

Liberty University

**A Research Paper Detailing
A Plan to Develop Disciples at
The Crossing Church**

A Paper Submitted to

Dr. Jonathan Geukgeuzian,

in partial fulfillment of the requirements for the completion of

Biblical and Philosophical Foundations of Discipleship

DSMN 810 – B01

by

Curtis Boozer

July 3, 2020

Contents

Introduction.....	3
Vision.....	3
Values	4
Views	6
Vehicles	9
Verifiers	16
Conclusion	19
Bibliography	21
Appendix A.....	23

Introduction

The Crossing Church in Tampa, Florida, is a multi-campus, hybrid model church that delivers weekend worship services in large buildings constructed for that purpose, as well as streaming services through the internet to a sizable online audience. The church leadership is continually studying the methods they use to continue reaching their local region with the gospel as well as developing those they reach into mature believers. This paper will review the vision, values, views, vehicles, and verifiers that the church leaders utilize to develop effective strategies that enable members to live in a healthy biblical community as well as become skilled disciple-making disciples of Jesus.

Vision

The vision of The Crossing Church is to align with the Holy Spirit in obedience to God's direction to His Church to teach people to pursue a close personal relationship with God which values Him over all other things, to obey all that He commanded as is revealed in His Word, and to share what we have learned with all of humankind and welcome them into the love of the Father. These values are given to the Church through the Great Commandment, the New Commandment, and the Great Commission, which will be discussed in the next section. This vision aligns well with Stedman's description that there are three primary purposes for the local Church. He explains that the Church should reflect God's holiness,¹ reveal God's glory,² and be a witness to Christ.³

¹ Ray C. Stedman, *Body Life: The Book That Inspired a Return to the Church's Real Meaning and Mission*, (Discovery House, 1995), Kindle Edition, Kindle Location 298.

² Ibid., Kindle Location 318.

³ Ibid., Kindle Location 357.

Values

Three specific passages in Scripture provide the basis for developing disciples at The Crossing Church. The first is Matt 22:36-38,⁴ often referred to as the Great Commandment. The second passage is a continuation of the first, Matt 22:39-40. The third passage from Matt 28:28-30, is referred to as the Great Commission. These three passages provide a solid foundation upon which to base a disciple's life as a devoted follower of Jesus Christ.

Great Commandment and the Shema

In Matt 22:36-38, Jesus answered the Pharisees by stating, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment." This statement aligned with what the Pharisees and other Jewish teachers would assert as being immensely important. The verse is a quotation of Deut 6:4-5, which states, "Hear, O Israel: The Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might." This section of Scripture is referred to as part of the "Shema," which is often used in a morning and evening prayer by those who practice Judaism. It expresses the concept that a faithful believer will have utter devotion to God and that they will live their lives with a singular purpose to serve Him and His will. Given this recognition of purpose, believers should be heavenly-minded and live their lives accordingly. This recognition of purpose should also be evidenced by a lifestyle that is focused upon engaging the purpose for their lives that God has revealed to them.

The Shema included Deut 6:6-9, which states:

And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them

⁴ Unless otherwise noted, all biblical passages referenced are in the English Standard Version (Wheaton, IL: Crossway, 2008).

as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.

These verses encourage a believer to actively reflect upon what God has commanded and to seek to follow that direction consistently. The believers should be so immersed in God's Word that they will come to love that Word and wish to teach the concepts to their children, and be continuously contemplating the Word as they go about their daily lives. The effort should evidence this devotion they expend to spend time with God, listening and seeking direction to serve Him well. The Shema helps a believer to gain clarity concerning God's sovereignty and leadership in their lives.

New Commandment

Jesus expanded the idea of devotion to God presented in the Shema to describe how believers should relate to those around them. Jesus said in Matt 22:39-40, "And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets." This assertion declares to believers that how they relate to others was one of the primary purposes that God revealed through the words of the Law and the Prophets that were passed down through the Old Testament.

The Scripture of the Old and New Testaments further defines how believers should behave toward others. Lev 19:17-18 states, "You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord." Similarly, Jesus tells believers in Matt 5:43-45, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven." Other verses encourage believers to see others as more important than

themselves (Phil 2:3), treat others as they would wish to be treated (Luke 6:31), and to show no discrimination toward others (Gal 3:28).

