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A STUDY OF THE CORRELATION BETWEEN PASTORAL THEOLOGY OF DISCIPLESHIP AND SELECTED PRACTICES IN THE LOCAL CHURCH

A Dissertation

Presented to

the Faculty of

The Southern Baptist Theological Seminary

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Education

---

by

James Charles Holesapple

May 2005

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A STUDY OF THE CORRELATION BETWEEN PASTORAL THEOLOGY OF DISCIPLESHIP AND SELECTED PRACTICES IN THE LOCAL CHURCH

James Charles Holesapple

Read and Approved by:

Brad J. Waggoner (Chairperson)

Katheryn L. Webb

Date 5/12/05

THESES Ed.D. .H715s
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To Laura

Who has endured with me through the

years and struggles of formal education

and

To Bethany and Matthew

who give me great joy

To Ron Hunt

My friend and a source of strength and encouragement

through the most difficult time of my life

Isaiah 40:28-31

Philippians 4:13

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LIST OF ABBREVIATIONS

FBC	Fellowship Bible Church, Little Rock, Arkansas
PDP	Personal Development Plan
SBC	Southern Baptist Convention
SBTS	The Southern Baptist Theological Seminary
SCBI	State Convention of Baptists in Indiana

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PREFACE

God has blessed me by allowing me into such a fine doctoral program. It has been such a blessing to learn from and be challenged by faculty and the members of Cohort Five, the Consensus Table. He has blessed me by giving friendships within this family of learners that I will cherish. I stand in awe before members of this group at the breadth of knowledge, experience, and the potential they possess to make a lasting impact for the Kingdom of God.

I am thankful for my parents, James and Evelyn, who chose to raise me in a Christian home. I can say without question that I cannot recall a time when my family was not involved in and committed to a local church. I have chosen to adopt the same lifestyle for my children.

I am thankful for the undergraduate educational experience I received at the Moody Bible Institute and the graduate educational experience I received at The Southern Baptist Theological Seminary. This degree is the culmination of a dream. I recall my last day of employment at Moody Bible Institute in 1990. My wife, Laura, and I were traveling home making plans to move to Louisville, Kentucky, and pursue the Master of Divinity. I looked at Laura and said, "I can see myself earning a doctorate and teaching somewhere." God has seen fit to allow that dream to become a reality.

I am thankful for my wife, Laura, our daughter, Bethany and our son, Matthew. Pursuing a higher education degree is a most difficult enterprise. It has been

hard, and not just on the student. The family pays a different price. I am thankful that my family was willing to pay that price.

I am thankful for the friendship of Ron Hunt. He has been my boss at Moody Bible Institute on two occasions and has been my best friend for over seventeen years. He has read every project submission, has made helpful comments, has been a source of encouragement, and has prayed for me through this process.

Finally I wish to acknowledge and thank Dr. Brad J. Waggoner, chairman of my dissertation committee, and Dr. Katheryn L. Webb. I also wish to acknowledge and thank Marsha Omanson for her work in reading my dissertation. Their kindness, friendship, and evaluation over the past three years has been deeply appreciated.

James C. Holesapple

Hammond, Indiana

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CHAPTER 1

RESEARCH CONCERN

Organizations produce mission and value statements. Much has been written on the necessity of a written and active mission statement along with corresponding value statements that demonstrate alignment with the mission and purpose of the organization. The Scriptures provide the church's mission statement found in Matthew 28:18-20, Mark 16:15, Luke 24:45-49 and Acts 1:6-9. The mission has been declared: to "make disciples." The values of the church can be found in the Ten Commandments (Exodus 20:1-17, Deuteronomy 5:1-21) and the Sermon on the Mount (Matthew 5-7). Both can be summed up by Jesus in Matthew 22:37-40 when he was asked about the greatest commandment. "And He said to him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment. The second is like it, You shall love your neighbor as yourself. On these two commandments depend the whole Law and the Prophets" (Unless otherwise stated the New American Standard 1995 edition was used for all Scripture quotations).

The Purpose of the Church

The purpose of the church has been understood to be the fulfillment of the Great Commission, disciple making, (Matthew 28:19-20) consistently living the Great Commandment, loving God, and loving people (Matthew 22:37-40). Quoting George

Orwell, Hull says, "We have now sunk to a depth at which the restatement of the obvious is the first duty of intelligent men" (Hull 1988, 105). The church makes disciples of Christ by evangelism; proclamation of the gospel; and teaching the church to observe the commands of Christ. "The crisis at the heart of the church is that we give disciple making lip service, but do not practice it. We have lost the integrity of our mission" (Hull 1988, 15). "I have not mellowed in my belief that making disciples is indeed the primary and exclusive work of the church. The fact that the church is weaker then ever and shrinking is the evidence that we still haven't got it" (Hull 2004, 9). "I think the problem at its root is that we have accepted a nondiscipleship Christianity that leads to plenty of motion, activity, and conferences but no lasting transformation" (Hull 2004, 10).

Barna's research demonstrates a crisis: "most believers say their faith matters, but few are investing much energy in the pursuit of spiritual growth" (Barna 2001, 34). Three of every five adult Christians surveyed claimed they wanted a deep commitment to Christianity, but were not involved in any intentional effort to grow spiritually (Barna 2001, 34). Only two out of ten believers surveyed demonstrated any seriousness about their personal spiritual development and had defined specific goals (Barna 2001, 37). "Most born-again adults (95 percent) acknowledge that their church encourages spiritual growth. But only half of the believers we interviewed felt that discipleship is one of the two or three highest ministry priorities of the church; the other half said it is just one of many ministries or programs at their church" (Barna 2001, 46). Pastors have not been immune from the same problem. "Many people, many pastors, have sailed through the best training money can buy, remain untouched in the inner person, or at least untouched

in their deep secret strongholds" (Hull 2004, 15).

The church's primary mission must be disciple making. "The noun 'mission' means first 'a sending forth.' It implies that there is some charge for which those sent forth are responsible. There is a purpose to be fulfilled" (Tidwell 1988, 29). The basic function of the church focuses on nurture and education. Both have been viewed as essential to continue the discipling cycle (Tidwell 1988, 29).

The church's purpose can be declared as a fellowship of people in relationship to Jesus Christ, who consistently seek to obey His command to fulfill the Great Commission by faithfully loving God and people. The mission was demonstrated by the transformation of individuals into His image. It was further manifested by bringing others into a relationship with God, along with instructing them to love God and people. Finally, it was manifested by helping them to be transformed to Christ's image to the third and forth generations. This is in alignment with Paul's charge to Timothy "And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also" (2 Timothy 2:2). Paul taught Timothy. Timothy was to teach faithful men who would teach others.

The Purpose and Role of the Pastor

Ephesians 4:11-16 has been established as the primary role of leadership within the context of the church. The offices of apostle, prophet, evangelist, pastors and teachers were listed in the passage. Paul expressed these offices as "gifts" for the expressed purpose of "equipping the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness

of Christ" (Ephesians 4:12-13). "The immediate goal is the 'building up' of the body of Christ, moving toward the ultimate goal of full maturity in Christ. So important is this teaching ministry that Paul later identifies the ability to teach as a prerequisite for church leadership (1 Timothy 3:2)" (Anthony 2001a, 148). The pastor can be viewed as the "chief disciple maker."

Jim Collins in *Good to Great* speaks of the "Hedgehog Concept." It was described as three intersecting circles with each circle posing a question: "What are you deeply passionate about?; What you can be the best in the world at?; and What drives your economic engine?" (Collins 2001, 96). Collins' text was written from a business perspective; however, there were principles that can be applied to the church and pastor.

What are pastors deeply passionate about? What can pastors be the best in the world at? What has driven the "economic engine" of the church? Pastors should be deeply passionate about making disciples and leadership development. Disciple-making, teaching, and equipping leadership should be the priority of the pastor. The passion of disciple-making should be the driving force where the pastor becomes "the best" at teaching, preaching and equipping leadership for further development for the purpose of fulfilling the Great Commission. Again, the principle declared "to the third and fourth generations."

The driving "economic engine" for the pastor should always be the glory of God. Paul stated, "Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father" (Colossians 3:17).

Collins states another principle at the outset of his book that has ramifications for the body of Christ. He says, "Good is the enemy of great. . . . The vast majority of

companies never become great, precisely because the vast majority become quite good – and that is their main problem" (Collins 2001, 1). The principle can be seen in Revelation 2:1-4 and 3:1-3, where Ephesus did good things (perseverance and lack of toleration for evil), but left their first love. Sardis had the reputation of being alive but was condemned as dead, for their deeds were not found "completed in the sight of My God."

The early church faced the same problem in Acts 6. Certain Hellenistic Jewish widows were being neglected in the daily ministry of serving food. The problem was brought to the Apostles. The solution was for the group to select faithful individuals to oversee the task. The reason the apostles were not directly involved in the solution to the problem was "it is not desirable for us to neglect the word of God in order to serve tables" (Acts 7:2). The Apostles understood the principle that something good (making sure the widows were taken care of) did not replace the great (the word of God), which was their primary mission.

Did this mean that the pastor should not have visited members in the home or hospital or involve himself in menial chores? No. The primary role of the pastor was to make disciples through equipping and developing leadership through preaching, teaching and personal example. This primary task was not to be overshadowed by the daily functions of the ministry.

The teaching responsibility of the pastor can be divided or categorized into five areas. First, the pastor needs to be a student of the word (2 Timothy 2:15). Second, the pastor must be one who proclaims the truth of Christ (Colossians 1:28) through sound doctrine (Titus 2:1), calling for accountability to Scripture and obedience to Christ.

Third, the pastor must be a discipler, not just by classroom style education, but by a lifestyle that consistently demonstrates obedience, humility, love and compassion. Fourth, the pastor must be an "equipper of the saints." The pastor cannot be "the minister." The pastor must be the lead minister, but not the only minister. Ministry can be accomplished through a proper understanding and use of the spiritual gifts along with training people to better utilize their given resources.

Finally, the pastor can be a cheerleader and coach; motivating and directing the educational ministry of the church. The "2 Timothy 2:2 principle" can be seen in this aspect of the pastor. After learning to rightly divide the word of truth, proclaim the truth, demonstrate a Christ-like spirit, and effectively prepare the saints, the pastor then manages delegates, directs, and motivates the saints for effective ministry to fulfill the Great Commission (Anthony 2001a, 148-49).

The Process of Discipleship

"Spiritual formation is more than the transfer of knowledge from a teacher to a learner. It is a process concerned with the holistic growth and development of the individual" (Anthony 2001b, 91). Education has the goal of learning. Spiritual formation has the goal of maturity in Christ.

"Formation is the root word *morphe* (Romans 12:2; 2 Corinthians 3:18), from which we derive the word *metamorphosis*. It concerns not only outward change, but also a crucial development from one form to another" (Anthony 2001b, 91). Scripture indicated that Christians must be in the process of being transformed into the image of Christ (Romans 8:19, 1 Corinthians 15:49). The first concern of spiritual formation has been "being." Being always precedes doing.

The process of discipleship was declared as "teaching them to observe all that I have commanded you" (Matthew 28:20). Paul stated, "equipping the saints for the work of service" (Ephesians 4:12). The Greek word for equipping was καταρτισμός (*katartismos).* The main idea can be described as perfecting, more than adequate, but being completely furnished, fully prepared so as to be qualified (Swanson 1997, n.p., "καταρτισμός"). Paul used a different Greek word "ἐξαρτίζω" (*exartizo*) in 2 Timothy 3:17, also translated as "equipped" (Strong 1996, n.p., "ἐξαρτίζω"). Paul spoke of the inspiration and authority of Scripture to be used "for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work" (2 Timothy 3:16-17).

First Peter 2:9 declares the nature of the church as "a chosen race, a royal priesthood, a holy nation, a people for God's own possession." The mission Peter spoke of was "to proclaim the excellencies of Him who has called you out of darkness into His marvelous light" (1 Peter 2:9). "The call to discipleship is the nature of the church, when that call is lived out in its intended way" (Tidwell 1988, 28). Discipleship can be described as joining the company of other disciples for the purpose of working together with Christ to bring others to God. Discipleship can also be the process of being conformed to the image of Jesus Christ.

The process must be ongoing throughout the life of the believer, and the life of the church. There should never be a time when the church has attested to "having arrived" or completed its mission. Jesus commanded John to write the Church at Sardis. It had a reputation of being alive, but was dead. "I have not found your deeds completed in the sight of My God" (Revelation 3:3).

The Location of Discipleship

The church needs to be a school of Christian discipleship. Yet educational experiences cannot be limited to the delivery of information. "In theory, it is widely believed that merely providing people with information is what constitutes effective discipleship. Often described as a transmissive theory of education, it is believed that the mere transmission of information from teacher to student constitutes a proper and effective mode for teaching and equipping" (Davis 2002, 12).

"A chief reason for the lack of life and power and reality in our evangelical teaching is that we have been content to borrow man-made systems of education instead of discovering God's system" (LeBar 1995, 24). Tozer states, "Bible is not an end in itself, but a means to bring men to an intimate and satisfying knowledge of God, that they may enter into Him, that they may delight in His Presence, may taste and know the inner sweetness of the very God Himself in the core and center of their hearts" (LeBar 1995, 23). LeBar speaks of the possibility of people starved with the biblical facts and doctrine allowed to be the substitute for spiritual reality (LeBar 1995, 24).

Jesus encountered a problem with the Pharisees in Matthew 15 quoting Isaiah 29. Jesus stated, "This people honor Me with their lips, but their heart is far away from Me. But in vain do they worship Me, teaching as doctrines the precepts of men" (Matthew 15:8-9). The Pharisees were guilty of substituting man-made religious practice for genuine relationship with God. For example, Luke 6 declared that Jesus was questioned about unlawful practices of picking and eating heads of grain, and healing a man with a withered hand on the Sabbath. Other examples include Luke 13:10-17, Luke 14:1-6 and Acts 1:12.

The main problem with purely content or information driven education and discipleship programs is that they tend to equate knowledge of biblical facts with Christian maturity. Mark Simpson declared that effective education can take place within the Educational Functions Triad (Figure 1), which viewed education from three standpoints; informal, nonformal and formal education (Simpson 2003a).

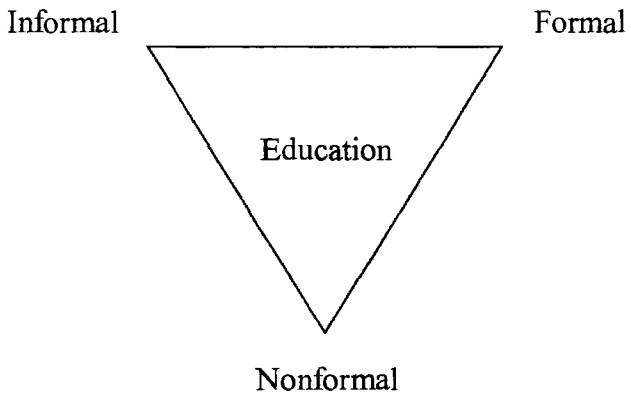

Figure 1. The educational triad

Informal Education

Informal education was described as "an approach to learning focused on acquiring skills, knowledge, attributes and values growing out of the student interactions with experiences or environments" (Anthony 2001a, 362). It is an alternative approach that is less structured, puts less emphasis upon required courses, and is more experiential. The content is "often derived from experiences or casual readings done by the student" (Anthony 2001a, 362). "Informal Education is the life long process by which every person acquires knowledge, skills, and insight from daily experiences and exposure to the environment and through interactions with life"

(Pazmiño 1992, 62). An example of informal education can be small group ministry where "church leaders often use one-to-one parings – a leader with a less mature Christian – to guide students in matters of spiritual growth" (Anthony 2001a, 362). The setting demonstrates alignment regarding faith and works (James 2:14-26).

Nonformal Education

> Nonformal education is defined as any organized systematic educational activity carried on outside the framework of the formal system to provide selective types of learning to particular subgroups in the population. The distinction between informal and nonformal education rests with the motivation and goals of the individuals involved, and that between nonformal and formal education rests with the degree of flexibility in relation to sponsorship and control, curricula, participants, goals, and evaluation of outcomes. (Pazmiño 1992, 62-63)

"Nonformal education is especially suited to the mission of Christian educators, whose task it is to equip persons to use their gifts and talents to minister to other people" (Anthony 2001a, 506). Examples of nonformal education can be mission or ministry projects such as short-term mission trips, Builders for Christ, and Faith Outreach strategy. "Field-based," educational experiences can be learned in conjunction with a related activity.

Formal Education

Formal education focuses on the traditional school approach to education. Informal education focuses on the process of socialization in education. Nonformal education is related to deliberate, educational strategies based on meeting people's needs outside the formal school model (Anthony 2001a, 506). Formal education is "characterized by classroom sessions, learning agendas, teacher-directed methodologies, and required courses of study" (Anthony 2001a, 298). Learning outcomes or objectives are based in specific blocks of study. The learning agenda is governed by the course and

its content: the student's needs and goals. It is teacher-directed learning rather than student-directed. The Sermon on the Mount is an example of formal education.

Jesus' Method of Teaching

Pazmiño addresses organizing principles for teaching in *God Our Teacher.* He speaks of transformation or conversion, connection, and the Galilean principle. By the power of the Holy Spirit the Christian can be being transformed into a new creation. "This transformation makes possible a connection with the Trinity in human life that in turn affects all creation" (Pazmiño 2001, 62). The principle of connection was a major contributor to his educational theological model. Connection served as an integrating concept because it "connects the three elements of content, persons, and the context of the community/society" (Pazmiño 1992, 11). The Galilean principle "compliments the principles of conversion and connection and is implicit in Jesus' incarnation" (Pazmiño 2001, 62). It called for "huddling that recognizes and honors differences and for mixing that affirms a greater unity along various dimensions of educational practice" (Pazmiño 2001, 62).

Christian education should focus on more than dissemination of information. Pazmiño champions the cause that Christian education intersects with what he calls the "Educational Trinity" of content, persons and context (Pazmiño 2001, 141-43). Jesus, by example never sacrificed the best for something good and Jesus' teaching consistently integrates the three principles.

LeBar points out that the woman at the well was aroused in her curiosity with the questions Christ presented (person). He aroused interest in Himself as a person and gave her an opportunity to respond. She was involved in the lesson (content). Jesus as a

teacher taught precious truths that were directly related to what the Samaritan woman was doing and thinking (context).

Nicodemus acknowledged Jesus as a teacher who had come from God (John 3:2). Jesus acknowledged his discernment and began where Nicodemus understood the Scriptures (person). Jesus aroused his curiosity and stimulated him by asking leading questions (content) then Jesus met his personal and spiritual needs (context) (LeBar, 1995, 74).

"Truth without life leads to dead orthodoxy. Life without truth leads to heresy. Teaching one without the other is not biblical and is not the stimulus needed for spiritual growth" (LeBar 1995, 101). Sermons and Sunday school lessons that begin by grabbing the audience's attention and yet fail to connect life with the biblical text are ineffective (LeBar 1995, 104). Jesus tailored his teaching for the Samaritan woman and Nicodemus. "You should feel obligated to tailor-make the lesson for your students" (LeBar, 1995, 104). Preaching sermons and teaching lessons cannot disregard any aspect of the Educational Trinity.

Principles of Jesus' Teaching

Pazmiño lists the following principles of teaching that Jesus employed. First, Jesus' teaching was authoritative. Scripture noted the amazement of those who heard Jesus speak. He taught as one having authority, and not as the scribes (Mark 1:22). The content of Jesus' teaching was the revelation of God (John 6:35-40) (Pazmiño 2001, 72).

Second, though Jesus taught with authority, he was not authoritarian. Jesus never forced his teaching upon his hearers (John 6:60-69). Jesus stated the costs of following him and encouraged followers to make a commitment to follow Him. The

choice was always with the individual as seen in the rich young ruler (Matthew 19:16-22) (Pazmiño 2001, 73).

Third, Jesus' teaching encouraged people to think. Jesus used probing questions. He asked the disciples, "Who do people say I am?" He then turned the question to the disciples saying, "Who do you say I am?" He asked revealing questions to the Pharisees and Jesus at times answered their questions with His own questions (Pazmiño 2001, 73).

The fourth principle was that Jesus lived what He taught. Jesus challenged the hypocrisy of the Pharisees, and warned the disciples not to follow their example (Matthew 6:1-15; 16:1-12; 23:1-46). Jesus modeled for the disciples the lifestyle He expected them to live.

Finally, Jesus loved who He taught. This principle was clearly demonstrated in how Jesus treated Judas, whom Jesus knew would betray Him (Pazmiño 2001, 74).

Identification of the Research Problem

The Great Commission addresses, not only evangelism, but also discipleship. The church has been a school of discipleship and the pastor has been the chief disciple-maker. Paul instructed Timothy, "The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also" (2 Timothy 2:2).

Casual observation based upon the statistical data regarding Indiana Baptists 2003 Uniform Church Letter (Table A1) lends itself to the belief that stagnation to some degree has occurred. The remaining tables in Appendix 1 may indicate a disparity between the impact the church should be making in the community and the reality of its

impact based upon the percentages of baptisms and regular attendance in Sunday school along with morning worship compared to the total population within each association.

The Great Commission, Ephesians 4:11-16, and the Pauline charge to Timothy in 2 Timothy 2 describe a clear picture of the "normal" functioning church. Leaders should be equipped to train and develop future leadership. Church members should be growing to maturity in Christ and consistently demonstrating Christ-likeness.

The early church did not demonstrate any belief in a concept that evangelism was only for a "special" time or accomplished by certain people. Paul Rees stated that Robert Coleman wrote with the intention of "rescuing the concept of evangelism from the realm of the 'special' and the 'occasional,' and anchoring where it belongs in the essential, ongoing life and witness of the congregation" (Rees 1993, 17).

The Current State of Indiana Baptists

In light of Pazmiño's principles regarding Jesus' teaching, (Pazmiño 2001, 72-73) compared with the statistical data of the Uniform Church Letter from the State Convention of Baptists in Indiana (SCBI) (Olonoh 2004); one must ask a question: Has there been a clear theology regarding discipleship among pastors? Have pastors understood the objectives of discipleship? Has there been a model or process that pastors have used to communicate discipleship? What has been the practical application for discipleship within the local church? Have persons been discipled to the point that they are reproducing subsequent generations (2 Timothy 2:2)? How many have lost interest in the church soon after being baptized? Have leaders been developed? Have disciples reproduced disciples to the "third and fourth generation?"

Research conducted by George Barna for *Growing True Disciples* revealed

some startling truths. "Not one of the adults we interviewed said that their goal in life was to be a committed follower of Jesus Christ or make disciples" (Barna 2001, 6). Another observation was "The twenty-first-century has many 'followers' of Christ in the sense that I follow the Yankees" (Barna 2001, 19).

Based upon the previous information how successful have the pastors and churches of the SCBI been in making disciples? Statistical data lends itself to the belief that Southern Baptists are not making a significant impact in the state. The belief is based upon the fact that the number of baptisms (meaning new Christians being birthed in the church) was 0.06% of the total population of Indiana (United States Census Bureau 2003).

Based upon the statistics in the Uniform Church Letter of 2003, there were 414 Southern Baptist churches and missions in the state of Indiana (Olonoh 2004). The total membership of theses churches was 96,817 with a total resident membership of 70,399. The total number of baptisms was 3,336 and total additions other than by baptism were 2,864. The average worship attendance for a given Sunday was 35,076. The total Sunday school enrollment was 42,246 and average Sunday school attendance during any given Sunday was 22,396. The total population for the state of Indiana according to Indiana County Population Estimates: April 1, 2000 to July 1, 2002 was 5,983,321 (United States Census Bureau 2003). Statistical data by association within the SCBI is provided in Appendix 1. The total population of Southern Baptists is slightly under 1.25% of the total population of the state.

A New Paradigm for Discipleship

The information provided in Appendix 1 may indicate the necessity for a new

paradigm for discipleship within the context of the church. The paradigm is not new, but a return to New Testament principles of discipleship. The researcher wondered if the church could be in a similar situation as in the days of Jeremiah?

"For My people have committed two evils: They have forsaken Me, the fountain of living waters, to hew for themselves cisterns, broken cisterns that can hold no water" (Jeremiah 2:13). Jeremiah 2 was a lawsuit and God was bringing a case against His people. There were two charges. First, "they have forsaken Me" (Jeremiah 2:13) and the next verses demonstrated how Israel had forsaken the Lord. In verse 19 the Lord reiterated the initial charge and laid out the second charge. "Your own wickedness will correct you, And your apostasies will reprove you; Know therefore and see that it is evil and bitter for you to forsake the Lord your God, and the dread of Me is not in you," declares the Lord God of hosts" (Jeremiah 2:19). They had forsaken the Lord and no longer did they fear Him. The church has substituted something for God, which has been labeled as idolatry (Blackaby and King, 1996, 77).

Blackaby used the phrase, "idols of the heart." "How do you move away from God? How does a church move away from God? God explains: 'If your heart turns away and you are not obedient, and if you are drawn to bow down to other gods and worship them' (Deut. 30:17 NIV)" (Blackaby and King 1996, 75-76). Blackaby suggested that moving away from God did not begin with a wrong activity, but a shift in the heart. Departing from God involved moving away from loving God. The will made a conscience choice to no longer obey God and the life was drawn away from God to substitutes for His presence, purpose and ways (Blackaby and King 1996, 76).

When the Jeremiah 2 passages are juxtaposed to the charges Jesus levels

against five of the seven churches (Revelation 2 and 3), one finds an indication of the condition of the church. The Church at Ephesus accomplished good things but "left their first love" (Revelation 2:4). Thyatira was accused of tolerating a false teacher (Jezebel) who had convinced the church that immorality was acceptable (Revelation 2:20). Sardis had convinced itself that it was complete and in need of nothing (Revelation 3:1-2). Laodicea became apathetic to the things of God (Revelation 3:15-16). The new paradigm was to return God. "He wants you to experience an intimate love relationship with Him that is real and personal" (Blackaby and King 1994, 1). Jesus said, "If you love Me, you will keep My commandments" (John 14:15). The issue was not the ability or lack thereof to keep God's commandments. "The problem is not obedience; the problem is love" (Blackaby and King 1996, 78). There has been a substitution for God's presence, purpose and ways (Blackaby and King 1996, 78). There was a call to return to the "first love" (Rev 2:4) and to redefine success.

Redefining Success

"Churches are too little like training centers to shape up the saints and too much like cardiopulmonary wards at the local hospital. We have proliferated self-indulgent consumer religion, and what-can-the-church-do-for-me syndrome. We are too easily satisfied with conventional success: bodies, bucks, and buildings" (Hull 1988, 12). There has been a mentality that the pastor has been the "professional minister" and the congregants pay the pastor to perform the ministry of the church.

Hull discussed the flaws of superficial measurements of success. First, large numbers in attendance for an event does not indicate greatness. Asking how many people are present is the wrong question (Hull 1988, 13). The correct question is "What

are these people like?" (Hull 1988, 13). Other questions Hull proposes include, what kind of families do these people have? How do they act in business? Are they honest? Have they made an impact for Christ in their workplace and neighborhood?; and Have they made a difference in the world for Christ? The church is not to exist for itself but for the cause of Christ and His command to make disciples (Hull 1988, 12-13). "The crisis at the heart of the church is that we give disciple making lip service, but do not practice it. We have lost the integrity of our mission" (Hull 1988, 15).

Israel lost the integrity of its mission and strayed from its foundation. "Thus He showed me, and behold, the Lord was standing by a vertical wall with a plumb line in His hand. The Lord said to me, 'What do you see, Amos?' And I said, 'A plumb line.' Then the Lord said, 'Behold I am about to put a plumb line in the midst of My people Israel. I will spare them no longer'" (Amos 7:7-9). The Lord was standing alongside a wall which had been built with the aid of a plumb line. "This wall symbolizes Israel and the plumb line, God's law. Established by the law of God, Israel had been an upright nation. Now, however, that wall showed signs of deviating from the perpendicular. Such a tottering wall was a public menace and must be destroyed" (Smith 1992, n.p., Amos 7:7-9). Did the church move away from God's plum line by verbalizing a belief in disciple making but demonstrating little alignment between faith and action?

The church was off plumb because "most churches grow by transfer. The rule of the day is the rotation of the saints. The number of real conversions to Christ by some 'great churches' is meager" (Hull 1988, 20). According to Appendix 1 there were approximately 500 more additions by baptism then by the "rotation of the saints" (Hull 1988, 20). "It still takes one hundred church attendees, a pastor, and $100,000 a year to

win a convert. Among evangelicals it is a bit better—1.7 conversions per year per 100 people in worship attendance" (Hull 2004, 12). "The truth is that while certain pockets of evangelicalism *have* grown, overall the church is in decline. Demographical data demonstrate that since the 1940s, it has steadily dropped in respect to population growth" (Hull 1990, 10).

The Need

Hull listed three needs the church must address for discipleship to permeate the church. First, the pastor must possess the conviction that disciple making must be the top priority of the church and the message must be proclaimed consistently from the pulpit. Second, the philosophy and goals of the church should be published in the church literature and "placed in the church constitution and the criteria for measuring success" (Hull 1988, 25). Finally, the disciple making philosophy must be modeled at the leadership level. For disciple making to be "caught" by the members, they must consistently see the leadership taking an active role in the process (Hull 1988, 25).

If pastors have an incorrect theology of discipleship, coupled with inconsistent practice of modeling, then the church would likely repeat the same errors as in the days of Jeremiah and Amos. Without a correct theology of discipleship the definition of success becomes "how many" and not "what kind" of people. The concept may lead pastors to believe that if the numbers are not present, God must not be blessing the church.

A trap can be created if the church fails to properly understand discipleship, the purpose and role of the pastor and a lack of vision for its mission. The trap is where the church exists for its own self-perpetuation and fails to be salt and light in the world.

Research Purpose

The purpose of the research was to identify and analyze senior pastors' theology of discipleship and compare it with selected practices in local churches affiliated with the Southern Baptist Convention.

Delimitations of the Study

The study was delimited to male senior pastors who served in the SBC churches and missions in the state of Indiana.

Research Questions

1. What was the primary theological understanding of pastors' related to biblical discipleship?
2. What did pastors understand to be the objectives of biblical discipleship?
3. What process or model did pastors use to understand and communicate biblical discipleship?
4. How was biblical discipleship applied in the local church context?

Terminology

The following definitions and terms listed below were defined for clarification in the research study.

Arena church. This church is "Worship-centered, where performance and entertainment are key" (Mims 2001, 25). "Performance, experience and entertainment are their strongest, most apparent characteristics" (Mims 2001, 34).

Christian education. "The interaction with truth and its implication for life under the guidance and power of the Holy Spirit, so as to affect change in the life of the learner-this change being conformity to the image of Christ" (Anthony 2001a, 133).

Christlike. "The model for our efforts is Jesus Christ. When we lose a sense of how we're doing, what we're striving to achieve or what else we must incorporate into the process, the definitive marker is the Lord Himself" (Barna 2001, 110).

Collective-alliance church. This church is in the opposite position of the family chapel. "The key to the collective-alliance church is the pastor. The collective-alliance pastor develops the administration" (McCoury 1988, 37).

Community center church. "Committed to community service and local issues" (Mims 2001, 25). The key was current issues and the pastor was viewed as a prophet because he spent time analyzing society (Mims 2001, 76).

Corporate church. "Large, complex, intricate and model of efficiency" (Mims 2001, 25). The key was vision and the pastor was viewed as CEO (Mims 2001, 42). The "vision and purpose of the church are guided by the strong hand of the pastor" (Mims 2001, 42).

Depth. "The ultimate objective is to enable people to plumb the depths. Of the Christian faith and truly 'own' it. Extensive knowledge about Christianity is insufficient. Extensive ministry activity is, in itself, insufficient. Personal growth without spiritual reproduction is indefensible. Theses churches are committed to fostering the development of totally Christian believers" (Barna 2001, 108).

Discipleship. "Discipleship is a caring relationship with Jesus, as demonstrated through His compassion. It is also a relationship of obedience, in recognition of Jesus' Person, mission, and message. His followers are to listen to Him above all others. Jesus; exalted position is the reason for this respect and obedience, but this does not keep Him from caring for and meeting the needs of the disciples. Above all else, discipleship is a

relationship with the Lord" (Penner 1995, 209-10).

Discipleship practices. The disciple-making pastor "practices the principle of selectivity," "teaches and practices philosophical purity at the leadership level," "believes in and practices accountability," "effectively uses the small group for disciple making," and "believes in and practices the decentralization of pastoral care" (Hull 1988, 146).

Environmental scan. "The purpose of the scan is to keep the church in touch with what is taking place in the world in general and in the world of the church. It helps churches anticipate trends and coming changes in the general environment that affect society, technology, economics, politics, history, philosophy and theology" (Malphurs 1999, 53).

Equipped-leader church. "In this concept, you see the pastor, deacons, and volunteer leaders as a part of the church's leadership team. In this model the pastor is the leader of the leaders. This church leadership team equips each member of the church to be on mission. Thus, the pastor is the equipper of the equippers" (McCoury 1988, 51).

Family-chapel church. "The family-chapel church averages less than sixty persons in attendance. This church carries the name 'family chapel' for several reasons. First, it functions frequently as an extended family. This church has a family heritage and a powerful father/mother (patriarch/matriarch) figures. Newcomers—if there are any—are usually 'adopted' into this family" (McCoury 1988, 26). Personal relationships with the patriarch/matriarch must be initiated by the pastor who can be viewed as a chaplain (McCoury 1988, 27).

Galilean principle. "Affirms our huddling with God and God's people to form a clear sense of identity complemented by our mixing with the diversity of humanity.

Huddling embraces particularity while mixing embraces universality. Huddling embraces differentiation while mixing embraces unity" (Pazmiño 2001, 13).

Interactive. "Discipleship must be done in community rather than in isolation. Other people provide a level of objectivity, accountability, creativity, and encouragement that we cannot muster by ourselves" (Barna 2001, 109).

Legacy church. "Rich in tradition, often focused on a great event or personality of the past" (Mims 2001, 25). "The key idea here is the veneration of history" (Mims 2001, 68).

Lifelong. "It is not possible in this life to complete the process of becoming spiritually mature. Therefore, we must be involved in discipleship for the long term, engaged in a permanent process of shaping and being shaped, of struggling and mastering" (Barna 2001, 110).

Machine church. "Program-oriented, focused on building, missions, and task management" (Mims 2001, 25). The key is keeping the established programs in operation with the pastor viewed as a manager (Mims 2001, 48).

Maturity. "The end product is for the person to reach his or her highest earthly potential in Christ. Thus total personal commitment to becoming spiritually mature is one of the early indicators of success in the process" (Barna 2001, 108).

Ministry analysis. "The first step in strategic thinking and acting is the ministry analysis. It asks, 'What kind of church are we?'" (Malphurs 1999, 51). This step began with assessment of the reality of the church situation. What were the resources of the church, the place on the life cycle, its culture and spirituality?

Ministry contingencies. "This part of the process answers the question, How

will we handle pleasant and not so pleasant surprises that could affect the strategy? Churches need to prepare for contingencies—both harmful and helpful" (Malphurs 1999, 54).

Ministry evaluation. "The final step is ministry evaluation. It asks, How are we doing? Churches that do not evaluate what they are doing and the people who are doing it will struggle to improve. What gets evaluated gets done, and usually gets done well" (Malphurs 1999, 54).

Mission development. "The church's mission statement answers the functional questions: What are we supposed to be doing? What is our mission in life . . . . What business are we in?" (Malphurs 1999, 53).

Multifaceted. "The disciple-making process incorporates a variety of thrusts toward building us up in Christ. Just as the church is to encompass several specific ministry thrusts, so should each disciple grow in various areas of spiritual maturity" (Barna 2001, 109).

Passion. "'Having a heart for' is the same as 'possessing a conviction concerning'—the potential leader devotes himself to disciple making because he is a product of the discipling process . . . . A heart for disciple making burns with the desire to get into the harvest field to reap the harvest Jesus promised (Matthew 9:36-38)" (Hull 1988, 155).

Patriarch/matriarch. This individual was "the key to the administrative nature" of the family-chapel church (McCoury 1988, 27).

Process. "Discipleship is not a destination but a journey. We will never achieve complete spiritual maturity this side of heaven. We may, however, enjoy the

journey, note progress, and continue to grow as we pursue spiritual completeness" (Barna 2001, 109).

Senior pastor. "The title *senior pastor* combines the designation for older with the Latin word for *shepherd.* The term evolved to describe the experienced clergyman who worked in association with one or more younger colleagues . . . . Today, the term *senior pastor* indicates a multiple-staff situation" (Anthony, 2001a, 623).

Single cell. "This term means the family-chapel church does not have a complex organization. All participants identify as part of the whole, not as part of a subdivision of the whole. Typically, events involve the whole body, directly or indirectly, not just one segment of the church. "Who" is more important than "what." Members relate to one another in economic, family, social, and community roles as well as in church roles" (McCoury 1988, 26).

Single-staff church. "These churches may have a full-time pastor who lives on the field. Some of them are served by a bivocational pastor. Others are pastored by part-time ministers serving other single-staff churches, a volunteer, a part-time person, or a bivocational minister might serve as minister of music, minister of youth, minister of education, or a combination of these positions" (McCoury 1988, 4).

Strategy development. "The strategy answers the question, How will we get to where we want to be? Once the ministry knows (mission) and sees (vision) where it is going, it must decide how it will get there" (Malphurs 1999, 53).

Strategy implementation. "It answers the questions, 'Where do we begin, when, and with whom?' Some writers on planning identify implementation as the greatest problem in any planning process" (Malphurs 1999, 54).

Transformation. "Consistent long-range change into the likeness of Jesus, so that we are positioned to break the back of strongholds and habits that retard our growth" (Hull 2004, 10).

University church. "Where the emphasis is on teaching, learning, and doctrine" (Mims 2001, 25). The key is instruction and the pastor is viewed as a professor (Mims 2001, 28).

Values discovery and development. "It asks, 'Why do we do what we do?' The answer will reveal the church's core values. They are what drive the church" (Malphurs, 1999, 52). According to Malphurs this may be the most important of steps because the values of the ministry determine the answers to the remaining questions in the strategic planning process.

Vision development. "The articulation of a clear, succinct vision answers the question, 'What kind of church would we like to be?' Whereas the ministry analysis focuses on what is, the vision focuses on what could be" (Malphurs 1999, 53).

Procedural Overview

Data gathering via a composed survey instrument was the primary means to answer the research questions. The intent was to gather data electronically via a website where pastors could answer the survey instrument. In the case where pastors had no internet access, they were provided with the survey instrument via the United States Post Office. The survey instrument was a Likert response scale asking the level of agreement with attitudinal and behavioral statements. Survey questions included demographic, attitudinal, and behavioral questions. Incomplete surveys were not included in the tabulation of results.

Upon the return of the surveys, the researcher analyzed the data seeking to understand the relationship between pastoral theology of discipleship with current practices. Conclusions were based upon the analysis of the received data.

