

LIBERTY UNIVERSITY

**Becoming a Disciple-Making Disciple through a Written Guided Plan in a Handbook**

A Thesis Project Report Submitted to  
the Faculty of the John W. Rawlings School of Divinity  
in Candidacy for the Degree of  
Doctor of Ministry

by

Benjamin Morrell

Lynchburg, Virginia

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Liberty University John W. Rawlings School of Divinity

**Thesis Project Approval Sheet**

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Dr. Richard McGee  
Faculty Mentor

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Dr. William Barnett  
Faculty Reader

## **Dedication**

I dedicate this to the faithfulness of my wife and children who have endlessly supported my study. To Richland Heights Baptist Church and Rudy Coy Daniels her faithful deacon who has participated continually in every part with encouragement and friendship.

## THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

Benjamin Morrell

Liberty University John W. Rawlings School of Divinity, Date Completed Here

Mentor: Dr. Richard McGee

This thesis addresses the lack of disciple-making at Richland Heights Baptist Church by implementing a disciple-making plan through a handbook. Churches needing revitalization often lack a disciple-making plan. Historically, Richland Heights had not implemented any New Testament training to develop disciple-makers. The project utilized triangulated methods consisting of a survey, questionnaire, interview, and observations. The observations took place during the implementation of opportunities before and after the sessions in the handbook. These incorporated the researcher's knowledge of the responses in the survey and questionnaire. By having a plan to make disciples with tools, training, and opportunities to implement the lessons learned, a disciple can introduce the gospel for a desired outcome. Understanding Jesus' discipling strategy and how people can share what it means to be a disciple of Jesus Christ is a first step toward obeying Jesus' command to make disciples.

Keywords: Disciple, Disciple-Making, Evangelism, Discipleship, Disciple-Making Disciples, and Pastor.

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## Abbreviations

AI	<i>Appreciative Inquiry</i>
BMA	<i>Baptist Missionary of America</i>
DMIN	<i>Doctor of Ministry</i>
FBC	<i>First Baptist Church</i>
DMM	<i>Disciple Making Movement</i>
IRB	<i>Institutional Review Board</i>
NASB	<i>New American Standard Bible</i>
SBC	<i>Southern Baptist Convention</i>
VBS	<i>Vacation Bible School</i>
CITI	<i>Collaborative Institute Training Initiative</i>

## CHAPTER 1: INTRODUCTION

This action research addresses disciple replication through a disciple-making plan for church growth. Disciples should share the gospel. Richland Heights Baptist Church is stricken by the cultural norm present from her inception. Churches who struggle without a plan suffer physically and spiritually. Richland Heights Baptist Church's membership desires biblical church growth and is willing to participate in revitalization for church growth. This understanding will be new for Richland Heights and should be embraced by her congregates to implement church growth.<sup>1</sup> This will be addressed in a church handbook outlining a plan for making disciple-making disciples.

Historically, Richland Heights has not had a disciple-making plan. This is seen in the level of scriptural structure for a New Testament church in her denial of qualified deacons to serve their calling. Other authors have seen these issues and attempt to address them. Brian Croft's statement is true here: "The aim is that you will see not just that God's design of Spirit and word is what breathes life and unites His people in His church, but that God's word speaks to the details, direction, and strategies of how this work is to be approached."<sup>2</sup> This call to action will need a fundamental understanding and a high level of authority for Scripture, consummating a biblical worldview for Richland Heights to share with the community in which she resides (John 15:8; 2 Tim 2:15; 3:16–17).

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<sup>1</sup> Robert D. Staut, *Church Revitalization from the Inside Out* (Phillipsburg, NJ: P& R Publishing, 2016), 21–24, ProQuest Ebook Central.

<sup>2</sup> Brian Croft, *Biblical Church Revitalization: Solutions for Dying and Divided Churches* (Ross-shire, Great Britain: Christian Focus Publications Ltd, 2017), 30, Logos.

## Ministry Context

Disciple-making disciples are needed at Richland Heights to implement church growth. The historical issue for Richland Heights is her need to change her culture and understanding of a New Testament church glorifying God. Some markers that have brought Richland Heights to this moment can be seen. Investigating Richland Heights' history to learn what may be built on will address the growth-blocking behaviors of Richland Heights causing a lack of spiritual growth.<sup>3</sup>

Richland Heights results from a church split from First Baptist Church Grand Saline over ministry context and a merger with a local Bible church in 1990. The church leaders split between the founding pastor of Richland Heights and First Baptist Grand Saline deacons. The pastor was asked to leave, and fifty congregates followed. This group joined with Grand Saline Bible Church. The merger acquired Grand Saline Community Bible Church's property at 1500 N. Spring St., Grand Saline, TX, the Sunday following the split. Grand Saline Community Bible Church's by-laws and constitution were acquired as well.<sup>4</sup> The Constitution and by-laws are similar to the suggested Southern Baptist Convention (SBC) church's guide. The beginning of Richland Heights Baptist Church included over fifty attending members and delegates from the Wood County Baptist Missionary of America (BMA) association.<sup>5</sup>

In the early years of Richland Heights, they included inter-church ministry and associational involvement in mostly adult revivals and singing events. These events would be the extent of church outreach or local influence in the community. One year of children's activity

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<sup>3</sup> Andrew M. Davis, *Revitalize: Biblical Keys to Helping Your Church Come Alive Again* (Grand Rapids, MI: Baker Books, 2017), 22–26, Logos.

<sup>4</sup> Richland Heights Baptist Church by-laws adopted and reprinted April 2013, copy held in church office 1500 N. Spring St., Grand Saline, TX.

<sup>5</sup> Invocation Ceremony held at the Church recorded and filed only at Richland Heights Baptist Church.

showed spiritual success. Still, like the adult attendance, not much was seen in physical growth, though the first families remained committed, and three remain today. Richland Heights' founding and former pastor's primary area of ministry was the nursing home, where he was employed for the chaplaincy needs of the elderly or home-bound. Richland Heights is located at the edge of town, not far from the schools, but without knowing Richland Heights existed, one would not know she existed except going to Country Trails nursing home.<sup>6</sup>

The founding and former pastor did not affirm or ordain any deacons while pastor of Richland Heights. He explained to the congregation that there was no need for a deacon. This same teaching was continued through Sunday School without offering any leadership development. The constitution and by-laws indicated leadership in the church, but the only other notable leader was a church clerk/treasurer needed for regular business.<sup>7</sup> Richland Heights has no form or notable instruction for Sunday School teachers, deacons, or any lay leaders in the church. The training was never implemented or encouraged; rather the need was filled by a faithful church member.

Richland Heights maintained attendance for the first decade but began to decline after a church vote in 2003 not to ordain women (a topic tabled at inception and the first business meeting). Attendance dipped to twelve when the founding and former pastor passed away in 2020 at 82. The membership declined sharper than in previous years when the pastor's wife passed away in 2019.<sup>8</sup> Statistically churches have declined during these decades. Decline for

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<sup>6</sup> A pastor of a church in association with Richland Heights grew up in the Grand Saline area and at the age of 40 purposely drove to the location because he had never been, nor remembered ever seeing existence in Grand Saline.

<sup>7</sup> Church clerk and treasure had been the same person who also reconciled the account with the only access to the checking account by record at the bank, signatory or otherwise. This was corrected October 2<sup>nd</sup>, 2023, dividing the responsibilities with current pastor, deacon, and now treasurer.

<sup>8</sup> Church records held on property 1500 N. Spring St., Grand Saline, TX.

Richland Heights does seem greater than the indication in research of cultural shift on declining church attendance. In March of 2024 Jefferey M. Jones wrote in Gallop supporting Pew Research's 2023 article a year after year decline over two decades of adult attendance dropping 12%.<sup>9</sup> There are varying indicators for Richland Heights decline which are compiled.

Maintaining active worship was a goal the church continued. The church body provided the support needed for the worship as they knew during this time. A non-licensed or non-ordained lay leader who was a church member maintained the pulpit supply until the church decided to search for a pastor rather than close. It is the heart of her people that attendance until they could call a pastor.

### Grand Saline City Demographics

Grand Saline is proclaimed a sleepy town. Under the Texas State legislature, it is registered as a city yet does not meet the complete Texas law requirement. Grand Saline did not grow much from 2000 to 2020; the populace was 3028 in 2000, and in 2020, there are an estimated 3107. The largest employer is Morton Salt, a salt mine that is the reason for its establishment in 1895 by the removal of the mine from Cherokee Indians.<sup>10</sup> There has been a hospital on and off with fifty-three beds and three nursing homes with one ambulance station. Grand Saline is 75 miles east of Dallas and 35 miles northwest of Tyler. In the 1930s, the

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<sup>9</sup> Jefferey M. Jones, "Church Attendance Has Declined in Most U.S. Religious Groups," Gallop, March 25, 2024, accessed July 1, 2024, <https://news.gallup.com/poll/642548/church-attendance-declined-religious-groups.aspx>. "Pew Research Center, "How the Pandemic Has Affected at U.S. Religious Services," March 28, 2023, accessed July 1, 2024, <https://www.pewresearch.org/religion/2023/03/28/how-the-pandemic-has-affected-attendance-at-u-s-religious-services/>.

<sup>10</sup> Texas State Historical Society, [https:// Jordan's Saline, TX, www.tshaonline.org](https://www.tshaonline.org)

neighboring town of Van became well known for its oil finding, producing some 503 million barrels of oil. Other industries are agricultural, such as cattle and cotton.<sup>11</sup>

Grand Saline has had Christianity at its root for many years. One of Grand Saline's United Methodist pastors, Charles R. Moore, immolated in 2014, and a 2018 documentary was completed about his activism.<sup>12</sup> Another popular Christian from Grand Saline is Chris Tomlin, who grew up in the largest church in town, Main Street Baptist Church. Chris Tomlin no longer lives in Grand Saline for the reasons Grand Saline has not grown. Main Street Baptist Church has had difficulty holding a pastor and recently called Grand Saline hometown comedian and evangelist David Crain as pastor.<sup>13</sup> The church has declined in attendance since 2020 and did not gain in attendance until August 20, 2023, when calling David Crain. Many who enjoyed his humorous style and music came to see his inception take part in a church that had been mainly in decline. Main Street claims 300, but a conversation with a deacon shows there will be up to 200 in attendance on a great Sunday.<sup>14</sup>

Outside of this large church in Grand Saline proper, the mailing area has thirty churches. Not all active churches meet as Richland Heights or Main Street on a scheduled basis, but they continue to have membership even smaller than Richland Heights, attending an average of 25. Simple math would explain that if the local population were shared, each church could have 100 members. Then, comparing at the surrounding communities to Grand Saline reveals similar

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<sup>11</sup> United States Census Bureau, Accessed August 22, 2023, [https://data.census.gov/profile/Grand\\_Saline\\_city,\\_Texas](https://data.census.gov/profile/Grand_Saline_city,_Texas)

<sup>12</sup> Public Broadcasting Station, <https://Man on Fire | Community Grapples with a Reverend's Self-Immolation | Independent Lens | PBS>

<sup>13</sup> David Lowdermilk, Deacon of Main Street Baptist Church, conversation October 15<sup>th</sup>, 2023. A February 2024 advertisement for a pastor stated 140 as the average attendance.

<sup>14</sup> Kauf-Van Baptist Association, Nineteenth Annual Meeting Report (Forney, TX: Kauf-Van Association, 2019), 73.

statistics until one arrives at previously mentioned metropolitan areas such as Dallas (population 6,574,000 in 2023) and Tyler (population 109,600). Dallas' estimated number of churches is 1200, which leaves a target population of 5,480 for each church. Consider then the exponential area population growth. The ethnicity matches the community, predominantly white, with varying education.

Forney, TX, a city between Dallas and Grand Saline, has grown, making it a number one growth community in Texas and the US. The growth is seen in areas around Grand Saline in terms of new home buildings and business expansion. Grand Saline is in the middle of a booming area but is not seeing growth like other communities. This is attributed to community infrastructure as well as community behaviors. The city has functioned off its 1910 plot and continues to claim property for roads that run through structures. One of those instances is Richland Heights' property. The city claims these roads as future expansion. However, the property owner is taxed as though they own it without written right-of-way documentation in the Van Zandt County Abstracts of Official Public Records.<sup>15</sup>

Through public meetings, research, and surveys, Richland Heights proved the property to be Richland Heights Baptist Church. The city claimed without written easement part of the property for future roads for the city to expand.<sup>16</sup> The accomplishment of securing a survey showing ownership was expensive compared to Richland Heights' church budget but a positive was the relationships developed and ability to sell her property with confidence. The city council has asked Richland Heights to assist other property owners in doing the same. This difficulty

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<sup>15</sup> See Van Zandt County, Texas, Samuel Bell Survey, Abstract No. 46, volume 1480, page 389 and volume 1692, page 569, Official Public Records of Van Zandt County, Texas.

<sup>16</sup> Change has already begun with the current city council and mayor. The current pastor has utilized government process and cooperation of the council and mayor and a new survey to show complete ownership of property. Since there has been active participation to move the city in a new healing direction encouraging business.



prevents businesses and landowners from making valuable investments in the future and prevents expansion like other communities in terms of population and industry.

### What Richland Heights Looks Like Under New Leadership

Richland Heights Baptist Church plans to move to a location with highway frontage in route to a growing community with growth in industry and population. These plans have been hindered by the processes mentioned in the general attitude found in the quality of community growth plans and historical organization for growth. The corrections have been steadily corrected, including the city drainage to flow away from Richland Heights' structure instead of through. The new location for Richland Heights is in Grand Saline and is the only area with plots for growth just outside the city limit.<sup>17</sup>

Richland Heights currently has seventy-five professing members with an average attendance of twenty-five. Finding her attendance in discipleship classes will be challenging due to attendance dynamics created by the age gaps and values of the ages (the youngest attendee is three years of age, and the oldest is ninety-three). Since 2021, Richland Heights has ordained a deacon who meets the qualification of deacon and is the most active member. Children's activities are on Wednesdays and Sundays, with events planned on occasional Saturdays. The 2023 Vacation Bible School (VBS) brought 34 in attendance for family night and five professions of faith. The best description of Richland Heights Baptist Church is that it is a small-town church that lacks everything but the gospel on Sunday mornings.<sup>18</sup>

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<sup>17</sup> Moving a church, a monumental task but not as concerning when a neighborhood community is not impacted by the move. Richland Heights does not have active ministry to the location that would cause any negative impact. The move would provide more ministry opportunity with land that can support outdoor activity and a location with visibility to traveler of Grand Saline or one traveling to Grand Saline.

<sup>18</sup> This narrative paragraph is given so that once implementation of intervention is applied some understanding may be gained by looking into the current ministry context to see areas of improvement and needed improvement can be applied.

Historically, Richland Heights has not developed any long-term ministry or been actively engaged where men or women have attended from other churches in the ministry of any context. The men occasionally worked together on a scheduled workday while others cleaned only at Richland Heights, not in the community. Moving Richland Heights to a growing church will look as described by Andrew Davis, “The mark of a healthy church should be found in her outward ministry and inward ministry.”<sup>19</sup> Building on what has success currently and a historical looking to glean any possible opportunity, as shared here, will be part of becoming a disciple-making disciple.<sup>20</sup>

There has been no active ministry for Richland Heights other than the previous pastor actively attending nursing homes to worship and sing. Richland Heights has not had any member show the desire to participate in ministry other than internal, such as help with VBS. The newly ordained deacon and current pastor have developed VBS, Upward Sports camps and leagues, and strategically went door to door in the visitation of Gospel intent.<sup>21</sup> To date, these active ministries have brought others to the saving knowledge of Jesus who have not grown to participate in sharing the gospel message themselves. Through the currently organized ministries, Richland Heights intends to wake up this sleeping community with new ministries to engage the lost by developing a plan to do so by creating disciple-making disciples.

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<sup>19</sup> Davis, *Revitalize*, 40.

<sup>20</sup> Later in Chapter 3 concerning method *Appreciative Inquiry* (AI) will be implemented not as secularly seen by authors David Cooperrider and Diana Whitney but rather as Tim Sensing’s approach in *Qualitative Research*.

<sup>21</sup> These ministries are programs brought into the church for ministry. They are not developed solely by Richland Heights.

### **Problem Presented**

Grand Saline, TX, has thirty churches that use Grand Saline as their mailing address, eight of which are in Richland Heights' association of churches. The population has remained slightly over three thousand for over twenty years. Unlike the surrounding communities, with little change in Grand Saline, some may become sore at outside influences. Over eighty years, many in the community embraced the idea that each encounter of adults most likely claim Christianity as the chosen religion, which Richland Heights has embraced for thirty years. This assumption falls short, though, with the nature of attrition in transition or adding outsiders to membership. When new people move from other areas, they bring the familiar culture and try to maintain rather than assimilate, adjusting to a new culture. Grand Saline has been said to be a town not interested in growth but in maintaining identity. New citizens then more often move out.

The importance of sharing the gospel must be embraced and will need to be taken from the four walls of the church building outside so that Richland Heights may be known to others and, more importantly, the reason for her existence, to share the gospel of Jesus. Training will be necessary to take faith to the street or anywhere, for that matter, outside the church building. Davis encourages putting energy focus where God is at work by seeking God's direction in obedience with prayer and watching for fruit in current or planned ministry.<sup>22</sup> If church members who have been actively attending never knew this type of church activity, it may be surprising and abrupt; who would not have a biblical understanding of it, let alone an experience?<sup>23</sup> A completely new biblical knowledge will have to be gained.

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<sup>22</sup> Davis, *Revitalize*, 32.

<sup>23</sup> Jim Putman and Bob Harrington, *DiscipleShift: Five Steps That Help Your Church to Make Disciples Who Make Disciples* (Grand Rapids, MI: Zondervan, 2013, 56, ProQuest Ebook Central.

Richland Heights Baptist Church has been experiencing a decline in membership over the past twenty years. Baptisms and continued growth from family multiplication are also nonexistent. The church had not followed her by-laws in ordaining or affirming any biblically qualified leadership, let alone training. Richland Heights had considered closing after the loss of their pastor of thirty years during the COVID-19 pandemic. Three faithful members chose to search for a pastor who would take on the task of rebuilding the church. The problem at Richland Heights Baptist Church is the lack of a disciple-making plan for church growth.

### **Purpose Statement**

The purpose of this DMIN action research project is to develop and implement training on disciple-making through a church handbook for Richland Heights Baptist Church. Richland Heights Baptist Church has members who love the Lord and are willing to help her regain ground. This love will be capitalized by giving clear directions that will be a foundation for the work ahead. Weekly preaching includes the purpose of the church, as printed in the bulletin: “Reaching people with God’s Word to reconcile them to Him.”<sup>24</sup> Though a lack of transformational instruction exists, the expressed love can carry Richland Heights to vibrancy and accumulative growth.

Several members who had left returned to join in on the revitalization at Richland Heights. The position, to begin with, is evident in the history expressed by the three members who have been present from day one. Disciple-making is the most important part of any church and is completely lacking. There has been no evidence of disciples seeking the lost, so training is

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<sup>24</sup> Not only printed weekly in Richland Heights church bulletin, posted on her website, but expressed from the pulpit at every contextual opportunity.

needed in this area. To build on the required training, it is prudent to inform the church of current conversations and success in church growth through disciple-making by means of a church handbook.

A church handbook will help avoid clique activities and give the congregation a sense of ownership. A church handbook will help them understand what it means to make disciples. If there were no activity in disciple-making before, there would not be a foundation to begin from in existing understanding or historical, cultural efforts to review.<sup>25</sup> This can all be positive in creating and developing the biblical understanding and application for Richland Heights Baptist Church to begin a disciple-making effort.

### **Basic Assumptions**

The Richland Heights membership will primarily participate in the disciple-making disciple outcome. There will be opportunities for those who become disciples to become members of Richland Heights. Through replication, church growth will happen, and those active in disciple-making will also see spiritual growth.<sup>26</sup> Following a biblical outline is essential to the disciple-making plan; numerical and spiritual experiences are expected. There is anticipated spiritual growth from the current membership's interest in joining the discipleship to become disciple-making disciples. Disciples will be aware of the movement around them toward God by new disciples, which glorifies Him even more during worship (John 15:8).<sup>27</sup>

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<sup>25</sup> Croft, *Biblical Church Revitalization*, Introduction, Logos.

<sup>26</sup> Charles A. Davis, *Making Disciples Across Cultures: Missional Principles for a Diverse World* (Downers Grove, IL: InterVarsity Press, 2015), 56, ProQuest Ebook Central.

<sup>27</sup> Croft, *Biblical Church Revitalization*, 123–124.

## Definitions

This project's focus is growth at Richland Heights Baptist Church as it concerns Church Revitalization. Terms relating to Church Revitalization at Richland Heights will be used throughout the project, requiring definitions for their application. These key terms are discipleship, disciple-making, disciple-making disciple, evangelism, and pastor. These terms are relevant to the project and will interact in a way that each one must be present to experience the perceived outcome at Richland Heights.

*Discipleship.* Many use the term discipleship to mean active teaching in the way of Jesus Christ. This term has been historically highjacked to benefit the writer's use.<sup>28</sup> The most straightforward understanding is essential to be defined and defended. Clyde David Headley states, "Discipleship is the active teaching about Jesus Christ and His commands through oration and participation."<sup>29</sup> As presented here, the influences of interpreting the teaching of Jesus Christ will have an outcome on discipleship, but not the definition given in this project.

To replicate being a disciple, one must first be a disciple, and the act of learning then is discipleship, which is part of this intervention. Mark Branson states that a disciple cannot be divorced from apprenticeship to Jesus otherwise they are not a disciple.<sup>30</sup> Branson and Warnes distinguish discipleship as learning and being actively engaged in learning about Jesus and what it means to be a disciple of Jesus, defined here as discipleship.

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<sup>28</sup> Bobby Harrington and Josh Robert Patrick, *The Disciple Maker's Handbook: Seven Elements of a Discipleship Lifestyle* (Grand Rapids, MI: Zondervan, 2017), Introduction, ProQuest Ebook Central.

<sup>29</sup> Clyde David Headley, "Discipleship: Follow the Model of Jesus in the Local Church," (DMIN thesis, Liberty University, 2022), 20.

<sup>30</sup> Mark Branson and Nicholas Warnes, *Starting Missional Churches: Life with Go in the Neighborhood* (Downers Grove, IL: InterVarsity Press, 2014), 177, ProQuest Ebook Central.

*Disciple-making.* In defining terms, understanding the definition includes the reader's knowledge of other terms and how they relate to one another, which is the case for disciple-making. Disciple-making contains two elements that make up this action. Matt Queen defines disciple-making as "Just as two sides comprise on a coin, evangelism, and discipleship when linked together by the gospel, result in the Great Commission disciple-making."<sup>31</sup> Evangelism and discipleship must be present for the biblical disciple-making model to come together.

There is a role that each disciple and the Holy Spirit play in disciple-making that is defined in scripture. The action never takes place without the Holy Spirit and does not ever rely on the disciple to occur. The reverse is true; reliance upon the Holy Spirit is necessary for active disciple-making.

*Disciple-Making Disciple.* These disciples actively participate with the Holy Spirit, making disciples as biblically understood. The person who follows Jesus is understood to be a disciple-making disciple. David M. Gustafson illustrates this for understanding: "In Jesus' acts of preaching the gospel of the kingdom, forgiving sins, calling disciples to follow Him, and sending out disciples to minister to others has demonstrated the gospel's disciple-making mandate."<sup>32</sup>

*Evangelism.* The action that a disciple does witnessing to others of Jesus Christ is evangelism. This is a biblical mandate by Jesus for all disciples to do, not just a single gifted person. Robby Gallaty defines evangelism as "sharing the work and person of Jesus Christ to sinful human beings with the hope that they will repent of sins and put their trust in Jesus as Lord

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<sup>31</sup> Matt Queen, *Recapturing Evangelism: A Biblical-Theological Approach* (Brentwood, TN: B&H Academic, 2023), 306, Logos.

<sup>32</sup> David F. Gustafson, *Gospel Witness: Evangelism in Word and Deed* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2019), 30, ProQuest Ebook Central.

and Savior.”<sup>33</sup> Evangelism for a disciple is a requirement that will move toward disciple-making with the help of the Holy Spirit.

*Pastor.* First Timothy 3 and Titus 2 outline the biblical requirements for a pastor. A pastor is an elder of the church who is the under-shepherd of Jesus to a local body of believers. A pastor in this project is responsible for Acts 20:28 leadership to the church to prepare the participants, as seen in Eph 4:12. A pastor in this role is teaching and training disciples to become disciple-makers. Pastors who train in disciple-making fulfill the charge Paul gives Timothy in 1 Tim 4:1–4. There is no special understanding except where the pastor is placed, knowing how to endure and being an evangelist fulfilling their ministry (1 Tim 4:5).

The pastor is the congregation’s first example of discipleship, setting an example. Tony Merida states, “To be a faithful pastor, you must first be a faithful Christian.”<sup>34</sup> The pastor must meet the biblical requirements and exemplify exemplary Christian living for all to see. The pastor in this project will have a heightened sense of disciple-making that can be replicated by disciples who desire to make disciples. Croft states a pastor in this context this way, “Do not underestimate the power of God to bring life into a church when a pastor lives a real and authentic life before God’s people.”<sup>35</sup> The pastor must be first in example to the ones he leads so that disciple-making is understood in the ordinary course of life.<sup>36</sup>

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<sup>33</sup> Robby Gallaty, *Growing up, Revised and Updated: How to Be a Disciple Who Makes Disciples* (Thousand Oaks, CA: B&H Publishing Group, 2022), 21, ProQuest Ebook Central.

<sup>34</sup> Tony Merida, *The Christ-Centered Expositor: A Field Guide for Word-Driven Disciple-Makers* (Nashville, TN: B&H Publishing Group, 2016), 28, ProQuest Ebook Central.

<sup>35</sup> Croft, *Biblical Church Revitalization*, 124.

<sup>36</sup> Merida, *The Christ-Centered Expositor*, 26.



### **Limitations**

This project will be for members of Richland Heights first. The membership will participate in seeking to make disciples and grow; as a result, there will be additional training for newer members in some cases. This project addresses accepting Jesus as the Savior, becoming a disciple, and making disciples. The project does not outline a curriculum for levels of discipleship and spiritual growth outside of what is necessary for becoming a disciple-making disciple. If additional individual discipleship is needed, the handbook will reflect further study, and Richland Heights will fulfill that discipleship outside of this intervention but consider it a measurable result.

Replication is the intended purpose of this project, but as God moves disciples to be called into new roles for His kingdom, attrition in numerical growth will need to be reflected and balanced by spiritual measurements.<sup>37</sup> There are limited resources at Richland Heights, so any significant impact on them will cause the necessary responses. Such an example will be if Richland Heights facilities move during this project adding membership that is not directly related to this project, but the move, should be accounted for. These two factors will be addressed as needed and noted in the conclusion of this project. These types of measurements will be pointed out by the researcher and balanced by the plan followed for disciple-making and the results related to that plan alone.

### **Delimitations**

Richland Heights has a congregation that will allow a disciple-making plan to be implemented for those spiritually ready to present the gospel. Spiritual awareness does not place

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<sup>37</sup> Croft, *Biblical Church Revitalization*, 103.

into an age requirement but rather to have biblically understood conversations, such as guided in Titus 2. The plan at Richland Heights will consider the need for age-appropriate material.<sup>38</sup> These ages will have restrictions for possible presentations but not for presenting the gospel itself. There will be a created handbook for Richland Heights that will be printed and presented as a guide to disciple-making. The handbook will address age appropriation but be directed toward the adult learner.

Richland Heights will continue with financial stewardship of her building for this project and not for the project as no budget line item exists. The researcher and participants will share the costs outside of using her facilities. Sharing the gospel does not require money, but the methods by which the gospel is shared do.<sup>39</sup> Current ministries will consider the plan for disciple-making, and those ministry budgets will be the means for financial stewardship to this project.<sup>40</sup> The handbook created will be given to attendees of a structured study, including the opportunity to share the gospel. Structured reporting and balances will be provided for progress. If the handbook requires revision, it will be revised.

### **Thesis Statement**

Matthew 28:19–20 instructs the disciples of Jesus Christ to make disciples. The church exists to glorify God, and part of that glory is developing as a disciple of Jesus. This then means that fulfilling obedience to Jesus' commandment a disciple would make disciples. If either going

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<sup>38</sup> James R. Estep, *Christian Formation: Integrating Theology & Human Development* (Nashville, TN: B&H Publishing, 2010, Chapter 2, Logos.

<sup>39</sup> Gospel tracts, Bibles, EvangeCube, even a piece of paper and pencil to write with are some of the methods being referred to. These methods can be referred to as tools also as sharing the gospel can be done verbally without use of any physical means.

<sup>40</sup> Each of the current ministries previously mentioned will benefit by the use of trained disciple-making disciples.

and making commandments or developing as a disciple of Jesus lacks, God is not receiving the glory He desires or deserves (John 15:8). The measure of this is seen in church growth spiritually and physically. When God is receiving the glory, and He is being fully honored in both areas, not just physical growth will be seen but spiritual growth in living out life as a disciple of Jesus.

Disciple-making disciples honor and glorify God in their replication, which results in growth.

Richland Heights Baptist Church will implement a disciple-making plan to benefit church growth. Church growth will happen if the church begins to make disciples and train them to be disciple-making by multiplication. If the disciples of Richland Heights take their love for the Lord and apply that to action by disciple-making, not only will the disciples experience spiritual growth, but they will experience becoming disciple-making disciples. If Richland Heights successfully implements a disciple-making plan for church growth, then revitalization growth will be experienced with trained disciple-making disciples.

## CHAPTER 2: CONCEPTUAL FRAMEWORK

A review of the current literature is deemed most informative for developing a Doctor of Ministry project of disciple-making for church growth. There are current thoughts that have been influenced adequately by Scripture to ensure disciple-making as a biblical model. The literature reveals methods and actions that can help in church growth. The literature review looks at the church's and individual's approach to disciple-making as accomplished today with a biblical technique. Theological implications impact the theoretical actions to honor God, while creating new disciples.

### Literature Review

Disciple-making is made of two standard components: evangelism and discipleship.<sup>1</sup> Evangelism and discipleship are essential to any church looking to experience church growth. Disciple-making is a biblical mandate that most Christians today do not execute well due to a lack of training structured by the church and modeled by their pastor. Some elements that will be addressed later are prayer and relational understanding of the Holy Spirit.<sup>2</sup> It would be no surprise for most to learn that the congregation will not model biblical disciple-making if the pastor does not model disciple-making.<sup>3</sup> In churches that suffer from the lack of a disciple-

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<sup>1</sup> Matt Queen, *Recapturing Evangelism*, 310.

<sup>2</sup> Staurt, *Church Revitalization from the Inside Out*, Introduction, ProQuest Ebook Central.

<sup>3</sup> John Abedu Quashie and Mark S. Aidoo, "Commit to Faithful Brethren Who Are Able to Teach" (2 Timothy 2:2): The Pastor/Preacher as a Leader in Disciple Making," *E-Journal of Religious and Theological Studies* 6, no. 3 (2020): 175.

making model, the church most likely does not have a plan for disciple-making due to a lack of vision.

In this review, the literature themes look at disciple-making as it pertains to pastors, evangelism, and discipleship, resulting in disciple-making disciples while not forgetting the first foundational truth of being a disciple of Jesus Christ. The biblical mandate for disciple-making disciples is Matt 28:16–20. Jesus commands disciples to go and make disciples (evangelism), teaching them to observe all Jesus has commanded [discipleship] (Matt 28:19–20).<sup>4</sup> Likewise, in Acts 20:28, a scriptural mandate for overseers (pastors) is made to shepherd the church, including overseeing the commandment given by Jesus to all disciples to be disciple-making disciples. One must not overlook the role of the Holy Spirit in the biblical context of making disciples as noted earlier defined in Scripture.<sup>5</sup>

There are many models churches feel will help disciples perform the commandments to accomplish disciple-making best. The literature will not be discussed as a curriculum best used in disciple-making. Instead, it will note what is essential to follow biblically in any plan set forth by the church for developing a plan in the disciple-making process. This vision is set by her under-shepherd, who has been instructed in Scripture to shepherd the church, including oversight of disciples who are to be disciple-making disciples.<sup>6</sup> Not to mention being an example of the disciple-making disciple to the church.

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<sup>4</sup> Matt Queen adds to the understanding of Scripture English words evangelism and disciple-making as seen in the biblical text: Queen, *Recapturing Evangelism*, 306. Logos.

<sup>5</sup> Stuart, *Church Revitalization from the Inside Out*, 17.

<sup>6</sup> Michael D. Boarts, “Designing a Strategy for Discipling Pastors in Developing a Disciple-Making Vision Within the Churches of The Baptist State Convention of North Carolina,” DMIN thesis, Southeastern Baptist Theological Seminary, 2018, 12.

