life. This chapter asks for the commitment: to worship services, to family events, to work and so forth.

2. Link Up-the power of relationships. This chapter describe the value and effects of being connected and how the extent of the grace of God to you and through you is impacted by your connection in the community of Christ. The Bible narrative is the widow's miracle of the oil in the borrowed jars in 1 Kings 4. The key application is the blessings and steps to building healthy relationships. The commitment encouraged by this chapter is to join a small group.

3. Sign Up-the power of service. How "going the second mile" releases God's blessing in your life and relationships. The bible narrative includes Joshua 24, where the people of Israel are asked to choose this day whom you will serve. The key application speaks to the means (source of power), motivation (love of God) and manner (attitude of humility) of serving in Christ and others. This chapter invites the commitment to sign up for volunteer opportunity in church, work, and/or community.

4. Grow Up-the power of Maturity. The challenge to put away childish ways in one's behavior and speech. The marks of maturity in fruitfulness. The key application is maintaining a vibrant relationship with Christ by practicing spiritual disciplines that produce maturity and intimacy with Christ. And taking responsibility for bearing fruit. This chapter encourages the commitment to engage in discipleship training of the church and select a training module in some desired growth area.

5. Pay Up-the power of responsibility: The theme is to “Give to Caesar what is due to Caesar and to God what is due to God”. It details the principle of meeting obligations joyfully-whether bills, family, tithe, work effort and so on. The key application is to pay when something is due because responsible, reliable people “pay up” and on time. The commitment encouraged is to tithe faithfully and take an inventory of present obligations and plan on being faithful.

6. Live Up-the power of Integrity. This chapter teaches that our lifestyle is to represent Christ in the world. The biblical narrative of 2 Kings 5 about Elisha and his aid Gehazi and Naaman. Naaman, the gentile, would “live up” while Gehazi, the disciple, cheats showing the contrast of integrity. The major application is to live sincerely from the center and thus representing Christ in the world. The Commitment asked for is to represent Christ in every context of life.

7. Speak-up-the power of words. The value and principles of speaking life into people and situations. Special Emphasis on speaking the truth in love and also the challenge to “speak up” for the victim of Injustice. The chapter emphasizes speaking forth the gospel, speaking positive into people and the future and speaking up for the weak and oppressed. The chapter inspired the commitment to share the gospel with invitation to receive Christ to at least 1 person within 90 days and give a sincere compliment to someone at least once per day for 30 days and speak up in defense of an oppressed or bullied person.

8. Re-up-The power of Commitment. The chapter explains the principles that operate in vows and covenants and the value of fulfilling vows and renewing vows in times and seasons. The major application is to make only vows that you intend to keep, keep those vows even if it hurts and renew long term vows periodically. The practical commitments encouraged the chapter is consider promises and make them good, to renew commitment to active membership in church, to renew pledge to spouse if married, to articulate commitment to employer/employees at work.

These values prepare the disciple to be successful in the process but also in his or her work life, family life and community involvements. In C4 model, showing up for training and assignments are crucial for success as well as linking up in relationships with the community. Signing up to serve is part of the learning and serving model and growing up is building on habits, skills and content to increase potential of impact. Paying up means taking responsibility and the disciple carrying his or her load. Living up reminds the disciple that he or she represents Christ everywhere and speaking up is how they participate in making the call for Christ. And finally, re-up is the attitude that keeps the disciple postured to regularly renew and fulfill his or her vows to the Lord and to others.

If the transfer disciple is a nominal Christian or minister of the gospel-these values will provide an orientation for operating at Life Church and in the C4 model. The goal is that by the end of those weeks together, the disciple will have a sense of deep connection and understanding the guiding values of the ministry. And be ready to enter in the training aspect of the model. Life Values for Success and Satisfaction is a basic module in the training module as well. It is a recommended first course for new converts starting in discipleship.

The Small Group System

A key vehicle for building connections and community in the church is small groups. There are various small group structures that accomplish that purpose. However, for structure that matches the modular nature of discipleship training is the C4 model is a semester based small group structure.