The researcher desired to field-test the survey instrument using the Director of Missions and the staff of the State Convention of Baptists in Indiana. The data did not necessarily generalize to all SBC churches and pastors. The research study was a descriptive sample of one point in time. Those that responded to the survey expressed their theology of discipleship, its process, objectives and application.

Data was analyzed for any patterns. Tables, graphs and charts were used to organize data. Data was made available to the State Convention of Baptists in Indiana and to churches participating in the survey. Type of data collected included: pastoral longevity; pastoral educational level; pastoral view of discipleship/methodology; literature pastors subscribe, read, and utilize; pastoral theology of discipleship; training in spiritual giftedness; and training in and practice of spiritual disciplines.

To complete this study the researcher contacted the Executive Director of the State Convention of Baptist in Indiana seeking his assistance. The researcher contacted associational directors in associations of the State Convention of Baptist in Indiana to enlist their support via phone call. The researcher contacted the pastors in each of the churches of the state association via email and where necessary by post card. The researcher sought to publicize this research study in the state paper by explanation of the benefits of the study for the church and to increase the potential of reaching needed participants.

Research Assumptions

The researcher assumed the following in conducting the research:

1. From a biblical standpoint discipleship would be considered the primary mission of the local church (Matthew 28:18-20).

2. The pastor should be responsible to be the chief discipler and the equipper of equippers (Ephesians 4:11-16).

3. Discipleship success is based on 2 Timothy 2:2 which demonstrates movement from Paul to Timothy to "faithful men" to "others also." This was a commitment to reproduction and multiplication.

4. Discipleship is the process of being conformed to the image of Christ. The process was lifelong and results were not necessarily immediate.

5. Ephesians 4:11-16 and 2 Timothy 2:2 are considered pictures of the normal functioning church.

6. A Christian disciple is a learner whose ultimate responsibility is to imitate Christ.

7. A disciple is more than a convert to Christianity. Disciples do more than just "believe."

8. There are definable and recognizable character traits of a disciple of Christ.

CHAPTER 2

PRECEDENT LITERATURE

In light of the concern between pastoral theology of discipleship in relationship to current discipleship practice in the local church, the exploration of the precedent literature focused in the following areas: a theological understanding of discipleship that explored the biblical foundations for discipleship, Old and New Testament understanding of discipleship, fundamental theological beliefs for a disciple, and the definition of discipleship and the character traits of a disciple. The research explored the objectives of discipleship, models and processes for discipleship and advice on applying discipleship to the local church context.

Biblical and Theological Foundations for Discipleship

Walter A. Henrichsen's text, *Disciples Are Made, Not Born* encapsulated the following thoughts. Discipleship can be considered as an active, intentional process of molding whereby the Holy Spirit, the disciple and discipler work in conjunction to produce a maturing faith that demonstrates itself in Christ-likeness (Henrichsen 1974, 50).

According to Vine, the word "disciple" *mathētēs* (μαθητής) as a noun would be a learner that comes from *manthanō,* to learn, which came from the root *math,* which indicated thought accompanied by action. In contrast to *didaskalos,* a teacher it denoted

one who follows another's teaching, as the disciples of John, Matthew. 9:14; of the Pharisees, Matthew. 22:16; of Moses, John 9:28; it is used of the disciples of Jesus. "A disciple was not only a pupil, but an adherent; hence, they are spoken of as imitators of their teacher; cp. John 8:31; 15:8" (Vine and Bruce 1981, 265).

Old Testament Understanding

The Old Testament writers speak much of knowing, teaching, and learning. "However, except for indirect references in 1 Chronicles 25:8 and Isaiah 8:16 the Old Testament does not speak of disciples or pupils" (Anthony 2001, 207).

> In the sphere of revelation there is no place for the establishment of a master-disciple relation, nor is there the possibility of setting up a human word alongside the Word of God which is proclaimed, nor of trying to ensure the force of the diving address by basing it on the authority of a great personality. . . . If in the Old Testament there is not place whatever for the veneration of the religious leader as master, or for the cultivation of his memory as an almost religious duty, the final reason for this is that in the Old Testament the disclosure of God is regarded as continuous and dynamic. (Anthony 2001, 207)

Though there may not be a formal master-disciple relationship within the Old Testament there has been a definite teaching/learning mentality. *Manthánō* (to learn) occurred in the LXX and other translations of the OT some 55 times, almost 30 of which were from the root *lamad* (learn). "Thus in Deuteronomy the fear of God is its object (4:10 etc.). Learning the commandments involves obeying them (Ps. 119:71, 73). What is learned is righteousness (Is. 26:9). The will as well as the intellect is engaged, and since it is God who wills what is to be learned, all learning revolves around him" (Kittel and Bromiley 1995, n.p., "*manthánō*").

The Hebrew words for teach used in the Old Testament included (numbers are from the *NASB Exhaustive Concordance*) 3384 יָרָה *yarah* or יָרָא *yara*. The idea was

to instruct, to point, show, 2094b זָהַר *zahar* was used in the context of giving warning, 2925 לָמַד *lamad* which was used twenty-two times "to learn," to exercise, to instruct, to be skillful. The Hebrew 3046 יָדַע *yeda* was understood as to know, known or make known, i.e., to teach (Thomas 1998, n.p., "teach").

There was the appearance of a discipler/disciple relationship in the Old Testament. This was seen with Moses and Joshua; Eli and Samuel; Elijah and Elisha; Elisha and the sons of the prophets; and Jeremiah and Baruch.

New Testament Understanding

In the New Testament there were only three words that were used for the word "teach": First was 2085 ἑτεροδιδασκαλέω was only used in 1 Timothy 1:3 which was Paul's urging that the Ephesian church leaders not to teach strange doctrines. Second was 1317 διδακτικός which was to be able to teach and skillful in teaching. Finally, 1321 διδάσκω which was translated as "teach" 93 times, and "taught + 2258 four times (Strong 1996, n.p., "teach"). The main idea was to hold discourse with others in order to instruct them, deliver didactic discourses, to be a teacher, to discharge the office of a teacher, conduct one's self as a teacher, to impart instruction, to instill doctrine into one, and to explain or expound (Strong 1996, "teach").

In the New Testament there was a profound understanding of a discipler/disciple relationship. The apostles Andrew, and apparently Philip, were first disciples of John the Baptist (John 1:35-45) before becoming disciples of Jesus. They in turn introduced Simon Peter and Nathanael to Jesus. In Luke 6:13, Jesus gathered twelve disciples and called them apostles. The Greek ἀπόστολος (*apostolos)* was translated "apostle" 78 times, as "messenger" twice and "he that is sent" once. The apostle was

described as a delegate, a messenger, one who was sent with orders. The term was specifically applied to the twelve apostles of Christ. In a broader sense, it was applied to other eminent Christian teachers such as Barnabas, Timothy and Silvanus (Strong 1996, n.p., "apostle").

"The biblical use of 'apostle' is almost entirely confined to the NT, where it occurs 79: ten in the Gospels, 28 in Acts, 38 in the epistles, and 3 in the Apocalypse" (Elwell, 2001, 85). "The apostles are most often called disciples in the Gospels, for their primary function during Christ's ministry was to be with him and learn of him. But they are also called apostles, because Jesus imparted to them his authority to preach and cast out demons (Mark 3:14-15; 6:30)" (Elwell 2001, 86).

> Apostles, then, are not officials of the church but officers of Christ for its upbuilding, and in this sense they are comparable to the OT prophets (Eph. 2:20; 3:5). 'In the church' in 1 Cor. 12:28 refers to the whole body whose head is Christ (cf. Eph. 1:22; Col. 1:18, Eph. 4:11), not to the local congregation. (Kittel and Bromiley 1995, n.p., "apostle")

Elwell points out that Judas was replaced by Matthias (Acts 1), but after that no effort was made to select men to succeed those taken by death (Elwell 2001, 86). The implication seems to be apostleship was limited to the twelve and to Paul who was directly appointed an apostle by the risen Christ, but he does not claim rank or assert membership with the twelve. Paul in Galatians 1:19 equates James, the half brother of Jesus, as an apostle.

The apostolic age ended with the death of the apostles. However, the call for personal discipleship and disciple making (Matthew 28:18-20) still applies. "The scope of disciple making extends to all nations or social groups. The process for making disciples consists of baptizing people in the name of Father, Son, and Holy Spirit (v.19);

and of teaching them to observe all that Jesus has commanded (v.20)" (Anthony 2001, 207).

Discipleship and the Relationship with Theology

> Systematic theology is an assertion of Christian truth; these same truths are essential to the maturity of believers (2 Tim. 3:16–17). Paul's writings make it clear that doctrine (theology) is foundational to Christian maturity, inasmuch as Paul normally builds a doctrinal foundation in his epistles (e.g., Eph. 1–3) before he exhorts believers to live correctly (e.g. Eph. 4–6). Also many Christians have faithfully attended church services for decades and yet have little understanding of the major doctrines of the Christian faith. Yet a knowledge of correct doctrine is important in Christian maturity; moreover, it protects the believer from error (cf. 1 John 4:1, 6; Jude 4). (Enns 1997, 149)

Theology should be the basis for discipleship and Christian education. Robert Pazmiño developed what he called "the educational trinity." Education intersects with content, context, and persons. The danger of the educational trinity could be one of the points taken too the extreme measurement (see Figure 2). Figure 2 demonstrated the type of church that could move to the extreme. When biblical content was taken to the extreme, there was the danger of traditionalism. When content and persons was taken to the extreme the danger was literalism. When content and context was in the extreme, the danger was to intellectualize Christianity. If context was taken to the extreme, the danger became contextualism which led to relativism. Overemphasis upon context and persons led to activism and overemphasis upon person led to individualism. Balance would be considered the key word for the educational trinity.

There must be balance between orthodoxy and orthopraxy. If a balance did not exist, the church would fall into the same trap of the Pharisees. Discipleship can provide balance when the disciple maker and the disciple work in conjunction so that the disciple understands principles of the Christian life for the disciple represents God in the world.

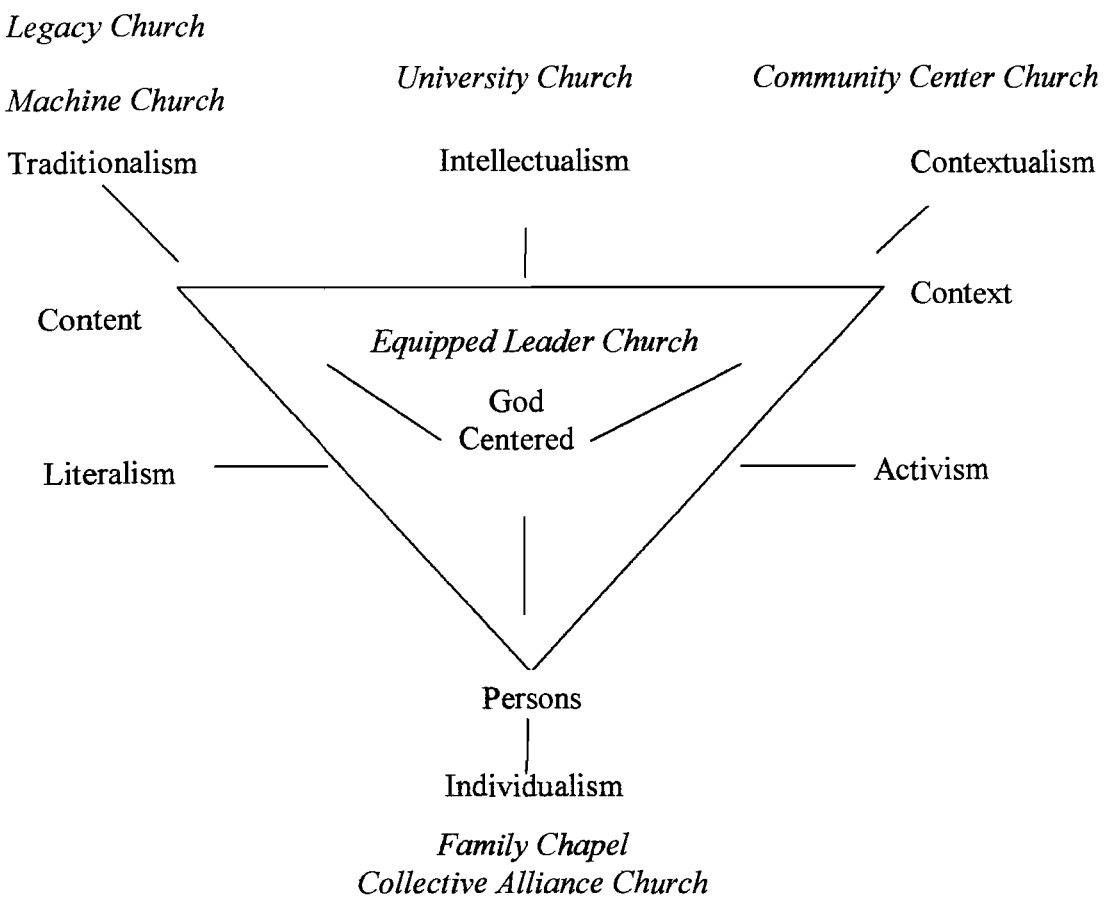

Figure 2. Educational Trinity to the Extreme

Fundamental Theological Beliefs for the Disciple

> Systematic theology is necessary as a researched and studied explanation as well as a systematic organization of the doctrines that are foundational and necessary to Christianity. As a result of systematic theology, Christians are able to have a clear understanding about the fundamental beliefs of the Christian faith. The Bible was not written in a doctrinal outline; hence, it is important to systematize the parts of the Bible to understand the doctrinal emphasis of the entire Bible. (Enns 1997, 149)

Every disciple should have a clear understanding of who God declares himself to be. One must also understand oneself (Henrichsen 1974, 41). "I have written this book with three deeply held convictions. First, we must derive our knowledge of God from the Bible alone, and not from personal preferences or experiences . . . . My second conviction is that the clearer we see God, the clearer we shall see ourselves . . . . Third,

the better we know God, the more fervently we shall worship Him" (Lutzer 2000, xi-xii). The most fundamental aspects of systematic theology that a disciple should be familiar and hold as convictions were related to the Doctrines of God, Man, Sin, Salvation, Last Things, Bible, Christ, the Holy Spirit, and the Church.

Defining Discipleship

"It is not without significance that the word *disciple* occurred in the New Testament 269 times, *Christian* only 3 times and *believers* 2 times. It indicated that the task of the church was not to make 'Christians' or 'believers' but 'disciples' (Sanders 1994, 8). Sanders states that a disciple was a learner but, "Jesus infused into that simple word a wealth of profound meaning" (Sanders 1994, 8). Jesus and Paul used the term not only as belief, but lifestyle learning with the purpose to obey what has been learned.

Bill Hull defined discipleship as "the intentional training of people with accountability on the basis of loving relationships" (Hull 1990, 32). Key words of this definition were intentionality, accountability, and loving relationships. Disciple making could be considered "the heart of local-church ministry" (Hull 1990, 9). The Great Commission of Matthew 28 was the starting point for discipleship, according to the research.

Ron Bennett wrote the following definition of discipleship, in which leaders from more than fifty-four countries and represented nearly ninety organizations presented at the Eastbourne Consultation on Discipleship in 1999:

> While there are valid differences of perspective on what constitutes discipleship, we define Christian discipleship as a process that takes place within accountable relationships over a period of time for the purpose of bringing believers to spiritual maturity in Christ. Biblical examples suggest that discipleship is both relational and

> intentional, both position and process. . . . We will pursue the process of discipleship, just as purposefully as the proclamation of the Gospel. Evangelism and discipleship must be seen as integral. (Bennett 2001, 23)

Barna in *Growing True Disciples* stated his understanding of discipleship in the form of a question, "What would happen for God's kingdom if we did not consider our job complete when people confess their sins and say a prayer inviting Jesus to be their redeemer, but would use their new commitments to Christ as a launching pad for a lifelong quest to become individuals who are completely sold out—emotionally, intellectually, physically, spiritually–to the Son of God?" (Barna 2001, 2). Discipleship could be described as "being and reproducing spiritually mature zealots for Christ" (Barns 2001, 18). It should be about God transforming hearts so that the focus would no longer be on the self but upon God.

"Christian discipleship is more than academics" (Whitney 1996, 180). The "academic side" was essential because it was the way of Romans 12:2 "for the renewing your mind." Paul stated, "Faith comes by hearing and hearing by the word of God" (Romans 10:17). Christian life transformation begins with an accurate understanding and application of Scripture. "As with Paul, our goal is not merely 'teaching,' that is, transmitting facts about Christ and the Bible from one mind or notebook to another" (Whitney 1996, 181). The goal was to present the people as "perfect or complete in Christ."

Rick Warren defined discipleship as "the process of conforming to Christ" (Warren 2002, 219). "Discipleship is not primarily a matter of what we do. It is an outgrowth of what we are. Yet if this is true, it is reasonable for others to expect to see proof of the reality of our commitment to Christ reflected in the way we live" (Koessler,

2003, 12). Jesus addressed the matter of consistent a lifestyle in Matthew 7:15-20. The disciples were to be wary of false prophets who were dressed like sheep. Jesus tells the disciples how to spot "ravenous wolves" "by their fruit" because a good tree could not produce bad fruit. "Discipleship is faith expressed in practice . . . . At its heart, it is a living relationship with the Christ we love, serve and seek to imitate" (Koessler 2003, 24).

"Being a disciple begins with a proper relationship to Jesus Christ and having on your heart what is on His. *Making* disciples begins with evangelism. As one person put it, the objective in the Christian life is to populate heaven and depopulate hell" (Henrichsen 1974, 53).

Defining Christian Education

Christian education could be defined as "a Bible-based, Holy Spirit-empowered (Christ-centered), teaching-learning process that seeks to guide individuals at all levels of growth through contemporary teaching means toward knowing and experiencing God's purpose and plan through Christ in every aspect of living, and to equip them for effective ministry, with the overall focus on Christ the Master Educator's example and command to make mature disciples" (Graendorf 1981, 16). The definition defines the role of the Holy Spirit, the teaching/learning function, the purpose and plan of God, the equipping for service of God with the focus upon Christ's command and example of making disciples.

In *God Our Teacher*, Pazmiño defined Christian education "as the process of sharing content with persons in the context of their communities and societies" (Pazmiño 2001, 60). The definition aligns with his theological/educational model he called the

educational trinity of content, context and persons.

Dennis E. Williams, in the article titled "Christian Education," referenced Beth E. Brown's definition of Christian education as "the interaction with truth and its implication for life under the guidance and power of the Holy Spirit, so as to affect change in the life of the learner-this change being conformity to the image of Christ" (Anthony 2001, 133). The definition included the interaction of truth with application to life in a process that cooperates with the Holy Spirit with the end result being not just change for the sake of change but conformity to the image of Christ. "All of these definitions include the significant basics that evangelicals will consider important such as: Bible-based, theologically sound, Holy Spirit-empowered, the elements of teaching/learning/growth/equipping, change, the church, evangelism, and service" (Anthony 2001, 133). Christian education would be described as more than teaching Christians. It would be teaching them to be like the Master in thought, word and action on a consistent basis.

Character Traits of a Disciple

The following research considered the character traits addressed by Walter Henrichsen, Henry Blackaby, J. Oswald Sanders, John Koesssler, and George Barna. These individuals were selected to be studied based upon their contribution to the field of discipleship literature. Henrichsen and Sanders were chosen because their work was considered a classic piece of literature. Blackaby was chosen as a current practitioner in discipleship. Koessler was chosen as a teacher and new voice in the field and Barna was chosen because of his extensive research.

Other voices from the Christian education, pastoral ministry and discipleship

fields were consulted. Bill Hull and Robert Coleman were chosen because of their published work and dedication to discipleship. Erwin R. McManus was included because of his visionary mindset as a pastor. Howard Hendricks was chosen for his academic leadership.

Character Traits Discussed by Walter Henrichsen

Walter Henrichsen discussed the nine character qualities of a disciple that God can use. First, a disciple was one who "has adopted as his objective in life the same objective God sets forth in the Scriptures." Second, the disciple was "willing to pay any price to have the will of God fulfilled in his life." Next, the disciple "has a love for the Word of God." Fourth, the disciple "has a servant heart." Fifth, the disciple has "no confidence in the flesh." The sixth trait was one that "does not have an independent spirit." The disciple "has a love for people" was the seventh trait. The disciple "does not allow himself to become trapped in bitterness" was the eighth trait and finally the disciple "has learned to discipline his life" (Henrichsen 1974, 10-15).

The first character trait was one who had adopted God's objectives for his/her own. Henry Blackaby reminded the reader that God created humankind for a love relationship. For that love relationship to be "real and personal" and for the disciple to adopt God's objectives, the disciple must seek to know God's nature and to "trust in the love nature of God is crucial" (Blackaby and King 1994, 17). As a result of adopting God's objectives, the disciple can trust God's direction in the life of the disciple because "God's kind of love always seeks the very best for a person" (Blackaby and King 1994, 17).

The second character trait was the willingness to pay any price to have God's

will fulfilled in the disciple's life. In the *Experiencing God* motif the willingness to pay the price was demonstrated when the individual experienced the "crisis of belief" where he/she makes the decision to trust and follow God despite the circumstances and determines to make whatever adjustments in their life to join God in what He is doing (Blackaby and King 1994, 49). Jesus called this "counting the cost."

The third character trait of a disciple according to Henrichsen was one who "has a love for the Word of God." This was the fourth of the seven realities in *Experiencing God.* "God speaks by the Holy Spirit through the Bible, prayer, circumstances, and the church to reveal Himself, His purposes and His ways" (Blackaby and King 1994, 50). Henrichsen asked, "What is your Scriptural intake? Is your craving for the Bible so great that it is impossible to satisfy?" (Henrichsen 1974, 12).

Fourth, the disciple "has a servant heart." "A person may try to recruit others to help him accomplish his vision. The disciple-maker, however, seeks to invest his life in another to help that person accomplish his own vision" (Henrichsen 1974, 13). "To be involved in God's work, you must be a servant (Blackaby and King 1994, 38). Blackaby stated a servant must achieve two things. First, a servant must be moldable and second, a servant must be available for the Master's use (Blackaby and King 1994, 41).

Fifth, the disciple has "no confidence in the flesh." "One of the ways of determining exactly how much confidence you have in the flesh is to take an inventory of the number of times *you* come into your own conversation" (Henrichsen 1974, 13). Blackaby asked the following questions: "What have I seen God do that only He can do? Now what am I praying for God to do? What can I do to make sure he answers this prayer?" (Blackaby and King 1994, 42). Blackaby gave the example of Elijah and the

prophets of Baal. "At the time of the offering of the evening sacrifice, Elijah the prophet came near and said, 'O Lord, the God of Abraham, Isaac and Israel, today let it be known that You are God in Israel and that I am Your servant and I have done all these things at Your word'" (1 Kings 18:36). Elijah was an example of one whose confidence was in God and not his personal abilities.

The sixth trait was one that "does not have an independent spirit." The church should not operate on the principle "it's my way or the highway." The work of God should be conducted by a team effort (Henrichsen 1974, 14). Paul addressed this through the diversity of spiritual gifts. Not everyone can be an eye or ear, but all parts were considered important and work in conjunction with each other to accomplish God's ultimate will (1 Corinthians 12:14-18). The principle that Paul discussed in Ephesians 5 was mutual submission and genuine love for each other.

The seventh trait was a disciple "has a love for people." Jesus gave to his disciples a "new commandment." He told them to love each other. He stated that the disciples love for each other was the testimony to the world that they were indeed His disciples (John 13:34-35). Paul stated that love was the fulfillment of the law (Romans 13:10). In 1 Corinthians 13:13, the greatest character trait between faith, hope and love was love. "Make the priority in your life to come to love Him with all your heart" (Blackaby and King 1994, 92). "If you have an obedience problem, you have a love problem" (Blackaby and King 1994, 248).

The disciple "does not allow himself to become trapped in bitterness" was the eighth trait. Hebrews 12:15 was considered a warning to not allow any root of bitterness to spring up and as a result become defiled. The context dealt with discipline and not

allowing bitterness to take hold in one's life because he/she was rebuked. "I believe more disciples become ineffective in the Christian life because of a root of bitterness than because of any other sin" (Henrichsen 1974, 15). Bitterness stems from the result of a real or perceived wrong and the inability of the one "wronged" to deal with the conflict in a constructive and God honoring manner (Henrichsen 1974, 15).

The final character trait was the disciple "has learned to discipline his life."

> One day I sat down and meditated on what would be the most horrible things that could happen to me as a Christian. The conclusion to which I came was that when I die, God would take me aside and say to me, 'Henrichsen, let Me show you what your life could have been like if only you had done what I asked, if only you had been faithful, to Me, if only you had disciplined your life and made it really count, as I wanted you to . . . . The life of a disciple is the life of discipline. (Henrichsen 1974, 17)

Character Traits Discussed by Henry Blackaby

Henry Blackaby discussed eight character traits of an individual that God could use in ministry. He listed holiness, a pure heart, a contrite heart, the fear of God, faithfulness, obedience, seeks and loves God, and a servant of the Lord.

"Holiness means 'to be set apart and separate'" (Blackaby and Blackaby 1999, 9). Holiness only comes by the power of Christ and the working of the Holy Spirit. God called his creation to be holy as He is holy (1 Peter 1:16). Scripture stated, "And it will be called the Highway of Holiness. The unclean will not travel on it, But it will be for him who walks that way, and fools will not wander on it" (Isaiah 35:8). The highway was described as road God made across human lives for the purpose of drawing others to himself. "An impure heart and mind that fail to acknowledge sin are barriers to effectively praying and seeking the Lord. If we choose to fill our minds with pornography, violence, immorality, hatred, promiscuity, and self-centeredness and call it

entertainment, God will not hear our prayers" (Blackaby and Blackaby 1999, 10).

Purity of heart could be defined, "to be singular in substance, without any imperfections or impurities. A pure heart is one solely committed to Christ first and foremost (Matthew 10:37-39)" (Blackaby and Blackaby 1999, 11). The word sincere has its origins in Latin. It means "without wax." Wax was used to cover imperfections and to give the appearance of quality. However, when the vessel was tested by fire the wax would melt uncovering the imperfections and thus demonstrating that it could not be used for its intended purpose.

The contrite heart describes one who was humble and repentant before God. This individual understood their own personal brokenness before God (Psalm 51). "Without brokenness we become indifferent to God and to the needs of others. A proud heart exalts self and promotes independence from God. This is sin" (Blackaby and Blackaby 1999, 12). James 4:6 stated that God opposes or resists the proud and gives grace to the humble.

The fear of God could be defined as a sense of awe and reverence toward God. It would be the opposite of Jeremiah 2 where God's people committed two evils-they forsook God and they no longer feared God. When one experiences a lack of fear of God they demonstrate a lack of understanding of who God is and what God can do (Blackaby and Blackaby 1999, 13).

The Blackaby's list ways in which Christians demonstrated a lack of fear. One way was to continually use God's name in vain. Another was deliberately sinning and expecting God to forgive. Still yet, another way was to view God's commands to study Scripture, pray, worship, tithe and commit to a local church as "optional."

Faithfulness is needed which can be defined as being steadfast, dedicated, dependable and worthy of trust. In the Old Testament faithfulness was linked to *hessed* or covenant loyalty. "God is searching for faithful men. He is searching for men he can trust to intercede on behalf of our nation. God is looking for men he can trust with God-sized tasks" (Blackaby and Blackaby 1999, 15). Ezekiel 22:30 described God on the hunt for faithful men who would "stand in the gap" so that He would not have to bring judgment. God found no one. The New Testament principle was learning to be faithful in the little (Matthew 25:14-30).

Obedience to the commands of Christ and His authority has a direct connection with our love for God. "Our obedience to Christ's commands is proof to God and to everyone watching us that Christ indeed is Lord of our lives" (Blackaby and Blackaby 1999, 16). Jesus stated, "Why do you call Me, 'Lord, Lord,' and do not do what I say?" (Luke 6:46).

A disciple should be one who seeks and loves God. There should be no room for idolatry in the heart of the disciple of Christ. There should be no other competition for the throne because God is a jealous God (Exodus 34:14). Finally God promised the one who genuinely would seek Him would find Him when he searched with all his heart (Jeremiah 29:13). Based upon 1 John 4:19-21 and Matthew 25:31-46, it would be impossible to say one loves God and hates anyone because Jesus equated treatment of others to how He would be treated.

The final trait the Blackabys speak of was being a servant of the Lord. The principle they state was the recognition that God is our ultimate boss. An employee's work for their employer should be to work as if Christ was the direct overseer. Paul

wrote this principle in Colossians 3:23-24 and summed up how the disciple was to approach life, "Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father" (Colossians 3:17). "Whether we recognize it, God is involved in every aspect of our lives. He will take the ordinary circumstances we face and use them to develop our character. But our hearts have to be right first" (Blackaby and Blackaby 1999, 19).

Character and Capacity

Henry and Richard Blackaby defined leadership as "spiritual leadership" and shared, "Spiritual leadership is moving people on to God's agenda" (Blackaby and Blackaby 2001, 20). The definition gave leadership an eternal perspective. It flowed from Henry Blackaby's work *Experiencing God: Knowing and Doing the Will of God.* The main thrust was to help people see where God was at work and to join Him in that work. This echoed Thrall, McNicol and McElrath's position of finding God's plan and following it. In *Spiritual Leadership* the main objective of the leader was to see where God was at work in the organization and join Him and to teach the followers to how to listen to God's voice and follow God's agenda, which was defined as discipleship and maturity in Christlikeness.

Figure 3 demonstrates how the character rungs of the Character and Capacity Ladder in *The Ascent of a Leader* and character traits of *The Man God Uses* are in alignment. Blackaby's "Seeks and Loves God" corresponds to "Trust God and Others with Me." "Contrite Heart" corresponds to "Choose Vulnerability." "Pure Heart and Holiness" corresponds to "Align with Truth." Faithfulness and Obedience" corresponds to "Pay the Price," and Servant of the Lord corresponds to Discover My Destiny."

Environments of Grace		Relationships of Grace	
	Discover my Destiny		Servant of the Lord
	Attain God Designed Potential		
	Pay the Price		Faithfulness and Obedience
	Acquire Positions that Match Who I Am		
	Align with Truth		Pure Heart and Holiness
	Develop My True Capacities in Team		
	Choose Vulnerability		Contrite Heart
	Discover What I Can Do with God and Others		
	Trust God and Others with Me		Seeks and Loves God
	The ascent of a leader		*The man God uses*

Figure 3. Character and capacity ladder matched with the man God uses

Character Traits Discussed by J. Oswald Sanders

Sanders discussed the "Ideal Disciple." It had four passive personal qualities and four active qualities. These qualities were based in the Beatitudes found in Matthew 5. Spiritual inadequacy was the first passive quality mentioned in his book. The main idea presented was spiritual bankruptcy. "Blessed are the poor" (Matthew 5:3). Sanders understood that God was the only one who could provide and meet the needs of the spiritually bankrupted soul. (Sanders 1990, 13).

Spiritual contrition was the second passive quality. "Blessed are those who mourn" (Matthew 5:4). The quality demonstrated alignment with Blackaby's idea of a "contrite heart." The person was described as one who mourns over his or her sin and failure along with his or her slowness of growth in the likeness of Christ. "No one attains full maturity without the experience of sorrow. There is room for the disciple to mourn over the slowness of his growth and the paucity of his spiritual attainment altogether

apart from any actual sin in his life" (Sanders 1990, 13).

Spiritual humility was based in "blessed are the meek" (Matthew 5:5). The word meekness in today's culture has lost its original meaning. Today it can be viewed as weakness. "The word meek was used of a horse that had been broken and domesticated, giving the idea of energy and power, controlled and directed" (Sanders 1990, 13). Jesus epitomized strength under control as the one who could have called ten thousand angels.

Spiritual aspiration was for "those who have a passionate craving not after happiness alone but after righteousness—a right relationship with God" (Sanders 1990, 14). Sanders called this the "bliss of the unsatisfied." "The discovery that happiness is a by-product of holiness has been a joyous revelation to many. We should therefore 'follow after holiness.' God is eager to satisfy all the holy aspirations of His children" (Sanders 1990, 14). God promised those who hunger and thirst for righteousness would be filled.

The active social qualities Sanders explored were compassionate in spirit, pure in heart, conciliatory in spirit, and unswerving in loyalty. Compassionate in spirit reflected "blessed are the merciful . . . . Mercy is the ability to enter into another's situation and be sympathetic toward his plight or problem. Like meekness, this is a distinctively Christian grace" (Sanders 1990, 14). Pity can be sterile like. Mercy was described as movement from emotion to "compassionate action." Mercy did not condone sin but sought "to repair its ravages."

Pure in heart means inward purity. Its contrast would be external respectability. The pure or cleanness of heart brings clearness of vision. "The word pure

here means 'unadulterated,' free from alloy, sincere and without hypocrisy" (Sanders, 1990, 15). Sanders did not speak of optical vision but of "moral and spiritual affinity" (Sanders, 1990, 15). God's revelation was not granted to the intellectual unless that individual was also pure in heart.

Conciliatory in spirit echoed "blessed are the peacemakers." The disciple who was conciliatory in spirit was not a pacifist but a reconciler. This individual entered into a situation where peace had been broken and sought to restore it. Sanders observed that the peacemaker often made peace at his own personal cost. This was true with Christ.

The final active social quality was unswerving in loyalty. This quality was one of steadfastness in the midst of persecution. The disciple understood that he or she would suffer because Jesus suffered. Sanders pointed out that the tense of the verb of the final beatitude was "Blessed are those who have been persecuted." Blessing was a result from the suffering. First Peter 3:17 revealed that it was possible for the Christian to suffer for doing well and for doing wrong. The blessing was reserved for the Christian who suffered for doing what was right. Sanders contended there were three conditions for persecution to bring blessing. They were (1) for righteousness sake and (2) not for a lack of tactfulness or fanaticism. Second, the evil-speaking must have no basis in fact. It must not be as a result of sin or failure. Finally, it must be for the sake of Christ and unswerving loyalty to Him.

Character Traits Discussed by John Koessler

Koessler in *True Discipleship* described the characteristics of a follower of Christ as the marks of discipleship. He discussed the mark of baptism, obedience, abiding, and love.

The Mark of Baptism

Baptism was "the first of the two central tasks of disciple making (Matthew 28:19)" (Koessler 2003, 13). There was individual and corporate significance to baptism. First, it symbolized the individual's identification with the life, death and resurrection of Christ. It also signified the believer had joined into a larger fellowship of the church. Koessler added that water baptism symbolized the "believer's entrance into the sphere of the Holy Spirit. . . . The Holy Spirit is said to 'live' in every believer and His controlling presence is more powerful than the presence of the sinful nature (Romans 8:9)" (Koessler 2003, 13).

Baptism was also a pledge of commitment made to God that was the result of the forgiveness and cleansing that came by faith in Christ. Within baptism was the promise of transformation from the old nature to the new. Paul stated in Romans 6:4, "Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life" (Romans 6:4). Baptism was the seal of the new covenant as circumcision was the seal of the old covenant (Colossians 2:11-12).

The Mark of Obedience

The second central task of the Great Commission was the mark of obedience. For Jesus the true test of discipleship was obedience (John 8:31-32). Obedience was important to discipleship. Christ declared, obedience to His words proved that one obeying was a genuine disciple of Christ. "In John 8:31-32 discipleship comes before obedience. Obedience is the consequence, not the cause" (Koessler 2003, 16).

Obedience needs to be rooted in God's grace. Scripture reveals of two kinds of

obedience. One can be termed "legalistic." Legalistic obedience was rooted in human effort. It was described as obeying God to earn a righteous standing and to gain something. Legalistic obedience could be viewed as a contractual wage agreement. One obeys for a perceived benefit. The foundation was in self rather than in God.

Obedience rooted in God's grace was grounded in the righteousness of Christ. It was by faith. The focus was upon God in Christ who demonstrated obedience to all God's commands (John 17:4). Jesus identified love as the primary motive for obedience (John 14:15, 24).

Obedience was grounded in a personal relationship with Jesus. In John's gospel truth was not just a set of propositions to believe but truth was "bound up with the Person and work of Jesus" (Koessler 2003, 17). Finally, in regard to obedience Koessler shared that obedience was rooted in a desire for answered prayer. Hebrews 4:14-15, communicated that because of Jesus and a relationship to Him; there was the ability, and the confidence to "draw near to the throne of grace." God promised to give grace in the time of need.

The Mark of Abiding

"Discipleship is not primarily a matter of what we do. It is an outgrowth of what we are" (Koessler 2003, 12). As a result there were reasonable expectations that Jesus Christ should make a quantitative and qualitative difference in the disciple's life. The third mark of discipleship was abiding fruit. "I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing" (John 15:5). Jesus said that God was glorified when disciples bear "much fruit" and in doing so "prove you are my disciples" (John 15:8).

An abiding relationship recognized the dependency upon Christ because apart from Christ the disciple could do nothing. Just as grapes and tomatoes cannot grow apart from remaining attached to the vine, the disciple cannot grow and mature in Christian faith without remaining attached to the vine named Christ. "When I abide, I am conscious that everything Christ commands of me Christ must also produce in me" (Koessler 2003, 19).

An abiding relationship recognized the importance of Scripture. Paul stated in Colossians 3:16 to let the Word of Christ dwell within the disciple. It was allowing the word of God to be the lamp and light (Psalm 119:105-06).

The Shema of Deuteronomy 6 was more than reading the word of God. God called his people through Moses. He allowed God's word to impact their heart and to diligently teach their children the ways of God. Teaching God's word would infect all aspects of life. It was to be the last thing on their tongues as they laid down to sleep and God's word was to begin the day. Reminders of God's word would be on their clothing and in the rooms of their homes.

The visual reminder of God's word was to permeate every aspect of Israel's life and to remind them of whom they belonged. Moses reminded Israel in Deuteronomy to not "forget" the Lord nine times and to "remember" the Lord fifteen times. Paul sought to remind the Corinthians that their body was God's temple and they were "bought with a price" (1 Corinthians 6:19-20). "Christ's Word plays a critical role in spiritual growth because it contains promises and commands. The promises tell me what to expect of God, and the commands tell me what to expect of myself" (Koessler 2003, 20).

An abiding relationship recognized the importance and responsibility to pray. "If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you" (John 15:7). "If producing spiritual fruit were purely a matter of determined effort, there would be no need to 'ask whatever you wish.' Why ask God for what we alone can produce? The very fact that we must ask is an indication that fruit is something that can come only from God" (Koessler 2003, 20).

An abiding relationship recognized the need of further growth. Further growth occured when the Father pruned the branches so that they will bear more fruit (John 15:2). The image was that of cutting away what was unproductive and dead in a believer's life. The fruit that Christ expected His disciples to bear was listed in Galatians 5:22-23 and was called the "fruit of the Spirit" and the "fruit of Light" (Ephesians 5:9). Colossians 1:9-10 spoke of the fruit of good works. Romans 7:4 discipled disciples that were called to bear fruit. Philippians 1:11 told of the disciple that had been filled with the fruit of righteousness. Hebrews 12:11 spoke of "the peaceful fruit of righteousness and 13:15 called worship "the fruit of our lips."