Great Commission

The third command that Jesus gave to His disciples is recorded in Matt 28:18-20. This command states, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” This command speaks of the sovereignty of Jesus and His authority to set the believer’s purpose. It also gives specific responsibilities to believers. They must actively go forth and share about the relationship they have with God and help others understand God’s invitation to them. The believers were directed to baptize those who accepted the Lordship of the Father, Son, and Holy Spirit. Jesus also told believers that He expected them to make disciples who would obey all that He commanded. These disciple-makers would teach them the Great Commandment, the New Commandment, and the Great Commission, as well as the rest of God’s Word. This group of devoted followers would then spread the gospel to all men around the world.

Views

The views of the Crossing Church are expressed as seven key concepts which are defined and described as follows:

Church

- A group of believers who work together based upon the idea of biblical community
- Encouraging each other in the process of sanctification by the Lord

- Co-laboring to minister to each other and those in their communities
- Professing the gospel of Jesus Christ
- Loving and supportive of other groups of believers who are part of the Kingdom of God
- Utilizing the spiritual gifts which God gave to them in service to the Kingdom of God

Pastor

- A recognized spiritual leader of a group of believers
- A person who recognizes the needs of the body and works to coordinate and empower believers toward spiritual health and effectiveness in the service of the Kingdom of God
- Embraces the idea that they should not “lord over others, as the Gentiles do,” yet can lead others through ability and relationship
- A person who meets the definition of a pastor or overseer as described in 1 Tim 3:2-3 and Titus 1:8
- Is not necessarily compensated by the Church or a person whose vocation is Church-related

Saints

- A person who has submitted their life to the Lordship of Jesus Christ
- A person who actively seeks a personal relationship with God and follows His commandments

- A person who understands James 2:14-26, that faith without works is empty, and engages in the work of ministry as they move through life each day, guided by the Holy Spirit
- A person who hungers to learn more and diligently applies the Word of God to their lives

Gospel

- The “good news” that men can be redeemed from spiritual death through the actions of Jesus Christ
- The Creator God left heaven and became a man so that He could serve as an appropriate propitiation for man’s sins against God. Jesus paid the blood price required by God’s justice because of His love for men.
- Jesus, who was God, died upon a cross, was buried, and arose in new life three days later. He conquered death and told us that we can live with Him eternally in loving fellowship if we turn away from sin and allow Him to be the Lord of our lives.

Evangelism

- The act of sharing knowledge about Jesus with others in a manner that they can understand and respond to the invitation given by Jesus to be their Lord and their Savior.
- Meant to be done relationally with a mind to care for those who respond by including them into the body of Christ and helping them grow into becoming disciples through the stages of spiritual maturity: infant, child, young adult, mature adult.

Disciple/Discipleship

- A disciple is one who stays close to their mentor, observes and adopts their thoughts and behaviors, and attempts to become an imitation of their mentor
- Discipleship is the process by which a new believer learns to have a personal relationship with God, as well as spending time learning from God's Word what God has revealed about how men should live. The purpose of discipleship is to enable a new believer to have a healthy spiritual life as well as develop into a person who can help others experience the same blessing in their lives.

Leader/Leadership

- A leader is an individual that provides guidance and direction to another. A biblical leader does this with an attitude of loving those whom they lead and seeking what is best for their followers. The leader actively resists being perceived as "greater than" their followers, but still exerts influence as God has enabled them to do well.
- The biblical leader seeks to aid the followers to be effective as ministers of God to a lost and dying world. They enable and empower their followers rather than performing all the tasks of ministry themselves.
- The biblical leaders always refer the followers to Jesus as their source of power and direct that all praise for ministry accomplishments go to their King and Lord.

Vehicles

To build a disciple-making church, several systems and organizational structures will need to be put into place. These systems and structures are referred to as vehicles. The vehicles

that will be utilized will be described as the Leadership Culture, the Church Structure, the Small Group Philosophy, and the Discipleship Group Philosophy.