The small groups are hosted for 12 weeks, three times per year with a one-month break in between in semester. The groups are the standard 7 to 17 people per group and the topics for the study may include the sermon teaching or special campaign for that semester. The groups are diverse in its mix of family groups, couple's groups, men,

women, young adults or any particular commonality for association. The groups meet at various times of the day and of the week. The small group system used for C4 is adapted from Nelson Searcy's small group model (Searcy and Thomas 2008). The semester nature of the groups allows people to join a group in one semester and have the option to connecting with another group the next semester. This structure also allows leaders to take a semester off for further training or rest. Creative freedom is released in the model as groups can be flexible with meeting times, places and focus that allows for greater missional power as the leader is able to shape the form of the group.

Coach: Coaching in Discipleship

The goal of the C4 discipleship training is to prepare disciples to live missionally and engage in the process of multiplying disciples. To fulfil this goal of the model, it is necessary establish a training institute or school as an essential department or extension of the church. The mandate to make disciples, who are learning servants, demands that church is a learning community as well as a worshipping community.

The learning required for the development of people who will be trained to follow Christ fully goes beyond the weekend sermon and the small curriculum. The sentence in the great commission of note is "teaching them to obey all that I have commanded you". Therefore, to make disciples there must be extensive education of the disciple on the teachings of Christ and the application of that teaching on the lives and practice of disciples.

The church-school is not a university or college but more an institute of training and equipping of disciples into the practical means of following Christ on mission in the world. The following will outline the key elements of the school of disciples in terms who, what, where, when, how.

Who: Trainees, Coaches, Trainers, Coordinators

The key participants in the process will include the trainees, coaches, trainers and coordinators. The trainees are the committed disciples who have been recruited into the school to be shaped and developed into fully functioning learners and servants of Jesus. There are four types of people entering the school:

1. The newborn or newly converted disciple. This is one who has been invited to receive Christ as Savior and Lord in the discipleship mode of evangelism. The unique learning needs of someone new to the faith will have to be met by content and experiences appropriate to their religious background.

2. The nominal Christian that returned to church. This refers to the one who has a faith background but was unchurched for a season of his life for some reason. And have recently returned to Christ and made new commitment to be a disciple.

3. The active disciple that has transferred from another church. This person is a devoted disciple that some interrupting event initiated them to move from their home church. Whether it be a simple relocation or the dramatic fallout at his home church. He is looking for a new home to connect and continue in service.

4. The minister on leave. There is a small group of Christian who float into churches who were once ministers of the gospel. In the seven years of Life Church, I have met more than 15 ministers who have come to the church, seeking a place to rest and recover from ministry burnout, heartbreak or failure.

The Life Institute will have a discipleship track that is suitable for each of these whom the Lord will call. This is based on the insights of the research that showed that people are in a journey with Christ from long before they come into the Life Church. And to recognize that story and discern what is the appropriate next step is crucial for their discipleship to be assisted by the church. There are modules for youth training for those in junior high and high school years. Post high school will participate in the regular classes.

The team that will be working with these disciples to develop further in their relationship of following Christ are key to the effectiveness of the model.

1. The pastor: The key visionary who is responsible for the institute staying on course with its purpose to train disciples to follow Christ teachings and example in life and mission. The pastor will be involved in various aspects of the training and his or her primary role is to provide oversight to the program and keep the C4 model synced together as a whole.

2. The coach: The coaches are mentors for disciples in training. The coach will be responsible for various ones and connect with them in group and individually when necessary. A Coach-mentor is assigned to someone from the moment she makes a commitment to be a disciple of Jesus Christ. The coach provides guidance and is a consistent confidant throughout the journey of discipleship training. The coach is the critical component of the model as he or she provides life modeling and relationship support to the those being disciplined. The term 'coach' is very appropriate because the coach inspires, guides, coordinate the team but it is players that carry out the plays. The coach perspective puts the emphasis of the action in the correct place. It is on the players practicing and doing the work of winning the game.

3. The trainers: These are the teachers and trainers for individual modules. This is team of instructors that are proficient in specific areas. Initially, it will include external experts and then equipped persons from within the ministry will continue as each trainer will have an apprentice or assistant trainer doing the course as well. The trainers oversee the apprentice training of the trainees and works with coaches to assist.

4. Coordinators: The coordinator is the administrative arm of the ministry to ensure the efficient operations, planning of course offerings in each semester and the registration process for disciples in training.