The Mark of Love

The "fruit" Jesus was most interested in His disciples bearing on the night of His passion was love (John 13:34-35, 15:12-13, 17). The quality of Jesus' love was "as I have loved you." That quality was considered sacrificial. Sacrificial love consistently demonstrated by the disciples was living proof of the disciple's connection with Jesus.

Francis Schaeffer stated that "if I do not have the love I should have toward all other Christians, the world has the right to make the judgment that I am not a Christian" (Schaeffer 1970, 137). Schaeffer did not indicate that failure to love another Christian

disproved one's personal relationship with Christ, but that the world would conclude there was a lack of the Christian life.

Schaeffer drew attention to John 17:21 where Jesus was praying for unity within the body of disciples. Later the church was a testimony to the world that God sent His Son. Without love as a hallmark of discipleship the "final apologetic" ("that they may be one; even as You, Father are in Me and I in You, that they also may be in Us, so that the world be believe that You Sent Me) would fail (Schaeffer 1970, 138). The obligation to love was not limited to fellow believers. The second Great Commandment covered all individuals, "love your neighbor as yourself." 1 John 3:18 shared how to love "in deed and truth."

Character Traits Discussed by George Barna

George Barna spoke of igniting a person's passion for God and getting out of the way (Barna 2001, 1). Barna listed the Marks of a Disciple in three bullet points:

- Disciples experience a changed future through their acceptance of Jesus Christ as Savior and of the Christian faith as their defining philosophy of life.
- Disciples undergo a changed lifestyle that is manifested through Christ-oriented values, goals, perspectives, activities and relationships.
- Disciples mature into a changed worldview, attributable to a deeper comprehension of the true meaning and impact of Christianity. Truth becomes an entirely God-driven reality to a disciple. Pursuing the truths of God becomes the disciple's lifelong quest. (Barna 2001, 27-28)

Near the conclusion of *Growing True Disciples* Barna made a list of character traits found in various people. The following would be a synopsis of his bullet point list. He called them the marks of a true disciple. He spoke of the passion of Stephen, the joy of the post-Pentecost apostles, the integrity of Nathaniel, the availability of Mary, the

perseverance of Paul, the wisdom of James, the servant-hood of Martha, the love of John, the generosity of Joseph (called Barnabas), the seriousness of John the Baptist, the studiousness of Luke, the humility and reverent faith of the centurion, the evangelistic sharing of Andrew and the character of Jesus (Barna 2001, 165-66).

The Objectives of Biblical Discipleship

"Over the past forty years, the communities around many churches have changed dramatically, yet the church as stayed the same. Somewhere in the community's transformation, the church disconnected" (McManus 2001, 16-17). The purpose of the church should not be only to survive or thrive, but to serve. Serving required direct contact. One could not wash dirty feet if one refused to touch them. Instead of acting as a vessel of hope in the world, too often the church has been a fortress from the world. "The diminishing influence of the American church on American society is not simply because fewer people are going to church, but fewer people are going to church because of the diminishing influence of Christ on the church itself" (McManus 2001, 28). "The biting truth is that this country is not rejecting spirituality but Christianity" (McManus 2001, 29). McManus posed the question "Are we too much about us (the church) getting fed and too little about us exercising our faith" (McManus 2001, 31). He observed that the church had become an institution rather than a movement (McManus 2001, 34). Institutions preserve culture and movements create culture.

Major objectives of discipleship included the need to redefine success, the need for organic evangelism and living qualitatively and quantitatively different lifestyles from non-Christians around us. Redefining success was the removal of emphasis upon buildings, budgets, and numbers of attendees. Barna, Hull, and Coleman each

emphasized that success in discipleship was based on how many disciples were genuinely produced who reproduce themselves (2 Timothy 2:2). Jesus taught His disciples that they were the "salt of the earth" and the "light of the world" (Matthew 5:13-16).

Objectives Addressed by Walter Henrichsen

Henrichsen discussed the topic, "Why We Don't Want To Acknowledge Him as Lord" (Henrichsen 1974, 21-22). First on his list was the fear that God may ask someone to do something he or she would not want to do. An objective of discipleship was the disciple must say "no' to self wants and "yes" to God's expressed will. "Nobody likes the cross. Nobody likes to die. Nobody likes to deny himself. But this is what lordship is all about" (Henrichsen 1974, 21). Rick Warren expressed it this way "It's all about God and not about me" (Warren 2002, 17-21).

Additionally humans were not sure God had our best interest at heart (Henrichsen 1974, 22). In Jeremiah 29:11, God clearly stated that He is working out His plan for the individual's life and God's plan was to give a "future and a hope." For the disciple to implicitly trust God, the disciple must be in "tune with voice of the Spirit of God" (Henrichsen 1974, 36).

Another objective in discipleship was desperation within the soul (Henrichsen 1974, 36). Henrichsen described this concept as a lack of desperation. It was mentioned earlier in the context of Jeremiah 2. The lack of fear or reverence of God can produce apathy towards one's personal condition before God and the lack of concern for the lost.

A further objective of discipleship was to count the cost of following Jesus. It was demonstrated in the need to "renounce all other loyalties in preference to Jesus Christ" (Henrichsen 1974, 37). This principle was demonstrated in the ability to leave

family for the call of Christ. Another example was in regard to spiritual warfare. "The disciple is called upon to do battle against the gates of hell and set the prisoners free in Jesus' name" (Henrichsen 1974, 39). The promise of Christ was that the gates of hell would not prevail (Matthew 16:18), but there was a cost in doing battle. Those unwilling to count the cost allow their salt to become tasteless and their light to be hid under a bucket. A final thought Henrichsen shared regarding the cost of discipleship was that we must "purposefully destroy all avenues of retreat" (Henrichsen 1974, 40). That principle was demonstrated in Ephesians 6:10-18 in regard to the Armor of God. There was no armor to cover one's back. The intent was no retreat.

Objectives of Discipleship Addressed by Henry Blackaby

Blackaby addressed objectives in discipleship with a discussion on the men God could not use. God could not use Saul because Saul believed he knew best. He was an individual who walked by sight and not by faith. "God does not follow us. God leads us. For a man to refuse to wait on God is sheer arrogance and pride" (Blackaby and Blackaby 1999, 59). As a result of Saul's arrogance and pride the "Holy Spirit no longer guided or empowered Saul, nor did God protect him from the onslaught of the forces of evil" (Blackaby and Blackaby 1999, 59). By doing the expedient rather than the command of God's servant, Saul cut himself off from God's best. An objective of discipleship was to walk by faith instead of sight and to wait on God's direction.

Another type of individual that God could not use was one who puts limits upon God. This was an individual who told God where he would serve, where he would not serve and for how long he would serve. "If you put limits on how God will use you, you will be used little, if at all. The man God uses abandons his life into the hands of

God" (Blackaby and Blackaby 1999, 61). An objective of discipleship was to faithfully serve and allow God to direct His servant to the place and position of God's choosing.

Jesus addressed an individual in Luke 18 who had a divided heart (Blackaby and Blackaby 1999, 61). He was known as the rich young ruler. He was an individual who wanted to follow Jesus, but not on Jesus' terms. God could not use those who would not listen to Him. "Too often Christians live in a world void of faith, a world limited by their own understanding and power" (Blackaby and Blackaby 1999, 62).

Blackaby expressed a concern for the next generation. Teenagers may look across their church and be unable to find a role model to follow. Teens need a covenant relationship that is real and personal with God, modeled by mature Christians. They need to see God's blessing on those who faithfully served God (Blackaby and Blackaby 1999, 63).

Michael Reagan quoted his father; "Perhaps today's young people aren't rebelling against our standards," Dad replied. "Perhaps they are rebelling because they don't think we are living by the standards we've tried to teach them" (Reagan 1998, 67-68). Reagan noted that after those words were spoken the audience was silent for several moments. Then 10,000 young people stood and roared their approval. An objective of discipleship was to model a covenantal relationship with God for subsequent generations.

Objectives of Discipleship Addressed by J. Oswald Sanders

Sanders engaged in a discussion of Luke 9:57-62 where Jesus described three men who collectively could be called the "weak-willed disciples." The first was the "impulsive volunteer" (Sanders 1990, 33) who said, "I will follow you wherever you go."

Jesus did not question his sincerity, but in His reply Jesus questioned the man's resolve. Underlying Jesus' response (Luke 9:58) was the question "Will you still be there when the going gets rough?" This individual parallels the seed that fell on the rocky soil (Matthew 13:3-9, 18-23; Luke 8:4-15). The individual verbalized a commitment without counting the cost. It is the reason Paul stated a new convert should not be called into the ministry as an overseer or deacon (1 Timothy 3:6). "The enthusiast must become a realist. . . . He was always transparently honest with would-be followers because he wanted their allegiance to be intelligent" (Sanders 1990, 34). An objective of discipleship involves critical thinking and informed choices to follow Jesus as Lord.

The second of these "weak-willed disciples" was the reluctant conscript (Sanders 1990, 35). Jesus saw this individual and extended the invitation to join Him. Two phrases that should never be on the disciples lips could be; "No Lord" and "But Lord." The individual exercised the latter. "If the first man was too fast, this candidate was too slow. To him, discipleship was a matter of only secondary importance" (Sanders 1990, 35). The man's seed grew in the thorny places where the cares of the world choked out the message (Matthew 13:22). Other things were more important than the commitment to Christ. The message was "I'll follow you, when it's convenient and when I don't have anything more important to do." Echoes of Jeremiah 2 were distinct in such a response to God. An objective of discipleship was to mirror the lifestyle of young Samuel who said, "Speak, for Your servant is listening" (1 Samuel 3:10).

The "but Lord" syndrome was found in the third of the weak-willed disciples. This could be defined as the half-hearted volunteer (Sanders 1990, 37). Nominating committees were familiar with the phrase "if you cannot get someone else, I'll do it."

One's heart was not in a place molded for service. It was set in creature comforts especially earthly relationships. "Many like this man are willing for a limited commitment, yet there is always a 'but' in their following" (Sanders 1990, 37). "Elisha's responds to the call to follow Elijah affords a striking contrast to the attitude of the reluctant volunteer . . . . In a literal sense he burned his bridges behind him. It is to such total commitment that our Lord is calling us" (Sanders 1990, 37).

Objectives of Discipleship Addressed by John Koessler

Koessler identified what he called obstacles to discipleship. The first obstacle was stunted growth. The audience that received the letter to the Hebrews was rebuked for being "slow to learn." They were teachers but they needed to be taught the elementary aspects of the Christian faith (Hebrews 5:12).

Paul expressed similar feelings in 1 Corinthians 3. Paul could not speak to them as spiritual but as worldly infants in Christ. Paul had taught them with milk because they could not handle solid food. Paul was surprised at their condition of no significant growth (1 Corinthians 3:2). Paul expected to find spiritual Christians in Corinth. Instead he found worldly or fleshly Christians. The implication Paul was making was that the Corinthian Christians looked more like non-Christians than they did as a member of Christ's body. "Paul was telling this church, one which prided itself in its great teaching and its wisdom, that its spiritual capacity was on a par with an unbeliever" (Koessler 2003, 76). The proof of the Corinthian churches immaturity was demonstrated by the presence of jealously, quarreling, pride and the willful sin of its members.

The Western mindset, tends to think of maturity (spiritual or not) in terms of

what a person knows. Spiritual maturity can be "characterized by applied knowledge" (Koessler 2003, 77). Koessler viewed the primary hindrance to spiritual growth was the fleshly sinful nature that was bent on resisting God (Koessler 2003, 77). The Holy Spirit did not eradicate the sinful nature. The flesh remained present and continued to exert influence in the believer's life. As long as the Christian lived according to the flesh he or she would become less like Christ and become his or her own worst enemy (Koessler 2003, 78). An objective of discipleship was then to "be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth" (2 Timothy 2:15), being a doer of the word and not just a hearer (James 1:22) and living by the Spirit and not carrying out the desires of the flesh (Galatians 5:16).

"One of the greatest obstacles we face in making disciples is the church's tendency to allocate its resources based on the amount of a return it will receive for the time, effort and money it has expended" (Koessler 2003, 176). An objective in discipleship was a clear understanding that the church may not reap an immediate benefit for investing in its children and teens, but the body of Christ would benefit. Churches need to see the overall view and possess a kingdom mindset regarding discipleship which was defined as a life-long process and results were not necessarily immediate.

Objectives of Discipleship Addressed by George Barna

Barna addressed negative aspects of discipleship in the church that could be viewed as objectives for discipleship. One negative aspect was the focus upon programs over people. Secondly, he added the problem of consensus building over character

building (Barna 2001, 8). The point of trying to get everyone to agree and get along has crippled the church from accomplishing its mission to make disciples. An objective of discipleship was then to ensure people were prized over the program (Barna 2001, 8).

The chief barrier to disciple making had nothing to do with ability but the lack of passion, perspective, priorities and perseverance to develop spiritual leadership. There was a lack of passion to be godly (Barna 2001, 42). Objectives for discipleship should include a means of evaluating spiritual maturity so that disciples understand that following Jesus needs to be more than casual observation.

The Lack of Passion

The lack of passion was demonstrated in statistical information. According to Barna's research, only 24% of survey participants were participants in a Sunday school class that motivated them to grow (Barna 2001, 35). Those being spiritually mentored by someone was only 15% and only 11% attended a special class for the purpose of becoming more spiritually mature. "Six out of ten believers have no sense of what they want to become" (Barna 2001, 36). Two out of ten believers have only the vaguest idea of what they want to achieve or become and only two out of ten have specific defined goals and are intentionally serious about discipleship.

Research stated that three out of ten born-again adults admitted that they did not have any plan or process by which they intend to fulfill their spiritual goals. "The result is talk without action, sentiment without substance" (Barna 2001, 38). "The infrequent adoption of spiritual maturity as the driving focus of life suggest that to most believers, their faith is a 'bonus' or an add-on dimension of their life rather than the priority around which everything in their life revolves" (Barna 2001, 39). Another

disturbing result of Barna's research was that few Christians possessed a true understanding of spirituality. "Few believers (less than one out of five) describe spiritual success in terms broader than a single aspect of personal maturity" (Barna 2001, 40). "Instead of becoming a natural extension of one's spiritual journey, steady spiritual growth has become the exception to the rule, the domain of the spiritual superstars and fanatics" (Barna 2001, 55). It was directly related to the fact that discipleship too often was viewed as a program rather than relationships for the purpose of supporting growth.

The Need

A return to Jesus Christ and Christianity as the definition and philosophy of life, where the pursuit of truth becomes the disciple's quest, should be the focus of the church. "Discipleship is not a program. It is not a ministry. It is a lifelong commitment to a lifestyle" (Barna 2001, 19). There must be a passion for godliness. A major problem described was that discipleship has become a spectator sport. "We dabble in Christianity. That's not what Jesus had in mind when He called us to be His disciples. He is seeking people who are absolutely serious about becoming new creations in Him" (Barna 2001, 19).

Kennedy addressed the problem with the illustration of the generals and the army. He couched this illustration in the terms of spiritual warfare where Satan has made deep inroads into the church. The argument was as follows: since wars were dangerous and people could get hurt, it would be better if the generals fight the war (Kennedy 1996, 2). This particular mentality has been translated into the church with devastating effects. Those effects included the belief that evangelism and discipleship were only for the professionally trained. According to Paul S. Rees, Coleman's thesis for writing *The*

Master Plan of Evangelism was to "rescue evangelism from the special and to anchor it into daily life" (Coleman 1994, 17). "When evangelism is not reserved for the elite, kingdom relationships become everyone's responsibility. This is the radical minimum standard" (McManus 2001, 222).

An objective of discipleship was for spiritual leadership to assist learners in establishing spiritual goals, the ability to communicate the big picture of spirituality, and to hold one another accountable.

The Lack of Accountability

Believers were not holding other believers accountable to grow and mature (Barna 2001, 54). "You cannot make disciples without accountability. To believe you can is like believing you can raise children without discipline, run a company without rules, or lead an army without authority" (Hull 1988, 159). Accountability had taken a back seat due to a misinterpretation of Matthew 7:1ff. "The imperative 'do not judge' hooks the attention of the listener because it challenges an everyday, taken-for-granted activity. Does it mean that a person is to suspend the faculty of judgment and never to find fault with other, or that one is always to overlook their sins and foibles in hopes that God will do likewise?" (Garland 1993, 85). "Even on those occasions when we render a negative evaluation of others, our purposes should be constructive and not retributive" (Blomberg 1992, 127).

The failure of accountability within the church was the failure to hold oneself accountable, to take up one's cross, and follow Jesus. Since collectively there was an unwillingness to take the log out of one's eye, the ability to take the splinter out of a brother's eye was not present. "In the end, it boils down to personal priorities. For most

of us, regardless of our intellectual assent to the importance of Christian growth, our passions lie elsewhere—and our schedule and energy follow those passions" (Barna 2001, 54).

Nine Reasons for Discipleship Struggle

Barna listed and discussed nine reasons the church struggled to disciple in the midst of an environment of "unprecedented opportunity" (Barna 2001, 88). The struggles for discipleship could be viewed as positive and made as objectives. First, few churches had a clear, measurable definition of "spiritual success" (Barna 2001, 88). The indictment against contemporary Christian discipleship was that many did not know where they were going and any road would take them there (Barna 2001, 88). Without a clear definition of success, Christianity was "dumbed down" (Barna 2001, 89). The objective was then to clearly define success with measurable steps to achieve success.

The second struggle of discipleship had been to define it as head knowledge rather than complete life transformation (Barna 2001, 89). The Pharisees were experts in head knowledge of God. Statistics discussed "underscore the need for both biblical knowledge and the application of that knowledge in practical ways" (Barna 2001, 90). The second objective was to teach principles applicatory to life in conjunction with biblical content.

Thirdly, Barna discovered that too often the church was guilty of choosing to teach people randomly rather than in systematic ways. Believers were exposed to good content but "without context and thus lose that information because they have no way of making sense of it within the bigger picture of faith and life" (Barna 2001, 91). An

objective for discipleship was then to determine a systematic method for training.

Barna observed fourthly that there was virtually no accountability for what people say, think, do or believe (Barna 2001, 92). "Presently less than half of all born-again adults, (44 percent) are convinced that there is absolute truth" (Barna 2001, 71). Three quarters or more of Christians believed that the Bible taught "God helps those who help themselves" (Barna 2001, 67). Between one-quarter and one-half of Christians believed that God could not forgive some sins and that everyone experienced the same outcome after death, regardless of their beliefs (Barna 2001, 69). The Bible taught the principle of mutual accountability (1 Corinthians 5, Ephesians 5:22-33) and called Christians to "study to show ourselves approved unto God" (2 Timothy 2:15). The objective was to hold fellow Christians accountable regarding their relationship with Jesus based in Matthew 18:15-20. An objective of discipleship was for pastors to effectively train leaders in systematic Bible study and theology. Members should be thoroughly grounded in Christian thought. Coupled with this idea was the biblical mandate to confront other believers when lifestyle consistently fails to align with God's word (Matthew 15:18-20).

Barna's research indicated in many contexts discipleship promotion emphasizes programs over people (Barna 2001, 92). Churches had databases that track membership statistics but few were tracking spiritual development (Barna 2001, 92). This was the fifth reason the church struggles with discipleship. The emphasis was style over substance. In The Great Commission, Jesus did not give specific directions on how discipleship takes place. The importance was baptizing, teaching and training people to observe what Jesus taught. The objective was to not allow program and methodology to

take precedence over people.

The sixth reason, according to Barna, was that small groups were failing to provide comprehensive spiritual nurture (Barna 2001, 94). Resources were spent in recruiting people for small groups rather than preparing people to develop within the groups. The objective was not to have a small group but to develop people to maturity within the small group context.

The seventh reason was in agreement with Hull's comment of giving "disciple making lip service" (Hull 1988, 15). Protestant churches across the country gave verbal support to the idea of spiritual growth but do not demonstrate personal devotion to advocating spiritual transformation (Barna 2001, 94). Congregations were not describing their pastors as zealous for Christ. Pastors were not exerting influence behind "the significance of becoming spiritually mature. Prioritizing the church's ministries is one of the tough juggling acts pastors perform" (Barna 2001, 95). An objective for discipleship can be for pastors to develop a passion to see maturity in Christ within the context of the congregation. Resources must be organized to achieve the goal. Church priorities must be reassessed to demonstrate alignment with the goal.

The eighth reason for the difficulties in discipleship according to Barna was that resources were predominantly invested in adults. "When we focus more energy on resuscitating adults rather than nurturing children, we have more ground to cover because we have to undo much more than we would working with children" (Barna 2001, 96). An objective was to pour more financial and personnel resources into the discipleship of children.

The final reason for discipleship difficulties was the best leaders were being

diverted to other ministries other than discipleship (Barna 2001, 97). Without competent and qualified leadership guiding people to understand that discipleship can be a privilege rather than a chore, the congregants would likely miss the need for discipleship. Congregants would believe enrollment in Sunday school, attendance at worship services, children in VBS and tithing would be the only requirement as disciples (Barna 2001, 97). An objective of discipleship must be to ensure the best teachers and leaders would be utilizing their gifts in the context of discipleship over other ministries.

Difficulties in Discipleship Addressed by Bill Hull

The church could be described as too little like training centers and too much like cardiopulmonary wards at the local hospital (Hull 1988, 12). Many church members have rested in a comfort zone of "I pay the pastor to do ministry" (Hull 1988, 12). The pastor could be viewed as the provider of a service—preaching, teaching, counseling, administrating and the member as the consumer. "The pastor as a professional remains a serious threat to church health" (Hull 1988, 35). The problem would not be a professionally trained pastor or a pastor-minister gap. The problem would be defined as clericalism—the expectation that the professional clergy does the ministry. An objective of discipleship was to return to scriptural principles addressed in Ephesians 4, where leaders equip the saints for ministry.

The church's mission should be to penetrate the world with the message of the gospel. A major concern of today's church can be the preoccupation with felt needs over the command of Christ to make disciples. Rather than growth by multiplication, Hull viewed most church growth was by transfer; the "rotation of the saints" (Hull 1988, 20). In Indiana (2003), the church grew by 6,200 members, 2,864 were transfer membership

(see Appendix 1).

Hull quoted Elton Trueblood, "Cheap Christianity can usually pull a pretty good attendance on Sunday morning. It is cheap whenever the people think of themselves as spectators at a performance" (Hull 1988, 20). Hull identified problems within the church. He quoted Francis Schaeffer, "The great evangelical disaster is that the evangelical church no longer stands for truth" (Hull 1988, 22). The church tends to be full of individuals who had no other relationship with the church outside of their attendance and the church did not see this as a problem (Hull 1988, 19).

> The Great Commission has been worshipped, but not obeyed. The church has tried to get world evangelization without disciple making. The impetuousness of human nature and cultural pressure to get quick results have caused pastors to take every shortcut. . . .The truth that disciple making is the key to world evangelization, because it is the key to reproduction and multiplication, refuses to go away. We have sacrificed disciple making on the alter of cultural success, ego gratification, and immediate need. This is my version of the great evangelical disaster. (Hull 1988, 23)

Jesus challenged his disciples to "count the cost" because it was better not to start then to begin and never finish. Hull stated that the Achilles' heel of pastoral work was impatience and immediate results. The reason many churches fail in discipleship was that the average pastorate lasts between three and four years and it would take a minimum of five to seven years for a church to trust a pastor (Hull 1988, 28-29). There was a great deal of beginning in discipleship and very little completion.

Churches must take the Great Commission seriously, struggle over it, discuss it, and make plans to fulfill it. According to Hull, far too often church councils have devoted their time to "housekeeping" issues rather then spending their energy devoted to thinking through and implementing the Great Commission (Hull 1988, 33-34).

The pastoral work of exegetical preaching, prayer and disciple making were no

longer in style (Hull 1988, 41). A popular mindset has invaded the church. Questions such as; "What can the church do for me?" and "Does the pastor make me feel good or guilty?" seem to have invaded the congregation. Superficial Christianity has developed a focus on humankind rather than upon God. The superficial Christian wants the benefits of the crown without the commitment of the cross (Hull 1988, 43).

Thus far this chapter has considered defining discipleship and Christian education, character traits of a disciple through the eyes of various Christian leaders, and objectives and difficulties in discipleship. The remainder of the chapter will focus on a discussion of what effective churches could be accomplishing in discipleship and principles for Christian leaders to consider applying to create a discipling environment.

The Plan and Process of Discipleship

In *The Habits of Highly Effective Churches*, Barna lists a number of characteristics that a church needs for an effective discipleship strategy: strategic leadership, delegation and equipping. The control of the ministry must be released to the laity and they must be trained for ministry tasks. The church must be involved in development of significant relationships via small groups like Sunday school and home groups. Strategic evangelism with personal involvement where an individual can be taught how to share effectively his or her faith and testimony. He called for systematic theological growth, holistic worship, serving the needy, which moves people out of their comfort zones, and equipping families to minister to themselves (Barna 1999, 24). Many of the authors in the precedent literature placed strategic leadership at the forefront for effective discipleship. The main emphasis was for people to experience the presence and power of God in worship and the discipling process. It leads to a discussion on the

process or model used to accomplish this goal.

Barna began with addressing small groups and used them by tying the sermon to practical application strategies (Barna 2001, 117). He stressed the need for new believer's classes to teach foundational truths of Christianity, leadership training, one-to-one mentoring, Bible memorization, Sunday school classes teaching a biblical worldview that would be two to three years in length and community service to wed Bible teaching with practical application.

Barna discussed five models of discipleship. A discipling ministry may find helpful utilizing one model or a combination of models. These models were from Pantego Bible Church (competencies model), Fellowship Bible Church (missional model), Perimeter Church (neighborhood model), Fellowship Bible Church North (apologetics model), and North Coast Church (lecture/lab model). "All five models emphasize enabling people to think and act like Christians" (Barna 2001, 134). They focused on character development, thinking and decision making, building and affirming relationships. The differences lied in how each accomplished the common objectives (Barna 2001. 134).

Pantego Bible Church, Competencies Model

The competencies model was based on the following ten core beliefs, practices and strategies (Table 2). An assessment tool was used (The Christian Life Profile) that helped the individual understand areas of strengths and weaknesses. The Christian Life Profile consisted of 120 questions (four questions per competency) (Barna 2001, 136-37).

The purpose was to discover strengths and identify weaknesses that were then translated into learning goals. The individual had five opportunities each week for

different church-based experiences that focused on the 30 core competencies: the sermon, the Sunday school, the small group, a weekly study guide, and a specialized class available at the church during the week.

Table 1. Pantego Bible Church Competencies Model

10 Core Beliefs	**10 Core Practices**	**10 Core Values**
Trinity	Worship	Joy
Salvation by Grace	Prayer	Peace
Biblical Authority	Single Mindedness	Faithfulness
Personal God	Bible Study	Self Control
Identity in Christ	Total Commitment	Humility
Church	Biblical Community	Love
Humanity	Give Away Your Time	Patience
Compassion	Give Away Your Money	Integrity
Eternity	Give Away Faith	Kindness
Stewardship	Give Away Life	Gentleness

The process considered thirty dimensions of the Christian life in light of one's relationship with God and others. It required substantive integration of everything the church provided (Barna 2001, 135-36). People received theological instruction via the Sunday school/adult Bible fellowship. They became active in ministry through a small group whose dominant function was to be a biblical community practicing the principles learned in the larger learning group. Small groups were led by a trained leader and there

was accountability for "specific outcomes related to service, evangelism, learning and care giving" (Barna 2001, 136).

This model was not event driven and it minimized other church programs in favor of accomplishing all ministries through existing avenues. The strength of this model was that it used "an objective and focused measurement strategy that is the total responsibility of the individual believer. Linking the entire ministry to a defined set of core competencies also makes something that feels amorphous—for example, biblical truth, spiritual development, life transformation—tangible and addressable" (Barna 2001, 138).

Fellowship Bible Church, Missional Model

Fellowship Bible church (FBC) represents a competencies model that was tied to a biblical worldview and the mission statement of the church. FBC's mission, according to Barna, was to help people become spiritually mature. It was manifested in six core qualities or competencies: passionate commitment to Jesus Christ, evaluation of everything by a biblical standard, deep commitment to a healthy family, moral purity, being evangelistically bold and socially responsible and impactful (Barna 2001. 140).

Small group classes meet and teach material directly related to the core mission of the church. Each person was encouraged to develop a Personal Development Plan (PDP). This plan was to assess what competencies the individual needs to be an effective disciple.

Irresistible influence

Robert Lewis (pastor of FBC) spoke of "irresistible influence" which was

"about the great need that exists today of reconnecting the church with the community in a way that makes the church both real and reachable" (Lewis 2001, 14). It was accomplished by the church expressing genuine love in word and action. For Lewis the church must become a "carefully crafted bridge" if there was any expectation to connect with the community with any lasting influence. The church "cannot exist for nothing bigger than itself" (Lewis 2001, 57). It must be an outward focus and not just an inward focus. "We all hungered to be a church that incarnated the gospel so well and so effectively that our city would literally feel compelled to give glory to the God they saw working through us" (Lewis 2001, 64).

The beginning step for irresistible influence bridge building was defined as confession, which meant "reading afresh the words of Jesus Christ about his concept of the church—'salt' and 'light'—and being grief stricken over how far our churches fall short" (Lewis 2001, 72). Lewis declares that desperation and regret were the precursors of a new vision. This concept correlated with Kotter's stage process of creating change—the idea of establishing a sense of urgency. FBC began to critically think and analyze for themselves, thus understanding their own need for change.

Barna evaluated this model as a simple model. Self-directed people need to be responsible for their own growth and attention can be given to measurable outcomes. The model was responsive to the needs of the congregation (Barna 2001, 142-43). Barna believed the negative aspect to the model was a deficiency in theological foundations. "The introduction disciples receive is solid but brief; they will be exposed to additional related insights over time through courses, sermons and discussions, but that process is not as central as in a few of the other models" (Barna 2001, 143).

Perimeter Church, Neighborhood Model

Perimeter Church's neighborhood model was a combination of the competencies, worldview and missional models. It defined the mission, values and goals and used a PDP to determine the desired growth outcomes by identifying maturity in five areas; biblical knowledge, practical ministry skills, outreach, prayer and accountability (Barna 2001, 145). Throughout an academic calendar year, there were scheduled six, six-week classes. The model wais based on a three-year plan. These classes stressed practical application with theological principles and when the individual had "graduated" they were expected to become disciple makers themselves (Barna 2001, 145-46).

Barna evaluated the Neighborhood Model favorably for ministering by inreach and outreach, the inclusion of a personal development plan and it's what he called front-end and ongoing training of leaders to perform duties. On the negative side the model included significant time commitment of two additional meetings added to the weekend worship service. The model was based upon the assumption that the person who invested three years and completed the cycle was equipped to disciple other people (Barna 2001, 147).

Fellowship Bible Church North, Worldview Model

The primary thrust of the Worldview Model at Fellowship Bible Church, North was to impart biblical wisdom that would lead to spiritual transformation. It would result in increased church participation and the level of service provided to other people. Spiritual transformation was accomplished by helping them improve their ability to understand issues and make decisions from a biblical perspective (Barna 2001, 148).

It was a two-year process to develop a biblical worldview based in creating

dissonance by the confrontation of issues via case studies, group discussion, and service projects. It was dialogue driven where students discussed important issues of the day, studied the Bible related to those issues, gather wisdom from other sources, and develop a personal response and the group developed a strategy to address the issues discussed (Barna 2001, 149).

Curriculum in the model covered "an exhaustive spectrum of basic theological and doctrinal issues that includes conversion, baptism, the work of the Holy Spirit, prayer, church involvement, Satan, the nature of God, community, service, world impact, evangelism and apologetics" (Barna 2001, 149). Students completed "Discovery" courses over a two-year period and were encouraged to deepen their spiritual maturity in the small group context. "The Discovery Series, encompasses four topical books requiring an average of sixty to ninety minutes per week in personal reading, study, and reflection in addition to the time spent in the Discovery class" (Barna 2001, 148). They also used seminars as "feeder" activities such as Walk Thru the Bible Seminars for the Discovery process (Barna 2001, 150). Advanced education classes like book studies, topical studies, and leadership training were offered throughout the year.

The benefits to this model was a foundation in Christian fundamentals where the student received instruction, principles and spiritual truth training in how to think and act biblically. Barna also commended the model for shifting graduates in the "Discovery" courses to smaller groups for continual application, encouragement, and accountability (Barna 2001, 150-51).

On the negative side, Barna views the model with the absence of an effective assessment tool to measure progress along the way. Secondly, the necessity of devoting

two years at the front end of the process before moving on could be a negative aspect for the church (Barna 2001, 151). He admitted that the material covered could not be adequately covered in less than two years.

North Coast Church, Lecture/lab Model

The lecture/lab model of North Coast Church was based in understanding the purpose of bible study which was to live obedient lives, producing spiritual fruit, persevering through trials and tests (Barna 2001, 151). Knowledge and building faith based relationships would lead to Godly character and Christian service (Barna 2001, 151).

The lecture/lab model was expository sermon driven arranged in four to twelve week series. The sermons were divided into two major parts. The first section dealt with the background and principles of the passage and the second was the challenges of the passage and how to live the Christian life (Barna 2001, 152). "The ultimate goal is to cover enough Biblical principles so that, over the course of several years, people have been provided with sufficient content to grasp a biblical worldview and to understand how to make decisions on the basis of scriptural principles" (Barna 2001, 152).

A benefit of the model was when questions arose as a response to the sermon; the small group could analyze the sermon content. The model was centered in Scripture where the teaching, relationships, accountability and service found their purpose (Barna 2001, 154).

Small groups lasted for the duration of the sermon series. Then there was a short break and people either joined a different small group or re-gathered for the next sermon series. The sermon was based on biblical principles. "Because the sermon

material forms the substantive foundations of a second go-round for small group participants, the biblical principles imparted are hammered home at least twice" (Barna 2001, 154).

The downside of the model was an objective, broad-based evaluation system that Barna readily admitted could be easily improved. Another shortcoming of the model according to Barna was "that it does not incorporate any type of broad-based introduction to basic knowledge about theology or doctrine" (Barna 2001, 156).

Barna's Best of Model

"One of the practices I witness in every highly effective church I study is that they borrow great ideas from every place they find them" (Barna 2001, 157). The main idea was "borrow" not imitate. Imitation may be the sincerest form of flattery but, in church work directly imitating what one successful church does in one part of the country without contextualizing it could do more harm than good (Barna 2001, 157).

Barna's first suggestion was that the pastor be an irrepressible advocate for discipleship. Bill Hull stated that the normal church was to be a disciple making church and that modeling discipleship was the duty of the pastor. If the church did not apply discipleship as its main agenda then world evangelization was a fantasy (Hull 1990, 11). Barna further suggested that membership should only be granted when the person covenants with God and the church to participate in a focused discipleship process (Barna 2001, 158). "We must start with the realization that producing zealous and mature disciples of Jesus Christ requires a church culture in which the concepts and practices of discipleship permeate everything we do" (Barna 2001, 157).

All programs should be focused and teaching coordinated. It should be tied to

the goals and mission statement of the church. The process should begin with an evaluative tool (Competencies Model) and church outcomes assessment (Missional Model). After the person participated in self-evaluating and goal setting, the person would be required to complete an "intensive interactive course designed to ensure that they grasp the fundamentals of the faith" as seen in the Worldview Model (Barna 2001, 159).

The individual would then covenant with the church regarding their personal development plan that ideally would last for one year. As part of the covenant the person participated in a number of activities such as a small group for prayer, fellowship and personal accountability and community service. The small group was part of the larger group meeting for worship on Sundays. Disciples were expected to participate in the various ministries and worship options in the church to facilitate their spiritual development (Barna 2001, 159). A significant problem within the church was the lack of expectations upon its membership. The lack of expectations has resulted in the 80/20 reality where 20% contribute and complete 80% of the work.

At the end of the first year the disciple would evaluate how he/she has done in relation to his/her spiritual development goals. The next step would be to determine goals for the coming year (personal development plan) (Barna 2001, 160). For the process to work best "all sermons preached throughout the year would relate to a planned schedule of worldview components. The idea would be to expose all disciples in the church to the building blocks of a Christian worldview within a two- or three-year window" (Barna 2001, 160).

Barna made the point that the process was not adult specific, but youth and

children would experience similar lessons appropriate to their age and developmental level. It is compared with the Deuteronomy 6 principle of parents accepting the responsibility to foster spiritual maturity in their children.

Advice for Discipleship

Practical advice regarding the application of discipleship given by Henrichsen, Blackaby, Sanders, Koessler, Barna and Hull was considered. Finally, a discussion on general advice from prominent Christian leaders was addressed.

Discipleship Advice by Walter Henrichsen

Henrichsen offered some suggestions regarding the discipling process. First, disciples need to be connected with the vision of the church (Henrichsen 1974, 66). Second, when one would be asked to take a responsibility within the context of the church, they were to understand that they were not doing God or the person asking any favors (Henrichsen 1974, 68). This is called stewardship. It was the utilization of ones giftedness within the body of Christ.

Henrichsen's next advice was akin to Collins' text *Good to Great*. It was the need to grow into business, not go into business. A job should be tailored to the person and not vise versa (Henrichsen 1974, 70). This was akin to Collins' principles of "first who then what" and "getting the right people on the right seats in the bus" (Collins 2001, 41). He emphasized the development of the whole person and that one recruited people by being a servant (Henrichsen 1974, 72) and offered advice on how to train disciples. He began with follow-up and called it "spiritual pediatrics—the care and protection of the spiritual infant" (Henrichsen 1974, 79). There should be a parental concern for the

new Christian. Someone should teach them the spiritual diet of having a quiet time, the ACTS method of prayer (adoration, confession, thanksgiving, and supplication) (Henrichsen 1974, 83-84), and teaching them how to read and study the Bible in its context. It is important to ensure your love and acceptance of the new Christian. One should instill confidence within him or her by an invitation into one's home and involve the new Christian in the fellowship of the church. One should involve the new Christian in the believer's life (Henrichsen 1974, 86-88).

Discipleship Advice by Henry Blackaby

Blackaby shared that God choose an individual when his heart was ready to be used and expressed a character that comes from a clean, pure, and right relationship with Him (Blackaby and Blackaby 1999, 3). Second, God calls an individual through His Word, His people, His Spirit, and circumstances. God then confirms the call through a local church (Blackaby and King 1994, 151). God prepares whom He uses by shaping and molding the individual for God's purposes. Finally, God uses the individual He has chosen, called and prepared by taking that individual on mission with Him.

God chose the individual to "draw to Himself." It was a reaffirmation of the need to redefine success. Success was not found in quantity, but quality. Second Chronicles 16:9 spoke of God's eyes looking for those whose heart was completely His. The discipler must not become discouraged because of the lack of participants, but should pour himself/herself into those who seem to be willing and desire to become disciples. "God is at work creating a people to use for his kingdom purposes" (Blackaby and Blackaby 1999, 171). God can form disciples through humankind. Man's responsibility was to be a vessel God could use. The outcomes belong to God (Jeremiah 18:1-6).

