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ABSTRACT

Growing Together,

A Study of "Christ Model" Discipleship

by

Mark W. Powell

In the nearly 2000 years since disciples stood with Jesus, the normal Christian experience of discipleship has become the remarkable. Recognizing the inherent dangers of nondiscipleship, many in the church have responded. An avalanche of discipleship books and programs have been produced and distributed with the expressed goal of training disciples just like Christ trained the twelve. However, serious questions have been raised concerning what I refer to as "Christ Model" disciple-making.

This project/dissertation attempts to stand in the gap between a clear need for authentic discipleship and criticism of "Christ Model" discipleship.

The five chapters are organized as follows. Chapter one introduces the subject and the problem providing the focus and limitation of this study.

After providing an overview of the "Christ Model," the second chapter presents the major arguments against the model. These arguments divide into three categories: biblical, theological, and psychological.

Building upon the biblical, theological, and psychological critique in chapter two, chapter three revised the "Christ Model" in an attempt to create a discipling tool that more fully satisfies the concerns raised by this particular critique.

Chapter four, the implementation chapter, narrates the journey of one discipleship group through an eight-week experience of discipleship training, using the revised model. I took the position that spiritual growth cannot be gauged scientifically, due to the lack of precise definitions. Therefore, this study was descriptive and qualitative in nature. Two different tools were used to evaluate practices and attitudes. The first tool was a spiritual disciplines grid which evaluated use of spiritual disciplines. The second tool, which evaluated attitudes of the discipleship group members, was the interview.

Chapter five, the summary of this project/dissertation, presents the findings as well as ideas for future study. The post-test results were as anticipated. The group, as a whole, reported significant advances moving toward "growing" in the 14 spiritual disciplines.

Two observations are noteworthy. First, improvement was reported in each of the 14 spiritual disciplines. Second, although each discipline improved, some were effected more than others.

The interview data indicated that the participants did not appear to be motivated significantly by legalism, suggesting that significant advances in the use of spiritual disciplines can occur without using authoritarian or legalistic practices.

The lasting effects of these advances were not tested and are unknown. This would make a valuable future study.

DISSERTATION APPROVAL

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Date

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Date

10/14/92
Date

Reynold Johnson
Mentor

David D. Stumway
Internal Reader

Leslie A. Andrews
Director of D. Min Dept.

**GROWING TOGETHER,
A STUDY OF "CHRIST MODEL" DISCIPLESHIP**

A Dissertation

**Presented to the Faculty of
Asbury Theological Seminary**

**In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry**

by

Mark W. Powell

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AUTHORIZATION

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A handwritten signature in black ink, appearing to be "W. A. Fisher", written over a horizontal line.

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CHAPTER 1

Introduction

Statement of the Problem

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matt. 28:19-20a). The New Testament echoes a message about disciples, by disciples, and for disciples of Jesus Christ. Discipleship, a life of learning and growing in the presence of Jesus, is God's plan for believers. Dallas Willard makes this point colorfully.

The disciple of Jesus is not the deluxe or heavy-duty model of the Christian - especially padded, textured, streamlined, and empowered for the fast lane on the straight and narrow way. He stands on the pages of the New Testament as the first level of basic transportation in the Kingdom of God (Discipleship 24-27).

In the nearly 2000 years since disciples stood with Jesus, the normal Christian experience has become the remarkable. Bonhoeffer addressed this when he wrote in response to the secularization of the Lutheran Church. In 1937, Dietrich Bonhoeffer characterized his church with these poignant words, "We Lutherans have gathered like eagles round the carcass of cheap grace and there we have drunk of the poison which has killed the life of following Christ." Bonhoeffer believed that the single greatest threat to Christianity was the "cheap grace" of nondiscipleship (Discipleship 57).

Discipleship may cost dearly, but nondiscipleship costs more still. Dallas

Willard maintains that individual believers and the church collectively pay a great price for cheap grace.

Nondiscipleship costs abiding peace, a life penetrated throughout by love, faith that sees everything in the light of God's overriding governance for good, hopefulness that stands firm in the most discouraging circumstances, power to do what is right and withstand the forces of evil. In short, it costs exactly that abundance of life Jesus said he came to bring (John 10:10). The cross-shaped yoke of Christ is after all an instrument of liberation and power to those who live in it with him and learn the meekness and lowliness of heart that brings rest to the soul (27).

Nondiscipleship results in a church without sufficient power to impact the world. George Barna in his recent book, *The Frog in the Kettle: What Christians Need to Know about Life in the Year 2000*, warns of the coming post-Christian climate in the United States. He writes,

In the midst of spiritual decay, it is likely that 'the remnant' will remain intact. The proportion of born-again Christians should remain in the 30-35 percent range. The greatest danger comes, however, not in the quantity of Christians but in the quality of their witness...people will spend even less time in prayer and Bible study than they do today...the adult population will largely be impervious to attempts to deepen their faith (122).

Barna then challenges the church to strengthen its call to discipleship, accountability, commitment and obedience. Only a deeply committed body of authentic disciples will impact our secular society during the next ten years. This brings to mind the famous comment by the non-believing Nietzsche. "His [Jesus']

disciples will have to look more saved if I am to believe in their savior" (qtd. in Yancey 143). Robert Coleman makes the point this way.

I am afraid, Christian discipleship has often been squeezed into this world's mold, so that prosperity and success are more cherished than radical obedience. But it will not stand the test of time. When the standards of church membership are set by popular demand, eventually the church becomes so much like the world that there is no reason for the world to change. The very effort of the church to appease fleshly expectations makes her unattractive (Discipleship 116-117).

I thank Charles Lake for introducing me to the formal study of biblical discipleship. Between my junior and senior years in college, I interned at the church he pastors. He was working then on his dissertation for Asbury Theological Seminary. From that summer forward, I have been convinced the church can only grow as wide as it is deep. Spiritual depth through genuine discipleship is the way to church health and growth. Charles Lake, in his dissertation, entitled "The Biblical Basis for Discipleship Development in the Local Church," emphasizes the problem of the inner weakness in undisciplined disciples. He concludes that these baby Christians are easy prey for cults and non-Christian religions (1).

Recognizing the inherent dangers of nondiscipleship, many in the church have responded. An avalanche of discipleship books and programs has been produced and distributed with the expressed goal of training disciples just like Christ trained the twelve. A new vocabulary has been generated. Words like

"discipler," "disciplee," "discipling relationship," "follow-up," "spiritual parenting," and even "spiritual pediatrics" have appeared describing the process. The discipling movement continues to grow. But does this growing movement make disciples in the way Jesus intended?

Serious questions, however, have been raised concerning what we will from here forward refer to as "Christ Model" disciple-making. Although at first, it sounds perfectly biblical to reproduce the discipling plan of Jesus, some writers question whether or not the "Christ Model" is truly biblical. Issues of its theological soundness have been raised. Can contemporary Christian teachers be asked to fill the role vacated by Jesus? One study concluded that a particular "Christ Model" disciple-making program may be psychologically harmful.

This project/dissertation attempted to stand in the gap between a clear need for authentic discipleship and criticism of "Christ Model" discipleship.

Theoretical Framework

In searching for a framework for this study, I adopted the position of mediator between "Christ Model" disciple-making and some who meaningfully critique it. I did not intend, in this study, to research the church's need for nor the Bible's call to Christian discipleship. The need and call were assumed. Nor did I intend to provide the biblical foundation for "Christ Model" disciple making. That foundation has already been provided by Allan Coppedge (*The Biblical Principles of Discipleship*), Robert Coleman (*The Master Plan of Evangelism*),

Charles Lake ("The Biblical Basis for Discipleship Development in the Local Church") and others. I accepted the general soundness of the "Christ Model." I recognized, however, the validity of certain criticism of the model or of the way the "Christ Model" has been implemented. In that light, I framed the following thesis statement:

We can increase our understanding of and participation in Christian discipleship by exploring and revising the "Christ Model" in light of sound biblical, theological, and psychological critique.

Chapter one of this project/dissertation introduces the subject and the problem providing the focus and limitation of this study. Included in chapter one is a review of representative literature both supporting and opposing the "Christ Model."

Chapter two is the critique chapter. After providing an overview of the "Christ Model," the second chapter presents the major arguments against the model. These arguments divide into three categories: biblical, theological, and psychological.

The biblical critique viewed "Christ model" discipleship through the lens of scripture. The selected method was an expository study of major New Testament passages relevant to disciple making. The key passages selected include Matthew 28:19-20; Luke 14:25-33; Acts 1:4-8; and Acts 14:21-23. The study of gospel, as well as Acts references, incorporated both pre-resurrection and early church discipleship perspectives.

The theological critique viewed discipleship through the lens of the hermeneutical principle of progressive biblical revelation. A. Boyd Luter asserts that the "biggest hermeneutical shortcoming of the discipling movement...is the failure to consistently recognize the progress of biblical revelation" (Theological Evaluation 14). The question I asked concerned the validity of "Christ model" discipleship in a post-resurrection church.

The psychological critique viewed discipleship through the lens of modern personality theory. I chose to limit this critique by using only the Myers-Briggs understanding of human personality as my theoretical grid. I understood that a different theoretical grid might produce different results. I selected this approach because there exists a significant body of Myers-Briggs-based work which appreciates the connection between spirituality and personality. One specific work upon which I relied heavily is *The Discipling Dilemma* by Flavil Yeakley. Yeakley's work uniquely addresses the problem of harmful personality modification which can occur when discipleship programs attempt to fit disciples into one predetermined mold, thereby failing to allow for personality differences.

Chapter three provides the needed revision. Building upon the biblical, theological, and psychological critique in chapter two, chapter three revised the "Christ Model" in an attempt to create a discipling tool that more fully satisfies the concerns raised by this particular critique. The revised discipling model incorporated the post-resurrection perspective, as well as an appreciation for the

link between spirituality and personality.

Chapter four, the implementation chapter, narrates the journey of one discipleship group through an eight-week experience of discipleship training, using the revised model. Pre- and post-testing were conducted to describe the disciple's self-assessment of attitudes and practices.

Chapter five, the summary of this project/dissertation, presents the findings as well as ideas for future study.

Nature of the Study

Along with a host of others, I took the position that spiritual growth cannot be gauged scientifically, due to the lack of precise definitions. Dr. David Moberg writes:

Even if there were universal acceptance of the general nature of spiritual well-being, there could be considerable disagreement about the specific indications, traits or symptoms to use in determining the degree of spiritual wellness (9).