What: The Nature of the Curriculum and Design Issues

The curriculum of the C4 model will allow for a semi-customized training for the training at the pace of the disciple. There are times in a disciple's life that she may not be able to be continuous in training and the present model of the Life church does not accommodate easily interrupted training. The present course is 9 months and missing a certain amount would require starting over. The modular system allows for some to do training 10 weeks at time and complete training over a longer period where necessary.

There are three sections to the program design. Firstly, there is stage 1: Intimacy with Christ that covers courses of spiritual formation, spiritual disciplines, and knowing the life and teachings of Jesus and includes a weekend retreat called an Encounter Weekend Stage 2: Ministry of Christ that has a myriad of courses that include evangelism, small group leadership, preaching, intercession, altar work, market place ministries, church planting media and others. This stage also provides a weekend retreat called Discovery that addresses issues of identity in Christ, Understanding personality traits and gift mix. And Stage 3: Spiritual Authority and power, that includes spiritual warfare, gifts of the spirits, counselling, inner-healing and such categories of training and practice. The retreat for his stage is on spiritual warfare and called Anointed. This is based on the call of Christ in Mark chapter three, where Jesus appointed twelve that they may be with him, he might send them out to preach and have authority to drive out demons.

The curriculum will include some core content and competencies that is required by all who enter the training. The core content will include the Life Values, Foundations of Faith, God's Mission in the World, The Church and The Gospel. The core competencies that each disciple will be trained to proficiency include:-

- How to read the bible devotionally, for study and for teaching;
- Evangelism levels 1 (personal) and 2 (group)
- Scripture Memorization
- Prayer levels 1 and 2
- Journaling

The core competencies and courses are the basic level habits and practices that assists a disciple at any stage of development to maintain a vibrant relationship with Christ and have the skills required to be sustained and multiply wherever one may go.

A critical feature of the training model is these retreats that provides deep processing and intense impartation. The research provided insight on the impact of God encounters on the life of disciples. God encounters authenticate for the disciple the personal intervention or interaction of God in their lives. The model cannot manufacture God encounters but can facilitate an environment and space. From personal experiences of conducting retreats like ones implemented in the G12 model, people has significant experiences with God that are transformative and validates God working in their lives.

Where, When, How

The training program of this nature is best done in a live setting with a trainer and students together. This will facilitate modeling and practice. There may be the possibility of certain content courses to be done online or through streaming. However, direct impartation is a critical element of many of the courses and therefore would be best suited in a live context.

The coaching aspect can be conducted in any venue and time suitable to the coach and disciples. The use of social media and messages can be appropriate once the relationship is established by the coach and the disciple in training.

The courses are modular and will be done on the semester system consistent with small groups. The retreats will be conducted on the appropriate weekend during the semester breaks. This will assist in the smooth running of the training with the church calendar of activities. Some core courses will be offered during each semester to make accessible by everyone involved in the process. The other level courses will be offered based on the availability of the trainer and the interest of disciples in training.

The mechanics of the “how” is not included in the scope of this dissertation in regards to cost, staffing and possible fees. The size of the operation is directly related to the size of the church of the number of disciples being trained.

At the end of the training path set out for the training and the completion of all the core competencies and content training, the disciple will graduate from a certain level of the program. For some it may be discipleship standard training, ministry leader training, pastor training, missionary training, church planter etc. And upon graduation, the trainer will be commissioned into a specific assignment. The most recognized assignment is that of a coach to assist others through this process of training as a disciple of Jesus Christ.

Commission: Commissioned into Ministry Assignment

The culmination of the discipleship training is the commissioning into a ministry assignment in the church, community or mission field that God will call. A large portion of graduates will take on various position of ministry in the church. Some position will have a direct relationship to evangelism and mentoring others but some will be more indirect in its application. However, every disciple will know the connection between what they are doing to overall mission of God in the earth and the vision of the local church.

The graduate will be given an opportunity to be trained to serve as a coach for a season (1 year) to assist others through the process. The dream is that from these graduates will be coaches, trainers, missionaries, church planters, life group leaders, ushers, greeters, audio technicians, youth ministers, preachers, worship leaders and disciples on mission in their homes, workplaces, schools and cities.