Discipleship Advice by J. Oswald Sanders

Sanders spoke of "three indispensable conditions of discipleship" (Sanders 1990, 20). First there was an "unrivaled love." The disciple's affections should have no rival (Sanders 1990, 20). Luke 14:25-33 shared conditions for discipleship. Jesus ended the discussion with the phrase "none of you can be My disciple who does not give up all his own possessions." Within the passage the message "to count the cost" was revealed. There could be the tendency to forget that God is a jealous God who demands of his people that there be no rivals for love, affection, and fidelity toward Him (Exodus 20:5). "If the disciple is not prepared to comply with this condition, the words are categorical: 'He cannot be my disciple' (v.26)" (Sanders 1990, 21).

To be a disciple one must have an attitude of "unceasing cross-bearing" (Sanders 1990, 21). Luke 14:27 and Matthew 10:38 explicitly stated that the one who did not carry his cross and follow "can not be my disciple" and "is not worthy of me." The cross was not defined as physical infirmities, family problems, or some temperamental weakness (Sanders 1990, 21).

What did the cross mean to Jesus? "It was something He took up voluntarily, not something that was imposed on Him; it involved sacrifice and suffering; it involved Him in costly renunciations; it was symbolic of rejection by the world" (Sanders 1990, 22). The cross should be a willingness to accept "ostracism and unpopularity with the world for His sake" (Sanders 1990, 22). James 4:4 declared friendship with the world as enmity or hostility with God. A disciple can be one who looked so dissimilar with the world that the world hated you because "men love darkness rather than light, for their deeds were evil" (John 3:19). Cross-bearing was declared as the nature of discipleship.

Finally, discipleship involved "unreserved surrender" (Sanders 1990, 22). The first condition addressed the affections of the heart. The second addressed condition addresses life's conduct and the third, personal possessions. Jesus claimed the "right of disposal of our possessions" (Sanders 1990, 22). Jesus was not asking humankind to automatically sell all possessions and give it to the church. Humans can be stewards of His possessions and He has the right to ask for them back. Humans should be trustees and not owners.

There were two ways to hold our possessions. One was with a clenched fist and a hard heart claiming personal rights. The other was an inverted hand lightly touching them and thanking God for loaning them and verbalization that they belong to God and that He can reclaim them at anytime. This was the attitude of a disciple (Sanders 1990, 22-23).

Discipleship Advice by John Koessler

"Effective discipleship will take time" (Koessler 2003, 155). The original twelve disciples, even after three years with Jesus, still did not fully grasp Jesus' mission. They did not have understanding until the filling of the Holy Spirit. Even later Peter was rebuked by Paul for some practices that were not in keeping with Jesus' command (Galatians 2:11-21).

True discipleship was more than a biblical and theological information content dump (Koessler 203, 155). One was not completely discipled by completing a thirteen-week study course. Answering questions and memorizing scripture verses was commendable, but it was not the sum total of discipleship. "An effective discipleship strategy will also involve practice in ministry" (Koessler 203, 155). It also involved

debriefing, helping the disciple to understand what was done well, and what needs to be improved.

True discipleship should be represented as a commitment of time and effort. He suggested that disciple makers invest themselves in three key people each week. Disciplers should not approach these relationships as "experts in spiritually" and he emphasized that the key to success included "respect, transparency and patience" (Koessler 203, 155).

The disciple maker must be available. Jesus "appointed twelve, so that they would be with Him and that He *could* send them out to preach" (Mark 3:14). Jesus spent time with the disciples and gave extended periods of time with Peter, James and John. These three were regarded as the "pillars" of the church (Koessler 203, 171).

Discipling was as much modeling as it was teaching. "One of the most important characteristics of a disciple maker is transparency" (Koessler 2003, 172). Paul called on the Thessalonians to follow the example he provided (2 Thessalonians 3:7, 9). Paul demonstrated his life as an example to follow. "Genuine transparency means that others will see our weaknesses as well as our strengths" (Koessler 2003, 172). The secret to profoundly influencing others as a mentor lies in being transparent and opening one's life to inspection, seeing warts and all (Koessler 2003, 173).

Disciple making should be about people. It should be helping them to become what Christ intended. It should be a ministry of service and stewardship of the people God entrusted to the local church. Jesus was harsh with the Sardis church for this reason (Revelation 3:1ff.). They convinced themselves that their deeds were completed in God's sight. "True discipleship cannot be reduced to a series of tasks to be managed. It is not a

simple formula, technique or program. True discipleship is a life-long relationship" (Koessler 2000, 36).

Discipleship Advice by George Barna

What did not work as a discipleship strategy? First, was the failure of trying to produce disciples with out clear and compelling definition and vision for discipleship. The second failure was having an activity without a long-term strategy that developed the foundation for decision-making. Next, was using small groups as an evangelism strategy and Biblical knowledge without calling for a radical change in behavior (Barna 2001, 119).

The pastor and church leadership must not view discipleship as a program but a process. There must be a streamlining of priorities within the church. One suggestion was to have a "zero based budget" mentality that was consistently applying critical thinking to the plan and programs of the church to ensure that everything done within the church contributes in some way to the discipling process. Priorities must be set and there would be no success without a plan to grow. One of the best advices Barna gave was to adapt and not imitate. Today's culture seems to be fixated upon success and the need to reduplicate the success of others, not understanding that another's success would not necessarily translate in a one-to-one correlation to another situation (Barna 2001, 127-30).

In *The Habits of Highly Effective Churches*, Barna listed nine "beneficial habits" that a church needed to be effective and that have a direct relationship to discipleship (Barna 1999, 24). Habit one was to rely on strategic leadership. The second habit was to organize and facilitate highly effective ministry. The next habit was to

emphasize the development of significant relationships within the congregation. The church must be involved in developing significant relationships via small groups like Sunday school and home groups (Barna 1999, 24).

The fourth habit was congregants must invest themselves in genuine worship. The fifth habit was to engage in strategic evangelism. Getting people involved in systematic theological growth was the sixth habit. The seventh habit was to utilize holistic stewardship practices. The eighth habit was to serve the needy within the community and to equip families to minister to themselves (Barna 1999, 24).

The control of the ministry must be released to the laity and they must be trained for ministry tasks. "Growing true disciples is not about maintaining tight control. It is about letting go to see what God, through His Holy Spirit, can do in the life of a believer who truly wants to mature in Christ" (Barna 2001, 94). Highly effective churches place the "bulk of their numerical-growth efforts into efforts into relational marketing" (Barna 1999, 79).

Discipleship Advice by Bill Hull

Hull's suggestions were born out his understanding of the way Jesus ministered. He used the following phrases of Jesus: "come and see, come and follow me, come and be with me, and remain in me" (Hull 2004, 12). People were identified as the method, and the necessity of helping new converts make solid decisions. He saw Jesus giving the disciples an initial taste of ministry and He gave them the ability to say no. Jesus motivated by modeling and demonstrated the importance of time and gave them time to decide. In the "come and follow me" stage, Jesus called people with prepared hearts and did not overload them with too much information (Hull 2004, 73-75).

"Jesus' classic statements on the cost of discipleship were all made within the last ten months of his earthly ministry (Mark 8:31-38; Luke 9:22-25; 9:57-62; 14:25-35)" (Hull 2004, 182). There can be the temptation to tell all that can be known too early, and the new disciple could not bear it. "Do not overload your disciples with information" (Hull 2004, 139). Jesus kept the principle even on the eve of his crucifixion. He told the disciples that he had more to tell them but they could not bear to hear it (John 16:12).

Jesus established the fundamentals of worship, prayer, fellowship, and the word in the hearts of the disciples. The disciples learned Christ's words, his ways, and sought to imitate His life and character ultimately demonstrating Christ's character by imparting their life to others. Jesus developed commitment in stages with clear priorities. He taught the disciples to pray in success and in adversity. He taught them to be an example of faith that pleases God. When Jesus taught them to witness, he also taught them to expect opposition even from within the church (Hull 2004, 139-42).

During the "come and be with me stage" (Hull 2004, 143), Jesus called them to make disciples and to pray to the Lord for laborers (Matthew 9:37-38). He taught them to be deeply committed to the task and trained them by mentoring resulting in the development of ministry skills. Jesus translated theory into practice by training in the see and do method in the "come and follow me" stage (Hull 2004, 139). They watched Jesus and were instructed to follow His example. When Jesus sent them out, he gave them detailed instructions and taught them how to handle rejection, to focus on receptive hearts and to count the cost (Hull 2004, 191-94).

In the "remain in me" (Hull 2004, 197) stage Jesus taught that they would remain in him by the power of the Holy Spirit, prayer, and obedience to his words. The

chief characteristic would be humility and the proof of their obedience would be their love for each other (Hull 2004, 228-29).

Hull developed the thought on commitment to the church based on loving relationships. Discipleship should not be an event but a process in conjunction with the Holy Spirit. He called for a "churchocentric" model that viewed discipleship as a teamwork effort with loving environments that maintained the distinct mission and vision of the church (Hull 1990 32-33). There must be training in ministry skills and accountability. He listed five changes that must be made. First, the leadership in disciple making must understand and communicate that disciple making should be greater than Bible teaching, memorizing verses and ministry skills. Disciple making should not be considered complete until the disciple produces disciples. Second, there was a shift from guidance of Jesus' presence and power to the guidance, presence and power of the Holy Spirit. The third change showed Christ preparing leadership, to a community preparing leaders that was multi-layered and multi-leveled. The fourth change was one of outreach from individual evangelism to evangelism by teamwork. The final change was in pastoral care from Christ meeting needs individually to a community through the body of Christ based on spiritual giftedness (Hull 1990, 34-49).

Additional Advice

Additional discipleship advice from Robert Coleman, Erwin McManus, Howard Hendricks, and Kevin Miller will to be considered.

Advice from Robert Coleman

Jesus never drew a distinction between home and foreign missions (Coleman

1994, 23). Jesus never lost sight of the goal. Jesus' methods were never haphazard (Coleman 1994, 23-24). He always demonstrated deliberateness by personally selecting his disciples, (after spending a night in prayer Luke 6:12) he associated himself with them, consecrated them (set them apart) and Jesus imparted his wisdom and himself to them. He demonstrated consistently a lifestyle of what it meant to give oneself to God's agenda. He delegated work to them and demonstrated it prior to giving the responsibility. He provided supervision. He did not allow them to become complacent in success or failure (Coleman 1994, 90). The goal was a vision to fulfill, a people to win, a fellowship to cherish, a ministry to give, a discipline to keep, and power to become. Expertise in churchmanship does not produce the lifestyle of Jesus (Coleman 1994, 99).

Advice from Erwin R. McManus

McManus suggested the discipling cycle has five steps. First was gratitude which he called the "elemental Christian trait." It was not easy but the ability to receive grace began with the ability to be grateful for undeserved gifts. Next was humility which was the response from receiving grace and this leads to acts of service. Third was wholeness which he defined as "giving to others more than you take." Wholeness demonstrated over time leads to the fourth step—integrity. When the person has demonstrated integrity over time they can be ready for the fifth step, which would be leadership. This individual has already expressed leadership but now "they're ready for that leadership to be recognized" (McManus 2000, 49).

The first step of wholeness was to develop gratitude. "Gratitude expands both our capacity to love and to experience love" (McManus 2000, 52). Discipling begins with the fact that we deserve nothing. He illustrated the point with summer interns who

realize promotion based upon their attitude of gratitude and not on superior talent.

McManus' advice to the ungrateful was to first listen to one's own stories and note how many negative memories one has and then find something for which to be thankful to God. Next, was to look for beauty even in the midst of the toughest situations and thank God for it. Finally, sacrifice and serve someone needier than oneself. "Until a person is willing to appreciate life, serve others, and even sacrifice something of themselves, they will never find the healing they long for" (McManus 2000, 53).

Integrity was the product of humility. "Note that God calls us not to pray for humility but commands us to humble ourselves. When we leave it to him, it's called humiliation" (McManus 2000, 53). Humility looks like Christ. "We don't have attitude problems; we have pride problems. Humility is the only cure. It is the most significant qualifier for spiritual leadership" (McManus 2000, 54).

Advice from Howard Hendricks

The profile of a protégé included one who was goal-oriented. One who desired to enter into a discipling relationship must have an objective. "No prospective mentor wants to work with a man who looks like he is headed nowhere" (Hendricks and Hendricks 1995, 49).

The second trait of the protégé was actively seeking a challenging assignment and greater responsibility. "Mentoring is all about personal growth and development. So it stands to reason that the best person to mentor is the one who wants to increase his capacities" (Hendricks and Hendricks 1995, 49).

A successful protégé was an initiator—a self starter, someone who is making plans and taking action. This was the ideal person to mentor because the mentor does not

have to exert much energy to see enormous results (Hendricks and Hendricks 1995, 51-52).

A successful protégé would be eager to learn. "If you are not eager to learn, there are very few people who are willing to teach you" (Hendricks and Hendricks 1995, 53). The quality of leadership was not the outward appearance, talent or skill, but the willingness of heart to learn. The final trait for a successful protégé was the willingness to assume responsibility for personal growth and development (Hendricks and Hendricks 1995, 52-55).

Hendricks lists ten marks of a mentor. The ideal mentor was a person who seems to have what one personally needs, cultivates relationships, was willing to take a chance on another, was respected by other Christians, has a network of resources, was consulted by others, both talks and listens, was consistent in his lifestyle, was able to diagnose one's needs, and was concerned with one's interests (Hendricks and Hendricks 1995, 63).

Advice from Kevin Miller

"The gap between what Americans say they believe and what they do is great and growing. The same is true of Christians. Values don't always translate into actions" (Miller 2000, 59). Kevin Miller interviewed Larry Crabb, Ken Fong, Randy Frazee, George Gallup, Jr., and Dallas Willard. The purpose of the interview was the development of the Christian Life Profile now used at Pantego Bible Church. The following was a highlight of that interview.

On the question of the ability to measure spiritual maturity Gallup replied "there are four markers: beliefs, practices, attitudes, and lifestyle. Those indicators tell

you whether a person has transforming, integrated faith or just a statement of faith" (Miller 2000, 59). Crabb and Fong were less stringent upon actual markers. Crabb desired to preserve the mystery and alludes to the danger that one can check off marks and convince themselves they were mature. Fong illustrated with a Chinese proverb that implies if one can quantify something exactly, it was an indication that one was not capturing the whole thing (Miller 2000, 59). Frazee suggests that if one does not assess maturity then evaluation becomes defined by attendance, buildings and budgets. Frazee speaks of surveying his congregation on the fruit of the Spirit and to his surprise the number one issue was self-control. When asked if he was surprised, Frazee replied, "Surprise me? It scared me" (Miller 2000, 60). He was also excited; "This information gave me something to work toward other than increasing attendance. I'm now working toward life transformation. That is intensely powerful" (Miller 2000, 60).

Miller asked, "What is the church missing?" Crabb stated, "Most of us settle for congeniality and never really connect" (Miller 2000, 61). Many churches settle for pleasant relationships laced with spiritual words. The need was to stir the appetite for God through accountability by stimulating the "life of Christ within" (Miller 2000, 61).

"If I'm to make disciples, I not only have to preach about the subject, but I'm also responsible for moving people from point A to point B," says Randy Frazee, who answered the question, "What makes discipling especially hard for you as a pastor?" (Miller 2000, 61).

Willard was concerned that many pastors did not preach what Jesus preached—the kingdom of God. "Pastors in some circles say to me, 'We preach all the time.' But if you listen, you know they aren't preaching it. The kingdom of God is not

good news for them" (Milller 2000, 62). Willard claimed that the gospel he preached as a young man was what he called "the gospel of sin management" (Miller 2000, 62) which led to self-condemnation or self-righteousness. Sin must be managed but, according to Willard, the "central project is life, eternal life," and John 17:3 stated "knowing the only true God and Jesus Christ whom you have sent" (Miller 2000, 62).

Miller asked Willard "What makes the presentation of the kingdom not good news?" (Miller 2000, 62). The response was when "it comes across as a standard of living you're supposed to attain" (Miller 2000, 62). It becomes legalism, back breaking and not good news (Miller 2000, 62).

Fong responded "First, everyone is a rat. There are no squirrels. . . .Some of you think you're just a cute little squirrel sinner . . . . Everyone's a rat. God doesn't see any squirrels. . . .Until you know you're a rat, it's not good news to find out you're not the only rat in the room . . . . Only when you know you're a rat are you ready for the second part: God is not an exterminator" (Miller 2000, 63). The good news was there was no limit to God's forgiveness. This allowed humankind to step out of the shame and grow as disciples.

Miller's final question was, "What do you say to the busy pastor who is now being asked to stop what they are doing and reconsider discipleship?" (Miller 2000, 64). Willard's response was that he was to be a disciple himself, to love as Jesus loved and serve as Jesus served. Making disciples was what it is all about and "if we find that yoke is not easy, we'd better check our busyness" (Miller 2000, 64). Frazee admited that it was easy to give 100 percent of ones' day in activities that have little to do with the mission of Christ. Gallup called for putting everything to the test as Paul instructed in

Thessalonians. "Every program, every effort, every ministry in the church should be looked at in the light of that question. Throw out everything that doesn't" (Miller 2000, 64).

Discipleship and the Relationship to Church Development

"The executive who ignited the transformations from good to great did not figure out where to drive the bus and then get people to take it there. No, they first got the right people on the bus (and the wrong people off the bus) and then figured out where to drive it" (Collins 2001, 41). The principle was first who, then what. Collins called the principle level five leadership. The term Level 5 referred to "an individual who blends extreme personal humility with intense professional will" (Collins 2001, 21).

Collins identified comparison companies that followed the "genius with a thousand helpers" model. This was a genius leader who sets a vision, enlisted a crew of capable people to make the vision happen. The difficulty was when the genius departs. This can occur in churches today. The average pastorate can last between three and four years, (Hull 1988, 28-29) thus rotating a new genius who will seek to enlist "a thousand helpers" (Collins 2001, 47).

The Pastor and the Stockdale Paradox

There was a need for pastors to learn and practice the "Stockdale Paradox" (Collins 2001, 83) which could slow down the problem of the rotating genius, especially when statistics demonstrated that pastors were on the field five to seven years before major discipleship changes begin (Hull 1988, 28).

The Stockdale Paradox was named after Admiral Jim Stockdale, "who was the highest-ranking United States military officer in the 'Hanoi Hilton' prisoner-of-war camp during the height of the Vietnam War" (Collins 2001, 83). Collins reported this man was tortured over twenty times during his eight year imprisonment from 1965-1973. The Stockdale Paradox was the commitment to prevail despite the brutal facts. Stockdale's testimony was "I never lost faith in the end of the story. . . . I never doubted not only that I would get out, but also that I would prevail in the end and turn the experience into a defining event of my life, which, in retrospect, I would not trade" (Collins 2001, 85).

Pastors need similar resolve because their work has eternal consequences. Discipleship for church development begins with the pastor and his understanding of enemy and the ultimate goal. Paul clearly labels the enemy, and it was not "flesh and blood" (Ephesians 6:12).

For the church to change and for pastors to lead the way there must be intentionality in ministry and goal-oriented leadership (Hull 1988, 125). "Not only does the pastor need to be goal-oriented in his work, he must convince the congregation to be the same" (Hull 1988, 125). Statistically a church can never be what God intends if the change process takes five to seven years to establish a disciple-making ministry (Hull 1988, 40) and the pastor holds the position for three to four years (Hull 1988, 28-29). For the purpose of discipleship and glorifying God, pastors must plow and harvest the field God has given them and prevail against the rocks and weeds, thus developing success in management and administrative skills.

Christian discipleship was described as all about leadership, leadership development and management. The essence of Christian discipleship was leadership for

church development.

Profile of the Current Study

In light of the concern for the relationship between pastoral theology of discipleship and current practice in the local church, the methodical design of the current study concentrated on the investigation and analysis of the theology and selected practices of discipleship of senior pastors serving in Southern Baptist churches affiliated with the State Convention of Baptists in Indiana.

CHAPTER 3

METHODOLOGICAL DESIGN

In the investigation and analysis of the precedent literature, the researcher has identified basic theological presuppositions, character traits, objectives, processes, models, and practical applications for biblical discipleship.

The basic theological positions addressed are God as Father, Son and Holy Spirit, humanity, sin, salvation, the Bible, the church, and last things. The identified character traits were holiness, faithfulness, and servant of the Lord, disciplined life, God dependence, humility, gentleness, patience, and love. The objectives of discipleship were maturity in Christ, living by faith over sight, a God directed life, one's life goal as being a follower of Christ, participation in accountability relationships, an evaluative tool for spiritual maturity, view of discipleship as life-long, clear definition of discipleship, and small group growth and nurture.

The process or model of discipleship included the following strategies:

1. Churches that placed the best teachers and leaders in discipling ministries and a church culture where discipleship permeated all ministries.
2. The church was viewed as a training center.
3. Success was redefined as quality over quantity.
4. Strategic evangelism where people were taught to effectively share their faith.
5. Systematic theological growth through the educational ministries of the church.
6. New believer's class providing foundational training in theological presuppositions.

7. The use of a personal development plan.

8. The Competencies Model stressed core beliefs, practices and values.

9. Missional Model where small groups were the focal point of personal growth and the approach was tied directly to the mission of the church.

10. The Neighborhood Model that stressed the creation of a personal life plan that defines the person's mission, vision, values, goals, and the schedule for pursuing growth outcomes.

11. The personal life plan that identified how the individual would strive to mature in biblical knowledge, practical ministry skills, outreach, prayer and accountability.

12. The Worldview Model which confronts learners with theological and doctrinal issues, current events, and real-world problems; creating dissonance where the student must wrestle with the issues and arrive at biblical principles.

13. The Lecture-Lab Model which was driven by the sermon series and small groups analyze and apply principles from the message.

14. Barna's Best of Model that combined the qualities of the above models and added that church membership be granted only when the person covenants with God and the church to participate in a focused discipleship process.

Design Overview

Data necessary to answer the research questions was obtained in two phases. The data collection was facilitated with the use of a five point Likert response scale instrument developed by the researcher (see Appendix 4). The response scale was from A to E, A being strongly agree, "B" agree, "C" neither agree or disagree, "D" disagree, and "E" strongly disagree (⊂A⊃ ⊂B⊃ ⊂C⊃ ⊂D⊃ ⊂E⊃). The survey instrument was designed based upon the suggestions of Gall, Borg and Gall regarding Guidelines for Designing a Questionnaire (Gall, Borg, and Gall 1996, 294) and material presented in the 96800 Educational Research doctoral seminar at the Southern Baptist Theological Seminary.

Pastoral anonymity was maintained. No pastor was asked his name or specific location. The respondent was asked his current association, employment status as being full or part-time, age range, years in current ministry, years in pastoral ministry and highest level of education. The Likert response scale portion of the survey instrument was a "closed form, meaning that the question permits only prespecified responses" (Gall, Borg, and Gall 1996, 295).

The survey instrument was accessed via www.edcot.com and Education with Digital Courseware and Online Technologies (EDCOT) was hired to design and host the online form created in HTML format and printable in PDF document. Forms were compiled into a database for analysis of any trends and the determination of how Indiana Southern Baptist pastors understand the theology, objectives, process and application of biblical discipleship in their context. The information was displayed in the form of tables.

The researcher contacted the Executive Director of the State Convention of Baptists in Indiana and requested his assistance and support of this survey effort. He encouraged SCBI pastors to complete the online survey. The researcher was given partial access to SCBI records regarding contact information of pastors and Director of Missions. Those whose contact information did not list an email address were mailed a letter with a return postcard requesting their participation. Those with an email address were requested to log on to the website and take the survey. Those who indicated their willingness to participate, but did not have an email address were mailed a survey with corresponding stamped and addressed reply envelope. Materials relevant to the survey can be found in Appendix 3.

Population

The population for the present study consisted of all full-time and bi-vocational senior pastors serving in churches affiliated with the Southern Baptist Convention and the State Convention of Baptists in Indiana. Tables in Appendix 1 list all churches by association with statistical information from the uniform church letter in addition to county population records based on U. S. Census. Contact information for pastors and associational missionaries was made available by the office of the Executive Director of SCBI. There were fourteen associations with a total of 423 pastors serving in Southern Baptist churches in Indiana.

Samples and Delimitations

The sample for this study was the entire population with the intent to survey both full-time and bi-vocational pastors of established Southern Baptist Churches and mission churches affiliated with the SCBI. The researcher contacted the Administrative Associate for the SCBI in early September for an updated list of pastors and associational missionaries. This study was delimited to Southern Baptist churches who were affiliated with the State Convention of Baptists in Indiana. Participants were 18 years of age or older. This study was further delimited to full-time and bi-vocational senior pastors in the above churches. This study was descriptive of the participants' views at one moment in time.

Limitations of Generalization

Data derived from the study does not necessarily generalize to the perceptions and theologies of pastors in faith traditions other than those affiliated with the Southern

Baptist churches affiliated with the State Convention of Baptists in Indiana. The data did not necessarily generalize to all SBC churches. The data did not necessarily generalize to all pastors in the SBC. The data did not necessarily generalize to all theologies and practices of discipleship, just to those explored and surveyed in this study.

Instrumentation

A Likert response scale instrument was developed by the researcher and utilized in order to gather data for the current study. The survey instrument was based upon research information gathered in the precedent literature (Chapter 2), the suggestions of Gall, Borg and Gall regarding Guidelines for Designing a Questionnaire (Gall, Borg, and Gall 1996, 294) and material presented in the 96800 Educational Research doctoral seminar presented by Mark Simpson at the Southern Baptist Theological Seminary.

Instrument Field-Test

Prior to disseminating the survey instrument, the researcher acquired agreement and permission by the Research Ethics Committee of The Southern Baptist Theological Seminary to conduct research using human subjects. The researcher submitted the following forms; Assessment of Risk to Human Subjects in Research, Approvals for Using Human Subjects in Research, and Permission to Use Human Subjects in Research.

Once permission was granted, the instrument was field-tested for face validity which was defined as "the extent to which a casual, subjective inspection of a test's items indicates that they cover the content that the test is claimed to measure" (Gall, Borg, and

Gall 1996, 759).

Field-testing was the second stage prior to the instrument being available for use by the pastors of SCBI. The field-test was conducted on October 16 and 18, 2004 by use of adult students in the Moody External Studies program. Participants were pastors in their local churches. The researcher was unexpectedly contacted to teach two evening classes for Moody Distance Learning Center. Field-tests were conducted during class time when the researcher taught Personal Evangelism and Systematic Theology. Completed surveys were analyzed and suggestions for improvement were incorporated into an instrument revision.

Utilization of Expert Panel

Upon completion of the field-test, the researcher established an expert panel (Appendix 8) which consisted of employees and faculty of the Moody Bible Institute in the Moody Graduate School, specifically faculty teaching in the area of spiritual formation and discipleship, and the institutional researcher in the Moody Distance Learning Center. The purpose of the panel was to establish content validity of the survey instrument. Content validity was defined as "the extent to which the items in a test represent the domain of content that the test is designed to measure" (Gall, Gall, and Borg 1999, 526).

Instrument Content and Sample Items

The survey instrument (Appendix 4) was accompanied by a cover letter (Appendix 3). The first section of the survey consists of demographic data. Questions included identification of the association the pastor serves, the pastor's age range, years

in senior pastoral ministry, years in current ministry, highest level of education, and type of school attended.

The instrumentation for the main section of the survey consisted of a Likert response scale of questions asking the level of agreement with attitudinal and behavioral statements that related to the research questions. The main portion of the survey consisted of 60 statements organized for research purposes into four categories, corresponding to the four research questions (primary theological position pastors have of biblical discipleship, objectives of discipleship, model or process used to communicate discipleship and practical application of discipleship in the local church). The participants did not know the categories.

The following provides an example of the actual statement utilized in the instrument with the scale provided for response. Each page of the instrument has the following in the header portion: "As a senior (solo) pastor to what degree do you agree with the following statements: SCALE ⊂A⊃ ⊂B⊃ ⊂C⊃ ⊂D⊃ ⊂E⊃. A being strongly agree, "B" agree, "C" neither agree or disagree, "D" disagree, and "E" strongly disagree." The full instrument can be found in Appendix 4.

Procedures for Gathering Data

Data gathering necessary to answering the research questions was obtained in a number of phases. The first step was to work with the SCBI office to receive all necessary contact information. There were 423 SBC churches in Indiana contacted. Second, to encourage maximum participation the researcher contacted the Executive Director of SCBI and requested his help by encouraging and informing pastors and request participation in the survey effort.

The main phase of data gathering was through an established website, www.edcot.com, that pastors accessed to take the survey. This was tentatively scheduled for the week of October 18. The researcher contacted the Executive Director for Indiana Baptist State Convention to receive updated contact information for all Southern Baptist Pastors in Indiana. Those without a listed email address were contacted by U.S. Mail to confirm an email address and to request their participation. Those willing to participate with an email address were encouraged to visit the established website. Those willing to participate who did not have email were sent all materials including cover letter, survey and self-address, stamped return envelope to the pastor via USPS. The sample for this study was the entire population of Southern Baptist pastors in Indiana. This includes all Southern Baptist churches in the fourteen associations, and all missions for a total of 423 churches. The researcher hoped for at least a 50% return rate.

Non-respondents to the initial email were contacted again requesting their participation. Those agreeing to participate in the survey were encouraged to visit the EDCOT website and complete the survey online. All participants were assured of their anonymity.

Unanswered questions on the Likert response scale portion of the survey did not disqualify the participant. It was communicated to participants that all questions needed to be answered for the survey to be valid.

Table 2 identified the participation and response rate of the pastors of the SCBI based upon association. Between November 11 and December 11, 2004, 65 surveys were taken via online and eight surveys were mailed to pastors without internet access and five were returned. There were 423 Indiana pastors contacted requesting their participation

and 70 survey instruments were completed for use in this study. The total return rate was 16.5%.

The data extracted from online and mailed surveys were compiled and statistical analysis was conducted to identify any patterns. Data is displayed in charts and tables which is the subject of chapter 4. The researcher drew conclusions (chapter 5) based on the completion of the statistical analysis, and how the data answered the four research questions. Table 2 was the statistical analysis of the response rate.

Table 2. Response Rate per Association

Association	Total Number of Churches/ Missions	Number of Surveys taken via website	Number of Surveys Distributed via USPS	Total number of Surveys Returned	Percentage of Response Rate
Northwest	40	5	1	6	15
East Central	19	6	--	6	31.57
Eastern	23	3	--	3	13.04
Metropolitan	79	16	--	16	20.25
Miami	13	3	--	3	23.07
North Central	16	1	--	1	0.625
North East	26	5	--	5	18.51
South Central	26	2	1	3	11.53
Southeastern	59	5	1	6	10.16
Southwest	40	7	--	7	17.5
Wabash Valley	26	3	--	3	11.53
West Central	19	2	1	3	15.78
White River	18	5	--	5	27.77
Whitewater	9	2	1	3	33.33
Unknown	10	--	--	--	--
Totals	423	65	5	70	16.54

CHAPTER 4

ANALYSIS OF FINDINGS

The findings presented in this chapter are the result of the methodological design presented in the previous chapter. This chapter begins with a description of the process the researcher utilized to compile raw data received from the survey taken via the web and distribution of survey instrument. Central to this chapter is the systematic presentation of the received data through descriptive analysis. Data is presented with tables plus interpretation. The analysis of findings is divided into three sections: The compilation protocol, findings and displays and an evaluation of the research design.

The purpose of this research was to investigate and analyze the relationship between pastoral theology of discipleship and selected practices in the local church. Empirical data analysis was utilized to gain a better understanding between pastoral theology and selective practices regarding discipleship. Demographic data was also analyzed to discover any relationships between full-time and part-time pastors, age range, years in pastoral ministry, years in current ministry, and educational level.

This chapter provides the results of a survey completed between November 11, and December 11, 2004, by senior pastors who served in Southern Baptist Churches affiliated with the State Convention of Baptists in Indiana. The framework for addressing pastoral theology of discipleship compared to selective practices in the local church comes from the perspective of the researcher who has served in five churches as an Associate

Pastor, Music Director and Discipleship Director in the Northwest Indiana Baptist Association for approximately 25 years.

Compilation Protocol

The total population of Southern Baptist pastors serving in churches and missions affiliated with the SCBI at the time of the survey was 423. The total population was contacted by either email or USPS. EDCOT was contracted on November 5, 2004, to administer the survey instrument on their website which ran from November 11 to December 11, 2004. On November 12, an email letter from the researcher along with a cover letter from the Executive Director of the SCBI (see Appendix 3) was sent to 127 Indiana Southern Baptist Pastors. On November 16, 296 letters with return postcards (Appendix 3) were mailed via USPS to church addresses provided by the SCBI to the researcher. The original intent was to have a two-week window for pastors to complete the online survey. December 1, 2004, was the original intended cut off date.

On November 30, EDCOT contacted the researcher by email and stated that only 45 respondents had thus far completed the online survey. In consultation with EDCOT, the researcher decided to extend the survey time to December 11. The researcher then wrote a reminder letter (Appendix 3) and emailed it to the Office of the Executive Director of SCBI requesting their help in contacting the 127 pastors that SCBI had valid email addresses. On December 1, 2004, the researcher created reminder postcards (Appendix 3) and sent them to 265 churches because only thirty-one of the original postcards had been returned.

The number of surveys taken via the EDCOT web site was 65. Thirty-six of the 127 responded to the email request the researcher sent with the assistance of SCBI. This

was a 28% return rate of the email contact. Twenty-nine pastors responded to the USPS contact and returned the postcard (Appendix 3) indicating their participation and desire to have a copy of the summary of findings. Eight pastors requested hard copies of the self-administered survey. They were mailed via the USPS and five were returned by December 20, 2004. Eight postcards were returned indicating the choice not to participate. Three letters were returned as "undeliverable" due to inability to forward. The total number of surveys taken was 70, and the total return rate was 16.5%. The researcher hoped for a 50% return rate or 200 participants.

The survey consisted of 67 questions. The first seven were demographic in nature and the remaining 60 were related to the four research questions. There were no surveys discarded due to insufficient answers. Three of the 70 did not respond to the highest level of education. One individual did not answer S2 and S5 and five individuals chose not to answer one question each, questions S20, S34, S36, S40, and S59.

On December 11, 2004, EDCOT provided all data regarding the 65 surveys taken through the website in a *Microsoft Excel* format. The researcher then added the data of the five returned hard copy surveys. All data from the survey instruments was entered into the researcher's personal computer using Microsoft Excel. Once the body of data was completed, the researcher utilized the formula functions of *Excel* to measure frequencies and responses, central tendency, and chi-square (x^2).

Frequencies and Percentages

The researcher calculated the number of times each response was chosen for each statement (frequency). Frequency-count recording (*f*) was the "measurement of the number of times that each observational variable occurs during an event" (Gall, Borg, and

Gall 1996, 760). Table 3 was an example of how response frequencies (*f*) and responses (RESP) were displayed. Strongly agree (SA) and agree (A) were combined and a percentage of the total number of responses (*n*) were displayed. The calculated frequencies were utilized in measuring the population mean (*M*).

Mean (*M*) can be described as "a measure of central tendency calculated by dividing the sum of the scores in a set by the number of scores" (Gall, Borg, and Gall 1996, 763). The mean is the arithmetic average of the score. The median (μ) can be described as "a measure of central tendency corresponding to the middle point in a distribution of scores" (Gall, Borg, and Gall 1996, 763). It is the numerical center between scores. Mode (*mode*) can be described as "a measure of central tendency corresponding to the most frequently occurring score in a distribution of scores" (Gall, Borg and Gall 1996, 763).

Table 3. Example of the presentation of response frequencies and Percentages and measures of central tendency

<table>
<tr><td colspan="2" rowspan="4">S1. The God of the Bible is the only true God.</td><td>RESP</td><td>f</td><td rowspan="2">% of SA & A</td><td rowspan="2">Measures of Central Tendency</td><td rowspan="2">SD</td></tr>
<tr><td>SA</td><td>70</td></tr>
<tr><td>A</td><td>0</td><td rowspan="4">100</td><td>M = 5</td><td rowspan="4">0</td></tr>
<tr><td>NA/D</td><td>0</td><td>μ = 5</td></tr>
<tr><td rowspan="2">Relevant RQ 1</td><td rowspan="2">N = 70</td><td>D</td><td>0</td><td>Mode = 5</td></tr>
<tr><td>SD</td><td>0</td></tr>
</table>

Measurements of Central Tendency

Mean (*m*), median (μ) and mode (*mode*) were the three indices of central tendency. Associated with these were range, variance, and standard deviation (SD) as the most common indexes of dispersion.

Chi-Square x^2

Chi-square (X^2) test can be described as a "nonparametric test of statistical significance that is used when the research data are in the form of frequency counts for two or more categories" (Gall, Borg and Gall 1996, 765).

Table 4. Example of chi-square measuring respondents level of agreement with survey question 13

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S13. Jesus is the only means of salvation.		SA = 5	70	70	0	0	0.00	0.00	7.78
		A =4	0	0	0	0	0		
		NA/D = 3	0	0	0	0	0		
		D = 2	0	0	0	0	0		
		SD = 1	0	0	0	0	0		
		M =	5						
		m =	5						
Relevant RQ 1	n = 70	*mode* =	5						
		SD	0						

Note: OF = observed frequencies, EF is expected frequencies, O-E = observed minus expected, $O-E^2$ divided by E = squared sum of observed frequencies minus expected and divided by the expected. All frequencies were added to make the Chi-squared calculation and then compared to the Chi-Square table with four degrees of freedom. In the above example the hypothesis expecting all to agree with the statement was demonstrated as true.

A nonparametric test can be described as "a type of test of statistical significance that does not make assumptions about the distribution and form of scores on the measured variable" (Gall, Borg and Gall 1996, 764). Chi-square was used to analyze observed data and expected response distribution to selected survey questions. Table 4

was an example of data comparing observed and expected response to survey question 13.

Findings and Displays

The purpose of this section was to provide an objective description of the perceptions of the survey respondents in a clear and logical manner. This section begins with the presentation of the demographic data followed by a presentation of information associated with the responses to the survey instrument.

Demographic Profile of Respondents

Survey participants were asked to provide demographic information concerning their ministry status as being full-time or bi-vocational, the association in which they ministered, age range, years of senior pastor experience, years at their current ministry, highest level of education and type of school they attended. The purpose of selecting the particular demographic data was to assess whether was a correlation between pastoral theology, objectives, process and application of discipleship.

Table 5 indicated the employment status of the respondents as either full-time or bi-vocational as well as their age range. Table 6 was the response rate by association. The largest association (Metropolitan) located in the Indianapolis area provided the largest response rate. The largest response rate per capita was the Whitewater Association with 33.3% responding. Table 7 was specifically the age range and the percentage of respondents to the survey. Twenty-five of the 70 of respondents have served as senior pastor for over 21 years (Table 8). Of the 25, 7 have served in their current church for over 21 years (Table 9). Tables 8 and 9 also indicated that 13 of the 70 were serving as pastor of their first church.