Leadership Culture

The lead pastor, executive pastors, and elders wish to see the Church develop a thriving discipleship ministry that allows the members of the Church to grow into maturity and to live a purposeful and healthy Christian lifestyle. In view of this goal, an active effort will be made to increase understanding that the value of “laity” is equal in importance in the eyes of God to the “clergy.” Church leadership agrees with Stetzer’s premise is that the current church model that is broadly used in the American Church emphasizes the importance of the paid clergy and devalues the role of the laity.⁵

Also, there will be an on-going effort to aid the laity to see themselves as ministers of God; to change their thinking from the “governmental” view of ministers as those who fit certain criteria and receive special benefits, to the view of a minister as any child of God who has submitted their lives to God’s direction and is empowered by the All-powerful One as declared in Scripture to do ministry to those around them. The senior leaders of the Church will also endeavor to re-train the minds of the clergy to see that their responsibility is to work to empower the laity to do the ministry rather than working in a way that requires them to be the initiator of all ministry.

Church Structure

The Crossing Church is evolving from an attractional model toward a hybrid model of ministry. Earley and Dempsey commented, “The hybrid model seeks to adopt the best of all

⁵ Ed Stetzer, “Laypeople and the Mission of God, part 1 – Killing the Clergy-Laity Caste System,” *Christianity Today*, July 17, 2012, Accessed May 21, 2020 from <https://www.christianitytoday.com/edstetzer/2012/july/laypeople-and-mission-of-god-part-1--killing-clergy.html>.

models. However, many times it does not reduce its complexity.”⁶ The Church had operated using an attractional model for fifteen years. Over time, the leaders recognized that the programming that was successful in drawing large numbers of unchurched people to the Church was not effective in creating mature believers. Much in line with Marshall and Payne’s thoughts, “. . . the effect of tradition and long practice is not always that some terrible error becomes entrenched; more often it is that our focus shifts away from our main task and agenda, which is disciple-making,”⁷ church leadership wished to be open to change and to return to God’s mission for the Church.

As leadership sought the Lord with fasting and prayer, they felt it was essential to build a healthy life group ministry that would successfully connect those that had been drawn to the Church. This connectedness would allow the people of the Church to aid the new believers in the maturation process. The Church was equipped with a large staff, and an effort was made to redirect the appropriate staff toward this small group focus. These ministry leaders were tasked with helping the small group leaders who were enlisted to learn their spiritual gifts and understand how to use those gifts to aid them in leading their groups. Also, the group leaders were taught the necessary skills of group leadership. They were always encouraged to leave their groups in “open” status and to actively raise up an apprentice leader. This apprentice leader was prepared and empowered to take over leadership of the existing group, while the original leader would enlist a couple from that group to help them start another group. The leaders were trained in how to aid their members in building relationships and learning how to serve each

⁶ Dave Earley and Rod Dempsey, *Disciple Making Is . . .*, (B&H Publishing Group. Kindle Edition), p. 273.

⁷ Collin Marshall and Tony Payne, *The Trellis and the Vine*, (Matthias Media, 2009), Kindle Edition, Location 154.

other with prayer. Finally, these group leaders were encouraged to minister to all ages and to support a “family” orientation in their groups rather than an age or gender orientation.

The church leadership felt that these connected believers should also be allowed to engage in ministry that fits their spiritual gifts. The leaders agree with Ogden’s statement,

Any view of call that debilitates and devalues the ministry of the whole body of Christ is contrary to the New Testament conception of the Church: The traditional roles of clergy and laity must be reversed: The laity become the troops in the front lines and the clergy, with the gathered Church, help to support them. Until this revolution occurs, the Protestant concept of “the priesthood of all believers” remains vague and unrealized.⁸

In view of these reversed roles, the church leadership is working to re-balance how work is assigned. The compensated staff has been encouraged to seek opportunities to engage volunteers for tasks whenever possible. They were also led to listen to the volunteers and to expand ministry efforts when good ideas were brought forward by these active volunteers. The church leadership developed new training ministries in the pastoral care area of ministry as well as building an online Bible college for the church members to pursue biblical study and practical ministry applications.

Small Group Philosophy

The Crossing would be identified as being a “church of small groups,” according to Cole’s definitions.⁹ The church leadership has prioritized the importance of building a biblical community within the Church. Small groups are recognized as a way to connect people to the Church and can aid people in the process of becoming disciples.¹⁰ The stated goal is to see eighty

⁸ Greg Ogden, *Unfinished Business: Returning the Ministry to the People of God*, Revised Edition, (Grand Rapids: Zondervan, 2003), 266.

