

# REVITALIZING THE LOCAL CHURCH THROUGH DEVELOPING A DISCIPLE-MAKING CULTURE

## WHERE ARE WE?

### WHAT IS THE CONDITION OF OUR LOCAL CHURCHES?

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Most of our Bible believing churches today are not as robust in health as they were a few decades ago.

Most of us have noticed it.

## FIRST STEP: EVALUATE THE HEALTH OF THE LOCAL CHURCH

### WHERE ARE WE?

**Estimation by Thom Rainer** (*Autopsy of a Deceased Church: 12 Ways to Keep Yours Alive*, Broadman and Holman Publishing, 2014, page 86)

- Ten percent of local churches are actually healthy
- Forty percent of local churches are healthy with early symptoms of spiritual disease
- Forty percent of local churches are very sick.
- Ten percent of local churches are dying.

**Observations from Jim Putman** (*Discipleshift*, Grand Rapids: Zondervan, 2013)

- "Something is missing in the life of the church. Today's institution has a polite form of religion, but it seems to lack power... This is not to say that nothing worthwhile is happening. In fact, all kinds of things are going on, and if success is measured by big meetings, big buildings, and big budgets, then the church appears to be doing quite well." (Forward, page 11)
- "You're seeing a decline in attendance, interest, passion, spiritual maturity, outreach, giving, evangelism, or effectiveness... you long to reverse those trends."

**Quote from Colin Marshall, Tony Payne** (*The Trellis and the Vine: The Ministry Mind-Shift That Changes Everything*, Kingsford, NSW, Matthias Media, 2009)

- "Everyone wants their churches to grow, but most are unsure how and where to start." (page 15)
- Most churches are in a state of maintaining the structures, and ministries that have been started: running programs and events, filling gaps in ministries, solving problems, maintain structures and managing activities. But they are not seeing people coming to Christ and then growing in Christ.

## SECOND STEP: IDENTIFY THE CAUSES, SOURCES, REASONS

### WHY ARE WE WHERE WE ARE?

With many of our churches in a gradual state of decline, I hope that we are scratching our heads and asking 'why?'

Are we willing to investigate our own hearts and lives to see if the situation of our churches is actually revealing something about us as pastors.

"Churches become like their pastors."

### A Loss of Vision and Other Symptoms

Observations by Thom Rainer (*Autopsy of a Deceased Church*)

- "A church is usually born out of vision. A church usually dies because it no longer has a vision." (adapted from page 4)
- "The most pervasive and common thread of our autopsies was that the deceased churches lived for a long time with the past as hero. They held on more tightly with each progressive year. They often clung to things of the past with desperation and fear. And when any internal or external force tried to change the past, they responded with anger and resolution: 'We will die before we change.' And they did." (page 18)
- "But the deceased church, somewhere in its history, forgot to act upon the Great Commission. So, they stopped going. And making disciples. And baptizing them. And teaching them." (page 41)  
And, "As I looked at the deaths of fourteen churches, I saw a common pattern. Obedience to the Great Commission faded; it usually faded gradually. It's not like one day the church was sending out dozens of members in the community and it suddenly stopped. Instead the decline in the outward focus was gradual, almost imperceptibly gradual." (page 42)
- Here are some of the other chapter titles:
  - Chapter 7 – The Preference Driven Church
  - Chapter 8 – Pastoral Tenure Decreases
  - Chapter 9 – The Church Rarely Prayed Together
  - Chapter 10 – The Church Had No Clear Purpose: "As the church lost her purpose, she slowly but surely began to die. The process was typically lengthy but death did come."  
"A church without a gospel-centered purpose is no longer a church at all." (pg. 75)
  - Chapter 11 – The Church Obsessed over the Facilities
  - Chapter 12 – My Church Has Symptoms of Sickness

### While 'Doing Church', We Haven't 'Done Discipleship'

Observations from Jim Putman (*Discipleshift*, Grand Rapids: Zondervan, 2013)

- The missing element in many of our churches is obedience to the Great Commission in its simple, overarching command to 'make disciples.'
- While we have many ways to "Do Church" we have neglected to "Do Discipleship."
- When we have the focus of making disciples in the New Testament context, we also have the methodology provided by the very nature of discipleship. The methodology is to foster relationship environments for discipleship to occur.

## **Tendency toward Institutionalism** - from *Trellis and Vine*

- “The church always tends towards institutionalism and secularization. The focus shifts to preserving traditional programs and structures, and the goal of discipleship is lost. The mandate of discipling provides the touchstone for whether our church is engaging in Christ’s mission. Are we making genuine disciples of Jesus Christ? Our goal is not to make church members or members of our institution, but genuine disciples of Jesus.” (Page 14).

## **Resistance to Change** (Advanced Strategic Planning, Aubrey Malphurs)

- Resistance to change is such a critical part of reversing the decline of a church’s health that the Malphurs Group utilizes a specific inventory when they consult with churches. They developed a series of question to evaluate and measure the readiness for change or the lack of readiness for change (a polite ‘resistance to change).
- Based on “Advanced Strategic Planning, A 21st-Century Model for Church and Ministry Leaders’ by Aubrey Malphurs. The inventory is the property of Dr. Aubrey Malphurs, The Malphurs Group, LLC.