Table 5. Age range and employment status of respondents

Age Range	Ministry Status		
	Full-Time	Bi-Vocational	Total
20 to 29	2	2	4
30 to 39	10	5	15
40 to 49	14	3	17
50 to 59	12	3	15
60 to 69	7	8	15
70 +	2	2	4
Totals	47	23	70

Table 6. Association response frequencies

Association	*Total Churches*	*FT*	*Bi-Voc*	*PERC of Association*	*PERC of Total Population*
East Central	19	5	1	31.5	0.85
Eastern	23	1	2	1.3	0.042
Metropolitan	79	12	4	20.25	0.22
Miami	13	1	2	2.3	0.042
North Central	16	1	0	6.25	0.014
Northeast	26	2	3	19.23	0.071
Northwest	40	6	0	1.36	0.085
South Central	26	2	1	11.53	1.3
South West	40	5	2	17.5	0.1
Southeastern	59	3	3	10.1	0.085
Wabash Valley	26	2	1	11.53	1.3
West Central	19	3	0	15.78	1.3
White River	18	3	2	27.7	0.071
White Water	9	1	2	33.3	2.3
Totals	413	47	23	--	16.9

Table 7. Age of respondents

Age	*f*	*PERC*
20-29 years	4	5.7
30-39 years	15	21.4
40-49 years	17	24.2
50-59 years	15	21.4
60-69 years	15	21.4
70 and up	4	5.7
Total	70	99.8

Table 8. Number of years in senior or solo pastoral ministry

Age	*f*	*PERC*	Years in Senior or Solo pastoral Ministry					
			0-3	4-7	8-12	13-17	18-20	21+
20-29 years	4	5.7	2	2	0	0	0	0
30-39 years	15	21.4	2	7	6	0	0	0
40-49 years	17	24.2	6	1	1	5	0	4
50-59 years	15	21.4	1	2	1	1	2	8
60-69 years	15	21.4	1	1	1	0	1	11
70 and up	4	5.7	1	1	0	0	0	2
Total	70	99.8	13	14	9	6	3	25

Table 9. Number of years at current ministry

Age	*f*	*PERC*	Years in Current Ministry					
			0-3	4-7	8-12	13-17	18-20	21+
20-29 years	4	5.7	4	0	0	0	0	0
30-39 years	15	21.4	7	7	0	1	0	0
40-49 years	17	24.2	10	3	2	2	0	0
50-59 years	15	21.4	3	3	3	5	0	1
60-69 years	15	21.4	5	5	2	0	0	3
70 and up	4	5.7	0	0	0	0	1	3
Total	70	100	29	18	7	8	1	7

Table 10. First-time senior pastorates

Age	*f*
20-29 years	2
30-39 years	2
40-49 years	6
50-59 years	1
60-69 years	1
70 and up	1
Total	13

Table 11. Educational level of respondents

Age Range	Status		Highest Educational Level					No Ans	Totals
	FT	Bi-Voc	Dip	Assoc	Bach	Mast	Doc		
20-29	2	2	0	0	1	3	0	0	3
30-39	10	5	2	1	2	7	3	0	15
40-49	14	3	3	2	3	6	6	0	20
50-59	12	3	0	1	4	7	2	1	16
60-69	7	8	0	2	3	4	1	2	12
70 +	2	2	1	0	1	1	1		4
Grand Total	47	23	6	6	14	28	13	3	70

Note: FT = Full-time ministry status; Bi-Voc = Bi-Vocational ministry status; Dip = Dip High School Diploma; Assoc = Associates Degree; Bach = Bachelors' Degree; Mast = Masters' Degree; Doc = Doctorates Degree; No Ans = Non Answer

Respondents (n = 70) indicated their highest levels of education (Table 11) from a high school diploma to a doctoral degree. Forty-one of the 70 (58.5%) had a Masters' degree or doctorate. Twenty percent of respondents had earned a bachelor's degree. Forty-one respondents stated their educational experience was through a state university. Fifty-four respondents indicated their educational experience included a Bible school or Christian Liberal Arts College and 50 indicated they had some seminary

experience indicated in Table 12.

Table 12. Educational experience

Age Range	Employment Status		State		Bible School/Christian Liberal Arts.		Seminary	
	FT	Bi-Voc	FT	Bi-Voc	FT	Bi-Voc	FT	Bi-Voc
20-29	2	2	1	1	2	2	2	2
30-39	10	5	7	1	6	6	9	1
40-49	14	3	5	3	10	2	13	2
50-59	12	3	9	2	9	2	9	2
60-69	7	8	5	5	6	5	3	4
70 +	2	2	1	1	2	2	1	2
Grand Totals	47	23	28	13	35	19	37	13

Table 13 compiled the demographic data regarding age range, years in senior or solo pastoral ministry, years at current ministry and highest level of education between full-time and bi-vocational pastors. The full-time pastor age range was evenly distributed. Fourteen pastors were new to senior pastoral ministry, having less than 3 years of experience. Fourteen had between 4 and 7 years of experience. Nine had between 8 and 12 years of experience and 6 had 13 to 17 years of experience. Three pastors had between 18 and 20 of experience and 25 of the 70 had over 21 years of pastoral experience.

Twenty-nine of the 70 were currently serving in a new ministry. Eighteen pastors were between their fourth and seventh year. Seven were between their eighth and twelfth year of ministry at their current location. One pastor has been at his location between 18 and 20 years and 7 had served over 21 years.

Table 13. Demographic data comparing full-time and bi-vocational pastors

Demographic Questions and Response Distribution	Full-Time *n* =	*n* =
Age Range n = 70		
20-29	2	2
30-39	10	5
40-49	14	3
50-59	12	3
60-69	7	8
70 or older	2	2
Years in Senior or Solo Pastoral Ministry n = 70		
0-3	5	8
4-7	9	5
8-12	7	2
13-17	6	0
18-20	2	1
21 or more	18	7
Years in Current Ministry n = 70		
0-3	20	9
4-7	11	7
8-12	4	3
13-17	8	0
18-20	1	0
21 or more	3	4
Highest Level of Education Completed n = 70		
No Answer	2	1
High School	3	3
Associates Degree	3	3
Bachelors Degree	8	6
Masters Degree	19	9
Doctorate Degree	12	1

Data Analysis According to Research Questions

The research questions (RQs) were utilized as one of the organizing principles for data presentation in this section. Additionally, data was analyzed based upon question comparisons regarding pastoral perception of reality and pastoral activity. Finally, data was analyzed based upon the researchers' perception of how pastoral answers compared to actual answers. This analysis would serve as the majority of chapter 4 and the final section would be an evaluation of the research design. The four research questions are repeated here.

1. What is the primary theological understanding of pastors' related to biblical discipleship?
2. What do pastors understand to be the objectives of biblical discipleship?
3. What process or model do pastors use to understand and communicate biblical discipleship?
4. How is biblical discipleship applied in the local church context?

The survey instrument was organized into two main sections. The first seven questions were demographic. The second section consisted of sixty questions/statements roughly organized to correspond to a research question. Survey question 1 related to RQ1 and survey question 2 related to RQ2. Survey question 3 corresponded to RQ3 and survey question 4 to RQ4. The researcher sought to imitate this pattern throughout the survey. Sixteen questions were asked relevant to RQ1, 12 for RQ2, 15 for RQ3, and 17 questions were asked relevant to RQ4.

The researcher chose 5 survey questions/statements that corresponded to the respective research question for analysis (20 questions). The researcher also chose additional questions specifically pertaining to training and development. Finally, the

researcher chose questions for the purpose of answer comparison. Tables 14 through 17 listed the selected questions (S13 equals survey question 13) corresponding to the relevant RQ, response rates, measures of central tendency and standard deviation were also supplied. Appendix 5 was the analysis of each survey question using measures of central tendency, standard deviation and the combined percentage of respondents who chose SA (strongly agree) and A (agree). Appendices 6 through 9 were tables organized by research question.

Selected Questions Relevant to RQ1

Table 14 specifically addresses theological positions the pastor holds pertaining to salvation, the definition of discipleship, the pastor's personal discipleship habits and the definition of success in discipleship. The pastor was asked to evaluate his level of agreement with a particular statement.

Table 14 indicates a significant level of agreement regarding the theological statements. Two questions, S13 and S23, received 100% agreement meaning that all pastors agreed that Jesus was the only means of salvation and that discipleship was the lifelong process of being conformed to the image of Christ. Of pastors surveyed 94% stated they had a regular time of prayer and Bible study, and 87% believed that discipleship was accomplished when the person discipled becomes a discipler (S46). The mean (*M*) scores ranged from 4.24 to 5 and standard deviation (*SD*) ranged from 0 to .81. Looking at all 16 questions (Appendix 6), there was significant agreement. All but one answer ranged from 90% to 100% affirmation when combining SA and A categories. Survey question 46 referred to above was the only question under 90% affirmation (87.14%). Two individuals, one disagreed, and one strongly disagreed that "discipleship is

Table 14. Selected response measurements concerning pastoral theology of discipleship

S13. Jesus is the only means of salvation.		RESP	*f*	% of SA & A	M	*SD*
		SA	70			
		A	0			
		NA/D	0	100	5	0
Relevant RQ 1	n = 70	D	0			
		SD	0			
S23. Discipleship is the lifelong process of being conformed to the image of Christ		RESP	*f*	% of SA & A	M	*SD*
		SA	64			
		A	6			
		NA/D	0	100	4.91	0.28
Relevant RQ 1	n = 70	D	0			
		SD	0			
S45. I am familiar with and regularly practice the spiritual disciplines.		RESP	*f*	% of SA & A	M	*SD*
		SA	26			
		A	37			
		NA/D	0	90	4.24	0.73
Relevant RQ 1	n = 70	D	0			
		SD	0			
S46. Discipleship is accomplished when the person I have discipled disciples another, who in turn disciples another.		RESP	*f*	% of SA & A	M	*SD*
		SA	30			
		A	31			
		NA/D	7	87.14	4.26	0.81
Relevant RQ 1	n = 70	D	1			
		SD	1			
S57. I personally have a regular time of prayer and Bible study i.e. devotions/quiet time.		RESP	*f*	% of SA & A	M	*SD*
		SA	73			
		A	23			
		NA/D	1	94.2	4.55	0.67
Relevant RQ 1	n = 70	D	2			
		SD	0			
		No Ans	1			

Note: n = total responses; SA = Strongly Agree; A = Agree; SD = Strongly Disagree; NA/D= Neither Agree nor Disagree; D = Disagree; No Ans = No Answer; RESP = response; *f* = frequency; % = percent, M = Population means; s = standard deviation from the total population

accomplished when the person I have discipled disciples another, who in turn disciples another." Seven selected NA/D.

Selected Questions Relevant to RQ2

Table 15 referred to RQ2, the objectives of biblical discipleship. Selected survey questions were S2, S6, S18, S26 and S58. Survey question 2 addresses objectives of discipleship. One objective was for a disciple to learn to say "no" to self-will and "yes" to God's will. Survey question 2 received 97.14% agreement with one responding NA/D and 1 no answer.

Survey question 6 addressed the need for systematic teaching of theological principles and their life application. There was 95.71% agreement with this question, and 2 respondents chose NA/D, and 1 disagreed with the statement.

"The passion of my life is to make disciples" was S18 and it received 87.14% agreement. Seven respondents chose NA/D, and 2 disagreed with the statement. Survey question 26 asked whether the pastor defined success by the level of maturity of participants. The level of agreement was 67.14%, with 15 choosing the NA/D option, 7 that chose to disagree, and 1 who strongly disagreed.

The combined SA and A answers to S26 was 67.14% and 21% of respondents neither agreed nor disagreed with the statement. Seven disagreed, and 1 strongly disagreed, and 15 respondents chose NA/D option.

The final question regarding the selected measurements concerning the objectives of discipleship was S58. Again, there was high agreement (94.28%) between the respondents. One respondent disagreed that discipleship involved training people to be accountable to use their spiritual giftedness and three chose NA/D.

Table 15. Selected response measurements concerning the objectives of discipleship

S2. An objective of discipleship is to teach and model disciples to say "no" to self and "yes" to God's expressed will.		RESP	*f*	% of SA & A	M	*SD*
		SA	62			
		A	6			
		NA/D	1	97.14	4.87	0.38
Relevant RQ 2	n = 69	D	0			
		SD	0			
S6. An objective of discipleship is to systematically teach theological principles and their life application.		RESP	*f*	% of SA & A	M	*SD*
		SA	46			
		A	21			
		NA/D	2	95.71	4.6	0.62
Relevant RQ 2	n = 70	D	1			
		SD	0			
S18. The passion of my life is to make disciples.		RESP	*f*	% of SA & A	M	*SD*
		SA	29			
		A	32			
		NA/D	7	87.14	4.23	1.01
Relevant RQ 2	n = 70	D	2			
		SD	0			
S26. I define success in discipleship by the level of Christian maturity of those who participate.		RESP	*f*	% of SA & A	M	*SD*
		SA	19			
		A	28			
		NA/D	15	67.14	3.81	0.99
Relevant RQ 2	n = 70	D	7			
		SD	1			
S58. I believe discipleship involves training people to be accountable to use their spiritual giftedness.		RESP	*f*	% of SA & A	M	*SD*
		SA	33			
		A	33			
		NA/D	3	94.28	4.4	0.64
Relevant RQ 2	n = 70	D	1			
		SD	0			

Note: n = total responses; SA = Strongly Agree; A = Agree; SD = Strongly Disagree; NA/D= Neither Agree nor Disagree; D = Disagree; RESP = response; *f* = frequency; % = percent, M = Population means; s = standard deviation from the total population

The percentages of S2, S6 and S58 ranged from 94.28 to 97.14 combining the strongly agree and agree categories. The question regarding the pastor's life passion to make disciples was answered affirmatively by 87.14 %. Twenty-three of the 70 (32%) stated they neither agreed nor disagreed with the question.

An analysis of all 12 questions relevant to RQ2 was demonstrated in Appendix 6. There were no questions with 100% agreement. Two questions each (S2 and S14) fell between 97-99%, two (S6 and S10) between 95-96%, 2 (S22 and S58) between 90-94%, and 2 between 85-90%. Two questions (S18 and S30) rated 87.14%, and 2 (S26 and S27) at 67.14%. Survey question 40 was given a 31.43% agreement and S60 was given a 52.86% agreement.

Six of the 12 questions listed in Appendix 6 (S2, S6, S10, S14, S22 and S58 received between 94.28% and 98.57% affirmation as agreed or strongly agreed with the statement. Survey question 27 received only 67.14% affirmation meaning that slightly over 67% of respondents stated that their members verbally affirmed that the respondent as pastor was an advocate for discipleship. Eighteen respondents (25.71%) selected NA/D and 5 selected D.

Survey question 40 asked the level of agreement with "The church's mission and values are printed in every bulletin and newsletter." The level of agreement was 31.43%. Twenty-one respondents (30%) neither agreed nor disagreed with the statement. One chose not to answer, 24 disagreed, and 2 strongly disagreed.

Selected Questions Relevant to RQ3

Table 16 corresponded with RQ3. The selected questions were S7, S15, S19, S37 and S50. Appendix 6 was a table demonstrating the results of all 15 questions related

to RQ3. Over 95% of respondents indicated agreement or strong agreement that the church was a training center and that as pastors they were to be the equippers of equippers (S7). Over 91% agreed that training in spiritual gifts is key to discipleship and they read books and magazines on discipleship (S37). Slightly over 67% were utilizing small groups for leadership development (S7).

Over 84% of pastors were training members in an evangelism strategy, which demonstrates partial alignment with Matthew 28:18-20; however, other questions listed in Appendix 6 may indicate some discontinuity between answers. Survey question 31 stated, "My church has a new member's class teaching foundational truths." Pastors that indicated strong agreement or agreement were 55.71%. Seventeen pastors or 24% indicated they neither agreed nor disagreed with the statement. Fourteen pastors or 20% indicated disagreement, meaning that they did not have a new member's class teaching foundational truths. Survey question 32 states, "My church has an ongoing deacon training program." Only 31.43% indicated either strong agreement or agreement with the statement. Twenty-six, or 37% stated they neither agreed nor disagreed with the statement. Twenty-two or 31% of respondents indicated either disagreement or strong disagreement with the statement.

S7 stated, "I believe the church is a training center and I am to be the equipper of equippers" and 95.71% of respondents either strongly agreed or agreed with the statement. Sixty-seven percent stated they were using small groups for leadership development. Nearly 56% agreed or strongly agreed that their church had a new member's class teaching foundational truths. Thirty-one percent stated SA or A that there was an ongoing deacon training program. Only 25.71% stated that their church's

Table 16. Selected response measurements concerning the process/model of discipleship

S7. I believe the church is a training center and I am to be the equipper of equippers.		RESP	*f*	% of SA & A	M	*SD*
		SA	47			
		A	20			
		NA/D	2	95.71	4.61	0.62
Relevant RQ 3	n = 70	D	1			
		SD	0			
S15. I use small groups for leadership development.		RESP	*f*	% of SA & A	M	*SD*
		SA	18			
		A	29			
		NA/D	15	67.14	3.81	0.95
Relevant RQ 3	n = 70	D	8			
		SD	0			
S19. I lead in an evangelism strategy where individuals are taught to share their faith and testimony.		RESP	*f*	% of SA & A	M	*SD*
		SA	25			
		A	34			
		NA/D	10	84.28	4.19	0.72
Relevant RQ 3	n = 70	D	0			
		SD	0			
S37. I read books and magazines on discipleship.		RESP	*f*	% of SA & A	M	*SD*
		SA	21			
		A	43			
		NA/D	5	91.42	4.2	0.62
Relevant RQ 3	n = 70	D	1			
		SD	0			
S50. Training in and the use of one's spiritual gifts is key in the discipleship process.		RESP	*f*	% of SA & A	M	*SD*
		SA	37			
		A	27			
		NA/D	4	91.42	4.41	0.73
Relevant RQ 3	n = 70	D	2			
		SD	0			

Note: n = total responses; SA = Strongly Agree; A = Agree; SD = Strongly Disagree; NA/D= Neither Agree nor Disagree; D = Disagree; RESP = response; *f* = frequency; % = percent, M = Population means; s = standard deviation from the total population

educational leadership intentionally planned discipleship classes six months to a year in advance (S34). Less than half of respondents (47.14%) indicated that the church had specific job descriptions for teaching positions (S48).

Survey question 53 stated, "I have a five to ten year ministry plan to equip the saints for ministry." Twenty-two, or 31.43%, strongly agreed or agreed with the statement. Twenty-three pastors indicated they neither agreed nor disagreed and 22 disagreed and 2 strongly disagreed with the statement.

Survey question 59 was the last question relevant to RQ3. It stated, "Preaching and classroom instruction is sufficient for disciple making." Seven respondents, or 10% strongly agreed or agreed with the statement. Seventy-seven percent either disagreed or strongly disagreed and 9 respondents neither agreed nor disagreed.

Selected Questions Relevant to RQ4

Table 17 presented selected data regarding response measurements concerning the practical application of discipleship and Appendix 9 listed in table form the 17 questions relevant to RQ4. Pastors indicated that just over 27% of their members utilize their spiritual gifts in ministry to the church and mission to the community (S8). The researcher also noticed that 17 pastors, or 24% neither agreed nor disagreed with the statement.

Nearly 56% either strongly agreed or agreed that "The leadership board of the church plans discipling ministry to members and missions to the community" (S12). Twenty-eight percent either disagreed or strongly disagreed with the statement and 27% selected NA/D.

Table 17. Selected response measurements concerning discipleship's practical application

S8. The majority of members utilize their spiritual gifts in ministry to the church and mission to the community.		RESP	*f*	% of SA & A	M	*SD*
		SA	5			
		A	14			
		NA/D	17	27.14	2.83	1.01
Relevant RQ 4	n = 70	D	31			
		SD	3			
S12. My church leadership board plans discipling ministry to members and missions in the community.		RESP	*f*	% of SA & A	M	*SD*
		SA	12			
		A	20			
		NA/D	19	55.71	3.29	1.17
Relevant RQ 4	n = 70	D	14			
		SD	5			
S16. I train members in evangelism and ministry by personal demonstration.		RESP	*f*	% of SA & A	M	*SD*
		SA	25			
		A	38			
		NA/D	6	90	4.24	0.66
Relevant RQ 4	n = 70	D	1			
		SD	0			
S20. Spiritual gifts assessment is part of the core education program at my church.		RESP	*f*	% of SA & A	M	*SD*
		SA	15			
		A	25			
		NA/D	18	57.14	3.62	1.02
Relevant RQ 4	n = 70	D	10			
		SD	0			
S52. My church trains in defending the faith as part of the core education program of the church.		RESP	*f*	% of SA & A	M	*SD*
		SA	10			
		A	24			
		NA/D	18	48.57	3.37	1.02
Relevant RQ 4	n = 70	18	14			
		0	0			

Note: n = total responses; SA = Strongly Agree; A = Agree; SD = Strongly Disagree; NA/D= Neither Agree nor Disagree; D = Disagree; RESP = response; *f* = frequency; % = percent, M = Population means; s = standard deviation from the total population

Ninety percent stated agreement to S16 that they train members in evangelism by personal demonstration. Only 1 disagreed with the statement and 6 (9%) chose NA/D. Just over 57% indicated that spiritual gifts assessment was part of the core education program at their church (S20). Only 10 respondents (14%) disagreed, and 18 respondents (25%) selected NA/D.

The final selected question for Table 17 addressed training in defending the faith as part of the core education program of the church (S52). There were 48.57% of respondents strongly agreed or agreed that this was a practice in their local church. Eighteen (25.71%) stated disagreement, meaning this was not a practice in their local church. The remaining 18 pastors indicated NA/D.

Analyzing Appendix 9 demonstrated that only 47.14% required new Christians to participate in a class that taught foundational truths as a membership requirement (S28). Twenty-eight percent either disagreed or strongly disagreed and 16 pastors chose the NA/D option.

One of the principles discussed in chapters 1 and 2 was found in 2 Timothy 2. Paul admonished Timothy to entrust to faithful individuals the things he taught him, so that they would then be able to teach others also. The idea was the passing of the faith to the third and fourth generation and this principle was part of leadership development.

Survey question 35 stated, "My church has specific classes and activities geared toward leadership development." Forty-two respondents (42.86%) chose SA or A indicating agreement that this was a practice in their local church. Nineteen pastors (27.14%) indicated NA/D and 30% indicated either D or SD. Survey question 21 showed a 97.14% agreement with the statement that "the church was God's primary means to

accomplish His purpose on the earth." This may have indicated that leaders were not consistently being developed and the high percentages of NA/D may have indicated apathy of pastoral leadership toward the given question.

Selected Questions

The following section is a comparison of how pastors answered two correlated questions. The following tables present data based upon the pastors' response rates, the percent of strongly agree and agree, mean, median, mode and standard deviation.

Table 18. Comparison of perception and reality of children's ministries

S3. In my church children's ministries receive high priority.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	20			
		A	34			
		NA/D	11	77.14	M = 4.8	0.93
Relevant RQ 3	N = 70	D	3		μ = 4	
		SD	2		*mode* = 4	
S4. Children's ministries receive a high portion of budgeted resources.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	11			
		A	18			
		NA/D	27	41.42	M = 3.3	1.1
Relevant RQ 4	N = 70	D	9		μ = 3	
		SD	5		*mode* = 3	

Pastoral perception indicated that 77.14% of pastors believe that children's ministries received a high priority in their churches. When asked if children's ministries receive a high portion of budgeted resources, only 41.42% of pastors indicated this was a reality in the church.

Table 19 indicated that 80% of pastors believed they were effective in

communicating to their congregation that discipleship was the heart of the churches mission and ministry. The question was whether the congregation was receiving the message since 67.14% state agreement that members have affirmed the pastor as an advocate for discipleship. That represented a 12.86% difference.

Table 19. Comparison of perception and reality of communication of discipleship

S24. In speech and writing, I communicate disciple making as the heart of church mission and ministry.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	22			
		A	34			
		NA/D	12	80	M = 4.07	0.82
Relevant RQ 4	N = 70	D	1		μ = 4	
		SD	1		*mode* = 4	
S27. Members have verbally affirmed that I am an advocate for discipleship.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	14			
		A	33			
		NA/D	18	67.14	M = 3.8	0.84
Relevant RQ 2	N = 70	D	5		μ = 4	
		SD	0		*mode* = 4	

Table 20. Comparison of perception and reality of leadership development

S15. I use small groups for leadership development.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	18			
		A	29			
		NA/D	15	67.14	M = 3.81	0.95
Relevant RQ 3	N = 70	D	8		μ = 4	
		SD	0		*mode* = 4	
S35. My church has specific classes and activities geared toward leadership development.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	9			
		A	21			
		NA/D	19	42.86	M = 3.24	1.06
Relevant RQ 4	N = 70	D	19		μ = 3	
		SD	2		*mode* = 4	

Table 20 compared leadership development. Pastors indicated that 67.14 utilized the small group method to develop leadership, but only 42.86% of respondents churches have specific classes and activities geared toward leadership development. This represented a 24.28% difference.

Table 21. Comparison of perception and reality regarding the spiritual disciplines

S38. I utilize the Spiritual Disciplines as a model for the discipling process.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	18			
		A	30			
		NA/D	17		M = 3.87	
Relevant RQ 4	N = 70	D	5	68.57	μ = 4	0.88
		SD	0		*mode* = 4	
S45. I am familiar with and regularly practice the spiritual disciplines.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	26			
		A	37			
		NA/D	6		M = 4.24	
Relevant RQ 1	N = 70	D	0	90	μ = 4	0.73
		SD	1		*mode* = 4	

Table 21 displays the comparison between the knowledge of and use of the spiritual disciplines as a discipleship model. Of those surveyed, (S38) 48 used the disciplines as a model or discipleship. Seventeen chose the NA/D option. Ninety percent of pastors surveyed were familiar with the disciplines, and 68.57% used them in discipleship.

Table 22 shows the comparison between the perception and reality regarding spiritual gifts assessment and training. Of those surveyed, 91.34% agreed that spiritual gifts' training was key to the discipling process. Only 4 pastors chose NA/D and only 2

disagreed with SQ 50. Of those surveyed, 25.71% chose NA/D. One failed to answer the question and 10% disagreed.

Table 22. Comparison of perception and reality regarding spiritual gifts

S20. Spiritual gifts assessment is part of the core education program at my church.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	15			
		A	25			
		NA/D	18	57.14	M = 3.57	1.02
Relevant RQ 4	N = 70	D	10			
		SD	1		μ = 4	
		No Ans	1		*mode* = 4	
S50. Training in and the use of one's spiritual gifts is key in the discipleship process.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	17			
		A	27			
		NA/D	4	91.43	M = 4.41	0.73
Relevant RQ 3	N = 70	D	2		μ = 5	
		SD	0		*mode* = 5	

Table 23. Comparison between worldview and apologetics training

S52. My church trains in defending the faith as part of the core education program of the church.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	10			
		A	24			
		NA/D	18	48.57	M = 3.37	1.02
Relevant RQ 4	N = 70	D	18		μ = 3	
		SD	0		*mode* = 4	
S55. I preach and teach the adoption of a biblical worldview.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	47			
		A	16			
		NA/D	6	90	M = 4.54	0.77
Relevant RQ 1	N = 70	D	0		μ = 5	
		SD	1		*mode* = 5	

Table 23 displayed the results of S52 and S55 where 90% of pastors claimed to preach the adoption of a biblical worldview, but only 48.57% of respondents affirmed that their church's training in defending the faith was core to the educational program of the church. Nearly 26% neither agreed nor disagreed, and nearly 26% stated that such training was not part of the core education of the church.

Table 24. Comparison of the use of job descriptions and their evaluation

S48. My church has specific job descriptions for teaching positions.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	12			
		A	21			
		NA/D	19		M = 3.37	
Relevant RQ 3	N = 70	D	17	47.14	μ = 3	1.07
		SD	1		*mode* = 4	
S51. Job descriptions are evaluated at least yearly for possible revision.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	8			
		A	14			
		NA/D	27		M = 3.1	
Relevant RQ 4	N = 70	D	19	31.43	μ = 3	1.02
		SD	2		*mode* = 3	

Table 24 was an illustration of accountability. Survey question 48 was a statement that the respondent's church specifically had job descriptions for those who hold teaching positions. Less than half (47.14%) affirmed this as a practice. Those who answered NA/D was 38.57%, and 30% answered D or SD. Of the 47.14% that practice accountability using job descriptions, only 31.43% evaluated the job descriptions yearly for possible revision and 38.57% chose NA/D and 30% (21 respondents) chose D or SD.

Table 25 was an illustration of belief and practice. Survey question 7 was

compared with S32 regarding an ongoing deacon training program. Over 37% of respondents selected NA/D and only 31.43% of pastors affirmed that they had an ongoing deacon-training program, yet 95.17% of pastors affirmed that the church was a training center and the pastor was the equipper of equippers.

Table 25. Comparison of perception of training and its practical application

S7. I believe the church is a training center and I am to be the equipper of equippers.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	47			
		A	20			
		NA/D	2	95.71	M = 4.61	0.62
Relevant RQ 3	N = 70	D	1		μ = 5	
		SD	0		*mode* = 5	
S32. My church has an ongoing deacon-training program.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	5			
		A	17			
		NA/D	26	31.43	M = 3.01	1.01
Relevant RQ 3	N = 70	D	18		μ = 3	
		SD	4		*mode* = 3	

Table 26 contains the results comparing communication of the church's mission and values and the degree of program evaluation the church seeks in order to ensure it is in alignment with the stated mission and values. One possible question the researcher could have asked was whether the church had mission and value statements. In S43, 98.57% of pastors claimed, "The mission and values of my church are communicated through my preaching and teaching." The researcher raised the question if pastoral communication was enough, especially when 68.57% chose the NA/D, D or SD option, leaving 31.43% affirming the mission and values were consistently printed in the bulletin and newsletter.

Table 26. Comparing values communication and program evaluation

S40. The church's mission and values are printed in every bulletin and newsletter.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	11			
		A	11			
		NA/D	21	31.43	M = 3.03	1.12
Relevant RQ 2	N = 70	D	24			
		SD	2		μ = 3	
		No Ans	1		*mode* = 2	
S60. Programs in my church are periodically evaluated to ensure alignment with the adopted mission and value statements of the church.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	13			
		A	24			
		NA/D	22	52.86	M = 3.54	1
Relevant RQ 2	N = 70	D	10		μ = 4	
		SD	1		*mode* = 4	

Table 27. Comparison of accountability expectations upon new members

S28. As part of church membership, new Christians are required to participate in a class teaching foundations in the faith.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	18			
		A	15			
		NA/D	16	47.14	M = 3.4	1.21
Relevant RQ 4	N = 70	D	19		μ = 3	
		SD	2		*mode* = 2	
S31. My church has a new member's class teaching foundational truths.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	22			
		A	17			
		NA/D	17	55.71	M = 3.67	1.12
Relevant RQ 3	N = 70	D	14		μ = 4	
		SD	0		*mode* = 5	

Survey question 28 (seen in Table 27) was one indication of the lack of expectations when 47.14% of pastors indicated that new Christians were required to participate in a class teaching foundations in the faith. Sixteen pastors (22.85%) neither

agreed nor disagreed with the S28, and 21 respondents (30%) disagreed. Coupled with this was S31 where 55.71% of respondents indicated that their church provided a new member's class that taught foundational truths.

Table 28. Comparing training objectives with the training reality

S6. An objective of discipleship is to systematically teach theological principles and their life application.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	46			
		A	21			
		NA/D	2	95.71	M = 4.6	0.62
Relevant RQ 2	N = 70	D	1		μ = 5	
		SD	0		*mode* = 5	
S34. My church's educational leadership intentionally plan discipleship classes six months to a year in advance.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	8			
		A	10			
		NA/D	23	25.71	M = 2.87	1.09
Relevant RQ 3	N = 70	D	24			
		SD	4		μ = 3	
		No Ans	1		*mode* = 2	

Table 28 compares the objective to systematically teach theological principles with their life application and how intentional churches are in planning discipleship. Survey question 6 demonstrated high agreement with the discipleship principle to teach systematically along with life application. Survey results indicated only 25.71% were practicing what they claimed to believe.

Table 29 revisited S20 that stated spiritual gifts assessment were part of the core education program of the pastor's local church. This question was compared with S8 and asks the level of agreement that pastors saw members utilizing their spiritual gifts in ministry and mission. Just over 57% of pastors report that the church trained in spiritual

gifts assessment. Though 57% may be trained and know their gifts, pastors indicated that just over 27% were utilizing their gifts in ministry and mission.

Table 29. Spiritual gifts assessment and their ministry use

S8. The majority of members utilize their spiritual gifts in ministry to the church and mission to the community.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	5			
		A	14			
		NA/D	17	27.14	M = 2.83	1.01
Relevant RQ 4	N = 70	D	31		μ = 3	
		SD	0		*mode* = 2	
S20. Spiritual gifts assessment is part of the core education program at my church.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	15			
		A	25			
		NA/D	18	57.14	M = 3.57	1.02
Relevant RQ 4	N = 70	D	10			
		SD	1		μ = 4	
		No Ans	1		*mode* = 4	

Table 30. Comparison of training in Bible study methods

S36. Teachers are trained in basic Bible study methods prior to assuming a teaching responsibility.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	10			
		A	23			
		NA/D	16	47.14	M = 3.27	1.07
Relevant RQ 4	N = 70	D	19			
		SD	1		μ = 4	
		No Ans	1		*mode* = 4	
S39. Members are learning proper Bible study methods through my preaching and teaching.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	22			
		A	38			
		NA/D	10	85.71	M = 4.17	0.65
Relevant RQ 4	N = 70	D	0		μ = 4	
		SD	0		*mode* = 4	

Table 30 revealed the comparison of pastoral perception that members were learning Bible study methods through pastoral preaching and teaching (S39) with question S36 that asked whether teachers were trained in Bible study methods prior to assuming a teaching role in the local church.

Slightly over 85% of pastors believed members were learning proper Bible study methods via their preaching and teaching. Of those surveyed only 47.14% indicated agreement that teachers were trained in Bible study methods prior to assuming a teaching responsibility. Sixteen pastors (22.85%) chose NA/D, 14.28% (or ten) chose NA/D option for S39.

Table 31. Comparison between encouragement and intentional action in the development of a personal development plan

S44. I intentionally help members develop a personal plan for Christian maturity.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	14			
		A	30			
		NA/D	22	62.86	M = 3.77	0.83
Relevant RQ 4	N = 70	D	4		μ = 4	
		SD	0		*mode* = 4	
S47. I encourage members to develop a personal plan for Christian maturity.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	22			
		A	34			
		NA/D	10	80	M = 4.06	0.83
Relevant RQ 4	N = 70	D	4		μ = 4	
		SD	0		*mode* = 4	

In survey question 47 (Table 31) the pastors were asked to evaluate their level of agreement regarding their encouragement of members to develop a personal plan for Christian maturity. Eighty percent of respondents agreed that they practiced

encouragement. When asked if they intentionally helped members to develop a personal plan for Christian maturity, the numbers dropped 17.14% to 62.86%. When asked regarding encouragement, ten pastors neither agreed nor disagreed with the statement. When asked regarding their personal involvement in helping members to develop a personal development plan, the NA/D option jumped to 22, or 31.42%.

Table 32. Comparison of the belief in accountability relationships to practice in new church membership

S22. Accountability relationships are an integral aspect of disciple making.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	40			
		A	26			
		NA/D	4	94.29	M = 4.51	0.06
Relevant RQ 2	N = 70	D	--		μ = 5	
		SD	0		*mode* = 5	
S28. As part of church membership, new Christians are required to participate in a class teaching foundations in the faith.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	18			
		A	15			
		NA/D	16	47.14	M = 3.4	1.21
Relevant RQ 4	N = 70	D	19		μ = 3	
		SD	2		*mode* = 2	

The results of Table 32 demonstrated that an overwhelming majority of pastors believe that accountability relationships are integral to disciple making (94.28%). When asked if accountability was exercised in the area of church membership and the requirement of new Christians to take a class on foundations in the faith, the agreement rate dropped 47.14%. The NA/D rose from 4 respondents (5%) to 16 (22.85%).

Chi Square Analysis

The final section of the research was a comparison using Chi-square analysis

comparing the researcher's presuppositions regarding the expected pastoral answer frequency and the actual answer frequency. Appendix 7 listed the tables of selected questions relevant to each research question, questions relevant to training and questions used for comparison purposes. Table 33 contained the results of the chi-square test.

Table 33. Chi-square analysis

Table	Survey Question	Expectation True/False	Table	Survey Question	Expectation True/False
A80	S13	True	A97	S16	False
A81	S23	True	A98	S20	True
A82	S45	False	A99	S31	False
A83	S46	False	A100	S32	False
A84	S57	False	A101	S34	False
A85	S2	True	A102	S35	False
A86	S6	True	A103	S36	False
A87	S18	False	A104	S52	False
A88	S53	False	A105	S25	True
A89	S58	False	A106	S24	False
A90	S7	False	A107	S29	True
A91	S15	False	A108	S27	False
A92	S19	False	A109	S44	False
A93	S37	False	A110	S47	False
A94	S50	True	A111	S48	False
A95	S8	False	A112	S51	False
A96	S12	False			

Thirty-three questions were analyzed using Chi-square. Eight questions fell into the acceptable range of the Chi-square table making the null hypothesis true. Twenty-five questions fell outside the acceptable range thus causing the null hypothesis to be false. Three of the 25, though false, were between 1 and 2.68 from the acceptable range. The null hypothesis can be defined as "A prediction that no relationship between two measured variables will be found, or that no difference between groups on a measured variable will

be found" (Gall, Borg, and Gall 1996, 764).

Three questions, though proven false because the Chi-square calculation exceeded the Chi-square table, were false by small margins. Survey question 7 was false by a factor of 1, S16 was false by a factor of 2.68 and S58 was false by a factor of 1.

Evaluation of the Research Design

The average of all 60 Likert response style questions choosing NA/D was 12.58%. The average of the selected questions was 25.11%. The researcher was surprised by the number of times and by the substantial margins, the "neither agree nor disagree" option was chosen by respondents. The researcher interpreted NA/D as pastoral apathy toward the given statement. This may have indicated researcher bias and may have been better to list a "don't know" option rather than "neither agree/disagree."

Survey questions 3 and 4 were answered 15.71% and 38.51% respectively with the NA/D option. Did this indicate that over 15% of the pastors are apathetic to children's ministries receiving high priority? Did 38.51% of pastors indicate apathy toward children's ministries receiving a high portion of budgeted resources, or did the pastor not know the budgeted amounts? Was there another reason not anticipated?