## Disciple

Before disciple-making occurs, understanding what a disciple is at the beginning is foundational to the disciple-making process.<sup>7</sup> First, it must be understood that the goal is to become Jesus Christ's disciples. The most essential literature available to understand what a disciple of Jesus is will be Scripture.<sup>8</sup> Jesus has said, "A disciple is not above his teacher, nor a slave above his master, it is not enough for the disciple that he becomes like his teacher, and the slave like his master" (Matt 10:24–25, NASB). Jesus also stated, "Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven" (Matt 10:32, NASB). Jesus is the teacher whom the disciple-making disciples strive to be.<sup>9</sup>

Knowing confidently who one is in identity as a disciple of Jesus guides the healthy relationship needed to grow beyond a superficial understanding of Jesus and disciple-making. A. J. Sherrill states, "Unlike first- and second-century Gnosticism, no promise of salvation is extended to those who understand or employ theory. Rather, one utilizes self-knowledge to pursue God."<sup>10</sup> Juan Maldonado summarizes disciple well,

[T]o summarize exactly what a disciple of Jesus is, a disciple of Jesus should 1) involve themselves with a small group for growing closer to Christ, 2) submit themselves to knowing what Jesus taught, 3) want to serve Jesus with their life, 4) follow Christ's example, and 5) lead others to Christ and teach them how to follow the Savior.<sup>11</sup>

The disciple then will reflect on the right relationship with Jesus before disciple-making.<sup>12</sup>

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<sup>7</sup> A. J. Sherrill, *The Enneagram for Spiritual Formation: How Knowing Ourselves Can Make Us More Like Jesus* (Grand Rapids: MI: Brazos Press, 2020), 17. ProQuest Ebook Central.

<sup>8</sup> Carl Johan Berglund, *Origen's References to Heracleon: A Quotation-Analytical Study of the Earliest Known Commentary on the Gospel of John* (Tubingen: Mohr Siebeck, 2020), Introduction, ProQuest Ebook Central.

<sup>9</sup> *Ibid.*, 11.

<sup>10</sup> Sherrill, *The Enneagram for Spiritual Formation*, 97.

<sup>11</sup> Juan V. Acevedo Maldonado, "Effective Pastoral Leadership to Catalyze a Disciple-Making Church," DMIN thesis, Liberty University School of Divinity, 2020, 24.

<sup>12</sup> David Watson and Paul Watson, *Contagious Disciple Making: Leading Others on a Journey of Discovery* (Nashville, TN: Thomas Nelson, 2014), 51, ProQuest Ebook Central.

A life lived through gained knowledge of Jesus is seen as an active disciple, growing in discipleship and becoming a disciple-making disciple.<sup>13</sup> Chris Rogers described this: “Over time, we continue to invest in our relationship with Jesus and commit each day to behaving like He did, then we will naturally become more like Him.”<sup>14</sup> Embracing the state of being a disciple of Jesus Christ is the gained title of being a disciple of Jesus by those who see this action lived out in someone. Curtis Sergent defines this as Theopraxy by seeking God’s kingdom in knowledge and practice, which causes one to desire even more to be like Christ.<sup>15</sup> Gaining knowledge of Jesus Christ and living that out in this project will be called discipleship.<sup>16</sup> Literature has given illustrations of being a disciple, as it is essential to take what Jesus says while applying His truths first, which is of primary importance in being a disciple of Jesus.

Disciples who blend any part of their life that reflects something in conflict with Scripture find themselves outside of the discipleship of Jesus. Literature complements Scripture as the number one source of importance in the disciple’s life, guiding them in discipleship to Jesus. Though the primary literature source is the Word of God, other disciples can play significant roles in guiding disciples’ lives, becoming more like Jesus.<sup>17</sup> There has to be a balance between the disciple following another disciple in Jesus that points directly to how they both follow Scripture and Theopraxy as will be defined about discipleship in this thesis.<sup>18</sup> Many

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<sup>13</sup> Curtis Sergent, *The Only One: Living Full in, by, and for God* (Littleton, CO: William Carey Publishing, 2019), 24, ProQuest Ebook Central.

<sup>14</sup> Chris Rogers, *Apprentice to Jesus: 40 Days of Walking in The Way* (London, Great Britain: Society for Promoting Christian Knowledge, 2020), 9, ProQuest Ebook Central.

<sup>15</sup> Sergeant, *The Only One*, 25–27.

<sup>16</sup> Dann Spader, *4 Chair Discipling: What He Calls Us to Do* (Chicago, IL: Moody Publishers, 2019), 17, ProQuest Ebook Central.

<sup>17</sup> Rogers, *Apprentice to Jesus*, 7.

<sup>18</sup> Sergeant, *The Only One*, 24–27.

disciples must be careful in the balance so that Jesus is being modeled out in their lives, not some element of the guiding disciple. A disciple of Jesus Christ must be prayerfully guided by the Holy Spirit to have the proper perspective reflecting Jesus more than the one teaching discipleship.

Making literature a part of the disciple's life should only become a guide that draws the disciple closer to Jesus by referencing Scripture. The deepening in understanding of Scripture, which is the literal Word of God, can then be said to be helpful in edification in the disciple's life. Disciples who gain understanding through literature about Scripture and then train others in that understanding are known to be in the right relationship with Jesus by teaching the disciples to better understand. Much of the literature points directly to disciples training disciples whether they have a title or hold biblical office such as pastor or not; it is the responsibility of disciples to teach, not just the pastor.<sup>19</sup>

Being a disciple of Jesus Christ is first and foremost to the disciple-making disciple. Many elements mentioned in Maldonado's opening paragraph are not always present or out of balance in the disciple's life, creating conflict and resulting in low growth.<sup>20</sup> The practices that are out of balance affect others in ways that also affect the church. Disciples have the root element at a local church that will become the expression of health in the church. Jesus struggled early with His disciples not understanding the correct application of the Word of God, which the early disciples knew but did not know rightly. This is the element disciples must display with other disciples to be and express Jesus as the trainer of disciple-making disciples.<sup>21</sup>

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<sup>19</sup> Mark Lau Branson and Nicholas Warns, *Starting Missional Churches: Life with God in the Neighborhood* (Downers Gove, IL: InterVarsity Press, 2018), Introduction, ProQuest Ebook Central.

<sup>20</sup> Maldonado, "Effective Pastoral Leadership to Catalyze a Disciple-Making Church," Introduction.

<sup>21</sup> Dustin Gillespie, "Equipping a Select Group of Men at Redemption Fellowship Church to Become Disciple-Making Leaders," DMIN thesis, Southeastern Baptist Theological Seminary, 2021, Introduction.



Literature suggests that misunderstanding what it means to be a disciple of Jesus Christ is why disciple-making disciples do not dominate the church today.<sup>22</sup> Although worshiping God is very much part of healthy disciples' living, the elements expressed about training and seeking training are just as crucial in today's culture. A disciple attending only worship and never seeking any other part of discipleship, such as specific biblical studies or service in humanity in the name of Jesus, misses key elements for becoming a disciple-making disciple.<sup>23</sup> Jesus shared the gospel and that proper understanding of God's Word. He put much into the service of others, including those who directly defied Him. If a disciple were like Jesus, these elements must also be considered part of their life.

Disciples are the main component in disciple-making disciples. Still, there is much to be said about being a disciple who is to be a disciple-making disciple by using other words. Such words as Theopraxy, which is the practice of theology in the disciple's life as defined earlier. This practice has essential components that must be present to have a healthy relationship with Jesus, including being a disciple-making disciple.<sup>24</sup> Numerical values, such as how many disciples are made, are not as important as developing a healthy disciple who expresses Jesus as embedded into their life.<sup>25</sup> Measurements are not only in how many disciples are made by a disciple but rather in how growing disciples are expressive in disciple-making and in their Theopraxy.

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<sup>22</sup> Gillespie, "Equipping a Select Group of Men at Redemption Fellowship Church to Become Disciple-Making Leaders," 2–3.

<sup>23</sup> Mark Dever, *Nine Marks of a Healthy Church* (Wheaton, IL: Crossway, 2021), Introduction, ProQuest Ebook Central.

<sup>24</sup> Chris Formsbee, *Gladhearted Disciples: Equipping Your Congregation with Generous and Enduring Faith* (Nashville, TN: 2015), Introduction, ProQuest Ebook Central.

<sup>25</sup> Jeffrey Allan Christopherson, *Kingdom First: Starting Churches That Shape Movements* (Nashville, TN: B&H Publishing Group, 2015), Introduction, ProQuest Ebook Central.

## Disciple-Making

The first importance in disciple-making is the disciple. The disciple-maker must first be a disciple of Jesus Christ. Clyde Headley writes a precise definition, “A disciple is a person who is learning to be a committed follower of Jesus Christ.”<sup>26</sup> While Matt Queen adds deeper understanding, “Not every person who claims to have received Christ is a genuine Christian. To authenticate such claims, those who are made disciples through evangelism should soon after begin to exhibit evidence that they are converted, committed, congregational, confessional, and commissioned.”<sup>27</sup> Disciple-making will not be accomplished rightly without these two.<sup>28</sup> It is possible to create a disciple outside these two definitions, but it will not be a biblical reflection of a disciple of Jesus Christ.<sup>29</sup>

Looking at what it means to be a disciple will help make disciples.<sup>30</sup> Disciples who follow the biblical understanding of being a disciple are making disciples themselves.<sup>31</sup> At the core of disciple-making earlier, Queen had rightly examined the disciple for evidence indicating the disciple had positioned themselves correctly with the gospel and the Great Commission.<sup>32</sup> The disciple who has displayed this evidence is then ready and able to defend and deliver the gospel,

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<sup>26</sup> Clyde David Headley, “Discipleship: Follow the Model of Jesus in the Local Church,” 12.

<sup>27</sup> Queen, *Recapturing Evangelism*, 307.

<sup>28</sup> John A. Montgomery, “Exploring the Concept of Influence in Christian Disciple-Making: Toward the Development of a Theology of Disciple-Making Leadership” (PhD diss., Dallas Theological Seminary, 2018), 298.

<sup>68</sup> Montgomery, *Exploring the Concept of Influence in Christian Disciple-Making*, 242.

<sup>30</sup> Christopher Moody, *Disciple-Making Disciples: A Practical Theology of the Church* (Franklin, TN: Carpenter’s Son Publishing, 2021), 11, Kindle.

<sup>31</sup> Gallaty, *Growing up, Revised and Updated*, 16.

<sup>32</sup> Moody, *Disciple-Making Disciples*, 82.

clearly being able to participate in disciple-making.<sup>33</sup> Prayer and continued guidance of the Holy Spirit must be present with proper measures for leading disciple-making in the disciple's life.

The disciple who clearly understands being a disciple can be disciple-making and is the intended biblical person Christ has commissioned to make disciples.<sup>34</sup> So many have not gathered this understanding nor embraced it, contributing to church decline.<sup>35</sup> It becomes even more evident that methods and systems of disciple-making are not as important as the training and development of disciples to become disciple-makers.<sup>36</sup> If methods and systems dealt well with the heart, then the Levitical practice of the Old Testament would have been the Christian standard rather than Jesus, so let us draw nearer to Him (Heb 13:1–14).<sup>37</sup> The disciple's life is a replicated life of Jesus who has instructed through trained disciples and Scripture to become a disciple of Jesus Christ not just as individuals but in relationship to one another.<sup>38</sup>

The disciple-making process is not methods and systems but personal and relational. This does not mean the disciple cannot use methods and systems in training and learning; instead, the disciple must include the relational aspect.<sup>39</sup> Chris Shirley states, "However, disciple-making is increasingly mediated through a digital process, outside the realm of direct human-to-human

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<sup>33</sup> Kevin J. Vanhoozer, *Hearers and Doers: A Pastor's Guide to Growing Disciples Through Scripture and Doctrine* (Ashland, OH: Lexham Press, 2019), 11, ProQuest Ebook Central.

<sup>34</sup> Jose Humphreys, *Seeing Jesus in East Harlem: What Happens When Churches Show up and Stay Put* (Westmont, IL: InterVarsity Press, 2018), 60, ProQuest Ebook Central.

<sup>35</sup> Warrick Farah, "Motus Dei: Disciple-Making Movements and the Mission of God," *Global Missiology* 2, no.17 (January 2020): 2.

<sup>36</sup> Folmsbee, *Gladhearted Disciples*, 22.

<sup>37</sup> Chris Shirley, "Overcoming Digital Distance: The Challenge of Developing Relational Disciples in the Internet Age," *Christian Education Journal* 14, no. 2 (November 2020): 377.

<sup>38</sup> John Abedu Quashie, "The Mandate of Making Disciples: Teaching as Incarnational Ministry," *E-Journal of Religious and Theological Studies* 11, no. 1 (June 2020): 75.

<sup>39</sup> Shirley, "Overcoming Digital Distance," 376–90.

interaction.”<sup>40</sup> Shirley goes on to say later that digital processes must include a relational aspect in the community. The digital means, which help provide for methods and systems, are only tools that should improve the disciple’s training, not a substitution for relationships within the community.<sup>41</sup>

Disciple-making is not an unknown art or one that requires aid. Tools such as digital means or hand-drawn pictures are fine for making disciples, though the tools must contain all elements of the biblical truths of the gospel while producing disciples. When held rightly to Scripture, cultural methods honor God through His Word when making disciples. The use of Scripture is most important and can be the complete form today of disciple-making, but the use of all resources honors God when aligned with Scripture. In Acts 17, Paul presented the gospel to Athenians, who had many gods and unknowingly worshiped the One they did not know. With knowledge of culture and method known to Athenians, Paul presented the gospel, which showed fruit, though not the number of souls Peter saw in Acts 2; there were disciples made.

Disciple-making is not a method but Scriptural teaching.<sup>42</sup> Teaching Scripture in the most elementary way introduces the gospel to those who have never known it. There is an element of teaching known as discipleship in disciple-making that continues into maturity, known as becoming a disciple-making disciple.<sup>43</sup> Even disciple-making disciples continue in growth, which is not always numerical but is known by actions measurable by the definition of a mature disciple. This can be seen in Scripture by Jesus in His claim to Peter about gained knowledge

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<sup>40</sup> Ibid., 377.

<sup>41</sup> Robert W. Hull and Brandon Cook, *The Cost of Cheap Grace: Reclaiming the Value of Discipleship* (Colorado Springs, CO: NavPress, 2019), Introduction, ProQuest Ebook Central.

<sup>42</sup> Eugene Cho and Samira Izadi Page, *No Longer Strangers: Transforming with Immigrant Communities* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2021), 21–22, ProQuest Ebook Central.

<sup>43</sup> Charles Davis, *Making Disciples Across Cultures: Missional Principles for a Diverse World* (Downers Grove, IL: InterVarsity Press, 2015), Introduction, ProQuest Ebook Central.

which came from the Father (Matt 16:13–20). Scripture defines disciple-making, which includes prayer, where the Holy Spirit leads in all aspects of disciple-making. A method of sharing the gospel must align with Scripture. This is God leading in disciple-making (Matt 16:17).

Disciple-making culture changes as time changes, but making disciples of Jesus does not.<sup>44</sup> The gospel's message is delivered in the same way Jesus stated it, as noted by Scripture when Peter presented it at Pentecost in Acts 2 or any modern evangelist today. Disciples are made by preachers, pastors, or any other title associated with preaching the gospel; they must be disciples, with or without a title. Whether their method differs from what might be used by a disciple-making disciple who does not have a biblical title or the preacher, the presentation must exhibit elementary biblical expressions of the gospel. There must be disciple-making by all disciples of Jesus, though their gifts may differ. Anything outside this is unhealthy or an immature discipline.

Today, many disciples have grown comfortable supporting disciple-making without having made disciples themselves. Some can see this played out in the SBC cooperative program. Although the cooperative program benefits developing disciples, it deters from the local church's element in making disciples. There is some biblical support for this cooperation in Rom 16, but the context has to be understood. Does Rom 16 mean only financial support of evangelism or a substitute for sharing the gospel?<sup>45</sup> Phoebe is the primary example of both support in sharing the gospel as well as sharing the gospel. Disciple-making is what Phoebe did, but she added support to the mission. Here, it is understood that Phoebe's role in disciple-making is financial along with other provisions, stewarding all that God had given.

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<sup>44</sup> Hull and Cook, *The Cost of Cheap Grace*, 84–89.

<sup>45</sup> Hall and Cook, *The Cost of Cheap Grace*, 120–28.

## Evangelism

Evangelism is the first element in disciple-making.<sup>46</sup> David Gustafson defines evangelism as “telling the Christian story that begins with creation, is followed by human rebellion and betrayal, continues with God’s people called Israel, and climaxes with the coming of the Messiah Jesus as the one who redeems the world.”<sup>47</sup> This is balanced by Queen, “Last, evangelism is not a spiritual gift because the primary beneficiary of spiritual gifts is the church, not the unchurched.”<sup>48</sup> The importance of evangelism to disciple-making is so critical that many authors illustrate it as a whole component; if missing, the whole would be something other than what it is.<sup>49</sup>

Evangelists’ example in disciple-making must exhibit Jesus’ words, “Follow me, and I will make you fishers of men” (Mark 1:17, NASB).<sup>50</sup> Jesus indicates that by following Him, people become fishers of men. This action takes place in the beginning (first becoming a disciple of Jesus Christ) with evangelism, which, when presented correctly, guides the respondent to a relationship with Jesus.<sup>51</sup> Evangelism is a discipline experienced and carried out by all disciples.<sup>52</sup> Knowing the saving graces of Jesus Christ calls the person who accepts that salvation to share it with another. This is not unlike the guidance of the Holy Spirit and communication in prayer so that the disciple of Jesus finds themselves in the will of God while sharing His salvation plan.<sup>53</sup>

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<sup>46</sup> Moody, *Disciple-Making Disciples*, 95.

<sup>47</sup> Gustafson, *Gospel Witness*, 9.

<sup>48</sup> Queen, *Recapturing Evangelism*, 7.

<sup>49</sup> Gallaty, *Growing up, Revised and Updated*, 80.

<sup>50</sup> Ferguson, *Hero Maker*, 79.

<sup>51</sup> Robby Gallaty, and Chris Swain, *Replicate: How to Create a Culture of Disciple-Making Right Where You Are* (Chicago, IL: Moody Publishers, 2020), key terms, Logos.

<sup>52</sup> Matt Queen, “Seeking the Lost and Perishing,” *Pastoral Ministry: The Ministry of a Shepherd*, ed. Deron Biles (Nashville, TN: B&H Academic, 2018), 147, Kindle.

<sup>53</sup> Hull and Cook, *The Cost of Cheap Grace*, 88–91.

This gospel sharing in this context expressly points to having evangelism and disciple-making exclusively married to one another.

In the local body of believers, the church, evangelism must be carried out collectively but led by the pastor.<sup>54</sup> Evangelism by the pastor not only has to be seen but must be heard. In this evangelistic effort, the pastor cannot take sole responsibility for evangelism and should not succumb to evangelism as a spiritual gift.<sup>55</sup> The pastor should deliver the teaching of evangelism in a way that carries out high importance in the lives of those he shepherds. Queen puts it this way, “When they [pastors] administrate the ordinances in their churches, pastors should not neglect the obvious connection of baptism to the death, burial, and resurrection of Christ, and Lord’s Supper to the death of Christ for sins.”<sup>56</sup> The doctrine of evangelism should be church doctrine taken as seriously as efforts as an ordinance of the church as Queen writes.

Jose Humphrys points to another evangelism. He is not concerned with the development of disciples strictly guided by the context of evangelism in Scripture but implies additional elements found in evangelism. Humphreys states, “What is described here is not classical evangelism as we have known it, but something just as rich. It’s love, justice, and collaboration as an expression of evangelism in relationship to our neighborhoods.”<sup>57</sup> Evangelism can be seen in love, justice, and collaboration of Jesus as ‘good news,’ but a more profound read of Humphreys shows he is suggesting that evangelism be carried out in this way to reach the lost, a method. This evangelism is carried out without prayer and the Holy Spirit but by the disciple in

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<sup>54</sup> Quashie, “Commit to Faithful Brethren Who Are Able to Teach,” 174–75.

<sup>55</sup> *Ibid.*, 274.

<sup>56</sup> *Ibid.*, 286.

<sup>57</sup> Humphreys, *Seeing Jesus in East Harlem*, 211.

his efforts.<sup>58</sup> As a warning in disciple-making, evangelism begins to have more light as a change in the message changes what the disciple accepts as truth and then learning out of context that which is not in Scripture but culture.

Understanding that one must be coherent in evangelistic efforts to be received well differs from changing what is being presented. Presenting the gospel to an individual at an event intended as a platform is not evangelism unless a clear presentation of the gospel is accomplished.<sup>59</sup> There is plenty to understand in a culture that opens the door to receptivity, but it should never be a trick or a method that draws away from the intended message. Gary McIntosh states, “Effective evangelism is a means of presenting the gospel that connects with those you are attempting to reach.”<sup>60</sup> McIntosh is not talking about Humphrys change in what is being presented but rather about becoming so that the gospel can be delivered (1 Cor 9:22). While carrying out evangelism should be done with love, justice, and collaboration of Jesus, the gospel must be the most straightforward presentation that can be delivered to the one who is receiving the gospel presentation.<sup>61</sup> The warning is about human interference with the biblical gospel. The gospel message is not presented, but instead, man’s when interfered with (Isa 29:13).

Evangelists develop the church by sharing their faith and making disciples. These individuals can be examples to disciples on how the gospel might be presented clearly for a positive response to the truth laid before the hearer. All disciples of Jesus Christ are involved in evangelism because evangelism is simply telling the good news, otherwise known as the gospel of Jesus Christ. Evangelists are part of evangelism but only in edifying the church development

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<sup>58</sup> Hull and Cook, *The Cost of Cheap Grace*, 102–6.

<sup>59</sup> Queen, “Seeking the Lost and Perishing,” 148.

<sup>60</sup> Gary L. McIntosh and Phil Stevenson, *Building the Body: 12 Characteristics of a Fit Church* (Grand Rapids, MI: Baker Books, 2018), 28, ProQuest Ebook Central.

<sup>61</sup> Hull and Cook, *The Cost of Cheap Grace*, 108–10.



for evangelism to happen. One method used to share the gospel in a not-far of distance was revivals using guest evangelists. Still, a method of success is seen by the invitation to hear gospel music and a clear message that disciples invite and follow through sharing their good news and testimony.<sup>62</sup>

Evangelism is likened to art, in that everyone can perform at some level of art. Art in all forms is not equally attractive to everyone who looks at it, but it does not mean it is not art. This is evangelism in the disciple's life, an art that some will find attractive. This illustration is used only to say that no literature states that a disciple of Jesus should not participate in evangelism; the literature states that all must practice evangelism (Matt 28:16–20).<sup>63</sup> Like artists, there will be similarities and no similarities, but there is always art, and so is the gospel. The gospel can be presented in any biblically honoring way so that it is understood, and some will understand when others may not. This matter should be prayed over so that the Holy Spirit may guide and be the consult (John 16:5–15). Still, the disciple of Jesus should always continue in the art of presenting the gospel, which is the simplest form of evangelism.<sup>64</sup>

### Discipleship

Discipleship standing alone outside of being the two part-whole of disciple-making does not carry a full biblical context (Matt 28:19–20).<sup>65</sup> Discipleship must be part of evangelism, though the two are separated in action and require a deeper look at what discipleship is in disciple-making. Coleman defines discipleship correctly: “Discipleship is intentionally equipping

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<sup>62</sup> Queen, *Recapturing Evangelism*, 17.

<sup>63</sup> Spader, *4 Chair Discipling*, 17.

<sup>64</sup> David Kinnaman and Mark Matlock, *Faith for Exiles: 5 Ways for a New Generation to Follow Jesus in a Digital Babylon* (Grand Rapids, MI: Baker Books, 2019), Introduction, Logos.

<sup>65</sup> Kinnaman and Matlock, *Faith for Exiles*, 306.

believers with the Word of God through accountable relationships empowered by the Holy Spirit to replicate faithful followers of Christ.”<sup>66</sup> The importance of being a follower of Christ is heavy in the balanced disciple-making process and affects how one accomplishes discipleship.

Discipleship points back to the disciple in how it is accomplished.<sup>67</sup>

The obvious is sometimes missed, but important details are found in the disciple. The disciple who offers discipleship must have a strong relationship with Jesus Christ, especially in what is being taught. This disciple is commitment to Jesus, follow His commandments, and He has given discipleship as a commandment in the Great Commission (John 14:15; Matt 28:20). Understanding all who are disciples of Jesus Christ in discipleship should be part of this discipleship as the disciples’ Theopraxy. A good question for the text is, what disciples should teach? The common theme in the literature indicates the need for every disciple to do all: be a strong disciple by having a solid relationship with Jesus, be evangelistic because it is a command of Christ, and offer discipleship because Jesus commanded this in the same context as evangelism. The learning here is that pastors must help define what a follower of Jesus Christ must do in evangelism and discipleship.<sup>68</sup>

The pastor is responsible for the church in discipleship, but as seen already, discipleship is the responsibility of all disciples.<sup>69</sup> The pastor, who should be an exemplary example of discipleship, will help lead disciples to the understanding that they, too, are to be actively engaged in discipleship. Montgomery states, “Disciple-makers cannot make others be what they are not. If they instruct others in the way of discipleship of Jesus, but their identities are not

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<sup>66</sup> Gallaty and Swain, *Replicate*, 9.

<sup>67</sup> Vanhoozer, *Hearers and Doers*, 9.

<sup>68</sup> Quashie, “Commit to Faithful Brethren to Teach,” 175.

<sup>69</sup> Quashie, “The Mandate of Making Disciples,” 76.

transformed, i.e., established in Christ, they will not be able to make disciples.”<sup>70</sup> Discipleship is an area of the church that most of the literature identifies as a needed area for improvement. The unanswered question by the literature is a secret sauce to improving discipleship. Responsibility lands in the pastor’s hands, but those who claim to be Jesus’ disciples are also accountable.

Jonathan Smith states, “That a problem with discipleship in the church’s culture is evident as noted in Barna’s research.”<sup>71</sup> Considering the concern for discipleship today, there seems to be a lack of understanding of God’s Word and that God’s Word is not being taught.

Most literature describes discipleship as a problem within the church today. The complexity of resolve seems without limit. The common thread that the literature does explain discipleship’s treatment better with the number of would-be solutions needed. A gap in the literature places the fault on teaching for discipleship. If disciple-making involves evangelism and discipleship, they should carry responsibility for each other. Instead, the literature seems to intend consequences for evangelism in not doing evangelism and teaching God’s Word in discipleship due to the lack of understanding of God’s Word. What if they were placed together and carried equal responsibility, as seen in the definition of disciple-making? Then, a better response might be experienced and measured by the church growth already defined.

Discipleship is ongoing, which is a piece of disciple-making that is missed. There must be a continuing desire to learn from Jesus, which may be through other disciples.<sup>72</sup> The pastor carries out ongoing discipleship, but it is the disciple’s responsibility. Many disciples feel they have reached a point where they do not seek further training, which can never be. Literature

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<sup>70</sup> Montgomery, “Exploring the Concept of Influence in Christian Disciple-Making,” 242.

<sup>71</sup> Smith, “Culture Based Discipling According to the Strategies of Jesus,” 8.

<sup>72</sup> Mandy Smith, *The Vulnerable Pastor: How Human Limitations Empower Our Ministry* (Downers Grove, IL: InterVarsity Press, 2015), Introduction, ProQuest Ebook Central.

deals with the lack of engagement either from the disciple who was unaware of the responsibilities of a disciple or a disciple who feels they have reached a pinnacle.<sup>73</sup> Overcoming the lack of growth is revitalizing and renewing discipleship with Jesus, whether individual or for the church. The renewal draws back to discipleship such that a disciple begins to grow or gain new knowledge about how they relate to Jesus correctly.<sup>74</sup> The lack of implemented discipleship and evangelism for disciple-making creates issues like a plateaued or declining faith.<sup>75</sup>

Disciple-making cannot be devoid of discipleship once a disciple has been growing, which can only be experienced by continued discipleship in Jesus Christ. Spiritual growth in the life of disciples happens in Scripture through training and life involvement with other disciples, richly led by the Holy Spirit. Discipleship teaches that God's Word guides the disciple to Theopraxy, which is explained as part of the disciple's life. Disciple-making stops when growth in the disciple stops, which then becomes the evidence shown (a plateau or decline). Healthy discipleship will include evangelism, and they will produce disciple-making disciples.<sup>76</sup> It is best to have disciple-making reproduce through quality discipleship through healthy spiritual growth in the local churches and disciples' lives.

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<sup>73</sup> Tony Morgan, *The Unstuck Church: Equipping Churches to Experience Sustained Health* (Nashville, TN: HarperCollins Publishing, 2017), Introduction, Kindle.

<sup>74</sup> Philip Nation, *Habits for Our Holiness: How Spiritual Disciplines Grow Us Up, Draw Us Together, and Send Us Out* (Chicago, IL: Moody Publishers, 2016), Introduction, ProQuest Ebook Central.

<sup>75</sup> Mark Sayers, *Disappearing Church: From Cultural Relevance to Gospel Resilience* (Chicago, IL: Moody Publishers, 2016), Introduction, ProQuest Ebook Central.

<sup>76</sup> Murray Moerman, *Mobilizing Movements: Leadership Insights for Discipling Whole Nations* (Littleton, CO: William Carey Publishing, 2015), Chapter 2, ProQuest Ebook Central.

### Disciple-Making Disciples

The themes so far come together in developing disciple-making disciples. These disciples most certainly include the pastor, but they cannot be the pastor only in a church.<sup>77</sup> Vital church doctrines uphold what a disciple-making disciple is guided under the pastor's leadership. Moody states, "The three un-dogmatized doctrines mentioned earlier (sanctification, pneumatology, and eschatology) find their prevailing expression in the church Age through the church's work. An ecclesiology viewed through the lens of disciple-making disciples focuses on these three doctrines, granting them greater clarity and context."<sup>78</sup> Moody rightly points to church doctrine, an ecclesiology as the lens through which to view. Disciple-making disciples are involved in all church doctrine because they are involved with evangelism and discipleship.

Disciple-making disciples find themselves responsible for the church's doctrine as they seek the lost to develop them into mature Christians who become disciple-making disciples themselves. The role of a disciple-making disciple is the pastor, but it truly is not only the pastor who is responsible; it is the responsibility of every Christian following Jesus Christ.<sup>79</sup> The pastor should be first in the leadership, an expression of disciple-making, and be a strong example of the disciple for others to follow. This is where some pastors and disciples become lost in the weeds of responsibility for evangelism and discipleship aspects of being disciple-making disciples. To be the leader then requires a genuine relationship with others to lead them as a disciple-making disciple with the clarity of Christian responsibility.<sup>80</sup>

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<sup>77</sup> Gallaty, and Swain, *Replicate*, chapter 10.

<sup>78</sup> Moody, *Disciple-Making Disciples*, 18.

<sup>79</sup> Sanders, *Underground Church*, Foundations.

<sup>80</sup> Sanders, *Underground Church*, Foundations.

Jesus, then, is the primary example of a disciple-making disciple. Jesus says He and the Father are One, and the works that He does the disciple will also (John 14:8–15; 15:1–17). Gustafson stated, “In Jesus’ acts of preaching the gospel of the kingdom, forgiving sins, calling disciples to follow Him, and sending our disciples to minister to others is demonstrated the gospel’s disciple-making mandate.”<sup>81</sup> This is further demonstrated by Jesus as the primary example to the pastor and then to the disciple, knowing the commandment to make disciples in Matt 28:19–20 includes all Christians. Sanders encourages this behavior, “This is the next level of empowerment because it is not just giving people permission to lead, it is also giving them creative control over what they lead.”<sup>82</sup> In this context, Sanders illustrates by using the women at the well as an example of disciple-making (John 14:7–30).

Disciple-making disciple, as seen in a life lived out as a Christian, is sharing knowledge that is known about Jesus with someone who does not know that knowledge. Ferguson expresses this sharing mentality, “You will begin to not only share what you know to help others follow Jesus but also share your life and invest in the development of leaders who do the same for other leaders.”<sup>83</sup> At this moment, the context of sharing can be placed in evangelism and discipleship. The whole point of disciple-making disciples is giving knowledge to others so they can share. The knowledge of a saving relationship with Jesus then expanded to an edifying moment of correction in doctrine for a Christian. One of the best corrections that can be made in the church today is guiding the church into this understanding through a pastor’s teaching to become a disciple-making disciple.<sup>84</sup>

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<sup>81</sup> Gustafson, *Gospel Witness*, 30.

<sup>82</sup> Sanders, *Underground Church*, Foundations.

<sup>83</sup> Ferguson, *Hero Maker*, 69.

<sup>84</sup> Harrington and Patrick, *The Disciple Maker’s Handbook*, 30.

A disciple is the one operating (making) in the disciple-making disciple life. The literature suggests, along with Scripture instructing on making disciples, that something is broken if a disciple is not following in this.<sup>85</sup> In other words, if a disciple is not making disciples, their Christian commitment to follow Jesus lacks fulfillment. Tony Merida said, "... the religious person may find Jesus useful, but the disciple of Jesus finds Him beautiful."<sup>86</sup> This statement exemplifies how the heart responds to Jesus, which develops the disciple-making disciple. Harrington points to seven compelling reasons for becoming disciples and making disciples.<sup>87</sup> Harrington's reasons are that "we obey Jesus' final command, follow Jesus, help people receive eternal life, give people the personal help they need, change lives, truly love others, and live out the ministry of all believers."<sup>88</sup> The most compelling of these points is the heartfelt response to Jesus's invitation to become His disciple. Disciple-making disciples show that they are truly justified and sanctified by the saving work of the Holy Spirit because of Jesus.