## **The Life Cycle of a Church**

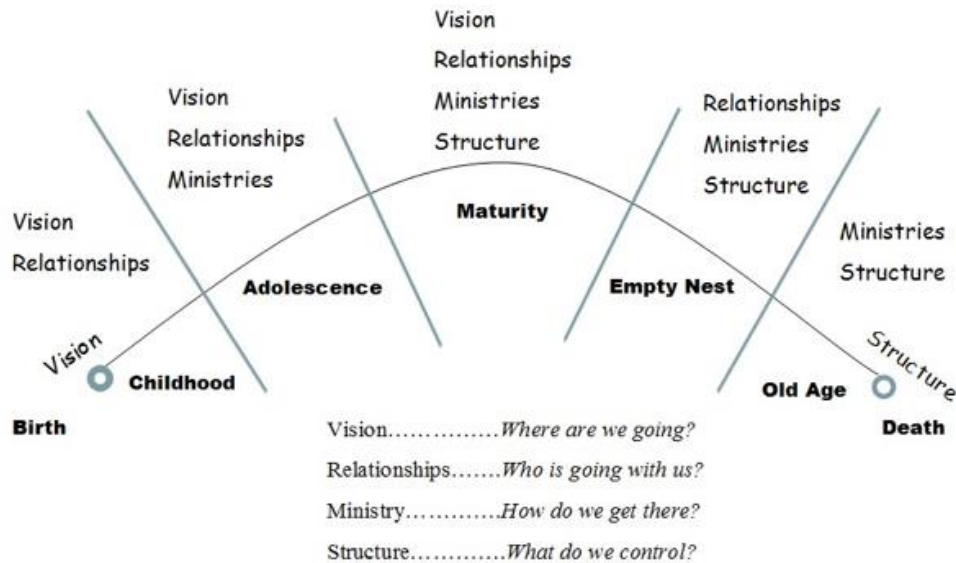


<https://tonymorganlive.com/2017/04/10/phases-church-life-cycle/>

**“The goal of Christian ministry is quite simple,  
and in a sense measurable:  
are we making and maturing genuine disciples of Christ?”**

(Trellis and Vine, page 14)

# Life Cycle of a Church



<https://healthygrowingchurches.com/a-season-for-everything-life-cycle-of-a-church/>

**Many of our churches are on the downward side of these charts, maintaining and preserving the ministries and activities of the existing structure of the church.**

## THIRD STEP: ACKNOWLEDGE THE NEED FOR PERSONAL CHANGE

It is one thing to evaluate the needs of the local church and understand the reasons why the church has declined.

It is quite another matter for each of us to deal with the needs in our own perspectives, our own ministry, our own heart.

We as leaders, as Pastors, are often the most resistant to change.

## WHAT DOES GOD WANT TO CHANGE IN ME?

### We Need to Shift Our Thinking

We need a shift in our thinking, in our outlook, in our priorities in order for disciple-making to become the focus of our own lives. Only then will we be able to make that shift in the life of the church.

The reason this shift is necessary is because of what the Scriptures have to say about discipleship.

## FOURTH STEP: CONSIDER THE ROLE OF DISCIPLEMAKING IN REVITALIZING THE LOCAL CHURCH

### A. LOOK AT THE BIBLICAL VOCABULARY

#### A Simple Definition of a Disciple in “*Discipleship*,” (pages 46-51)

Matthew 4:18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them, “*Follow me, and I will make you fishers of men.*” 20 And they straightway left their nets, and followed him.

A disciple is:

- |   |                   |
|---|-------------------|
| ▪ A person who has committed to follow Christ | “Follow Me”       |
| ▪ In order to be changed by Christ,           | “I will make you” |
| ▪ For the purpose of serving Christ.          | “fishers of men.” |

### A Look at the Vocabulary of the New Testament

#### The Main Command of Christ in Matthew 28:18-20

- 18 “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”
- The main verb is ‘teach’ **μαθητεύσατε (mathēteusate)**, the aorist imperative of the root μαθητεύω, “to make a disciple; to teach, instruct.”<sup>1</sup> The Lord’s commission was an assignment to make disciples, a concept which includes teaching, preaching, declaring truth so that people can begin to follow, but also includes the ongoing relationship in order for a newly saved person to become a maturing, serving, discipling disciple of the Lord Jesus.
- The three other verb forms in verses 19-20 are subordinate to the main verb, participles which indicate the means by which the work of discipling is to be accomplished. These are the activities of ministry, the works of obedience to the Lord’s commission whereby the believer carries out the work of making disciples.
- The early obedience of the apostles is recorded in Acts 14:21 “And when they had preached the gospel to that city, and had taught (matheteusantes) many, they returned again to Lystra, and to Iconium, and Antioch, 22 confirming the souls of the disciples (matheton), and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.”
- Forms of the root **μαθητής** - ‘mathetes’ - “a disciple, a learner” are found some 250 times in the NT. For a more extended look at the verb root and its multiple related words, see TDNT.<sup>2</sup>

<sup>1</sup> Thayer’s Greek Lexicon: accessed at <https://biblehub.com/thayers/3100.htm>

<sup>2</sup> Rengstorf, K. H. (1964–). **μανθάνω, καταμανθάνω, etc.** G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological Dictionary of the New Testament* (electronic ed., Vol. 4, p. 461). Grand Rapids, MI: Eerdmans, in Logos software.

- Jesus certainly had the concept in mind from the very beginning of His ministry (Matt. 4:18-22; John 1:43) to the end of it (Mt. 28:18-20; Acts 1:8). He exercised this specific, intensive method of teaching daily in His work. This pattern of training was familiar to everyone in the first century Israeli culture.

## The Translation of the Septuagint

- The OT equivalent for the *root* of the imperative “make disciples” is found in Jeremiah 12:16 in the Hebrew verb **‘lamad.’** “And it shall come to pass, if they will diligently learn the ways of my people...”. The LORD extends to Israel’s neighbors the opportunity to come and to learn of God’s ways, with the obviously intended result of following God’s ways.
  - The LXX used *μανθάνω* to translate ‘lamad’ in Deut. 4:10; 14:23; 17:19; 31:12f. The intended object of learning was to fear the LORD and to pass on the same lessons to the next generation. For example, in 14:23, the LXX is “ἵνα μάθῃς φοβέσθαι Κύριον τὸν θεόν σου πάσας τὰς ἡμέρας,” “that thou mayest learn to fear the LORD thy God always.”
  - “Lamad” indicates the nature of learning in the OT, leading into the NT era. “The attitude sought is that of the obedience of the whole man to God in the doing of His will, and not just a more or less clear insight into the divine will,” (TDNT).
  - What Old Testament relationships were characterized by a mentoring/discipling type of relationship? \_\_\_\_\_
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## The Greek Mindset (500-300BC)

A time of significant development among the Greek philosophers. Their use of ‘*manthano*’ included:

- Learners, who learned from a master or teacher, under the tutelage of a philosopher
- Committed for life to that teacher exclusively
- Imitators to the point of imitating diet, dress, and life style
- Devotion to the leader (almost religious in Greek culture)
- Fellowship continued after the teacher died. They perpetuated the master’s teaching even after he was gone.