Therefore, this study was descriptive and qualitative in nature. Two different tools were used to evaluate practices and attitudes. The first tool was a spiritual disciplines grid. I administered the grid to the group members before and following the eight-week discipleship experience. Anonymity protected individuals and assured more accurate responses.

The grid described a person's self-assessment of his or her use of spiritual disciplines. The grid was not created to demonstrate change through statistical

analysis. The initial grid reflected the entire group's self-assessment prior to the small group experience. The second grid reflected the group's self-assessment following the discipling experience. I anticipated that an increase in the frequency of use of the spiritual disciplines would occur.

Due to the nature of this study, merely noting changes in the use of spiritual disciplines was inadequate because some of the most harmful discipleship experiences could produce, at least initially, the most dramatic positive behavioral changes. The group members needed to do the right things for the right reasons. Therefore, the second tool measured attitudes. Henerson, Morris and Fitz-Gibbon articulate the challenge of such a measurement.

The task of measuring attitudes is not a simple one. What's more, attempting to demonstrate attitude change, as some evaluations require, is probably the most difficult of all evaluation tasks. Why is this so? To begin with, the concept of attitude, like many abstract concepts, is a creation a construct. As such, it is a tool that serves the human need to see order and consistency in what people say, think and do, so that given certain behaviors, predictions can be made about future behaviors. An attitude is not something we can examine and measure in the same way we can examine the cells of a person's skin or measure the rate of her heartbeat. We can only infer that a person has attitudes by her words and actions (11-12).

An ideal self-report approach for evaluating the attitudes of the discipleship group members is the interview. The interview, according to John and Lyn Lofland, "is a guided conversation whose goal is to elicit from the interviewee

rich, detailed materials that can be used in qualitative analysis" (12). The advantage of an interview is its flexibility. The interviewer can clarify the questions to ensure understanding. The interviewer can estimate the strength of an attitude by observing the voice level, a smile or frown, or a raised eyebrow. The disadvantage of interviewing is that face-to-face confrontation can make the interviewee anxious, which can affect his or her responses (26). I mitigated that disadvantage by the use of open questions written according to guidelines provided by Henerson, Morris, and Fitz-Gibbon.

The interview questions sought to determine why they were using spiritual disciplines (this to evaluate legalistic tendencies); if they appreciated their individual personalities and spirituality; and their feelings concerning the strengths and weaknesses of the discipleship experience.

After preparing the interview questions according to the Henerson, Morris and Fitz-Gibbon guidelines, a skilled interviewer, not involved with the discipleship intervention, sifted the questions before he interviewed each group member. This interviewing followed the conclusion of the discipleship intervention. A skilled non-participating interviewer brought less personal bias to the process. Also, the group members were expected to provide more accurate information to an outsider interviewer.

Each interviewee was assured of complete anonymity, hopefully making each more comfortable with the process. At the end of the series of interviews, the

summary data took the form of open-response data (notes from conversations) which Fitz-Gibbon recommended as the best method of summarizing unstructured interviews.

I anticipated the group members' expressing positive attitudes toward discipleship in these specific ways. First, they would indicate more frequent use of certain spiritual disciplines without significant legalistic motivation. Second, they would express satisfaction with the discipleship experience. Third, they would indicate a desire for the group to continue. Fourth, they would indicate a new awareness of their unique and individual spiritual needs.

Assumptions

At the outset of this project, a number of assumptions were made. First, the Bible, as the inspired Word of God, calls believers to a life of discipleship. Second, individuals would be encouraged toward use of spiritual disciplines by the small-group experience. Third, believers would be motivated by the desire for spiritual growth and would volunteer for and participate fully in a nine-week discipling experience. Fourth, the basic soundness of "Christ Model" disciple making was assumed.

Contextual Setting

Since March 1988, I have served Calvary Church of the Nazarene as pastor. Calvary Church is located in the Virginia suburbs of Washington, D.C. For nearly half a century, Calvary Church was on Wilson Boulevard in Arlington,

Virginia, less than 15 minutes from the White House. During this research project, the church moved its home to 24 acres in Annandale, Virginia. This move infused great excitement into this old church.

Growth, high prices, government jobs, and heavy traffic characterize the greater Washington area. Most people work for the federal government either directly or indirectly. Many people are well educated, well paid, and live in the fast lane. Between traffic, the subway, mom and dad both working late, daycare, and school activities, free time is scarce.

The people of Calvary do not have time for superfluous spiritual exercises. They do, however, seem to recognize their need for genuine spirituality. I sensed they would make time for that which they perceived would produce meaningful spiritual growth.

Importance of this Study

The church continues to search for better models and methods of teaching the principles and the lifestyle of the Kingdom of God. I desired that by revising "Christ Model" disciple making, a valuable tool would result enabling Calvary Church of the Nazarene to better fulfill Jesus' challenge to make disciples. In so doing, Calvary Church would be helping individuals find fullness of joy in their spiritual lives.

Literature Review

At the outset of this study, I wondered if many who embrace "Christ Model"

disciple making could be placed under the umbrella of one seminal work. I considered the possibility that A. B. Bruce's exhaustive study, *The Training of the Twelve*, was that source. In a phone conversation with Allan Coppedge, who wrote *The Biblical Principle of Discipleship*, I asked if he perceived that this discipleship movement began with Bruce's *The Training of the Twelve*. He responded that it did not begin with Bruce; it began with Jesus' training of the twelve. I came to agree with his appraisal. Although several authors made major contributions to this discipleship movement, the key contributors have been more inspired by the gospel record rather by any secondary source.

With that in mind, the literature review first considers a few classic works in the field of "Christ Model" disciple making. I then consider works representing the current interest in the subject. Next come works representing a very recent turn of events, the criticism of "Christ Model" disciple making. Finally, I review books and articles discussing the charismatic discipleship problem.

Many credit Dawson Trotman, founder of the Navigators, for the current interest in "Christ Model" discipleship. Trotman unquestionably helped to popularize the language and the practice of discipleship, not so much through a book written as through an organization founded. Trotman sought to reach servicemen for Christ and then move them toward maturity as believers (Waterman 19). However, one might reach back to A. B. Bruce. Some view Bruce as the possible father of "Christ Model" disciple making. Bruce wrote his

exhaustive classic, *The Training of the Twelve*, at the end of the 19th century. Many consider the book the inspiration behind much of the avalanche of interest in this subject.

The Training of the Twelve narrates the growth of the twelve in the presence of Christ. Bruce observed that "...the twelve entered on a regular apprenticeship for the great office of apostleship, in the course of which they were to learn, in the privacy of an intimate daily fellowship with their Master, what they should be, do, believe, and teach, as His witnesses and ambassadors to the world" (30). Bruce not only succeeded in turning attention toward Jesus' method of apprenticeship; he also presented the underlying biblical and theological principles of "Christ Model" disciple making. He makes little attempt, however, to digest the Gospel material into basic usable principles. Allan Coppedge, author of *The Biblical Principles of Discipleship* and professor at Asbury Theological Seminary, notes that Bruce "discusses a number of Jesus' teachings with little direct reference either to the process of discipleship or its goals" (15).

A consideration of disciple making should consult the works of Dietrich Bonhoeffer. Bonhoeffer, eventually martyred for his faith, was the brilliant young German theologian and preacher who called Christians to stand against Nazi atrocities. In *The Cost of Discipleship*, Bonhoeffer wrote in response to the secularization of the Lutheran Church.

Bonhoeffer's church pointed to Martin Luther as the prophet of easy grace

and secularization. Bonhoeffer saw his church avoiding Luther's call to the surrendered life, while embracing and perverting Luther's words about sinning boldly and a salvation by grace alone. Bonhoeffer believed the single greatest challenge to Christianity was Christianity without discipleship. Without discipleship the church is without sufficient power to impact the world.

Another valuable Bonhoeffer contribution to the "Christ Model" disciple-making movement is *Life Together*. *Life Together* affirms the essential nature of the Christian community in an individual's personal spiritual growth. Bonhoeffer expresses it this way.

Christianity means community through Jesus Christ and in Jesus Christ. No Christian community is more or less than this. Whether it be a brief, single encounter of the daily fellowship of years, Christian community is only this. We belong to one another only through and in Jesus Christ.

What does this mean? It means, first, that a Christian needs others because of Jesus Christ. It means, second, that a Christian comes to others only through Jesus Christ. It means, third, that in Jesus Christ we have been chosen from eternity, accepted in time, and united for eternity (21).

The interests of Trotman, Bruce, and Bonhoeffer have been developed, expanded, and altered by many contemporary writers. Robert Coleman stands in the Wesleyan tradition as one of the great proponents of "Christ Model" discipleship. His early work, *The Master Plan of Evangelism*, helped to popularize the model. Coleman's message is that while Jesus did not ignore the

crowds, he focused his ministry on a small group of ordinary men, training them to be leaders. Coleman states that if the disciple-making plan of Jesus means anything, it means the first responsibility of church workers and pastors is to spend time with a small group of believers, giving them intensive training for the work of Christian service (25).

The "Christ Model" became more usable when Coleman identified key ideas which include group smallness, personal interaction, obedience, spiritual disciplines, assignments, and accountability. Coleman made the "Christ Model" more relevant by presenting it as the answer to specific needs that exist in the contemporary church.

A great proponent of "Christ Model" disciple making is David Waterman, who has vast international experience in discipleship programs, including time with Baltimore-based Search Ministries, an evangelistic discipling ministry. His article, "The Care and Feeding of Growing Christians," reads like a promotional piece for the discipling movement. Waterman writes,

Beneath the usual hubbub of morning noise and nightly news that is our daily lot these days, Christians seem to be sprouting some new terms--phrases like "personal headship," "one-on-one," "the multiplication process," "discipling relationship," "spiritual parenting," and even "spiritual pediatrics." It wouldn't be surprising if before too long some "discipler" starts comparing the nurturing of a "babe in Christ" to a "spiritual pregnancy"! What's going on? Afoot in many different evangelical groups, irrespective of their different brand-names, is a quiet, but persistently growing, revolution in interpersonal

relationships called "discipleship" (17).