The is a powerful scene from the Warner Bros film 300 which depicts a retelling the ancient Battle of Thermopylae, it shows the titanic clash in which King Leonidas (Gerard Butler) and 300 Spartans fought to the death against Xerxes (Rodrigo Santoro)

and his massive Persian army. Before the battle, Leonidas and his 300 is heading towards the Hot Gates and is met by an army of the neighboring Arcadians . The neighbor has over a 1000 men and his surprised by the small group accompanying King Leonidas. He feels that he is bringing more soldiers to the war than the Spartans. “I come to join forces but I expected Sparta commitment to match our own”. Leonidas then ask the Arcadian men, “what’s your profession?”. Each in term states their job, whether it be blacksmith, farmer, baker etc, and then turning to his 300, he shouts, “Spartans, what’s your profession?” and they all cry in union the battle cry. Then, with a confident smile, he says to the Arcadian leader, “it seems old friend, that I brought more soldiers to the battle than you”. The Spartans were all soldiers first, trained and taught from childhood. The other affairs of life was second to their primary identify and calling. My desire is that the church will break free from the shackles of nominalism and would be first and foremost a community of devoted disciples. That the first identity of the Christian will be to disciple of Jesus that is trained and practiced to be missional and multiplying. And all other titles, positions and occupations be second to the primary calling.

“I’ve been called and I say yes to Christ daily”

“I’ve been connected and I live community”

“I’ve been coached and I learn by practice”

“I’ve been commissioned and I am calling, connecting and coaching others as disciples of Jesus Christ”

CHAPTER 8

CONCLUSION OF THE STUDY

The motivation of this dissertation was to develop a practical, and implementable model for disciple-making that is grounded in the inspiration of Jesus and the Twelve; including the best elements of successful programs and observations from the lives of those who living the mission today. The discipleship by Jesus was rooted in relationship and progressed towards his mission. He did not have a production line operation or fixed curriculum. Instead, Jesus had a clear call to discipleship and a clear focus on mission. The discipling was fluid within that context.

This research sought to address three issues. Firstly, the deriving of biblical pattern from the narrative of the gospels about the discipling relationship of Jesus and the Twelve. This biblical pattern is critical to understanding the great commission but also in providing a motivational basis for engaging in such a model. I believe that as church seeking to fulfil the mission of Christ in the world, the pragmatism of programs, models, techniques that are insufficient to capture the imagination and conviction of a congregation. The biblical mandate illustrated by a biblical pattern or precedent lays the spiritual foundation and biblical motivation. This study helped me understand God in all his splendor as also God in Christ as the disciple-maker and the God-the Holy Spirit, the continuer of Christ with us being our teacher and leader. Therefore, the richest of that revelation will inspire a disciple to follow Christ, who is present and active today through the holy spirit. Some will follow the historical Jesus and his life transforming teachings. However, disciples of Jesus follow Jesus personally by the Holy Spirit. This study provided a biblical review of the personal walk with Jesus and his disciples and thus

provides an orientation for discipleship today that is beyond a program but fostering the relationship with the living Jesus, who is our disciple maker.

The second issue of the research was to determine some of the transferable principles and best practices from existing and past programs that have been successful in producing missional and multiplying disciples of Jesus Christ. The evaluation of Evangelism Explosion (EE), Government of Twelve (G-12) and Training for Trainers (T4T) provided valuable system and structures practices to help develop the model. The key elements of strong evangelism, vision casting, mentoring and spiritual empowerment were found to be essential for discipling effectively.

The third question that the dissertation sought to answer was “what factors have influenced the discipling of contemporary missional and multiplying disciples over their lifetime?” The primary research answered that in unexpected ways that provided great insights that informed the design of the model. Followers of Jesus develop over a journey of experiences with God and often various churches, programs and people. And therefore, developing a model that acknowledges and accounts for people based on where they are in their journey proved revolutionary to me. I used for years a structure that everyone was required to start from the beginning irrespective of your previous journey.

Structured programs with the assembly line type training and reproduction has had impact all the round the world for many years. There are some key principles that is transferable from those programs to enhance the effectiveness of the disciple-making approach applicable to our context. However, discipling, in essence, is following and serving Christ and recruiting others to engage in that same committed relationship. Now, I can engage in following Christ personally and help others do the same without the yoke of the squeezing people into a fixed program that does not fit the stage in their journey with Christ. The C4 model allows for the freedom to discern people stage in discipleship- whether they have not responded the call or just beginning journey or a veteran disciple.

