

Is Our Church Discipling? Assessment Pack



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This Assessment Pack from BuildingChurchLeaders.com is a collection of tools to use with your leadership team. Each tool has been designed to help you think through your church's discipling efforts.

Here's how to use your Building Church Leaders assessments with your board, committees, or staff:

- ◆ Print and photocopy the assessment tool you'd like to use (you have permission to photocopy for church or educational use)
- ◆ Hand it to your team to complete
- ◆ Lead a discussion based on the team's answers.

For more assessment packs, complete training themes, or other training tools for church leadership, see our website at www.BuildingChurchLeaders.com.



The Marks of a Fully Trained Disciple

Knowledge, faith, character, and action are the evidence.

Luke 6:40

Discipleship is the process of assisting others in their journey to full maturity in Christ. But what does it look like for a disciple to be “fully trained” (Luke 6:40)? You can find evidence in four areas: knowledge, faith, character, and action.

Knowledge

A fully trained disciple has both factual and experiential spiritual knowledge. The experiential (gained from living in God’s world) is constantly interpreted and filtered by the factual (gained from Scripture), but the factual is unintelligible without the experiential. Together they grow faith.

How does your church impart factual knowledge?

How does your church facilitate experiential knowledge?

Faith

Faith can be described as: the certainty that invisible spiritual realities are true; the “assurance of things hoped for” (Heb. 11:1); conviction of sin; reliance on Christ as one’s all-sufficient savior and provider; and reception of spiritual guidance. For each quality, identify someone in your church who demonstrates it and explain why. Use this to help you think through what to look for in general.

Truly believes there is a spiritual realm around us:

Trusts that God will be faithful to his promises:

Sees his or her own sin and how much God hates it:

Relies on Christ for everything:

Follows the leading of the Spirit:

Character

Your character is governed by your: affections (what you love and what you hate); desires (what you seek); will (what you choose and what you reject); thoughts; and emotions. Rank these from 1 to 5 according to how much you think your church's teaching and discipleship addresses each.

Affections ____ Desires ____ Will ____ Thoughts ____ Emotions ____

Action

A fully trained disciple is marked by habitual obedience—to purity in areas we must be pure, and to robust engagement in the things we are called to. Rank the elements of each category (1 to 4, then 1 to 7) according to how much you think your church's teaching and discipleship emphasizes each.

Purity:

- ___ Sexual
- ___ Speech
- ___ Relational
- ___ Lawful Pleasure (but not beneficial)

Engagement:

- ___ Worship
- ___ Relationships
- ___ Spiritual Disciplines
- ___ Ministry (inward)
- ___ Mission (outward)
- ___ Stewardship
- ___ Work

— DR. ANDREW M. DAVIS *is senior pastor of First Baptist Church Durham.* Adapted from *The Infinite Journey of Christian Growth*, © 2008 by the author. Used by permission.

Discuss

1. Would you add, change, or remove anything in Davis's Knowledge-Faith-Character-Action paradigm?
2. Look at your rankings under Character and Action. Is there anything you think your church needs to adjust?
3. Do you think the shepherds and leaders of your church have a clear idea of what "fully trained" disciples look like?



Four Planes of Discipleship

Think personal, corporate, local, and global.

Matthew 28:19–20

Discipleship is something that happens on a progressive series of planes: personally, corporately, locally, and globally. Evaluate how you think your church is doing on each level.

	We do this well	We can do this better	We need to start doing this	We don't need to worry about this
Personal				
When we speak of “life goals,” perfect conformity to Christ is put at the top.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We emphasize that “every effort” (2 Pet. 1:5–7) is critical in growing spiritually.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We explain the essential role of the Holy Spirit in the process.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We use bold language with sin, like how it must be “put to death” (Rom. 8:13).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We help people set goals for Scripture reading and memorization.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	We do this well	We can do this better	We need to start doing this	We don't need to worry about this
Corporate				
We instill in members a concern to see other members grow in maturity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We challenge every member to find someone to disciple or be disciplined by.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We put responsibility on parents to disciple their children.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We target potential leaders and give them focused training.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We make it easy for anyone to find an accountability relationship.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Local	We do this well	We can do this better	We need to start doing this	We don't need to worry about this
We are planting new churches or pursuing the possibilities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We train leaders with the specific intent to send them to another church or ministry.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We are studying our area and discerning its needs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We give our members focused evangelism training.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our ministry forays into the community take on new cultural shapes, not just our own.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Global	We do this well	We can do this better	We need to start doing this	We don't need to worry about this
We support cross-cultural missionaries with a big slice of our budget.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We ask small groups to pray for specific regions or missionary families.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We challenge every member to send—praying and giving—or go.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Our short-term missions trips connect with the local churches where they go.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We offer missions-related training, like a Perspectives class, or point members to where they can find it.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

—DR. ANDREW M. DAVIS and RON HALBROOKS; adapted from “Go, Therefore”: *Moving Out in Discipleship*, © 2008 by the authors. Used by permission.