Waterman's para-church background typifies much of the "Christ Model" movement. Para-church organizations, including the Navigators, Inter-Varsity, and Campus Crusade for Christ, have provided many "Christ Model" disciple-making resources. Navigator LeRoy Eims continues the Trotman tradition with *The Lost Art of Disciple Making*. Eims provides a thorough discussion of New Testament discipleship with a thrust upon training for evangelism or multiplication rather than training for Christlike character. Although Eims does not make a unique contribution, he does provide the basic Navigator understanding of discipleship, including the Wheel and Hand Illustrations. The Wheel Illustration, originated by Dawson Trotman, founder of the Navigators, in the 1930s, communicates the essence of the discipleship lifestyle. The Wheel has Christ at the center surrounded by obedience. The four spokes represent scripture, Christian fellowship, prayer, and witnessing. Witnessing follows because the other spokes prepare one for this important task. The Hand Illustration communicates the means to appropriating scripture in the believer's life. The five fingers are hearing, reading, studying, memorizing, and meditating on the Word of God (82).

J. Dwight Pentecost, Professor of Bible Exposition at Dallas Theological Seminary, has written *Design for Discipleship*, a biblical exposition of "Christ-Model" disciple making. Pentecost deals almost exclusively with the "Christ and the twelve" passages, reinforcing what many have written concerning the disciple

carrying his or her cross, becoming obedient, and being committed to scripture and prayer. Pentecost separates himself from others by distinguishing between Christians and disciples. He writes, "In discussing the question of discipleship, we are not dealing with a man's salvation. We are dealing with a man's relationship to Jesus Christ as his Teacher, his Master, and his Lord" (14).

A recent and valuable addition to this body of literature is *The Biblical Principles of Discipleship* by Allan Coppedge. Coppedge expands his focus beyond the four gospels, considering the greater biblical and theological framework of discipleship. He writes, "...the New Testament concept of discipleship is nourished by theological roots in the Old Testament" (19). This contributes uniquely to the discussion. Exodus contains the theological foundation of redemption by grace as well as the blessing of God's provisional care. Israel's covenant relationship provides the foundation for what Coppedge identifies as the purpose of discipleship. He mentions that whereas many writers indicate evangelism as the only purpose of discipleship, its biblical purpose is to glorify God. He writes,

All that Christians do should be designed to glorify God, and the Lord has made it clear that certain things glorify Him. Three that bring special glory are 1) a growing relationship between believers and God, 2) development of Christlikeness in character, and 3) fruitful service for the Lord (16).

In addition to the purpose of discipleship, Coppedge succinctly communicates

the means of disciple making. The first, "life transference," is where people spend time together both hearing and seeing a concept in a real-life circumstance. The second means, "spiritual disciplines," includes the study of scripture, scripture memory, believer fellowship, giving, prayer, fasting, and public worship. Humankind's fallenness necessitates the third means, "accountability." Coppedge indicates that biblical accountability should be supportive and challenging rather than strict and performance-oriented.

After reading most sources on "Christ Model" disciple making, one might conclude the entire evangelical community enthusiastically and unequivocally embraces this brand of spiritual formation. Recently, however, a few writers are beginning to criticize both the "Christ Model" and the movement which represents it. *The Discipling Dilemma*, edited by Flavil Yeakley, corrects that mistaken impression. Yeakley approaches the subject of discipleship from a background in church growth. He has a special interest in psychological typing and the uniqueness of the individual. *The Discipling Dilemma* considers several discipling programs; however, his primary concern is Boston Church of Christ. Boston Church of Christ has testified to rapid growth and successful evangelism as a result of its discipleship emphasis. Due to that growth, its discipleship program has been exported to hundreds of congregations around the world. Yeakley points out the dynamics are not as positive as they might appear, suggesting "Christ Model" discipleship in general, and the Boston program in particular, may have serious

flaws. He writes,

A central element in the debate over the discipling movement as it has appeared in various denominations throughout the world has been the charge that this movement involves a control that is foreign to the spirit of Christianity. Critics of this movement charge that its leaders are making members over after their own image. According to these critics, members are controlled in such a way that their personalities are changed to conform to the group norm. These critics argue that such personality changes are destructive psychologically and spiritually (19).

With the full cooperation of the Boston Church of Christ, Yeakley studied the Boston congregation. He conducted a psychological study using a special application of the Myers-Briggs Type Indicator (MBTI). These studies were conducted in Baptist, Catholic, Lutheran, Methodist, and Presbyterian churches as well as in six manipulative sects. These sects included the Church of Scientology, the Hari Krishnas, Maranatha, the Children of God, the Unification Church, and The Way. The results showed no significant trends of personality change among any of the traditional Christian churches. In each of the six manipulative sects and in Boston Church of Christ, the same trend toward personality change was found.

Yeakley writes,

What all of this means is that the Boston Church of Christ is producing in its members the very same pattern of unhealthy personality change that is observed in studies of well-known manipulative sects. Whatever they are doing that produces this pattern needs to be changed (37).

Yeakley's concern is not limited to the Boston Church of Christ's unique use of the "Christ Model." Among those Yeakley specifically mentions are the Navigators, Campus Crusade, and Robert Coleman.

Noting the mushrooming trend toward discipleship, Pastor A. Boyd Luter, Jr., in his research for Dallas Theological Seminary ("A Theological Evaluation of 'Christ Model' Disciple Making"), challenges the movement. He charges "Christ Model" discipleship is haunted by a lack of biblical and theological underpinnings. Luter's biblical critique addresses two notable concerns. One he refers to as the "cafeteria" approach of the discipling movement. "They pick and choose certain practices of Jesus and the Twelve as directly applicable for discipling today, but completely overlook others, according to their taste" (13). His greater biblical concern is the model's failure to consistently build upon the changes brought about by Pentecost.

Under the heading "Theological Deficiencies of 'Christ Model' Discipling" Luter addresses issues including: the problem of trying to fill the shoes of Jesus; the problem of the church's role in discipleship; the empowerment of the Holy Spirit; the apostle versus disciple problem; and the Jews versus Gentiles issue. Luter, in his dissertation for the Doctor of Theology ("A New Testament Theology of Discipling") insists on Jesus' uniqueness as a discipler. This being the situation, individual believers should not attempt to fill his unique place. Luter concludes his work by calling for a serious revision to the "Christ Model."

Carl Wilson's *With Christ in the School of Disciple Building* is a scholarly work delineating a chronological sequence of "Christ Model" disciple making. Wilson clearly espouses "Christ Model" disciple making but offers this pertinent warning.

Some leaders in some evangelical groups are claiming an authority that actually puts them between Christ and the people. They tell them when to marry, divorce, go to school, and the like . . . If the people of the churches concede to the clergy the right to make decisions of life and doctrine apart from the clear teaching of Scripture, it will inflict the deathblow to disciple building in the churches, even as it did in the early church (24).

Charismatic literature which critiques charismatic discipleship is abundant enough to warrant a separate consideration. Major splits have occurred among charismatic churches over the abuse of "Christ Model" discipleship. Their concern usually centers around authority problems related to the shepherding aspects of discipleship. (Some writers will use the words "shepherding" and "discipleship" interchangeably.) Michael Harper (*Let My People Grow*) writes from the charismatic perspective to sound a warning concerning oppressive spiritual leadership in small groups. His warnings are germane to the "Christ Model" disciple-making issue. In fact he addressed discipleship directly, writing,

In more recent times some charismatics have been giving even more emphasis to what they call "discipling." But what is important to notice is that the New Testament carefully avoids using this kind of language to describe relationship between believers. Instead it uses the

language of service. It is true that the charismatic renewal has, especially in the United States, brought Christians into a state near anarchy, in that they have moved away from a disciplined commitment to their church without coming under any other kind of authority. But if the language of "discipling" is used in place of "serving," it will simply be a way of replacing anarchy with tyranny (74-75).

Harper, returning later to this subject, acknowledges the Great Commission (Matthew 28:19-20) challenge to make disciples. Harper, however, declares in opposition to the South American charismatic Juan Carlos Ortiz that we are to make disciples for Jesus, not disciples for ourselves (152).

Another charismatic, Bob Buess, authors and publishes his own booklets and newsletter, addressing biblical and theological issues facing contemporary pentecostals. In *The Pendulum Swings*, Buess challenges established ideas of discipleship and shepherding, echoing the danger inherent in disciples/sheep submitting without question to their disciplers/shepherds. Buess states the current charismatic shepherding principle and his recommendation for its revision.

The sheep and shepherd principle teaches that discipleship is based on telling others what to do. This is based on the fact that Jesus chose the twelve and then told them things to do such as prepare the Passover. This is true. Jesus is still in the business of telling you what to do. Jesus alone is the Lord. This principle teaches that man becomes your pope; and as he moves in his office, he is perfect. If perchance he does make a mistake, you must submit for the sake of obedience. My suggestion is that you prayerfully seek the Lord and His Word for a balance at the point. Paul did not carry this principle too far (115).

Bob Mumford was one of the five prominent leaders of the discipling, or shepherding movement, among charismatics. He has recently made a public apology for the damaged lives resulting from the abuse of his ideas. Mumford is interviewed by *Christianity Today* correspondent Robert Digitale in the March 19, 1990, issue of said magazine (39). In response to the question of what went wrong, Mumford offered the following.

Some of what went on was badly motivated, but most of the abuses resulted from what Paul called zeal without knowledge. To illustrate, people assumed that if one vitamin is good, six are better. So when personal discipline wasn't "working," the response was to increase the authority. It put leaders into a sphere where biblical limitations on their authority were not clear.

People took something that began in the spirit and attempted to perfect it in the flesh. Ends began to justify means. The attitude became, "I'm going to help you walk straight, even if I have to coerce." This is not the spirit of the gospel (39).

In a companion article prompted by Mumford's apology, the influential charismatic pastor, Jack Hayford, states, "Multiplied hundreds of pastors, like myself, have spent large amounts of time over the past 15 years picking up the pieces of broken lives that resulted from distortion of truth by extreme teachings on discipleship, authority, and shepherding" (138).

Summary

My initial research convinced me of the importance of this study. Certainly the church must more diligently apply itself to making disciples. However, the

selection of the right discipling model or models is crucial to the final outcome. The next chapter will present an overview of the "Christ Model" and will then critique said model in three specific ways.

CHAPTER 2

A Critique of "Christ Model" Discipleship

Introduction

In a conversation with one of my denominational leaders, he asked about the subject of my dissertation. "I am studying 'Christ Model' discipleship," I replied. Explaining further I said, "'Christ Model' discipleship is the plan by which one follows the steps of Jesus and The Twelve in discipling today."