Over 24% of pastors indicated NA/D to S8, "The majority of members utilize their spiritual gifts in ministry to the church and mission to the community." Did this indicate pastoral apathy toward the church using their giftedness? Did the pastor know the giftedness of the membership?

Would the results be different if different options were provided? Instead of the progression of strong agreement to strong disagreement, should the researcher have chosen "yes," "no," "I do not know" and "does not apply," meaning that the question did

Table 34. Correlation of survey questions with NA/D response

Survey Question	Percentage Choosing NA/D	Survey Question	% Choosing NA/D
4	38.51	36	22.85
8	24.28	38	24.28
12	27.14	39	14.28
15	21.42	40	30
19	14.28	44	31.42
20	25.71	46	10
24	17.14	47	14.28
26	21.42	48	27.14
27	25.71	51	38.57
28	22.85	52	25.71
31	24.28	53	32.85
32	37.14	56	42.85
33	10	59	12.85
34	32.82	60	31.42
35	27.14	--	--
Mean of all 60 questions is 12.58			
Mean of above selected questions is 25.11			

not relate to the cultural context of the church? A question to a predominantly elderly congregation regarding budgeted resources to children's ministry may not have applied to this congregation. Additional demographic questions could have been added regarding the make up of the church to identify its' predominant characteristics. This change coupled with a change in the type and display of the response may have significantly changed the results.

The profitability of the study might have been greater if a random sample of respondents were given follow up interviews. The researcher had the contact information of those who responded via the USPS postcard indicating they requested synopsis data

from the surveys. Personal interviews would have given the researcher a broader perspective of pastoral thinking regarding the theology, objectives, process and applications of discipleship in the context of the local church.

A final weakness the researcher contemplated was the lack of specific questions regarding discipleship courses initiated by Southern Baptists writers such as Rick Warren's text *The Purpose Driven Life,* Avery Willis' discipleship work *Masterlife*, T.W. Hunt's *Disciples Prayer Life*, or a number of studies written by Henry Blackaby. Questions needed to be asked regarding their use and effectiveness in the local church.

CHAPTER 5

CONCLUSIONS

The final chapter of the dissertation consists of an objective analysis and subjective interpretation of the research findings. The chapter divides into four main sections, a reiteration of the research purpose and questions, the implications of the research, the applications of the research and finally, and suggestions for further research.

Research Purpose

The purpose of the research was to identify and analyze senior pastors' theology of discipleship and compare it with selected practices in local churches affiliated with the Southern Baptist Convention.

Research Questions

1. What is the primary theological understanding of pastors' related to biblical discipleship?
2. What do pastors understand to be the objectives of biblical discipleship?
3. What process or model do pastors use to understand and communicate biblical discipleship?
4. How is biblical discipleship applied in the local church context?

Research Conclusions

The research questions (RQs) were one of the organizing principles for conclusions in this section. Conclusions were based upon the analyzed data displayed in

the individual tables and the tables regarding question comparisons and linked to the precedent literature.

The researcher had previously discussed the high amount of NA/D options chosen in the survey. Table 35 demonstrated the progression of pastoral ambiguity

Table 35. Respondents choosing NA/D option

Theology		Objectives		Process or Model		Application	
RQ1		RQ2		RQ3		RQ4	
Survey Question	Number Choosing NA/D	Survey Question	Number Choosing NA/D	Survey Question	Number Choosing NA/D	Survey Question	Number Choosing NA/D
21	2	S2	1	S3	11	S4	27
25	2	S6	2	S7	2	S8	17
29	1	S14	1	S11	3	S12	19
41	5	S18	7	S15	15	S16	6
45	6	S22	4	S19	10	S20	18
46	7	S26	15	S31	17	S24	12
54	1	S27	18	S32	26	S28	16
55	6	S30	2	S34	23	S33	7
57	1	S40	21	S37	5	S35	19
Total Number of Questions	Total Number Choosing NA/D	S58	3	S42	3	S36	16
		S60	22	S43	1	S38	17
		Total Number of Questions	Total Number Choosing NA/D	S48	19	S39	10
				S50	4	S44	22
9	31			S53	23	S47	10
				S59	9	S51	27
		11	96	Total Number of Questions	Total Number Choosing NA/D	S52	18
						S56	30
				15	171	Total Number of Questions	Total Number Choosing NA/D
						17	291

regarding the NA/D response option. Nine questions had 31 NA/D responses regarding

theology of discipleship (4% of respondents). Questions relating to the objective of discipleship totaled eleven and the number of NA/D responses was triple that of RQ1 at 12.46%. There were 15 questions regarding the process or model of discipleship, and the number choosing the NA/D response was nearly double those answering RQ2. There was a 58.76% increase between RQ3 and RQ4 with only a 2-question difference. Of those responding to RQ4, 27.24% chose the NA/D response option.

Conclusions Based upon RQ1

Table 15 and Appendix 6 indicated a significant level of agreement with the theological statements relevant to discipleship. There were 16 questions relevant to RQ1. Thirty-one of the respondents chose 9 of the 16 questions as neither agreeing nor disagreeing with the statement. There were 37.5% of respondents for R1 which indicated 100% agreement with the following questions: S1, S9, S13, S17, S23 and S49. Four (25%) agreed between 97 and 99%. Of those responding,31.25% agreed between 90 and 95%.

Though 100% agreed that Jesus was the only means of salvation, there was apparent confusion with 4.29% of respondents regarding Heaven as being a place waiting for all who confess Jesus as Savior and make him Lord of their lives (S25). The researcher was surprised by the lack of unanimous agreement with question S25. Some of the respondents' answers confused the researcher. Two individuals neither agreed nor disagreed, and 1 disagreed. If the God of the Bible is the only true God (S1 receiving 100%), if Jesus is the only means of salvation (S13 receiving 100%), and if salvation is necessary because of the sinfulness and depravity of humanity (S17 receiving 100 %), why would 2 respondents question the reality of Hell (S29) and 3 question the promise of

Heaven to those who confess Christ and make Him Lord of their lives (S25)? One pastor did not agree that Hell was real and a place for all who refuse to accept Jesus as Savior and Lord. One pastor chose the NA/D option that discipleship was the lifelong process of being conformed to the image of Christ. The statistics in question are small in number; however, these pastors minister to a vast group of people. If there was pastoral confusion regarding the reality of Heaven and Hell and the entrance requirements for each, how probable was it that members and attendees could also be confused?

Of pastors surveyed, 94% stated they had a regular time of prayer and Bible study, though 97.14% stated agreement to S54, that a disciple had a regular time of prayer and Bible study. The results of S46 stated that 87.14% believed that discipleship was accomplished when the person discipled becomes a discipler. Though more than 87% agreed with the statement, the 12.86% remaining may have demonstrated some confusion regarding the success of discipleship. Barna, Hull, and Coleman each emphasize that success in discipleship was in how many disciples were genuinely produced who then go out and make disciples themselves (2 Timothy 2:2). Success was not in the size of the budget or building or the number of people who attend.

Five respondents chose option NA/D for S41 regarding their consistency in living as a faithful steward of the spiritual gifts entrusted to them. Six respondents chose the NA/D option to their familiarity with and practice of the spiritual disciplines (S45). Six respondents chose the NA/D option regarding the preaching and teaching of a biblical worldview. The researcher again posed the question, "Would the results be different if different options were provided?" The researcher would like to have had greater insight into what the respondents were thinking who chose the NA/D option. The researcher was

pleased with the responses given regarding RQ1, since only 1 survey question (S46) received fewer than 90% (87.14%). All other questions received between 90 and 100% affirmation.

Conclusions Based upon RQ2

RQ2 addressed the objectives of discipleship. Selected survey questions are S2, S6, S18, S26 and S58. Based upon Table 35, above, there was a significant jump in the number of NA/D responses. Eleven of the 12 questions relevant to RQ2 indicated the NA/D response. The number of responses to questions increases from RQ1 (9) to RQ2 (11) in choosing the NA/D option, and the option rate rose from 31 (RQ1) to 96 (Table 15, which referred to RQ2, listed selected questions regarding the objectives of biblical discipleship). The researcher was pleased that 97.14 and 95.71% of respondents agreed with S2 and S6.

Survey question 18 received 87.14% affirmation. There were 12.86% of pastors surveyed that did not state that their passion in life was to make disciples. This was an unfortunate agreement with Barna who stated, "Protestant churches across the country give verbal support to the idea of spiritual growth, but do not demonstrate personal devotion to advocating spiritual transformation" (Barna 2001, 94). Hull says, "The pastor must possess convictions concerning disciple making and declare it as the top priority from the pulpit" (Hull 1988, 25). Later Hull stated, "The disciple-making pastor is dedicated to placing disciple making at the very heart of the church" (Hull 1988, 32). It was to be declared from the pulpit as the top of God's "to do" list, published in church literature and modeled at the leadership level (Hull 1988, 32).

The combined SA and A answer to S26 of 67.14% may have indicated some

correlation with Barna's research findings that too many define success by quantity rather than quality. He stated, "When pastors describe 'success' for their church, attendance, revenue programs and square footage frequently constitute the practical dimensions of success. Surprisingly few pastors indicate that success relates to the spiritual quality of the lives of their congregants" (Barna 2001, 95-96).

The results of S27 indicated discontinuity with S18. Pastoral perception was that 87.14% believe that their passion in life was to make disciples. If that perception were accurate one should expect that more than 67.14% of pastors would have stated that members have verbally affirmed the pastor as an advocate of discipleship. One would also expect that if one's passion were discipleship, the pastor would work toward an alignment of mission and values to promote discipleship and print these in the church newsletter and bulletin.

Pastors highly agreed (94.29%) that accountability relationships were an integral aspect of disciple making (S22). There was discontinuity between the belief in accountability and its practice. Survey question 60 indicated that only 52.86% of pastors agreed that programs in their church were periodically evaluated to ensure alignment with mission and values. Survey question 60 demonstrated the church's accountability to its members. One aspect of accountability was critical thinking with examination and self-reflection. How can a church know it is on the right track when 47.14% did not evaluate programs and 22 respondents (31.42%) chose the NA/D option, indicating possible apathy, or did not believe that evaluation applied to their circumstance?

Conclusions Based upon RQ3

Table 16 listed the selected questions based on RQ3. The researcher was

pleased to see that 95.71% of pastors agreed that "the church was to be a training center and they were to be the equipper of equippers" (S7). Unfortunately, the results of neither Table 16 nor Appendix 6 indicated universal agreement or disagreement in the case of S59. The total questions relevant to RQ3 were 15. All 15 questions were selected at least once with the NA/D option. There was a 56.14% increase totaling 171 in choosing NA/D compared to RQ2 at 96. This may have demonstrated a significant progression of pastoral ambiguity regarding the NA/D response option.

The researcher believed that S7 was the key question for the survey. Survey question 7, though for the purpose of the survey was listed in the process or model category, could be listed in the theological, objective or application category. Survey questions 7 and 15 may have suggested some discontinuity, since over 95% agreed that as pastors, they were to be the lead equippers in a training center, yet nearly 30% were not utilizing small groups for leadership development. The same discontinuity may be stated between S7 and S19 where 84.28% of pastors stated that they lead in an evangelism strategy where individuals would be taught to share their faith and testimony. Over 95% of pastors agreed that the church was a training center, but 15.72% of pastors indicated the NA/D option. No one disagreed, but the researcher was confused by the neither agree nor disagree response. Why were the pastors choosing the NA/D option regarding the training of their members? Was someone else leading in evangelism? On the other hand, was there pastoral apathy toward evangelism?

The researcher appreciated that 91.42% of pastors indicated agreement to both S37 and S50. They read magazines and books pertaining to discipleship and saw training in one's spiritual gifts as key in the discipleship process.

Appendix 6 was the analysis of all 15 questions relevant to RQ3. No question received 100% agreement. Six questions scored in the 90th percentiles. One question scored in each of the 80th, 70th, 60th, 50th and 40th percentile. Two questions scored in the 30th, one in the 20th and one in 10th percentile.

A significant majority believed the church was a training center, yet according to S31, only 55.71% had a new member's class. This was an indication of alignment with Barna's third difficulty of discipleship where the church was guilty of teaching people randomly rather than in a systematic way.

The majority of pastors viewed themselves as being an equipper of equippers and yet only 31.43% of pastors indicated they have an ongoing deacon-training program (S32). There appears to be a discontinuity between belief and practice. If the church would be a training center and the pastor would be the chief equipper, there was little intentionality to the training according to the results of S34; where only 25.71% of pastors stated that the educational leadership intentionally planned discipleship classes six months to a year in advance. This was also in alignment with Barna's research and his third difficulty in discipleship.

Survey question 53 asked the level of agreement as to whether the pastor had a 5 to 10 year ministry plan to equip the saints for ministry. Only 31.43% of pastors indicated agreement to the statement. This answer indicated discontinuity between belief and practice according to the responses given regarding S7.

Conclusions Based upon RQ4

There were 17 questions relevant to RQ4. There was a 58.76% increase in NA/D responses in RQ4 over RQ3. All 17 questions had a minimum of six NA/D

responses. This may have demonstrated a significant progression of pastoral ambiguity regarding the NA/D response option as it related to the practical application of discipleship.

The analysis of the results displayed on Table 17 and Appendix 6 were troubling. As in Appendix 6, there were no unanimous responses. There was one response in the 90th percentile, four scored in the 80th percentile, and no responses in the 70th percentile. Two scored in the 60th percentile, one in the 50th, five in the 40th, one in the 30th and two in the 20th percentile.

The question receiving the highest agreement score was S16. The researcher was pleased that 90% of pastors surveyed train members in evangelism by personal demonstration. The researcher was displeased to find that only 57.14% of pastors saw spiritual gifts assessment as part of the core education program of the church. Again, this harkened back to S7. If the pastor genuinely saw himself as an equipper of equippers and the church as a training center, why would the church not expend more resources and time to train its members in assessment and use of their God given spiritual gifts?

Conclusions Based upon Selected Question Comparisons

A discussion of the implications of selected questions comparisons would be appropriate in consideration of conclusions. The researcher selected 30 questions in 15 pairs. The analysis format would be similar to the display of material from Tables 18 to 32 in chapter 4.

Table 18 compared the pastoral perception of children's ministries receiving high priority and children's ministries receiving a high portion of budgeted resources may have indicated discontinuity between belief and practice. There was alignment with

Barna's eighth reason for the difficulties in discipleship where resources were invested in adults over children. "When we focus more energy on resuscitating adults rather than nurturing children, we have more ground to cover because we have to undo much more than we would working with children" (Barna 2001, 96). The indication was that 58.58% of respondent pastors were investing their financial resources in other places rather than in their children.

Table 20 compared questions regarding small group leadership development (S15) and individual classes specifically geared for leadership development (S35). If one compared these questions with the key question S7, there was an indication of significant incongruity. If a pastor considered himself an equipper of equippers and the church a training center, how effective was the training if 32.86% were not using small groups for developing leaders and 57.14% did not have specific classes geared toward leadership development?

Table 21 contains a comparison regarding spiritual disciplines. Ninety percent of pastors were familiar with and regularly practiced the spiritual disciplines; however, they were not consistently utilizing them as a discipling process. There was a 21.43% difference between personal practice and teaching methodology.

Table 22 contains the comparison of perception with reality regarding spiritual gifts. There was the appearance of a discrepancy between what the pastor believed was important for members of the congregation and the intentional training of those members when 57.14% of respondents stated that spiritual gifts assessment was core to the educational program of the church. This indicated that 42.86% of pastors surveyed believed that training in, and use of, spiritual gifts was key to the discipleship process.

They were apparently not acting on their belief. There was an apparent correlation with Barna's seventh reason for the struggle for discipleship within the local church and Hull's comments of giving lip service to discipleship. Barna said that Protestant churches across the country gave verbal support to the idea of spiritual growth, but did not demonstrate personal devotion to advocating spiritual transformation (Barna 2001, 94).

Table 23 demonstrates a gap between pastoral action and the intentional practices of the church. If the church was a training center and the pastor was the lead equipper (SQ7), the pastor would not be able to do all that was necessary. There must be others to come alongside the pastor to teach and equip. One area of importance was the development of a biblical worldview and the ability to defend logically the Christian faith. Only 48.57% gave affirmation that the church trained in defending the faith, implying that 51.43% of respondent churches relied only on the pastor to preach the adoption of a biblical worldview.

Table 24 comparing S48 and S51 was an illustration in accountability. Survey question 22 stated that accountability relationships was an integral aspect of disciple making and 94.29% of pastors stated their affirmation. Job descriptions were tools of accountability that listed the requirements for a person who held a specific position. "You can not make disciples without accountability. To believe you can is like believing you can raise children without discipline, run a company without rules, or lead an army without authority" (Hull 1988, 159). There were 52.86% of pastors who either did not have job descriptions, or did not feel they were necessary. Of the 47.14% that have job descriptions only 31.43% affirmed that they were evaluated at least yearly. How did this practice align with S22?

Table 25 was the comparison of the perception of training and the practical application. The key survey question (S7) was compared to S32, which asked the level of agreement to the church having an ongoing deacon-training program. There was a 64.28% disparity between those who professed the church to be a training center and those who had an ongoing deacon-training program.

Table 36 contains the question, "How knowledgeable is the congregation of the mission and values of the church?" There were 31.43% of pastors who affirmed the mission and values of the church were printed in every bulletin and newsletter. The indication was that 68.57% of respondents either did not print the mission and values, or did not believe it was a necessary practice. This led to the second question regarding program evaluation and alignment with mission and values. Even though 52.86% in some way evaluated their programs to align with their mission and values, 47.14% either did not evaluate or did not see evaluation as a necessary practice. These questions aligned with S7 indicated again a disparity between belief and practice. How can the church be a training center if mission and value statements were not clearly and consistently communicated? Secondly, if nearly 50% were not addressing areas of critical thinking by consistently evaluating what they do to ensure that the mission and values of the church were consistently being fulfilled, how did 95% of pastors claim to believe their church was a training center and that they were equipping people for life and ministry?

A significant problem within the church was the lack of expectations placed upon its membership. The lack of expectations has resulted in the 80/20 reality where 20% contribute and complete 80% of the work. The findings summarized in Table 27 juxtaposed with the results of S7 indicate agreement with Barna's research who stated,

"the result is talk without action, sentiment without substance" (Barna 2001, 38). The result was that 52.86% of respondents did not require new Christians to participate in a new member's class as qualification for church membership and 44.29% of pastors surveyed did not have a new member's class.

Barna discovered that too often the church was guilty of choosing to teach people randomly rather than in systematic ways. Believers were exposed to good content but "without context, and thus lose that information because they have no way of making sense of it within the bigger picture of faith and life" (Barna 2001, 91). The findings summarized in Table 29 demonstrated some alignment with Barna, because 95.71% agreed that the objective of discipleship was to systematically teach theological principles. The reality regarding the respondents was that only 25% plan discipleship six months in advance and 32.85% selected NA/D.

Bill Hull defined discipleship as "the intentional training of people with accountability on the basis of loving relationships" (Hull 1990, 32). Survey question 6 of Table 28 reflected the pastoral belief that discipleship was to systematically teach principles and application. The reality was that only 25.71% agreed that they were intentional about training.

This was another example of discontinuity between belief and practice. "We have found that few churches intentionally guide their people through a strategic learning and developmental process that has been customized for the student" (Barna 2001, 91). It was not that the content was weak, "but that the content is not provided in a purposeful, systematic manner" (Barna 2001, 91).

Table 29 may have been an indicator of what Hull called clericalism. It was the mentality of "I pay the preacher to preach, administer, and counsel" (Hull 1988, 12). The pastor was the retailer and the congregant was the consumer. Barna stated that a struggle of discipleship has been to define it as head knowledge rather than complete life transformation (Barna 2001, 89). "The pastor as a professional remains a serious threat to church health" (Hull 1988, 35).

Table 30 contains another example comparing perception to reality. The majority of pastors believed that congregants were learning proper Bible study methods through their preaching and teaching (85.71%), yet when it came to ensuring the teaching staff of the church were properly trained in Bible study methods prior to assuming a teaching role, only 47.14% demonstrate intentionality regarding such training. This practice may have demonstrated alignment with the fifth reason for the discipleship struggle of promoting programs over people (Barna 2001, 92). "Disciple making is not a matter of programs but of people. It still takes a disciple to make a disciple" (Koessler 2003, 160).

Table 31 (page 146) compares statements regarding the encouragement (S44) and the intentionality (S47) of helping members develop a personal development plan. If one views these statements through the lens of S7 and S18, how much encouragement would there be to develop a PDP, in the words of Hull, giving discipleship lip service but not practicing it (Hull 1988, 15)? How real was the 87.14% of pastors claiming their life passion was to make disciples when 37.14% did not indicate agreement that they intentionally help members develop a PDP? What the researcher found alarming was that 22 pastors (31.42%) chose the NA/D option.

A personal development plan was first a personal commitment for spiritual growth (Barna 2001, 13). Second, a PDP "identifies personal growth goals for the year" (Barna 2001, 125). Finally, a PDP was a "tool that helps them determine which of the six outcomes they want to focus on, what they will do during the coming year to achieve those outcomes, and how the results will be measured" (Barna 2001, 140-41). The PDP was found in Barna's discussion of the "Missional Model" and Barna's "Best Of Model."

The final question comparison is found in Table 32 comparing the perception of the importance of accountability and the reality of the practice of accountability. "We are not only called to be changed and to embrace change, but to be the catalysts of change" (McManus 2001, 89). Change takes place in a relationship of accountability. Barna addresses the lack of accountability as the fourth reason for the struggle within discipleship. Operation on feelings, assumptions and hopes rather than tangible, measurable realities can be where many pastors live (Barna 2001, 92). "True growth demands accountability" (Barna 2001, 92). The reality based upon the answers given in S22 and S28 was that accountability can be a great idea, but practiced only by 47.14% of pastors.

Research Implications

The preceding study concerned pastoral theology, objectives, model and application of discipleship. The research revealed some degree of confusion between theology, objective, model and application. The main implication was the need for pastors to demonstrate alignment with belief and practice in the life and ministry of the pastor.

The study demonstrated significant discontinuity between belief and practice.

The researcher believed that S7, "I believe the church is a training center and I am to be the equipper of equippers," was the key question of the survey. The discontinuity was demonstrated by comparing S7 with S34, "My church's educational leadership intentionally plan discipleship classes six months to a year in advance." Only 25% of respondents agreed with the above statements, and 23 pastors chose NA/D.

The discontinuity between belief and practice was clearly seen in the progression of pastoral ambiguity as demonstrated in Table 35. For the most part pastors demonstrated solid theological principles and understood the objectives of discipleship. There was a lack of clarity on the model or process to communicate discipleship and even less clarity in the practical application of discipleship. Pastors need skills to transition from theory to life.

Another implication was for pastors to see the vital role that effective children's ministries play in the long-term health and development of the church. The earlier the development the less likely will be the need to reclaim erring adults.

A third implication was the necessity of consistently communicating the mission and values of the church to the church population. This should assist in the assessment of programs to ensure alignment of mission and values.

A fourth implication was the need for accountability relationships demonstrated in the use of new members/Christian classes to teach foundational truths and the use of job descriptions and their periodic evaluation. Programs must be evaluated to ensure alignment with stated mission and value statements.

A fifth implication the research demonstrated was the need for training, assessment and accountability in the use of the spiritual gifts. Pastors indicated by a

substantial margin that training in spiritual gifts was essential in the discipling process, but fewer than 60% used gifts assessment as part of the core education program of the church and less than 30% stated that members were utilizing their gifts in ministry and mission.

Pastors need to take a personal role in the development of disciples. This was indicated in the responses to S44 and S47. Pastors stated they encouraged members to develop a personal development plan for maturity. There was nearly a 20 point decrease when the question went from encouragement to personal involvement in helping a member develop a PDP.

Bridging the Gap Between Theory and Practice

If the research of this study has indicated anything, it has pointed to a gap between theory (in this case theology) and practice. Grahame Cheesman wrote of five competing paradigms in theological education today, the academic, monastic, training, business, and discipleship. Discipleship was the focus of this research.

In the discipleship paradigm, theological training was relational. Cheesman quotes Martin Bauber; "The teacher must himself be what he wants his pupils to become" (Cheesman 1993, 495). The discipleship paradigm "relates learning to life and reality. In fact it integrates the process of learning and change within the student in practical, spiritual and academic fields" (Cheesman 1993, 495). This model, Cheesman points out, was not Western. It did not fit into our concept of time. It was easier to lecture on holiness rather than demonstrate it.

This led to the discussion of balance. That was the main rebuke of Jesus to the Church at Ephesus in Revelation 2. Ephesus did great things, but became off balance

because they left their first love. Making disciples of Christ is the authentic demonstration of a healthy, vibrant and obedient love for Jesus the Christ. Hull declared that pastors want to do what is right. "I don't know a single pastor who doesn't desire to produce healthy Christians. . . . They want to make disciples and help fulfill the Great Commission, but many don't know how" (Hull 1988, 24).

Randy Frazee, Pastor of Pantego Bible Church in Fort Worth, Texas said, "If I am to make disciples, I not only have to preach about the subject, but I'm also responsible for moving people from point A to point B" (Miller 2000, 61). True discipleship according to Koessler was "more than simply 'dumping' biblical or theological content" (Koessler 2000, 35). Discipling needs to be relational. Discipleship is walking with individuals encouraging them, pointing out mistakes and helping them to be better equipped for ministry.

If pastors are too busy to make disciples then is it possible they may not be disciples in the first place? The church's commission is to fulfill the Great Commission. Formal, informal and non-formal, academic or church training must be coupled with experiential learning in mentoring environments. The researcher's presupposition was that learners receiving such an educational experience should be better prepared for ministry. The mission was to make disciples. The goal was training in discipleship and providing learning experiences that give learners the tools to make disciples in the context that God places them. Pastors who allowed other activities to take precedence over disciple-making have missed their God-given mandate and the church suffers.

Research Applications

The applications that arise from the research findings concern the holistic

development of discipleship training materials that could be used in various educational contexts. Since the research indicated a discontinuity between belief and practice in pastors, the first application could be to correct the confusion and discontinuity between belief and practice. State conventions and local associations can utilize materials in this study to help pastors bridge the gap between theology, objectives, process, and practical application of discipleship. There are Pastor's Conferences where the pastors could have the opportunity to take the survey instrument and view their own results. This study could be used in a seminar format as classroom material and/or published for pastoral enrichment.

The research indicated a progression of pastoral ambiguity toward the application of discipleship in the local church context. Pastors need training. Pastors need to know how to make disciples. Pastors need training in teaching learners not just lessons. Learning the proper information should not be considered equal to learning proper application. Pastors must not only teach lessons and preach sermons, but teach learners practical life lessons for immediate application.

A second application could be to utilize the findings in the Bible school, Christian Liberal Arts College, and seminary. Of the 70 pastors who participated in this survey, 52 attended a Bible college or Christian liberal arts school. Fifty of the 70 went on to further their education by attending seminary. Twenty-eight indicated their highest level of education was a master's degree and 13 doctorates. Since a majority of respondents attended some form of Christian higher education, there may be the need to evaluate curriculum to determine whether Christian discipleship was genuinely imparted to the learner.

Third, what has been indicative in this study is that pastoral perception of various areas related to discipleship is not in alignment with actual practice. The church may need to readjust its priorities. The pastor must verbally, and in written communication, consistently communicate that the number one passion of the church should be to make disciples and to help people develop toward maturity in Christ.

Fourthly, the model of the church was not to be a hospital or a long-term care center. Nor was the church to be a theater for entertainment. It was not a lodge for people to gather weekly for company. The church should be a training center to equip individuals to carry out ministry. It should be a place to instill the Christian mission, vision, and values to men, women and children to prepare them to be disciples where God has placed them.

Pastors must consistently model for their congregation what it means to be a disciple. Pastors need to grasp the accountability factor. Pastors need training in leadership development and accountability and need to train members in these areas. They need accountability partners to help them and point out when there is discontinuity between perception and reality in the life and practice of the pastor.

The bar of expectation and accountability among members and leadership must be raised. The answer is not more programs, but less. The answers lay in quality over quantity. Pastors must redefine success in the number of disciples produced and not in the number of attendees, the size of the budget or building.

This research indicated the need for pastors to grasp and work out their leadership role in the discipling process in the local church. That was indicated in the results from Table 35 as the progression of NA/D answers exponentially grew from

theology to practical application. Ephesians 4:11-16 and 2 Timothy 2:2 have been primary sources regarding the pastor's role in discipleship as being an equipper of equippers. Pastors appear confused about how they should equip their members. There was also the appearance that pastoral perception of reality was not a genuine reflection of reality. If that confusion continued, local churches would have little impact upon their communities because their members would have a skewed understanding of their purpose and role in the Kingdom of God and the society in which God has placed them.

Budgeted resources and the church's best teachers must be working with children rather than the reclamation of adults. The church's next generation must be given a solid foundation or else the church could be consistently in the process of trying to rehabilitate erring adults.

Pastoral passion and energy should be channeled into areas that make disciples. Leadership needs to be developed; deacons trained in genuine ministry because the senior, or solo pastor, should not physically, mentally or spiritually meet all the needs of any given congregation, nor was he ever intended to do so according to Ephesians 4:11-16. This leads to a discussion on accountability between the pastor and the church members.

Accountability is needed to train leadership. Membership in a local church must mean more than the ability to vote in a business meeting. Precedent literature indicates the need for accountability regarding up-to-date job descriptions, and qualifying new members upon the completion of specified classes in the foundations of the faith. Spiritual gifts assessment and accountability in the use of one's gift is necessary for the discipleship process. Members need to be taught to defend their faith in an ever-

increasing hostile environment toward Christians.

There must be accountability related to the communication of the mission and values of the church to the membership. Accountability must be practiced in periodic program evaluation and jettison activities and programs that do not conform to the mission and values of the church. Educational leadership must be accountable to plan multi-year systematic theological education of its members. Teachers must be trained in Bible study methods and teaching methodology to ensure quality teaching.

"We must start with the realization that producing zealous and mature disciples of Jesus Christ requires a church culture in which the concepts and practice of discipleship permeate everything we do" (Barna 2001, 157). The pastor must be an advocate for discipleship. Church membership should only be granted when the person covenants with the church to participate in a demanding process of discipleship. All ministry programs should be tied to discipleship. All teaching should be coordinated and the mission and value statements must serve as the tools that identify ministry outcomes. These outcomes are updated based upon spiritual state of the congregation (Barna 2001, 158). The process should begin with individual personal development plans and the grasping of the fundamentals of the faith.

Further Research

Reflection on this current study brought forth several areas for consideration in future research:

1. The survey instrument could undergo further development to enhance its usefulness in measuring pastoral theology, objectives, process, and application of discipleship.
2. This study could be replicated in other state conventions to allow comparison with the findings here.

3. The study could be used to compare various regions- southern to northern, eastern to western, mid-west to southwest.

4. This study could be repeated in Indiana to verify the initial results and increase the response rates.

5. The researcher would be interested in a study where other populations of Christians outside the SBC are compared to the current study.

6. The researcher would be interested in a study of Bible school, Christian Liberal Arts curriculum regarding discipleship and teaching models.

7. The researcher would be interested in a study of seminary curriculum regarding discipleship and a comparison of theory with practice.

8. Additional studies could compare Southern Baptists discipleship with other main line denomination understanding/theology and practice of discipleship.

9. The researcher would like to know the impact that Master Life has had in the churches where it has been consistently taught.

10. The researcher would like to know the impact the Purpose Driven Life has had on the churches that have experienced the 40 Days of Purpose.

11. The researcher would like to know the impact of the writings of Henry Blackaby has had in local SBC churches.

APPENDIX 1

LIST OF TABLES

Table A1. SCBI attendance compared to state population

Association	Number of Churches/ Missions	Resident Members	Total Baptisms	Other Additions	Sunday AM Worship Attendance	Total SS Enrollment	Average SS Attendance	Total Population
Northwest	40	5575	252	232	3084	3848	1996	793,345
North Central	16	1606	159	102	1406	1275	752	588,046
North East	27	3590	106	90	1323	1452	708	616,539
Wabash Valley	26	2489	233	230	2211	2052	1350	377,826
Miami	13	4088	221	169	2050	2110	883	286,913
East Central	19	1,763	89	46	936	1,207	547	315,382
West Central	19	2220	195	89	1564	1874	948	279,146
Eastern	23	3,952	133	94	1,734	2,470	1,165	170,803
Metropolitan	79	12,067	761	746	6,424	8,342	4,103	1,299,155
Whitewater	9	1392	75	56	674	654	365	98,438
South Central	26	3214	175	151	2026	2338	1186	254,279
Southeastern	59	11542	597	545	6406	8021	4891	262,546
White River	18	1994	86	65	1115	1629	784	265,236
Southwest	40	14907	254	249	4123	5214	2718	375,667
Totals	414	70,399	3,336	2,864	35,076	42,486	22,396	5,983,321
Percentages of Resident Members Compared to State Population						1.18%	--	--
Percentages of Total Baptisms to State Population						0.06%	--	--
Percentages of Total Other Additions to State Population						0.05%	--	--
Percentages of Total AM Sunday Worship Attendance to State Population						0.59%	--	--
Percentages of Total Sunday School Enrollment to State Population						0.71%	--	--
Percentage of Total Average Sunday School Attendance to State Population						0.37%	--	--

Table A2. Northwest Association attendance statistics compared to population

Northwest Association	Totals	County	Population
Total number of churches/missions	40	Lake	484,564
Total number of resident members	5575	Porter	146,798
Total number of baptisms	252	La Porte	110,106
Total number of other additions	232	Starke	23,556
Total number of Sunday am worship attendance	3084	Newton	14,566
Total number of Sunday school enrollment	3848	Pulaski	13,755
Average Sunday school attendance	1996	Total 6	793,345

Note: The percentage of baptisms compared to the population of the six counties of the association is 0.03%. The percentage of Sunday AM attendance compared to the population of the six counties of the association is 0.49% and the percentage of Sunday school attendance compared to the six counties of the association is 0.25%

Table A3. North Central Association attendance statistics compared to population

North Central Association	Totals	County	Population
Total number of churches/missions	16	St. Joseph	265,559
Total number of resident members	1,606	Elkhart	182,791
Total number of baptisms	159	Marshall	45,128
Total number of other additions	102	Kosciusko	74,057
Total number of Sunday am worship attendance	1,406	Fulton	20,511
Total number of Sunday school enrollment	1,275	Total 6	588,046
Average Sunday school attendance	752	--	--

Note: The percentage of baptisms compared to the population of the six counties of the association is .03%. The percentage of Sunday AM attendance compared to the population of the six counties of the association is 0.24% and the percentage of Sunday school attendance compared to the six counties of the association is 0.13%.

Table A4. Northeast Association attendance statistics compared to population

Northeastern Association	Totals	Counties	Population
Total number of churches/missions	26	Lagrange	34,909
Total number of resident members	3590	Steuben	33,214
Total number of baptisms	106	Noble	46,275
Total number of other additions	90	De Kalb	40,285
Total number of Sunday am worship attendance	1323	Allen	331,849
Total number of Sunday school enrollment	1452	Whitley	30,707
Average Sunday school attendance	708	Huntington	38,075
--	--	Wells	27,600
--	--	Adams	33,625
--	--	Total 9	616,539

Note: The percentage of baptisms compared to the population of the nine counties of the association is 0.02%. The percentage of Sunday AM attendance compared to the population of the nine counties of the association is 0.21% and the percentage of Sunday school attendance compared to the nine counties of the association is 0.11%.

Table A5. Wabash Valley Association attendance statistics compared to population

Wabash Valley Association	Totals	County	Population
Total Number of Churches/Missions	26	Jasper	30,043
Total Number of Resident Members	2,489	Benton	9,421
Total Number of Baptisms	233	White	25,267
Total Number of other additions	230	Carroll	20,165
Total Number of Sunday AM worship attendance	2,211	Tippecanoe	148,955
Total Number of Sunday School enrollment	2,052	Warren	8,419
Average Sunday School Attendance	1,350	Fountain	17,954
--	--	Montgomery	37,629
--	--	Boone	46,107
--	--	Clinton	33,866
--	--	Total 10	377,826

Note: The percentage of baptisms compared to the population of the ten counties of the association is 0.06%. The percentage of Sunday AM attendance compared to the population of the ten counties of the association is 0.59% and the percentage of Sunday school attendance compared to the ten counties of the association is 0.36%.

Table A6. Miami Association attendance statistics compared to population

Miami Association	Totals	County	Population
Total number of churches/missions	13	Cass	40,930
Total number of resident members	4,088	Miami	36,082
Total number of baptisms	221	Wabash	34,960
Total number of other additions	169	Grant	73,403
Total number of Sunday am worship attendance	2,050	Howard	84,964
Total number of Sunday school enrollment	2,110	Tipton	16,577
Average Sunday school attendance	883	Total 6	286,916

Note: The percentage of baptisms compared to the population of the six counties of the association is 0.07%. The percentage of Sunday AM attendance compared to the population of the six counties of the association is 0.71% and the percentage of Sunday school attendance compared to the six counties of the association is 0.0030%.

Table A7. East Central Association attendance statistics compared to population

East Central	Totals	County	Population
Total number of churches/missions	19	Blackford	14,048
Total number of resident members	1,763	Jay	21,806
Total number of baptisms	89	Madison	133,358
Total number of other additions	46	Delaware	118,769
Total number of Sunday am worship attendance	936	Randolph	27,401
Total number of Sunday school enrollment	1,207	Total 5	315,382
Average Sunday school attendance	547	--	--

Note: The percentage of baptisms compared to the population of the five counties of the association is 0.03%. The percentage of Sunday AM attendance compared to the population of the five counties of the association is 0.30% and the percentage of Sunday school attendance compared to the five counties of the association is 0.0017%.

Table A8. West Central Association attendance statistics compared to population

West Central	Totals	County	Population
Total number of churches/missions	19	Vermillion	16,788
Total number of resident members	2,220	Parke	17,241
Total number of baptisms	195	Putnam	36,019
Total number of other additions	89	Vigo	105,848
Total number of Sunday am worship attendance	1,564	Clay	26,556
Total number of Sunday school enrollment	1,874	Owen	21,786
Average Sunday school attendance	948	Sullivan	21,751
--	--	Greene	33,157
--	--	Total 8	279,146

Note: The percentage of baptisms compared to the population of the eight counties of the association is 0.07%. The percentage of Sunday AM attendance compared to the population of the eight counties of the association is 0.56% and the percentage of Sunday school attendance compared to the eight counties of the association is 0.34%.

Table A9. Metropolitan Association statistics compared to population

Metropolitan Association	Totals	County	Population
Total number of churches/missions	79	Hendricks	104,093
Total number of resident members	12,067	Marion	860,454
Total number of baptisms	761	Hancock	55,391
Total number of other additions	746	Morgan	120,563
Total number of Sunday am worship attendance	6,424	Johnson	115,209
Total number of Sunday school enrollment	8,342	Shelby	43,445
Average Sunday school attendance	4,103	Total 6	1,299,155

Note: The percentage of baptisms compared to the population of the six counties of the association is 0.06%. The percentage of Sunday AM attendance compared to the population of the six counties of the association is 0.49% and the percentage of Sunday school attendance compared to the six counties of the association is 0.32%.