Jesus is the focus of making disciples. Jesus called to himself those he wanted and they came to him, and he appointed them to be first with him in relationship, serve him in mission and empowered by him to overcome Satan (Mark 3: 13-15). We are not recruiting people for a program, but calling people into a committed relationship to Christ. We are not enlisting community advocates or volunteers, but equipping people to follow Christ in his mission in the communities of the world. We are not seeking to fill positions of influence in the church, but guiding disciples into surrendering to the power of the Holy Spirit and operate in spiritual authority based on their union with Christ. Discipleship starts and ends with Jesus. Jesus provides redemption, Jesus defines the mission, Jesus abides with and in each disciple, Jesus is truly the center and circumference of the disciple-making process. I am encouraged that there is hope in Christ for this generation to be disciples of Jesus, as he has not stopped making disciples throughout history and today.

Personally, I experienced Christ during the process of this study as the research made clear one simple truth: Jesus is the disciple-maker. He is still leading us today in mission and as his disciple, I stay personally close to him and follow his leading in participation in his mission. This paper became more than completing a study but following Christ and preparing people to do the same.

APPENDIX A

QUALIFYING RESPONDENTS AS MISSIONAL AND MULTIPLYING

In the following I outline a description and explanation of the process of determining the respondents of this study. A specific questionnaire was used to determine who would be interviewed for the in-depth study.

Missional Perspective:

What do you think or understand to be the mission of God/Christ/Church?

This relates to the respondents view of the mission of God. I believe that a growing disciple of Christ should have a clear perspective and sense of the mission of God in the earth. I understand the essence of the mission of God to be God’s work in redeeming humanity into relationship with him through Christ. This mission is reflected in the life and work of Christ. The church also continues the effecting of that mission in the earth.

Respondents may articulate this theme using language that is specific to their church background and culture. If the respondent captures that theme from the perspective of God, Christ or the church, they will be scored 3.

If the respondent captures a part of that redemptive focus but equates or emphasizes a supporting purpose or activity (such as ministry or fellowship)-I would assign them a 2. If the respondent is clueless of the topic or does not include the redemptive element of the mission-they will be scored 0 or 1.

Table 1: Missional Perspective

Respondent	Theme	Score	Comment
JIM60	To know him and make him known	3	Influenced by the focus and repeated mission of the church
COF50 B	To know him and make him known	3	Church viewpoint
JOM40	Love God, Love People	3	Church viewpoint, included redemption and holistic
WAM50	Reach others with gospel and love of God	3	To reach other people both here and abroad
TEM40	Make disciples	3	Great Commission theme

Everyone that I interviewed was scored a 3 because they were able to explain without prompting the basics of the mission of God. For each of these respondents, their

answer flowed naturally. Their emphasis was outside the walls of the church into the community. JIM60, WAM50 and TEM40 made specific mention to the global mandate.

Missional Context

How does your ministry relate to the mission of God? Explain.

The purpose of this question is to determine the extent that the respondent perceives his or her ministry in the context of the mission of God. Each ministry in church helps to the church to achieve the mission in a direct and indirect way. If a leader can perceive his/her ministry in the broader context of the mission of God and able to make the connection, then it would be an indicator for me that they are missional in their outlook.

Respondents that were able to show the clear link in an immediate response gave me the indication that they have thought it through before and it was a part of the way they think of things. These scored a 3. Those who with some thought were able to see a link and deduce it from the question I asked indicated to me that this was not necessarily a top of mind perspective. The fact that the link can be deduced scored them a 2. If the leader's view of their particular ministry was limited to the context of their service or group or themselves, then their score would be zero or one.

Table 2: Missional Context

Respondent	Score	Comment
JIM60	3	JIM60 has multi-level involvement and is able to see the connections between his service and the broader mission. Except altar service and Gideons-his church ministries relate to the harvest by helping others. Coaching cell leaders helps them open their homes to strengthen Christians and reach non-Christians.
COF50 B	2	Through coaching of cells, she is able to help people to grow in Christ but could not articulate a clear connection with the mission of reaching the lost.
JOM40	3	Everything that he does helps to reach people for the Lord. He even describes his business as place for reaching people.
WAM50	3	In mechanics ministry and cell groups-there is a direct link with reaching the lost
TEM40	3	Inner Healing ministry frees people to participate in the mission of God because they are no longer blind or bond to ineffective and selfishness

Missional Connect

How do you regularly build relationships with the unsaved, un-churched or uninvolved people?