Before I had a chance to mention the words "critique" and "revision," he spoke up, "There is certainly no way to improve upon that." The discussion died there.

He expressed what had been my thinking at the outset of this study. What could be more sound than "Christ Model" discipleship? Questioning the model may at first appear to question Jesus. But nothing could be further from my intention. Investigation shows points of weakness, not as this model was used by Jesus, but as it is often incorporated into the post-resurrection church.

After providing an overview of "Christ Model" disciple making, this chapter will present a critique, divided into three categories: theological, biblical, and psychological.

The theological critique will view discipleship through the lens of the hermeneutical principle of progressive biblical revelation. A. Boyd Luter asserts that the "biggest hermeneutical shortcoming of the discipling movement...is the

failure to consistently recognize the progress of biblical revelation" (Theological Evaluation 14). The question I will ask concerns the validity of "Christ Model" discipleship in a post-resurrection church.

The biblical critique will evaluate "Christ Model" discipleship, using the lens of scripture. The selected method is an expository study of major New Testament passages relevant to disciple making. The key passages selected include Matt. 28:19-20; Luke 14:25-33; Acts 1:4-8; and Acts 14:21-23. The consideration of gospel as well as Acts references will naturally incorporate both pre-resurrection and early church discipleship perspectives.

The psychological critique will view discipleship through the lens of modern personality theory. I have chosen to limit this critique by using only the Myers-Briggs understanding of human personality as my theoretical grid. It is understood that a different theoretical grid might produce different results. I have selected the Myers-Briggs approach because there exists a significant body of Myers-Briggs-related work appreciating the way spirituality is conveyed through personality. One specific work upon which I will rely heavily is *The Discipling Dilemma* by Flavil Yeakley. Yeakley's work uniquely addresses the problem of harmful personality modification which can occur when discipleship programs attempt to fit disciples into one predetermined mold, thereby failing to allow for personality differences.

Overview of "Christ Model" Discipleship

A Need for Discipleship

Often people ask, What does being a Christian mean? Is Christianity accepting a theological system? Is Christianity having an experience of faith or following a prescribed code of conduct?

Be reminded that Jesus never used the term "Christian." That word was given to his followers after his ascension. Jesus referred to his followers as "disciples." Jesus called his would-be followers to a life of discipleship. During the 20th century, many have echoed him, calling the church to New Testament discipleship.

Any study of biblical discipleship should consider *The Cost of Discipleship* by Dietrich Bonhoeffer. In 1937, Bonhoeffer responded to the secularization of the Lutheran Church. He saw secularization as the bane of hundreds of years of church history. For centuries, the church, when accused of being secular, pointed to the monasteries as a way out.

Whenever the church was accused of being too secularized, it could always point to monasticism as an opportunity of living a higher life within the fold, and thus justify the other possibility of a lower standard of life for others. And so we get the paradoxical result that monasticism, whose mission was to preserve in the Church of Rome the primitive Christian realization of the costliness of grace, afforded conclusive justification for the secularization of the Church (50).

In Bonhoeffer's church, he observed a new excuse for non-discipleship. The

church pointed to Martin Luther as the prophet of easy grace and secularization. "Luther had said that grace alone can save; his followers took up his doctrine and repeated it word for word. But they left out its invariable corollary, the obligation of discipleship" (53). Bonhoeffer's problem was not with the grace Luther discovered.

The call to the cloister demanded of Luther the complete surrender of his life. But God shattered all his hopes. He showed him through the Scriptures that the following of Christ is not the achievement or merit of a select few, but the divine command to all Christians without distinction (50).

Bonhoeffer saw his church avoiding this discovery of the surrendered life while embracing and perverting Luther's words about sinning boldly and a salvation by grace alone. Grace without surrender is not a biblical reality. It is an artificial product of a secular society's need for God. Hear the concern of Bonhoeffer.

Cheap grace means grace sold on the market like cheapjacks' wares. The sacraments, the forgiveness of sin, and the consolations of religion are thrown away at cut prices. Grace is represented as the Church's inexhaustible treasury, from which she showers blessings with generous hands, without asking questions or fixing limits. Grace without price; grace without cost! The essence of grace, we suppose, is that the account has been paid in advance; and, because it has been paid, everything can be had for nothing. Since the cost was infinite, the possibilities of using and spending it are infinite (45).

Cheap grace is the preaching of forgiveness without

requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate (47).

Robert Coleman takes the problem one step further, suggesting that cheap grace is not only powerless; it is actually unattractive to the secular person. One might assume the opposite. It could be argued that the church should make entrance into the family of God as easy and as cheap as possible, so as to frighten no one away. Don't talk about "carry a cross." Don't discuss daily disciplines. Don't mention the cost of discipleship. Simply invite the unbeliever to come and celebrate the free gift of God. Would many then come? Robert Coleman says no.

If we try to circumvent the cross, we assure our own ultimate defeat, for we cut the nerve of obedience and kill the life-style of the Great Commission. No one will take seriously the command to make disciples who has not taken up the cross.

Strangely, today we hear little about self-denial and suffering in all the talk about church growth. Is this because most of what has been said to date has come out of the Western world, where affluence abounds and church affiliation is a mark of social acceptance, if not good politics? Unwittingly, I am afraid, Christian discipleship has often been squeezed into this world's mold, so that prosperity and success are more cherished than radical obedience. But it will not stand the test of time. When the standards of church membership are set by popular demand, eventually the church becomes so much like the world that there is no reason for the world to change. The very effort of the church to appease fleshly expectations makes her unattractive (Discipleship 116-117).

A related concern is voiced by Charles Lake in his dissertation for Asbury Theological Seminary entitled, "*The Biblical Basis for Discipleship Development in the Local Church.*" Lake emphasizes the problem of the inner weakness in believers. He uses the term "undisciplined disciples." He concludes that these baby Christians are easy prey for cults and non-Christian religions (1).

The observations of Bonhoeffer, Coleman, and Lake ring true. As compared to the church of the 1st century, the modern church of "undisciplined disciples" is weak and unattractive. Hence we need to rediscover vital discipleship.

The Meaning of Discipleship

What is discipleship? A reasonable place to begin identifying the meaning of discipleship is with the term disciple. The Greek word for disciple is *mathetes*. *Mathetes* was a common word in the Greek language. It meant learner, student or disciple. Collin Brown in *The New International Dictionary of New Testament Theology* writes,

A man is called a *mathetes* when he binds himself to someone else in order to acquire his practical and theoretical knowledge. He may be an apprentice in a trade, a student of medicine, or a member of a philosophical school (485).

By that definition, Jesus had a great multitude of disciples. In Luke 14:25-33, we find a tremendous crowd traveling with Jesus and learning from him. They were by definition his disciples. Yet Jesus told them that they were not yet ready to become disciples. He then challenged them with the cost of discipleship.

Consider the text.

Large crowds were traveling with Jesus, and turning to them he said: "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters--yes, even his own life--he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple. Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it? For if he lays the foundation and is not able to finish it, everyone who sees it will ridicule him, saying, 'This fellow began to build and was not able to finish.' Or suppose a king is about to go to war against another king. Will he not first sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand? If he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace. In the same way, any of you who does not give up everything he has cannot be my disciple."

Here Jesus clearly shows that he has added to *mathetes* a new character. He has changed the definition. Being a disciple of Jesus is quite different from being a disciple of any other rabbi. Charles Lake concludes that being a disciple of Jesus requires one, repentance; two, baptism; and three, following Jesus in total obedience (22). Lake continues:

Eligibility for discipleship depended on their willingness to place Christ first in their priorities even before family, friends, possessions and selves. Similar passages appear in Matt. 8.18-22, 16.24-26 and Mark 8.34-38. The condition for discipleship was one of a "crucified lifestyle," a willingness to say "no" to oneself and "yes" to the claims of Christ on one's life. Discipleship was not cheap; it was costly...Other conditions were also expounded by Christ, all of which were included in "all

things whatsoever I commanded you." Faith, obedience, renunciation, humility, a willingness to serve and suffer were all mentioned as characteristics of discipleship.

Several characteristics of discipleship, at the time of Jesus, emerge. There is clearly a difference between His usage of the word "disciple" and the more common Jewish terminology of His day. Seven characteristics are listed:

1. Men did not join His school. His call was decisive. He seized the initiative and called men to discipleship.
2. Discipleship was not a course which could be completed and left to start on one's own. It was for the whole of life. There was a progressive nature to such a relationship.
3. To be a disciple meant to be bound to Jesus and to do God's will for life. They literally "followed" Jesus.
4. His discipleship had the special nature of grace. He broke through barriers in calling His followers.
5. His call to be a disciple was at the same time a call to service.
6. Such service led His followers into identification with Him and His sufferings.
7. Fellowship in His suffering also included a sharing of His authority (Lake 25-26).

The Means to Discipleship

Assuming the need for discipleship within the contemporary church, what then are the ideal means by which disciples are made? What is the discipleship

development process? What form of training is most effective? The "Christ Model" discipleship movement responds by saying, Look at Jesus, the master discipler.

Halverson said it simply in *Leadership*, "Make disciples is the mandate. Jesus is the model..." (133). Allan Coppedge represents well the position of "Christ model" disciple making.

As the church searches the Scriptures for answers to remedy its weakness, it recognizes that the discipleship process is a key to God's plan both to strengthen the church and to reach the world by raising up a group of men and women who reflect His own character. When Jesus came to fulfill God's purposes in the world, one of His key methods was discipling. The church is trying again to come to grips with the meaning and power of this process, and to take it as seriously as Jesus planned.

In response to this rediscovery of Jesus' method of making disciples, a sizeable body of literature has appeared. Some use the word discipling in the broadest possible way, meaning any aspect of care for Christians that comes after evangelism...but discipleship is properly employed more specifically when it refers to the methodology Jesus used to train the Twelve (14-15).

"Christ Model" discipleship literature does not necessarily ignore disciple making in the early church as recorded in Acts and the epistles. However, it is clear that the four gospels are its primary source material. With that in mind, the following are among the principal means to "Christ Model" discipleship.

Life Transference. The "Christ Model" emphasizes life transference or

body life. Jesus disciplined by spending time with a small group of His disciples. The smallness of the group allowed for much personal interaction and intimate experience. Allan Coppedge comments on this means.