Discuss

1. Do you normally think of discipleship as being as multi-faceted as this?
2. Which plane of discipleship is strongest in your church? Which is weakest?
3. Do you sense that these different planes of discipleship are, in your church, unified at the core? Why or why not?



The Way We Change

Foster a biblical attitude toward spiritual formation in your church.

Philippians 2:12–13

Christians can feel like they're on a motorboat, raft, or sailboat in their spiritual formation. Two of these mindsets will frustrate or stifle people's growth. The third is a difficult balance to strike.

Below each analogy, write out one or two things your church does—consciously or unconsciously—that might be pushing attenders toward that perspective on spiritual formation.

A **motorboat** driver is in charge of where he or she is going, and how quickly. Transformation is just a matter of making enough effort.

A **raft** passenger puts such an emphasis on grace over works that he or she ignores Scripture's commands to action. So the raft drifts.

A **sailboat** can't move without the wind (the work of the Holy Spirit). But the sailor is always asking, "Where's the wind at work? How should I set the sails?"

— JOHN ORTBERG; adapted from our sister publication LEADERSHIP journal, © 2004 by Christianity Today International. For more articles like this, visit www.Leadershipjournal.net.

Discuss

1. How does Philippians 2:12–13 inform the idea behind the sailboat image?
2. Do you think more people in your church lean toward the errors of the motorboat or the raft? Why?
3. What could you do in your church to prod people toward active, yet Spirit-dependent, growth?



The Stages of Disciple-making

Do your ministries address each stage?

Matthew 4:19

Bill Hull is leader of T-Net, or the “Vision 2000 Training Network,” which is an intensive training system from the Navigators’ Church Discipleship Ministries division that is “committed to the development of disciple-making congregations.”

Hull describes the following four stages as central to the disciple-making process:

1. “Come and See”: An invitation to see what Christianity is all about and to commit one’s life to Christ.
2. “Come and Follow Me”: An invitation to become established in the essentials of the Christian faith.
3. “Come and Be with Me”: An invitation to minister.
4. “Remain in Me”: An invitation to a lifetime of devotion and service to Jesus Christ.

“These categories have given us a lens to view all of our ministries, and to help new people see where they are and then plug in,” says Kim Pagel, pastor of discipling ministries at New Covenant Bible Church in Cedar Rapids, Iowa. For example, the women’s ministries team recently evaluated the effectiveness of their program in light of the four discipleship tenets. MOPS (Mothers of Preschoolers) is in the “Come and See” category, for instance, and beginning Bible studies are “Come and Follow Me” activities.

Decide which category best describes each of your church’s ministries or programs and write them in below.

Come and See

Come and Follow Me

Come and Be with Me

Remain in Me

— DEAN RIDINGS; reprinted from and used by permission of *Discipleship Journal*, © 2004, The Navigators. Used by permission of NavPress. All rights reserved. Subscribe at www.navpress.com or call (800) 877-1811.

Discuss

1. Do you think your church needs to put more emphasis on any one of these categories?
2. Would other leaders agree with the categories you applied to each program?
3. Can you see any cases in which people are getting plugged into the wrong programs?



Spiritual Maturity Comes in Relationships

Is your church fostering humility and authenticity?

Philippians 1:6

Larry Crabb sat in on a round-table discussion with Leadership journal on the issue of gauging spiritual growth. Below are a few of the insights he shared. Read them and fill out the related assessments.

“When you emphasize the markers [of spiritual maturity] exclusively, the danger is that people then can check themselves off as mature with a certain smugness. But if maturity is thought of as a relational concept and an ongoing process, then you never get to a point where you say, ‘I am now mature.’”

What are the markers of spiritual maturity—spoken or unspoken—in our church?