Churches do not grow without disciple-making disciples. Multiplication of disciples void of evangelism and discipleship is impossible for disciples of Jesus Christ because it simply goes against the Word of God. Disciple-making disciples are the mechanism by which churches begin.<sup>89</sup> From the beginning of Jesus' ministry the act of disciple-making disciples is seen biblically for the disciple to follow. Void this or the Bible and its truths, there will not be spiritual growth or multiplication of the growth of disciples.

Pastor

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<sup>85</sup> Merida, *The Christ-Centered Expositor*, 5–10.

<sup>86</sup> *Ibid.*, 187.

<sup>87</sup> Harrington and Patrick, *The Disciple-Maker's Handbook*, 22–30.

<sup>88</sup> *Ibid.*, 19–29.

<sup>89</sup> Moerman, *Mobilizing Movements*, 41.

Until now, the pastor has been referenced, but it is necessary to notice his importance. A pastor's responsibility is the role played in each of the previous themes and presenting his role in casting that vision to the disciples individually and collectively to the church daily for disciple-making.<sup>90</sup> Most pastors struggle to find the church in disciple-making disciple mode, as most churches feel this happens all the time without involvement.<sup>91</sup> Pastors have the chance to shape and develop churches and disciples with a deep understanding of what a disciple-making disciple is.<sup>92</sup> The pastor has to cast the example of Jesus in front of all to see so understanding is gained of the fullness of Jesus in a disciple's life for other disciples to be made.<sup>93</sup>

Pastors are responsible for evangelism and discipleship to disciple-making, unlike the disciples' responsibility, he shepherds. David Earley describes this role, "The pastor's main job is to 'equip' or 'train' the members to grow spiritually and use their gift in the proper way in the body."<sup>94</sup> Pastors are the example to the ones they lead here as a representative of Christ so that the disciple can be a disciple-making disciple. This development is done with clear direction and equipped of God by His power because of the relationship exemplified to those He shepherds.<sup>95</sup> Pastors carry a unique responsibility in they have not only to live out Theopraxy but also to train up and equip those he shepherds in the likeness of that same Theopraxy.

The pastor must have discipleship and evangelism skills to deliver training to those he shepherds. The two elements identified as part of disciple-making are then balanced by the

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<sup>90</sup> Sanders, *Underground Church*, New Framework.

<sup>91</sup> Smith, "Culture Based Discipling According to the Strategies of Jesus," 7.

<sup>92</sup> Spader, *4 Chair Discipling*, 120.

<sup>93</sup> *Ibid.*, 120–23.

<sup>94</sup> David Earley and Rod Dempsey, *Disciple Making Is...: How to Live the Great Commission with Passion and Confidence* (Nashville: TN: B&H Publishing, 2013), 5w, ProQuest Ebook Central.

<sup>95</sup> Jim Putman, and Bobby Harrington, *DiscipleShift: Five Steps That Help Your Church to Make Disciples Who Make Disciple* (Grand Rapids, MI: Zondervan, 2013), 119, ProQuest Ebook Central.



pastor implementing them in the proper balance to express a healthy response to Jesus' call of shepherding His disciples. Two primary elements are prayer and an evident Spirit-led life. Biblical understanding will be gained under the Theological Foundations in this chapter. Still, one must note that literature has identified that healthy understanding comes from Jesus' first twelve and His instructions. Understanding growth happens in disciples' lives before their disciple-making is biblical. In this project, the only model needed to make disciples is Jesus' first example through the first disciples (which is not a model but a mandated example by Jesus Christ). Peter is an excellent example of pastoral leadership because of the teaching of Jesus Christ.

Literature expresses that cultural changes have occurred, but similarities will always exist in sharing the gospel. The two most essential elements are prayer and pastoral examples of being led by the Holy Spirit.<sup>96</sup> The pastor then applies these similarities to the culture he shepherds.<sup>97</sup> Cultural differences do not change the message but rather how the message is being delivered. The gospel delivery in various cultures in the book of Acts represents this biblical understanding, and one model discussed is seen in Acts 17. Pastoral responsibility then lies in balancing discipleship and evangelism application that makes disciples who then become disciple-making disciples.<sup>98</sup> The pastor models the balance so replication occurs, which may or may not be directly seen in attendance but rather in the spiritual growth and health of the church. Attendance cannot be ignored but should never become a focus measure.

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<sup>96</sup> Queen, "Seeking the Lost and Perishing," 138–140.

<sup>97</sup> Hull and Cook, *The Cost of Cheap Grace*, 51.

<sup>98</sup> Roger Standing, *As A Fire by Burning: Mission as the Life of the Local Church* (Norwich, UK: SCM Press, 2013), 132–38, ProQuest Ebook Central.

The leadership of the pastor is essential even from the beginning of disciple-making. Foundational understanding, which comes from the evangelism wing of disciple-making, if solid, will have made the correct understanding to the disciple concerning responsibility to the gospel such the disciple is compelled to share the gospel. If the disciple is not adequately trained, they will not understand how to communicate.<sup>99</sup> This preliminary discipleship comes from the pastor, even at the point of baptism, to express the doctrine that calls a disciple to baptism. Denominationally, this will look different, but these differences do not remove baptism from part of the new disciple's life. The literature points to Scripture as a guide to the understanding of the role of the pastor, but the most important of these is being discussed in making disciples. Leading and shepherding in the church mandates the pastor's participation in disciple-making at every level. Others may train a new disciple, but at some level, the pastor's influence will be seen in the disciple's life, whether good or bad.<sup>100</sup>

Understanding for the pastor comes from Scripture to guide in disciple-making so that he can be found spiritually well. It is unhealthy for a pastor to lack in evangelism or discipleship himself. The personal spiritual growth he experiences develops the disciples he leads in becoming disciple-making disciples. This aspect is seen as obedience to the gospel, and the first form of obedience is baptism, especially in the Baptist's life.<sup>101</sup> Much of the literature calls for disciple-making movements that begin with the pastor. Disciple-making movements or DMMs result from disciple-making disciples moving in healthy formation toward the goal of obedience

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<sup>99</sup> Greg Ogden, *Discipleship Essentials: A Guide to Building Your Life in Christ* (Downers Grove, IL: InterVarsity Press, 2019), Introduction, Kindle.

<sup>100</sup> Quashie, "The Mandate of Making Disciples," Introduction.

<sup>101</sup> Moerman, *Mobilizing Movements*, 45.

to the Gospel.<sup>102</sup> The movement starts with proper training, and the order in which it would come biblically is from the pastor to the disciples he shepherds, namely the church he shepherds.

### Conclusion

After a review of literature in the modern era that reflects the primary source of Scripture for disciple-making disciple development, a need to express a plan in the local church is glaring. Many model types for evangelism and discipleship are made and introduced as maturing possibilities for the local church. These two elements of discipleship and evangelism make disciple-making that would produce disciple-making disciples. Some literature has suggested that calling to disciple-making is the primary purpose rather than planting a church.<sup>103</sup> The church, though, is the main point of training for the disciple that results from disciple-making.

Disciple-making is lost to discipleship and evangelism in that the local church has separated or cut the golden egg-laying chicken in half. Authors attempt to offer inspiration by asking why churches do not have a plan to make disciples. This plan has to be church specific as each church is different, but the message is the same. Some attempts by literature temp to address this plan but do not make it a permanent action for the church as offering pastoral development.<sup>104</sup> This should not be viewed as these good works are lacking in anything they certainly have accomplished their intent by training in discipleship and evangelism separately.

The importance of the literature review in this study supports the need for planning at a local church body a disciple-making plan to develop disciple-making disciples. Literature offers

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<sup>102</sup> Sam Metcalf, *Beyond the Local Church: How Apostolic Movements Can Change the World* (Downers Grove, IL: InterVarsity Press, 2015), Chapter 3, ProQuest Ebook Central.

<sup>103</sup> Jordan Trinity, *Jesus Never Said to Plant Churches: And 12 More Things They Never Told Me About Church Planting* (Springfield, MO: Influence Resources, 2012), 3–14, ProQuest Ebook Central.

<sup>104</sup> Boarts, “Designing a Strategy for Discipling Pastors in Developing a Disciple-Making Vision Within the Churches of The Baptist State Convention of North Carolina.”

many insights that must be part of the plan. Prayer is an element that though often mentioned is not expressed in the way of saturation that this project intends. The Holy Spirit is also a biblical understanding that should be expressed in conjunction with offering the doctrine that pervades the action of disciple-making. Discipleship training void of this understanding won't benefit but deter from the intended purpose of the plan. The richness of both discipleship and evangelism must include prayer and the Holy Spirit's power to produce disciple-making disciples which are needed to revitalize Richland Heights Baptist Church.<sup>105</sup>

In considering all the elements seeking a disciple-making plan to develop disciple-making disciples, it is prudent to offer such a plan for the local church to implement as a structure to daily living. Without a plan to implement disciple-making, it is no wonder that the disciples won't be made as the result of work found in the local church. Richland Heights Baptist Church is one of the churches that will benefit from the development of a disciple-making plan as the result of reviewing current literature.

### **Theological Foundations**

Disciple-making disciples are a biblical mandate that should be reflected in the church by her entire culture. Matthew 28:19–20 is often the most utilized biblical reference engaged while training to share the gospel. The commandment to share the gospel is found in the other gospels, but the most apparent and most popular espoused is in Matthew (Mark 16:15–16; Luke 24:44–51). In Matthew 28:20, the imperative verb teaching must be clearly understood to create disciple-making disciples. The relationship takes two: a teacher and a disciple. John Nolland states, “Being a disciple involves linking up with a teacher from whom one is to learn, so there is

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<sup>105</sup> Queen, *Recapturing Evangelism*, 17.

a natural correlation between discipline and teaching.”<sup>106</sup> The teacher emphasizes discipleship, and both must be present in disciple-making.

The word teaching in Greek is *didasko*, a present and active verb instructing disciples to make disciples.<sup>107</sup> The imperative’s fuller context is found in Matt 28:16–20, which tells the reader that disciples are the intended audience of Jesus’ commandment. When disciples are doers of the Word, they find part of doing in making disciples (James 1:22). This simple commandment of making disciples seems to get lost in doing church when it should be every part of the church. John Lange and Philip Schaff clarify that teaching is independent and ongoing.<sup>108</sup> Romans 12:1–2 helps the disciple who is the doer of the Word to remain engaged in the commandment, setting themselves aside so that the grace of salvation may show in the disciple’s faith found in verse 3, which follows. The church exists to glorify God, and God is glorified best when His goodness is shared with those who do not know Him. This great measurement has no greater fruit than the profession of Jesus Christ to others (Jas 1:16).

Lessons learned from all the commandments that Jesus taught are the discipleship side of disciple-making (2 Timothy 3:15–16). Whereas going to make a disciple is seen as evangelism.<sup>109</sup> The whole of the Old Testament testifies to Jesus’ coming. The New Testament explains Jesus’ presence and work for the lost and dying, reconciling all evil and reclaiming His creation for good (Mark 16:15).<sup>110</sup> Understanding what Jesus is commanding to teach and present as seeking

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<sup>106</sup> John Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: W.B. Eerdmans; Paternoster Press, 2005), 1270, Logos.

<sup>107</sup> Alexander Balmain Bruce, *The Expositor’s Greek New Testament, Vo 1 (Matthew-John): Commentary*, ed. W. Robertson Nicoll (New York, NY: George H. Doran Company, n.d.), 339, Logos.

<sup>108</sup> John Peter Lange and Philip Schaff, *A Commentary on the Holy Scriptures: Matthew* (Bellingham, WA: Logos Bible Software, 2008), 558, Logos.

<sup>109</sup> Bruce, *The Expositor’s Greek New Testament*, 340.

<sup>110</sup> Johannes Beutler and Francis J. Moloney, *A Commentary on the Gospel of John* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2017), 75–86, ProQuest Ebook Central.

those who do not know can only be found in the New Testament, although God has always wanted His people to tell of who He is and accept them as converts of worship to Him.<sup>111</sup>

Old Testament teaching of God's goodness to repentance is found clearly in the narrative of Jonah, who was told to go and say to a nation to stop sinning or be judged. Jonah has many examples of God's goodness and desire for individual reconciliation. Jesus tells readers the command to repentance found in Jonah to His generation in Matt 12:38–42. Jesus has given affirmation to the Old Testament, pointing to Him in Jonah, and furthers the reader to understand conversion in the Old Testament in 1 Kings 10:1–10 with Queen Sheba's visit to King Solomon. This teaching of biblical completeness must continue for a disciple to fulfill what Jesus commanded in Matt 28:16–20; that is why He chose the audience as His disciples.<sup>112</sup>

New Testament teaching otherwise affirms the lovingkindness of the God of the Old Testament.<sup>113</sup> Jesus is who the Bible is about, and the audience is everyone who desires to know God's Word and commandments. The authority of Scripture is substantial because if anything is modified from this understanding, the understanding is incorrect.<sup>114</sup> Scripture then has the authority for the reader to interpret and understand God so that instruction on God's Word can be carried out.<sup>115</sup> The New Testament gives examples from Jesus' life in sharing the gospel message in the Gospels and other texts.

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<sup>111</sup> John Peter Lange and Philip Schaff, *A Commentary on the Holy Scriptures: Matthew* (Bellingham, WA: Logos Bible Software), 556–558, Logos.

<sup>112</sup> Nolland, *The Gospel of Matthew*, 1266.

<sup>113</sup> Beutler and Moloney, *A Commentary on the Gospel of John*, 9.

<sup>114</sup> Rhyne Putman, *The Method of Christian Theology: A Basic Introduction* (Nashville, TN: B&H Academic, 2021), 163, ProQuest Ebook Central.

<sup>115</sup> Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Academic, 2013), 936.

The apostle Paul writes in 1 Cor 1:10 about sharing the gospel as his purpose to the church at Corinth. Paul espouses God being wise and able to make known His lovingkindness to salvation through Jesus only by His works and knowledge for the reader to have faith in, which develops the one who has faith is salvation into disciple-making. Paul offers an Old Testament interpretation of Isa 29:14 so that the wisdom of the gospel doesn't come from human sources but that of God, pointing to Jesus as a savior, no other. The Word of God continues to be the delivery of the gospel in the book of Acts, which brings Paul's explanation of the simple Word of God to man for repentance.

Peter gives his first sermon in Acts 2, in which examples Old Testament support to the testimony of the work of Jesus in reconciling those who repent and believe resulting in salvation.<sup>116</sup> Jesus lived sinless, was given over to be crucified by godless men, but raised Him on the third day to defeat death and witness to being God. David G. Peterson writes about using biblical theology to espouse Scripture in a way that a hearer may understand. Peterson said, "Acts contains a surprising number of speeches, which convey theological perspectives on reported events and carry the narrative forward."<sup>117</sup> Giving a recount of Jesus in the Bible is important to the hearer that clarity is given so they may understand and know the Word of God simultaneously. These actions are what the disciple-maker will need discipleship for clarity in the delivery of the gospel.

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<sup>116</sup> Yon-Gyong Kwon, *A Commentary on Acts* (Minneapolis, MN: Fortress Press, 2015), 30, ProQuest Ebook Central.

<sup>117</sup> David G. Peterson, *The Acts of the Apostles*, Pillar New Testament Commentary (Grand Rapids, MI: Wm B. Eerdmans Publishing Co., 2009), 27, Logos.

The entire book of Acts expresses the gospel going into the world. From the opening statement to the conclusion, churches are planted while disciples are made.<sup>118</sup> Acts is a narrative of disciple-making in the most biblical sense. In Acts 8:25–39, the Ethiopian receives salvation resulting from his reading of Isaiah, and Philip explains the text. God had already been working in the Ethiopian, and Philip participated in disciple-making that day. Peterson said, “The growth of the Word is coextensive with the growth of the church.”<sup>119</sup> Taking God’s Word to those who do not know His Word so they can comprehend salvation and then disciplining the respondents to express what they had just accepted as truth to another is continual and replicable, which is disciple-making. Disciple-making is the driver in Acts and the narrative for a biblical understanding of what making disciples looks like. Acts 20:28 describes the pastor is one who will lead in disciple-making and care for disciple-making disciples’ development.<sup>120</sup>

Disciples are responsible for their faithfulness to the Word of God, which commands them to be disciple-making disciples (Jude 3).<sup>121</sup> Discipleship is not just guidance for disciples to be faithful to each other; it is training and lifting the truths to one another and encouraging them to continue maturing as Christians.<sup>122</sup> Jude puts his emphasis on doctrinal truths so that understanding the Gospel is crisp and perversions do not take the wonderful life of promised eternal relationship to truth. Theology takes Jude as a book of doctrine that one can live by keeping the culture away from finding synchrony in daily living.<sup>123</sup> This living life as a disciple-

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<sup>118</sup> Michael A. Eaton, *The Branch Exposition of the Bible, Volume 1: A Preacher’s Commentary of the New Testament* (Carlisle, Cumbria, UK: Langham Publishing, 2020), 343–344, ProQuest Ebook Central.

<sup>119</sup> Peterson, *The Acts of the Apostles*, 33.

<sup>120</sup> Eaton, *The Branch Exposition of the Bible, Volume 1*, 414, ProQuest Ebook Central.

<sup>121</sup> Jim Samra, *James, 1&2 Peter, and Jude*, Teach the Text Commentary Series. Edited by Mark L. Strauss (Grand Rapids, MI: Baker Books, 2016), 241, ProQuest Ebook Central.

<sup>122</sup> Samra, James, *1&2 Peter, and Jude*, 243.

<sup>123</sup> Samra, James, *1&2 Peter, and Jude*, 241.



maker, becoming a disciple-maker, and growing continually in the faith expressed in Jude show Scriptural expressions of the disciple's life becoming evident.

### Disciple-Making as Discipleship and Evangelism

Disciple-making contains two equal elements of discipleship and evangelism, as seen in the biblical context of Matthew 28:16–20. The text is not the lone description of these two elements. Importance must be given to one major part of disciple-making: the Holy Spirit's role. John 16:8 states the conviction of sin comes from the Holy Spirit of God. Understanding the role of the disciple is essential. There is not much need to convince someone who is under the tutelage of the Holy Spirit of sin, but to help in guiding them into the truth (John 16:13). The truth comes from God's Word, which is found in Scripture (John 17:17). Scripture is the manual to discipleship for the work of the Holy Spirit.<sup>124</sup>

According to Jesus, discipleship or evangelism has no delimitation (cf. Matt 28:16–20).<sup>125</sup> This applies to disciple-making as they are completed as a task placed together. Some are gifted for works in the church and they should not be the only ones (Eph 4:7–16). These individuals who are gifted for service inside the church are ones who have received a gift from the Holy Spirit but whose task is to harken onto the saints. To be called saints indicates that salvation has already been part of their existence through growing in faith. This system of understanding is the theological bases to be disciple-making disciples. Disciple-making is the discipleship of one who does not know God's saving grace found in the gospel message but is learning it. Disciple-making happens outside the church walls as well as inside. Even after salvation occurs,

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<sup>124</sup> Goodhew, David, *Towards a Theology of Church Growth*, Ashgate Contemporary Ecclesiology (New York, NY: Routledge, 2016), 15, Kindle.

<sup>125</sup> Queen, *Recapturing Evangelism*, 311.

discipleship continues and does not require teaching from a list found in Eph 4:11 for the disciples to grow spiritually. Instead, God has gifted those listed in Eph 4:11 to be gifted teachers inside the church.<sup>126</sup>

Ephesians 4:11 sheds light on the possibility of the offices or gifted church members.<sup>127</sup> A more comprehensive range of scholars suggests harmony found between Rom 21:6–8 and 1 Cor 12:8–10, 28 to understand the gift of teaching and the possibility of office to the teacher.<sup>128</sup> It then can be acclaimed that teachers may be gifted verse another while still teaching, which seems to be instructed to all who have the Spirit of God.<sup>129</sup> This author suggests that specialized teaching is a consideration of the conversation often missed in the literature. Matthew 28:20 references teaching, which should happen as a whole, and nothing should be left to the disciple lacking opportunity for spiritual growth.

Discipleship, which is training in doctrine, should be understood best as a disciple is to receive ongoing training. The beginning of discipleship for the believer is at salvation upon receipt of the Holy Spirit (John 16:13). Training continues through discipleship headed by gifted and ungifted teachers. The training discernment will be guided by the Holy Spirit for the individual disciple so they may be whole. Jesus, who is the most gifted, taught His disciples difficult lessons in Matt 15. When Peter asked Jesus for understanding of His teaching, he

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<sup>126</sup> Robert Rollock and Casey Carmichael, *Commentary on the Epistle of St. Paul the Apostle to the Ephesians*, trans. Casey B. Carmichael (Grand Rapids, MI: Reformation Heritage Books, 2021), 138–43, ProQuest Ebook Central.

<sup>127</sup> Richard J. Erickson, *Commentary on Ephesians*, ed. Gray M. Burge and Andrew E. Hill, (Grand Rapids, MI: Baker Books, 2019), 23, ProQuest Ebook Central.

<sup>128</sup> Thomas R. Yoder Neufeld, *Ephesians*, Believers Church Bible Commentary (Scottsdale, PA: Herald Press, 2001), 192, Logos.

<sup>129</sup> John Peter Lange, *A Commentary on the Holy Scriptures: The Epistle of Paul to the Ephesians* (Bellingham, WA: Logos Bible Software, 2008), 150, Logos.

received a warning/rebuke, but Peter's complete understanding was not gained until Acts (Matt 15:15–20). Although Jesus is still the most gifted teacher, Peter did not completely understand.

Evangelism is the verb form *evangelizo* in Greek, which means to proclaim.<sup>130</sup>

Proclaiming the Word of God to those who have not understood the saving grace of Jesus will be accomplished by communicating the gospel of Jesus. Many have used methods of scripture combinations to help the understanding of those who do not have the understanding to come to a saving knowledge of Jesus Christ. This author suggests that it is Spirit-led as every disciple is individually made and will understand differently. This is the focus of 'Becoming a Disciple-Making Disciple' that all disciples of Jesus proclaim the gospel knowing Scripture, so they are ready to present it at a moment in which the Spirit of God is at work (1 Cor 9:12, Gal 6:6, 2 Tim 4:2). The disciple must not lack in prayer to accomplish the will of God making disciples.

Prayer intervention guides the disciple, but without understanding, the disciple will not be equipped for the assignment (Rom 8:26–27).<sup>131</sup> A complete understanding of prayer should be gained in discipleship, but Rom 10:9–10 states when the disciple first begins in prayer. The first prayer is a confession to God in belief in Jesus as the Son of God raised from the dead. This first confession is verbal and internally heard by the Holy Spirit, as expressed in Rom 8:26–27.<sup>132</sup> The Holy Spirit is active in evangelism and discipleship, making an impression on disciple-making and disciples who seek after fulfilling the Great Commission.

'Becoming a Disciple-Making Disciple' requires the involvement of Scripture and the Holy Spirit in prayer to accomplish discipleship and evangelism as biblically understood.<sup>133</sup>

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<sup>130</sup> Queen, *Recapturing Evangelism*, 6.

<sup>131</sup> Timothy George, *Theological Foundations: John Calvin, Commentary on Romans* (Nashville, TN: B&H Academic, 2022), 236, ProQuest Ebook Central.

<sup>132</sup> George, *Theological Foundations*, 309.

<sup>133</sup> Queen, *Recapturing Evangelism*, 250.

Becoming a disciple-making disciple is not a special revelation but a common commandment of Jesus Christ as seen as part of the everyday lives of the disciples of Jesus.<sup>134</sup> Jesus calls His followers to this commandment (cf. Matt 28:16–20), and there is ample biblical support to prepare the disciple for the task and equipped by the Holy Spirit for those without a specialized gift of evangelism or discipleship.

#### Theological Perspective of Human Development Theory of Faith

Theology can be seen in human development through secular thought, understood as a Theory of Faith. Disciple-making disciples will contend with world thought, and understanding how logical truth can be based on biblical understanding will develop faith in truth. This is seen in James Fowler’s understanding of faith, which has been central in some of today’s secular understanding of faith. Fowler’s definition is a “personal allegiance to a transcendent reality while excluding the necessity of ascent to specific propositions regarding the nature of this reality.”<sup>135</sup> Fowler affirms the early Christian faith “as personal allegiance that resulted in a transformed life.”<sup>136</sup> Fowler’s stages may not accurately describe faith development throughout the ages but point to guided understanding.

Christian Faith understanding is not only found in early scriptures but also in Augustine of Hippo, “thinking with ascent;” Anselm of Canterbury’s “faith seeking understanding;” and early Reformers such as John Calvin, “firm and certain knowledge of divine benevolence toward us; prior to such certainty faith does not exist.”<sup>137</sup> Historical evidence exists expressing Christian

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<sup>134</sup> Stuart, *Church Revitalization from the Inside Out*, 23.

<sup>135</sup> Estep and Kim, *Christian Formation*, 73.

<sup>136</sup> *Ibid.*, 73.

<sup>137</sup> Estep and Kim, *Christian Formation*, 72–77.

faith in developmental states. This depth will help the disciple-making disciple develop not only their faith but that of those whom they may participate in an interlude in becoming disciples.

Disciple-making disciples will see faith as “the assurance of things hoped for, the conviction of things not seen” (Heb 11:1, NASB).

Fowler’s stages serve as a guide, these six stages are seen: intuitive-projective, mythic-literal, synthetic-conventional, individuative-reflective, paradoxical-consolidative, and universalizing. Though Fowler’s stages are a guide, for this study, these stages will be better seen in historical development by Peter Lombard: “Faith begins as an innate sense of trust in a higher source of knowledge, faith then grows to include assent to the historical reality of God, personal allegiance, which grows into faith formed by love.”<sup>138</sup> So the Christian faith develops, “By faith, we understand that the worlds were prepared by the word of God so that what is seen was not made out of things that are visible” (Heb 11:3, NASB). The disciple-making disciple must have faith, as understood in scripture, reconciled so culture can comprehend it.

### **Theoretical Foundations**

Churches that have applied God’s Word into action, such as seeking the lost intentionally, have seen growth.<sup>139</sup> For the church, the most important is Jesus, God’s promise as Savior to a lost world. Following Him first and His model produces glory for God that honors Him and produces fruit. Robby Gallaty and Chris Swain write four steps to Jesus’ model for disciple-making. First, Jesus ministered while the disciples watched. Second, Jesus allowed the disciples to assist Him in ministry. Third, the disciples ministered, and Jesus helped them.

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<sup>138</sup> Ibid., 181.

<sup>139</sup> Putman and Harrington, *DiscipleShift*, 33–36.

Finally, Jesus observes as the disciples minister to others.<sup>140</sup> This shows a biblical model of success for growth at their church in Brainerd. This model did not contain one instruction of disciple-making but a myriad of studies encouraged in the church.

Biblical models practiced inside and outside of the church show success that produces fruit. Revitalization authors write about what went wrong when biblical application stops and the problems when the church distances itself from the Bible. There are many ways to minister to the lost and gain a platform to present a clear, discernable gospel for the one who has the Holy Spirit convicting them for gained understanding. The discernment and application of the gospel in that hearers' lives is what Jesus does best, and this author seeks to encourage any application of the gospel to be strategically biblical. There is nothing wrong with churches applying models such as *Evangelism Explosion*, *Can We Talk*, or *The Master Plan of Evangelism*; they must fit their church and not miss biblical understanding.<sup>141</sup>

God has given each disciple the charge of making disciples so that as many as possible will come to the saving knowledge of Jesus. This not only commands Christians to understand that everyone can present the work of evangelism but that each person will be unique in presenting the gospel.<sup>142</sup> Understanding the Great Commission includes evangelism and discipleship to accomplish proper balance. Jesus gave Christians the understanding of the Word of God in the parable of soils to produce fruit in properly developed discipline.<sup>143</sup> Fruit in

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<sup>140</sup> Gallaty, and Swain, *Replicate*, 235.

<sup>141</sup> Priscilla Pope-Levison, *Models of Evangelism* (Grand Rapids, MI: Baker Academic, 2020), Introduction, Kindle. D. James Kennedy, *Evangelism Explosion: Equipping Churches for Friendship, Evangelism, Discipleship, and Healthy Growth* (Carol Stream, IL: Tyndale Publishers, Inc., 1996). John Meador, *Can We Talk?* [www.johnmeador.com](http://www.johnmeador.com). Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Revell, 2010), Kindle. These are examples of the models referenced here; there are more than just written books but websites and even databases. The author reviewed additional models and encourages readers to do the same.

<sup>142</sup> Gallaty and Swain, *Replicate*, Introduction.

<sup>143</sup> Spader, *4 Chair Discipling*, 29–32.

disciple-making is new disciples and disciples who grow in faith and learn to share the gospel with others because of their love of God so they, too, can experience salvation.<sup>144</sup>

Putting knowledge of God's Word into practice solidifies the use of His commandments in action plans for a church to produce fruit. This fruit also has a proper measure of creating the right culture in the church for a simple profession of faith and maturing disciples to serve the Lord. Ephesians 4:11–16 is an example of this that will later be treated in misunderstanding, but here it applies to the training being discussed and who might be the best trainers.<sup>145</sup> The importance in this relationship is a qualified disciple who understands and can rightly divide the Word of God. This service is best seen in disciple-making disciples. The key to this element is the disciple. Bobby Harrington and Josh Robert Patrick at Harpeth Christian Church have seen success in discipleship and seen developed disciple-makers replicate in the church.<sup>146</sup>

The emphasis on discipline shows the need for spiritual fruit before numerical growth.<sup>147</sup> In other words, the route in a disciple-making disciple is a disciple who needs the most attention first. Harrington and Patrick place Jesus first, "We believe that anyone who loves and follows Jesus can become a disciple maker, even if they were not personally disciplined. What's most important is looking closely at the life of Jesus, taking His words to heart, and then seeking to replicate Jesus' life-on-life method in your own context."<sup>148</sup> This application can be placed into a church's handbook for a local body of believers, making it their own plan for disciple-making.

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<sup>144</sup> Ibid., 38.

<sup>145</sup> McIntosh and Stevenson, *Building the Body*, epilogue.

<sup>146</sup> Harrington and Patrick, *The Disciple Maker's Handbook*, 176.

<sup>147</sup> Spader, *4 Chair Discipling*, 38–39.

<sup>148</sup> Spader, *4 Chair Discipling*, 34.

A unique church handbook for Richland Heights Baptist Church has resources described in this review. The application is saved for methods in a chapter to come but is supported by what is discussed in Chapter Two. The purpose is to focus on the disciple as expressed by Jesus' methods of disciplining found in Scripture. Some authors express distinct discipleship for evangelism and the combination of evangelism to discipleship, each being accurate but unique.<sup>149</sup> The uniqueness of this design in a church handbook should identify growth spiritually as the result of seeking the lost multiplying in disciples. The importance of becoming a disciple-making disciple is both individual and corporate.

It is the same as spending too much time in one area, which can cause an imbalance and need for growth in the lacking area. Gallaty experienced that exact experience accepting a call to Long Hollow. He wondered how the one thousand baptisms from the previous year were absent. Long Hollow's answer was they sought a pastor to help correct the issue of the back door being as large as the front.<sup>150</sup> Disciple-making disciples are trained by discipleship that begins with evangelism. The church must make disciples who are disciple-makers. Determining what the church should do has to be balanced by Scripture, the senior pastor, congregates, and must be contextual.

What does not work is the church, as usual practices such as those that honor man and not God.<sup>151</sup> The literature clearly describes active engagement with fresh ideas and newness to practice as necessary.<sup>152</sup> These changes are not in the sense of biblical practices unless error is found. Error in biblical practice is when it becomes clear that practice conflicts with the Word of

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<sup>149</sup> Gallaty and Swain, *Replicate*, Chapter 3.

<sup>150</sup> Harrington and Patrick, *The Disciple Maker's Handbook*, 15.

<sup>151</sup> Sayers, *Disappearing Church*, 19.

<sup>152</sup> Sanders, *Underground Church*, Forward.



God, either directly or theologically. In this matter, repentance is the first step, followed by renewal in discipleship to gain knowledge of God's Word needed to move forward.<sup>153</sup> Queen renders an entire chapter on reconciliation to the theological understanding of Eph 4:11, correcting the idea that evangelism can only be done by the evangelist. Ephesians 4:12 clears up teaching inside the church by those equipped to do so, not as related to Matt 28:19–20. It is the work of every disciple of Jesus to make disciples.