## The Period Between the Testaments (second temple Judaism to the time of Christ)

- The Jewish mind was heavily influenced by Greek culture and thought.
- The followers of the Talmud (Jewish written tradition) were named the “Talmeed.”
  - After the tradition of the Greeks with the Philosophers and their disciples, the teachers of the Talmud had their disciples called the Talmeed.
  - This is the beginning of the ‘Rabbi’ position in Jewish history. The teachers of law and the Talmud were the Rabbis.
  - The study of the Law was of primary importance, especially so that the learner would become an observer of the Law.
  - This is the origin of diverse Jewish schools of thought (Hillel, Shammai, etc.).

## The Talmeed Described

- They were learners and listeners.
- They had to have a teacher, a rabbi.

- They passed along the teachings of the rabbis after his death to carry on the oral traditions.
- They were imitators.
- They could not be a Talmud without fellowship, which continued after the death of the rabbi.
- They were expected to serve within the Jewish community.
- There was a deep commitment to all that the rabbi had taught.

## The Pharisees Had Disciples

- Matthew 22:15 “Then went the Pharisees, and took counsel how they might entangle him in his talk. 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?”
- Mark 2:18 “And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?”

## • John, the Baptist, Had Disciples

- Matthew 9:14 “Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?”
- Matthew 11:2 “Now when John had heard in the prison the works of Christ, he sent two of his disciples,…”
- Mark 2:18 “And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?”

## A Summary of the First Century Concept of a Disciple

Conclusions from a study of μαθητεύω

A disciple is a lifelong learner who learns by following his teacher.

A disciple’s life is changing to become more like his teacher. (Matthew 10:24-25)

A disciple’s life is changed by spending time with his teacher. (Mark 3:13-14)

If there is no change in the life of the follower, he is not a true disciple. Obedience is a fruit in a genuine disciple.

A disciple follows his teacher in order to reach someone who can also follow him.

A disciple continues making disciples throughout life, even after the death of his teacher.

## Other New Testament Examples of ‘μαθητής’ - Disciple Making

- Paul had disciples in Damascus soon after his own conversion, Acts 9:25.
- The first woman who was called a disciple – Tabitha (Dorcas) in Acts 9:36.
- It was clearly a normative pattern in the New Testament Church:
  - Barnabas either took Saul under his direction or took him as a team member, Acts 11:22-26.
  - Barnabas and Saul took John Mark with them from Jerusalem to Antioch, probably to continue his preparation for ministry. Barnabas persisted in discipling Mark (after Paul refused to take him with him) to the point of becoming effective in ministry, Acts 15:36-39; Col. 4:10; 2 Tim. 4:11.
  - Paul advanced the discipleship which Timothy had already experienced and kept training him for several years, Acts 16:1-3; 1 Timothy 1:2.

- Paul probably discipled Titus, preparing him for ministry, Titus 1:4.
- Paul clearly instructed Timothy to make the discipleship of men a priority in the local church, 2 Timothy 2:2.

## New Testament Vocabulary for Learning, Following as a Disciple:

### 1. Joining with a teacher and accompanying him through life

This concept is indicated by several compound verbs, all with the same main root. The prefixed preposition adds the connotations as follows:

**akoloutheo** – to be a follower, or companion. The prefix ‘a,’ here expresses union with, likeness to, and the main root ‘keleuthos,’ a way; hence, one going in the same way).

Matthew 8:19 “And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. 21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus said unto him, Follow me; and let the dead bury their dead.”

“It is used 77 times in the Gospels of following Christ.”<sup>3</sup> It has the connotation of time spent in the company of a mentor in order to become like the teacher as a life time follower. It is used a few times in Acts and Revelation. See Matthew 8:19, 22; 9:9; 16:24; 19:21, etc.

**parakoloutheo** – ‘to follow close beside, to walk side by side.’ It includes the concepts of accompanying and conforming. In 1 Timothy 4:6, “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained (thou hast followed closely).”

It is also used in 2 Timothy 3:10-11 of how Timothy followed not only Paul’s doctrine but also his ‘manner of life, purpose, faith, longsuffering, charity, patience, persecutions, and afflictions...”

**sunakoloutheo** – to follow along with, to accompany a leader: Mark 5:37; 14:51. See Luke 23:49 referring to the women of Galilee who followed Christ, even to the point of standing near the cross, thus identifying with Him.

**ἐπακολουθέω** – ‘to follow after, to follow closely, used of following the steps of Christ.’ 1 Peter 2:21 “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:”

### 2. Learning which brings about change (manthano, the root for mathetes)

Vine’s: “**Manthano** denotes (a) to learn (akin to mathetes, a disciple), to increase one’s knowledge, or be increased in knowledge, frequently to learn by enquiry, or observations, e.g. Matt. 9:13; 11:29; 24:32; Mark, 13:28; John 7:15.

Compare Ephesians 4:20 “But ye have not so learned Christ; 21 if so be that ye have heard him, and have been taught by him, as the truth is in Jesus:”

“In Ephesians 4:20, it is not simply learning the doctrine of Christ, but Christ Himself, a process not merely of getting to know the Person but of so applying the knowledge as to walk differently from the rest of the Gentiles.”

**In exhorting the Pharisees**, who already knew the Law, Christ said, “But go ye and learn (**μάθετε**) what that meaneth: ‘I will have mercy, and not sacrifice:’ for I am not come to call the righteous, but sinners to repentance.” Matt. 9:13

<sup>3</sup> W. E. Vine, *An Expository Dictionary of NT Words*, Old Tappan, NJ: Fleming H. Revell Co., 1966, Vol. II, pg. 111.