How do those markers indicate growth is “ongoing”?

How might they lead people toward “smugness”?

“Most of us settle for congeniality and never really connect. We can’t just settle for pleasant relationships laced with spiritual words.”

For each of the following settings in your church, estimate the typical depth of connection between people:

	Superficial congeniality			Authenticity	
Before or after the corporate worship service	1	2	3	4	5
A board or committee meeting	1	2	3	4	5
Church-wide social gatherings	1	2	3	4	5
Sunday school classes	1	2	3	4	5
Small groups	1	2	3	4	5
<i>[other setting]</i>	1	2	3	4	5

“I believe in an appetite model of sanctification, not just an accountability model. When you and I get together, we can stimulate the life of Christ within, and your appetite for God becomes stronger because of our time together.... Then we hold each other accountable as to how that appetite gets nourished.”

For each statement, circle “True” or “False.”

	True	False
I seek out the people in our church who stimulate my appetite for God.	<input type="checkbox"/>	<input type="checkbox"/>
I look for ways in which I can stimulate others’ appetites for God.	<input type="checkbox"/>	<input type="checkbox"/>
Most people in our church are connected with others who stimulate their appetites for God.	<input type="checkbox"/>	<input type="checkbox"/>

“Many people go through their entire lives never feeling safe in any relationship. And that’s a violation of the gospel. I would suspect that the issues that are most intense within people never come up in small groups.”

What factors could make our small groups feel safe?

In what ways might they feel unsafe?

— LARRY CRABB; adapted from our sister publication LEADERSHIP journal, © 2000 Christianity Today International. For more articles like this, visit www.Leadershipjournal.net.

Discuss

1. Do you think you have a good read on the general condition of your congregation, in terms of qualities like authenticity? How could you become better acquainted with that?
2. Where is the balance between superficial “congeniality” and sowing your vulnerability too widely?
3. How would you relate Crabb’s “appetite” model of sanctification with “accountability” as typically understood? Does your church combine these well?



Rule of Life

Are your leaders setting the tone for disciple-making?

Galatians 5:25

Church of the Open Door is a megachurch that has taken steps to become a community making true disciples. They have found inspiration in some monastic approaches—hence, for instance, the “Rule of Life” below, which they give to their leaders. Assess if these commitments describe your leaders.

Living in Jesus. We will have regular habits of “being with Jesus” for transformation into Trinitarian life.

- Slowing our lives down together to eliminate hurry.

This doesn't describe us			This describes us well	
1	2	3	4	5

- Paying attention to God together, all of the time.

This doesn't describe us			This describes us well	
1	2	3	4	5

- Confessing our sins to one another in safe groups.

This doesn't describe us			This describes us well	
1	2	3	4	5

- Memorizing and meditating together on longer, transformative passages of Scripture.

This doesn't describe us			This describes us well	
1	2	3	4	5

- Interceding for each other, our community, and our world in prayer together.

This doesn't describe us			This describes us well	
1	2	3	4	5

- Mentoring and being mentored across generational, ethnic, class, and gender lines.

This doesn't describe us			This describes us well	
1	2	3	4	5

Living in Transformation. We will intentionally and freely speak into each other’s lives for the good of each other in all areas of our lives as individuals, groups, and in our organization.

This doesn't describe us			This describes us well	
1	2	3	4	5

Living in Community. We will be with each other and do life together, and we will not submit to the drag of institutional isolation and the slow death of going too fast or being too busy to love each other.

This doesn't describe us			This describes us well	
1	2	3	4	5

Living in Mission. We will be in the world but not of it, and we will seek to serve and be served by the least and all others around us. We will consider others better than ourselves.

This doesn't describe us			This describes us well	
1	2	3	4	5

Living in Reconciliation. We will expect to experience conflict and uncover disorder in our relationships, but we will refuse to live in unresolved conflict and will practice “the peace of Christ” among us.

This doesn't describe us			This describes us well	
1	2	3	4	5

Living in Good Speech. We will always believe and speak the best of each other and not entertain rumors, gossip, demeaning talk, or slander but will bring as needed any bad report to the light of each other's awareness for answer and response.

This doesn't describe us			This describes us well	
1	2	3	4	5

Living in Submission to One Another. We will submit to one another in love, believing that our community will most often have the wisdom we need, but we will not let submission to each other replace our call to submit first to God.