Missional people have a regular interaction with the people that God is seeking to redeem. These interactions are intentional or circumstantial but regular. The various respondents were ranked by their intentionality of interactions with the lost. As I have

noticed, the building and maintaining of relationships with the lost, goes against the natural tendency of Christians. It would seem that as Christians grow in faith and in the community of Christ, they are naturally separated from others outside of the faith over time. Missional people are aware and intentionally cross boundaries to connect with people outside of the faith.

Score 3 represented a high intentionality and high frequency of interactions that is able to be measured on a weekly basis

Score 2 represents a moderate to high intentionality and moderate frequency of interaction that is measurable on a monthly basis.

Score 1, 0 would low or no intentionality and the corresponding low frequency of interaction on a monthly basis.

Table 3: Missional Connect

Respondent	Score	Comment
JIM60	2	JIM60 connects with people in the neighborhood occasionally. His major connection with the lost would be at the altar on a Sunday morning or during an annual Gideon outreach in the mall or community.
COF50 B	2	Family and friends in social circle. She makes intentional invitation and encouragement to them but does not branch out much.
JOM40	3	Marketplace and food distribution ministry. JOM40 has a regular flow of new people coming into his circle through his business and primary ministry. He is very intentional about taking opportunity to connect.
WAM50	3	Through the small group and people in his neighborhood.
TEM40	2	TEM40 connects with people in the marketplace. He was working in construction and had intentional connection by seeking to assist and minister to them

Missional Action

How often do you bring people to your church/small group or event that could introduce them to Christ?

This relates to the frequency by which the leader is intentional and active in inviting and being involved in facilitating an opportunity for people to hear the gospel.

Scores relate directly to the frequency of action. Respondents that did invite on a weekly basis with some result would be scored 3. This characteristic relates primarily to action but leadership action will have some influence. Respondents that said they invited on a regular basis but no result would be scored 2. Respondents that did not invite on a regular basis, or not at all, would be scored 1 or 0.

Table 4: Missional Action

Respondent	Score	Comment
JIM60	2	In the last year, he brought 4 families/guest to church.
COF50 B	2	In the last year, she brought 6 guests. With second attendance she brought guests approx ten times.
JOM40	3	JOM40 invites people on weekly basis to something. His distribution ministry also allows him to expose people to the gospel on weekly basis.
WAM50	2	He invites people weekly but he works at a Christian University that is located 45 minutes away from the community he lives and goes to church.
TEM40	1	He speaks with people often but does not bring them to church or small group. The unusual thing about TEM40 is that he has directly evangelized many but not brought them into the community.

Missional Fruit

When have you participated in leading someone to Christ in the last year?

I consider that one significant fruit of missional orientation and activity is the salvation of a soul. There are other important fruit that can result from missional orientation. For WAM50, it was the monthly mechanics ministry that gave free tune-ups for single women. This evolved into an entire day involving youth washing their cars, hair stylist doing their hair while they wait and another team providing food for volunteers. For JOM40, the distribution of food to the poor and participating a monthly outreach that involves a mobile medical clinic is also missional fruit.

I believe the redemption that Christ brings reaches the whole person-body, soul and spirit. However, for the purpose of the study I used witnessing or participating in someone making a profession of faith in Christ as a fruit to measure. If I were to review this instrument, I would include a discussion of their ministry as a whole and how the ministry directly or indirectly facilitated the salvation of souls. The missional activity and fruit can be experienced personally and as a group. This question was limited to the personal.

Table 5: Missional Fruit

Respondent	Score	Fruit
JIM60	2	At a Gideon's outreach
COF50	3	At the altar at the end of a church service
JOM40	3	Very often at outreaches
WAM50	1	He did not have that opportunity this last year
TEM40	3	Over 10 times on "the street" at places like construction site or in coffee shop

Missional Source and Heart

1. Do you regularly pray for the unsaved, un-churched and uninvolved-describe)
2. Do you have a genuine concern for them and how is it expressed in your life)

These two measures go hand in hand and from the interviews the scores were equivalent for each respondent. The issue of source is important in the missional person. The mission is God's work and the missional leader is God's agent in the earth. Therefore the prayer life of the leader indicates to me the leader's reliance on God as the source of power and motivation for the missional life.