The lack of discipleship inside the church affects evangelism and supports the need for a plan and training disciples for disciple-making. Discipleship in a robust doctrine of making disciples will help the disciples understand the importance of the commandment to make disciples. Having biblical knowledge of doctrine is good and truly important for the disciple who intends to make disciples so they can share biblical truths that can support the decision to come to faith in Jesus as Lord and Savior.<sup>154</sup> Disciples struggling to understand their faith will have difficulty expressing their faith to others, let alone teaching doctrines to others. This falls to the arm of discipleship in disciple-making needing to be found as part of a plan to make disciples.<sup>155</sup> A practical part of a handbook for disciple-making will reflect a doctrinal understanding of the growing faith of a disciple.

The Bible is the leading authority to disciple-making and becoming a disciple-making disciple. The proper methods are also scriptural, but every church will have some unique identity as all churches and individuals are different and unique.<sup>156</sup> Theological understanding guides the individual and church to practices that honor and glorify God by making disciples. God is

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<sup>153</sup> Queen, *Recapturing Evangelism*, Chapter 1.

<sup>154</sup> Gustafson, *Gospel Witness*, 199.

<sup>155</sup> *Ibid.*, 103–23.

<sup>156</sup> Maldonado, "Effective Pastoral Leadership to Catalyzing a Disciple-Making Church," Conclusion.

celebrated because of His lovingkindness to His creation; He has sent His Son, Jesus, to reconcile all who will accept Him. The critical role of the disciple-maker is found in following the command of God to make disciples.<sup>157</sup> Though the disciple that comes to church every time the door is open glorifies God when they have a passionate heart toward Him, the same passionate heart sharing their faith outside the church glorifies God, too.

Many churches have implemented structured disciple-making outreach but lack the implementation of a structured guide uniquely designed for their church, choosing from many contemporary methodologies.<sup>158</sup> One such author, Gallaty, has taken from various training assets and helped his churches grow into disciple-making. Gleaning from the whole in training and applying them in a handbook offers a guide for continued growth not just for the disciple but for the church to continue in her pursuit of implementing best practices for becoming disciple-making disciples.<sup>159</sup> The handbook development implores planned disciple-making and discipleship that grows in evangelism and discipleship, creating disciples.

Teaching in a church handbook for becoming disciple-making disciples will utilize development theory so that the disciple may grow in faith to become a disciple-making disciple. If one does not believe or have faith in God, then one cannot make disciples. Stages are essential to development, as seen in the development theory of faith articulated. This faith development, because it deals with adults, will not assume the first stage as it relates to age, but as Christ states, “Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all” (Mark 10:15, NASB). Chronological age does not equal the spiritual age of a

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<sup>157</sup> Ibid., 101.

<sup>158</sup> Croft, *Biblical Church Revitalization*, 113–15.

<sup>159</sup> Mark Clifton, *Reclaiming Glory: Revitalizing Dying Churches Creating a Gospel Legacy throughout North America* (Nashville, TN: B&H Publishing Group, 2016), 5–19, Logos.

mature Christian, but age can affect the spiritual age of a Christian through development theory, which, implemented correctly, optimizes discipleship.

Sharing one's faith is logical and has cognitive understanding, which will be developed in the disciples who become disciple-making disciples. As age is prevalent in stages of Fowler's theory, these stages held Peter Lombard's statement about faith captive to Hebrews 11:3 (NASB).<sup>160</sup> It is essential to know that everyone is invited to faith in Jesus Christ even if their cognitive understanding does not always fit the stages proposed by Fowler in chronological age. Scripture understanding, the Word of God, seen in Hebrews 11:3, develops faith in Fowler's theory that can offer biblical development of faith as already seen.

### **Conclusion**

This action research combines evangelism and discipleship to properly apply disciple-making with a church handbook specific to Richland Heights Baptist Church. The model should not include anything outside of what Jesus has shown in Scripture while meeting understanding in today's culture.<sup>161</sup> The understanding of Scripture being lived out in the life of a disciple has the expression of disciple-making as a commandment from Jesus. Richland Heights will need a design the handbook specific to reach its community based on Scripture, as each church is autonomous yet being led by Jesus and His chosen under shepherd. God will be glorified by applying a plan to make disciples that can be replicated continually at Richland Heights for church growth.

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<sup>160</sup> Estep and Kim, *Christian Formation*, 77.

<sup>161</sup> Montgomery, "Exploring the Concept of Influence in Christian Disciple-Making," Introduction and Conclusion.

The current literature offers understanding for the disciple who makes disciples based on Scripture following the command of Jesus. Literature offers help for disciple-making, though locally, it will be specific to the church that employs the disciple-making plan. Some literature offers a social gospel disciple-making plan based on Jesus' ministry before truth by basing it on Scripture, such as Jesus feeding the five thousand.<sup>162</sup> Though ministering to others should be a part of sharing the gospel, most importantly, it has to be presented correctly so the gospel is not hindered.<sup>163</sup> Disciples will give an account of Jesus that has changed their life. This expression, known as testimony, gives quality to the truthfulness of the gospel messenger's message. Real-life accounts of Jesus' changing as a testimony have been expressed by individuals and the church.

Like the individual, a church can repent of sin, such as not having a plan to make disciples of Jesus, which will honor God (entering revitalization).<sup>164</sup> The literature, including Scripture, indicates the strategic plan of the church initiating disciple-making through trained disciples. When this has not happened, the church is spiritually against God's will and in decline. This does not mean a church has a plan but is unsuccessful; instead, there is no plan. Churches with failing disciple-making plans that realize the fruitlessness of the plan and change are also repentant in disciple-making. The repentance has to include a return to the Word of God to receive God's power in pursuit of disciple-making.

The plan to make disciples is not always met with new members in a church but should be seen in the spiritual growth of her membership, desiring to share their faith.<sup>165</sup> The current

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<sup>162</sup> Humphreys, *Seeing Jesus in East Harlem*, 20–25.

<sup>163</sup> Matthew Dickerson, *Disciple Making in a Culture of Power, Comfort, and Fear* (Eugene, OR: Cascade Books, 2020), 75–80.

<sup>164</sup> Croft, *Biblical Church Revitalization*, 18.

<sup>165</sup> Croft, *Biblical Church Revitalization*, 124–25.

literature supported by Scripture indicates a heart-changing plan for disciple-making disciples to participate as individuals and members of the local church as the correct application of being a disciple-making disciple that honors God.<sup>166</sup> If Richland Heights Baptist Church follows the biblical mandate with a relevant testimony to a changed life in Jesus Christ, disciples will become disciple-making disciples. Church revitalization will begin by following God's commandment to make disciples. As Gallaty says, experienced growth will be in the membership's ability to disciple others, "Discipleship as Evangelism."<sup>167</sup>

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<sup>166</sup> A review of literature has been conducted, and a recurring theme is honoring God by being a disciple-making disciple. Looking back at previous footnotes, the reader will see Matt 28:16–20 fulfillment as restated disciple-making fulfills the Great Commission taking all that Jesus has given and sharing with others.

<sup>167</sup> Gallaty and Swain, *Replicate*, Chapter 3.

### CHAPTER 3: METHODOLOGY

The methodology in this action research anticipates participants' spiritual growth in becoming disciple-making disciples, building on positive attributes. David Cooperrider introduces Appreciative Inquiry (AI) as a method at the heart of action research that intends to use mixed-methods research for organizational change while focusing on positive attributes.<sup>1</sup> This action research will utilize triangulation for anticipated outcomes for continual growth in the church and in individuals who experience this intervention. Cooperrider states, "Appreciative Inquiry leads to the design of the appreciative organization, capable of supporting stakeholders in the realization of a triple bottom line."<sup>2</sup> Stakeholders will be better defined in this chapter and focus on using a church handbook for church growth.

Though Christians may know what gives life to a church organization, they may not be able to articulate the gospel well. Sensing expresses Cooperrider's design as utilizing common positive words that help form understanding in organizational learning to emphasize change on organizational assets rather than focusing on the problem.<sup>3</sup> Croft suggests a balanced approach to biblical revitalization: "There is a balanced, biblical approach to the work of revitalization that is both more effective and more faithful to God's design for the local church."<sup>4</sup> Both balance and

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<sup>1</sup> David Cooperrider and Diana Whitney, *Appreciative Inquiry: A Positive Revolution in Change* (San Francisco: CA, Berrett-Koehler Publishers, Inc., 2005), 17, Kindle.

<sup>2</sup> Ibid., 29.

<sup>3</sup> Sensing, *Qualitative Research*, 168.

<sup>4</sup> Croft, *Biblical Church Revitalization*, 17.

positive encouragement toward change to embrace the intentional plan for disciple-making are embedded into the handbook.

Intentionality toward biblical change honors God and encourages the participant to focus on positive changes; this project informs disciple-making while embracing a more complete movement. Croft gives the essence of this approach, “This biblical approach advocates that the local church should be appealing, but for specific scriptural reasons: passionate, biblical preaching, loving sacrificial fellowship, practical gospel application, zealous soul care, intentional evangelism, and authentic Christ-likeness—to name a few.”<sup>5</sup> Though there is a specific focus, it embraces intentional completeness. The focus in the church handbook will embrace this concept and train using a classroom setting, gaining biblical knowledge, and preparing to enter the field where presenting the gospel becomes the norm for a disciple-making disciple to make disciples. Anticipated patterns are implemented for change that will become part of the culture and strategy of Richland Heights Baptist Church as a plan for church growth.

### **Intervention Design**

The intervention design at Richland Heights will consist of training from a church handbook. Success will be measured by spiritual growth in becoming a disciple-making disciple using surveys, questionnaires, interviews, and observation before and after training (for the survey, see Appendix E and questionnaire Appendix F).<sup>6</sup> The intervention addresses the lack of a disciple-making plan at Richland Heights. The handbook addresses who Jesus is, who His disciples are, questions about sharing faith in Jesus, definitions, and sharing faith in settings (for the handbook outline, see Appendix A). The participants will be interviewed about gospel

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<sup>5</sup> Croft, *Biblical Church Revitalization*, 17.

<sup>6</sup> Sensing, *Qualitative Research*, Chapter 4 and Chapter 5.

presentations and observed in a gospel presentation setting before and after training in the handbook. The theological implications expressed in the handbook are discipleship and evangelism as elements of a disciple-making disciple.<sup>7</sup> The flow of events can be seen in the graphic in figure 3.1.

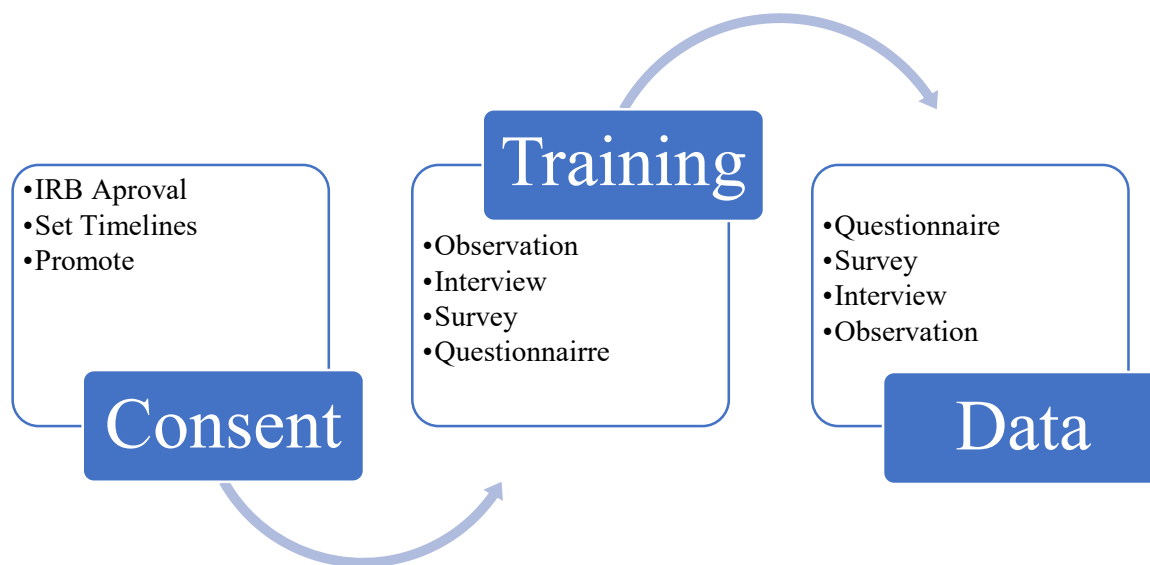


Figure 3.1 Flow of events

### Method

The methodology is action research using Appreciative Inquiry (AI) principles, applying training in a disciple-making handbook as a church plan for disciple-making.<sup>8</sup> A tailored handbook for Richland Heights implements interventions for becoming a disciple-making disciple. The training consists of eight classroom settings taught to invited participants from Richland Heights and two classroom settings for review and role-play for ten total meeting

<sup>7</sup> Queen, *Recapturing Evangelism*, Introduction.

<sup>8</sup> Cooperride and Whitney, *Appreciative Inquiry*, Chapter 2.



times. This plan to use a handbook implements the biblical doctrine of disciple-making for the formation of disciple-making disciples (Matt 28:19–20).

Behavioral change reflecting the biblical mandate for disciple-making is carefully followed, ensuring the researcher has implemented a classroom setting without coercion. The researcher is a Senior Pastor at Richland Heights, so the following actions were needed. Although a church action during the July 2022 business meeting received a unanimous vote for the researcher to enter Liberty University for Church Revitalization specific to Richland Heights, a special meeting was held on September 17<sup>th</sup>, 2023, and unanimous support for this intervention was received. Upon approval from Liberty University's IRB, the church approved a presentation with clarity, timelines, and a response to the permission letter to implement the class (see Appendix C).<sup>9</sup> Richland Heights participates with unity and support for the researcher, waiting for further instructions.

The Bible guides the environment so the participant can independently reconcile biblical understanding and growth. Biblical instruction explaining the actions taken must be clarified as part of training. James Estep implies that sanctification is at the heart of Christian formation and healthy formation in secular thought, so living out one's faith can and should be done.<sup>10</sup> The researcher used biblical understanding in the handbook training disciple-making in today's context. After the participant completes the survey and questionnaire, the researcher interviews the participant about their previous experiences and makes an appointment for observation.

The baseline will be set by a combination of a survey and questionnaire, interviews, and observations of interactions with the opportunity to share the gospel.<sup>11</sup> This method will be

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<sup>9</sup> A template used from Liberty University's IRB, [www.liberty.edu/IRB](http://www.liberty.edu/IRB).

<sup>10</sup> Estep, *Christian Formation, Pastoral and Education Implications*.

<sup>11</sup> Sensing, *Qualitative Research*, Chapter 4.

completed after the intervention training of the church handbook. Efficacy will be experienced through spiritual growth, as seen in the survey and question answers, along with more use of terminology and understanding gained in the training handbook. Coding of words will balance measurements of spiritual growth.<sup>12</sup> Spiritual growth will be defined in the handbook as having a better understanding of God's Word and will in the participants' lives. This growth anticipates numerical growth in disciples, though those disciples may not choose to attend Richland Heights. In-field observations will be made by providing gospel-sharing opportunities in the local community and a missional opportunity with First Baptist Crystal Beach. As explained in the handbook's last chapter, these field events are strategic and intentionally guided by the researcher as Senior Pastor.

### Recruitment and Promoting

Recruitment was done by invitation from pulpit announcement upon Liberty University's IRB approval and a flyer (see Appendix B).<sup>13</sup> The training is during the regularly scheduled Sunday school time, so Richland Heights' two Sunday school teachers have received a permission letter, as the class may be affected (see Appendix C).<sup>14</sup> The announcement will be made in the only adult Sunday school class at Richland Heights. The flyer will be available on the public announcement table and posted on the church's community announcement board. For clarity, the location will be announced so that recording and broadcast can occur. The project is promoted equally to any announcements made at Richland Heights, including the information

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<sup>12</sup> Johnny Saldaña, *The Coding Manual for Qualitative Researchers* 4<sup>th</sup> ed. (Thousand Oaks, CA: SAGE Publications Ltd. 2021), 11, Kindle.

<sup>13</sup> A template used from Liberty University's IRB web., [www.liberty.edu/IRB](http://www.liberty.edu/IRB).

<sup>14</sup> Ibid.

provided. The flyer will include information about the project, training, and participant requirements.

### Participant requirements

For this research training from a church handbook, adults (eighteen years or older) from Richland Heights are anticipated participants. Though the training is open and public, the research participants from Richland Heights will consent to surveys and questions upon participation (consent form see Appendix D).<sup>15</sup> Richland Heights church elders are anticipated to participate. Participants will communicate any accommodations necessary to the learning environment so that the researcher can provide the best possible experience. This will be an open question during the sessions. The researcher is the senior pastor at Richland Heights, so that will have to be considered a potential influence on attendance. The impact on existing class structures so that communication is clear about this project's intent not to replace any current programming but added. There is a permission letter to the Sunday school teachers impacted by this study, and the need for permission is presented before announcing and promoting the sessions (see Appendix C).<sup>16</sup>

Stakeholders are the primary target for training. Ernest Stinger identified three types of stakeholders: primary, secondary, and associates.<sup>17</sup> The primary group consists of Richland Heights elders, the secondary group consists of congregates, and the associates are those impacted by the spiritual growth experience and measured from this action research. There will not be many participants due to the size of Richland Heights' membership, which is 33. Fifteen

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<sup>15</sup> A template used from Liberty University's IRB web., [www.liberty.edu/IRB](http://www.liberty.edu/IRB)

<sup>16</sup> Ibid.

<sup>17</sup> Ernest T. Stinger and Alfredo Ortiz Aragon, *Action Research*, 4<sup>th</sup> ed. (Thousand Oaks, CA: SAGE, 2014), 98, ProQuest Ebook Central.

participants are significant and will impact Richland Heights, with spiritual growth being measured as the data is followed.

### Handbook Training

Richland Heights will have a handbook for all who participate in training or anyone seeking knowledge about the Richland Heights structure.<sup>18</sup> Training in the handbook will be broken into ten total weeks as follows:

Week 1: Introducing the need and reason for having a disciple-making plan in place for any church, which should be implemented as a guide in disciple-making. The coming week's structure and layout will be presented, and any needed modifications will be considered for learners to best their experience. Opportunities for clarity during each class are asked to answer any questions in weeks 9 and 10 as an interactive class that provides examples of opportunities to see gospel presentations in various settings.

Weeks 2 and 3: Jesus is central to all the church does and instructs disciples about disciple-making. Understanding Jesus and His role in disciple-making is imperative to making disciples. A clear gospel presentation, not just based on Scripture but paraphrased for disciples' use in testimony to hearers, will be given as a guide for the learner to perfect.

Weeks 4 and 5: Many reasons are given why sharing the gospel does not happen often. Some deal directly with the learner and how they may overcome fears and improve knowledge to become frequent gospel sharers, which will help them become disciple-making disciples. As of 2023 in a Barna survey, over fifty percent feel they should share

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<sup>18</sup> The handbook is designed for Richland Heights Baptist Church and is specific to Richland Heights. Though it will be similar to others, this handbook is based on the focus of this project.

their faith while sharing with the lost was at twelve percent of the same Christians polled.<sup>19</sup>

Weeks 6 and 7: Clearer definitions help the outcome of communication. Some may require definitions before conversations even begin. Reality in definitions at this point will enable the learner to see how they are communicating. Still, they may not significantly understand the presenter's words, causing disconnect or discomfort in communication.<sup>20</sup>

Week 8: Class design is necessary to bring everything learned into action. This action plan is needed to provide structured gospel presentations and sharing in strategic and intentional ways. Written forms are helpful in a handbook to provide possible structure to desired programs and events, so they reflect the gospel intent of the church. It is never good to not consider how any action in the church will present Jesus as Lord and Savior overall, including that action.<sup>21</sup> One tract with all the components as a standard for presenting the gospel will be explained and used as a presentation.

Weeks 9 and 10: Two days of training will be needed for hands-on opportunities in the classroom. Training day one will comprise planning an event for training day two and interaction with one-on-one role-playing to experience sharing the gospel with someone for the first time. The planned event will be carried out on day two, with each

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<sup>19</sup> Barna, "How are Christians Learning to Share Their Faith?" August 16, 2023, [www.barna.com/research/christians-share-faith](http://www.barna.com/research/christians-share-faith)

<sup>20</sup> Definitions given are based on the definitions within this thesis project.

<sup>21</sup> Matt Queen, *Satisfied* (Fort Worth, TX: Seminary Hill Press, 2017). This is a tract used by Richland Heights Baptist Church in the past and continues to be the choice for gospel presentations.

participant carrying out the plan of gospel sharing to experience the blessing of an opportunity to share the gospel of Jesus Christ.<sup>22</sup>

**Table 3.1 Outline of training sessions**

Week	Researcher Presentation	Participant
One	Introduction of Handbook and Training	Bring Completed Survey, Take Handouts
Two	Key Scriptures in Salvation	Fill in Blank Handouts
Three	Scriptural presentation of the Gospel	Fill In Blank Handouts
Four	Individual Reasons Gospel Not Shared	Fill in Blank Handouts
Five	Cultural Reasons Gospel Not Shared	Fill in Blank Handouts
Six	Half of The Definitions	Fill in Blank Handouts
Seven	Conclude Definitions	Fill in Blank Handouts
Eight	Written Form Review (Gospel Tracts)	Chose Presenting Tools
Nine	Guide One to One interaction/WK 10	Gospel Presentations
Ten	Event with Gospel Presentations	Pre-Planned Role Play
Survey Collection	Survey and Questionnaire Collection	Completing the Survey and Questionnaire

*Source:* Becoming a Disciple-Making Disciple: A Church Handbook for Church Growth

<sup>22</sup> Event planning will be guided but encouraged by the members of Richland Heights though planning is not their strong suite.

## Data Gathering

Data collection will follow Liberty University's IRB standards.<sup>23</sup> All efforts to protect information taken are preset and protected. The researcher's journal will be a sealed notebook kept in person throughout this project. Notes will be performed using pseudonyms to protect the participants' information.<sup>24</sup> Digital data will be passcode protected. The data from this project will not be shared outside of Richland Heights participants who are aware of information as members and as copyright-protected information to the church.<sup>25</sup> Data gathered using written forms on a survey and questionnaire are protected by a protected binder.

The data collected is intended to represent the research's intended outcomes without bias. Appreciation for asking questions with anticipated outcomes will avoid bias and accurately reflect the participants' understanding of training in the church handbook. A longitudinal survey will produce numerical outcomes for the record throughout the research to deliver measurable growth.<sup>26</sup> Data will be accumulated and presented as seen by the researcher in observation by expressing commonality in spiritual maturity. Interviews will have collected data on commonality in spiritual maturity and biblical understanding. The common language used in these shows growth and understanding, which become essential to identify.

Spiritual maturity and biblical understanding will be separated by actions seen in life examples (testimony or witness as Jesus' disciple in their life). Figure 3.2 shows how data is expected to be utilized in graphing outcomes; the actual results may not be reflected in figure

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<sup>23</sup> Sensing, *Qualitative Research*, Chapter 2, Logos. Though Sensing is not the standard for IRB, he offers a similar understanding and is recommended reading for quality standards.

<sup>24</sup> Ibid.

<sup>25</sup> Limited to the security of email addresses.

<sup>26</sup> See Appendix E for the survey used before and after the intervention.

3.2, but the figure represents how graphing outcomes are precomposed.<sup>27</sup> Data will include the efficacy of the results in spiritual growth by articulating the gospel to make disciples. Spiritual growth does not equal spiritual maturity and is carefully considered based on biblical understanding as lived out.

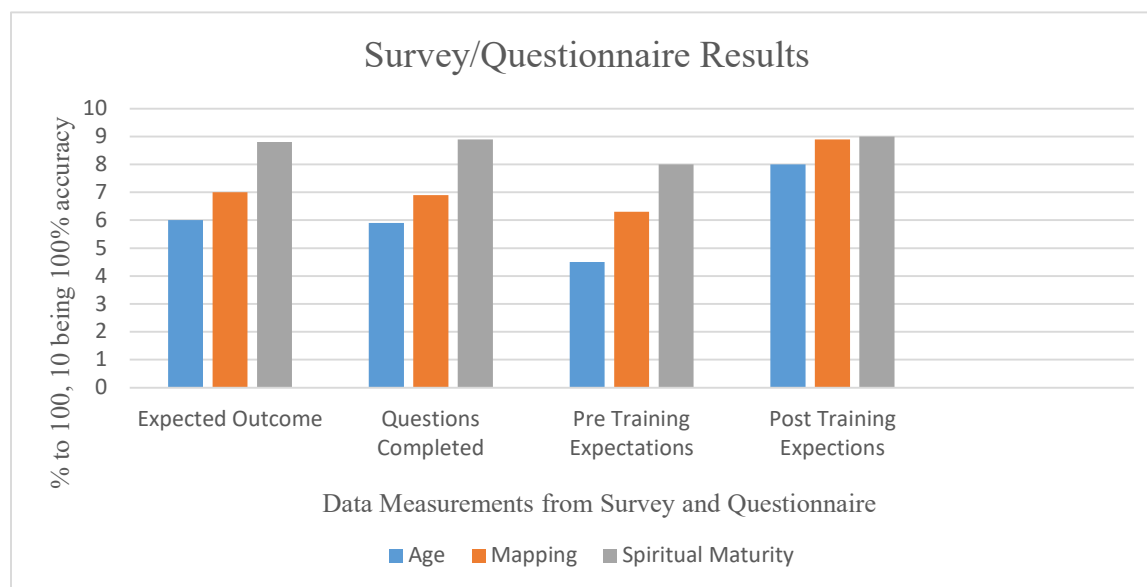


Figure 3.2 Initial measurements of the survey and questionnaire mapping graph

Using measurements of data expressing spiritual growth will use the measurement of faith growth represented by the participant.<sup>28</sup> These expressions will be collected in observation and interviews conducted before and after training.<sup>29</sup> There are expressions of faith made throughout history that help measure faith as understood in Scripture (Heb 11:1–3). Models used for measurement consider age development expressing the fullness of mature faith. However, the most used Fowler model suggests bias in his stages of faith development toward gender-similar

<sup>27</sup> The information in this graph does not reflect the data gathered, only information to be collected. This information will be compiled and concluded in Chapter 4.

<sup>28</sup> Growing in faith is spiritual growth measured by the disciple's life in that they gain knowledge of God and maturity by expressing this verbally and life actions such as making disciples.

<sup>29</sup> Faith in God is measured by spiritual growth, such as praying for the first time, sharing the gospel for the first time, and experiencing any biblical expression not previously seen in the disciple's life.



development measurement will be assessed, considering the historical bias in Fowler's studies to have them removed.<sup>30</sup> Such removal will only attempt what others have not done but add to the Christian scholastic and educational definition of faith. Estep states, "Christian faith is an ever-developing phenomenon that is rational and experiential, confessional, and experimental, propositional, and personal, objective, and subjective, human, and divine."<sup>31</sup>

As seen in figure 3.2, spiritual maturity is measured by markers of spiritual growth seen through the lens of Christian Faith Development Theory. Identity toward foundational implications formed from Smith to Fowler and Oser balanced by Jones age development theory will implicate balance in graphing displayed in figure 3.2, which includes variations of the chart explaining development as already noted. At the heart of Becoming a Disciple-Making Disciple is a doer of the Word, a disciple of Jesus Christ (Jas 1:22). Maintaining spiritual wellness in Rom 12:1–2 is the disciple's responsibility while making disciples of Matt 28:16–20. Spiritual growth measurements are based on the Word of God being lived out in the life of the disciple as fruit, not as much that the fruit is the number of disciples being made but that a disciple becomes one who remains faithful and develops into a disciple-making disciple of disciples who become disciple-making disciples.

Expressions of Faith lived out and hoped in that will be measured by the balance of Scripture.<sup>32</sup> God's Word lived out shows the belief that His Word is accurate and can be hoped in. Notes from interactions with participants that show Scriptural adherence or foundations will measure spiritual growth.<sup>33</sup> One example of this measurement is "I have attended church once a

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<sup>30</sup> Estep and Kim, *Christian Formation*, 183.

<sup>31</sup> *Ibid.*, 198.

<sup>32</sup> Erickson, *Christian Theology*, 870.

<sup>33</sup> Estep and Kim, *Christian Formation*, Conclusion Chapter 6.

month” before the training intervention to “I attend church every week, including Bible classes.” The balance of measurement matters in the participant and close attention to biblical understanding.

### Measurement of Faith in Intervention

The primary development seen in becoming a disciple-making disciple is faith. The reality of spiritual development is a measurement of growth in faith, also known as spiritual growth. When asking in a survey or questionnaire about one’s belief in the Word of God, it expresses Heb 11:3, 6.<sup>34</sup> Levels of this understanding will offer measurements that can be expressed in stages of human development through Fowler’s theory. The development level in Fowler’s stages is measurable and essential for future faith development in the disciple or, in this study, the participant.

This intervention intends to measure and develop disciple-making disciples, so the limit is to measurements specific to making disciples.<sup>35</sup> Any faith in Jesus Christ as Savior that a participant shows in response to following the command to make disciples gives a measurable faith value that, in this study, will be considered spiritual growth. Faith placed by someone who had not experienced faith in Jesus Christ before is measurable in the new disciple of Jesus and in the one who has become a disciple-making disciple.

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<sup>34</sup> Estep and Kim, *Christian Formation*, Conclusion Chapter 6. Erickson, *Christian Theology*, 869–70. These two share Scripture references noting spiritual growth, although Erickson adds verse 6.

<sup>35</sup> Measurements to making disciples are knowledge of how to make to disciples which is not limited to making disciples as seen by Andrew bringing Peter to Jesus (John 1:41–42).

### **Implementation of the Intervention Design**

The project's implementation includes qualitative and quantitative measures covered in this section. Triangulation, a methodological approach involving multiple methods or data sources to confirm or refute findings, has been incorporated into this project as much as possible. Here, methodological triangulation is seen using training measurements taken as surveys, questionnaires, observations, and interviews.<sup>36</sup> These interactions will help point out results in the coming chapter. Understanding how a classroom setting was implemented for training in a church handbook will offer insight into both pre- and post-opportunities to share the gospel. Notes being made are general to the individual in specific participation. This precaution was taken to protect the identity of the participant.

#### **Recruitment**

Fliers were placed throughout the church on the community bulletin board and on the table for records of meetings and handouts for public distribution.<sup>37</sup> The project schedule was incorporated into the church bulletin with the dates that implemented the events and classroom settings. Announcements from the pulpit of classroom sessions and the dates for opportunities to share the gospel were made. Pulpit announcements continued throughout the project's progress, giving the progression of lessons and coming events.

#### **Handbook**

The church handbook, the handbook guide to making disciples, is a pivotal component of this project. It is crucial to remember that the ultimate manual to guide making disciples, as

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<sup>36</sup> Sensing, *Qualitative Research*, 73.

<sup>37</sup> Appendix B was the only flier placed for this project; the church bulletin only had written dates and expressed the scheduling of the intervention.

expressed in the handbook, is the Bible. The authority of God's Word supersedes all things, not only in this handbook but also in this project and thesis.<sup>38</sup> The handbook, embraced by Richland Heights, is crafted for training and can be adapted to various classroom settings. It housed specific chapters and sections that navigate the process of disciple-making, each tailored to the unique needs and characteristics of the church. When consulting other churches about their handbooks, the research recognized each church as autonomous. Each church will require its handbook, which may bear similarities but contain differences as each church is unique.

The five chapters of the church handbook led to disciple-making, from the introduction in Chapter One to Evangelism as a Disciple-Making Disciple in Chapter Five. *Becoming a Disciple-Making Disciple: A Church Handbook for Church Growth* offered information that begins by introducing why make disciples, disciples of whom you are making, and how to make a disciple.<sup>39</sup> Chapter Two introduced Jesus of the Bible and presents the Bible's theme as "Redeeming God's People Through His Son Jesus Christ."<sup>40</sup> In Chapter Two, a list of fulfilled Scripture about Jesus from the Old Testament to the New Testament exists to offer study as the disciple of Jesus would begin personally and corporately making disciples Chapter 3 contends with reasons why disciple-making does not occur. Chapter 4 defined words that have been used so far and will continue to be used, such as biblical literacy.

The classroom setting included some direct reading from the handbook. Direct reading was incorporated from handbook into training in the classroom setting to draw attention to it.

The handbook is a guide that includes the training necessary to become a disciple-making

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<sup>38</sup> In the introduction, both the handbook and thesis state the high authority of God's Word.

<sup>39</sup> *Becoming a Disciple-Making Disciple: A Church Handbook for Church Growth* is the title of the church handbook.

<sup>40</sup> This is Richland Heights Baptist Church's vision statement posted online and in the church bulletin.

disciple or improve understanding and personal spiritual growth. The spiritual growth measured is faith in living the life described by the Bible.<sup>41</sup> One expression of growth that drew measurable spiritual growth was making a disciple of Jesus Christ.<sup>42</sup> At every step, the expressed purpose of this handbook defines the participant's role as making disciples by learning how to make disciples.