⁹ Neil Cole, *Church 3.0*, (San Francisco: Jossey-Bass, 2010).

¹⁰ Dave Earley and Rod Dempsey, *Disciple Making Is . . .*, (Nashville, TN: B&H Academic, 2013), p.280.

percent of the active members regularly participating in a small group. These groups are led by Hosts, who are trained to be relational and seek to build a caring fellowship with those who become part of their groups.

Each group has some autonomy, but the leaders are encouraged to resist making the gatherings Bible studies. The group host is provided with summaries of the most recent sermon, along with a list of discussion questions. The host can choose to take a few moments to reflect on the sermons with the group, or they can choose to study other topics together.

The leaders are trained to follow a cycle of focus. The first meeting is focused on attendees relating their current life activities, with the group then praying for that individual. Each person is prayed for and affirmed. The next meeting is a social gathering that is meant for relational evangelism. Rod Dempsey proposed that to help the Church remain vital and relevant, believers need to “connect with Christ, connect as disciples, and then connect with others outside the fellowship of the disciples.”¹¹ The group attendees are encouraged to bring unchurched friends and allow the group to get to know them as well as welcome them to future gatherings. The third meeting operates in the same manner as the first meeting. The last meeting is organized to meet at the once a month, “1st Wednesday” worship service at the Church. The groups are encouraged to gather together and worship together that night. Once a quarter, ministry events are organized where the groups can choose to join in an outreach project or to pursue a ministry that they have organized and purposed to accomplish.

¹¹ Rod Dempsey, “Presentation: Historical Discipleship and the Priesthood of the Believers”, (Liberty University, February 8, 2019), Retrieved on May 29,2020, from https://learn.liberty.edu/webapps/blackboard/content/listContent.jsp?course_id=_621246_1&content_id=_39428143_1.

The small groups are organized geographically near one of the campuses of the Church, which aids in minimizing drive times for the members. The longer-term strategy is to encourage members to reach the communities where they live by inviting those they know to these groups. The group host is provided with summaries of the most recent sermon, along with a list of discussion questions. The host can choose to take a few moments and reflect on the sermons with the group, or they can choose to study other topics together.

Discipleship Groups

The Church is in the process of developing a three-tiered discipleship structure to help individuals on their journey to spiritual maturity. Church leadership has proposed to the members that people can be considered to be “littles, middles, and bigs” in their spiritual journey. The Church feels responsible to help them move along in that growth model. Putnam points out, “Spiritual infants need spiritual teaching because by themselves they won’t get much right in their spiritual lives.”¹² The first tier of training is a series of seven videos that a new believer can view from their phone that expose them to the fundamental concepts that a new believer will need to embrace their spiritual maturity journey. The next tier is a set of books that have been written to foster understanding of each of the seven concepts. These books are meant to be read along with a mentor and two other new believers. They gather at meetings and discuss the concepts learned and how to apply them to their lives. The final tier is supported by a Bible college that the Church has established that specifically targets working adults. This wholly online college brings courses on theology, prayer, books of the Bible, biblical counseling, and other useful studies that will aid a believer to become a “big” according to the Church’s

¹² Jim Putman, *Real-Life Discipleship*, Location 1190.

definition. After their studies, the member should be ready to share their faith and disciple those they have seen the Lord move to regenerate.

At this point, the students would be encouraged to join another type of group called Discipleship Groups (“D-Groups”), composed of one “disciple” and three students. These groups are gender-based, and meetings are frequent at the beginning, becoming monthly as the students develop. The key focus is to be relational. These groups utilize a T4T-like training methodology.¹³ This method allows the leader to teach the students information and assign them practical exercises to reinforce what they have learned. The students are then asked to begin to teach others in a similar discipling relationship. These students teach their students what they have learned, even as they are learning new lessons from their discipler. The time frames are more extended than the T4T model and are more focused on spiritual formation and less focused on evangelism. The discipler encourages the students to imitate their practice of spiritual disciplines and invites them to participate with them in those spiritual disciplines. Hull notes that the apostle Paul directed the Corinthian Church to “Imitate me.” Hull continues by pointing out, “In just a few words, Paul set up two primary goals of discipleship. The first: Imitate Christ. The second: Although other disciples make for earthly and imperfect examples, imitate them.”¹⁴ Putnam affirms this as well, saying that discipleship is best “caught rather than taught.”¹⁵

¹³ Steve Smith and Ying Kai, *T4T: A Discipleship Re-Revolution*, (Bangalore, India: WIGTake Resources, 2011), Kindle Edition.