The term "discipleship" has become so popular that it is sometimes carelessly used to describe many different approaches to spiritual formation. A number of current so-called discipleship programs do not include life-to-life sharing. Some involve classes, structured teaching, manuals, and completion of courses. While these have their proper place, the heart of the New Testament practice of discipleship includes a life-to-life sharing process in a variety of life situations over a long period of time. Unless this is included, real biblical discipleship does not happen. Worthwhile things may be learned, helpful concepts may be grasped, people may grow. But unless life is shared with life, discipleship as Jesus did it is not taking place (65-66).

Robert Coleman discusses life transference or body life in the early church.

In the Book of Acts, those who responded to the Gospel invitation were brought immediately into association with other persons of like faith. This fellowship of kindred spirits constituted "the church of the Lord" (20:28), those called out from the world to follow Christ...This fellowship of kindred spirits became the primary means by which disciples were trained. Just as Jesus had lived closely with His followers, so now the gathered community of believers formed an ongoing communion with His Spirit (59).

Accountability. Many have tried a life of discipleship on their own only to discover a problem caused by a lack of discipline. Accountability to someone can provide added strength. The twelve apostles were accountable to Jesus and to each other for their continuing spiritual maturity. Coppedge writes,

He (Jesus) observes their actions, attitudes, interpersonal relationships, spiritual growth, and developing skills in ministry. The disciples are also accountable to each other. When assigned to training missions, Jesus sends them two by two (75).

Coppedge foreshadows a potential problem by identifying two types of accountability. "One is judgmental and tends to be strict and impersonal while focusing primarily upon performance. The other is supportive and challenging" (76).

Prayer. John Wesley referred to prayer as the chief means of the grace in which disciples grow. Jesus taught his disciples to pray by modeling a life of prayer. These verses are but a few examples of this modeling.

Mark 14:32 They went to a place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray."

Luke 6:12 One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.

Luke 9:28 About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray.

Robert Coleman, in his book, *The Master Plan of Discipleship*, notes that prayer became a way of life for the early church in the book of Acts.

Whether in private supplication or in their fellowship together, the Christians are a praying people. In fact, more mention is specifically made of prayer in Acts than in any other book of the New Testament.

Indicative of its centrality, out of a prayer meeting the church was born (1:14), and they continued unwaveringly in this communion (2:42; 6:4). They

prayed when challenged by opposition and physical danger (4:24; 12:5; 16:25; 18:9, 10). They prayed when in need of divine guidance (1:24; 9:11; 22:17, 18). They prayed when burdened for others' spiritual needs (9:15; 19:6). They prayed when ministering to the sick and hopeless (9:40; 16:16; 28:8). They prayed when commissioning persons for special service (6:6; 13:3; 14:23). They prayed when parting (20:36; 21:5). They prayed when facing death (7:59, 60) (107-108).

Where this commitment to prayer is repeated, growth and biblical discipleship will be found.

Note Jesus not only modeled the life of prayer; he also taught his disciples how to pray (Matthew 6:9). A. B. Bruce, in the discipleship classic, *The Training of the Twelve*, writes "Prayer is a necessity of spiritual life, and all who earnestly try to pray soon feel the need of teaching how to do it" (52).

Scripture. Scripture affirms its own value. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness." (II Tim. 3:16)

Leroy Eims, author of *The Lost Art of Disciple Making*, says it this way. "Natural babies need to be fed regularly. Spiritual babies need the same regularity in their feeding. And their spiritual food is the Word of God" (65).

Three approaches to Scripture as a means to discipleship surface in discipleship literature. First is the daily devotional reading of the Bible. A second emphasis is the regular, perhaps weekly, extended study of a particular passage or subject. Third is the regular memorization of key Bible verses.

Corporate Worship. Corporate worship is a means of discipleship. Lake writes, "There believers can receive the Sacrament of the Lord's Supper, hear the preaching of the Word and share in the koinonia of the Spirit. No other organization can provide what the church can provide for the nurturing of the 'newborn'" (36).

Ministry. Disciples grow as a result of their ministry to others. Allan Coppedge traces this back to the Old Testament covenant.

God's desire for a kingdom of priests is related to His concern that everyone who belongs to Him must minister in some way on His behalf. Understanding the kind of priestly service in which God is interested is impossible without an appreciation of the role of a priest in the Old Testament.... In Exodus 18 when Jethro advises Moses concerning his leadership of the people of God, he mentions two of the major priestly responsibilities. One is to teach them the statutes and decisions and make them know the way in which they must walk and what they must do." (Ex. 18:20). Moses is to spend time with God, know God's Word, and be able to communicate it to God's people. Out of his own intimacy with the Lord he is to understand what God says and then be His vehicle for communicating His Word to others (25).

Service or ministry as a part of and means to discipleship is a major theme in the New Testament.

The First-Century church body existed for ministry. Every member of the community shared the servant role of their Lord and, in the way He appointed, continued His mission on earth. As Paul expressed it, they were ambassadors of Christ, ministering in His stead (2 Cor. 5:20) (Coleman, Discipleship 77).

Some "Christ Model" discipling programs emphasize this by focusing on the discovery and development of spiritual gifts (I Cor. 14:12). As spiritual gifts are discovered, developed, and used, not only do others benefit, but the one ministering grows in the Lord.

Other Disciplines. This list of the means to discipleship should not be considered exhaustive. Other frequently cited means which will not be expanded upon are financial giving, fasting, solitude, witnessing, and the sacrament of the Lord's Supper. It is difficult to say with certainty which means are considered absolutely essential and which are merely beneficial.

Theological Critique

The theological critique will view "Christ Model" discipleship through the lens of hermeneutics. The question I ask concerns the validity of a "Christ model," pre-Pentecost, gospel-oriented discipleship methodology for a post-resurrection, post-Pentecost church.

The most thorough theological evaluation of the model may be the offering of A. Boyd Luter. Dr. Luter now occupies the Chair of Biblical Exposition at Talbot School of Theology, Biola University. His doctoral dissertation for Dallas Theological Seminary is entitled, *"A New Testament Theology of Discipling."*

In 1982, Luter published in the *Journal of Pastoral Practice* an article entitled, *"A Theological Evaluation of 'Christ Model' Disciple-Making."* This article acknowledges the existence of many commendable aspects of the "Christ

Model" discipleship movement while focusing on several areas of alleged theological weakness. This theological critique will rely heavily on Dr. Luter's work and will take advantage of part of his outline.

Cultural Conditioning

Luter's first concern grows from the manner in which the model has developed. Although the "Christ Model" disciple-making movement claims to be grounded in Scripture, there is at least a "grid through which it understands the biblical passages, from currents within the evangelical culture as much as from Scripture" (12). He credits A. B. Bruce and Robert Coleman with unintentional grid building. This observation becomes significant only as that grid is shown to be less than adequate.

Selective Usage

Luter is also concerned with what he terms "selective usage," charging the proponents of the "Christ Model" with editing the true model according to personal taste and cultural practice.

For example, if "doing it the way Jesus did" is really their model, why aren't they still worshiping on Saturday or offering ritual sacrifices? Why aren't they leaving their jobs and families to physically "follow" their "discipler" as the Twelve did? Or, if they take their Gospels model seriously, why aren't they investing the same amount of time in the discipling process that Jesus and the Twelve did? In that regard, Leroy Eims has estimated that Jesus spent some 13,000 hours with the Twelve. He goes on to say that even in deeply committed discipleship programs today, it would take

roughly 36 years to log that much time. Do you know any discipleship programs that are "playing fair" with these figures and these practices (Theological Evaluation 14)?

Progressive Revelation

The problems of cultural conditioning and selective use are minor in comparison to the issue of progressive revelation. A. Boyd Luter asserts that the "biggest hermeneutical shortcoming of the discipling movement...is the failure to consistently recognize the progress of biblical revelation" (Theological Deficiencies 14). The widely accepted hermeneutical principle of progression is stated by

Traina:

In the exegesis of the Scriptures, it must be realized that the divine self-disclosure which they embody partakes of the element of progression. Not only is this true in regard to the movement from the Old Testament to the New Testament, but also in regard to the revelation found within the two Testaments (156).

No place in Scripture is an awareness of progressive revelation needed more than between the pre- and post-Pentecost events.

Luter charges,

...the present discipling movement largely fails to recognize the massive changes that took place between the end of the old covenant situation under which Jesus trained His disciples and where we live today on the other side of the cross/resurrection theological "watershed." Therefore, if we do not take into account that the Great Commission passages (Matt. 28:19-20; Mark 16:15; Luke 24:46-49; John 20:21; Acts 1:8), as well as our application of these passages, are on this side

of that scriptural "Continental Divide," there can be... "no clear exegesis" of the biblical passages and thus no proper application (Theological Evaluation 14).

Several specific problems are illuminated by this hermeneutical concern.

The first is the problem of the person of Jesus. Luter writes,

If Jesus Christ is to be the classic model for the "discipler," the human discipler is ever doomed to mediocrity in comparison to Christ. You see, Jesus was the sinless, unique God-man (Heb. 4:15). He was all-knowing, and from our limited standpoint He demonstrated almost all spiritual gifts later bequeathed to His body (I Cor. 12; Rom. 12).

On the other hand, any discipler today is both sinful (I John 1:8) and finite. That is discouraging when one honestly realizes that his "disciples" will be like him (Luke 6:40)--weaknesses, limitations, and all (15).

Leroy Eims, an advocate of the "Christ Model" trained by Dawson Trotman, acknowledges this problem in his book *The Lost Art of Disciple Making*. He attributes three common "Christ Model" problems to the discipler. One, possessiveness toward the disciplee by the discipler that can stunt spiritual growth. Two, pride in the disciplee's progress making it difficult to see his/her lack of progress. Three, the reproducing of the discipler's spiritual weaknesses in the disciplee. Eims elaborates saying, "If I have the exclusive input into a man's life, it can lead to that person picking up my weak points, thereby doing him harm as well as good" (106).

A second problem with the "Christ Model" when viewed in the light of

progressive revelation is one of priority. Luter frames the issue as follows:

In the Gospels the all-encompassing activity of the disciple was to "follow: the incarnate Christ (Matt. 4:19, etc.)." Thus the discipleship movement generally requires a parallel "following" of the discipler by the disciplee.