The church handbook was presented in a classroom setting. Handouts for weeks two to seven, designed for notetaking and facilitating discussion, were presented at each class meeting. The handbook, housed in a three-ring binder, includes the consent, survey, and questionnaire.<sup>43</sup> Spanning twenty-nine pages, it does not adhere to academic standards but acknowledges the resources and credits authors to avoid plagiarism, using the same bibliography used here. The bibliography is listed as one of the resources for further study. The Bible is referenced as the manual that the handbook guides. In this, three hundred and sixty-five fulfilled scriptures for studying Jesus in the Bible are presented in the handbook. The handouts did not strictly read out of the handbook chapters. Still, they incorporated aspects of the handbook relevant to the class topic, providing a comprehensive guide for the participants during the training sessions.

### Classroom

The in-person sessions were broadcast on Richland Heights Baptist Church's YouTube channel.<sup>44</sup> The classroom was Richland Heights' sanctuary during the regular Sunday School

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<sup>41</sup> Estep, *Christian Formation*, 194.

<sup>42</sup> *Ibid.*, 193.

<sup>43</sup> These were given to be filled out and turned in at the beginning of the class sessions. It took up to three sessions before all were received. The conclusion included the researcher/instructor handing out the second set of questionnaires and surveys.

<sup>44</sup> This can be reached on YouTube. Search for Richland Heights Baptist Church or @richlandheightsbaptistchur4034.

meeting time. The Sunday School leaders permitted sessions in writing during the regularly scheduled Sunday School hour by a Permission Letter.<sup>45</sup> The broadcast ensured that classes could be reviewed and allowed others to stay on track due to illness or any unforeseen disruptions in participation. The challenge to broadcasting is ensuring that the participant has significantly grasped the lesson. One participant, unfortunately, became homebound during classroom time due to a heat-related illness.

The researcher followed up with each participant during and outside classroom time, ensuring no questions were asked and providing additional information if requested outside of the classroom. The homebound participant was issued the handouts via email and printed handouts during personal visits. Week three's class was held by YouTube broadcast only, with the researcher in quarantine due to COVID-19. The broadcasting method of training was previously set as a class method option and proved effective. The triangulated method for the class proved necessary and allowed the project to continue as planned.

Table 3.1 outlines ten weeks of classes by title for the sessions held.<sup>46</sup> The handouts are in Appendix H. The introduction in the class included walking through each week's lesson and what may be expected during the lessons. The setting for gospel presentations was in the same classroom. However, this project offers opportunities to be part of a greater mission field to express the gospel; only two participants took advantage of a pre-class trip.

During session two, Chapter Two of the handbook included Scripture that guides Christians through the Bible to a deeper understanding of Jesus as the fulfillment of Scripture. The handout had a tract to walk through the Romans' road to salvation. This was presented as the

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<sup>45</sup> One response was by email, and the other by signature on the request letter.

<sup>46</sup> The classroom sessions were carried out in the description and as seen in table 3.1.

broken context in the book of Romans, but a clear path of salvation to the one who believes God's Word is complete in pointing to Jesus as Savior. This leads to session three, but one of the Scripture fulfillments from Chapter Two is read at the opening of each session.<sup>47</sup>

Session three incorporated the handout to maintain clarity between the closely related key scriptures on salvation and the scriptural presentation of the gospel. One can know about Jesus but not experience salvation. To understand that God has given salvation, a worldview that God can save was presented versus a worldview other than. This worldview takes God at His Word in the Bible. Scripture can be given to these different worldviews with entirely different outcomes, but God adds the increase to understanding Him, and that is where the disciple-making disciple happens.

Session four explained why people with salvation and a biblical worldview may not share salvation with others. If these two components do not exist, sharing salvation as intended by God will not occur. Helping individuals past their weaknesses can begin with facing the weakness with others and developing a plan past it to open possibilities to share salvation with others. Session five explains why some may not have a biblical worldview and that culture has taken a front seat instead of God.

Sessions six and seven divided the definitions to give time to each one. Seven definitions were essential to the handbook, one of which required two definitions to understand (disciple-making = discipleship and evangelism).<sup>48</sup> Definitions were placed at this point in the training so that biblical foundations would have been laid before defining more profound concepts, enhancing the participants' understanding.

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<sup>47</sup> The Scripture reading is a reminder of the references and who the program is about.

<sup>48</sup> Queen, *Recapturing Evangelism*, 305.

Session eight afforded the researcher/trainer one way to express God's plan for salvation to the hearer in the final event, which will be an Easter Egg Hunt.<sup>49</sup> The gospel was presented through plastic eggs and a tract previously used at Richland Heights. A completed tract was read and reviewed, delivering the necessary components in a biblically correct tract. Author Matt Queen created this tract, read aloud during the session with explanations of each point needed.

Session nine included a role-play between two participants planned before the meeting. Neither participant was informed of the other participant's communication regarding the role-play with the researcher. The participant presenting the gospel used the tract by Matt Queen, and the others were challenged with modern-day counters to hear the gospel. Both were well-versed enough to experience a modern interaction in the culture around Richland Heights.

Three classroom participants chose not to sign the consent form, although they professed to participate in this project. At one point, the participants responded that although they had been part of the church's recorded membership for over thirty years, they were, in fact, not members of the church. In church revitalization, efforts toward God will draw the conviction of sin, and if unrepented, this can lead to division. In this case, these members left the church in a theatrical business meeting.<sup>50</sup> Revitalizing churches requires God's supernatural power to breathe new life into the church. This measure is not found in those who do not need a new life. Croft rightly points out the power of God in revitalization, "Supernatural power is needed to bring life into a seemingly dead church. This life comes through a passionate, right application of the gospel in a

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<sup>49</sup> There are many ways to present the gospel in an Easter Egg Hunt using plastic eggs and items inside just so that it covers the death, burial, and resurrection of Jesus Christ.

<sup>50</sup> Croft, *Biblical Church Revitalization*, 48.



church as we preach, apply, and live out that gospel.”<sup>51</sup> These expressions are seen in participation or lack of participation toward a saving God.

### Implementing Opportunities

Opportunities to share the gospel exist each day, but in this project, there are two opportunities: prior- and post-classroom training. Two opportunities before the complete intervention were an open house for Richland Heights and partnering on mission with First Baptist Crystal Beach for their selected community outreach. The dates were adjusted initially due to a weather event preventing travel. The first mission trip was moved from January 20th to February 17th, and even then, the weather did not cooperate but was at least bearable.<sup>52</sup> During this mission with First Baptist Crystal Beach, another trip was scheduled for community outreach on April 13th.<sup>53</sup> Planning the events has been based on the local church’s standard in the community and partnership for community service outcomes while sharing the gospel.

Two participated during the February 17<sup>th</sup> outreach and January 6<sup>th</sup> open house, designed to bring participants and prospects together. There were no complete gospel presentations. There were gospel conversations during the February 17th trip to Crystal Beach. The impact was with a young leader of Keep Bolivar Clean, who accepted a gospel tract while confessing a misunderstanding to following God and surrendering to His plan of salvation. This also developed a relationship that both Richland Heights and First Baptist Crystal Beach have been invited back to the coming beach cleaning events.

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<sup>51</sup> Croft, *Biblical Church Revitalization*, 55.

<sup>52</sup> Keep Bolivar Clean was chosen as a secondary event due to weather prohibiting beach use. Keep Bolivar Clean did not complete the whole mission they set due to weather conditions and lack of participation.

<sup>53</sup> This trip can be influenced by weather as any outreach can be that goes into the community to serve and preach the gospel. This includes free food for those who will take it, at which point the attempt to share will be made.

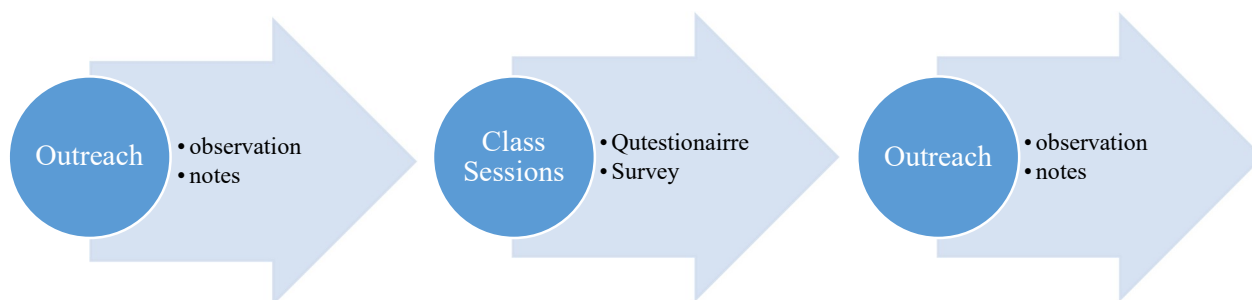


Figure 3.3 Flow of recordable data

God provided for week ten of the training sessions in the handbook through rescheduling. Easter is the tenth week due to rescheduling because of inclement weather.<sup>54</sup> Richland Heights has prepared for the gospel to be presented with a plastic Easter egg during the Easter Egg Hunt. Baptisms have been scheduled for participants in the sessions as new participants without having signed consent due to them coming into the sessions at session six. For Richland Heights, this opportunity provided by God gives disciple-making disciples accurate results to share and gain knowledge of Jesus Christ. The baptisms mainly were the result of attendants of the sessions and one baptism because of a previous profession of faith and the movement in baptisms.<sup>55</sup>

#### Data Collection

Data was collected by triangulation using both qualitative and quantitative methods.<sup>56</sup> Data was collected in hard copy, digitally, written, and kept in a binder, though some emails are archived. For reference, the binder has been kept at the researcher's side throughout the project. Collecting the data has created a need to reference another part of participation on some participant's behalf. Some do not desire to give more than simple participation and attendance,

<sup>54</sup> Richland Heights regularly has events on Easter to promote family with children activity.

<sup>55</sup> Croft, *Biblical Church Revitalization*, 51.

<sup>56</sup> Sensing, *Qualitative Research*, 73.

lacking the survey and questionnaire. The data collected will be continually analyzed until every part of the thesis project is completed, which continues through April 17<sup>th</sup> at an event in Crystal Beach.<sup>57</sup> This measurement will be more for the participants in the event, but consideration will be given to those who could not participate because they did not have the means, and measurement for those who have the means and no desire, only measured by the participant's words.

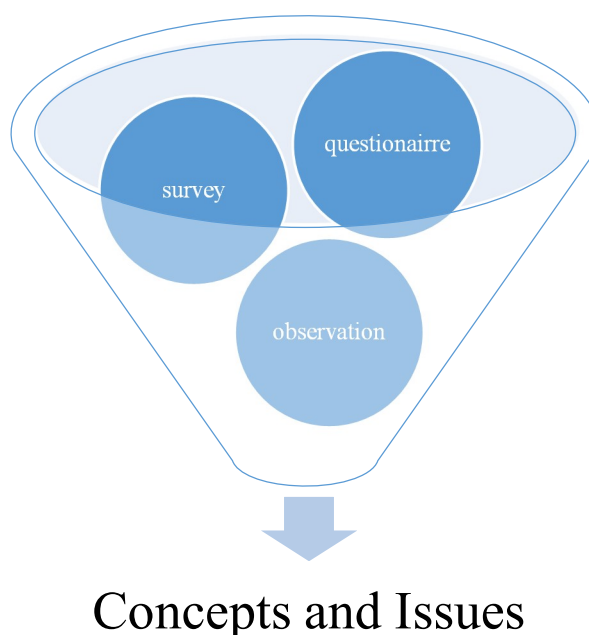


Figure 3.4 Process of data analysis

Using methods of understanding qualitative measurement requires the attention of bias and needs to disclose bias. The project's thesis report and the handbook discloses the authority of Scripture in that Scripture is relevant and applicable to the project and in the lives of all who participate. The authority is high as delivered in this context to know when in question God's Word is primary and first in understanding the relationship between participation and outcome.

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<sup>57</sup> This event is an opportunity to show growth as part of the intervention. The event participation will show spiritual growth on behalf of the participants now desiring to take part of gospel presentations.

Sensing says this about reliability, “Reliability is problematic in the social sciences simply because human behavior is never static. Human behavior is unprecedented in many ways.”<sup>58</sup> The Principle of Explanation will include the contexts for understanding and measurements, which are faith development and, as stated, spiritual growth.<sup>59</sup>

The survey’s quantitative data measurements are biased on Scripture and its authority. The balance of measurements among the participants is limited to ten, and by the lack of completion on behalf of the three who elected to leave. This becomes a qualitative measurement relevant to the project and is influenced by two principles: proximal similarity and discriminate validity.<sup>60</sup> These two principles, play a crucial role in the project’s understanding of spiritual health. They guide the application of treatment, settings, populations, outcomes, times, and a target construct in developing this understanding.

Faith development and spiritual growth are the same expressions used to measure spiritual growth in this project.<sup>61</sup> Spiritual Growth is defined in the handbook as an understanding of God’s Word and Will in the disciples’ lives.<sup>62</sup> Estep expresses growth this way, “Growth begins with and is driven by personal allegiance to God as Father, Son, and Holy Spirit—coupled with assent to specific truths about God’s self-revelation in Jesus Christ as revealed in Holy Scripture.”<sup>63</sup> The intervention design is to give the disciple of Jesus Christ a pathway to understand better God’s desire in His command to make disciples. The measurement is difficult

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<sup>58</sup> Sensing, *Qualitative Research*, 219.

<sup>59</sup> Estep and Kim, *Christian Formation*, 196.

<sup>60</sup> Sensing, *Qualitative Research*, 217.

<sup>61</sup> Estep and Kim, *Christian Formation*, 194.

<sup>62</sup> Benjamin Morrell, “Becoming a Disciple-Making Disciple: A Church Handbook for Church Growth,” 29.

<sup>63</sup> Estep and Kim, *Christian Formation*, 194.

because of its simplicity. The simplicity is further complexed by understanding levels of growth, so identifying spiritual growth and what level of that growth is experienced will be balanced by the foundation of this project, which is the Word of God.

Expressions of spiritual growth only need to be defended by what has occurred. Growth can occur in many ways, but it is as simple as understanding that God's Word has true meaning and expression in an individual's life. First Peter 2:1–5 states a biblical reference to spiritual growth:

Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, if you have tasted the kindness of the Lord. And coming to Him as to a living stone which has been rejected by men but is choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ (NASB).

The apostle Peter defines growth continually in salvation's understanding, becoming more acceptable to God through Jesus Christ. Estep notes, "Evangelism must be emphasized in any spiritual formation process. Then growth occurs."<sup>64</sup> One measurement of spiritual growth is the development of disciples through evangelism, which is one of two components found in disciple-making. Disciple-Making Disciples has some measurements of spiritual growth past what Peter is expressing, which is also the measure of spiritual growth needed to become a disciple-making disciple.

Measured growth at any point in this project is seen in figure 3.5, which begins once someone becomes a disciple of Jesus Christ. The measurement of the intervention by introducing a church handbook comes from the determination of growth seen in the participants and the

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<sup>64</sup> Estep and Kim, *Christian Formation*, 219.

disciples made during the time of intervention at Richland Heights Baptist Church.<sup>65</sup> Planning to make disciples is natural to the application to church growth (Acts 2:40–47). The plan to implement a handbook-guided training anticipated growth in becoming a disciple by secondary and primary stakeholders introducing the gospel to associates stakeholders.

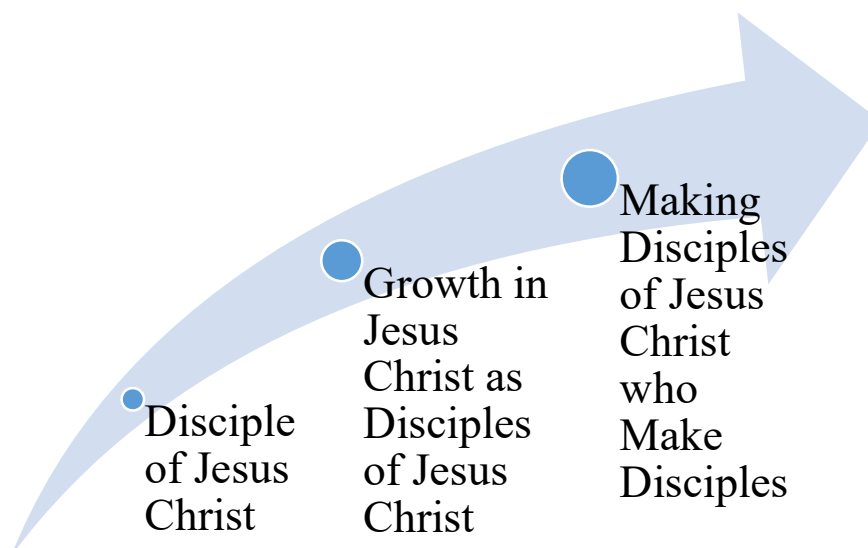


Figure 3.5 Growth example

The measurement of spiritual growth included all stakeholders identified in the project. These are important when one understands the guided handbook for church growth. The intent of the intervention is so that growth would continue for each one of the stakeholders as they move from one identifiable stakeholder group to another. Some of these measurements are clear statements of growth. The associate stakeholder who has followed in baptism is a numerical growth for the church and expresses the beginning point that each secondary and primary stakeholder had at one point. They are encouraged to become one who is becoming a disciple-making disciple.

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<sup>65</sup> Thesis statement from chapter one: “If Richland Heights successfully implements a disciple-making plan for church growth, then revitalization growth will be experienced with trained disciple-making disciples.”

## CHAPTER 4: RESULTS

This project aimed to introduce a disciple-making plan for Richland Heights Baptist Church to experience church growth. Though anticipated, the measurements of growth were in more than just membership. Richland Heights received five members by baptism during the final intervention session on Easter Sunday. This addition will be discussed later in this chapter as a result anticipated. The measurements of additional participants were a variable anticipated for growth while implementing the project. They, too, are stakeholders and will have measurable interest in the project. The intervention was a guided handbook for church growth tailored to Richland Heights. The stakeholders at Richland Heights have been impacted. Stakeholders are primary, secondary, and associates.<sup>1</sup> This project measures each one of these individually.

The primary stakeholders in this project are the leadership at Richland Heights Baptist Church, which includes elders, teachers, directors, and the deacon body. Three participants are considered part of spiritual leadership. The study introduced some portions of the handbook to them primarily before it was introduced during the sessions. They were invited to review and give input into the handbook.<sup>2</sup> One was present during these meetings and gave significant thoughts concerning why some do not share their faith, especially during the input in Chapter 4 of the handbook. This participation is recorded and discussed as the result of spiritual growth, as

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<sup>1</sup> Stinger and Aragon, *Action Research*, 99.

<sup>2</sup> There was an open invitation to four Saturday meetings ending August 5<sup>th</sup>, 2023. They were held at Richland Heights Baptist Church and the times were announced from the pulpit.

seen in Chapter 3.<sup>3</sup> Growth or not is the measurable intent of this project, whether numerical or spiritual.

### **Primary Stakeholders**

The primary stakeholders have been identified as the leadership at Richland Heights. Participation was anticipated, and permissions were needed because of the potential interruptions to their leadership with the intervention. This is a good baseline for beginning the project with a willingness to grow and be part of a project for growth. Three of these leaders were present in person each time the session occurred. One needed to watch the sessions due to caring for elderly relatives. The median age is 52. Males and females are equal. Leadership varies in the church according to biblical roles.

Early participation results indicate that making disciples is essential and vital to leadership at Richland Heights. Each participant was active in their own daily Bible study. Time was an issue for each leader, and the oldest leader, who no longer worked, found Bible study time easier than the other three.<sup>4</sup> Each one described a time they shared their faith and could articulate the salvation experience in their life. These match the survey question responses that relate to the questions on the questionnaire.<sup>5</sup> The survey and questionnaire were designed to help extract data accuracy in qualitative form.

Primary stakeholder participation made up the whole of involvement in the opportunity afforded to them in the pre-intervention portion. Surprisingly, another group, which will be discussed later, participated more post-intervention. In the primary stakeholder and another group to be addressed, one person was lost by choice in week eight. Contrary to the completed

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<sup>3</sup> Saldaña, *The Coding Manual for Qualitative Researchers*, 279.

<sup>4</sup> These results are from Appendix F in the third question.

<sup>5</sup> Appendix E's first, second, third, tenth, twelfth, thirteenth, and fourteenth questions.



survey, this primary stakeholder believed that doing the work of disciple-making is too much expectation. This position was accompanied by two other secondary stakeholders who also left. This final data will reflect these participants' choices.

Addressing the loss of participants is an absolute measure and should be considered. The measurement must be heavy on the researcher to accept the probability that the stakeholder was misunderstood.<sup>6</sup> Stinger and Aragon write, "An important preliminary task for research facilitators is to determine the formal structure of relevant organizations, identifying and communicating with people in positions of influence and authority to gain permission to engage in research in that context."<sup>7</sup> It is essential to take note of the structure of the project. Consent was not an absolute beginning for the primary stakeholders or even secondary stakeholders, for that matter. During the development of the handbook, all were invited to participate and give input to influence the handbook writing process. This one was not present for this at any time. Even when offered a different time structure or digital means, this participant did not take opportunities to begin influencing a primary stakeholder thought to be by the researcher.

As a primary stakeholder who is part of leadership at Richland Heights Baptist Church, any influencing force that potentially impacts the church would have at least been expressed as important to a primary stakeholder, and when it does not, the researcher should take a secondary look or consideration. During the handbook development, it was determined that involvement in the intervention may overcome any lack of participation. The desire to participate was obtained by informed consent and expounded in presence until the moment of separation. The separation from the project must also be noted as separate from the sessions and actions outside the

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<sup>6</sup> Stinger and Aragon, *Action Research*, 102.

<sup>7</sup> *Ibid.*, 102.

intervention. Even though this happened, a statement was made, “Consider who should participate in...” Since qualitative measurements are made, and no further follow-up can be made, the conclusion falls on the researcher as a primary stakeholder misplaced as an associate. The measurements then are associated with the findings of this project.

The data structure found in this project includes quantitative measures recorded as qualitative as the results of the numerical pool gathered. To see results, tables, and figures will help display the collected information. The survey will be analyzed question by question, and results will be reviewed by mapping in understanding compared to the three questions on the questionnaire. Coding in this context becomes driven by key terminology seen throughout this project into a developed analytical framework.<sup>8</sup> Analysis narratives can be brought into the information of this project to be written in conclusion.<sup>9</sup>

Survey results indicate the primary stakeholders’ preliminary understanding of the project. Having comfort in sharing their faith was separate from knowing they should share their faith. Table 4.1 shows survey responses that are then mapped to see how the questionnaire and survey developed understanding. The numbers in column and row represent the total quantity in that response. The following are the findings from the study of the primary stakeholders:

**Table 4.1 Primary stakeholders survey results**

Question	Response	Response	Response	Response
Share Faith	One time 2	More than 2	Year 0	Everyday 0
Paraphrase	One Verse 2	More than 2	Chapter 0	Old and New 0
Read Bible	Everyday 4	Once week 0	Once Month0	Every So often0
Talk to People	True 4	False 0		
Jesus Teaches	Completely True	Somewhat True		
Sacrificial Life	True 4	False 0		
New Believers	Everyday 4	Once 0	Africa 0	Pre-Reform 0
Elements of DM	Equal 4	Levels 0	Different 0	Differing levels0

<sup>8</sup> Sensing, *Qualitative Research*, 210.

<sup>9</sup> Ibid., 167.

RHBC Best	Not True 2	Part of Larger 0	I attend 0	Jesus is head 0
Faith Sharing	In the Bible 4	Trained 0	Who does 0	Evangelist 0
Social	True 4	False 0		
Measure of	Life Testimony 4	How many get0	Knowledge 0	Bible read 0
Preacher only	False 4	True 0		
Scared to Share	Have no issue 2	Cannot explain	Not offend 0	Test not great 0

The questionnaire's responses from primary stakeholders reflect the answers given in the survey individually. An example is the question asking what was read last in the Bible, with each responding to a daily reading by providing the Bible book and when they had read it.

Interviewing these stakeholders reveals details but supports the survey and questionnaire responses.

Coding keywords and phrases in mapping are taken from the survey and questionnaire.<sup>10</sup> While these two support the outcomes, interviews reveal the historical background of the participants' walk while sharing the gospel. These identifiers show that disciples with a mentor respond better to phrases expressing spiritual growth. Spiritual growth in the church handbook is defined as "growing in understanding of God's Word and will in the disciple's life. Growth is seen when disciple's knowledge becomes understanding, and they begin to follow the will of God in their life."<sup>11</sup> Mapping the critical phrase responses supported by each stakeholder reveals a relationship of spiritual growth (see fig 4.1). In figure 4.1 each matching response from the survey is placed in relationship to the corresponding question from the questionnaire.

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<sup>10</sup> Saldaña, *The Coding Manual for Qualitative Researchers*, 6–9, Kindle.

<sup>11</sup> Morrell, *Becoming a Disciple-Making Disciple*, 19.

Please briefly describe your salvation experience?	
Survey Responses	<p>Jesus Teaches = Completely True</p> <p>Sacrificial Life = True</p> <p>Elements of Disciple-Making = equal parts</p>
Provide a description of a time you shared your faith?	
Survey Responses	<p>Share Faith = One Time; More than 5</p> <p>Talk to people = True</p> <p>New Believers = everyday</p> <p>Faith Sharing = In the Bible</p> <p>Social = True</p> <p>Scared to Share = Can't explain, Have no issue, Testimony not good</p>
What were you studying in the Bible last, and when was it?	
Survey Responses	<p>Paraphrase = One verse; more than 5</p> <p>Read the Bible = everyday</p> <p>Richland Heights Baptist Church = Not true; Jesus is the head</p> <p>Faith Sharing = In the Bible</p> <p>Measure of = Life Testimony</p> <p>Preacher only = false</p>

Figure 4.1 Mapping primary stakeholder key phrases

### Secondary Stakeholders

Secondary stakeholders at Richland Heights are members of the church. Their participation has been critical to this study and is anticipated to make up over half of the involvement. Six participants were members; one member regularly attended Sunday School, and the other participants had at least visited Sunday School and participated in worship and special events at Richland Heights. Participation, in part, was possible by broadcasting due to caring for the impaired or health conditions that would prevent regular attendance.<sup>12</sup> These members could be counted on if commitment was given to help at the church.

Early participation found that mixed results in the survey and questionnaire supported the comparison of answers. Five participants felt they could express the gospel, though they may not be comfortable sharing their faith. One participant was reluctant to share the gospel, not confident enough to express it. The five participants who understood the gospel had more than five verses they could paraphrase from the Bible. These five were able to articulate their own salvation experience in the questionnaire. One participant could not articulate their salvation experience well.

Secondary stakeholders were not present at the opportunities provided to share their faith. Both the open house and mission were before the intervention, and none were present at the opportunity to participate in the mission at Crystal Beach.<sup>13</sup> They were all present but one at the Easter Egg event, but these participants did not present a gospel presentation. In the ninth session, an egg gospel presentation was made, and these presenting tools were available at the

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<sup>12</sup> Sensing, *Qualitative Research*, 72–78.

<sup>13</sup> *Ibid.*, 222.

time of the event. There was good communication and fellowship during this time, leading to future possibilities of presenting the gospel.

Spiritual growth measurements, such as using fundamental terminology structures, were noticed from the beginning of the study to the conclusion.<sup>14</sup> These stakeholders experienced growth, but one participant who chose to leave with one of the primary stakeholders holding to the work of the gospel should be left to others, particularly the pastor. There was no continued conversation from this participant and attempts to make contact after their expressed belief were not fruitful.<sup>15</sup> The results consider early participation, and the actions during the intervention will be discussed in the conclusion. The results for this study are taken from the questionnaire and survey to map the results like primary stakeholders. The results pointed toward general understanding and reflected accurate statements on the survey and questionnaire.

**Table 4.2 Secondary stakeholder survey results**

Question	Response	Response	Response	Response
Share Faith	One time 1	More than 4	Year 0	Everyday 1
Paraphrase	One Verse 4	More than 1	Chapter 0	Old and New 1
Read Bible	Everyday 2	Once week 1	Once Month2	Every So often0
Talk to People	True 5	False 1		
Jesus Teaches	Completely True 4	Somewhat True2		
Sacrificial Life	True 6	False0		
New Believers	Everyday 6	Once 0	Africa 0	Pre-Reform 0
Elements of DM	Equal 3	Levels 3	Different 0	Differing levels0
RHBC Best	Not True	Part of Larger 2	I attend 2	Jesus is head 2
Faith Sharing	In the Bible 6	Trained 0	Who does 0	Evangelist 0
Social	True 6	False 0		
Measure of	Life Testimony 6	How many get	Knowledge 0	Bible read 0
Preacher only	False 6	True		
Scared to Share	Have no issue 4	Cannot explain 2	Not offend 0	Test not great 0

<sup>14</sup> Sensing, *Qualitative Research*, 202, Logos.

<sup>15</sup> Stinger and Aragon, *Action Research*, 288, 292, Logos

Please briefly describe your salvation experience?	
Survey Responses	<p>Jesus Teaches = Completely True; Somewhat True</p> <p>Sacrificial Life = True</p> <p>Elements of Disciple-Making = equal parts; Levels</p>
Provide a description of a time you shared your faith?	
Survey Responses	<p>Share Faith = One Time; More than 5; Everyday</p> <p>Talk to people = True</p> <p>New Believers = everyday</p> <p>Faith Sharing = In the Bible</p> <p>Social = True</p> <p>Scared to Share = Can't explain, Have No Issue</p>
What were you studying in the Bible last, and when was it?	
Survey Responses	<p>Paraphrase = One verse; more than 5; Old and New Testaments</p> <p>Read the Bible = everyday; Once week; Once a month</p> <p>Richland Heights Baptist Church = I attend; Jesus is the head; Larger group</p> <p>Faith Sharing = In the Bible</p> <p>Measure of = Life Testimony</p> <p>Preacher only = false</p>

Figure 4.2 Mapping secondary stakeholder key phrases

While these responses are seen in table 4.2, a combined mapping of the survey answers to the questionnaire reveals distinctions between keywords and phrases. The results show a distinction between sharing faith and understanding the gospel (see fig. 4.2).<sup>16</sup> The keywords understood in the context of this study show the growth needed to see results in acquiring associate stakeholders who become secondary and possibly primary stakeholders in the church.<sup>17</sup>

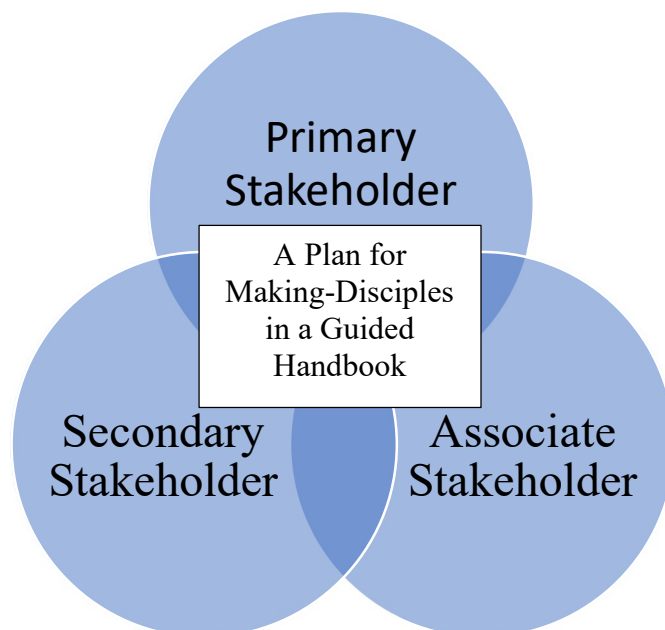


Figure 4.3 Triangulation impact of the gospel on stakeholders

Interviews with secondary stakeholders show that when discipleship occurs, understanding of the gospel becomes more evident, and a more precise response is revealed in surveys and questionnaires to present the gospel. Willingness to share faith with others increased in questioning the participant as they recalled the moments of salvation and their own baptism,

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<sup>16</sup> During the planning stages of the intervention the survey, questionnaire, and interview questions to guide the interview were developed with the intention of pointing toward the participants understanding of disciple-making and spiritual growth related to disciple-making.

<sup>17</sup> You have to believe that God has commanded you to share your faith and be able to express it in order to be part of disciple-making.



even if the participant was uncomfortable with conversations. Four participants indicated no issue sharing faith in survey responses and articulated reasons not to share.

### **Associate Stakeholders**

Associate stakeholders are those who were not direct participants in this project but those who were impacted by the gospel.<sup>18</sup> This group was a surprise; they had come into the sessions near the end, heard the gospel presentations, and responded. Not only did they respond in the profession of faith, but they followed in the obedience of baptism at the Easter Sunday event. These participants were instrumental in measurable results for this project, not only in number and spiritual growth but participation as well. The associate stakeholders participated in both opportunities provided after the sessions.

Associate stakeholders are not entirely measurable by the intended data collection in this project but are participants in response to the gospel. They may become church members through baptism then enjoy that membership in participation. Associate stakeholders can be the future secondary stakeholders who become primary stakeholders.<sup>19</sup> In this project's design, a church handbook with eternal results and an expression of growth both numerically and spiritually should continue so that further measurement can be acquired. A scheduled time to continue and new sessions in the handbook should be discussed.