"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn (μάθετε) of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light." Matthew 11:28-29

"Now learn (μάθετε) a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:" Matthew 24:32

### **3. Listening, hearing with understanding and an obedient response**

John 1:40: John's disciples heard him speak – literally, "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother." (akouw with para) beside John..." demonstrates the close proximity and association of the listening disciple. 'beside, in the presence of, alongside...'

'**akouw**' is the word used by Christ to describe His relationship to the Father, 'I speak to the world those things which I have heard of Him' (John 8:26). Jesus repeatedly said that what He heard from His Father, He fulfilled completely (John 3:32; 5:30; 8:40; 15:15.)

John 10 uses the verb 'to hear' (akouw) several times. In verses 3-5. "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

The word conveys especially the hearing that brings a proper response because of the relationship of the sheep with the Shepherd. Again, "My sheep hear My voice, and I know them, and they follow Me." (John 10:27).

### **4. Submitting to the master and obeying his instruction**

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his Master, and the servant as his lord." Matthew 10:24-25a.

### **5. Fellowshiping – Mark 3:13-14**

Mark 3:13 "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,"

### **6. Being committed, counting the cost**

Luke 9:57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

### **7. Becoming servants**

Mark 10:43 "But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 and whosoever of you will be the chiefest, shall be servant of all. 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

### **8. Suffering, even to the point of persecution – Matthew 5:10-12; 10:16-31**

Matthew 5:10 "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." See also Matthew 10:16-31.

## 9. Later Scriptures added the use of 'mimicking'

Paul used the word translated 'followers' - a Greek word μιμητής - *mimētēs* - an imitator, a mimic. It is actually the origin of the English term, 'mimic,' "one who imitates or emulates" another, especially as a good example. This is the positive imitation that arises by admiring the pattern set by someone worthy of emulation, i.e. a mentor setting a proper example. It is always used positively in the NT (seven times) - of followers of Christ emulating a God-approved example. The supreme model is God Himself (see Eph 5:1).<sup>4</sup>

"Wherefore I beseech you, be ye followers of me." 1 Corinthians 4:16

"Be ye followers of me, even as I also am of Christ." 1 Corinthians 11:1

"Be ye therefore followers of God, as dear children;" Ephesians 5:1

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." Philippians 3:17

***"One life to a life for life."***

***"Each one follow one, Each one lead one, Each one win one."***

## B. REFLECT ON WHAT DISCIPLESHIP LOOKS LIKE IN THE CHURCH

### ➤ **Discipleship is Relational**

It is primarily relational, not primarily informational, Matthew 12:49-50.

Mark 3:13 "And He goeth up into a mountain and calleth unto Him whom He would: and they came unto Him. 14 And He ordained twelve, that they should be with Him, and that He might send them forth to preach, 15 and to have power to heal sicknesses, and to cast out devils:"

It is personal, thus it will be a little different for everyone. Consider how Christ dealt with his men differently as they invested time with Him and He dealt with the things that came up. You must get to know your disciple in a personal relationship.

It is not just meeting at 7 AM for Bible study, although biblical instruction is critical.

It is walking and working together, serving and praying together It is having mutual family activities together to interact in life and about life.

Sustained relationships through life train people to serve faithfully during all the ups and downs of spiritual life.

Relationships grow organically in the body of Christ and duplicate themselves in the spiritual fruit of more relationships.

It is going to the disciple's work place, to his kid's ball game. It happens while fixing a car together or helping a widow together. It can include going fishing or golfing. It is living life.

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<sup>4</sup> Vines *Expos. Dict.* Follow, Notes.

Acts 4:13 "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and took knowledge of them, that they had been with Jesus."

### ➤ **Discipleship is Gradual**

It is a process, not an event. The gospels give us a look at the painful process Christ worked through with the disciples (see one example in Mark 10:10-45). It is gradual growth, not instantaneous success.

Christ spent years with his men, then they still needed more work from the Holy Spirit in the book of Acts.

An oak tree grows very slowly. Thus is it able to stand strong in the storms that come.

Paul invested years with Timothy, even as he wrote in the 'pastoral' epistles later in life.

Barnabas continued to work with John Mark after Mark's first disappointing departure (Acts 13:13; 15:36-39).

### ➤ **Discipleship is Intentional**

It must be directive and causative, based on our commitment to obey the Lord's imperative to us, Matt. 28:18-20.

It happens on purpose, not by accident. Matt. 10:1-42

It will not happen to people automatically just because they attend church.

It will not happen in our church automatically just because we are preaching and teaching biblical messages.

### ➤ **Discipleship is Continual**

It is intensive, persistent, and thorough; not casual, haphazard, or minimal. 1 Tim. 6:11-21; 2 Tim. 2:3-10

People are complex. Growing infants and children are messy. Parents don't get to take days off from parenting. A discipler sticks with his disciple and helps him work through the tough stuff, the messes, the challenges...

Mark 4:38, Christ taught patiently in the storm (through rough times).

It will demand a lot from me. I cannot give what I do not possess. I cannot help but give what I do possess. It will require that I also keep growing and learning.

### ➤ **Discipleship is Regenerational**

An obedient disciple reproduces a new generation of disciples. Matthew 28:18-20 indicates that we are to go and make disciples, not just find the ones that someone else has made.

2 Timothy 2:1-2 indicates that a man who grows in grace will be passing truth down to the next generation of men who in turn will do the same.

Without regeneration occurring, we are not discipling.

### ➤ **Discipleship is Reciprocal**

In order to develop trust in a discipling relationship, the discipler must himself be transparent. An appropriate honesty by a discipler about the struggles, failures, and personal victories of his own spiritual life fosters the same response in a disciple.

Transparency is requisite in the discipler and the disciple as a part of the necessary accountability of a discipling relationship.

### ➤ **Discipleship is Restrictive**

Discipling a few believers intentionally over the long haul will limit and impact many other areas of ministry, which continue to call for attention.

This is a restriction that the Lord Himself placed upon us for local church ministry. We need to beware of rebelling against this limitation.

### ➤ **Discipleship Is Confrontational**

Mark 6:33, the disciples wanted to send the crowd away. Jesus told them to feed the crowd.  
Matthew 8:18-22; 8:25-26; 16:21-23 (same as Mark 8:33).