This doesn't describe us			This describes us well	
1	2	3	4	5

— KEITH MEYER; adapted from our sister publication LEADERSHIP journal, © 2009 Christianity Today International or the author. For more articles like this, visit www.Leadershipjournal.net.

Discuss

1. Which of these areas of living are especially critical for a disciple-making environment?
2. Which of these are hardest for you personally?
3. How are the stated expectations for your leaders similar to and different from this “Rule of Life”?



Time-Tested Methods of Discipleship

Learn from Wesley, Baxter, and Luther.

Philippians 2:12

Ever since Jesus commissioned his followers to “make disciples of all nations,” the church has created a variety of tools for that task—from early church leaders’ formulating creeds to clarify the gospel, to 19th-century innovators like Robert Raikes and Dwight Moody launching “Sunday schools” to teach street kids how to read—and how to follow Jesus. Below are three time-tested ways the church has made disciples.

John Wesley: “Get’n saved, get’n sanctified”

Wesleyan Christians believed in salvation and sanctification. While many frontier camp meetings were about “get’n saved,” many more were about “get’n sanctified.”

John Wesley knew how to organize converts for discipleship. At the heart of the Methodist system was what we might call small groups. However, today’s small groups are often feel-good fellowship without discipline.

Not Wesley’s! The small group, or “class meeting,” entailed a dozen or so people meeting in their neighborhood. Classes normally met one evening each week for about an hour. Each person reported on his or her spiritual progress, or on any needs or problems, and received the support and prayers of the others.

A leader had two duties each week:

1. To meet with each person in the class to inquire how their souls prospered. Here was spiritual counsel and exhortation. Then came the responsibility. The class leader then received whatever the member was willing to give to help the poor.
2. To report to the Minister and the Stewards of the society on the progress or problems of each class member and to give the Stewards what they had received from the weekly class.

Our small groups discipline its members to give and serve.

We need to work on this			We do this well	
1	2	3	4	5

Our small group members are accountable to the church body, not just each other.

1	2	3	4	5
---	---	---	---	---

Our church’s leaders know the congregation’s needs and problems.

1	2	3	4	5
---	---	---	---	---

Richard Baxter: Pastoral Soul Care

While Wesley taught spiritually vibrant lay people how to do soul care, Richard Baxter showed pastors how to do it. When Baxter, England’s great Puritan pastor, began his ministry in Kidderminster parish in the green Worcestershire hills, he found hundreds of families without any clear signs of the grace of God.

The Kidderminster parish, nearly 3,000 souls in about 800 homes, soon had almost 1,000 attending church to hear Baxter’s effective preaching. Still, he had the good sense to admit that preaching alone was not enough. Baxter recognized the only way a preacher could tell the comfortable from the disturbed was by spending time with them. “You cannot cure unknown diseases,” he said.

Convinced that one word of “seasonable prudent advice” from a minister to a person in spiritual need does far more good than a whole series of sermons, he created a plan for visiting every family that would receive him. Going into their homes, Baxter got to know his people, but not by mere chit-chat. These conversations were serious conversations with every member of the family about the condition of their souls. And Baxter refused to baptize a believer before he or she gave a clear testimony of the grace of God at work in their life.

This ministry became the distinctive mark of Baxter’s entire ministry and a long-admired model for others.

Our preachers and teachers know the people well enough to know their “diseases.”

We need to work on this			We do this well	
1	2	3	4	5

Our church regularly sends a pastor or other leader into people’s homes.

1	2	3	4	5
---	---	---	---	---

Our visitation ministry generates “serious conversations,” not just “mere chit-chat.”

1	2	3	4	5
---	---	---	---	---

Martin Luther: Know Some Answers

Before Sunday schools and small groups and the cure of souls, there were catechisms. Reformer Martin Luther was one of the best at making use of this tool.

Luther wrote his influential Short and Long Catechisms in response to the spiritual ignorance he discovered in 16th-century Saxony. For Luther, a catechism was a clear statement in question-and-answer form of the essentials of the Christian faith, especially the Ten Commandments, the Apostles’ Creed, the Lord’s Prayer, and the sacraments. This is the common, modern meaning of the term.

But the work of “catechesis” itself is part of a much older tradition. In the early church, Christians—to move professing believers to serious practice of the faith—used this kind of instruction.