¹⁴ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, (Colorado Springs: NavPress Publishing Group, 2006), Accessed May 29, 2020. ProQuest Ebook Central, 115.

¹⁵ I Jim Putman, *Real-Life Discipleship: Building Churches That Make Disciples*, (Colorado Springs, CO: NavPress, 2010), Kindle Edition, Location 556.

This strategy is intentional as the Church has found that a “re-training” is needed among those who have been involved in the Church for many years. The church leadership is trying to address the secular Christian mentality that many members exhibit. These groups are meant to engage students when they are at the “young adult” level of spiritual maturity that Putnam describes.¹⁶ This effort reflects the thoughts of Marshall and Payne, as they point out, “The heart of training is not to impart a skill, but to impart sound doctrine.”¹⁷

Verifiers

To assess the effectiveness of the strategies that will be put into place, metrics will be established that will allow the ministries to measure progress toward the overall discipleship ministry vision.

Leadership Culture

One of the critical goals of the Church is to enable believers to serve their Church by reducing the barriers that exist for them to volunteer. Church leadership will be looking for people that match the definition presented by Marshall and Payne: “Co-workers need to be people who have a heart for God and a hunger to learn and grow. They need to be soundly converted, mature believers with some runs on the board in Christian living, who have the faithfulness and potential to minister to others.”¹⁸ To measure the effectiveness of the strategy, the Church will establish baseline paid staff numbers for the past three years. Those numbers will be correlated with the number of active attendees at the campuses. The goal will be to

¹⁶ Collin Marshall and Tony Payne, *The Trellis and the Vine*, (Matthias Media, 2009), Kindle Edition, Location 563.

¹⁷ Ibid., Location 872.

¹⁸ Ibid., Kindle Locations 1486-1487

increase the number of unpaid staff to a level of fifty percent of the current staff to active attendee ratio. The underlying assumption is that the church leadership has unintentionally hindered the body of Christ from using their spiritual gifts, and there is a need to challenge “church management” to move to a different level of involving believers in ministry. There is a belief that this strategy will be challenging in that it will require leaders to become more heavily reliant upon interpersonal leadership rather than organizational authority to maintain effectiveness and quality in the ministry provided to others.

Hybrid Model Development

Church leadership ascribes to the adage that healthy things grow. A metric will be established to measure attendance growth both in on-campus worship attendance and in the attendance of the online campus. Another metric will be a measurement of the number of persons declaring a salvation experience (saints). This number will be validated by personal interviews with pastors, which serve the purpose of making sure each individual is provided the discipleship pathway. The disqualified responses will be removed from the salvation experience headcount. This total will be calculated by service, by week, by month, and cumulatively for the calendar year. The expectation is that the Church will see an ever-increasing rate of salvations experiences and baptisms as the body becomes more effective in ministering to their friends.

The church staff will analyze the database of attendees and identify those who have not given evidence that they have participated in the believer’s baptism. Those individuals will be counseled about the importance of this act in their spiritual life and invited to participate in the quarterly baptism events, called “baptism blowouts,” that the church conducts. The total number of people who are baptized will be tabulated, and the goal is to see baptisms growing at an increasing rate.

Small Group Development

Another measurement will be put in place to determine the number of worship service attendees that can be moved toward participating in a small group. The church leadership will continuously monitor this number and seek to see over eighty percent of the active physical campus participants as part of a small group. The online campus will also be challenged to establish small groups. Since this is a new initiative, there is not an established practice of how to enlist and present healthy small groups online; however, during the on-going COVID-19 virus pandemic, the Church has helped the small groups ministry to move to use streaming meeting software for their group meetings. This strategy has met with success and gives confidence to the Church that this is a new ministry growth opportunity. The Church will be working to enhance this experience and is tasking specific staff to work in this ministry area. Metrics will be monitored to tabulate the number of active groups, as well as the number of apprentices identified and enlisted.