But is this reasoning valid? Bonhoeffer, considered by many in the discipling movement as almost a martyred saint, says in his widely read book, *The Cost of Discipleship*, "It would be false exegesis if we tried to behave in our discipleship as though we were the immediate contemporaries of the men whom Jesus called." However, is that not in fact what is being done?

We must realize that Jesus no longer walks this earth in a physical body. Rather, today the priority focus for the disciple of Christ is the body of Christ, His church...if the Gospels model is adhered to, there is no obvious need for the church in the discipling process (Theological Evaluation 15-16).

The third problem concerns the power of the Holy Spirit. Many acknowledge that the power to fulfill the Great Commission came at Pentecost which, of course, followed the experiences of Christ and The Twelve. How, then, does the Holy Spirit's dwelling in disciples change the nature of the discipling process? A sound discipling model must be sensitive to the indwelling by the Spirit, the gifts of the Spirit, and the fruit of the Spirit.

The fourth problem concerns the question of "discipleship" versus "apostleship." Is "Christ Model" discipleship really discipleship at all? Is it not actually apostleship? Charles Lake, in his dissertation for Asbury Theological

Seminary, calls for an appreciation for the many distinctions between "apostleship training" and "discipleship training."

Luter asserts,

The Twelve were, after all, being trained for a unique position: to be the apostles of Jesus Christ, the "foundation" of the church (Eph. 2:20). Thus, since the Great Commission does not say, "Go and make apostles..." is it really correct to assume that disciple making today should be done just as Jesus did it with the apostles (Theological Evaluation 17).

Is it possible A. B. Bruce's book is not a record of discipleship training at all? Rather he provided an exhaustive study of Jesus' method of leadership training. Bruce's original sub-title to *The Training of the Twelve* is helpful. It read, "Passages...Exhibiting the Twelve Disciples under Discipline for the Apostolate."

It must be concluded that one interested in contemporary disciple making does not provide a theologically sound model if the model is not well nourished by the post-resurrection scripture.

Biblical Critique

This biblical critique uses the lens of scripture to evaluate "Christ model" discipleship. The selected method is an expository study of four New Testament passages important in their relevance to disciple making. The key passages selected are Matthew 28:19-20; Luke 14:25-33; Acts 1:4-8; and Acts 14:21-23. The consideration of gospel as well as Acts references will naturally incorporate

both pre-resurrection and early church discipleship perspectives.

Matthew 28:18-20

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. And teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

The above passage, known as "the Great Commission," is one of several commissioning directives given by Jesus. Others include Matt 28:18-20; Mark 16:15; Luke 24:47-49; John 20:21-23; and Acts 1:8. Each passage offers distinct, yet complementary, facets to the commission that has fueled the church's evangelistic thrust through the ages. Matthew 28:18-20, gaining notoriety beyond the others, is attributable, perhaps, to its clear presentation of an evangelistic/disciple-making strategy.

Hans Kvalbein, Professor of New Testament at the Free Faculty of Oslo in Norway, provides a structure through which to understand the strategy of the great commission. He writes, "In the Greek text the main verb is 'make disciples.' This main verb is supported by three participles: 'going,' 'baptizing' and 'teaching'.... The disciples are asked to make disciples by going out, by baptizing and by teaching" (23).

"Disciple." The New Testament Greek word for "disciple" is *mathetes*. A form of the word *mathetes* is found in the Great Commission. *Mathetes* is a

common word in the Greek language meaning learner, student or disciple. Collin Brown, in *The New International Dictionary of New Testament Theology*, describes the non-New Testament understanding of *mathetes*.

A man is called a *mathetes* when he binds himself to someone else in order to acquire his practical and theoretical knowledge. He may be an apprentice in a trade, a student of medicine, or a member of a philosophical school" (Brown 485).

This common non-New Testament Greek understanding of *mathetes* is not found in the New Testament. When used of the disciples of Jesus, *mathetes* takes on new life. Kittel's *Theological Dictionary of the New Testament* (Vol. IV) describes this new meaning.

Mathetes always implies the existence of a personal attachment which shapes the whole life of the one described as *mathetes*, and which in its particularity leaves no doubt as to who is deploying the formative power (441).

"Going." The first dimension of this disciple-making strategy is "going...to all nations." This is a consistent element in each of the commission directives. *The Anchor Bible* commentary describes "going...to all nations" as follows.

This final paragraph of Matthew's gospel looks forward to the continuing work of the Messianic Community, making explicit what has already been hinted elsewhere about a mission to those outside the Old Covenant community of Israel...The mission which had been limited to Israel in the days of his ministry is now extended to all peoples (361-362).

"Baptizing." The second strategic component is "baptizing." The only other

commission passage referring to "baptizing" as a directive is Mark 16:15-16, although it can be inferred from the Acts record that the disciples certainly understood "baptizing" to be a central discipling activity.

Albright and Mann, in *Matthew: The Anchor Bible*, offer an interesting observation concerning what "baptizing" assumes.

In the New Testament *baptizein* (to "baptize," literally used for the dyeing of cloth) is the verb used to describe the act of initiation into the Messianic Community. But the verb - and the derived noun "baptism" - includes considerations which are always presupposed in the New Testament. This illustration with or in water assumed (a) repentance on the part of the person being baptized, the baptism itself conveying or implying forgiveness (cd. Acts ii 38); (b) faith in Jesus as Messiah and Lord (362).

"Teaching." The third strategic component, "teaching," is assumed or implied but not specifically stated in the other commission passages. *Matthew: The Anchor Bible* states, "Elsewhere in this gospel Jesus commands the inner circle to heal (x 1, 8) and to proclaim (x 7). Now that Jesus' ministry is over, the command to *teach* is given" (362). Now that Christ had completed His teaching, the disciples were to teach His teachings.

Conclusion. This passage is christocentric. The commission recognizes the authority given to Jesus, urges baptism in Christ's name, asks that Christ's teaching be taught and obeyed, and promises Christ's spiritual presence. No shift occurs from a focus on Christ to a focus on the apostles. No pyramid structure forms. Disciple making is intentionally christocentric.

Luke 14:25-33

Large crowds were traveling with Jesus, and turning to them he said, "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters--yes, even his own life--he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple. Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it? For if he lays the foundation and is not able to finish it, everyone who sees it will ridicule him saying, 'This fellow began to build and was not able to finish.' Or suppose a king is about to go to war against another king. Will he not first sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand? If he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace. In the same way, any of you who does not give up everything he has cannot be my disciple."

Jesus sets forth three costs to be counted before becoming a disciple. In the context of the church, these are three costs of the Christian life. Joseph Fitzmyer in *Luke: The Anchor Bible* observes, "He casts these conditions of discipleship in a demand for serious consideration and no-nonsense, prior deliberation about the costs of such following. The engagement is not to be undertaken lightly" (1062). The two illustrations, tower building and war making, simply reinforce the call to consider carefully the cost of following Jesus.

The New International Commentary on the Gospel of Luke observes the uniqueness of Jesus at this point. "Ordinary human leaders take a delight in having the masses to follow them. Jesus, however, does not accept a superficial

following..." (397).

The three conditions stated concern family relationships, self-denial, and personal possessions.

Concerning the Family. Verse 26 calls for a willingness to subordinate family relationships to the following of Jesus. Jesus' words ring harshly in our ears, provoking deeper study. *Luke: Interpretation* explains,

To hate is a Semitic expression meaning to turn away from, to detach oneself from. There is nothing of that emotion we experience in the expression "I hate you." Were that the case, then verse 26 alone would cancel all the calls to love, to care, to nourish, especially one's own family (I Tim. 5:8), found throughout both Testaments. And to hate one's own life is not a call for self-loathing, to regard oneself as a worm, to toss oneself on the trash heap of the world. We have not been given any right to judge ourselves (181-182).

As love for one's family is subordinated to love for God, family love does not decrease but is actually heightened by the Christian experience. Authentic family love has no greater friend than faith in Jesus Christ.

Concerning Self-Denial. The second condition (v. 27) invokes cross carrying on the part of the disciple walking behind Jesus. To carry one's cross is an image of self-denial. To some extent, this command is not a separate expectation but the summation of all Jesus says in this passage. Self-denial includes subordinating one's total will to the will of God.

Concerning Personal Possessions. The third condition (v. 33) emphasizes

the Lucan theme of "radical renunciation of all one's material possessions" (Anchor 162). Here the cost to which Jesus refers is not so much the outward relinquishment of earthly possessions but of an inner relinquishment. *The Gospel of Luke: The New International Commentary* states, "The important thing is that whosoever desires to follow Him must be inwardly free from worldly-mindedness, covetousness and selfishness and wholly devoted to Him" (399).

Conclusion. This passage has been a formative influence on "Christ model" discipleship. The proponents of the "Christ model" have been faithful in calling for cost counting and cross carrying.

Acts 1:4-8

On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about, for John baptized with water, but in a few days you will be baptized with the Holy Spirit. So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" He said to them: "It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

Like the Great Commission of Matthew 28, Acts 1:4-8 is a commissioning directive. It could be considered a re-directive. The disciples questioned Jesus concerning the restoration of political power to Israel. Jesus directed them toward a new mission and a new power for the mission. New Testament scholar F. F.

Bruce captures the meaning.

Instead of the political power which had once been the object of their ambitions, a power far greater and nobler would be theirs. When the Holy Spirit came upon them, Jesus assured them, they would be vested with heavenly power--that power by which, in the event, their mighty works were accomplished and their preaching made effective. As Jesus had been anointed at his baptism which the Holy Spirit and power, so his followers were now to be similarly anointed and enabled to carry on his work. This work would be a work of witness-bearing--a theme which is prominent in the apostolic preaching throughout Acts (36).

A New Reality. Jesus communicates the challenge of Christian living in a new era bracketed by the resurrection on one side and the second coming of Christ on the other. William Willimon writes.

There is now a new reality. For Luke, that new reality involved the vision of a Jesus who is raised to rule with the creator of the universe. Death, the ultimate "ending" -- the master fact which determines most of our horizons, our values, our projects -- has been ended in the resurrection of Christ. Luke's "history" is the story of that new reality which has turned the world upside down, revitalized all existing relationships and enabled believers to live as people "between the times"-- between the end of an old age held by the powers of death and evil and a new age where the future is still to be fully realized, still open-ended to the movements of the Spirit (19).