Consider Paul and Timothy – even after 20+ years of mentoring, Paul’s letters to Timothy are full of exhortation.

## **C. THINK THROUGH, PRAY THROUGH THE STEPS OF DISCIPLESHIP**

### • **Observation**

- The outgrowth of spending time with someone in a discipleship role is that you will observe their strengths and weakness.
- Over time, you will be able to discern needs in their spiritual walk with the Lord. (In part 2 of *Real-life Discipleship*, J. Putman walks through this process.)

### • **Evaluation**

- On the basis of observation, you have an open, transparent discussion of where the disciple is in his walk with the Lord. (Mark 6:7-32 the disciples reported after being sent out.)
- You may want to develop ideas on tools for evaluation. But your general plan for discipleship will include many of the major areas that need to be strengthened in any believer’s life.
- The disciple should learn self-evaluation as a part of taking responsibility for his own growth.

### • **Participation**

- The disciple learns by doing. He puts Scriptural truth into practice in his work setting, in his daily life, with his wife, with his children, and in local church ministry.
- This includes doing many of these things with the discipler. (Mark 5:40 Jesus included the disciples in being laughed at...)
- “I explain it to you.” “I do it while you watch me.” “You do it while I watch you.” And we talk about it all the way through until you explain it to the next guy and you do it while he watches...

### • **Preparation**

- The discipler will need to continue to feed his own soul and grow in Christ.
- The discipler will need to take time to reflect on the needs of his disciple, to pray for his disciple.

### • **Continuing Evaluation**

- The ability to understand and track his/her own progress.
- An outline of the next steps to take/other areas to work on...
- The help for a disciple to learn from his/her various failures.
- The motivation to keep moving forward.

***“One life to a life for life.”***

***“Each one follow one, Each one lead one, Each one win one.”***

Discipleship is God’s focus for the church and God’s method to build the church.  
(Matthew 28:18-20)

## **FIFTH STEP: BE WILLING TO UNLEARN**

### **Disciple Making Is Not:**

- ...Just another program in the church.
- A new program to add to the church.
- ...Merely teaching, preaching.
- ...Just reaching the lost.
- ...Focused on covering the material in a book, a class, or a curriculum.
- ...The specialty of parachurch organizations.
- ...Limited to one-on-one relationships.
- ...Primarily the task of the paid staff of the church.
- ...Primarily accomplished by someone outside of the local church.

**Disciplemaking needs to be developed as the overall culture of the church.**

**It needs to become the lifestyle of the leadership in the church.**

**The imperative of Matthew 28:19 needs to become a way of thinking.**

**Disciplemaking must become a part of everything we do in ministry.**

## SIXTH STEP: SHIFT YOUR THINKING TO BIBLICAL DISCIPLE MAKING

### What Disciple Making Is:

- A normative, individual responsibility that the Holy Spirit empowers in the local church as Christ builds His church. It is each saint shouldering the responsibility to spiritually reproduce themselves.
- It is New Testament believers building relationships with the lost in order to bring them to Christ and to nurture them to maturity in Christ.
- It is the commitment of one life to another life for the rest of life.
- It requires that the pastor be the “chief disciple maker.” The pastor will lead by his active work as a disciple maker.
- This will include the pastor’s development of friendships with unsaved people to endeavor to make disciples.
- This will include the church leadership setting the example of a life built around making followers of Jesus Christ – not through programs, but through building relationships.

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### God’s Natural Order of Things

- Is it generally true that children become like their parents?
- Do students, given enough time, become like their professors?
- Over time, do churches become like their pastor?
- If this is true, and our churches are struggling with poor spiritual health and vitality, what does that say about us as pastors/leaders?

### Maintain Intellectual Honesty!!

The shrinking of churches can be blamed mostly on the leaders of the churches. When the leaders play the “blame game,” they are not being intellectually honest. Three things we blame: the world, worldly Christians, and stands we have taken in the past.

*“Everyone has a commission,  
but it’s not always the Great Commission.”*

## Make a Difference – Change Your Thinking, Change Your Practice

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“...a disciple loves God and loves others. Knowing about and following Christ is only part of what it means to be a disciple. As a result of knowing who Jesus is, we follow him. As we follow Him, we are being changed by Him. ...it genuinely affects our character, and... our actions.”<sup>5</sup>

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“We can summarize Jesus’ teaching on disciples as follows. A disciple:  
Is willing to deny self, take up his cross daily, and follow Him (Luke 9:23).  
Puts Christ before self, family, and possessions (Lk 14:25-35).  
Is committed to Christ’s teachings (John 8:31).  
Is committed to world evangelism (Matthew 9:36-38).  
Loves others as Christ loves (John 13:34-35).  
Abides in Christ, is obedient, bears fruit, glorifies God, has joy, and loves the brethren (John 15:7-17).  
If a person is not willing to make such commitments, Jesus declares emphatically three times, ‘He cannot be my disciple’ (see Luke 14:26-27, 33)”<sup>6</sup>

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<sup>5</sup> Jim Putman, *Real-Life Discipleship*, NavPress, 2010, page 44.

<sup>6</sup> Bill Hull, *The Disciple-Making Pastor*, Grand Rapids: Baker Books, 2007, page 75.