Associate stakeholders are the fulfillment of Becoming a Disciple-Making Disciple. The importance of spiritual growth is placed in the hands of secondary and primary stakeholders to

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<sup>18</sup> Stinger and Aragon, *Action Research*, 98.

<sup>19</sup> Figure 4.3 illustrates the impact of disciple-making on each stakeholder by this project implementing a plan to make disciples. This impact includes the interactions between each one with the gospel. Not only associate stakeholders impacted by receiving salvation, but primary and secondary stakeholders are being obedient to the commandment to make disciples glorifying God.

nourish the development into secondary and primary stakeholders through discipleship with evangelism. By making disciples each primary and secondary stakeholder are part of spiritual maturing by the learner committing to learn and the teacher committed to teach. The experienced growth is learning and teaching, which can go as far as learning to teach, as expressed here. The preparations of advancing each stakeholder to a new category show that growth.

The handbook defines disciple-making, discipleship, and evangelism, which begins the human-to-human role the Holy Spirit encourages in Chapter Five. These all have come together as described,

Individual disciple-making recognizes the role of the Holy Spirit and prayer, knowing they are the human-to-human contact that will honor and glorify God in disciple-making, which is both evangelism and discipleship. Perfecting who they are in Christ is done only by them and the Holy Spirit while continuing with the saints their earthly responsibility in the Church.<sup>20</sup>

See figure 3.5 as an expression of this measurement as the hoped result of Becoming a Disciple-Making Disciple that can only continue outside of this project.

The data collected from the associate stakeholders are the positive data reviewed by the primary and secondary stakeholders in their faithfulness to share their faith, bringing them to be disciples.<sup>21</sup> Continued participation in the opportunities after the sessions indicates the desired outcome of growth needed to become a secondary stakeholder. Following a profession in faith in baptism is one measurement necessary to become part of the membership at Richland Heights Baptist Church. The subsequent growth indicator was experienced by enthusiastic participation in First Baptist Crystal Beach's outreach as a mission trip for Richland Heights Baptist Church.

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<sup>20</sup> Morrell, "Becoming a Disciple-Making Disciple," 19.

<sup>21</sup> In this project these disciples were introduced to the gospel during the project sessions and responded by profession and following in baptism. This is accounted to God and the glory His for the invitation received and response in His saving grace.

### Collective Data Analysis

Research is a delicate matter and expounded by its involvement of a shepherd's people.<sup>22</sup> This type of matter is both positive and negative when one considers the stakeholders are the researcher's responsibility as it relates to eternity (Jas 3:1). Openness must be clearly stated. The researcher did not consider how he may have to write about the loss of membership and had hoped only for growth. This clearly was a basic assumption in the beginning as growth both spiritually and numerically were hoped outcomes. The researcher rests in John 15:8, "My Father is glorified by this, that you bear fruit, and so prove to be My disciples" (NASB). The matter of loss now is in the healing hands of the Father.

Continued growth expounds as this project's results are being written, yet more professions and baptisms are scheduled. Having stated the most important, a reflection of matters proves pertinent, especially since considerations are given as illustrated by figure 4.3. The measurement for the primary and secondary stakeholders is spiritual growth, and any numerical growth develops associate stakeholders. Each of these is interconnected and needs to be accounted for collectively to reflect the whole of the data accurately as it pertains to Becoming a Disciple-Making Disciple. The measurements then pertain to active participation and responses in measurement tools utilized in this project.<sup>23</sup> The data collection has been articulated for the three stakeholders in this project, so it is now time to look at the project.

The work of each stakeholder is recorded and collectively reflects the results of Richland Heights Baptist Church as a whole.<sup>24</sup> The purpose was to develop and implement a plan for

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<sup>22</sup> Sanders, *Underground Church, The New Framework, Surprises*.

<sup>23</sup> Sensing, *Qualitative Research*, 157–58.

<sup>24</sup> Stinger and Aragon, *Action Research*, 287–91.

disciple-making, so the collective results reflect glorifying God.<sup>25</sup> Spiritual growth occurred in the simplest form noticeable for the disciple. This measurement is becoming a disciple and being part of making disciples if one is already a disciple. Further measurement can be assessed regarding understanding definitions and how the terms develop disciples as the plan is implemented.<sup>26</sup>

Figure 3.2 exemplified how data in this project would be reflected and spiritual growth anticipated at the conclusion and second measurement. As a result, the graphs can be filled in with project results.

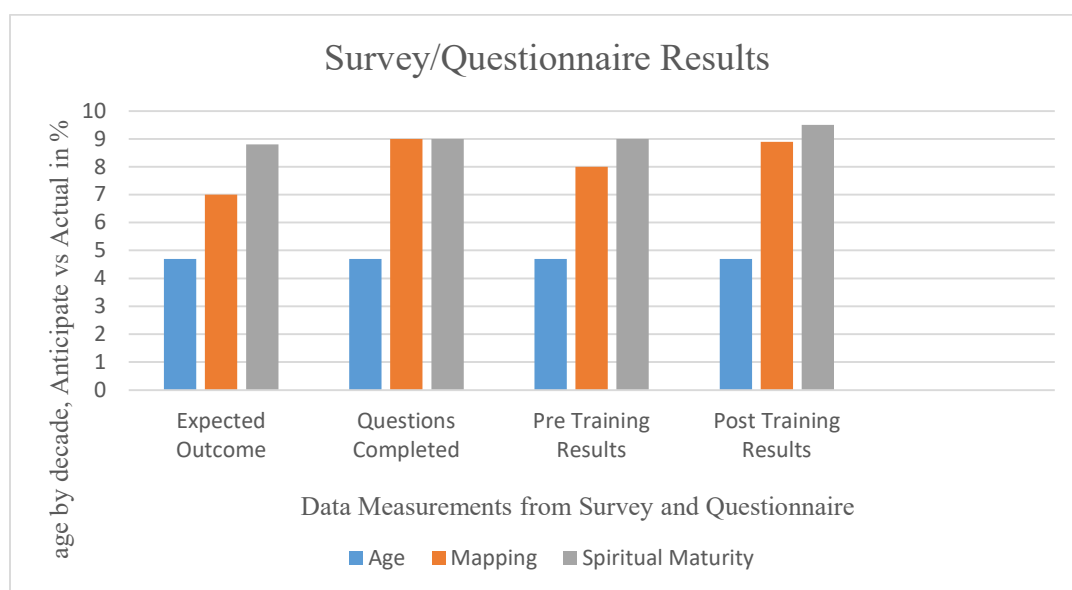


Figure 4.4 Measurements of survey and questionnaire mapping graph

Project results indicate a better than anticipated result for completed surveys and questionnaires mapped with key phrases. These results indicate the participants understood what disciple-making is according to Scripture and recent literature before entering the project. Key phrases were utilized in the methodology and implementation of the project. This indicates high

<sup>25</sup> Sanders, *Underground Church, Manifesto*; Davis, *Revitalize*, 34–36.

<sup>26</sup> Sensing, *Qualitative Research*, 20–21.

spiritual understanding of what the participants were beginning to be part of.<sup>27</sup> The one fact that has not been highlighted until now is giving the participants a plan to make disciples.<sup>28</sup> The results are clear that planning to make disciples is important to making disciples. This can be better discussed in the summary of results.

Giving clear, relevant directions for disciple-making becomes clear outside of the measuring tools that measure participants' understanding of disciple-making. There may be needed measurements for the community given rather than focusing on individual measurements by survey, questionnaire, and interview. Looking at disciple-making is not just individual but is also communal. This is supported by Scripture (Heb 10:19–25). It would be important to expand the measurement to the church and ask the church to survey the progress made through this project. One measurement indicates that spiritual growth becomes clear when disciples join the church as the result of becoming disciples.<sup>29</sup> This project has seen that but limited the results to becoming a disciple and joining the fellowship at Richland Heights Baptist Church. Five new members and two candidates for baptism are numerical measurements for the plan to make disciples at Richland Heights.

The benefit of reflecting on the individual growth experienced inside the church as it relates to disciple-making will indicate the success or lack of success found from the planned training in a church handbook. Individual results reported at the beginning of Chapter 4 show that spiritual growth occurred by seeing a deeper understanding of disciple-making as the result of the plan while showing results of spiritual growth in the associate stakeholders from hearing the gospel presented during the sessions in week 8 and week 9. The associate stakeholders then,

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<sup>27</sup> Estep, *Christian Formation*, 193–94.

<sup>28</sup> Davis, *Revitalize*, 105.

<sup>29</sup> *Ibid.*, 198.

by following in baptism, became secondary stakeholders who, by following in baptism, express spiritual growth in the most outward way.

### **Summary of Results**

Information from data for both individuals and collective at Richland Heights in becoming a disciple-making disciple through a guided handbook has shown positive results that have been culminated through this chapter. It is important to note that the pastor researcher has been surprised by the results but should always hold and express the evidence of God in action. These results are only from Him, and as an under-shepherd to Jesus and researching a plan for Richland Heights it must be noted the results are His and to His glory.<sup>30</sup> One must consider that the measurements are the stakeholders' obedience to the word of God, and the results are His and owned only by Him.

If this conclusion answers, "What were the results of addressing the problem?" What would progress through a plan using a guided church handbook look like?<sup>31</sup> The answer is a plan has been put into action that has produced results in both spiritual growth in the stakeholders at Richland Heights as well as numerical growth of the congregation. There was a loss in membership, as noted, that can only be attributed to those stakeholders as participants choosing to not make disciples and not be part of disciple-making at Richland Heights. The total then becomes a gain of two, with two candidates for baptism for a possibility of four gained with the math of three losses to seven gained.

Spiritual Growth continues as the result of planning to make disciples with candidates for baptism, and the movement from associate to secondary stakeholders. Movement from primary

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<sup>30</sup> Sensing, *Qualitative Research*, xvi.

<sup>31</sup> Liberty University, "Doctor of Ministry Program and Candidacy Handbook", 53.

to secondary stakeholders has not had a season to develop and needs to be addressed in Chapter Five. These are project results, but one must not overlook the results of the individuals in this project who were secondary stakeholders who have expressed growth through their answers and can claim to be part of the project's successful completion.

Secondary stakeholders who responded to questions and filled in the survey showed experienced growth in replies in the survey, questionnaire, and follow-up interviews. Simple one-question responses show the use of key terminology to express that growth.<sup>32</sup> One growth noted is going from being unable to share faith to being able to do so.<sup>33</sup> Another growth is understanding churches that cooperate in being part of a Bible-believing group. There are other churches that a stakeholder can recommend because they understand what a Bible-believing church is.<sup>34</sup> These responses changed from the preliminary data to post-data collection and were measured and graphed.

Results that produce growth primarily as a plan for the church show that the impact on the individual participants can be measured spiritually and numerically. The numerical growth pertains statistically to the churches in this spiritual growth study involves individual stakeholders. The researcher did participate in the events provided along with the participants. The final outreach with First Baptist Crystal Beach produced a profession of faith that could not be followed up with as the associate stakeholder was a traveler to the area. The professions of faith seemed genuine, but the ability to find them following baptism to membership in a Bible-believing church that produces secondary and primary stakeholders described here is not possible. A primary Stakeholder interacted with one beachgoer from Grand Saline, a Richland

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<sup>32</sup> Davis, *Revitalize*, 199.

<sup>33</sup> Croft, *Biblical Church Revitalization*, 17.

<sup>34</sup> Clifton, *Reclaiming Glory*, 111–12.

Heights community, showing that interaction so far from home can be fruitful for the local church's potential numerical growth. The world is not that large after all.

Realizing results like the ones that need further measurement is a gap that should be closed in future study and as the Church Handbook continues to develop to all it can be. Closing the gap would include surveys and questionnaires like that of secondary and primary stakeholders given to associate stakeholders. Another written component could be added for professing Jesus as Savior with consent to the research. Important information included in a the new questionnaire such as more background information of the associate stakeholder that includes consent and contact information so the church may follow up. The missing data could have added to this study a way to measure possible reasons for success and communicating the gospel with associated stakeholders. This consent may also continue to provide questionnaires that secondary and primary stakeholders took.

The difficulty in closing this gap of collecting data for the associate stakeholders could be protecting the information of participants, as participants would be gathering that information.<sup>35</sup> A downfall to this would be looking like a market analyst at the mall, detracting from the gospel. One possible conclusion could be a QR code that leads to an online form, though this would limit the associate stakeholders to the ones who know and have access to this type of form.<sup>36</sup> The Church Handbook will need to be updated as needed and the continuation of resources provided so that presentations remain impactful to the culture Richland Heights intends to reach.

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<sup>35</sup> The commitment in this project was to protect the data of all the participants, and that they remain anonymous. Possibilities to this collected data places it out of the researcher complete control and adds a possible concern.

<sup>36</sup> Stinger and Aragon, *Action Research*, 318–24.



The potential for improvement exists not only in data collection but also in the development of the Church Handbook, which should provide all stakeholders with the needed resources they can choose to inform servants who share the gospel. The Bible does not clearly define how data collection on a delivered gospel message may be sought or conveyed other than the acceptance of the gospel and commitment to gain knowledge in discipleship and how not to relate to one another (Jas 4).<sup>37</sup> This will need to be carefully considered before a revision in the Church Handbook is completed.

The successes of this project are met with potential areas of improvement, which include data collecting and a potential for gaining consent from the associate stakeholder to record that data. Project growth should not be ignored in seeking to add to the Church Handbook but rather embrace what is working for new information added. There is much to learn about sharing one's faith and the process, but nothing passes up with simple clarity and execution. The intentionality of this project was to implement a plan for church growth through a guided handbook for making disciples. Mentions of additions in membership are noteworthy but maintaining that membership will prove revitalization success.<sup>38</sup>

The overall celebration of success should not be held as a rinse and repeat. The growth should continue in the same fashion for Richland Heights. It had been said before the results that continued modification, if needed, should be made. This modification can only come by the continued meeting of primary and secondary stakeholders to craft their ability to share faith as well as their understanding of their own faith development.<sup>39</sup> The project methodology included this focus on growth, and to remain true, the intent growth should continue for Richland Heights in

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<sup>37</sup> Davis, *Revitalize*, 192.

<sup>38</sup> *Ibid.*, 202–203.

<sup>39</sup> Estep, *Christian Formation*, 194.

this form. It has been stated that the handbook was crafted for Richland Heights, and this suggestion is churches are autonomous, so though many things must remain the same, such as the gospel, many things may look different, like how congregations learn. Success for Richland Heights may not have been found using a handbook crafted for First Baptist Church Crystal Beach.

## CHAPTER 5: CONCLUSION

The problem was that Richland Heights Baptist Church did not have a disciple-making plan, and the purpose was to develop and implement a plan through a guided handbook. If Richland Heights successfully implemented a disciple-making plan for church growth, then revitalization growth would be experienced with trained disciple-making disciples. The lack of planning to make disciples caused the needed revitalization along with other symptoms of a church in need of revitalization. Richland Heights chose this project to grow spiritually individually and as a church. The action of this project took theological foundations applying the theoretical foundation to accomplish a project to fulfil Matt 28:16–20.

Many churches in need of revitalization lack implementation of making disciples. Davis states, “Every revitalization effort must culminate in the church being transformed to embrace the vision of growing as disciples and making other developing disciples. Unless this happens, the church will most certainly die.”<sup>1</sup> The focus for Richland Heights in this project was to grow in this way, have a plan that can be reproduced, and continue to experience lasting revitalization. The vision and mission statement for Richland Heights Baptist Church is “Reaching People with God’s to Reconcile Them to Him.”<sup>2</sup> This project realized a Richland Heights needed a tailored guide in a handbook that can be used as training and reference for those who wanted to be active in the growth of Richland Heights. This plan for making disciples was written and handed out.<sup>3</sup>

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<sup>1</sup> Davis, *Revitalize*, 198.

<sup>2</sup> This is printed on the bulletin and placed on Richland Heights Baptist Church’s web site.

<sup>3</sup> Morrell, “Becoming a Disciple-Making Disciple,” 1–19.

The results recorded show spiritual growth for individual participants and Richland Heights numerically in membership.

### **Research Implications**

Implementing a plan for church growth through training in a guided handbook shows that Richland Heights Baptist Church has begun growing. The training used multiple methods that proved invaluable to Richland Heights and the project.<sup>4</sup> Some participants experienced the need to be absent in person but, with digital means, could participate in the sessions in a learning capacity. The interactions with the training researcher provided individual guidance through that session and handout. Participants have been described as categorical stakeholders who should develop into leaders at different levels. One focus will be to set a new time for sessions and introduce a primary stakeholder as a trainer.

Understanding the importance of Matt 28:16–20 as it relates to biblical disciple replication deepens disciple-making perspectives found in 1 Cor 1:10–17 proclaiming the gospel. Church growth experienced in Acts was intentional gospel sharing through prayer and guidance from the Holy Spirit.<sup>5</sup> The richness of obedience to Scripture can be seen in making disciples and then growing with them into disciple-making disciples. Richland Heights sought to plan in a handbook that would intentionally train disciples to become disciple-making disciples. The growth experienced in this project can only be attributed to God and His disciple's obedience to His Word to develop disciples and disciples who make disciples. Richland Heights needed to implement a tailor-made handbook for that training to encourage the needed development specific to Richland Heights. The continuation of this is implored upon all the stakeholders.

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<sup>4</sup> Sensing, *Qualitative Research*, 52; 58.

<sup>5</sup> Croft, *Biblical Church Revitalization*, 54.

Knowledge of historical attempts at church growth for Richland Heights gained an understanding for the researcher to guide in the needed framework for the handbook. This historical research included biblical references and the history of Richland Heights' attempts at church growth. A gap that seemed most important to close was the focus of this project in assisting disciples to become disciple-making disciples. Prevailing literature in church revitalization indicates churches that lack a plan for making disciples do not make disciples.<sup>6</sup> Further implications of glorifying God begin with the belief that He is and is able to make disciples yet today.<sup>7</sup> Man glorifies God through the gospel at the heart of human-to-human interactions, and He knows that the disciple's role and responsibilities have to be clearly defined for success.<sup>8</sup>

The Church Handbook in this project provided evidence to the participant stakeholders the needed help to see disciple-making as gospel presentations to others and the guidance to do so. The handbook did not state that one way of presentation was the only way, but the proper components of a gospel presentation should exist to be the gospel without pollution (1 Cor 1:10–17). The project included action by the participants not only in classroom settings but also outside the church walls in the community, both locally and abroad. The opportunities produced relationships that continue encouraging future participation for Richland Heights stakeholders, and the immediate results show that growth occurred by introducing training and opportunities to participate in gospel presentations.

Discomfort for those who do not feel disciple-making as a responsibility occurred. This was met with a personal conflict, resulting in the choice to change, and become part of the

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<sup>6</sup> Davis, *Revitalize*, 198.

<sup>7</sup> Queen, *Recapturing Evangelism*, 243–57.

<sup>8</sup> Estep, *Christian Formation*, 162.

overall disciple-making in some way or as seen here by some, to leave the church for a more comfortable pew. Choices like these have been left in Jesus' capable hands with care and prayer for their spiritual growth to continue in the participant through the Holy Spirit.

There is potential for increased information gathering with associates in this type of project, considering CITI training, Liberty University institutional guidelines, and ensuring the gospel is represented well.<sup>9</sup> This project focused on Richland Heights Baptist Church membership with potential for growth as a church in membership. By the nature of gaining membership, the associate stakeholder is not a church member but may become one through the concords of the church, and here in this project, it was through baptism on Easter Sunday.<sup>10</sup> The development of disciple-making disciples can continue through the ongoing process set out in this project by requesting new members to sessions with planned opportunities to present the gospel outside of the walls of Richland Heights Baptist Church.

Other churches may take the example of this handbook to develop their own tailored handbook by researching her current state balanced by the biblical president. There will be similarities as the Bible is clear and should be foundational to any actions making disciples; similarity may also be in the revitalization course that has to be embraced as part of her new path.<sup>11</sup> Revitalizers recognize the need to make disciples with a delicate balance, this project's focus is disciple-making. David Dockery states in Queen's *Recapturing Evangelism*, "What has been lost, or at least misplaced in our current context, is the recognition that at the heart of

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<sup>9</sup> Queen, *Recapturing Evangelism*, Forward.

<sup>10</sup> The membership requirement is written in the bulletin and encouragement for membership is welcomed in profession, letter, or by baptism by coming forward at the alter call and acceptance of membership present at the service.

<sup>11</sup> Davis, *Revitalize*, 12–19.

genuine evangelism and outreach must be a firm biblical and theological foundation.”<sup>12</sup> The need to produce disciples who can make disciples in the right context is a blanketing issue that churches in need of revitalization should focus on addressing disciple-making to maintain a proper context in healthy churches.

The project designed for a specific church will impact the success of disciple-making, especially if they lack a plan or program to make disciples. The church is for disciples to be part of learning and developing into mature Christians who embrace the commandments of God. Although every church is called to make disciples with disciple-making disciples there may be other pressing matters that need consideration prior to engaging plans for a church handbook. This development is encouraged but must be done as the gospel is not as autonomous as the church is; it must and should be the same gospel presented by the church.

### **Research Applications**

Making disciples glorifies God and proves that faith is shared as the result of their belief in the commandments of God (Matt 28:16–20; Heb 11:1–3). Richland Heights has experienced a new birth, one that comes only from God and by the participation of a disciple in making disciples.<sup>13</sup> The plan to make disciples is ongoing. One that continues in becoming a disciple-making disciple so that the student becomes the teacher (Luke 6:40). Jesus is the model for this behavior, and since disciples are being made of Jesus Christ, becoming a disciple who makes disciples honors Him and does not end. The disciples of Jesus should continue in disciple-making until their glorification by God. This project should continue for Richland Heights (Luke

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<sup>12</sup> Queen, *Recapturing Evangelism*, xiii.

<sup>13</sup> Gustafson and Coleman, *Gospel Witness*, 217–19.

14:24–27).<sup>14</sup> The disciples who have just begun their journey should enroll in the subsequent sessions and offer suggestions to update the handbook and continue its growth. This should be overseen by primary stakeholders qualified to adjust the handbook and lead in training.

The application of the Church Handbook resources was intended to provide a pool of information for each disciple to grow. Davis' *Revitalize* offers some valuable tools for discipleship in the church.<sup>15</sup> Croft states, "Whether it is church planting or church revitalization, the objective is not statistical growth. The objective is church health."<sup>16</sup> Discipleship is important to the health of the church, and Richland Heights' disciple-making disciples need to continue focusing on developing new disciples and growing their existing ones. Richland Heights will continue the use of the Church Handbook to make disciples while forging toward a new planned set of ten weeks of training with mini opportunities for disciple-making disciples to make disciples and mentor that growth. Planning to become a disciple-making disciple is coupled with planning both discipleship and evangelistic moments for growth.

The principles found in sharing the gospel through a guided handbook apply to the associate stakeholder's continued development while sharing the gospel. As Richland Heights continues to see growth and development by candidates for baptism, they should be encouraged to bring others to witness their faithfulness so that they can express the gospel in what is happening and share it with others. The work of the gospel continues through each stakeholder and glorifies God in doing so.

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<sup>14</sup> Glorification is the moment the disciple becomes eternal passing from this world to the next, an act of God fulfilling His promise.

<sup>15</sup> Davis, *Revitalize*, 202.

<sup>16</sup> Croft, *Biblical Church Revitalization*, 8.



The newfound relationships must continue developing, and information in the resources of the handbook indicates opportunities for discipleship, which happens during scheduled church times for classes and worship. Opportunities for growth between the first and the next sessions should include discipleship and evangelism as trained and planned as training events to come, as seen in the first intervention. First Baptist Crystal Beach has committed to partner with Richland Heights Baptist Church for Richland's mission opportunity. Community events that happened during the first partnering are coming again in June. Richland Heights and First Baptist Crystal Beach will participate in "Keep Bolivar Beautiful" as a partnering mission.<sup>17</sup> The partnerships with First Baptist Crystal Beach will continue between sessions, allowing opportunities for disciples to come along and be intentional about sharing the gospel.

First Baptist Crystal Beach and Richland Heights, in their second endeavor, openly fed all who came or accepted a free meal during the gospel sharing time. This took place at the church property in Crystal Beach and on the beach. Partnership revealed fellowship and professions of faith by those who would allow the gospel to be presented. Some who knew the gospel shared financially without request, so this work would continue. The collection was enough to fund another event in the same way.<sup>18</sup> Upon completion of the outreach, leadership from both churches prayed over and decided to schedule another event to come during the summer months. Richland Heights will conduct its local event similarly in Grand Saline.

Richland Heights should take the results of this project to the local churches in association to compel growth in a broader community. Current plans to have an associational partnership in localized church outreach are underway. This looks like the churches who

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<sup>17</sup> Facebook, Keep Bolivar Beautiful.

<sup>18</sup> The amount was 375, which is enough for food supplies. All participants provided their way. First Baptist Crystal Beach had facilities to provide housing for travelers.

associate autonomously conducting outreach for the gospel while sharing the date and meeting before and after to prepare and then celebrate what God can do at each church through testimony. Churches that are unable to coordinate their event are encouraged by invitation to others. Taking the gospel into the community, the associations can reach will help broaden the perspective of stakeholders at Richland Heights.

### **Research Limitations**

Indication of new life breathed into Richland Heights does not mean that she has arrived but embraces the apostle Paul's understanding, "Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus" (Phil 3:12, ). This project is the beginning of reconciliation for Richland Heights and should be embraced as God has shown to be in the presence of it and continues to bless candidates for baptism.<sup>19</sup> The handbook is not intended to be a conclusion and should not be considered complete. It needs revision for current cultural implications to change for the right applications of the gospel to be held fast. Current handbook revisions prove accurate and successful. Leadership, defined as primary stakeholders, is tasked with continuing the development and competency of the handbook. Leadership must remain faithful in the development of the project for this continuation.

The delicate balance of honoring God while remaining culturally relevant must have a watchful eye.<sup>20</sup> Allowing the Church Handbook to be modified by primary stakeholders leaves an opportunity for influences to cultivate a wrong focus drifting from God, but a right focus can honor Him even more. Learning during meeting times to discuss revisions and other matters of

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<sup>19</sup> Croft, *Biblical Church Revitalization*, 17.

<sup>20</sup> Clifton, *Reclaiming Glory*, 112.

the sessions will allow insight into not just the culture but the impact God's Word will have on the needed revision. If God's Word continues to have high authority in the Church Handbook, the impact of the meeting becomes discipleship to balance the work of Richland Heights for the culture she intends to impact.<sup>21</sup> Disciple-making maintained with a biblical foundation shows the understanding of His word even further by revising and updating the handbook.

The continued effort and plan should involve stakeholders as laid out during this project to continue and embrace ownership of primary and secondary stakeholders who have a heart for disciple-making. The reality exists that God adds the increase, not the disciple, and should be approached in prayer and careful actions to continue the work of the Holy Spirit so that the membership at Richland Heights may be part of the gospel work.<sup>22</sup> There are moments when some disciples will be tempted to overstate their actions as participants in gospel presentations, and they must be met with repentance. Salvation is God's, and the role of the disciple is not salvation but to bring the candidate to the presence of Jesus so that they may decide for themselves (John 1:41–42). The project does not allow the disciple to act as anything other than a mediator to the candidate for salvation.

Continued opportunity for stakeholders at Richland Heights does not mean going off on vacations disguised as mission trips. The focus of the opportunity for the mission was to partner with a local body of believers to impact their community in a way defined in the Church Handbook as presenting the gospel. This does not mean fun cannot be had or fellowship and relationships will not develop, but a careful account of the trip reveals the mission of presenting the gospel message.<sup>23</sup> A report should be given to Richland Heights upon return that embodies

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<sup>21</sup> Croft, *Biblical Church Revitalization*, 17.

<sup>22</sup> Queen, *Recapturing Evangelism*, 33.

<sup>23</sup> Metcalf, *Beyond the Local Church*, 20–25.

the purpose and success of the trip with any needed revision. These opportunities may be at other locations but carry the same mission of presenting the gospel to those unfamiliar while partnering with local stakeholders who continue the work there.<sup>24</sup> Richland Heights must remain accountable to God for her actions and give Him the glory for the successes. Reporting the successes of mission trips once home, rest, and readiness are experienced during a proper Sunday Morning report in the announcements must be made to assure faithfulness to the gospel work described here.

The revitalization success at Richland Heights pertains to becoming disciple-making disciples. There is more to a church than making disciples, but like making disciples, those components are as important and should be continued focus on the study and improvements needed to grow. This project offers a foundation for a beginning that can be built on and not limited to disciple-making although disciple-making will become a clear part of the work at Richland Heights. This limit should be viewed as an opportunity to explore more potential growth areas. Leaders who remain faithful to disciple-making as guided in the Church Handbook continue to honor what God has done through the project.

### **Further Research**

Becoming a disciple-making disciple is the first step in planning participation in God's commandment to grow His disciples. This action comes once a disciple becomes a disciple and should be presented as the responsibility of being a disciple to make disciples themselves.<sup>25</sup> There is a wealth of discipleship available to help perfect gospel presentations. Some foundational tools have been given to the project participants; more are being searched for or

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<sup>24</sup> Croft, *Biblical Church Revitalization*, 125.

<sup>25</sup> Appendix E sixth question brings attention to beginning points in sharing the gospel.

even developed. The tools used or developed should be carefully investigated to assure biblical accuracy.

Prevailing literature indicates that churches that need revitalization have lost disciple-making as a common denominator, along with other foundational biblical concepts.<sup>26</sup> This lack of disciple-making comes with reasoning that must be reversed, the type of reversal seen in this project. To keep the reversal intact accountability will be needed and loss of progress and continued gain experienced. Implementing loss prevention will ensure that what created the need for this project does not happen in healthy churches and that the work that has begun continues.<sup>27</sup> The Church Handbook offers resources for discipleship and evangelism, but it will take intentional engagement to continue the work begun.

Advancing a study between churches that have similarities in this type of revitalization work and healthy church disciple-making would work well in defining how loss prevention would happen. This type of study can seem as though it may exist but need the Scriptural president to understand that warning about drifting from biblical structure has consequences (Rev 1:1–3:22). The suggestion here is as one church helps another through accountability to the work at hand and focuses on the needed changes.

The handbook was tailored to the needs of Richland Heights Baptist Church. The Church Handbook could be helpful as it guides through sessions in becoming a disciple-making disciple for another church. The first opportunity to introduce this will be to First Baptist Church Crystal Beach with a copy of this and their already involvement.<sup>28</sup> The pastor of First Baptist Crystal

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<sup>26</sup> Croft, *Biblical Church Revitalization*, 30.

<sup>27</sup> *Ibid.*, 35.

<sup>28</sup> When the relationship began with First Baptist Church Crystal Beach the project was explained and the pastor expressed interest at the time. Considering the development, it was decided to have only one church involved

Beach has expressed interest in this project from the beginning and continued to have desired insight into how it may be implemented. Assisting First Baptist Crystal Beach in the action of guided sessions in the Church Handbook, if chosen by the pastor, would show success not only for Richland Heights but also that Richland Heights Church Handbook could be implemented at multiple locations for success.

Additional improvements during this study for Richland Heights point to more action needed for continued spiritual growth. Having a handbook model shows success, and consideration for more handbooks for leadership may prove advantageous. This can be for the deacon body development rather than using existing tools to provide a Church Handbook for Deacon Growth. Other areas may be a handbook for finances, a handbook for music leadership, a handbook for media, and endless engagement of opportunity lies ahead for development through handbook and training.

Further, the area of research that is imperative to growth is the development of secondary to primary stakeholders.<sup>29</sup> Taking church membership and developing church leadership is at the heart of what Jesus calls for in Matt 28:20.<sup>30</sup> Some terminology for this will be sanctification, spiritual growth, faith development, and names that are synonyms to these. Biblical development of leadership seen in Scripture is not to be confused by biblical qualification but understood as part of leadership development, as Paul explained to Timothy and Titus.<sup>31</sup> To be clear, leadership is not limited to pastors and deacons, but there are many places where leadership is seen in the church, and each one comes from the development described.

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so that clear measurements would be taken for Richland Heights. First Baptist Church Crystal Beach, while benefiting from the handbook, may find its unique community dynamics require additional considerations.

<sup>29</sup> Ferguson, Bird, and Greear, *Hero Maker*, 78.

<sup>30</sup> *Ibid.*, 19–21.

<sup>31</sup> Dickerson, *Disciple-Making in a Culture of Power, Comfort, and Fear*, 72–80.

Leadership, such as youth and children ministers, is needed as Richland Heights grows. A case for gift discernment can be made here, too. These continued studies in the disciple's life at Richland Heights help ensure active discernment of God's Word and study that continues spiritual growth.<sup>32</sup> The handbook resources point to finding resources if needed for development in leadership. Still, some of the resources in the bibliography have suggested help for this growth area.<sup>33</sup> The resources can begin the development of a handbook for leadership at Richland Heights.