Witnesses. During the in-between time, they are called to be witnesses to the new reality of a resurrected and reigning Lord. Willimon writes, "The followers of Christ know that the one who served, taught, and loved them now

rules for them. But this knowledge is no smug gnosis of the privileged first few. It is a knowledge which demands a witness." (20)

"Significant Pause." The disciples are not only given the commission to be witnesses, they are given the power, by the Holy Spirit, to be witnesses. William Willimon writes, "This time between ascension and Pentecost was once designated by Karl Barth as a 'significant pause' between the mighty acts of God, a pause in which the church's task is to wait and to pray, *Veni, Creator Spiritus*."

With all their knowledge, preparation, and experience, those disciples still needed a "significant pause" to wait for the Spirit's power. Willimon concludes the Holy Spirit is not an assured possession of the church, but must be sought (21).

Conclusion. Jesus understood the training and teaching experiences of the four gospels were not adequate to prepare His disciples for their new challenge. Contemporary disciple making must include similar teaching on waiting for and relying upon the Spirit's power.

Acts 14:21-23

They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said. Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

These verses communicate four keys to disciple making. As the commissioned witnessing continued and disciples were won, those disciples experienced struggles and needed encouragement and strengthening, and consequently needed leadership.

Struggles. This passage expresses the reality of struggle, persecution, and discouragement attending the Christian Life. F. F. Bruce reminds his readers of C. K. Barrett's words saying Barrett "does make it clear that the road his heroes were traveling was the way of the cross" (280). Willimon adds, "If Luke's theology is one of growth, success, and victory, it is a success wrought on the hard anvil of suffering and peril" (127).

Encouragement and Strengthening. The reality of Christian struggle prompted the early church toward a ministry of encouragement and strengthening. The encouragement and strengthening of believers represents an important theme in the disciple making of the Apostle Paul.

Leadership. As a means to encouragement and strengthening, Paul calls the more mature Christians to positions of spiritual leadership or direction. F. F. Bruce comments on this.

One way of strengthening the churches was making provision for the leadership in them. In each of them there were some members who had already attained a sufficient degree of spiritual maturity to serve their fellow-believers as guides and give them the further instruction and encouragement they required in face of the hardship and persecution which they must expect as

they maintained their Christian witness...The language may be Luke's, but it is plain from Paul's letters that he made provision for spiritual guidance in the churches which he founded and encouraged the members to recognize and respect their leaders (280).

Paul calls the spiritual leaders "elders."

Conclusion. Early church disciple making does employ spiritual guides. My concern, in light of this research project, is the way contemporary spiritual leaders or disciplers picture their role. The early church leadership model is not authoritarian. It focuses on encouragement and strengthening.

Psychological Critique

The psychological critique will view discipleship through the lens of modern personality theory. I have chosen to limit this critique by using only the Myers-Briggs understanding of human personality as my theoretical grid. It is understood that a different theoretical grid might produce different results. I have selected the Myers-Briggs approach because of the body of Myers-Briggs-related work available appreciating the way spirituality is conveyed through personality.

One specific work upon which I will rely heavily is *The Discipling Dilemma* by Flavil Yeakley. Yeakley's work uniquely addresses the problem of harmful personality modification which can occur when discipleship programs attempt to fit disciples into one predetermined mold, thereby failing to allow for personality differences.

General Temperament Study

One of the great tragedies of the industrial era has been the tendency to mass-produce people, as if, somewhere, there exists a great assembly line on which each of us was formed. In some circles, individuality is completely disregarded.

This tendency has walked into the church. Churches portray a certain form of spirituality as ideal. If an individual is not comfortable with that spirituality, or when the form does not succeed, it is concluded there is something wrong with the person and not something wrong with the form.

Where did such thinking originate? It has been attributed to the industrial revolution, to the growth of democracy in the West (thinking being equal means being alike), and to certain schools of psychology. Freud taught that all people are very much alike, they only mask themselves differently. His colleagues, Adler, Sullivan, and Fromm, although disagreeing with some of Freud's specific ideas, each taught that all people had the same primary instinct.

Another school of thought traces back 2500 years to Hippocrates, the Father of Medical Science. He divided the human race into four groups. Hippocrates gave names to the four groups, taken from the names of four body fluids. He designated the groups according to the secretions of the heart, liver, lungs, and kidneys, calling these groups "temperaments." The four temperaments are Sanguine (blood); Choleric (yellow bile from the liver); Phlegmatic (phlegm from the lungs); and Melancholic (black bile from the kidneys).

Several psychologists picked up the theory of Hippocrates and made modifications. Among them were Galen, Paracelsus and later, psychologist Carl G. Jung. Perhaps Jung could be considered the father of modern temperament study. Jung taught in the 1920s when psychologists wrote of how similar people were. "Where other observers saw people's behavior as random, Jung saw patterns. What he called 'psychological types' are patterns in the way people prefer to perceive and make judgments" (Lawrence 6).

He challenged the idea that we all respond to the same instincts. Jung said that we have instincts, but that they are not as important as our preference for how we function. He said, "Our preference for a given 'function' is characteristic, and so we may be 'typed' by this preference. Thus Jung coined the expression 'function types' or 'psychological types'" (Keirse 3). Carl Jung's contribution took this form.

By positing two attitudes toward life (Extraversion and Introversion) and four operating functions (Sensation, Intuition, Thinking and Feeling), Jung arrived at a total of eight different psychological types. His findings were published in England in 1923 under the title, *Psychological Types* (Michael 11).

By 1930 Jung's teaching had been replaced by the new "dynamic" psychology and "behaviorist" psychology. Almost by accident, Jung's teaching experienced revival in the 1950s. Isabel Briggs Myers dusted off a book by Jung on psychological types. Myers, with the help of her mother, Katharine C. Briggs,

studied and modified Jung. After 40 years of study, they produced the Myers-Briggs Type Indicator (MBTI). The MBTI distinguishes sixteen different personality types.

Myers-Briggs uses four pairs of preferences. They are Extraversion vs. Introversion (E-I); Sensing vs. Intuition (S-N); Thinking vs. Feeling (T-F); and Judging vs. Perceiving (J-P). The E-I and the J-P preferences are termed attitudes. The S-N and the T-F are called functions.

Several books have been published in recent years on the relationship between one's temperament and spirituality. One excellent example, *Prayer and Temperament*, states:

In addition to the wonderful benefits of self-understanding and mutual understanding in marriage, family life, school, office, factory, and other groupings, many of us have discovered another tremendous benefit from knowing something about type and temperament. We are realizing that there is a different type of prayer and spirituality that is appropriate to each of the four basic temperaments... (Michael 8).

To a large extent, the "Christ Model" discipling movement has either overlooked or deliberately rejected temperament theory as useful to the spiritual formation process. I believe, at best, this has limited the model's value to certain types of people. At worst, it has made the model dangerous.

Flavil R. Yeakley, Jr.

The evangelical community does not stand together in enthusiastic support

of "Christ Model" discipleship. Several evangelical authors have raised concerns. *The Discipling Dilemma* represents one arena of concern. Its editor, Flavil Yeakley, approaches the subject of discipling with a dual background in church growth and Myers-Briggs temperament study.

What this paper refers to as "Christ Model" discipling should be equated in general with what Yeakley simply calls "discipling." He describes discipling this way.

The discipling movement has appeared in several religious groups under various labels. Several denominations have experienced growth as a result of the discipling movement...the word "discipling" is used in this movement to mean more than making converts. It is used primarily to describe a system of intense training and close personal supervision of the Christians being disciplined. Disciples are said to be Christians who have received special training. This training includes much more than mere teaching. There is an intense one-on-one relationship between the discipler and the Christian being disciplined...the person being disciplined is taught to imitate the discipler (1).

Although *The Discipling Dilemma* specifically mentions Dawson Trotman and the Navigators, Bill Bright and Campus Crusade, Bob Mumford, Juan Carlos Ortiz, Watchman Nee, Maranatha Ministries, and Robert Coleman's *Master Plan of Evangelism*, the book deals primarily with the Boston Church of Christ.

The Boston Church of Christ testifies to rapid growth and successful evangelism as a result of its discipleship emphasis. Due to outstanding numerical growth, its discipleship program has been exported to hundreds of congregations

around the world. Yeakley approached the Boston Church of Christ with a question over "control that is foreign to the spirit of Christianity" (1). Continuing, he writes,

Critics of this movement charge that its leaders are making members over after their own image. According to these critics, members are controlled in such a way that their personalities are changed to conform to the group norm. These critics argue that such personality changes are destructive psychologically and spiritually (19).

With the full cooperation of the Boston Church of Christ, Yeakley began formal documented research of this congregation in April of 1985. Yeakley was allowed to attend leadership meetings, training classes, house meetings, and worship services. He interviewed over 100 new converts as well as church leaders.

Because of the charge that unhealthy psychological change was taking place, a psychological assessment was conducted using a rare application of the Myers-Briggs Type Indicator (MBTI). Over 900 church members were assessed. (The leadership of the Boston Church of Christ, being quite certain that no unhealthy change was occurring, enthusiastically encouraged this assessment.)

Explaining his research, Yeakley writes, "The MBTI is one of the leading non-psychiatric personality instruments in use today. Unlike tests used to diagnose mental or emotional problems, the MBTI simply indicates normal healthy differences" (24).

Yeakley administered the MBTI looking for type falsification. According to Jung, a person's true type is present at birth and can be expected, therefore, not to change. Change signals unhealthy pressure causing people to deny their true personality.

The MBTI was administered three times to the same 900 people, each time with a different set of instructions. This approach is a means of assessing type falsification. First they are asked to answer the MBTI questions as they think they would have five years ago. The second time the test is taken, they are asked to answer according to how they think and feel currently. The third time they are asked to answer as they think they will in five years. Nothing was said to indicate change over time was either "right," "wrong," "good," or "bad."

Similar assessments were conducted in Baptist, Catholic, Lutheran, Methodist, and Presbyterian churches as well as in six manipulative sects. The sects included the Church of Scientology, the Hari Krishnas, Maranatha, the Children of God, the Unification Church, and the Way. The results showed no significant trends of personality change among any of the traditional Christian churches. In each of the six manipulative sects and in Boston Church of Christ, the same trend toward personality change was found. Not only was severe change indicated; the change was not random. At Boston Church of Christ, individuals were changing to conform to one specific temperament type, ESFJ. Yeakley writes.

What all of this means is that the Boston Church of Christ is producing in its members the very same pattern of unhealthy personality change that is observed in studies of well-known manipulative sects. Whatever they are doing that produces this pattern needs to be changed (37).