The Church will also monitor the health of the small groups by conducting monthly interviews with the community leaders, as well as a sampling of the group leaders. Key data points will be determining how “dialed in” the group leader is with the vision of the Church for groups, the number of members that are remaining active in the group, the level of attrition the group experiences, whether an apprentice leader has been identified or is in place, and whether the group leader has been able to birth a new group before. The Church will also conduct an annual survey of attendees to determine if groups are healthy.

As the salvation and baptism metrics begin to rise, the Church will also be working diligently to encourage believers who present attributes that would identify them as “young adults” or above in spiritual maturity. These individuals will be encouraged to participate in D-

Groups. The Church will measure the beginning numbers and will establish that as a baseline to measure future growth. Comparative analysis of giving by active group members (before group activity, after group activity, annual comparatives) will also be used to determine “growth in maturity.”

Spiritual Maturity Index Development

The Church will develop a software analysis tool that will analyze available data points and create a Spiritual Maturity Index (“SMI”) scoring system to assess the development of people within the local body. This tool will monitor an individual’s frequency of attendance to activities, the frequency and amount (up to a set value) of giving to the Church, the person’s involvement in volunteer service within ministries, and leadership roles they fill within the Church. Each area will be allotted a total number of points, and a measurable scale will be used to assess the person by these measurement areas. The composite scores will then be ranked for the church body, and threshold scores will be established that indicate a particular movement to a higher level of spiritual maturity. The scores will be analyzed by staff to validate these measurements, and further refinements will be made to the system as it develops.

This system is similar to what secular industries use to determine credit worthiness of individuals or to measure their affinity toward a lifestyle or specific behavior that the companies wish to market toward. The Church’s goal with this measurement system is to be able to determine if the Church’s ministries are being effective in helping its members move forward in their spiritual maturity development.

Conclusion

The Crossing Church leadership desires to be used by God to be effective in reaching people with the gospel message and aiding them to become mature disciples in the Kingdom of

God. The Church has grown numerically, but the leadership is not satisfied with how the people are developing spiritually and are working to aid them in their development. Creating a biblical community based upon relationships is a foundation of the Church's strategy of small group development. These groups are looked at as a way to make a large church congregation small enough to have healthy relationships. Another key goal is to assist the believers in the Church to recognize that they are priests of God and have the authority to minister to others. This ministry requires developing a strong knowledge of the guidance that God's Word provides and the recognition by the believer that Jesus is their Lord, and they should look to Him for guidance daily.

Since the Church is a hybrid model, many resources can be brought to bear to aid the believers in their development and activation in ministry. The church leadership is dedicated to breaking down paradigms that have not proven useful in the development of God's people. The leadership recognizes that not all ideas will work quickly, nor will old paradigms change without significant effort and dialogue. The leaders have resolved to persevere toward where God has directed them to serve His people as best they can. This paper has shared some of the plans they are currently utilizing and are developing to move toward the goal of creating a church of healthy disciple-making disciples.