I scored 3 for those who practiced daily prayer for the lost and the ministry. Each of the respondents included some aspect of mission and ministry in their daily prayers. The extent of passion or length of time was not used to rank the respondents. The frequency of daily (3), weekly (2) or occasionally (1) determined the score.

Their concern for the lost and how it was expressed was scored based on the respondent's specific action that expressed that concern. The range could have included praying, studying, discussing, serving or any action that expressed the sentiment that the lost was on their mind as an issue of concern. All the respondents included prayer and other activities. I should note that the church environment helped in keeping missions and the lost at the top of mind to this group.

Missional Scores

These respondents were all considered missional. I did not have a statistical justification for a score of 15 or more to missional. However, this was my reasoning: If a respondent scored all threes, they would be ideal. The ideal score would give a total of 21 points. If a respondent were at least at the 2/3 mark-I would consider them to be growing towards highly missional in our context. The score of 14 would be the 2/3 mark, so any score above 14 would be considered missional.

Table 6: Missional Scores

Respondent	Score	Comment
JIM60	18	Cell coach, altar, intercession, elder
COF50	19	Cell coach, altar, intercession, counseling
JOM40	21	Food distribution, elder
WAM50	19	Small groups, set-up/ tear down, mechanic ministry
TEM40	18	Inner Healing ministry, elder

The Qualifying Questions for Multiplication

Multiplication is the second part of the goal of raising effective lay leaders. The ability of leaders to pass on what they have gained to other reliable is people who would do the same is a core value that I believe will help producing sustainable ministry replication from one generation to another.

Table 7: Multiplication scores by theme and respondent

Leaders	Scores						
	Intent	Mentor	Sponsor	Fruit 1	Fruit 2	Source	Heart
JIM60	1	1	3	1	2	3	3
COF50	3	3	1	3	2	3	3
JOM40	3	3	3	3	3	3	3
WAM50	3	2	3	3	3	3	3
TEM40	3	2	3	3	3	3	1

Multiplication Intent

Is developing and mentoring others into you ministry part of the goal of the ministry?

The score for intent measures the expressed intentionality of the ministry to develop people in the ministry lead and replicate the ministry. High score was given to the ministry that had multiplication as a stated goal and a measure of success. The mid score (2) was given for the ministry where multiplication was desirable but the leader was not held accountable for it. A low score (1) would be given if the ministry did not recognize developing and mentoring others as a high value to be desired or pursued.

In the various ministries, multiplication is a desirable and an accountable pursuit. In the case of JIM60, he said it was not stated and not a high priority. The caring and teaching the people in the small groups was the main focus. However, COF50, his wife, and WAM50 who are also small group coaches said is it a stated and reminded measure.

JOM40 said that multiplication is not written in the goals of their ministry but it is very desirable and is modeled by the senior pastor and encouraged by him. JOM40 said that is a way of doing things. So he intentionally does it as a part of how ministry is done and less as a specific task.

Multiplication Mentor

Are you currently mentoring anyone in spiritual growth or ministry?

The mentor measure is important for multiplication as each person is unique and therefore need specific coaching and discipleship for them to grow into a leader. I included this measure because of my New Testament theology of discipleship where personal mentoring was a high occurrence and value.

High Score: close personal and regular mentoring of individual or very small group

Med Score: personal and occasional coaching of individual or very small group

Low Score: Infrequent or irregular personal coaching.

JOM40 and COF50 work with individual on a regular basis to help them be leaders. COF50 is working with a young lady that is leading a small group. JOM40 works with a few men that is growing in the ministry and have started to mentor others as well.

Multiplication Sponsor

Have you assisted someone get into ministry?

An important part of multiplying ministry is by helping to connect people into positions of service so that they can be fruitful. I believe that this is an important part of leading in the church for multiplication. Leaders use their influence to give someone an opportunity that normally they would not have because they are unknown. This connects to the value of personal mentoring and coaching because then a leader is able to honestly recommend someone that they are mentoring.

High Score: respondent that has personally recruited people in ministry

Med Score: respondent that has personally recommended a person for ministry

Low Score: respondent that has not personally recommended or recruited someone in ministry.

The leaders involved in the small group coaching have a natural opportunity for this to take place because small groups usually are seeking apprentices and potential new leaders and facilitators. In the small group, the leader has the ability to observe people over time and determine the potential of people in that context more.