Table A10. Eastern Association statistics compared to population

Eastern Association	Totals	County	Population
Total number of churches/missions	23	Henry	48,508
Total number of resident members	3952	Wayne	71,097
Total number of baptisms	133	Rush	18,261
Total number of other additions	94	Fayette	25,588
Total number of Sunday am worship attendance	1734	Union	7,349
Total number of Sunday school enrollment	2470	Total 6	170,803
Average Sunday school attendance	1165	--	--

Note: The percentage of baptisms compared to the population of the six counties of the association is 0.08%. The percentage of Sunday AM attendance compared to the population of the six counties of the association is 1.02% and the percentage of Sunday school attendance compared to the six counties of the association is 0.68%.

Table A11. White River Association statistics compared to population

White River Association	Totals	County	Population
Total number of churches/missions	18	Knox	39,256
Total number of resident members	86	Daviess	29,820
Total number of baptisms	65	Martin	10,369
Total number of other additions	86	Monroe	120,563
Total number of Sunday am worship attendance	1,115	Lawrence	45,922
Total number of Sunday school enrollment	1,629	Orange	19,306
Average Sunday school attendance	784	Total 6	265,236

Note: The percentage of baptisms compared to the population of the six counties of the association is 0.02%. The percentage of Sunday AM attendance compared to the population of the six counties of the association is 0.42% and the percentage of Sunday school attendance compared to the six counties of the association is 0.30%.

Table A12. South Central Association statistics compared to population

South Central Association	Totals	County	Population
Total number of churches/missions	26	Brown	14,957
Total number of resident members	3,214	Bartholomew	71,435
Total number of baptisms	175	Jennings	27,554
Total number of other additions	151	Ripley	26,523
Total number of Sunday am worship attendance	2,026	Jefferson	31,705
Total number of Sunday school enrollment	2,338	Switzerland	9,065
Average Sunday school attendance	1,186	Jefferson	31,705
--	--	Jackson	41,335
--	--	Total 8	254,279

Note: The percentage of baptisms compared to the population of the eight counties of the association is 0.07%. The percentage of Sunday AM attendance compared to the population of the eight counties of the association is 0.80% and the percentage of Sunday school attendance compared to the eight counties of the association is 0.47%.

Table A13. Whitewater Association statistics compared to population

Whitewater Association	Totals	County	Population
Total number of churches/missions	9	Decatur	24,555
Total number of resident members	1,392	Franklin	22,151
Total number of baptisms	75	Dearborn	46,109
Total number of other additions	56	Ohio	5,623
Total number of Sunday am worship attendance	674	Total 5	98,438
Total number of Sunday school enrollment	654	--	--
Average Sunday school attendance	365	--	--

Note: The percentage of baptisms compared to the population of the five counties of the association is 0.76%. The percentage of Sunday AM attendance compared to the population of the five counties of the association is 0.68% and the percentage of Sunday school attendance compared to the five counties of the association is 0.37%.

Table A14. Southwest Association statistics compared to population

Southwest Association	Total	County	Population
Total number of churches/missions	40	Posey	27,061
Total number of resident members	14,907	Vanderburgh	171,922
Total number of baptisms	254	Gibson	32,500
Total number of other additions	249	Pike	12,837
Total number of Sunday am worship attendance	4,123	Dubois	39,674
Total number of Sunday school enrollment	5,214	Spencer	20,391
Average Sunday school attendance	2,718	Warrick	52,383
--	--	Perry	18,899
--	--	Total 8	375,667

Note: The percentage of baptisms compared to the population of the eight counties of the association is 0.07%. The percentage of Sunday AM attendance compared to the population of the eight counties of the association is 0.1.10% and the percentage of Sunday school attendance compared to the eight counties of the association is 0.72%.

Table A15. Southeastern Association statistics compared to population

Southeastern Association	Total	County	Population
Total number of churches/missions	59	Crawford	10,743
Total number of resident members	11,542	Washington	27,223
Total number of baptisms	597	Harrison	34,325
Total number of other additions	545	Floyd	70,823
Total number of Sunday am worship attendance	6,406	Clark	96,472
Total number of Sunday school enrollment	8,021	Scott	22,960
Average Sunday school attendance	4,891	Total 6	262,546

Note: The percentage of baptisms compared to the population of the eight counties of the association is 0.23%. The percentage of Sunday AM attendance compared to the population of the eight counties of the association is 2.43% and the percentage of Sunday school attendance compared to the eight counties of the association is 1.86%.

APPENDIX 2

FIELD TEST COVER LETTER

October 16, 2004

Class members of Survey of Theology and Personal Evangelism,

You are aware that I am working toward a Doctor of Education degree at Southern Seminary. Part of the degree completion requirement is the successful completion of the doctoral dissertation, which is a formal study. I am studying the correlation between pastoral theology of discipleship and intentional practices in the local church. I am in need of your assistance to conduct a field-test on the survey I have created.

There are a few things about the survey I wish for you to know. First your anonymity will be protected. All information gathered from the survey is confidential and your reporting is anonymous. No survey data will be attributed to any individual. Secondly, the survey consists of 7 demographic items and 60 statements. Please answer the statements as a reflection of either your personal beliefs or current practices in your church. It is **NOT** to reflect your intentions.

If a question is unclear, please indicate any concerns. I want to make this process as smooth and clear as possible.

Thank you for your willingness to participate and help me in this effort. Your participation and candor is extremely valuable and will help me complete this journey toward a Doctor of Education degree.

Thank you,

James C. Holesapple

APPENDIX 3

SURVEY INSTRUMENT MATERIALS

SURVEY INSTRUMENT COVER LETTER EMAIL VERSION

November 11, 2004

Southern Baptist Pastors of the State Convention of Baptists in Indiana.

Greetings in the name of Jesus.

My name is James Holesapple and I am a member of First Baptist Church in Griffith, IN. Dr. Scott Hobbs is my pastor. I am also a doctoral candidate at the Southern Baptist Theological Seminary. I am presently in the midst of writing my doctoral dissertation. As part of the research for the dissertation, I have written The Theology and Practice of Christian Discipleship Survey.

As a former senior (and solo) pastor, I am conscience of your time, but I believe this survey is worthy of your time and effort and I request your assistance. It is my belief that this study will have positive ramifications beyond my dissertation. My hope is that the findings of this study will have a significant impact upon the discipleship process in the local church. Your experience and expertise as senior pastor will help me in this effort. Would you please take approximately 15 to 30 minutes of your time and log on to http://www.edcot.com/disciple.html and complete this survey no later than December 1, 2004?

There are a few things about the survey I wish for you to know. First, your anonymity will be protected. All information gathered from the survey is confidential and your reporting is anonymous. No survey data will be attributed to any individual. Secondly, the survey consists of 7 demographic items and 60 statements. Please answer the statements as a reflection of either your personal beliefs or current practices in your church. It is **NOT** to reflect your intentions.

Thank you for your willingness to participate and help me in this effort. Your participation and candor is extremely valuable and will help me complete this journey toward a Doctor of Education degree. If you would like to receive a summary of my findings at the completion of my dissertation, please let me know, and I will be more than happy to

forward the information to you. If you would like to speak with me concerning my study, please feel free to contact me.

Thank you for your assistance,

James Holesapple
3927 177th St.
Hammond, IN 46323
219-989-0912
jamesholesapple@netzero.com

SURVEY INSTRUMENT COVER LETTER USPS VERSION

November 14, 2004

Greetings in the name of Jesus.

My name is James Holesapple and I am a member of First Baptist Church in Griffith, IN. Dr. Scott Hobbs is my pastor. I am also a doctoral candidate at the Southern Baptist Theological Seminary. I am presently in the midst of writing my doctoral dissertation. As part of the research for the dissertation, I have written The Theology and Practice of Christian Discipleship Survey.

As a former senior (and solo) pastor, I am conscience of your time, but I believe this survey is worthy of your time and effort and I request your assistance. It is my belief that this study will have positive ramifications beyond my dissertation. My hope is that the findings of this study will have a significant impact upon the discipleship process in the local church. Your experience and expertise as senior pastor will help me in this effort. Would you please take approximately 15 to 30 minutes of your time and log on to http://www.edcot.com/disciple.html and complete this survey no later than December 1, 2004?

There are a few things about the survey I wish for you to know. First your anonymity will be protected. All information gathered from the survey is confidential and your reporting is anonymous. No survey data will be attributed to any individual. Secondly, the survey consists of 7 demographic items and 60 statements. Please answer the statements as a reflection of either your personal beliefs or current practices in your church. It is **NOT** to reflect your intentions or what you believe needs to happen.

I have enclosed a postcard and request you send it back. There are three options. Please indicate if you will take the survey via the web at http://www.edcot.com/disciple.html. If you do not have access to the web and would like to participate, please check the appropriate box and I will mail a copy of the survey to you. If you choose not to participate, please check the box and return the post card.

Thank you for your willingness to participate in this effort. You participation and candor is extremely valuable and will help me complete this journey toward a Doctor of Education degree. If you would like to receive a summary of my findings at the completion of my dissertation, please let me know, and I will be more than happy to forward the information to you. If you would like to speak with me concerning my study, please feel free to contact me.

Thank you for your assistance, time and candor,

James Holesapple
3927 177th St.
Hammond, IN 46323
219-989-0912
jamesholesapple@netzero.com

LETTER PROVIDED BY DR. STEPHEN P. DAVIS

Dear Pastor,

I know how valuable your time is, but wanted to see if you'd like to help James Holesapple in our state, who is working on his Ed.D at Southern Seminary. If so, please read his attached letter and go to the website to complete a brief survey for his research. Thank you.

In Christ, Steve

Dr. Stephen P. Davis, Executive Director
State Convention of Baptists in Indiana

ENCLOSED POSTCARD FOR USPS RECIPIENTS

Thank you for your willingness to participate in this effort. You participation and candor is extremely valuable and will help me complete this journey toward a Doctor of Education degree.

Please Choose an Option

O I will take the survey online at http://www.edcot.com/disciple.html.

O Please send me a hard copy of the survey.

O I do not wish to participate.

O I would like an email copy of the summarization of findings.

My email is _____

SURVEY REMINDER POSTCARD

Survey Reminder

Please take the survey before December 11!

You participation and candor is extremely valuable and will help me complete this journey toward a Doctor of Education degree.

Please take the survey online at http://www.edcot.com/disciple.html

If you need a hard copy please call and if you would like a summary of the results, email or call and let me know.

Thank you,

James Holesapple
3927 177th St.
Hammond, IN 46323
219-989-0912
jamesholesapple@netzero.com

APPENDIX 4

PASTORAL SURVEY INSTRUMENT

Thank you for taking your valuable time to participate in this survey. It is in two sections. Directly below are demographic questions. Your anonymity will be maintained. For this survey to be counted all questions must be answered. Question 7 from the demographic section is the only question in the survey where multiple responses can be given. There is only one response per question for all other questions.

Demographic Information

1. I am a full-time or bi-vocational senior (solo) pastor: O full-time O bi-vocational

2. I minister in the following association (Please check one):
⓪South West ①Southeastern ②South Central③White Water ④Metropolitan ⑤West Central ⑥Wabash Valley ⑦East Central ⑧Miami ⑨ Northeast ⑩North Central
O Northwest O Eastern O White River

3. Age Range ⓪ 20-29 ① 30-39 ② 40-49 ③ 50-59 ④ 60-69 ⑤ 70 or older

4. Years in senior or solo pastoral ministry (Please check one):
⓪ 0-3 ① 4-7 ② 8-12 ③ 13-17 ④ 18-20 ⑤ 21 or more

5. Years at current ministry (Please check one):
⓪ 0-3 ① 4-7 ② 8-12 ③ 13-17 ④ 18-20 ⑤ 21 or more

6. Highest level of education (please check one):
①High school ②Associates degree ③ Bachelors degree ④ Masters degree ⑤ Doctorate

7. Type of School (Check all that apply):
① Community/State ② Christian Liberal Arts/ Bible College ③ Seminary

Please read carefully.
The second section of this survey contains 60 statements that you must answer to your level of agreement as being "strongly agree," (A) "agree," (B) "neither agree nor disagree," (C) "disagree," (D) or "strongly disagree" (E). Please check only one answer per question that most represents your view of the statement. These following statements reflect either your personal beliefs or current practices in your church. It is **NOT** to reflect your intentions.

As a senior (solo) pastor to what degree do you agree with the following statements: "A" being strongly agree, "B" agree, "C" neither agree or disagree, "D" disagree, and "E" strongly disagree (⊂A⊃ ⊂B⊃ ⊂C⊃ ⊂D⊃ ⊂E⊃). You must choose only one response per question.

	SA	A	NA/D	D	SD
	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
1. The God of the Bible is the only true God.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
2. An objective of discipleship is to teach and model disciples to say "no" to self and "yes" to God's expressed will.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
3. In my church children's ministries receive high priority.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
4. Children's ministries receive a high portion of budgeted resources.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
5. The God of the Bible is one in essence and three persons.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
6. An objective of discipleship is to systematically teach theological principles and their life application.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
7. I believe the church is a training center and I am to be the equipper of equippers.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
8. The majority of members utilize their spiritual gifts in ministry to the church and mission to the community.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
9. The Holy Spirit indwells and empowers all Christians to live the Christian life.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
10. Christian maturity is demonstrated by modeling Christ before children, teens and adults.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
11. There are multiple levels of Christian discipleship from beginner to advanced.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
12. My church leadership board plans discipling ministry to members and missions in the community.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
13. Jesus is the only means of salvation.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃

As a senior (solo) pastor to what degree do you agree with the following statements: "A" being strongly agree, "B" agree, "C" neither agree or disagree, "D" disagree, and "E" strongly disagree (⊂A⊃ ⊂B⊃ ⊂C⊃ ⊂D⊃ ⊂E⊃). You must choose only one response per question.

	SA ⊂A⊃	A ⊂B⊃	NA/D ⊂C⊃	D ⊂D⊃	SD ⊂E⊃
14. A mark of spiritual maturity is knowledge consistently applied in daily living.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
15. I use small groups for leadership development.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
16. I train members in evangelism and ministry by personal demonstration.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
17. Salvation is necessary because of the sinfulness and depravity of humanity.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
18. The passion of my life is to make disciples.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
19. I lead in an evangelism strategy where individuals are taught to share their faith and testimony.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
20. Spiritual gifts assessment is part of the core education program at my church.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
21. The church is God's primary means to accomplish His purpose on the earth.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
22. Accountability relationships are an integral aspect of disciple making.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
23. Discipleship is the lifelong process of being conformed to the image of Christ	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
24. In speech and writing, I communicate disciple making as the heart of church mission and ministry.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
25. Heaven awaits all who confess Jesus as Savior and make Him Lord of their life.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
26. I define success in discipleship by the level of Christian maturity of those who participate.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃

As a senior (solo) pastor to what degree do you agree with the following statements: "A" being strongly agree, "B" agree, "C" neither agree or disagree, "D" disagree, and "E" strongly disagree (⊂A⊃ ⊂B⊃ ⊂C⊃ ⊂D⊃ ⊂E⊃). You must choose only one response per question.

	SA	A	NA/D	D	SD
	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
27. Members have verbally affirmed that I am an advocate for discipleship.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
28. As part of church membership, new Christians are required to participate in a class teaching foundations in the faith.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
29. I believe Hell is real and awaits all who refuse to accept Jesus as Savior and Lord.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
30. Discipleship is a life-long process and results may not be immediately seen.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
31. My church has a new member's class teaching foundational truths.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
32. My church has an ongoing deacon training program.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
33. I am careful of what I watch on television.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
34. My church's educational leadership intentionally plan discipleship classes six months to a year in advance.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
35. My church has specific classes and activities geared toward leadership development.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
36. Teachers are trained in basic Bible study methods prior to assuming a teaching responsibility.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
37. I read books and magazines on discipleship.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
38. I utilize the Spiritual Disciplines as a model for the discipling process.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
39. Members are learning proper Bible study methods through my preaching and teaching.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃

As a senior (solo) pastor to what degree do you agree with the following statements: "A" being strongly agree, "B" agree, "C" neither agree or disagree, "D" disagree, and "E" strongly disagree (⊂A⊃ ⊂B⊃ ⊂C⊃ ⊂D⊃ ⊂E⊃). You must choose only one response per question.

	SA	A	NA/D	D	SD
	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
40. The church's mission and values are printed in every bulletin and newsletter.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
41. I am consistently living as a faithful steward of the spiritual gifts entrusted to me.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
42. I involve as many as are willing to be trained to participate in ministry tasks.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
43. The mission and values of my church are communicated through my preaching and teaching.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
44. I intentionally help members develop a personal plan for Christian maturity.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
45. I am familiar with and regularly practice the spiritual disciplines.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
46. Discipleship is accomplished when the person I have discipled disciples another, who in turn disciples another.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
47. I encourage members to develop a personal plan for Christian maturity.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
48. My church has specific job descriptions for teaching positions.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
49. All that I am and all that I have belongs to God and comes from God.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
50. Training in and the use of one's spiritual gifts is key in the discipleship process.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
51. Job descriptions are evaluated at least yearly for possible revision.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
52. My church trains in defending the faith as part of the core education program of the church.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃

As a senior (solo) pastor to what degree do you agree with the following statements: "A" being strongly agree, "B" agree, "C" neither agree or disagree, "D" disagree, and "E" strongly disagree (⊂A⊃ ⊂B⊃ ⊂C⊃ ⊂D⊃ ⊂E⊃). You must choose only one response per question.

	SA ⊂A⊃	A ⊂B⊃	NA/D ⊂C⊃	D ⊂D⊃	SD ⊂E⊃
53. I have a five to ten year ministry plan to equip the saints for ministry.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
54. A disciple has a regular time of prayer and Bible study.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
55. I preach and teach the adoption of a biblical world view.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
56. Sunday school lessons and the sermon are tied together for maximum exposure to the subject.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
57. I personally have a regular time of prayer and Bible study i.e. devotions/quiet time.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
58. I believe discipleship involves training people to be accountable to use their spiritual giftedness.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
59. Preaching and classroom instruction is sufficient for disciple making.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃
60. Programs in my church are periodically evaluated to ensure alignment with the adopted mission and value statements of the church.	⊂A⊃	⊂B⊃	⊂C⊃	⊂D⊃	⊂E⊃

APPENDIX 5

SURVEY INSTRUMENT ANALYSIS

This section will list the measures of central tendency for each question of the Likert response scale questions. The legend for analysis of each question is as follows. Capitol S with a number (S1) indicates the survey question being analyzed. Relevant RQ indicates the research question the specific survey question addresses. RESP indicates the kind of responses; SA equals Strongly Agree, A equals agree, NA/D equals neither Agree nor Disagree, D equals Disagree, SD equals Strongly Disagree and N equals the total number of responses. M equals Means, μ is the symbol for Median and *SD* is Standard Deviation. Seven questions were not answered and No Ans is that indicator.

Table A16. Response Measurement Concerning S1

S1. The God of the Bible is the only true God.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	70			
		A	0			
		NA/D	0		M = 5	
Relevant RQ 1	N = 70	D	0	100	μ = 5	0
		SD	0		*mode* = 5	

Table A17. Response Measurement Concerning S2

S2. An objective of discipleship is to teach and model disciples to say "no" to self and "yes" to God's expressed will.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	62			
		A	6			
		NA/D	1		M = 4.8	
Relevant RQ 2	N = 70	D	0	97.14		0.38
		SD	0		μ = 5	
		No Ans	1		*mode* = 5	

Table A18. Response Measurement Concerning S3

S3. In my church children's Ministries receive high priority.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	20			
		A	34			
		NA/D	11		M = 4.8	
Relevant RQ 3	N =	D	3	77.14	μ = 4	0.93
		SD	2		*mode* = 4	

Table A19. Response Measurement Concerning S4

S4. Children's ministries receive a high portion of budgeted resources.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	11			
		A	18			
		NA/D	27		M = 3.35	
Relevant RQ 4	N = 70	D	9	41.42	μ = 3	0.29
		SD	5		*mode* = 3	

Table A20. Response Measurement Concerning S5

S5. The God of the Bible is one in essence and three persons.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	67			
		A	2			
		NA/D	0		M = 4.87	
Relevant RQ 1	N = 70	D	0	98.57		0.29
		SD	0		μ = 5	
		No Ans	1		*mode* = 5	

Table A21. Response Measurement Concerning S6

S6. An objective of discipleship is to systematically teach theological principles and their life application.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	46	95.71	M = 4.6	0.62
		A	21		μ = 5	
		NA/D	2		*mode* = 5	
Relevant RQ 2	N = 70	D	1			
		SD	0			

Table A22. Response Measurement Concerning S7

S7. I believe the church is a training center and I am to be the equipper of equippers.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	47	95.71	M = 4.61	0.62
		A	20		μ = 5	
		NA/D	2		*mode* = 5	
Relevant RQ 3	N = 70	D	1			
		SD	0			

Table A23. Response Measurement Concerning S8

S8. The majority of members utilize their spiritual gifts in ministry to the church and mission to the community.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	5	27.14	M = 2.83	1.01
		A	14		μ = 3	
		NA/D	17		*mode* = 2	
Relevant RQ 4	N = 70	D	31			
		SD	0			

Table A24. Response Measurement Concerning S9

S9. The Holy Spirit indwells and empowers all Christians to live the Christian life.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	65	100	M = 4.93	0.26
		A	5		μ = 5	
		NA/D	0		*mode* = 5	
Relevant RQ 1	N = 70	D	0			
		SD	0			

Table A25. Response Measurement Concerning S10

S10. Christian maturity is demonstrated by modeling Christ before children, teens and adults.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	48			
		A	19			
		NA/D	0		M = 4.59	
Relevant RQ 2	N = 70	D	1	95.71		0.59
		SD	1		μ = 5	
		No Ans	1		*mode* = 5	

Table A26. Response Measurement Concerning S11

S11. There are multiple levels of Christian discipleship from beginner to advanced.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	36			
		A	31			
		NA/D	3		Mean = 4.47	
Relevant RQ 3	N = 70	D	0	95.71	μ = 5	0.58
		SD	0		*mode* = 5	

Table A27. Response Measurement Concerning S12

S12. My church leadership board plans discipling ministry to members and missions in the community.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	12			
		A	20			
		NA/D	19		M = 3.29	
Relevant RQ 4	N = 70	D	14	45.71	μ = 3	1.17
		SD	5		*mode* = 4	

Table A28. Response Measurement Concerning S13

S13. Jesus is the only means of salvation.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	70			
		A	0			
		NA/D	0		M = 5	
Relevant RQ 1	N = 70	D	0	100	μ = 5	0
		SD	0		*mode* = 5	

Table A29. Response Measurement Concerning S14

S14. A mark of spiritual maturity is knowledge consistently applied in daily living.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	49			
		A	20			
		NA/D	1		M = 4.69	
Relevant RQ 2	N = 70	D	0	98.57	μ = 5	0.49
		SD	0		*mode* = 5	

Table A30. Response Measurement Concerning S15

S15. I use small groups for leadership development.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	18			
		A	29			
		NA/D	15		M = 3.81	
Relevant RQ 3	N = 70	D	8	67.14	μ = 4	0.95
		SD	0		*mode* = 4	

Table A31. Response Measurement Concerning S16

S16. I train members in evangelism and ministry by personal demonstration.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	25			
		A	38			
		NA/D	6		M = 4.24	
Relevant RQ 4	N = 70	D	1	90	μ = 4	0.95
		SD	0		*mode* = 4	

Table A32. Response Measurement Concerning S17

S17. Salvation is necessary because of the sinfulness and depravity of humanity.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	66			
		A	4			
		NA/D	0		M = 4.94	
Relevant RQ 1	N = 70	D	0	100	μ = 5	0.23
		SD	0		*mode* = 5	

Table A33. Response Measurement Concerning S18

S18. The passion of my life is to make disciples.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	29			
		A	32			
		NA/D	7		M = 4.23	
Relevant RQ 2	N = 70	D	2	87.14	μ = 4	0.85
		SD	0		*mode* = 4	

Table A34. Response Measurement Concerning S19

S19. I lead in an evangelism strategy where individuals are taught to share their faith and testimony.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	25			
		A	34			
		NA/D	10		M = 4.19	
Relevant RQ 3	N = 70	D	1	84.29	μ = 4	0.72
		SD	0		*mode* = 4	

Table A35. Response Measurement Concerning S20

S20. Spiritual gifts assessment is part of the core education program at my church.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	15			
		A	25			
		NA/D	18		M = 3.57	
		D	10			
Relevant RQ 4	N = 70	SD	1	57.14	μ = 4	1.02
		No Ans	1		*mode* = 4	

Table A36. Response Measurement Concerning S21

S21. The church is God's primary means to accomplish His purpose on the earth.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	54			
		A	14			
		NA/D	2		M = 4.74	
Relevant RQ 1	N = 70	D	0	97.14	μ = 5	.05
		SD	0		*mode* = 5	

Table A37. Response Measurement Concerning S22

S22. Accountability relationships are an integral aspect of disciple making.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	40			
		A	26			
		NA/D	4		M = 4.51	
Relevant RQ 2	N = 70	D	0	94.29	μ = 5	0.06
		SD	0		*mode* = 5	

Table A38. Response Measurement Concerning S23

S23. Discipleship is the lifelong process of being conformed to the image of Christ.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	64			
		A	6			
		NA/D	0		M = 4.91	
Relevant RQ 1	N = 70	D	0	100	μ = 5	0.28
		SD	0		*mode* = 5	

Table A39. Response Measurement Concerning S24

S24. In speech and writing, I communicate disciple making as the heart of church mission and ministry.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	22			
		A	34			
		NA/D	12		M = 4.07	
Relevant RQ 4	N = 70	D	1	80	μ = 4	0.82
		SD	1		*mode* = 4	

Table A40. Response Measurement Concerning S25

S25. Heaven awaits all who confess Jesus as Savior and make Him Lord of their life.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	63			
		A	4			
		NA/D	2		M = 4.84	
Relevant RQ 1	N = 70	D	1	95.71	μ = 5	0.52
		SD	0		*mode* = 5	

Table A41. Response Measurement Concerning S26

S26. I define success in discipleship by the level of Christian maturity of those who participate.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	19			
		A	28			
		NA/D	15		M = 3.81	
Relevant RQ 2	N = 70	D	7	67.14	μ = 4	0.99
		SD	1		*mode* = 4	

Table A42. Response Measurement Concerning S27

S27. Members have verbally affirmed that I am an advocate for discipleship.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	14			
		A	33			
		NA/D	18		M = 3.8	
Relevant RQ 2	N = 70	D	5	67.14	μ = 4	0.84
		SD	0		*mode* = 4	

Table A43. Response Measurement Concerning S28

S28. As part of church membership, new Christians are required to participate in a class teaching foundations in the faith.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	18			
		A	15			
		NA/D	16	47.14	M = 3.4	1.21
Relevant RQ 4	N = 70	D	19		μ = 3	
		SD	2		*mode* = 2	

Table A44. Response Measurement Concerning S29

S29. I believe Hell is real and awaits all who refuse to accept Jesus as Savior and Lord.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	65			
		A	3			
		NA/D	1		M = 4.89	
Relevant RQ 1	N = 70	D	1	97.14	μ = 5	0.46
		SD	0		*mode* = 5	

Table A45. Response Measurement Concerning S30

S30. Discipleship is a life-long process and results may not be immediately seen.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	37			
		A	24			
		NA/D	2		M = 4.3	
Relevant RQ 2	N = 70	D	7	87.14	μ = 5	0.93
		SD	0		*mode* = 5	

Table A46. Response Measurement Concerning S31

S31. My church has a new member's class teaching foundational truths.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	22			
		A	17			
		NA/D	17		M = 3.67	
Relevant RQ 3	N = 70	D	14	55.71	μ = 4	1.12
		SD	0		*mode* = 5	

Table A47. Response Measurement Concerning S32

S32. My church has an ongoing deacon training program.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	5			
		A	17			
		NA/D	26		M = 3.01	
Relevant RQ 3	N = 70	D	18	31.43	μ = 3	1.01
		SD	4		*mode* = 3	

Table A48. Response Measurement Concerning S33

S33. I am careful of what I watch on television.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	26			
		A	36			
		NA/D	7		M = 4.24	
Relevant RQ 4	N = 70	D	1	88.57	μ = 4	0.69
		SD	0		*mode* = 4	

Table A49. Response Measurement Concerning S34

S34. My church's educational leadership intentionally plan discipleship classes six months to a year in advance.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	8			
		A	10			
		NA/D	23	25.71	M = 2.87	1.09
Relevant RQ 3	N = 70	D	24			
		SD	4		μ = 3	
		No Ans	1		*mode* = 2	

Table A50. Response Measurement Concerning S35

S35. My church has specific classes and activities geared toward leadership development.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	9			
		A	21			
		NA/D	19	42.86	M = 3.24	1.06
Relevant RQ 4	N = 70	D	19		μ = 3	
		SD	2		*mode* = 4	

Table A51. Response Measurement Concerning S36

S36. Teachers are trained in basic Bible study methods prior to assuming a teaching responsibility.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	10			
		A	23			
		NA/D	16	47.14	M = 3.27	1.07
Relevant RQ 4	N = 70	D	19			
		SD	1		μ = 4	
		No Ans	1		*mode* = 4	

Table A52. Response Measurement Concerning S37

S37. I read books and magazines on discipleship.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	21			
		A	43			
		NA/D	5	91.43	M = 4.2	0.62
Relevant RQ 3	N = 70	D	1		μ = 4	
		SD	0		*mode* = 4	

Table A53. Response Measurement Concerning S38

S38. I utilize the Spiritual Disciplines as a model for the discipling process.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	18			
		A	30			
		NA/D	17		M = 3.87	
Relevant RQ 4	N = 70	D	5	68.57	μ = 4	0.88
		SD	0		*mode* = 4	

Table A54. Response Measurement Concerning S39

S39. Members are learning proper Bible study methods through my preaching and teaching.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	22			
		A	38			
		NA/D	10		M = 4.17	
Relevant RQ 4	N = 70	D	0	85.71	μ = 4	0.65
		SD	0		*mode* = 4	

Table A55. Response Measurement Concerning S40

S40. The church's mission and values are printed in every bulletin and newsletter.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	11			
		A	11			
		NA/D	21		M = 3.03	
		D	24			
Relevant RQ 2	N = 70	SD	2	31.43	μ = 3	1.12
		No Ans	1		*mode* = 2	

Table A56. Response Measurement Concerning S41

S41. I am consistently living as a faithful steward of the spiritual gifts entrusted to me.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	24			
		A	41			
		NA/D	5		M = 4.27	
Relevant RQ 1	N = 70	D	0	92.86	μ = 4	0.58
		SD	0		*mode* = 4	

Table A57. Response Measurement Concerning S42

S42. I involve as many as are willing to be trained to participate in ministry tasks.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	27			
		A	40			
		NA/D	3		M = 4.34	
Relevant RQ 3	N = 70	D	0	95.71	μ = 4	0.56
		SD	0		*mode* = 4	

Table A58. Response Measurement Concerning S43

S43. The mission and values of my church are communicated through my preaching and teaching.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	33			
		A	36			
		NA/D	1		M = 4.44	
Relevant RQ 3	N = 70	D	1	98.57	μ = 4	0.56
		SD	0		*mode* = 4	

Table A59. Response Measurement Concerning S44

S44. I intentionally help members develop a personal plan for Christian maturity.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	14			
		A	30			
		NA/D	22		M = 3.77	
Relevant RQ 4	N = 70	D	4	62.86	μ = 4	0.83
		SD	0		*mode* = 4	

Table A60. Response Measurement Concerning S45

S45. I am familiar with and regularly practice the Spiritual Disciplines.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	26			
		A	37			
		NA/D	6		M = 4.24	
Relevant RQ 1	N = 70	D	0	90	μ = 4	0.73
		SD	1		*mode* = 4	

Table A61. Response Measurement Concerning S46

S46. Discipleship is accomplished when the person I have discipled disciples another, who in turn disciples other.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	30			
		A	31			
		NA/D	7		M = 4.26	
Relevant RQ 1	N = 70	D	1	87.14	μ = 4	0.81
		SD	1		*mode* = 4	

Table A62. Response Measurement Concerning S47

S47. I encourage members to develop a personal plan for Christian maturity.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	22			
		A	34			
		NA/D	10		M = 4.06	
Relevant RQ 4	N = 70	D	4	80	μ = 4	0.83
		SD	0		*mode* = 4	

Table A63. Response Measurement Concerning S48

S48. My church has specific job descriptions for teaching positions.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	12			
		A	21			
		NA/D	19		M = 3.37	
Relevant RQ 3	N = 70	D	17	47.14	μ = 3	1.07
		SD	1		*mode* = 4	

Table A64. Response Measurement Concerning S49

S49. All that I am and all that I have belongs to God and comes from God.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	66			
		A	4			
		NA/D	0		M = 4.94	
Relevant RQ 1	N = 70	D	0	100	μ = 5	0.23
		SD	0		*mode* = 5	

Table A65. Response Measurement Concerning S50

S50. Training in and the use of one's spiritual gifts is key in the discipleship process.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	17			
		A	27			
		NA/D	4		M = 4.41	
Relevant RQ 3	N = 70	D	2	91.43	μ = 5	0.73
		SD	0		*mode* = 5	

Table A66. Response Measurement Concerning S51

S51. Job descriptions are evaluated at least yearly for possible revision.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	8			
		A	14			
		NA/D	27		M = 3.1	
Relevant RQ 4	N = 70	D	19	31.43	μ = 3	1.02
		SD	2		*mode* = 3	

Table A67. Response Measurement Concerning S52

S52. My church trains in defending the faith as part of the core education program of the church.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	10			
		A	24			
		NA/D	18		M = 3.37	
Relevant RQ 4	N = 70	D	18	48.57	μ = 3	1.02
		SD	0		*mode* = 4	

Table A68. Response Measurement Concerning S53

S53. I have a five to ten year ministry plan to equip the saints for ministry.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	5			
		A	17			
		NA/D	23		M = 2.99	
Relevant RQ 3	N = 70	D	22	31.43	μ = 3	1.01
		SD	3		*mode* = 3	

Table A69. Response Measurement Concerning S54

S54. A disciple has a regular time of prayer and Bible study.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	52			
		A	16			
		NA/D	1		M = 4.7	
Relevant RQ 1	N = 70	D	1	97.14	μ = 5	0.57
		SD	0		*mode* = 5	

Table A70. Response Measurement Concerning S55

S55. I preach and teach the adoption of a biblical worldview.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	47			
		A	16			
		NA/D	6		M = 4.54	
Relevant RQ 1	N = 70	D	0	90	μ = 5	0.77
		SD	1		*mode* = 5	

Table A71. Response Measurement Concerning S56

S56. Sunday school lessons and the sermon are tied together for maximum exposure to the subject.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	2			
		A	13			
		NA/D	30		M = 2.84	
Relevant RQ 4	N = 70	D	22	21.43	μ = 3	0.87
		SD	3		*mode* = 3	

Table A72. Response Measurement Concerning S57

S57. I personally have a regular time of prayer and Bible study i.e. devotions/quiet time.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	43			
		A	23			
		NA/D	1		M = 4.55	
		D	2			
Relevant RQ 1	N = 70	SD	0	94.29	μ = 5	0.67
		No Ans	1		*mode* = 5	

Table A73. Response Measurement Concerning S58

S58. I believe discipleship involves training people to be accountable to use their spiritual giftedness.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	33			
		A	33			
		NA/D	3	94.29	M = 4.4	0.67
Relevant RQ 2	N = 70	D	1		μ = 4	
		SD	0		*mode* = 4	

Table A74. Response Measurement Concerning S59

S59. Preaching and classroom instruction is sufficient for disciple making.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	3			
		A	4			
		NA/D	9	10	M = 2.07	1.02
Relevant RQ 3	N = 70	D	33		μ = 2	
		SD	21		*mode* = 2	

Table A75. Response Measurement Concerning S60

S60. Programs in my church are periodically evaluated to ensure alignment with the adopted mission and value statements of the church.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	13			
		A	24			
		NA/D	22	52.86	M = 3.54	1
Relevant RQ 2	N = 70	D	10		μ = 4	
		SD	1		*mode* = 4	

APPENDIX 6

SELECTED RESPONSE MEASUREMENTS
RELEVANT TO RQS

Table A76. Response Measurements Concerning Pastoral Theology of Discipleship

S1. The God of the Bible is the only true God.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	70			
		A	0			
		NA/D	0	100	M = 5	0
Relevant RQ 1	N = 70	D	0		m= 5	
		SD	0		*mode* = 5	
S5. The God of the Bible is one in essence and three persons.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	67			
		A	2			
		NA/D	0	98.57	M = 4.87	0.29
Relevant RQ 1	N = 70	D	0			
		SD	0		m= 5	
		No Ans	1		*mode* = 5	
S9. The Holy Spirit indwells and empowers all Christians to live the Christian life.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	65			
		A	5			
		NA/D	0	100	M = 4.93	0.26
Relevant RQ 1	N = 70	D	0		m= 5	
		SD	0		*mode* = 5	
S13. Jesus is the only means of salvation.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	70			
		A	0			
		NA/D	0	100	M = 5	0
Relevant RQ 1	N = 70	D	0		m= 5	
		SD	0		*mode* = 5	

Table A76—Continued. Response Measurements Concerning Pastoral Theology of Discipleship

S17. Salvation is necessary because of the sinfulness and depravity of humanity.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	66			
		A	4			
		NA/D	0	100	M = 4.94	0.23
Relevant RQ 1	N = 70	D	0		m= 5	
		SD	0		*mode* = 5	
S21. The church is God's primary means to accomplish His purpose on the earth.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	54			
		A	14			
		NA/D	2	97.14	M = 4.74	0.05
Relevant RQ 1	N = 70	D	0		m= 5	
		SD	0		*mode* = 5	
S23. Discipleship is the lifelong process of being conformed to the image of Christ.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	64			
		A	6			
		NA/D	0	100	M = 4.91	0.28
Relevant RQ 1	N = 70	D	0		m= 5	
		SD	0		*mode* = 5	
S25. Heaven awaits all who confess Jesus as Savior and make Him Lord of their life.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	63			
		A	4			
		NA/D	2	95.71	M = 4.84	0.52
Relevant RQ 1	N = 70	D	1		m= 5	
		SD	0		*mode* = 5	
S29. I believe Hell is real and awaits all who refuse to accept Jesus as Savior and Lord.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	65			
		A	3			
		NA/D	1	97.14	M = 4.89	0.46
Relevant RQ 1	N = 70	D	1		m= 5	
		SD	0		*mode* = 5	

Table A76—Continued. Response Measurements Concerning Pastoral Theology of Discipleship