Converts to Christianity were thoroughly prepared before their baptism. This preparation had two parts: a preliminary and often long training in doctrine and ethics, followed by intensive spiritual preparation (involving prayer, fasting, and exorcism) immediately before baptism.

After Roman Emperor Constantine’s conversion and public support of Christianity in 313, the churches had too many converts under pastoral care to continue this lengthy preparation for baptism. Since catechumens could not participate in the Lord’s Supper until they were baptized (usually the next Easter), most converts received only a brief period of teaching and special preparation during Lent.

Over time the early Christian discipline and discipleship had faded. Thanks to noble missionary efforts over the centuries, the church baptized most of Europe, but then seemed willing to settle for nominal Christianity.

When the Reformation broke over Europe, Luther and the other Reformers drew from early church practice to create, among others: Luther’s Short Catechism; the Heidelberg Catechism; and the Shorter Catechism, produced by the Westminster Assembly in 1648. The Reformers were aware of the dangers of mere rote learning; they all insist that the pithy answers be learned “by heart.”

Our church has clear expectations for what our people need to learn.

We need to work on this			We do this well	
1	2	3	4	5

We have ways to keep people accountable to those expectations.

1	2	3	4	5
---	---	---	---	---

We connect this learning not just to their memory banks, but their hearts.

1	2	3	4	5
---	---	---	---	---

— BRUCE L. SHELLEY; adapted from our sister publication LEADERSHIP journal, © 2000 Christianity Today International or the author. For more articles like this, visit www.Leadershipjournal.net.

Discuss

1. How are your church’s small groups like and unlike Wesley’s class meetings? Why the differences?
2. How can your pastor know where to draw the boundaries when it comes to visitation?
3. What are some parallels to the old catechisms in our churches today (besides the catechisms still in use!)?



More Than Just a Bible Study

Three common obstacles to life change.

Hebrews 4:12

Cindy was in the Bible study I led for three years. She always answered the questions and participated in the discussion. She accumulated a lot of knowledge, but her life never changed.

I have puzzled a lot over people like Cindy. I've met quite a few over the years. It seems that some people never move beyond head knowledge to heart knowledge. There are numerous reasons for this; I've listed three below. Evaluate which of these could be problems in your Bible study.

Are we studying the Bible just to accumulate knowledge?

Those who can rattle off chapter and verse but never become more like Christ may not truly believe that the God of the universe is addressing them personally. They see the Bible as an ancient document with interesting and wise information, but not "living and active." They see no need to apply it to their lives. This person comes to the Scriptures with an analytical eye rather than by humbly asking God to transform their lives. They take pride in mastering the text, but they don't know how to let the text master them. They want to study Jesus, but don't really want to know him.

Evidence that we are:

Evidence that we aren't:

Are we coming to the Bible with arrogance?

The person who is not transformed by the Word of God may come to it to prove his or her point. This person may have decided what he or she thinks or wants the Bible to teach. They may have been taught such ideas as a child, been drawn to the Bible because it preserves the lifestyle they want, or because it gives them power in certain choices. This person doesn't come to the Word of God to let it transform them. Instead they use the Bible as a proof text, to gain ammunition for selfish battles.

Evidence that we are:

Evidence that we aren't:

Are we reading the Bible through our baggage?

My friend Cindy’s biggest problem was that she really couldn’t believe that God would bring her happiness. Because she’d already decided God was a killjoy, she didn’t trust him with her life. Hence, she came to Bible study for friendship, not to be transformed by God. In her mind, it was all up to her. She thought she’d find the perfect human relationship to meet all her needs. Until she truly believed that God was her only hope for joy and fulfillment, she would never be able to believe a word he said.

Evidence that we are:

Evidence that we aren’t:

— JOHANNAH REARDON; adapted from our sister publication KYRIA, © 2009 Christianity Today International. For more articles like this, visit www.Kyria.com.

Discuss

1. Which of these obstacles is biggest in your Bible study? How can you address this?
2. Which of these is the biggest obstacle in your own heart? How do you see that manifested?
3. What kinds of people tend to struggle with each of these particular issues?



Our Church's Support for Mentoring

How well are we providing the 5 essentials for mentoring?