Multiplication Fruit 1 and Fruit 2

1. Are others in your team or small group actively involved in helping others grow in Christ and service?

2. Have you witnessed a mentee or group member grow to the extent that he/she is now leading a group or ministry?

The fruit of making disciples is disciples that are actively making other disciples and fruitfulness is evidenced with disciples are mentoring disciples that are developing other disciples. I am convinced that it is this level of fruitfulness that changes the culture of a church over time into a disciple making church.

In the case of JIM60, the fact that he scored low in intent and mentor-it reflected in his fruit score being low. JIM60 overall score for multiplication was 14, which indicates that he is not a multiplier at this time. He certainly has the potential to do become with some intentionality-he will be able to see fruit. The other leaders were able to witness fruit in the multiplication of their ministry in the church. As a coach he encourages the cell leaders to recruit and develop people in their cell groups but he did not have it as a conscious way of doing ministry for himself as coach.

COF50 witnessed the fruit but feels she had nothing much to do with it. One of the ladies in her small group was able to start her own small group with a lot of initiative of her own. COF50 was able to be a leader that did not hinder multiplication; which is sometimes just as important as actively encouraging it.

JOM40, Walt and TEM40 were all fruitful in facilitating, encouraging others in their group to grow into leaders that were doing the same to others. Their ministries were completely different but fruitfulness was evident in all.

Multiplication: Source and Heart

1. Do you regularly pray for people in your team or small group?
2. Do you regularly encourage other leaders to recruit and mentor others in faith and service?

Similar to source and heart in missional scores, the respondents ranking matched both categories. Also, the missional source and heart score was generally equivalent in the multiplication scores. Those who prayed daily for the lost also prayed daily for the ministry that they were involved in.

TEM40 proved an exception to this general observation. He did not encourage leaders to mentor or people in the ministry that he is leading. The nature of ministry being inner healing requires more supervision and tighter controls for the protection of those being ministered to. So he intentionally does not encourage informal multiplication but encourages people to come through the training and be raised up in the ministry. (Reese and Loane 2012)

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VITA

Roan Paul Alexander Earle was born on the island of Jamaica in the West Indies on October 3rd, 1970. He is the last born of the fourteen children of Barry and Veronica Earle. He was raised in a Christian environment and participated in Christian Brethren Assemblies in Kingston and found spiritual growth at Swallowfield Chapel. Shortly after baptism, he became part of a discipleship group that met every Friday night for three and half years.

Roan studied business administration at the College of Arts, Science and Technology in Jamaica. He completed that course with honors, with special interest in marketing research. Upon graduation, he attended the University of the West Indies and completed his B.Sc. in Management Studies with emphasis in finances. He graduated with honors in 1992. Roan worked in the field new product development and marketing management in a regional manufacturing and distribution company, while his wife Charmaine attended medical school. He answered the call of the Lord to serve in full time Christian service by joining the staff of his local church as the director of evangelism and discipleship. He developed programs for discipleship, evangelistic campaigns, rural outreaches and international mission trips in Tanzania, South Africa and the Dominican Republic. It was tremendous years of personal growth and impact in ministry

In 1998, Roan, Charmaine and their children migrated to Pasadena, California when Roan enrolled in Fuller Theological Seminary School of World Mission. Upon completion of the MA in Intercultural Studies, Roan interned at a multi-ethnic cell church in Cerritos, California. There, he introduced discipleship groups and expanded the mission outreach to plant a church in Honduras and outreach in El Salvador. He was appointed as the pastor of the Hope Multinational church. In ministry, Paul led the church through the process of merging with Cerritos Nazarene Church to form a new multicultural model called Crossroads Multinational. The team pastoring model was very strong and rewarding.

While on a mission trip in Honduras, Paul received an impression from the Lord, that “there is a harvest coming to the desert, go raise up workers for the harvest”. Since 2003, Paul and his family have worked in Victorville and the surrounding High Desert communities. He started a Nazarene church in 2005 and later in 2009 launched the independent church plant called the Life Church. The church’s foundation is on discipleship, small groups, community outreaches and missions. The missional call has allowed them to participate in developing orphanages in Malawi and India and two church plants in Jamaica and coaching a church plant in Grenada. The goal of his doctoral studies was to develop a practical model for the Life Church and be equipped to coach pastors and church planters in building missional disciple making churches.