Handbook development is a particular interest of the project. In this project, there was a moment when the researcher was challenged to explain why this was in a handbook and not a manual.<sup>34</sup> The definition of bringing to point the manual was the Bible, which, in this project, is the book the handbook points to and balances references from. The study of producing biblical handbooks for church life exists in this way. There are many books for studies, but few define themselves as handbooks that guide study. Even fewer that point out how to develop a handbook for the local church in any capacity would help future projects of this nature. A handbook that guided this study was the Liberty University John W. Rawlings School of Divinity Doctor of Ministry Program and Candidacy Handbook.<sup>35</sup>

These last two opportunities for further study bring into the development of primary and secondary stakeholders for the church through a guided handbook. Richland Heights will

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<sup>32</sup> Martin Benjamin Lovvorn, "A Correlational Study: Second-Chair Leaders' Level 5 Leadership Score and Church Growth Among Southern Baptist Megachurches" (PhD diss., Liberty Baptist Theological Seminary, 2023), 19–20, ProQuest Dissertations & Theses Global.

<sup>33</sup> Davis, *Revitalize*, 202.

<sup>34</sup> During the prospectus portions of this project, the research, in the course of sharing what was to come, was questioned as to why this is not a manual for church growth. In conclusion, with a finalizing conversation with the staff oversight of this project, the handbook, in this case, points to the manual, which is the Bible.

<sup>35</sup> Liberty University, Doctor of Ministry Program and Candidacy Handbook, 1–122.

consider this handbook for development. Though the Church Handbook offers discipleship resources, there is a need to bring leadership understanding to this role, and having a handbook that references the Bible for a leader to follow will improve the outcome. Richland Heights suffered from that at some capacity, and it had been addressed, but no greater project was needed as this one undertook. The researcher considered a portfolio for this DMIN, and these projects were thought of as a smaller part of a whole, but *Becoming a Disciple-Making Disciple* seems to permeate the entirety of Richland Heights, a thesis developed. Possible considerations have been to accomplish a portfolio as second action research.

### **Summary of New Beginning**

This action research project began as an intentional intervention for Richland Heights Baptist Church to revitalize. The growth experienced here should be duplicated, and actions suggested for Richland Heights should be applied and implemented. These should not become a substitute for disciple-making but rather a support to the actions in the Church Handbook. Sunday morning worship continues to be improved to glorify God, be relevant to the times, and make disciples. Growth in church attendance is directly against the norm of the recent research finding all generations in similar numerical attendance.<sup>36</sup> The handbook started a movement for Richland Heights toward renewed numerical and spiritual growth.

One unanswered part of revitalization for Richland Heights addressed early in Chapter One dealt with facilities. Richland Heights previous location remains her domicile although there have been two offers made and unsuccessful closure. There were interruptions to the project only in concerns of planning that ended up unfruitful. It is believed that the for-sale sign is delivering

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<sup>36</sup> Barna Group, "A New Chapter in Millennial Church Attendance," August 4, 2022, accessed July 1, 2024, <https://www.barna.com/research/church-attendance-2022/>.



an unintended message that deters guests. This project's success shows that growth can occur at her current location although experientially different than in an easier to access location. The facilities remain functional and adequate for meetings.

Each participant should be encouraged to take the following steps in obedience, whether baptism or answering a call to action. Though attendance increases and helps revitalization many other important areas of study can be the focus of updating the handbook involving all age groups which will be necessary according to Barna statistics.<sup>37</sup> Helps found in fellowship, biblical studies, and intentional times of reflection will help assure secondary stakeholders that they will become primary stakeholders as God plans. God will be honored by continued efforts in the handbook to make disciples along with the discipleship it takes to revise and update the handbook. God deserves the glory for what has begun and should be honored by the continuation of progress He has made.

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<sup>37</sup> Barna. The article deals directly with overall attendance and generational tendency. Indicators are that Millennials retention will be more difficult than others as they enjoy variety and pew hopping.

## APPENDIX A

### CHRISTIAN FORMATION AND HUMAN DEVELOPMENT ADDENDUM

#### How to make disciples in 2024.

Jesus commanded all disciples in Matthew 28:16–20 to make disciples, referred to as the Great Commission. The Great Commission is fulfilled when the disciple-making conversation begins; the Holy Spirit's purpose is to convict of sin, righteousness, and judgment. This conversation is between those professing their own life to be Christian and practicing Christians. If you are not making disciples, some aspects of the Christian life will not be lived out. Let us consider how to move from professing Christians to practicing Christians.

#### IN THESIS APPENDIX A

### BECOMING A DISCIPLE-MAKING DISCIPLE: A CHURCH HANDBOOK FOR CHURCH GROWTH

#### 1. Introduction

Focus and Reason for Understanding Disciple-Making

#### 2. Who Is Jesus of the Bible

A Biblical Conversation from Genesis to Revelation about Jesus

#### 3. Why Don't We Share Our Faith

Unable to Defend What We Believe

Uncomfortable in Conversations

We Are Conditioned to Not Share

Not A Whole Lot of Clarity

#### 4. Definitions

Biblical literacy

#### Disciple

Disciple-Making

Discipleship

Salvation

Spiritual Growth

#### 5. Evangelism as a Disciple-Making Disciple

Individual Disciple-Making

Disciple Making as a Church

## **Becoming a Disciple-Making Disciple: A Church Handbook for Church Growth**

### Chapter 1 Introduction

Too often today, many deny their faith by not expressing their salvation through Jesus Christ, who is the Son of God. There are many reasons for the lack of expression that need to be reasoned with, even as far as exploring assurance in salvation, and securing the promises of faith in Jesus Christ, who died for man's sin once and for all. These sentences may seem long, but they are packed with doctrine. As we begin to explore *Becoming a Disciple-Making Disciple*, we know that expression of faith is foundational to becoming and making disciples of Jesus Christ.

This handbook intends to develop a plan that can be reproduced for church disciple-making. Its element is intended to guide the believer to a deeper relationship with Jesus so that realizing His commandment to make disciples is only a desire found in those who experience salvation. There is no greater formula than scripture to guide and instruct the believer in Jesus to express disciple-making, in which sharing the saving knowledge of Jesus becomes the greatest expression in the Christian Life.

Scripture is thousands of years old and has authority in the believer's life for those who change toward God's commandments and away from worldliness. This should seem off to those who do not believe in the saving power of Jesus Christ because they don't take God at His Word; after all, that brings the believer to know that Jesus can save the knowledge that comes from God the Father, who is revealing salvation. If one does not believe His word or any part of one must ask what part will be left out, if He is truthful, and if we should even take Him at His word.

Looking at Scripture to understand doctrine is necessary, but only through the help of the Holy Spirit and by the will of God will the believer rightly divide biblical truths. This vital part of becoming a disciple-making disciple is foundational to this study. Understanding drives the desire to share biblical truth with those who do not have it. One might see how truth can be rightly shared if the one who shares does not bear the truth themselves.

Knowledge does not necessarily give way to the understanding expressed here, so the believer may have knowledge of Jesus Christ but still lack experience. A common worldly expression is "one can have knowledge of something and never completely understand." Knowing how and doing are two separate items; teachers commonly say, "I knew the lesson, but once I prepared and taught the lesson, I then truly understood." As believers share their faith, they become more firm in what they understand and how to express themselves to others and their lives.

This is why *Becoming a Disciple-Making Disciple* needs to be produced in a way that helps move from professing Jesus as Savior to proclaiming Jesus as Savior to a lost and dying world in need of a Savior. Understanding Jesus as Savior becomes clearer as professing

individuals begin to share their faith and guide others in the faith of Jesus as Savior. Like growing in understanding for the disciple develops disciple-making disciples, so does taking into practice knowledge develop understanding.

This handbook will embrace the knowledge of God as His Word revealed to man so that Jesus may be known by all who will accept the free gift of salvation. This handbook looks to answer commonly asked questions while pointing to responses that draw close to God, giving expressions to share the truths of Scripture in culture today. This lack of faith sharing creates a decline in salvation across the board, whether you measure it in baptisms, attendance, or professions of faith.

## Chapter 2 Know Who Jesus of the Bible Is

Knowing Jesus of the Bible reveals who Jesus Christ, the believer's Savior, is. Without this foundational truth, one will not be able to understand Jesus and salvation, let alone be able to share Him with a lost and dying world. This chapter will divide the truths of Jesus Christ and present the Scripture of the Bible. The disciple who professes high authority in Scripture will find understanding with references, and those with low authority in Scripture may gain insight. There must be theological presentations of faith so the doctrine of salvation can be carried forward and soteriological professions. This handbook does not focus on the prevailing theories of Calvin's or Arminius' view of soteriology. Instead, it professes salvation as understood and guided in Scripture for the reader to determine.

Christology is a theological term important to the study of Jesus Christ. Understanding who Jesus is and why He qualifies to be Savior is essential to soteriology or the work of salvation. These matters of what is first will be left for the theological conversation; this book intends to present Jesus Christ, the Savior, worthy of our faith and commitment to follow His commandment of biblical disciple-making. So, if terms are most important, turn to the chapter on terms; otherwise, we will build out who Jesus is and why He qualifies as Savior.

Solving the philosophical thought in response to why a savior is needed, one first understands the knowledge of the problem of sin. There is no need to continue if no sin exists, but if sin does exist, such as in Genesis 3:1–7. It may be a good moment to express that translations all have the same contextual understanding of biblical sin as seen in Genesis 3:1–7 (though my preferred reference is the New American Standard Version currently using 1996, but 2020 seems comparable). On another point, in referencing translations, this handbook intends to deliver that each translation will confirm the same contextual reference to sin as understood. The author also wants to teach that if doctrine is taken from only one reference, which can be contradicted without any harmony from one translation to another, that doctrine is considered challenging and has authority in question.

Having established biblical sin, one must understand that this is the beginning of sin and not just the beginning but the root from which all sin exists. This sin is disobedience to God, not just thinking His Word is not truthful but acting against His Word as sin lived out. James describes this as our lust as the conception of sin that births sin, which, once accomplished, brings death, quite like Genesis 3:1–7 (James 1:13–15). James' contrast is being a doer of God's

word (James 1:22–25). God has provided the penalty payment for substituting that death caused by sin in His Son Jesus Christ.

Genesis 3:15 begins the first reference point to Jesus in salvation. Fulfillment continues throughout Scripture and is seen in Revelation 12:17 and Revelation 16:20. One doesn't need to memorize the Bible from Genesis to Revelation, but indeed, having read it and understanding all of Scripture testifies to the goodness of God who Redeems through His Son Jesus is paramount to becoming a disciple-making disciple. This handbook will guide us through this chapter and the rest of the testimonies from God in His Word about Jesus, whom we disciple-making disciples profess can save us from our sins.

Understanding Jesus in the Bible begins with the fulfillment of the Scriptures about Jesus that God has given to the disciples to know who He is. The first disciples struggled with Jesus' complete identity. Still, through help from the Father and guidance from the Holy Spirit, which is discussed later, we can genuinely appreciate the coming list of scriptural fulfillment. A Similar List With 365 Prophecies

1. Genesis 3:15.....Seed of a woman (virgin birth).....Luke 1:35, Matthew 1:18-20
2. Genesis 3:15.....He will bruise Satan's head.....Hebrews 2:14, 1 John 3:8
3. Genesis 5:24....The bodily ascension to heaven illustrated....Mark 16:19
4. Genesis 9:26-27...The God of Shem will be the Son of Shem...Luke 3:36
5. Genesis 12:3...As Abraham's seed, will bless all nations...Acts 3:25,26
6. Genesis 12:7...The The Promise made made to Abraham's Seed...Galatians 3:16
7. Genesis 14:18...A priest after Melchizedek...Hebrews 6:20
8. Genesis 14:18.....A King also.....Hebrews 7:2
9. Genesis 14:18...The Last Supper foreshadowed...Matthew 26:26-29
10. Genesis 17:19.....The Seed of Isaac.....Romans. 9:7
11. Genesis 21:12 ...Seed of Isaac...Romans 9:7, Hebrews 11:18
12. Genesis 22:8...The Lamb of God promised...John 1:29
13. Genesis 22:18...As Isaac's seed, will bless all nations...Galatians 3:16
14. Genesis 26:2-5..The Seed of Isaac promised as the Redeemer..Hebrews 11:18
15. Genesis 49:10...The time of His coming...Luke 2:1-7; Galatians 4:4m
16. Genesis 49:10.....The Seed of Judah.....Luke 3:33
17. Genesis 49:10.....Called Shiloh or One Sent.....John 17:3
18. Genesis 49:10...To come before Judah lost identity...John 11:47-52
19. Genesis 49:10...To Him shall the obedience of the people be...John 10:16
20. Exodus 3:13,14.....The Great "I Am".....John 4:26

21. Exodus 12:5...A Lamb without blemish...1 Pet. 1:19
22. Exodus 12:13...The blood of the Lamb saves Romans from wrath...Romans. 5:8
23. Exodus 12:21-27...Christ is our Passover...I Corinthians 5:7
24. Exodus 12:46...Not a bone of the Lamb to be broken...John 19:31-36
25. Exodus 13:2...Blessing to first born son...Luke 2:23
26. Exodus 15:2...His exaltation predicted as Yeshua...Acts 7:55, 56
27. Exodus 15:11...His Character-Holiness...Luke 1:35; Acts 4:27
28. Exodus 17:6...The Spiritual Rock of Israel...I Corinthians 10:4; John 4:14
29. Exodus 33:19...His Character-Merciful...Luke 1:72
30. Leviticus 14:11...The leper cleansed-Sign to priesthood..Luke5:12-14; Acts 6:7
31. Leviticus 16:15-17...Prefigures Christ's once-for-all death...Hebrews 9:7-14
32. Leviticus 16:27...Suffering outside the Camp...Matthew 27:33; Hebrews 13:11, 12
33. Leviticus 17:11...The Blood-the life of the flesh...Matthew 26:28; Mark 10:45
34. Leviticus 17:11...It is the blood that makes atonement...1 John 3:14-18
35. Leviticus 23:36-37...The Drink-offering: "If any man thirst." ..John 19:34
36. Numbers 9:12...Not a bone of Him broken...John 19:31-36
37. Numbers 21:9...The serpent on a pole-Christ lifted up...John 3:14-18
38. Numbers 24:8... Flight to Egypt...Matthew 2:14
39. Numbers 24:17...Time: "I shall see him, but not now."...Galatians 4:4
40. Numbers 24:17-19...A star out of Jacob...Matthew 2:2, Luke 1:33,78, Revelation 22:16
41. Deuteronomy 18:15..."This is of a truth that prophet."...John 6:14
42. Deuteronomy 18:15-16..."Had you believed Moses, you would believe me."...John 5:45-47
43. Deuteronomy 18:18...Sent by the Father to speak His word...John 8:28, 29
44. Deuteronomy 18:19...Whoever will not hear must bear his sin...John 12:15
45. Deuteronomy 21:13-23...As a prophet...John 6:14; 7:40, Acts 3:22,23
46. Deuteronomy 21:23...Cursed is he that hangs on a tree...Galatians 3:10-13
47. Ruth 4:4-9...Christ, our kinsman, has redeemed us...Ephesians 1:3-7
48. 1 Samuel 2:10...Shall be an anointed King to the Lord...Matthew 28:18; John 12:15

49. 2 Samuel 7:12...David's Seed...Matthew 1:1
50. 2 Samuel 7:14a...The Son of God... Luke 1:32
51. 2 Samuel 7:16...David's house established forever...Luke 3:31; Revelation 22:16
52. 2 Samuel 23:2-4...would be the "Rock"...1 Corinthians 10:4
53. 2 Samuel 23:2-4...would be as the "light of the morning"...Revelation 22:16
54. 2 Kings 2:11...The bodily ascension to heaven illustrated...Luke 24:51
55. 1 Chronicles 17:11...David's Seed...Matthew 1:1; 9:27
56. 1 Chronicles 17:12, 13a...To reign on David's throne forever...Luke 1:32, 33
57. 1 Chronicles 17:13a..."I will be His Father, He...my Son."...Hebrews 1:5
58. Job 19:23-27...The Resurrection predicted...John 5:24-29
59. Psalms 2:1-3...The enmity of kings foreordained...Acts 4:25-28
60. Psalms 2:2...To own the title, Anointed (Christ)...Acts 2:36
61. Psalms 2:6...His Character-Holiness...John 8:46; Revelation 3:7
62. Psalms 2:6...To own the title King...Matthew 2:2
63. Psalms 2:7...Declared the Beloved Son...Matthew 3:17
64. Psalms 2:7, 8...The Crucifixion and Resurrection intimated...Acts 13:29-33
65. Psalms 2:12...Life comes through faith in Him...John 20:31
66. Psalms 8:2...The mouths of babes perfect His praise...Matthew 21:16
67. Psalms 8:5, 6...His humiliation and exaltation...Luke 24:50-53; 1 Corinthians 15:27
68. Psalms 16:10...Was not to see corruption...Acts 2:31
69. Psalms 16:9-11...Was to arise from the dead...John 20:9
70. Psalms 17;15...The resurrection predicted...Luke 24:6
71. Psalms 22:1...Forsaken because of sins of others...2 Corinthians 5:21
72. Psalms 22:1...Words spoken from Calvary, "My God..." Mark 15:34
73. Psalms 22:2...Darkness upon Calvary...Matthew 27:45
74. Psalms 22:7...They shoot out the lip and shake the head...Matthew 27:39
75. Psalms 22:8..." He trusted in God, let Him deliver Him "...Matthew 27:43
76. Psalms 22:9.....Born the Savior.....Luke 2:7

77. Psalms 22:14...Died of a broken (ruptured) heart...John 19:34
78. Psalms 22:14,15...Suffered agony on Calvary...Mark 15:34-37
79. Psalms 22:15.....He thirsted.....John 19:28
80. Psalms 22:16...They pierced His hands and His feet....John 19:34,37;20:27
81. Psalms 22:17,18...Stripped Him before the stares of men...Luke 23:34,35
82. Psalms 22:18.....They parted His garments.....John 19:23,24
83. Psalms 22:20,21...He committed Himself to God...Luke23:46
84. Psalms 22:20,21..Satanic power bruising the Redeemer's heel.. Hebrews 2:14
85. Psalms 22:22.....His Resurrection declared.....John 20:17
86. Psalms 22:27...He shall be the governor of the nations...Col 1:16
87. Psalms 22:31....."It is finished".....John 19:30
88. Psalms 23:1...."I am the Good Shepherd"....John 10:11
89. Psalms 24:3.....His exaltation predicted.....Acts 1:11; Phil. 2:9
90. Psalms 27:12...Accused by false witnesses...Matthew 26:60,61, Mark 14:57,58
91. Psalms 30:3.....His resurrection predicted.....Acts 2:32
92. Psalms 31:5..."Into thy hands I commit my spirit"...Luke 23:46
93. Psalms 31:11...His acquaintances fled from Him...Mark 14:50
94. Psalms 31:13...They took counsel to put Him to death...John 11:53
95. Psalms 31:14,15..." He trusted in God, let Him deliver him"...Matthew 27:43
96. Psalms 34:20.....Not a bone of Him broken.....John 19:31-36
97. Psalms 35:11....False witnesses rose up against Him....Matthew 26:59
98. Psalms 35:19...He was hated without a cause...John 15:25
99. Psalms 38:11.....His friends stood afar off.....Luke 23:49
100. Psalms 40:2-5...The joy of His resurrection predicted...John 20:20
101. Psalms 40:6-8....His delight-the will of the Father....John 4:34
102. Psalms 40:9....He was to preach the Righteousness in Israel....Matthew 4:17
103. Psalms 40:14...Confronted by adversaries in the Garden...John
104. Psalms 41:9.....Betrayed by a familiar friend.....John 13:18



105. Psalms 45:2...Words of Grace come from His lips.. Luke 4:22
106. Psalms 45:6...To own the title, God or Elohim...Hebrews 1:8
107. Psalms 45:7...A special anointing by the Holy Spirit...Matthew3:16; Hebrews1:9
108. Psalms 45:7,8...Called the Christ (Messiah or Anointed)...Luke 2:11
109. Psalms 49:15...His Resurrection...Acts 2:27; 13:35, Mark 16:6
110. Psalms 55:12-14...Betrayed by a friend, not an enemy...John 13:18
111. Psalms 55:15...Unrepentant death of the Betrayer...Matthew 27:3-5; Acts 1:16-19
112. Psalms 68:18...To give gifts to men...Ephesians 4:7-16
113. Psalms 68:18...Ascended into Heaven...Luke 24:51
114. Psalms 69:4...Hated without a cause...John 15:25
115. Psalms 69:8...A stranger to own brethren...Luke 8:20,21
116. Psalms 69:9...Zealous for the Lord's House...John 2:17
117. Psalms 69:14-20...Messiah's anguish of soul before crucifixion...Matthew 26:36-45
118. Psalms 69:20..."My soul is exceeding sorrowful."...Matthew 26:38
119. Psalms 69:21...Given vinegar in thirst...Matthew 27:34
120. Psalms 69:26...The Savior given and smitten by God...John 17:4; 18:11
121. Psalms 72:10,11...Great persons were to visit Him...Matthew 2:1-11
122. Psalms 72:16...The corn of wheat to fall into the Ground...John 12:24
123. Psalms 72:17...His name, Yinon, will produce offspring...John 1:12,13
124. Psalms 72:17...All nations shall be blessed by Him...Acts 2:11,12,41
125. Psalms 78:1.2...He would teach in parables...Matthew 13:34-35
126. Psalms 78:2b...To speak the Wisdom of God with authority...Matthew 7:29
127. Psalms 88:8...They stood afar off and watched...Luke 23:49
128. Psalms 89:26...Messiah will call God His Father...Matthew 11:27
129. Psalms 89:27...Emmanuel to be higher than earthly kings...Luke 1:32,33
130. Psalms 89:35-37...David's Seed, throne, kingdom endure forever...Luke 1:32,33
131. Psalms 89:36-37...His character-Faithfulness...Revelation 1:5
132. Psalms 90:2...He is from everlasting (Micah 5:2)...John 1:1

133. Psalms 91:11,12...Identified as Messianic; used to tempt Christ...Luke 4:10,11
134. Psalms 97:9...His exaltation predicted...Acts 1:11;Ephesians 1:20
135. Psalms 100:5...His character-Goodness...Matthew 19:16,17
136. Psalms 102:1-11...The Suffering and Reproach of Calvary...John 21:16-30
137. Psalms 102:16...Son of Man comes in Glory...Luke 21:24 Revelation 12:5-10
138. Psalms 102:25-27...Messiah is the Preexistence Son...Hebrews 1:10-12
139. Psalms 109:4...Prays for His enemies...Luke 23:34
140. Psalms 109:7,8...Another to succeed Judas...Acts 1:16-20
141. Psalms 109:25...Ridiculed...Matthew 27:39
142. Psalms 110:1...Son of David...Matthew 22:43
143. Psalms 110:1...To ascend to the right-hand of the Father...Mark16:19
144. Psalms 110:1...David's son called Lord...Matthew 22:44,45
145. Psalms 110:4...A priest after Melchizedek's order...Hebrews 6:20
146. Psalms 112:4...His character-Compassionate, Gracious, et al... Matthew 9:36
147. Psalms 118:17,18...Messiah's Resurrection assured...Luke 24:5-7;1 Corinthians 15:20
148. Psalms 118:22,23...The rejected stone is Head of the corner...Matthew 21:42,43
149. Psalms 118:26a...The Blessed One presented to Israel...Matthew 21:9
150. Psalms 118:26b...To come while Temple standing...Matthew 21:12-15
151. Psalms 132:11...The Seed of David (the fruit of His Body)...Luke 1:32
152. Psalms 138:1-6...The supremacy of David's Seed amazes kings... Matthew 2:2-6
153. Psalms 147:3,6...The earthly ministry of Christ described...Luke 4:18
154. Psalms 1:23...He will send the Spirit of God... John 16:7
155. Proverbs 8:22-23...The Messiah would be from everlasting...John 17:5
156. Proverbs 30:4...Declared to be the Son of God...John 3:13, Romans 1:2-4, 10:6-9, 2 Peter 1:17
157. Song of Solomon 5:16...The altogether lovely One...John 1:17
158. Isaiah 2:2-4...Repentance for the nations...Luke 24:47
159. Isaiah 4:2...Messiah reigning
160. Isaiah 5:1-6...Son of God's vineyard: a parable of judgment

161. Isaiah 6:1...When Isaiah saw His glory... John 12:40-41
162. Isaiah 6:9-10...Parables fall on deaf ears...Matthew 13:13-15
163. Isaiah 6:9-12...Blinded to Christ and deaf to His words...Acts 28:23-29
164. Isaiah 7:14...To be born of a virgin...Luke 1:35
165. Isaiah 7:14...To be Emmanuel-God with us... Matthew 1:18-23
166. Isaiah 8:8...Called Emmanuel...Matthew 28:20
167. Isaiah 8:14...A stone of stumbling, a Rock of offense... 1 Pet. 2:8
168. Isaiah 9:1,2...His ministry to begin in Galilee...Matthew 4:12-17
169. Isaiah 9:6...A child born-Humanity...Luke 1:31
170. Isaiah 9:6...A Son given-Deity...Luke 1:32; John 1:14; 1 Tim. 3:16
171. Isaiah 9:6...Declared to be the Son of God with power... Romans. 1:3,4
172. Isaiah 9:6...The Wonderful One, Peleh...Luke 4:22
173. Isaiah 9:6...The Counselor, Yaatz...Matthew 13:54
174. Isaiah 9:6...The Mighty God, El Gibor...Matthew 11:20
175. Isaiah 9:6...The Everlasting Father, Avi Adth...John 8:58
176. Isaiah 9:6...The Prince of Peace, Sar Shalom...John 16:33
177. Isaiah 9:7...To establish an everlasting kingdom...Luke 1:32-33
178. Isaiah 9:7...His Character-Just...John 5:30
179. Isaiah 9:7...No end to his Government, Throne, and Peace...Luke 1:32-33
180. Isaiah 11:1...Called a Nazarene-the Branch, Netzer...Matthew 2:23
181. Isaiah 11:1...A rod out of Jesse-Son of Jesse...Luke 3:23,32
182. Isaiah 11:2...The anointed One by the Spirit...Matthew 3:16,17
183. Isaiah 11:2...His Character-Wisdom, Understanding, et al....John 4:4-26
184. Isaiah 11:4...His Character-Truth...John 14:6
185. Isaiah 11:10...The Gentiles seek Him...John 12:18-21
186. Isaiah 12:2...Called Jesus-Yeshua (salvation)...Matthew 1:21
187. Isaiah 16:4,5...Reigning in mercy...Luke 1:31-33
188. Isaiah 22:21-25...Peg in a sure place...Revelation 3:7

189. Isaiah 25:8...The Resurrection predicted...I Corinthians 15:54
190. Isaiah 26:19...His power of Resurrection predicted...John 11:43,44
191. Isaiah 28:16...The Messiah is the precious corner stone...Acts 4:11,12
192. Isaiah 29:13...He indicated hypocritical obedience to His Word...Matthew 15:7-9
193. Isaiah 29:14...The wise are confounded by the Word...I Corinthians 1:18-31
194. Isaiah 32:2...A Refuge-A man shall be a hiding place...Matthew 23:37
195. Isaiah 33:22...Son of the Highest...Luke 1:32; 1 Timothy 1:17 6:15
196. Isaiah 35:4...He will come and save you...Matthew 1:21
197. Isaiah 35:5...To have a ministry of miracles...Matthew 11:4-6
198. Isaiah 40:3,4...Preceded by forerunner...John 1:23
199. Isaiah 40:9...Behold your God....John 1:36;19:14
200. Isaiah 40:11...A shepherd-compassionate life-giver...John 10:10-18
201. Isaiah 42:1-4...The Servant-as a faithful, patient redeemer... Matthew 12:18-21
202. Isaiah 42:2...Meek and lowly... Matthew 11:28-30
203. Isaiah 42:3...He brings hope for the hopeless
204. Isaiah 42:4...The nations shall wait on His teachings... John 12:20-26
205. Isaiah 42:6...The Light (salvation) of the Gentiles...Luke 2:32
206. Isaiah 42:1,6...His is a Worldwide compassion... Matthew 28:19,20
207. Isaiah 42:7...Blind eyes opened... John 9:25-38
208. Isaiah 42:13-25...Messiah's actions at His second coming...Revelation
209. Isaiah 43:11...He is the only Savior... Acts 4:12
210. Isaiah 44:3...He will send the Spirit of God... John 16:7,13
211. Isaiah 45:23...He will be the Judge... John 5:22;Romans 14:11
212. Isaiah 48:12...The First and the Last...John 1:30; Revelation 1:8,17
213. Isaiah 48:17...He came as a Teacher...John 3:2
214. Isaiah 49:1...Called from the womb-His humanity...Matthew 1:18
215. Isaiah 49:5...A Servant from the womb...Luke 1:31; Phil. 2:7
216. Isaiah 49:6...He is Salvation for Israel...Luke 2:29-32

217. Isaiah 49:6...He is the Light of the Gentiles...Acts 13:47
218. Isaiah 49:6...He is Salvation unto the ends of the earth... Acts 15:7-18
219. Isaiah 49:7...He is despised of the Nation... John 8:48-49
220. Isaiah 50:3...Heaven is clothed in black at His humiliation... Luke 23:44,45
221. Isaiah 50:4...He is a learned counselor for the weary... Matthew 11:28,29
222. Isaiah 50:5...The Servant bound willingly to obedience... Matthew 26:39
223. Isaiah 50:6a..."I gave my back to the smiters..."... Matthew 27:26
224. Isaiah 50:6b...He was smitten on the cheeks... Matthew 26:67
225. Isaiah 50:6c...He was spat upon... Matthew 27:30
226. Isaiah 52:4-5...Suffered vicariously...Mark 15:3,4,27,28; Luke 23:1-25,32-34
227. Isaiah 52:7...To publish good tidings of peace... Luke 4:14,15
228. Isaiah 52:13...The Servant exalted...Acts 1:8-11; Ephesians 1:19-22
229. Isaiah 52:13...Behold, My Servant... Matthew 17:5; Phil. 2:5-8
230. Isaiah 52:14...The Servant shockingly abused... Luke 18:31-34; Matthew 26:67,68
231. Isaiah 52:15...Nations startled by message of the Servant... Romans. 15:18-21
232. Isaiah 52:15...His blood shed to make atonement for all... Revelation 1:5
233. Isaiah 53:1...His people would not believe Him... John 12:37-38
234. Isaiah 53:2a...He would grow up in a poor family.... Luke 2:7
235. Isaiah 53:2b...Appearance of an ordinary man... Phil. 2:7-8
236. Isaiah 53:3a...Despised.... Luke 4:28-29
237. Isaiah 53:3b...Rejected... Matthew 27:21-23
238. Isaiah 53:3c...Great sorrow and grief... Luke 19:41-42
239. Isaiah 53:3d...Men hide from being associated with Him... Mark 14:50-52
240. Isaiah 53:4a...He would have a healing ministry... Luke 6:17-19
241. Isaiah 53:4b...He would bear the sins of the world... 1 Pet. 2:24
242. Isaiah 53:4c...Thought to be cursed by God... Matthew 27:41-43
243. Isaiah 53:5a...Bears penalty for mankind's transgressions... Luke 23:33
244. Isaiah 53:5b...His sacrifice would provide peace between man and God... Col. 1:20

245. Isaiah 53:5c...His back would be whipped... Matthew 27:26
246. Isaiah 53:6a...He would be the sin-bearer for all mankind...Galatians 1:4
247. Isaiah 53:6b...God's will that He bear sin for all mankind... 1 John 4:10
248. Isaiah 53:7a...Oppressed and afflicted... Matthew 27:27-31
249. Isaiah 53:7b...Silent before his accusers... Matthew 27:12-14
250. Isaiah 53:7c...Sacrificial lamb... John 1:29
251. Isaiah 53:8a...Confined and persecuted... Matthew 26:47-27:31
252. Isaiah 53:8b...He would be judged... John 18:13-22
253. Isaiah 53:8c...Killed.... Matthew 27:35
254. Isaiah 53:8d...Dies for the sins of the world... 1 John 2:2
255. Isaiah 53:9a...Buried in a rich man's grave... Matthew 27:57
256. Isaiah 53:9b...Innocent and had done no violence... Mark 15:3
257. Isaiah 53:9c...No deceit in his mouth... John 18:38
258. Isaiah 53:10a...God's will that He die for mankind... John 18:11
259. Isaiah 53:10b...An offering for sin... Matthew 20:28
260. Isaiah 53:10c...Resurrected and live forever.... Mark 16:16
261. Isaiah 53:10d...He would prosper... John 17:1-5
262. Isaiah 53:11a...God fully satisfied with His suffering... John 12:27
263. Isaiah 53:11b...God's servant... Romans. 5:18-19
264. Isaiah 53:11c...He would justify man before God... Romans. 5:8-9
265. Isaiah 53:11d...The sin-bearer for all mankind... Hebrews 9:28
266. Isaiah 53:12a...Exalted by God because of his sacrifice... Matthew 28:18
267. Isaiah 53:12b...He would give up his life to save mankind... Luke 23:46
268. Isaiah 53:12c...Grouped with criminals... Luke 23:32
269. Isaiah 53:12d...Sin-bearer for all mankind... 2 Corinthians 5:21
270. Isaiah 53:12e...Intercede to God in behalf of mankind... Luke 23:34
271. Isaiah 55:1...Every one come who is thirsty...New Testament
272. Isaiah 55:3...Resurrected by God... Acts 13:34