## RECOMMENDED BOOK LIST

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### Whole Church Evangelism and Disciple Making

- *Autopsy of a Deceased Church: 12 Ways to Keep Yours Alive* - Thom S. Rainer, Nashville, TN, Broadman and Holman Publishing Group. 2014
- *Disciple Making Culture* – Brandon Guindon
- *DiscipleShift: Five Steps That Help Your Church to Make Disciples Who Make Disciples* – Jim Putman, Bobby Harrington, Zondervan, 2013
- 
- *Evangelism for the Fainthearted* – Floyd Schneider\*
- *God-Centered Evangelism* – R.B. Kuiper  
This is a good work on theological aspects of evangelism.
- *Strategic Disciple Making* – Aubrey Malphurs
- *The Art of Neighboring* – Dave Runyon and Jay Pathak
- *The Complete Book of Discipleship* – Bill Hull  
Also, *The Disciple-Making Pastor; The Disciple-Making Church* – Bill Hull
- *The Gospel and Personal Evangelism* – Mark Dever
- *The Lost Art of Disciple Making* – LeRoy Eims
- *The Power of One on One* – Jim Stump
- *The Trellis and the Vine* – Colin Marshall and Tony Payne  
The work is a helpful analogy which can help local church leadership grasp the importance of disciple making priorities.
- *True Community* – Jerry Bridges
- *True Evangelism* – Lewis Sperry Chafer  
*This is a significant help on the importance of prayer in evangelism.*

Discipleship material from Grace Church of Mentor, OH website: <https://disciplelife.store/>

Seminar on Developing a Disciple Making Culture in the local church: <https://archmin.org/events>



## DEVELOPING A CULTURE OF DISCIPLE-MAKING THINKING THROUGH SOME STRATEGY

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Titus 2:

1 But speak thou the things which become sound doctrine: 2 that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. 3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; 4 that they may teach the young women to be sober, to love their husbands, to love their children, 5 to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 6 Young men likewise exhort to be sober minded. 7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, 8 sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. 9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

### Observations

What is the main imperative to Titus in verse 1? \_\_\_\_\_

In :1-10 how many doctrines does Paul tell Titus to cover?

What kinds of concerns does Paul convey for the local church? \_\_\_\_\_

In :11-15, what major doctrines are addressed?

What application did Paul make for the believers in the local church? \_\_\_\_\_

## Some Observations from Our Times

The shift over 150 years of American life from an agrarian society to an industrial economy then to a service economy.

The shift of the primary focus of women in society away from the home.

The movement of people away from extended families (This is often a factor in the ministry as a pastor relocates his family away from any extended family for the sake of the gospel.)

The impact of escalating secular, humanistic influences (postmodernism, lack of absolutes).

The wide geographic dispersal of the families in any given local church

The general confusion about the three institutions of the home, the local church, and human government and how their functions are intended to coordinate in God's economy

## Some Observations from the Text of Titus 2:1-10

1. Paul exhorted Titus to speak things which are fitting for sound doctrine and then took nine verses to describe qualities of character and behavior.

What we believe is very important.

Who we are is just as important.

What we do is just as important.

2. There are four groups of people addressed in the text.

These instructions guide the ministry of the local church to the families of which it is composed.

These instructions guide the interpersonal relationships of the local church.

This passage requires the cooperation and coordination of the local church and the family.

3. There are four statements of purpose stated or implied.

:1 "...the things which become sound doctrine."

:5 "...that the word of God be not blasphemed."

:8 "...that he that is of the contrary part may be ashamed, having no evil thing to say of you."

:10 "...that they may adorn the doctrine of God our Saviour in all things." This echoes verse 1.

What are the coinciding risks of failure in our local church and in our families?

## Some Questions for Application from the Text

How well are we currently equipping the older saints in our local church to fulfill these instructions from Paul?

How are we developing opportunities for the older saints to build relationships with younger adults? Are we encouraging this to happen? Are we hindering it from happening?

Is our emphasis on right doctrine being reinforced and manifested in right living among our people as Paul taught us?

Does my church calendar of activities look like a Titus 2 kind of ministry?

Is there any of this kind of discipleship going on in our churches?

How can we rearrange our thinking and our ministries to be more intentional about the pattern Paul gave us through Titus?

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## EXAMINING OUR PERSPECTIVE ON TEACHING/TRAINING

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### **The ministry model in many churches is an educational model**

- The main emphasis is on a body of truth which must be communicated to the body of Christ.
- The main tool is group settings:
  - Preaching from the pulpit x number of times per week
  - Sunday School classes for all ages, often divided by ages even through the adult years
  - Other formal classes in a Bible Institute, ladies' Bible classes, men's Bible classes...
- What are the benefits of this type of model?
- What are the pitfalls of this type of model?

### **Think through contrasts between large group classrooms versus individualized tutorial education**

- What are the similarities between these two types of teaching?
- What are the differences between these two types of teaching?

### **Think through a contrast between the classroom model of education versus the apprenticeship model of education.**

- What are the advantages and disadvantages of both?
- What does it take to make either one successful?

### **The Western Approach to Education**

- Has generally focused on a body of knowledge to be conveyed to the learner.
- The teacher has the goal of the learner gaining knowledge:
  - Learning occurs by listening.
  - The learner listens in order to know.
  - If the learner knows, he is following.
  - When the learner knows a certain body of knowledge, he is ready for ministry.
  - Most of the learner's knowledge has been gained formally and is theoretical.
  - The learner knows about God.
  - The learner knows many things about ministry.
- The teacher has passed on a body of knowledge, and oftentimes, some elements of character.

- Is the learner equipped for ministry?

### **The First Century Model of Education Which Jesus Utilized**

- The teacher had the goal of the learner becoming like the teacher – not just in the passing of a body of knowledge, but in the spirit and character of the teacher.
- The education was flexible as the learner followed the teacher through life.
- The learner got to know the teacher and was known by the teacher.
- The learner participated in the work, followed by evaluation and feedback for instruction.
- The learner knew God through the experiences of living with a godly teacher.
- The needs in the learner were addressed as they manifested, with quick response and instruction.
- The learner learned in order to work, to serve, to do what he had learned.
- The learner developed excellence in relationship skills as they were modeled to him.

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## **EVALUATING THE DISCIPLE-MAKING IN YOUR CHURCH**

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### **Evangelism in the Local Church**

- How have our churches typically tried to evangelize the lost in their local areas?
- Broadly speaking we have used methods that are:
  - Institutional: evangelistic meetings, themed activities...
  - Situational: sharing tracts, meeting someone at the store, on a plane...
  - Personal. But the personal methods *may not be very relational*.
- Which style would each saint in your church more immediately embrace, if any?