1 Kings 19:14–21

Mentoring is an important component of discipleship. Rate how well your church is doing the following, on a scale from 1 (low) to 5 (high):

	<i>We need help</i>			<i>We do well</i>	
	1	2	3	4	5
1. Casting Vision					
<ul style="list-style-type: none"> ◆ Current leaders have mentors. ◆ They serve as mentors. ◆ Mentoring is taught in classes. ◆ Mentoring is taught in sermon(s). ◆ Testimonials of mentoring relationships are given. ◆ Having or being a mentor is required for some positions of service in the church. 					
2. Recruiting	1	2	3	4	5
<ul style="list-style-type: none"> ◆ Mentoring needs are made known. ◆ The commitment needed is clearly explained. ◆ There is an assessment by which people can identify their potential strengths and weaknesses in a mentoring relationship. 					
3. Matching	1	2	3	4	5
<ul style="list-style-type: none"> ◆ We understand the basis for pairing a mentor and mentoree—similar spiritual gifts, areas of service, life situation, personal need, or skill development. ◆ People who want a mentor are given help finding one. 					
4. Equipping	1	2	3	4	5
<ul style="list-style-type: none"> ◆ Orientation is provided for those entering mentoring relationships. ◆ Resources, such as books or tapes, are provided. 					
5. Supporting	1	2	3	4	5
<ul style="list-style-type: none"> ◆ There are experienced mentors to serve as consultants to new mentors. ◆ There is a meeting (or newsletter, or website) where those in mentoring relationships can share experiences and solve problems. 					

— WAYNE SCHMIDT

Discuss

1. Which of the above areas is your church doing best in? Why?
2. In which of the five areas should your church focus? Why?
3. What does Elijah's experience in 1 Kings 19 say to your church as you try to support mentoring?



Further Exploration

Books and resources on discipleship.

BuildingChurchLeaders.com: Leadership training resources from Christianity Today International.

- [“Maximizing Church Membership”](#) Assessment Pack
- [“Mentoring”](#) Assessment Pack
- [“Transforming Nominal Christians”](#) Assessment Pack
- [“Spiritual Formation for Kids”](#) Children’s Ministry
- [“Spiritual Director”](#) Orientation Guide
- [“Cultivating Active Church Members”](#) Practical Ministry Skills
- [“Spiritual Growth for Older Adults”](#) Seniors’ Ministry
- [“Building a Culture of Discipleship”](#) Training Theme & PowerPoint
- [“Mentoring”](#) Training Theme & PowerPoint
- [“Shepherding Others”](#) Training Theme & PowerPoint
- [“Spiritual Formation”](#) Training Theme & PowerPoint

ChristianBibleStudies.com: Provides valuable content for spiritual formation.

LeadershipJournal.net: Practical advice and articles for church leaders.

SmallGroups.com: Guidance for your small group ministry.

[The Complete Book of Discipleship](#) by *Bill Hull*. The first in The Navigator Reference Library, this book is meant to be the definitive A to Z resource on discipleship and disciple-making (NavPress, 2006; ISBN 978-1576838976).

[The Cost of Discipleship](#) by *Dietrich Bonhoeffer*. This is Bonhoeffer’s classic comparison of “cheap grace” and “costly grace” (Touchstone, 1995; ISBN 978-0684815008).

[Discipleship Essentials](#) by *Greg Ogden*. Follow Jesus’ example by gathering in intimate groups of two or three for study and encouragement (InterVarsity Press, 2007; ISBN 978-0830810871).

[The Great Omission: Reclaiming Jesus’ Essential Teachings on Discipleship](#) by *Dallas Willard*. This is a collection of articles and lectures Willard has produced on the topic of discipleship (HarperOne, 2006; ISBN 978-0060882433).

[Growing True Disciples](#) by *George Barna*. Despite a flood of church programs, is there a drought of disciples? Help your congregation become a true disciple-making body (Random House, 2001; ISBN 978-1578564231).

[A Long Obedience in the Same Direction](#) by *Eugene Peterson*. In the Songs of Ascent, Peterson discovers an old Hebrew songbook used by pilgrims on their way up to Jerusalem. He seizes on these verses to teach lessons on discipleship and encouraging us to grow in joy, service, humility, and community (InterVarsity Press, 2000; ISBN 978-0830822577).

[Transforming Discipleship](#) by *Greg Ogden*. Arguing that disciple-making fuels the fire of healthy expansion, Ogden explores the few-at-a-time methods of Jesus and Paul as the best model for kindling the flame (InterVarsity Press, 2003; ISBN 978-0830823888).