S41. I am consistently living as a faithful steward of the spiritual gifts entrusted to me.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	24			
		A	41			
		NA/D	5	92.86	M = 4.27	0.58
Relevant RQ 1	N = 70	D	0		m = 4	
		SD	0		*mode* = 4	
S45. I am familiar with and regularly practice the Spiritual Disciplines.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	26			
		A	37			
		NA/D	6	90	M = 4.24	0.73
Relevant RQ 1	N = 70	D	0		m = 4	
		SD	1		*mode* = 4	
S46. Discipleship is accomplished when the person I have discipled disciples another, who in turn disciples another.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	30			
		A	31			
		NA/D	7	87.14	M = 4.26	0.81
Relevant RQ 1	N = 70	D	1		m = 4	
		SD	1		*mode* = 4	
S49. All that I am and all that I have belongs to God and comes from God.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	66			
		A	4			
		NA/D	0	100	M = 4.94	0.23
Relevant RQ 1	N = 70	D	0		m = 5	
		SD	0		*mode* = 5	
S54. A disciple has a regular time of prayer and Bible study.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	52			
		A	16			
		NA/D	1	97.14	M = 4.7	0.57
Relevant RQ 1	N = 70	D	1		m = 5	
		SD	0		*mode* = 5	

Table A76—Continued. Response Measurements Concerning Pastoral Theology of Discipleship

S55. I preach and teach the adoption of a biblical worldview.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	47			
		A	16			
		NA/D	6	90	M = 4.54	0.77
Relevant RQ 1	N = 70	D	0		m= 5	
		SD	1		*mode* = 5	
S57. I personally have a regular time of prayer and Bible study i.e. devotions/quiet time.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	43			
		A	23			
		NA/D	1	94.29	M = 4.55	0.67
Relevant RQ 1	N = 70	D	2			
		SD	0		m= 5	
		No Ans	1		*mode* = 5	

Table A77. Response Measurements Concerning Objectives of Discipleship

S2. An objective of discipleship is to teach and model disciples to say "no" to self and "yes" to God's expressed will.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	62			
		A	6			
		NA/D	1	97.14	M = 4.8	0.38
Relevant RQ 2	N = 70	D	0			
		SD	0		m= 5	
		No Ans	1		*mode* = 5	
S6. An objective of discipleship is to systematically teach theological principles and their life application.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	46			
		A	21			
		NA/D	2	95.71	M = 4.6	0.62
Relevant RQ 2	N = 70	D	1		m= 5	
		SD	0		*mode* = 5	
S10. Christian maturity is demonstrated by modeling Christ before children, teens and adults.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	48			
		A	19			
		NA/D	0	95.71	M = 4.59	0.59
Relevant RQ 2	N = 70	D	1			
		SD	1		m= 5	
		No Ans	1		*mode* = 5	
S14. A mark of spiritual maturity is knowledge consistently applied in daily living.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	49			
		A	20			
		NA/D	1	98.57	M = 4.69	0.49
Relevant RQ 2	N = 70	D	0		m= 5	
		SD	0		*mode* = 5	

Table A77—Continued. Response Measurements Concerning Objectives of Discipleship

S18. The passion of my life is to make disciples.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	29			
		A	32			
		NA/D	7	87.14	M = 4.23	0.85
Relevant RQ 2	N = 70	D	2		m= 4	
		SD	0		*mode* = 4	
S22. Accountability Relationships are an integral aspect of disciple making.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	40			
		A	26			
		NA/D	4	94.29	M = 4.51	0.06
Relevant RQ 2	N = 70	D	0		m= 5	
		SD	0		*mode* = 5	
S26. I define success in discipleship by the level of Christian maturity of those who participate.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	19			
		A	28			
		NA/D	15	67.14	M = 3.81	0.99
Relevant RQ 2	N = 70	D	7		m= 4	
		SD	1		*mode* = 4	
S27. Members have verbally affirmed that I am an advocate for discipleship.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	14			
		A	33			
		NA/D	18	67.14	M = 3.8	0.84
Relevant RQ 2	N = 70	D	5		m= 4	
		SD	0		*mode* = 4	
S30. Discipleship is a life-long process and results may not be immediately seen.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	37			
		A	24			
		NA/D	2	87.14	M = 4.3	0.93
Relevant RQ 2	N = 70	D	7		m= 5	
		SD	0		*mode* = 5	

Table A77—Continued. Response Measurements Concerning Objectives of Discipleship

S40. The church's mission and values are printed in every bulletin and newsletter.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	11			
		A	11			
		NA/D	21	31.43	M = 3.03	1.12
Relevant RQ 2	N = 70	D	24			
		SD	2		m = 3	
		No Ans	1		*mode* = 2	
S58. I believe discipleship involves training people to be accountable to use their spiritual giftedness.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	33			
		A	33			
		NA/D	3	94.29	M = 4.4	0.67
Relevant RQ 2	N = 70	D	1		m = 4	
		SD	0		*mode* = 4	
S60. Programs in my church are periodically evaluated to ensure alignment with the adopted mission and value statements of the church.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	13			
		A	24			
		NA/D	22	52.86	M = 3.54	1
Relevant RQ 2	N = 70	D	10		m = 4	
		SD	1		*mode* = 4	

Table A78. Response Measurements Concerning the Process of Discipleship

S3. In my church children's ministries receive high priority.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	20			
		A	34			
		NA/D	11	77.14	M = 4.8	0.93
Relevant RQ 3	N = 70	D	3		m= 4	
		SD	2		*mode* = 4	
S7. I believe the church is a training center and I am to be the equipper of equippers.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	47			
		A	20			
		NA/D	2	95.71	M = 4.61	0.62
Relevant RQ 3	N = 70	D	1		m= 5	
		SD	0		*mode* = 5	
S11. There are multiple levels of Christian discipleship from beginner to advanced.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	36			
		A	31			
		NA/D	3	95.71	M = 4.47	0.58
Relevant RQ 3	N = 70	D	0		m= 5	
		SD	0		*mode* = 5	
S15. I use small groups for leadership development.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	18			
		A	29			
		NA/D	15	67.14	M = 3.81	0.95
Relevant RQ 3	N = 70	D	8		m= 4	
		SD	0		*mode* = 4	
S19. I lead in an evangelism strategy where individuals are taught to share their faith and testimony.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	25			
		A	34			
		NA/D	10	84.29	M = 4.19	0.72
Relevant RQ 3	N = 70	D	1		m= 4	
		SD	0		*mode* = 4	

Table A78—Continued. Response Measurements Concerning the Process of Discipleship

S31. My church has a new member's class teaching foundational truths.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	22			
		A	17			
		NA/D	17	55.71	M = 3.67	1.12
Relevant RQ 3	N = 70	D	14		m= 4	
		SD	0		*mode* = 5	
S32. My church has an ongoing deacon training program.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	5			
		A	17			
		NA/D	26	31.43	M = 3.01	1.01
Relevant RQ 3	N = 70	D	18		m= 3	
		SD	4		*mode* = 3	
S34. My church's educational leadership intentionally plan discipleship classes six months to a year in advance.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	8			
		A	10			
		NA/D	23	25.71	M = 2.87	1.09
Relevant RQ 3	N = 70	D	24		m= 3	
		SD	4		*mode* = 2	
		No Ans	1			
S37. I read books and magazines on discipleship.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	21			
		A	43			
		NA/D	5	91.43	M = 4.2	0.62
Relevant RQ 3	N = 70	D	1		m= 4	
		SD	0		*mode* = 4	
S42. I involve as many as are willing to be trained to participate in ministry tasks.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	27			
		A	40			
		NA/D	3	95.71	M = 4.34	0.56
Relevant RQ 3	N = 70	D	0		m= 4	
		SD	0		*mode* = 4	

Table A78—Continued. Response Measurements Concerning the Process of Discipleship

S43. The mission and values of my church are communicated through my preaching and teaching.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	33			
		A	36			
		NA/D	1		M = 4.44	
Relevant RQ 3	N = 70	D	1	98.57	m= 4	0.56
		SD	0		*mode* = 4	
S48. My church has specific job descriptions for teaching positions.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	12			
		A	21			
		NA/D	19		M = 3.37	
Relevant RQ 3	N = 70	D	17	47.14	m= 3	1.07
		SD	1		*mode* = 4	
S50. Training in and the use of one's spiritual gifts is key in the discipleship process.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	17			
		A	27			
		NA/D	4		M = 4.41	
Relevant RQ 3	N = 70	D	2		m= 5	0.73
		SD	0	91.43	*mode* = 5	
S53. I have a five to ten year ministry plan to equip the saints for ministry.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	5			
		A	17			
		NA/D	23		M = 2.99	
Relevant RQ 3	N = 70	D	22		m= 3	1.01
		SD	3	31.43	*mode* = 3	
S59. Preaching and classroom instruction is sufficient for disciple making.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	3			
		A	4			
		NA/D	9		M = 2.07	
Relevant RQ 3	N = 70	D	33		m= 2	1.02
		SD	21	10	*mode* = 2	

Table A79. Response Measurements Concerning the Practice of Discipleship

S4. Children's ministries receive a high portion of budgeted resources.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	11			
		A	18			
		NA/D	927	41.42	M = 3.35	0.29
Relevant RQ 4	N = 70	D	9		m = 3	
		SD	5		*mode* = 3	
S8. The majority of members utilize their spiritual gifts in ministry to the church and mission to the community.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	5			
		A	14			
		NA/D	17	27.14	M = 2.83	1.01
Relevant RQ 4	N = 70	D	31		m = 3	
		SD	0		*mode* = 2	
S12. My church leadership board plans discipling ministry to members and missions in the community.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	12			
		A	20			
		NA/D	19	45.71	M = 3.29	1.17
Relevant RQ 4	N = 70	D	14		m = 3	
		SD	5		*mode* = 4	
S16. I train members in evangelism and ministry by personal demonstration.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	25			
		A	38			
		NA/D	6	90	M = 4.24	0.95
Relevant RQ 4	N = 70	D	1		m = 4	
		SD	0		*mode* = 4	

Table A79—Continued. Response Measurements Concerning the Practice of Discipleship

S20. Spiritual gifts assessment is part of the core education program at my church.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	15			
		A	25			
		NA/D	18	57.14	M = 3.57	1.02
Relevant RQ 4	N = 70	D	10			
		SD	1		m = 4	
		No Ans	1		*mode* = 4	
S24. In speech and writing I communicate disciple making as the heart of church mission and ministry.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	22			
		A	34			
		NA/D	12	80	M = 4.07	0.82
Relevant RQ 4	N = 70	D	1		m = 4	
		SD	1		*mode* = 4	
S28. As part of church membership, new Christians are required to participate in a class teaching foundations in the faith.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	18			
		A	15			
		NA/D	16	47.14	M = 3.4	1.21
Relevant RQ 4	N = 70	D	19		m = 3	
		SD	2		*mode* = 2	
S33. I am careful of what I watch on television.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	26			
		A	36			
		NA/D	7	88.57	M = 4.24	0.69
Relevant RQ 4	N = 70	D	1		m = 4	
		SD	0		*mode* = 4	
S35. My church has specific classes and activities geared toward leadership development.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	9			
		A	21			
		NA/D	19	42.86	M = 3.24	1.06
Relevant RQ 4	N = 70	D	19		m = 3	
		SD	2		*mode* = 4	

Table A79—Continued. Response Measurements Concerning the Practice of Discipleship

S36. Teachers are trained in basic Bible study methods prior to assuming a teaching responsibility.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	10			
		A	23			
		NA/D	16	47.14	M = 3.27	1.07
Relevant RQ 4	N = 70	D	19			
		SD	1		m=4	
		No Ans	1		*mode* = 4	
S38. I utilize the Spiritual Disciplines as a model for the discipling process.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	18			
		A	30			
		NA/D	17	68.57	M = 3.87	0.88
Relevant RQ 4	N = 70	D	5		m=4	
		SD	0		*mode* = 4	
S39. Members are learning proper Bible study methods through my preaching and teaching.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	22			
		A	38			
		NA/D	10	85.71	M = 4.17	0.65
Relevant RQ 4	N = 70	D	0		m=4	
		SD	0		*mode* = 4	
S44. I intentionally help Members develop a personal plan for Christian maturity.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	14			
		A	30			
		NA/D	22	62.86	M = 3.77	0.83
Relevant RQ 4	N = 70	D	4		m=4	
		SD	0		*mode* = 4	
S47. I encourage members to develop a personal plan for Christian maturity.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	22			
		A	34			
		NA/D	10	80	M = 4.06	0.83
Relevant RQ 4	N = 70	D	4		m=4	
		SD	0		*mode* = 4	

Table A79—Continued. Response Measurements Concerning the Practice of Discipleship

S51. Job descriptions are evaluated at least yearly for possible revision.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	8			
		A	14			
		NA/D	27	31.43	M = 3.1	1.02
Relevant RQ 4	N = 70	D	19		m= 3	
		SD	2		*mode* = 3	
S52. My church trains in defending the faith as part of the core education program of the church.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	10			
		A	24			
		NA/D	18	48.57	M = 3.37	1.02
Relevant RQ 4	N = 70	D	18		m= 3	
		SD	0		*mode* = 4	
S56. Sunday school lessons and the sermon are tied together for maximum exposure to the subject.		RESP	*f*	% of SA & A	Measures of Central Tendency	*SD*
		SA	2			
		A	13			
		NA/D	30	21.43	M = 2.84	0.87
Relevant RQ 4	N = 70	D	22		m= 3	
		SD	3		*mode* = 3	

APPENDIX 7

CHI-SQUARE ANALYSIS OF SELECTED QUESTIONS

This section divides into three, questions relevant to the research question, questions regarding training and questions used for comparison. The researcher used Chi-square analysis to compare the researcher's presuppositions of answer frequency with the actual data. Observed frequencies is O F, E F is expected frequencies, O-E is observed minus the expected, $(O\text{-}E)^2$ is the sum of O-E squared, and $(\underline{O\text{-}E^2})/ E$ is that sum divided by the expected. The final two columns are the total calculations of the argument (Chi^2 Calc) compared to the Chi-square table with four degrees of freedom. An argument is true if the number in the Chi^2 Calc is less than 7.78.

Questions Relevant to the Research Questions

Table A80. Chi-square analysis of S13 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O\text{-}E)^2$	$(\underline{O\text{-}E^2})$ E	Chi^2 Calc	Chi^2 Table
S13. Jesus is the only means of salvation.		SA = 5	70	70	0	0	0.00	0.00	7.78
		A = 4	0	0					
		NA/D = 3	0	0					
		D = 2	0	0					
		SD = 1	0	0					
		M =	5						
		m=	5						
Relevant RQ 1	n = 70	*mode* =	5						
		SD	0						

Note: The expected and observed frequencies were the same, the null hypothesis is true.

Table A81. Chi-square analysis of S23 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S23. Discipleship is the lifelong process of being conformed to the image of Christ		SA = 5	64	65	-1	1	0.02	6.53	7.78
		A = 4	6	3	3	9	3.00		
		NA/D = 3	0	0	0	0	0.00		
		D = 2	0	2	-2	4	2.00		
		SD = 1	0	0	0	0	--		
		M =	4.91						
		m=	5						
Relevant RQ 1	n = 70	*mode* =	5						
		SD	0.28						

Note: Though the researcher expected a small number disagreeing, the null hypothesis remains true.

Table A82. Chi-square analysis of S45 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S45. I am familiar with and regularly practice the spiritual disciplines.		SA = 5	26	45	-19	361	8.02	44.49	7.78
		A = 4	37	15	22	484	32.27		
		NA/D = 3	6	5	1	1	0.20		
		D = 2	0	4	-4	16	4.00		
		SD = 1	1	1	0	0	0.00		
		M =	4.26						
		m=	4						
Relevant RQ 1	n = 70	*mode* =	4						
		SD	0.80						

Note: The researcher expected a higher percentage of SA with S45. The researcher also expected a higher number of D than was reported. The researcher's assumption proved false.

Table A83. Chi-square analysis of S46 observed and expected frequencies

S46. Discipleship is accomplished when the person I have discipled disciples another, who in turn disciples another.		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
		SA = 5	22	35	-13	169	4.83	23.22	7.78
		A = 4	34	30	4	16	0.53		
		NA/D = 3	10	5	5	25	5.00		
		D = 2	4	0	4	16	--		
		SD = 1	0	0	0	0	--		
		M =	4.07						
		m=	4						
Relevant RQ 1	n = 70	*mode* =	4						
		SD	1.07						

Note: The expectations of the researcher proved false. The researcher expected more pastors to agree with the definition of discipleship.

Table A84. Chi-square analysis of S57 observed and expected frequencies

S57. I personally have a regular time of prayer and Bible study i.e. devotions/quiet time.		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
		SA = 5	43	60	-17	289	4.82	53.30	7.78
		A = 4	23	6	17	289	48.17		
		NA/D = 3	1	1	0	0	0.00		
		D = 2	2	3	-1	1	0.33		
		SD = 1	0	0	0	0	0.00		
		M =	4.53						
		m=	5						
Relevant RQ 1	n = 70	*mode* =	5						
		SD	0.67						

Note: Statistically the null hypothesis proved false because the researcher expected a higher percentage of pastors strongly agreeing, however, combining the SA and A responses between observed and expected both equal 66.

Table A85. Chi-square analysis of S2 observed and expected frequencies

S2. An objective of discipleship is to teach and model disciples to say "no" to self and "yes" to God's expressed will.		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
		SA = 5	62	65	-3	9	0.14	0.34	7.78
		A = 4	6	5	1	1	0.20		
		NA/D = 3	1	0	1	1	0.00		
		D = 2	0	0	--	--	--		
		SD = 1	0	0	--	--	--		
		M =	4.86						
		m=	5						
Relevant RQ 2	n = 69	*mode* =	5						
		SD	0.37						

Note: The null hypothesis for S2 proved true regarding the objectives of discipleship.

Table A86. Chi-square analysis of S6 observed and expected frequencies

S6. An objective of discipleship is to systematically teach theological principles and their life application.		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
		SA = 5	46	50	-4	16	0.32	3.55	7.78
		A = 4	21	15	6	36	2.40		
		NA/D = 3	2	3	-1	1	0.33		
		D = 2	1	2	-1	1	0.50		
		SD = 1	0	--	--	--	--		
		M =	4.58						
		m=	5						
Relevant RQ 2	n = 70	*mode* =	5						
		SD	0.61						

Note: The null hypothesis for S6 supports the observed findings.

Table A87. Chi-square analysis of S18 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S18. The passion of my life is to make disciples.		SA = 5	29	35	-6	36	1.03	26.37	7.78
		A = 4	32	15	17	289	19.27		
		NA/D = 3	7	15	-8	64	4.27		
		D = 2	2	5	-3	9	1.80		
		SD = 1	0	--	--	--	--		
		M =	4.28						
		m=	4						
Relevant RQ 2	n = 70	*mode* =	4						
		SD	0.84						

Note: The actual rating distribution frequency differs from the expected frequency. Eleven more pastors indicated their life passion was to make disciples than the researcher expected. The researcher expected the NA/D answer to be higher than the response rate proved.

Table A88. Chi-square analysis of S53 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S53. I have a five to ten year ministry plan to equip the saints for ministry.		SA = 5	5	10	-5	25	2.50	41.55	7.78
		A = 4	17	5	12	144	28.80		
		NA/D = 3	23	10	3	9	0.45		
		D = 2	22	25	2	4	0.20		
		SD = 1	3	20	-12	144	9.60		
		M =	2.98						
		m=	3						
Relevant RQ 2	n = 70	*mode* =	3						
		SD	1.00						

Note: The actual rating distribution frequency differs from the expected frequency. The researcher expected more pastors to strongly disagree with the statement and did not expect nearly one third of respondents to chose the NA/D option.

Table A89. Chi-square analysis of S58 observed and expected frequencies

S58. I believe discipleship involves training people to be accountable to use their spiritual giftedness.		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
		SA = 5	33	50	-17	289	5.78	27.88	7.78
		A = 4	33	15	18	324	21.60		
		NA/D = 3	3	3	0	0	0.00		
		D = 2	1	2	-1	1	0.50		
		SD = 1	0	--	--	--	--		
		M =	4.38						
		m=	4						
Relevant RQ 2	n = 70	*mode* =	4						
		SD	0.64						

Note: Though the null hypothesis is statistically rejected, the combining of SA and A answers under the observed and expected frequencies are differentiated by 1.

Table A90. Chi-square analysis of S7 observed and expected frequencies

S7. I believe the church is a training center and I am to be the equipper of equippers.		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
		SA = 5	47	55	-8	64	1.16	8.85	7.78
		A = 4	20	12	8	64	5.33		
		NA/D = 3	2	1	1	1	1.00		
		D = 2	1	2	-1	1	0.50		
		SD = 1	0	0	0	0	--		
		M =	4.65						
		m=	5						
Relevant RQ 3	n = 70	*mode* =	5						
		SD	0.61						

Note: The null proved false but only by 1.07. The researcher expected a higher SA rating than was received.

Table A91. Chi-square analysis of S15 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S15. I use small groups for leadership development.		SA = 5	18	15	3	9	0.60	42.33	7.78
		A = 4	29	15	14	196	13.07		
		NA/D = 3	15	10	5	25	2.50		
		D = 2	8	20	-12	144	7.20		
		SD = 1	0	10	-10	100	10.00		
		M =	3.80						
		m=	4						
Relevant RQ 3	n = 70	*mode* =	4						
		SD	0.94						

Note: The researcher is pleased to be incorrect in the assumption of the use of small groups. The presupposition was that fewer pastors were utilizing small groups for leadership development and that more would disagree or strongly disagree than actually did.

Table A92. Chi-square analysis of S19 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S19. I lead in an evangelism strategy where individuals are taught to share their faith and testimony.		SA = 5	25	40	-15	225	5.63	20.92	7.78
		A = 4	34	21	13	169	8.05		
		NA/D = 3	10	5	5	25	5.00		
		D = 2	1	4	-3	9	2.25		
		SD = 1	0		0	0	0.00		
		M =	4.19						
		m=	4						
Relevant RQ 3	n = 70	*mode* =	4						
		SD	0.72						

Note: In this case, the null hypothesis is rejected because the researcher believed more pastors were leading in an evangelism strategy than the results suggested.

Table A93. Chi-square analysis of S37 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S37. I read books and magazines on discipleship.		SA = 5	21	25	-4	16	0.64	72.6	7.78
		A = 4	43	15	28	784	52.27		
		NA/D = 3	5	15	-10	100	6.67		
		D = 2	1	10	-9	81	8.10		
		SD = 1	0	5	-5	25	5.00		
		M =	4.20						
		m=	4						
Relevant RQ 3	n = 70	*mode* =	4						
		SD	0.62						

Note: The null hypothesis for S37 is rejected because more pastors are investing their time in reading discipleship literature than the researcher's presuppositions.

Table A94. Chi-square analysis of S50 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S50. Training in and the use of one's spiritual gifts is key in the discipleship process.		SA = 5	37	45	-8	64	1.42	1.58	7.78
		A = 4	27	25	2	4	0.16		
		NA/D = 3	4	0	4	16	0		
		D = 2	2	0	2	4	0		
		SD = 1	0	0	0	0	0		
		M =	4.44						
		m=	5						
Relevant RQ 3	n = 70	*mode* =	5						
		SD	0.72						

Note: The expected frequencies fall into the acceptable range and thus agree with the null hypothesis.

Table A95. Chi-square analysis of S8 observed and expected frequencies

S8. The majority of members utilize their spiritual gifts in ministry to the church and mission to the community.		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
		SA = 5	5	10	-5	25	2.50	61.98	7.78
		A = 4	14	5	9	81	16.20		
		NA/D = 3	17	5	12	144	28.80		
		D = 2	31	30	1	1	0.03		
		SD = 1	3	20	-17	289	14.45		
		M =	2.80						
		m=	3						
Relevant RQ 4	n = 70	*mode* =	2						
		SD	1.01						

Note: The expected frequency fell well outside the acceptable range of the Chi-square table making the null hypothesis false.

Table A96. Chi-square analysis of S12 observed and expected frequencies

S12. My church leadership board plans discipling ministry to members and missions in the community.		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
		SA = 5	12	15	-3	9	0.60	50.20	7.78
		A = 4	20	10	10	100	10.00		
		NA/D = 3	19	15	4	16	1.07		
		D = 2	14	25	-11	121	4.84		
		SD = 1	5	5	0	0	0.00		
		M =	3.29						
		m=	3						
Relevant RQ 4	n = 70	*mode* =	4						
		SD	1.17						

Note: The expected frequencies differ to the degree that fall well outside the acceptable range of the Chi-square table, thus the null hypothesis is false.

Table A97. Chi-square analysis of S16 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S16. I train members in evangelism and ministry by personal demonstration.		SA = 5	25	25	0	0	0.00	10.46	7.78
		A = 4	38	30	8	64	2.13		
		NA/D = 3	6	5	1	1	0.20		
		D = 2	1	8	-7	49	6.13		
		SD = 1	0	2	-2	4	2.00		
		M =	4.22						
		m=	4						
Relevant RQ 4	n = 70	*mode* =	4						
		SD	0.66						

Note: The null hypothesis is false by only 2.68

Table A98. Chi-square analysis of S20 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S20. Spiritual gifts assessment is part of the core education program at my church.		SA = 5	15	15	0	0	0.00	6.72	7.78
		A = 4	25	20	5	25	1.25		
		NA/D = 3	18	15	3	9	0.60		
		D = 2	10	15	-5	25	1.67		
		SD = 1	1	5	-4	16	3.20		
		M =	3.62						
		m=	4						
Relevant RQ 4	n = 69	*mode* =	4						
		SD	1.02						

Note: The null hypothesis falls into the acceptable range of the Chi-square table making the null hypothesis true.

Table A99. Chi-square analysis of S31 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S31. My church has a new member's class teaching foundational truths.		SA = 5	22	10	12	144	14.40	26.73	7.78
		A = 4	17	12	5	25	2.08		
		NA/D = 3	17	20	-3	9	0.45		
		D = 2	14	20	-6	36	1.80		
		SD = 1	0	8	-8	64	8.00		
		M =	3.67						
		m=	4						
Relevant RQ 4	n = 70	*mode* =	5						
		SD	1.11						

Note: The observed frequency was higher than the expected, thus the null hypothesis proved false. More pastors indicated having a new member's class than the presupposition of the researcher.

Questions Regarding Training

Table A100. Chi-square analysis of S32 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S32. My church has an ongoing deacon training program.		SA = 5	5	5	0	0	0.00	17.02	7.78
		A = 4	17	7	10	100	14.29		
		NA/D = 3	26	30	-4	16	0.53		
		D = 2	18	20	-2	4	0.20		
		SD = 1	4	8	-4	16	2.00		
		M =	3.01						
		m=	3						
Relevant RQ 4	n = 70	*mode* =	3						
		SD	1.00						

Note: The observed frequency is different from the expected frequency, thus causing the null hypothesis to be false. The researcher expected less pastoral agreement and more disagreement with S32.

Table A101. Chi-square analysis of S34 observed and expected frequencies

S34. My church's educational leadership intentionally plan discipleship classes six months to a year in advance.		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
		SA = 5	8	5	3	9	1.80	29.11	7.78
		A = 4	10	10	0	0	0.00		
		NA/D = 3	23	15	8	64	4.27		
		D = 2	24	15	9	81	5.40		
		SD = 1	4	25	-21	441	17.64		
		M =	2.90						
		m=	3						
Relevant RQ 4	n = 69	*mode* =	2						
		SD	1.08						

Note: The null hypothesis proved false because more pastors chose the NA/D option than the researcher's prediction and the researcher believed more pastors were not intentionally planning discipleship than the results demonstrated.

Table A102. Chi-square analysis of S35 observed and expected frequencies

S35. My church has specific classes and activities geared toward leadership development.		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
		SA = 5	9	5	4	16	3.20	12.28	7.78
		A = 4	21	10	11	121	12.10		
		NA/D = 3	19	13	6	36	2.77		
		D = 2	19	32	-13	169	5.28		
		SD = 1	2	10	-8	64	6.40		
		M =	3						
		m=	3						
Relevant RQ 4	n = 70	*mode* =	3						
		SD	1.06						

Note: The null hypothesis is proven wrong by 4.5. The researcher's presupposition was that fewer churches were offering classes in leadership development than actually demonstrated.

Table A103. Chi-square analysis of S36 observed and expected frequencies

S36. Teachers are trained in basic Bible study methods prior to assuming a teaching responsibility.		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
		SA = 5	10	10	0	0	0.00	88.47	7.78
		A = 4	23	15	8	64	4.27		
		NA/D = 3	16	15	1	1	0.07		
		D = 2	19	20	-1	1	0.05		
		SD = 1	1	10	-9	81	8.10		
		M =	3.31						
		m=	3						
Relevant RQ 4	n = 69	*mode* =	4						
		SD	1.06						

Note: The actual rating distribution differs from the expected distribution. The researcher did not expect the amount of agreement to the statement and expected a greater percentage of disagreement.

Table A104. Chi-square analysis of S52 observed and expected frequencies

S52. My church trains in defending the faith as part of the core education program of the church.		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
		SA = 5	10	5	5	25	5.00	31.60	7.78
		A = 4	24	10	14	196	19.60		
		NA/D = 3	18	10	8	64	6.40		
		D = 2	18	35	-17	289	8.26		
		SD = 1	0	10	-10	100	10.00		
		M =	3.37						
		m=	3						
Relevant RQ 4	n = 70	*mode* =	4						
		SD	1.01						

Note: Researcher expectations fell short of practice. The researcher did not expect that nearly half of the respondents agreed with S52. The researcher anticipated greater disagreement with the statement. The null hypothesis proved false.

Questions Used for Comparisons

Table A105. Chi-square analysis of S25 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S25. Heaven awaits all who confess Jesus as Savior and make Him Lord of their life.		SA = 5	63	70	-7	49	0.70	0.70	7.78
		A = 4	4	0	4	16	0.00		
		NA/D = 3	2	0	2	4	0.00		
		D = 2	1	0	1	1	0.00		
		SD = 1	0	0	0	0	0.00		
		M =	4.83						
		m=	5						
Relevant RQ1	n = 70	*mode* =	5						
		SD	0.52						

Note: The researcher expected unanimous agreement with the S25, however the actual rating distribution falls within the accepted range and the null hypothesis is true.

Table A106. Chi-square analysis of S24 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S24. In speech and writing, I communicate disciple making as the heart of church mission and ministry.		SA = 5	22	20	2	4	0.20	21.90	7.78
		A = 4	34	20	14	196	9.80		
		NA/D = 3	12	15	-3	9	0.60		
		D = 2	1	10	-9	81	8.10		
		SD = 1	1	5	-4	16	3.20		
		M =	4.10						
		m=	4						
Relevant RQ 4	n = 70	*mode* =	4						
		SD	0.81						

Note: The null hypothesis proved false because pastoral affirmation to the supposition is greater than the presupposition of the researcher and the actual level of disagreement is less than researcher expectation.

Table A107. Chi-square analysis of S29 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S29. I believe Hell is real and awaits all who refuse to accept Jesus as Savior and Lord.		SA = 5	65	70	-5	25	0.36	0.36	7.78
		A = 4	3	0	3	9	0.00		
		NA/D = 3	1	0	1	1	0.00		
		D = 2	1	0	1	1	0.00		
		SD = 1	0	0	0	0	0.00		
		M =	4.88						
		m=	5						
Relevant RQ 1	n = 70	*mode* =	5						
		SD	0.46						

Note: The researcher's presupposition was a unanimous affirmation, however the results fall into the acceptable range and the null hypothesis is accepted.

Table A108. Chi-square analysis of S27 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S27. Members have verbally affirmed that I am an advocate for discipleship.		SA = 5	14	15	-1	1	0.07	34.37	7.78
		A = 4	33	15	18	324	21.60		
		NA/D = 3	18	20	-2	4	0.20		
		D = 2	5	10	-5	25	2.50		
		SD = 1	0	10	-10	100	10.00		
		M =	3.80						
		m=	4						
Relevant RQ 2	n = 70	*mode* =	4						
		SD	0.83						

Note: The null hypothesis is false. The actual distribution ratios are different from the expected. Actual results were higher in the affirmation and lower in the disagreement categories.

Table A109. Chi-square analysis of S44 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S44. I intentionally help members develop a personal plan for Christian maturity.		SA = 5	14	5	9	81	16.20	117.93	7.78
		A = 4	30	7	23	529	75.57		
		NA/D = 3	22	25	-3	9	0.36		
		D = 2	4	20	-16	256	12.80		
		SD = 1	0	13	-13	169	13.00		
		M =	3.79						
		m=	4						
Relevant RQ 4	n = 70	*mode* =	4						
		SD	0.83						

Note: The observed frequency is dramatically different from the expected frequency, thus causing the null hypothesis to be false. The researcher expected less pastoral agreement and more disagreement with S44.

Table A110. Chi-square analysis of S47 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S47. I encourage members to develop a personal plan for Christian maturity.		SA = 5	22	15	7	49	3.27	83.92	7.78
		A = 4	34	10	24	576	57.60		
		NA/D = 3	10	20	-10	100	5.00		
		D = 2	4	15	-11	121	8.07		
		SD = 1	0	10	-10	100	10.00		
		M =	4.07						
		m=	4						
Relevant RQ 4	n = 70	*mode* =	4						
		SD	0.82						

Note: The observed frequency is dramatically different from the expected frequency, thus causing the null hypothesis to be false. The researcher expected less pastoral agreement and more disagreement with S47.

Table A111. Chi-square analysis of S48 observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S48. My church has specific job descriptions for teaching positions.		SA = 5	12	12	0	0	0.00	16.16	7.78
		A = 4	21	12	9	81	6.75		
		NA/D = 3	19	7	12	144	20.57		
		D = 2	17	34	-17	289	8.50		
		SD = 1	1	5	-4	16	3.20		
		M =	3.35						
		m=	3						
Relevant RQ 3	n = 70	*mode* =	4						
		SD	1.71						

Note: The observed frequency distribution differs from the expected thus causing the null hypothesis to be false.

Table A112. Chi-square analysis of S51observed and expected frequencies

		RESP	*O F*	*E F*	*O-E*	$(O-E)^2$	$\frac{(O-E^2)}{E}$	Chi^2 Calc	Chi^2 Table
S51. Job descriptions are evaluated at least yearly for possible revision.		SA = 5	8	10	-2	4	0.40	13.73	7.78
		A = 4	14	10	4	16	1.60		
		NA/D = 3	27	35	-8	64	1.83		
		D = 2	19	10	9	81	8.10		
		SD = 1	2	5	-3	9	1.80		
		M =	3.10						
		m=	3						
Relevant RQ 4	n = 70	*mode* =	3						
		SD	1.01						

Note: The observed frequency distribution differs from the expected thus causing the null hypothesis to be false.

APPENDIX 8

EXPERT PANEL

The expert panel consisted of:

Dr. Randall Dattoli, Associate Dean of the Moody Graduate School,

Dr. Rosalie de Rosset, Professor, Department of Communications, Undergraduate School, Moody Bible Institute,

Mr. Greg Gaertner, Institutional Researcher, Educational Resources, Moody Bible Institute,

Dr. John Koessler, Chairman, Pastoral Studies Department, Moody Bible Institute,

Miss Norma Malave, Research Assistant, Educational Resources, Moody Bible Institute,

Dr. William Thrasher, Professor, Moody Graduate School.

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ABSTRACT

A STUDY OF THE CORRELATION BETWEEN PASTORAL THEOLOGY OF DISCIPLESHIP AND SELECTED PRACTICES IN THE LOCAL CHURCH

James Charles Holesapple, Ed.D.
The Southern Baptist Theological Seminary, 2005
Chairperson: Brad J. Waggoner

This study was designed to investigate and analyze the relationship between pastoral theology, objectives, methods, and practical application of discipleship in local SBC churches in Indiana. Pastors participating were senior or solo pastors serving in both full-time and bi-vocational pastorates.

The survey instrument was organized in two sections, the first being the demographic data. The second section consisted of 60 statements using a Likert response scale organized for research purposes into four categories (theology, objective, process or model and application).

The data revealed the need for pastors to demonstrate alignment with belief and practice in their life and discipleship ministry as seen in the areas of accountability and leadership development. The data revealed significant discontinuity between theological belief and practical application. There appears to be a disconnect between pastoral perception of discipleship and the reality in the local church as demonstrated in the increasing level of ambiguity found in the survey as it progressed from theology, to objective, to process, to application of discipleship.

The data revealed that pastors demonstrated solid theological principles and understood the objectives of discipleship. There was a lack of clarity on the model or process to communicate discipleship, and even less clarity in the practical application of discipleship. Pastors need skills to transition from theory to practical application.

To remedy the confusion and correct the discontinuity between theology and practice of discipleship, the researcher suggests the use of this research by state conventions and local associations to help pastors bridge the gap between theology, objectives, process and practical application of discipleship. There are conferences where a pastor could have the opportunity to take the survey instrument and view his own results. This study could be used in a seminar format as classroom material, and it could be published for pastoral enrichment.

The pastor must verbally, and in written form, consistently communicate that his number one passion is to make disciples and to help people develop toward maturity in Christ. The bar of expectation and accountability placed upon members and leadership may need to be raised.

The data revealed the need for pastors to grasp and work out their leadership role in the discipling process. Pastors appear confused about how they are to equip their members. If the confusion continues, local churches may have little impact upon their communities because pastors and members will likely have a skewed understanding of their purpose and role in the Kingdom of God and the society in which God has placed them.

KEYWORDS: accountability; application; character traits; church; church growth; discipleship; discipleship model; faith; great commission; leadership; mentor; mission; pastor; process; small groups; strategic planning; strategy development; teaching; theology; training; transformation; values; vision; worldview

VITA

James Charles Holesapple

PERSONAL

Born: April 9, 1963, Valparaiso, Indiana
Parents: James C. and Evelyn L. Holesapple
Married: Laura Jean Ferguson, November 22, 1986
Children: Bethany Kay, born March 25, 1994
Matthew Ian, born November 21, 1999

EDUCATIONAL

Diploma, Lake Central High School, St. John, Indiana, 1981
Diploma, Moody Bible Institute, 1986
B.A., Moody Bible Institute, 1990
M.Div., The Southern Baptist Theological Seminary, 1993

MINISTERIAL

Associate Pastor/Minister of Music and Youth, First Baptist Church, Cedar Lake, Indiana, 1989-1990
Pastoral Intern, Lyndon Baptist Church, Louisville, Kentucky, 1992-1993
Pastor, First Southern Baptist Church, Flora, Illinois, 1993-1995
Music Director, First Baptist Church of Liverpool, Lake Station, Indiana, 1996-1998
Music Director, First Baptist Church Griffith, Indiana, 1998-2000
Discipleship Training Director, First Baptist Church, Griffith, Indiana, 1999-2003

ACADEMIC

Adjunct Faculty, Oklahoma Baptist University Extension, Crown Point, Indiana, 1995
Adjunct Faculty, Moody Bible Institute, Chicago, Illinois, 1996-2002, 2004
Administrator of Instruction, Moody Bible Institute, Chicago, Illinois, 2001-2003