### **Discipleship in the Local Church**

- How have we approached the area of discipleship in our churches?
- Broadly speaking we have used methods that are primarily:
  - Institutional: trusting that our general ministry will help people develop as followers of the Lord.
  - Personal: perhaps with follow up lessons for new believers.
- What are the strengths of the ways in which we have disciplined others?
- What are the weaknesses in the ways we have disciplined people in the church?
- Which settings have we used? Does our ministry look more like:
  - a tutor/master working with one student/apprentice?
  - a teacher in a classroom setting with six students?
  - or a lecturer addressing hundreds of students?
- How effective is our discipling if our main means of communicating truth is in the preaching services or large group settings?
- Do you have an intentional, well-planned approach to discipling men and women in our local church?

## How Do We Get Started?

**The Biblical pattern for the local church is a disciple making church.**

**The challenge is to shift our thinking to a mindset for discipleship.**

### **In his book, *Real-Life Disciples*, Jim Putman makes this statement:**

“It is the job and privilege of every Christian to be a disciple of Jesus, and it is the responsibility of every church to make disciples. I also believe that the Word tells us that it is the job of every pastor to develop a system that will equip and enable all of the people in the church to be in the relational process for discipleship. The simpler, more deliberate, and more intentional that process, the less time wasted.”

See chap. 12 of *Discipleshift*, “Making the Disciple-Shift in Your Church,” pages 215-230.

### **The Shift in Our Thinking**

We need a shift in our thinking, in our outlook, in our priorities in order for disciple-making to become the focus of our own lives. Only then will we be able to make that shift in the life of the church.

The reason this shift is necessary is because of what the Scriptures have to say about discipleship.

### **Prepare Your Own Heart**

- Do the necessary study in the Scriptures.
- Prayerfully develop a biblical philosophy incorporating disciple making into your ecclesiology.
- Ask some trusted friends and church leaders to pray with you as continue your planning in order to utilize what God has taught you.
- Ask God to change your own heart.

*“It is more important to be a disciple than to have a plan to make disciples.”*

“Most plans (for discipleship in the local church) fail because the Pastor was not developing a disciple. How can one make disciples without practicing the very things he or she advocates?”<sup>1</sup>

Ask the Lord to change your life to make you a disciple making Pastor.

- Decide how this will work with your family before you try to develop a culture of disciple making in the church.

“The greatest work of discipleship you ever do will be with your children.”

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<sup>1</sup> Bill Hull, *The Disciple Making Pastor*, Grand Rapids: Baker Books, 2007, page 13.

## **“Slow Down”** -Jim Putman (*Discipleshift*, Grand Rapids: Zondervan, 2013)

- “Right from the start, I urge you to slow down and resist the urge to jump straight to a solution. This may seem counterintuitive, particularly for hard-driving leaders. In the same manner that it takes time for any church to develop its problems, it also takes time to sort out solutions and apply them to your church’s specific context and situation.”
- “Church leaders are often tempted to read a book or attend a conference and then immediately attempt to change their church to the next great thing, whatever that may be. They seek one-size-fits-all, step-by-step remedies, plans that can be slapped on churches quickly...” (page 13)
- But the core issue is the need to change the way we think about the ministry of the local church. “Slow down, and steer your ship slowly and wisely. Learn what the core solution is to your church’s problems...” (page 15)
- While we have many ways to “Do Church” we have neglected

## **Count the Cost**

- Think through realistic expectations of how well your team will grasp the importance and process of making disciples.
- Think about how disciple making will shape the way you begin to plant a church, how it will impact the priorities of your time and efforts.
- Evaluate how you will support discipleship in your budget: materials, coffee, meals...
- Be prepared for some people to walk away from a disciple making emphasis. Focusing on disciple making from day one may cost you some people. They are not used to seeing it in churches. They don’t come looking for it. Some will jump at the opportunity. Others will shy away because of it.

## **Incorporate Disciple Making into Your Formational Documents**

- Review your mission statement.
- Review your core values.
- Rework your vision for the ministry.
- These will shape your strategy as you move forward.

## **Develop Your Strategy for Disciple Making**

- Determine at format for discipleship: whether you will utilize one on one settings, small groups, etc.
- Select your materials. Do you develop your own materials or find a prepared curriculum?
- Plan how to begin with your leadership team/core group.
- Decide how you will develop your team’s experience with the materials and the experience of disciple making.

- Research how to incorporate learning activities which will engage a multitude of learners.
- Consider how to create spaces for discipleship: in homes, in a rented facility, at local coffee shops...
- Develop your personal priorities and ministry plan around disciple making.
- Determine how you will communicate the mission and vision for discipleship with your team and with the church family.
- Eventually you can make the completion of the Foundations book a requirement for membership in the church.

## Prepare Your Leadership Team

- **Communicate your vision for disciple making with your team.**

You will need to walk them through the Scriptures, the evaluations of the existing ministry, etc.

Take the leadership through the disciple making material (whatever material you buy or develop) together. This will give you the opportunity to demonstrate how to build a relationship with a disciple as they take him/her through the material. And it will give them time to interact with the material if they have any questions or confusion.

This is their opportunity to begin to grasp the vision:

*“Each one follow one, each one win one, each one lead one.”*

- **Initiate Disciple Making with a Few.**

It will help them to grow personally. Some of them will really catch on to the biblical nature of discipling relationships in the body of Christ.

It will let them know that disciple making can be a part of everyone’s life in your church.

It will direct them to build redemptive relationships as a step toward seeing more people come to Christ.

- **Pair up team members to go through the materials together.**

Break up the leadership into pairs to continue. You might be ready to include their wives as well – men with men, women with women, or couples with couples.

Pair them up to review the *Foundations* again with another person in this initial group.

They will proceed to meet and go through the book - no time limit on this. Be willing to start with a few, if that is how many you have.

Once they know the material and have this experience in the process, some of them can invite an unsaved friend to begin studying with them.

- **Pray together as a team for open doors for the gospel.**

Encourage team members to pray for redemptive relationships in their lives.