273. Isaiah 55:4...A witness... John 18:37
274. Isaiah 55:5...Foreign nations come to God...Acts
275. Isaiah 59:15-16a...He would come to provide salvation... John 6:40
276. Isaiah 59:15-16b...Intercessor between man and God... Matthew 10:32
277. Isaiah 59:20...He would come to Zion as their Redeemer... Luke 2:38
278. Isaiah 60:1-3...Nations walk in the light...Luke 2:32
279. Isaiah 61:1-2a...The Spirit of God upon him... Matthew 3:16-17
280. Isaiah 61:1-2b...The Messiah would preach the good news... Luke 4:17-21
281. Isaiah 61:1-2c...Provide freedom from the bondage of sin and death... John 8:31-32
282. Isaiah 61:1-2...Proclaim a period of grace... John 5:24
283. Isaiah 62:1-2...Called by a new name...Luke 2:32, Revelation 3:12
284. Isaiah 62:11...Thy King Cometh, Entered Jerusalem on Colt...Matthew 21:7
285. Isaiah 63:1-3...A vesture dipped in blood...Revelation 19:13
286. Isaiah 63:8,9...Afflicted with the afflicted...Matthew 25:34-40
287. Isaiah 65:9...The elect shall inherit...Romans 11 5-7, Hebrews 7:14, Revelation 5:5
288. Isaiah 65:17-25...New heaven/New Earth...2 Peter 3:13, Revelation 21:1
289. Isaiah 66:18-19...All nations come to God...New Testament
290. Jeremiah 23:5-6a...Descendant of David...Luke 3:23-31
291. Jeremiah 23:5-6b...The Messiah would be God... John 13:13
292. Jeremiah 23:5-6c...The Messiah would be both God and Man... 1 Tim. 3:16
293. Jeremiah 30:9...Born a King...John 18:37, Revelation 1:5
294. Jeremiah 31:15...Massacre of infants...Matthew 2:16-18
295. Jeremiah 31:22...Born of a virgin... Matthew 1:18-20
296. Jeremiah 31:31...The Messiah would be the new covenant... Matthew 26:28
297. Jeremiah 33:14-15...Descendant of David... Luke 3:23-31
298. Ezekiel 17:22-24...Descendant of David... Luke 3:23-31
299. Ezekiel 21:26,27...The humble exalted...Luke 1:52
300. Ezekiel 34:23-24...Descendant of David... Matthew 1:1

301. Daniel 2:34-35...Stone cut without hands...Acts 4:10-12
302. Daniel 2:44,45...His Kingdom Triumphant...Luke 1:33, 1 Corinthians 15:24, Revelation 11:15
303. Dan. 7:13-14a...He would ascend into heaven... Acts 1:9-11
304. Dan. 7:13-14b...Highly exalted... Ephesians 1:20-22
305. Dan. 7:13-14c...His dominion would be everlasting... Luke 1:31-33
306. Daniel 7:27...Kingdom for the Saints...Luke 1:33, 1 Corinthians 15:24, Revelation 11:15
307. Dan. 9:24a...To make an end to sins... Galatians 1:3-5
308. Dan. 9:24b...He would be holy... Luke 1:35
309. Dan. 9:25...Announced to his people 483 years, to the exact day, after the decree to rebuild the city of Jerusalem... John 12:12-13
310. Dan. 9:26a...Killed... Matthew 27:35
311. Dan. 9:26b...Die for the sins of the world... Hebrews 2:9
312. Dan. 9:26c...Killed before the destruction of the temple... Matthew 27:50-51
313. Dan. 10:5-6...Messiah in a glorified state... Revelation 1:13-16
314. Hosea 3:5...Israel restored...John 18:37, Romans 11:25-27
315. Hosea 11:1, Numbers 24:8...Flight to Egypt...Matthew 2:14
316. Hosea 13:14...He would defeat death... 1 Corinthians 15:55-57
317. Joel 2:28-32...Promise of the Spirit...Acts 2:17-21, Romans 10:13
318. Joel 2:32...Offer salvation to all mankind... Romans. 10:12-13
319. Micah 2:12-13...Israel Regathered...John 10:14,26
320. Micah 4:1-8...The Kingdom established – place of Birth Bethlehem...Luke 1:33, Matthew 2:1, Luke 2:4,10,11
321. Micah 5:2a...Born in Bethlehem... Matthew 2:1-2
322. Micah 5:2b...God's servant... John 15:10
323. Micah 5:2c...from everlasting... John 8:58
324. Haggai 2:6-9...He would visit the second Temple... Luke 2:27-32
325. Haggai 2:23...Descendant of Zerubbabel... Luke 3:23-27
326. Joel 2:28-32...Promise of the Spirit...Acts 2:17-21, Romans 10:13



327. Amos 8:9...The Sun Darkened...Matthew 24:29, Acts 2:20, Revelation 6:12
328. Amos 9:11-12...Restoration of tabernacle...Acts 14:16-18
329. Habakkuk 2:14...Earth filled with knowledge of the glory of the Lord...Romans 11:26, Revelation 21:23-26
330. Zechariah 2:10-13...The Lamb on the Throne...Revelation 5:13, 6:9, 21:24
331. Zechariah 3:8...God's servant... John 17:4
332. Zechariah 6:12-13...Priest and King... Hebrews 8:1
333. Zechariah 9:9a...Greeted with rejoicing in Jerusalem... Matthew 21:8-10
334. Zechariah 9:9b...Beheld as King... John 12:12-13
335. Zechariah 9:9c...The Messiah would be just... John 5:30
336. Zechariah 9:9d...The Messiah would bring salvation... Luke 19:10
337. Zechariah 9:9e...The Messiah would be humble... Matthew 11:29
338. Zechariah 9:9f...Presented to Jerusalem riding on a donkey... Matthew 21:6-9
339. Zechariah 10:4...The cornerstone... Ephesians 2:20
340. Zechariah 11:4-6a...At His coming, Israel to have unfit leaders... Matthew 23:1-4
341. Zechariah 11:4-6b...Rejection causes God to remove His protection.. Luke 19:41-44
342. Zechariah 11:4-6c...Rejected in favor of another king... John 19:13-15
343. Zechariah 11:7...Ministry to "poor," the believing remnant... Matthew 9:35-36
344. Zechariah 11:8a...Unbelief forces Messiah to reject them... Matthew 23:33
345. Zechariah 11:8b...Despised... Matthew 27:20
346. Zechariah 11:9...Stops ministering to the those who rejected Him... Matthew 13:10-11
347. Zechariah 11:10-11a...Rejection causes God to remove protection... Luke 19:41-44
348. Zechariah 11:10-11b...The Messiah would be God... John 14:7
349. Zechariah 11:12-13a...Betrayed for thirty pieces of silver... Matthew 26:14-15
350. Zechariah 11:12-13b...Rejected... Matthew 26:14-15
351. Zechariah 11:12-13c...Thirty pieces of silver thrown into the house of the Lord... Matthew 27:3-5
352. Zechariah 11:12-13d...The Messiah would be God... John 12:45
353. Zechariah 12:10a...The Messiah's body would be pierced... John 19:34-37

354. Zechariah 12:10b...The Messiah would be both God and man... John 10:30
355. Zechariah 12:10c...The Messiah would be rejected... John 1:11
356. Zechariah 13:7a...God's will He die for mankind... John 18:11
357. Zechariah 13:7b...A violent death... Matthew 27:35
358. Zechariah 13:7c...Both God and man.. John 14:9
359. Zechariah 13:7d...Israel scattered as a result of rejecting Him... Matthew 26:31-56
360. Malachi 3:1a...Messenger to prepare the way for Messiah... Matthew 11:10
361. Malachi 3:1b...Sudden appearance at the temple... Mark 11:15-16
362. Malachi 3:1c...Messenger of the new covenant... Luke 4:43
363. Malachi 3:3...Our Sins Are Purged...Luke 1:78, John 1:9; 12:46, 2 Peter 1:19, Revelation 2:28; 19:11-16; 22:16
364. Malachi 4:5...Forerunner in the spirit of Elijah... Matthew 3:1-2
365. Malachi 4:6...Forerunner would turn many to righteousness... Luke 1:16-17

### Chapter 3 Why Don't We Share Our Faith

By now, many opportunities for growth in the knowledge of Scripture have been given along with the opportunity to gain an understanding of Scripture, but that process is lifelong. Some humble aspects of the Christian Faith give disciples of Jesus a formal knowledge of their lack of understanding for completeness, but that should never cause a wavier in their salvation. Knowing that you know. This, for some, causes a moment of inability to express their faith and understanding to others for various reasons, sometimes even feeling unequipped to do so.

Chapter three discusses why disciples don't participate in disciple-making, sharing their faith with others. Reasons for this are unlimited, as is any excuse, but encouragement may already occur. Some feel they can't defend their faith; some may be uncomfortable in conversations. Generally, society has been conditioned, and a lack of clarity for disciple-making causes disciples not to be made.

In chapter two, Jesus of the Bible was discussed, and now curiosity may be drawing in on some elements of who He is. Hopefully, conclusions have been made that He is the Son of God who can and can save disciples from sin. Life-long study is encouraged and should not be concluded in this. That is why many feel they have not arrived yet, so how might they be qualified to tell others about Jesus? The most straightforward answer is Acts chapter two stuff. Jesus is realized, and then God delivers His Spirit so sinners may begin a new life in Him. This new life looks different, and many who are not interested will argue about Jesus's truthfulness. Take care not to engage in useless arguments but in valuable conversations with genuine interest.

The Holy Spirit convicts of sin, righteousness, and judgment, and the disciple should not be involved in the work of the Holy Spirit except to disciple the one under conviction, guiding them to Jesus Christ. This vital component in disciple-making must strictly guide making disciples so that the disciple does not interfere with the Holy Spirit. This partnership makes it easier for the disciple. Take Ananias and Barnabas of Acts chapter nine, who took in Saul after his conversion so that the human-to-human interaction occurred, becoming a disciple. Had these valiant biblical men not pursued the commandment of God in disciple-making, Saul would have had that part of God's intended purpose and interactions.

Some may consider their testimony as inadequate to share. This is not true of someone who has a new life in Jesus because He has redeemed them from sin; being comfortable in salvation is the best way of sharing faith. The disciples' testimony is found in Scripture (Matthew 24:24, Acts 1:8, 1 Corinthians 1:6, 1 John 5:9–11, NASB). The testimony is of God, who has done the work of salvation in the disciple. The hope of those outside the gospel in a lost and dying culture is in themselves.

Scripture indicates that disciples will be opposed to sharing the gospel with lost people (Galatians 1:6–10, 1 Timothy 4:1–5, 2 Timothy 4:2–4, 1 Peter 1:3–9; 4:12–19, NASB). Today, this is evident in the United States, which champions freedoms but yet topples those of Christian Faith and value. Those in opposition will try any form of protection in the U.S. Constitution to negate the gospel's spread. Familiar attempts in Texas in the Dallas, Fort Worth (DFW) area hid themselves under soliciting laws. These are not a problem for a disciple who is genuine in sharing the gospel as it is good news; they bring, at all turns, those who oppose intend to muffle the bearer of good news. Let God be the deciding factor, not the disciple.

This handbook guides disciple-making and deals with planning and preparation for disciple-making. A lack of having a plan will be evident as disciples don't just make themselves. See Acts chapter eight of the Ethiopian who receives Christ (Acts 8:25–39, NASB). Not only is there evidence of disciple-making in Scripture, but Christ commands us in Matthew 28:16–20, and God always intended the repentance of heart to turn toward Him and call on Him as Lord to become a disciple.

Disciple-making happens in all areas of the disciple's life, including the home and outside the home. Some disciples will be more comfortable in different settings, but they should make disciples in every setting (Deuteronomy 6:4–9, NASB). The settings may also determine the style of disciple-making. This handbook does not give a style but instead instructs that one that meets the needs of the individual and can be applied doctrinally correctly should be embraced.

#### Chapter 4 Definitions

*Biblical Literacy* is the level of understanding of Scripture that communicates the Bible's theme when speaking with any audience. A biblically literate person would not respond to what the Bible clearly states but grasp the biblical theme of redemption to express God's Word. The response then looks different: "God seems to say in the Bible. . . ."

*Disciples* are simply students training under an authority they submit. It must be clear that the disciples in this handbook are training under the authority of Jesus Christ to become more like Him. Jesus states, “A disciple is not above his teacher, and the slave like his master (Matthew 10:24–25, NASB). Therefore, everyone who confesses Me before men, I will also confess him before My Father who is in heaven (Matthew 10:32, NASB).” This is the form of discipleship sought in *Becoming a Disciple-Making Disciple*.

*Disciple-making* is when disciples commit to following Jesus Christ's teaching in their lives to profess Jesus to others. *Disciples* are the making of disciples. *Disciple-making* is seeking after the people who desire to know Jesus Christ and training them in human-to-human interactions that draw the supernatural understanding of who God is so the new disciples would self-proclaim themselves as Jesus' disciples. Some define disciple-making as evangelism; here, evangelism and disciple-making action are interchangeable, much like discipleship, as both elements make up disciple-making.

*Discipleship* is equipping disciples with the teaching of Jesus found in the Bible to reconcile the supernatural and natural relationship in the truths of God. Discipleship is one part of the disciple-making process in that the disciple plays a role in human-to-human interaction. Doctrine is part of what is being taught so that discipling is balanced in understanding what it means to be a disciple of Jesus Christ.

*Evangelism* is the action that the disciples take when seeking new disciples who are interested in being disciples of Jesus Christ. Evangelism is not a spiritual gift, as spiritual gifts are primarily for building the Church. If this were true, one must consider church membership for unsaved people, not professing Christ as Savior.

*Salvation* experienced through Jesus Christ as Savior brings the saved into an eternal relationship with God as a child of God. Salvation can mean many things to those who do not believe in God, such as preservation or deliverance from harm. This applies here but is seen in Jesus as Savior saving humanity from sin. One must first realize the need for salvation and then see that Jesus can.

*Spiritual Growth* is growing in understanding God's Word and Will in the disciples' lives. Growth is seen when disciples' knowledge becomes understanding, and they begin to follow God's will in their lives. Their Christian life then becomes an expression of God through the Holy Spirit interacting with the disciples in daily life. Prayer distinction as growth expresses the disciples' belief that God hears them and the real moment that God has an active role in the disciples' lives.

## Chapter 5 Evangelism as a Disciple-Making Disciple

### Individual Disciple-Making

The disciple engages in individual disciple-making. They have prepared themselves to accomplish disciple-making (1 Timothy 4:2; NASB). Individual disciple-making recognizes the role of the Holy Spirit and prayer, knowing they are the human-to-human contact that will honor and glorify God in disciple-making, which is both evangelism and discipleship. Perfecting who

they are in Christ is done only by them and the Holy Spirit while continuing with the saints their earthly responsibility in the Church.

Numerous studies and tools present salvation and sanctification. This handbook's concentration is on disciple-making so that readers may develop disciple-making disciples. Individually, disciple-making is experienced by action or living out life in the gospel, as previously determined in this handbook, pointing to the commandments of God. The disciple who is found complete by making disciples of Jesus Christ.

Individuals are encouraged to seek tools that assist them in gaining knowledge not just of Jesus Christ and who they are in Christ but to develop in sharing their faith. The best form known in the Baptist Way is attending church during Bible studies and worship. These are intended to grow the individual in faith. This can be a developing tool and valuable for the individual to bring others along so they may gain the same, fulfilling the disciple-making element of not only Matthew 28 but Deuteronomy 6:4–9.

The individuals should have a plan for making disciples. The local church's vision may accompany the individual's plan, so provision can accompany the plan. Biblical motivation comes from the Holy Spirit and is bathed in prayer. Prayer asks God to grant the disciples' desires and participate in making disciples. Disciples who still struggle with the desire to participate in disciple-making may ask God to help them understand God's Word in Matthew 28:16–20 and what other supporting Scripture may guide in that understanding in participation.

The Bible records Andrew bringing Peter to Jesus (John 1:35–42, NASB). The importance to the disciple is that God allows us to participate in bringing those drawn by the Holy Spirit to Christ. Peter had great things to do for Christ, but first, Andrew brought him to see the Messiah, whom John the Baptist testified of. Peter was willing; Andrew knew before going. Disciples who have a plan will be better equipped to understand where God is at work and present them to Jesus.

#### Disciple-Making as a Church

The Church is a group of disciples meeting to glorify God. God is glorified when His commandments are fulfilled and lived out in the lives of those who are intentional about it. Intentionality should be unified in the disciples of the local church in understanding commandments and how they are lived out in the disciples' lives. The Church gives a community for disciples to belong to and confide in, further glorifying God.

God is glorified first when presenting Him to others. Jesus told the disciples, "Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven. But whoever denies Me before men, I will also deny him before My Father who is in heaven. (Matthew 10:32–33, NASB)." Jesus' statement clarifies that disciple-making is honoring Him in evangelism.

The Church then honors God and glorifies Him best, including disciple-making as a plan for the church and encouraging the disciples as individual disciple-makers. The Church should always seek ways to make disciples and implement her local disciple-making plan, not relying only on cooperative initiatives. These are not limited and should not be restricted by the skills

available in the body of believers. The very nature of this handbook can help you gain these skills. Disciples gained in creating disciples and becoming disciples glorify God and is God's plan by His Word.

Richland Heights will continue to offer many ways of making disciples of all ages. These opportunities will include participation in the cooperating churches she partners with, but at home first. These are never too limited but only by the Word of God and His talents given to Richland Heights.

### Why Don't We Share Our Faith?

1. Unable to defend our belief.
  - a. Unable to accept we don't know everything we need to present the gospel.
  - b. Knowing we can guide someone to the Truth.
  - c. Not comfortable with their testimony (don't think expression of salvation).
2. Uncomfortable in conversation (introverts; shy).
  - a. Circumstantial cases cause or replace the natural personal introvert's shyness.
  - b. Outside of your bubble or peer group you become shy.
  - c. Caught off guard or being in the moment some will hesitate to respond well.
  - d. Worry about creating conflict (understanding right conflict which is not man's)
3. We have been conditioned to not share our faith by culture.
  - a. Government has put laws in place used by those who oppose the gospel.
  - b. Taught or raised to not offend or share faith outside of community.
4. Not a whole lot of clarity in:
  - a. What is a disciple-making disciple.
  - b. What is salvation.
  - c. What is sharing your faith.
  - d. Who can be a disciple.
5. Note the order may be reconfigured to better understanding but most exist in Christian community which is later defined as church (that which God is created and redeeming at Jesus' second coming).

### How Can We Get Past Not Sharing?

1. Not all will be overcome by simply answering the previous chapter's questions (getting to share is the outcome of this handbook).
2. Answer what is being courageous James 5:19-20

\*\*\*\*NOTE: This document has not been formatted and properly footnoted according to APA, MLA, or Turabian. The resources that have influenced this work is first and foremost the Bible, then the bibliography to follow. Refer to *Becoming a Disciple-Making Disciple Through a Written Guided Plan in a Handbook* for the academic portion of this handbook.

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## APPENDIX B

### RECRUITING FLYER

# Project Participants Needed

*Becoming a Disciple-Making Disciple: A Church Handbook for Church Growth*

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- Are you 18 years of age or older?
- Are you a member of Richland Heights Baptist Church?
- Do you have a desire to become a disciple-making disciple?

If you answered yes to all of these questions listed above, you may be eligible to participate in a project study.

The purpose of this project study is to be trained in becoming a disciple-making disciple.

Participants will be asked to participate in a ten-week course that includes taking part in surveys and questionnaires throughout those ten weeks.

Benefits include a better understanding and training to become a disciple-making disciple. Participants will also work with others in the church to establish an understanding of disciple-making.

If you would like to participate, please inform Pastor Benjamin Morrell.

A consent document will be required to participate and will need to be completed prior to the first survey.

Benjamin Morrell, a doctoral student in the Rawlings School of Divinity at Liberty University, is conducting this study.

Please contact Benjamin Morrell at [REDACTED] for more information.

Richland Heights Baptist Church, 1500 N. Spring St. Box 306 Grand Saline, TX

**APPENDIX C**  
**PERMISSION LETTER**

December 1, 2023

Adult Sunday school teachers.  
Richland Heights Baptist Church  
1500 N. Spring St.  
Grand Saline, TX. 75140

Dear Brothers,

As a graduate student in the DMIN Church Revitalization of Rawlings School of Divinity at Liberty University, I am conducting a project to better understand training disciple-making disciples. The title of my project is *Becoming a Disciple-Making Disciple: A Church Handbook for Church Growth*, and the purpose of my project is to implement disciple-making training at Richland Heights.

I am writing to request your permission to utilize your membership list to recruit participants for my project.

The data will be used to implement a disciple-making plan at Richland Heights Baptist Church. Participants will be presented with informed consent information prior to participating. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request. If you choose to grant permission, respond by email to the researcher's email address [REDACTED].

Sincerely,

Benjamin Morrell  
Pastor Richland Heights Baptist Church



## APPENDIX D

### INFORMED CONSENT

**Title of the Project:** Becoming a Disciple-Making Disciple: A Church Handbook for Church Growth

**Principal Investigator:** Benjamin Morrell, Doctoral Candidate in Church Revitalization in Rawlings School of Divinity, Liberty University

#### Invitation to be part of a project study

You are invited to participate in a project study. To participate, you must be eighteen years of age, and member of Richland Heights Baptist Church willing to learn to become a disciple-making disciple. Taking part in this project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this project.

#### What is the study about, and why is it being done?

The study's purpose is to learn from a church handbook tailored to Richland Heights Baptist Church so that we can become disciple-making disciples of Jesus Christ.

#### What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following:

1. You are requested to take a short survey of multiple questions, including multiple possible answers. You are also requested to fill out a questionnaire of several questions, responding with a paragraph of insight. These may take up to a half hour to complete.
2. The interview will take approximately one hour before training and after training.
3. Attendance at the scheduled training will take ten weeks. This training will be recorded.
4. Upon completion of the program, the same survey and questionnaire from prior to the training are. This will take approximately a half hour to complete.
5. In conclusion, you are requested to participate in sharing your faith and be observed by the researcher.

#### How could you or others benefit from this study?

The direct benefits participants should expect to receive from taking part in this study include spiritual growth and learning more in-depth about what it means to be a disciple of Jesus Christ.

Benefits to society include others becoming disciples of Jesus Christ and active church members as the result of the learner sharing their faith.

**What risks might you experience from being in this study?**

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

**How will personal information be protected?**

The records of this study will be kept private. Project records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be anonymous/ will be kept confidential by replacing names with pseudonyms.
- If data collected from you is reused or shared, any information that could identify you, if applicable, will be removed beforehand.
- Data will be stored on a password-locked computer. A handwritten journal in a locked drawer. After three years, all electronic records will be deleted and/or all hardcopy records will be shredded.
- Recordings will be stored on a password locked computer for three years/until participants have reviewed and confirmed the accuracy of the transcripts and then deleted. The researcher/the researcher and members of his doctoral committee/the study team will have access to these recordings.

**How will you be compensated for being part of the study?**

Participants will not be compensated for participating in this study.

**Is the researcher in a position of authority over participants, or does the researcher have a financial conflict of interest?**

The researcher serves as Senior Pastor at Richland Heights Baptist Church. To limit potential or perceived conflicts, this disclosure is made so that you can decide if this relationship will affect your willingness to participate in this study. No action will be taken against an individual based on his or her decision to participate or not participate in this study.

The researcher has a financial interest in the outcome of this study. The researcher is paid by Richland Heights Baptist Church as pastor. This study is funded by Benjamin Morrell and will utilize Richland Heights equipment for recording purposes. This disclosure is made so that you can decide if this relationship will affect your willingness to participate or not participate in this study.

### Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

### What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please inform the researcher that you wish to discontinue your participation, and do not submit your study materials. Your responses will not be recorded or included in the study.

### Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study, Benjamin Morrell. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED] or pastorben@richlandheightsbc.org. You may also contact the researcher's faculty sponsor, Dr. McGee at [REDACTED].

### Whom do you contact if you have questions about your rights as a project participant?

If you have any questions or concerns regarding this study and want to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is [irb@liberty.edu](mailto:irb@liberty.edu).

*Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.*

### Your Consent

Before agreeing to be part of the project, please be sure that you understand what the study is about. You will be given a copy of this document for your records/you can print a copy of the document for your records. If you have any questions about the study later, you can contact Benjamin Morrell using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.*

The researcher has my permission to audio-record/video-record me as part of my participation in this study.

---

Printed Subject Name

---

Signature & Date

**APPENDIX E****SURVEY**

**INSTRUCTIONS:** The following questions are based on the training handbook learning outcomes. Please select the best answer.

I have shared my faith explaining salvation in Jesus Christ completely inviting someone to a saving relationship with Jesus.

- One time
- More than five times
- Once a year
- Everyday

I can paraphrase from Scripture verses that tell the hearer Jesus is the Son of God able to save:

- One verse
- More than five verses.
- A chapter from the New Testament
- Verses from both Old and New Testaments

I read the Bible:

- Once a month
- Last week
- This week
- Everyday

I am able to have conversations with people in a general way without being uncomfortable.

True

False

Jesus can teach today about the commandments of God that should be applied in my daily living.

Completely true

Somewhat true

Somewhat false

Completely false

Following Jesus means sacrifice in my life.

True

False

I believe that even new believers who do not know the New Testament have made disciples of Jesus Christ.

One time

Only in Asia or Africa

Before the Reformation

Even today

Discipleship and Evangelism make up the elements found under the title of disciple-maker.

- They can but at different levels.
- They have to be present equally to be a disciple-maker.
- Disciple-making is completely different than discipleship or evangelism.
- Discipleship existed before evangelism.

Richland Heights is the best church ever, and everyone should attend at least once a year.

- Because Jesus is head of Richland Heights.
- It is where I attend.
- This is not true.
- She is part of a group of Bible-believing churches that I can affirm.

Sharing my faith with someone is a biblical mandate commissioned by Jesus, making it a command of God.

- It depends on who
- That is evangelism intended for the evangelist
- True, if you are properly trained.
- Salvation encouraged faith responds in sharing

Society has conditioned believers not to share their faith.

- True
- False

Spiritual growth in the believer's life is measurable by,

- How often they read the Bible.
- The knowledge gained at Seminary.
- Life testimony of Scripture.
- How many people you get saved.

Disciple-making is only for the preacher.

- True
- False

I am scared to share my faith because of my testimony.

- My testimony is not great like others.
- I cannot explain my testimony.
- I do not want to offend others.
- I have no issue sharing my faith.

### **STATISTICAL DATA**

Gender Male Female

Age \_\_\_\_\_

Level of education completed. \_\_\_\_\_

Years living in the saving grace of God. \_\_\_\_\_



**APPENDIX F**  
**QUESTIONNAIRE**

**INSTRUCTIONS:** Please provide a written response to the prompted questions below.

Please briefly describe your salvation experience.

Provide a description of a time you shared your faith.

What were you studying in the Bible last, and when was that?

Participants name \_\_\_\_\_

## APPENDIX G

### QUESTIONS TO GUIDE THE INTERVIEW

The following questions are developed using the questionnaire and survey to guide the conversation during the interview. These questions are helpful for understanding and implementing additional data relevant to this intervention. These responses will give better meaning to the participant's responses both in the survey and questionnaire. This data will help measure the intervention participants in becoming disciple-making disciples.

- 1) How were you successfully discipled (Who is your Paul and who is your Timothy)?
- 2) How important is baptism to discipleship?
- 3) What turns people off to the gospel?
- 4) What is your style of sharing the gospel?
- 5) Articulate ways of implementing biblical knowledge while presenting the gospel?
- 6) What experiences have you had while sharing the gospel?
- 7) How does a relationship with the hearer (the one receiving the gospel) influence how you are sharing the gospel?

## APPENDIX H

### WEEK 2 TO WEEK 7 HANDOUTS

#### Week 2 Key Scriptures in Salvation

- 1) Handbooks are comprehensive guides compared to manuals.
- 2) Our manual is detailed focus.
- 3) God's Salvation is seen in many scriptures.
- 4) Our manual is the Bible.
- 5) A broken out of context walk toward salvation is found in Romans.
  - a. Romans 3:10 none are righteous
  - b. Romans 3:23 all have sinned
  - c. Romans 6:23 wages of sin is death
  - d. Romans 5:8 yet Christ still died for us
  - e. Romans 10:9–10 if you confess with your mouth and in your heart
  - f. Romans 8:26–27 the Spirit intercedes
  - g. Romans 10:13 any who calls is saved
  - h. Romans 6:4–6 buried to sin and raised to live
- 6) Knowing the scriptures of who Jesus is gives an understanding of who Jesus is (pages 4–16).
- 7) We study our Bible to know God and His commandments for life.
- 8) Because we know God, we share of His goodness.
- 9) Many tools are available to present the gospel.
  - a. Tracts
  - b. EVANGECUBE
  - c. Piece of paper
  - d. Cell phone
  - e. Bible

#### Week 3 Scripture Presentation of the Gospel

- 1) Knowing Jesus is not the same as experiencing His salvation.
- 2) Understanding salvation requires God and the Holy Spirit (Luke 7:45).
- 3) Worldviews influence how people perceive what they hear.
- 4) Worldviews seek to answer:
  - a. Origin Identity Purpose Morality Destiny
  - b. Creation Fall Redemption New Creation
- 5) John 3:16–21; Romans 8; Acts 17:22–34
- 6) Most models of gospel presentation include the following:
  - a. God created all things perfect.
  - b. Man caused a sever in God's creation.
  - c. God decided to reconcile.
  - d. Jesus is the plan: Jesus is Savior in both death on the cross and coming again.
  - e. Man has a choice in to receive God's salvation.
- 7) Using the handbook is a guide into the manual.

- 8) The handouts are resources also to apply use in the handbook to guide the disciple.
- 9) Last week: Romans 3:10, 23; 6:23; 5:8; 10:9–10; 8:26–27; 10:13; 6:4–6.
- 10) Gospel presenting tools need accurate contextual Scripture.

#### Week 4 Individual Reasons the Gospel is Not Shared

1. Unable to defend our belief
2. Unable to accept we do not know everything
3. Knowing we can guide someone to the truth
4. Not comfortable with our testimony
5. Uncomfortable in conversations
6. Circumstantial
7. Outside of our peer group (bubble)
8. Caught off guard
9. Not a whole lot of clarity
10. What is a disciple-making disciple?
11. What is salvation?
12. What is sharing your faith?
13. Who can be a disciple?
14. How can we get past these and share our faith?
15. Know God's Word better
16. Memorize Scripture
17. Knowing His doctrines
18. Trust God at His word.
19. God does the work
20. God will give us the words

#### Week 5 Cultural Reasons Gospel is Not Shared

- 1) Scripture tells us this happens.
  - a. Galatians 1:6–10
  - b. 1 Timothy 4:1–5
  - c. 2 Timothy 4:2–4
  - d. 1 Peter 1:3–9; 4:12–19
- 2) Soliciting laws are one local way of controlling your conversations.
  - a. Taxes or fees
  - b. Restrict what may be communicated by how others feel.
- 3) Rights under the Constitution of The United States can help or hinder the gospel.
- 4) How can we get past these and share our faith?
  - a. Know our culture and adjust our presentation.
    - i. Sharing is different in Grand Saline than China.
    - ii. Sharing is different in Grand Saline than Crystal Beach.
  - b. Know God's Word better.
    - i. Memorization of Scripture.

- ii. Know Doctrine.
- c. Trust God at His word.
  - i. God does the work.
  - ii. God give us the words.

### Week 6 Definitions

Introduction:

- 1) Biblical Literacy
- 2) Disciples
- 3) Disciple-Making

The handout was given blank for  
the participant to fill-in.

### Week 7 Definitions

- 1) Discipleship
- 2) Evangelism
- 3) Salvation
- 4) Spiritual Growth

The handout was given blank for  
the participant to fill-in.

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## IRB APPROVAL LETTER

# LIBERTY UNIVERSITY

## INSTITUTIONAL REVIEW BOARD

November 21, 2023

Benjamin Morrell  
Richard McGee

Re: IRB Application - IRB-FY23-24-873 Becoming a Disciple-Making Disciple a Written Guided Plan in a Handbook

Dear Benjamin Morrell and Richard McGee,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds that your study does not meet the definition of human subjects research. This means you may begin your project with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your study is not considered human subjects research because it will consist of quality improvement activities, which are not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46.102(1).

Please note that this decision only applies to your current application. Any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

For a PDF of your IRB letter, click on your study number in the My Studies card on your Cayuse dashboard. Next, click the Submissions bar beside the Study Details bar on the Study Details page. Finally, click Initial under Submission Type and choose the Letters tab toward the bottom of the Submission Details page.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. **If you choose to use our documents, please replace the word *research* with the word *project* throughout both documents.**

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

G. Michele Baker, PhD, CIP  
*Administrative Chair*  
Research Ethics Office