Bibliography

- Browning, David. *Hybrid Church: The Fusion of Intimacy and Impact*. San Francisco: Jossey-Bass, 2010.
- Cole, Neil. *Church 3.0*. San Francisco: Jossey-Bass, 2010.
- Deffinbaugh, Bob. "What Happened to Discipleship in the Epistles?" *Bible.org*, June 2, 2004. Accessed May 20, 2020, from <https://bible.org/seriespage/18-what-happened-discipleship-epistles>.
- Dempsey, Rod. *Presentation: Healthy Church and Small Groups*. Liberty University, November 23, 2015. Retrieved on June 23, 2020, from https://learn.liberty.edu/webapps/blackboard/content/listContent.jsp?course_id=_621246_1&content_id=_39428164_1.
- Dempsey, Rod. *Presentation: Historical Discipleship and the Priesthood of the Believers*. Liberty University, February 8, 2019. Retrieved on May 29, 2020, from https://learn.liberty.edu/webapps/blackboard/content/listContent.jsp?course_id=_621246_1&content_id=_39428143_1.
- Dempsey, Rod. *Presentation: Hybrid Church and Organic Church Models*. Liberty University, November 23, 2015. Retrieved on June 20, 2020, from https://learn.liberty.edu/webapps/blackboard/content/listContent.jsp?course_id=_621246_1&content_id=_39428159_1.
- Dempsey, Rod. *Presentation: Traditional Church and Attractional Church Models*. Liberty University, November 23, 2015. Retrieved on June 12, 2020, from https://learn.liberty.edu/webapps/blackboard/content/listContent.jsp?course_id=_621246_1&content_id=_39428153_1.
- Earley, Dave and Dempsey, Rod. *Disciple Making Is . . .* Nashville, TN: B&H Academic, 2013.
- Hull, Bill. *The Complete Book of Discipleship: On Being and Making Followers of Christ*. Colorado Springs: NavPress Publishing Group, 2006. Accessed May 14, 2020. ProQuest Ebook Central.
- Keller, Timothy. *Center Church*. Grand Rapids, MI: Zondervan, 2012.
- Marshall, Colin and Payne, Tony. *The Trellis and the Vine*. Kingsford, Australia: St. Matthias Press, 2009. Kindle Edition.
- Ogden, Greg. *Unfinished Business: Returning the Ministry to the People of God*. Revised ed. Grand Rapids: Zondervan, 2003.

- Payne, Matthew Payne. "The Fifty Commands of Jesus." *Ezine @rticles*. February 26, 2007. <https://ezinearticles.com/?The-Fifty-Commands-of-Jesus&id=468177>.
- Putnam, Jim. "A Better Way to Make Disciples." *Outreach Magazine*, September 5, 2013. Accessed on June 23, 2020, from <http://outreachmagazine.com/features/4838-jim-putman-needed-shifts-in-making-disciples.html>
- Putnam, Jim. *Real-Life Discipleship: Building Churches That Make Disciples*. Colorado Springs, CO: NavPress, 2010. Kindle Edition.
- SmallGroups.com. "Small Group Models." *Christianity Today*, June 22, 2020. Accessed on June 23, 2020, from <https://www.smallgroups.com/build/models/>
- Smith, Steve and Kai, Ying. *T4T: A Discipleship Re-Revolution*. Bangalore, India: WIGTake Resources, 2011. Kindle Edition.
- Stedman, Ray. *Body Life: The Book that Inspired a Return to the Church's Real Meaning and Mission*. Grand Rapids: Discovery House, 1995.
- Stetzer, Ed. "Laypeople and the Mission of God, part 1 – Killing the Clergy-Laity Caste System." *Christianity Today*, July 17, 2012. Accessed May 21, 2020, from <https://www.christianitytoday.com/edstetzer/2012/july/laypeople-and-mission-of-god-part-1--killing-clergy.html>.
- Warren, Rick. *The Purpose-Driven Church*. Grand Rapids: Zondervan, 1995.

Appendix A

MINISTRY PLANNING WORKSHEET

ASSESSMENTS

- Individual
- Groups
- Ministry
- Disciple-making

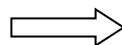
OUTCOMES

% to Christ
% to Groups
% to Disciple-Making

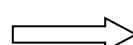


VISION	VALUES	VIEWS	VEHICLES	VERIFIERS
Alignment with God Teach others: -Close relationship with God -Value God -Obey His commandments	Matt 22:36-38 Deut 6:4-9 Matt 22:39-40 Lev 19: 17-18 Matt 5: 43-45 Phil 2:3 Luke 6:31 Gal 3:28 Matt 28:18-20	Church Pastor Saints Gospel Evangelism Disciple Discipleship Leader Leadership	Church Structure Leadership Culture Small Groups Philosophy Discipleship Groups	Leadership Culture: -# of paid staff -% of paid staff to offerings -# of paid staff to active attendees Church Structure: -# of att growth per year -% incr in att to prior year -# of salvations this year -% of salvations to prior year -# of baptism this year -% of baptism to prior year -# of young adults identified Small group development: -# of groups this year --% of groups to prior year -# of actives in groups -% of actives to total actives in groups -# of “young adults” identified -annual assessment of spiritual health SMI: -ranking reports -# of people moving between strata -% of people in each strata

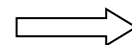
Clarity



Alignment



Movement



Focus