- **As you begin to inform the church of this vision for disciple making for everyone in the church, have team members begin to share testimonies of Disciple Making Blessings**

As soon as you have discipling relationships established within the group, ask for public testimonies of lessons learned, blessings received, prayer answered, etc.

- **As you continue to teach and inform the church, develop a way to make the training process available to others in the church.**

This can be started in a classroom setting, followed by people in the class pairing up with one another to go through material together in a non-threatening setting.

Another possibility it to have each of the leaders who have gone through some of the material, start to take one or two others through the material. This begins the multiplication process.

- **Make materials available for evangelistic Bible studies.**

Every person in the church can be involved in making disciples. Make simple gospel studies available for folks to use as they invite their coworkers, friends, and neighbors to do a Bible study.

## **Involve Everyone in Discipleship**

- **Visitors Who Attend Your Bible Studies or Services:**

Invite friends outside of church to join you in a personal Bible study. (GCM uses chapter one of the Foundations book as a separate booklet.)

Offer visitors to the church a personal Bible study. This may be an open door for the gospel.

- **New People Who Come to Christ**

Assign a team member in a follow-up relationship including a series of basic biblical instruction to a new believer.

This pattern establishes discipleship as the normal pattern in the mind of the team members.

This pattern establishes discipleship as the normal pattern in the life of the New Testament believer from the time they are saved.

- **Professing Believers**

As you move forward, you will no doubt have believers who have never been discipled. Get them started as soon as possible.

## **Expect Mixed Results**

- **Some Will Be Less Receptive**

Pray for a change of heart to a yielded obedience to God's Word.

Help them move forward as much as possible.



If you perceive that they do not have a teachable spirit, or they do not have a genuine desire to be obedient to the Lord, give them an assignment and tell them to get back to you when they have finished it and are ready to meet. This puts the ball in their court and communicates your willingness to help with they are ready to move forward.

- **Some Will Be More Receptive**

These are the people who will really grasp the significance and value of disciple making in the church plant.

This core of people will be greatly used of the Lord to build the church.

Lead them in praying for the unsaved people God has put into their lives.

Teach them to build redemptive relationships with the unsaved in their circles of influence.

While they wait for a friend to come to Christ, plug them in to disciple a new believer.

This group can serve as you meet and greet people to extend a warm welcome to visitors at services and to endeavor to engage in more in depth conversations.

### **Keep an Eye Open for Potential Leaders**

Look for people who can help organize and oversee the discipleship relationships.

Look for potential leaders who can be developed for other aspects of ministry.

Disciple Making will become part of the fabric of the church from the top down as you draw future leaders from those are actively making disciples.

### **Focus on Men in the Ministry**

Men are a key to the growth and development of the church plant.

Men will be required to fulfill leadership roles in the local church.

As men grow, they will set the direction and pace for their families to follow. "If you reach husbands and fathers, you will also reach the women and children. The converse is seldom true."<sup>2</sup>

### **Unleash Those Prepared Disciple Makers Ready to Minister**

They will be developing redemptive relationships.

The fruit of salvation will bring new disciples into the church.

They will be ready to nurture those new believers in the Lord.

They will have the materials they need.

They will have some experience gained from working with other team members.

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<sup>2</sup> *YBH Handbook*, page 308.

## THE FRUITS OF BIBLICAL DISCIPLESHIP

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### Testimonies of What God Has Graciously Done

[Before listing the blessings, I also recognize that some of the results of discipleship are disappointments with people who drop out, messes that people make of their lives along the way, and the broken relationships which happen when people do not follow through with what they started. Sound like ministry?]

- Consistent growth of individual believers through disciple making
- New believers are beginning to grow right away.
- Believers are taking responsibility for their own growth.
- Relationships have been greatly strengthened within the body of Christ.
- Believers who had been apathetic are greatly matured.
- Believers have learned how to pray for and to build redemptive relationships.
- Churches have seen several years of steady growth as a result of disciple-making.
- Believers are serving on work teams being sent out to assist other ministries.
- Future leadership is being developed within the church itself from young children on up.
- Deacons, elders, Sunday School teachers are being trained within the local church.
- Men's and women's discipleship leaders have all been trained in the local church and many more are in the process.
- Two missionaries to foreign fields have been trained and sent out from the church.
- A Church Planting Internship has been developed to train more men for church planting ministries.
- 'Retired' believers are staying in the church and giving their 'reassignment' years to assist in a wide range of church ministries.
- The pastoral ministry has changed:
  - Less time putting out fires
  - Fewer crisis counseling situations
  - Less scrambling to fill gaps in ministry programs
  - Multiple people to call on when there is a need in the church
  - Families are strengthened as men and women are maturing

## **Unexpected Blessings from Disciple Making at Grace Church in Mentor**

- Maturing believers have a love of the gospel.
- The largest number of contacts, visitors, and professions of faith come from the individual outreach of the people in the church, not through the public services of the church.
- Maturing believers follow the leading of the Spirit of God in seeking discipleship opportunities.
- Maturing believers look for ways to serve one another in the body of Christ.
- Maturing believers become good stewards of time and of financial resources.
- Maturing believers love to gather together for worship and fellowship.
- Maturing believers delight in meeting needs wherever they see them.
- Maturing believers pray for the lost and for the church's vision for worldwide outreach.

## **Seven Benefits of Having Disciple Making Church Members**

- They have learned how to assess their own growth and development.
- They are genuinely desirous to build new relationships within the body of Christ.
- They look for opportunities to connect with unsaved people in multiple areas of life.
- They connect God's Word with hearts in practical daily living.
- They follow up biblically and strategically on visitors and new believers.
- They use effective tools and technologies in creative discipleship.
- They compel spiritual commitments from themselves and others.
- They develop devoted disciples and more and more members are motivated for ministry.

## **One of the Major Changes in a Disciple Making Pastor**

- You approach assessment of the church's health from a different angle. You are no longer looking at the same things you looked at previously. You no longer see things from the same perspective.
- You evaluate ministry on the basis of discipleship effectiveness, not on the externals of numeric measurements.
- See *Discipleshift*, pages 201-214 for a more detailed discussion of measuring effectiveness in ministry.