On January 29, 1992, I interviewed Flavil Yeakley over the phone. He is now a professor at Harding University. I asked him what specific aspects of the Boston Church of Christ discipling model produced the unhealthy psychological changes. As I anticipated, he first named authoritarianism. He then began discussing imitation (disciples being encouraged to imitate their discipler). Yeakley told of one disciple who remarked that he had started drinking coffee because he thought so much of his discipler who drank coffee.

Yeakley added that this happens also in the secular world. Twelve Step recovery programs and even Amway are arenas where a strong authority figure, promoting imitation of himself/herself, can produce type falsification.

The *Discipling Dilemma* offers summary insight for those doing spiritual formation.

The discipling dilemma offers two equally unacceptable alternatives. One extreme is to insist on changing people at all costs - even at the cost of their personhood, autonomy, and uniqueness. The opposite extreme is to avoid such unhealthy changes by not helping people change at all. The way to escape from this dilemma is to recognize that there is a third alternative. We can help people change in ways that are uniquely Christian, but avoid making them over after our own image (19).

We should be careful not to paint all "Christ Model" discipling with one brush. *The Discipling Dilemma* is the account of research conducted on members of the Boston Church of Christ, not the Navigators, Campus Crusade, nor any other "Christ Model" discipling ministry. The Boston Church of Christ research should, however, awaken all discipling ministries to an awareness that although the Christian life requires people to change, the kind of change anticipated and experienced must be carefully evaluated. Yeakley adds,

Christians are being made over after the image of Jesus Christ. His divine nature, however, is reflected in individuals whose gifts differ. Christian growth does not require falsification of type" (29).

Conclusion

I conclude that Jesus' training of the Twelve provides a solid foundation for contemporary Christian disciple making. However, in light of the above theological, biblical, and psychological concerns, it is appropriate and important to build upon that foundation thereby revising "Christ Model" discipleship. The next chapter offers a revision of the "Christ Model."

CHAPTER 3

A Revised Discipleship Model

Introduction

Chapter three grows out of three conclusions. One, Jesus called His church into the work of discipling. Two, a clear need exists among contemporary Christians for training in discipleship or Christian growth and maturity. Three, what has been identified as the "Christ Model" of discipling does not fully satisfy certain theological, biblical, and psychological concerns.

Therefore, drawing insights from chapter two, chapter three provides a revised disciple-making model. This chapter draws from five sources in the development of an alternative model. First, "Christ Model" discipleship will provide the initial framework. Second, the theological critique of chapter two will effect an expansion of the biblical base to include post-resurrection insights. Third, the four scripture passages considered in the biblical critique will color the alternative model. Fourth, insights from temperament studies will shape teaching methods and content. Fifth, learning theory will be introduced providing an understanding of how people learn and change.

Insights from the "Christ Model"

In building an alternative discipling model, I began with the "Christ Model," believing it has many valuable components which do or at least can, when properly used, contribute to healthy spiritual growth. The following "means" to discipleship

were chosen arbitrarily in light of the specific critique offered in chapter two. Understandably, if different means were chosen as the foundation, a different model would be created and would then produce different results when implemented and evaluated.

Life Transference

This revised model, which from here forward will be called *Growing Together*, embraces life transference as an important means to discipleship. The "Christ Model" usually adheres to the Jesus and The Twelve design by seeking to establish discipling groups of approximately twelve members and one leader. When that approximate number cannot be achieved, it is desirable to have fewer, not more, participants. This small group format allows for what Allan Coppedge calls life transference.

"Life transference," the person-to-person interaction between individual group members as well as between group member and the group leader, looks for a bond to develop over time between the members of the discipling group. This bond exhibits itself in trust, friendship, support, encouragement and prayer.

To encourage life transference, *Growing Together* incorporates the following. First, group size will be limited to approximately twelve. Second, the group will not incorporate new members during the two months it meets together. Third, group participation and interaction will be encouraged. Fourth, prayer partnership will be encouraged.

Accountability

Growing Together identifies "accountability" as a key ingredient. Accountability, a classic dimension of the "Christ Model," is a major ingredient in most discipling programs. Charles Lake's program, *Discipleship Training, A Venture in Training and Accountability*, a good example of the "Christ Model," emphasizes the scripture teaching that to those who are given much, much will be expected (1).

Although a key ingredient, accountability can also be a destructive component if not incorporated with sensitivity to legalism, authoritarian tendencies, and human personality differences.

Growing Together utilizes a style of accountability established in Richard Foster's *Renovare* movement. In a phone conversation with Dr. Foster, he explained that *Renovare*' studied accountability structures from Saint Benedict to Alcoholics Anonymous, desiring a plan of accountability providing mutual nourishment among group members. The goal was to encourage participants to become more like Jesus, not to track the number of verses memorized. This study resulted in a set of open-ended questions prompting participants to consider and discuss different aspects of their spiritual lives (Paraphrase of Phone Int.). Dr. Foster granted permission for me to use and adapt the *Renovare* questions in *Growing Together*.

In preparation for meeting together, group members were encouraged to

respond in writing to three series of questions focusing on prayer, the Holy Spirit, and scripture.

What experiences of prayer and devotion have you had this week? Were any difficulties or frustrations encountered? What joys and delights?

What movements of the Holy Spirit did you experience this week? What fruit of the Spirit would you like to see increase in your life?

In what ways have you encountered God through the Bible this week? How did scripture shape you? Did you have any experiences of sharing scripture with another person?

I hoped this open and flexible form of accountability would mitigate against legalistic tendencies and authoritarianism and would support individual uniqueness while still encouraging active pursuit of the spiritual life. Opportunity was given for group members to share experiences and reactions with the class before handing in their written work to the group leader.

Prayer

Growing Together joins "Christ Model" discipleship, all of scripture, and Christian spiritual tradition in placing emphasis on development in prayer. A. B. Bruce in *The Training of the Twelve* writes, "Prayer is a necessity of spiritual life, and all who earnestly try to pray soon feel the need of teaching how to do it" (52). *Growing Together* emphasizes prayer not only through one scriptural study entitled, "Prayer Life that Really Works;" but through weekly group prayer

opportunities, prayer partnership, and the encouragement of daily personal prayer reinforced by accountability.

Scripture

Growing Together considers scripture study a principal means of grace in which Christians grow. The third group session instructs group members in using the Bible devotionally. Again this means of grace is supported by the accountability questions.

Service

Many "Christ Model" discipling programs have included an emphasis on finding a ministry. *Growing Together* focuses on discovery and use of spiritual gifts for the edification of the church body, thus uniting the gospel record of Jesus sending disciples out two by two into ministry with the post-resurrection teaching on Spirit-empowered service.

The "Christ Model" nourishes *Growing Together* in many ways. However, life transference, accountability, prayer, scripture, and service represent the principal foundational contribution made by the "Christ Model."

Insights from the Theological Critique

The theological critique viewed "Christ Model" discipleship through the lens of hermeneutics, questioning the validity of a pre-Pentecost, gospel-oriented discipleship methodology for a post-resurrection, post-Pentecost church. This theological critique informs the revised model at several key points, each relating

to an awareness of progressive revelation.

A. Boyd Luter articulates well the problem of progressive revelation, charging the "Christ Model" with failing

...to recognize the massive changes that took place between the end of the old covenant situation under which Jesus trained His disciples and where we live today on the other side of the cross/resurrection theological "watershed" (Theological Evaluation 14).

An acknowledgment of this "watershed" shapes *Growing Together* in four areas.

The Problem of Person

The problem of person, addressed in the theological critique, points out the challenge of contemporary disciplers reproducing themselves in their "disciples." Although Jesus may have done that, it is dangerous for disciplers today, ministering in sinfulness, weakness and limitation, to seek to reproduce themselves in their "disciples."

The problem of person can never be fully overcome. *Growing Together* endeavored to mitigate the problem of person by the group leader openly discouraging a "follow me" approach. A student asked Dr. Steven Harper, professor of spiritual formation at Asbury Theological Seminary, in an opening session of a Doctor of Ministry spiritual formation class, to list the devotional titles he currently found meaningful. He responded something to the effect that he would rather not say because students would be inclined to buy the books and very possibly would find them uninspiring. Worse than that, he continued,

students might thereby conclude something was wrong with them. An appreciation for personality type supports this response to the problem of person.

The Priority of the Church

A second issue illuminated by the theological critique concerns the priority of the church in contemporary disciple making. Remember the words of Bonhoeffer, "...today the priority focus for the disciple of Christ is the body of Christ, His church...if the Gospel's model is adhered to, there is no obvious need for the church in the discipling process" (qtd. in Luter: Theological Evaluation 15-16). Discipling and the church are inextricably connected.

Growing Together is part of the overall discipling ministry of Calvary Church of the Nazarene. If *Growing Together* stood alone, New Testament discipling would not be occurring. Corporate worship, the sacraments, Christian fellowship, and other educational experiences offered at Calvary Church support *Growing Together*.

Holy Spirit

Another issue raised by the theological critique concerns the place of the Holy Spirit in contemporary discipleship. Acts 1:8 clearly pictures Jesus looking forward to the Holy Spirit empowering the disciple-making process. A sound New Testament discipling model must be sensitive to the indwelling by the Spirit, the gifts of the Spirit, and the fruit of the Spirit.

Growing Together includes two lessons on gifts of the Spirit. In addition,

weekly accountability reinforces openness to the Holy Spirit by calling for response to these questions: "What movements of the Holy Spirit did you experience this week?"; and "What fruit of the Spirit would you like to see increase in your life?"

Apostleship vs. Discipleship

A final issue raised by the theological critique concerns apostleship training verses discipleship training. This study recognizes those as related but distinct endeavors. *Growing Together* does not attempt to prepare individuals for positions of leadership and authority in the church. Rather, *Growing Together* is a program of spiritual formation.

Insights from the Biblical Critique

This biblical critique uses the lens of scripture to evaluate "Christ model" discipleship and therefore to help shape an alternative model. Four New Testament passages (Matt. 28:19-20; Luke 14:25-33; Acts 1:4-8; and Acts 14:21-23) were selected. Each passage nourishes the revised discipling model.

Matthew 28:18-20

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. And teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

A. Boyd Luter in his article, "A Theological Evaluation of 'Christ Model'

Disciple-Making," proposes a discipling model based solely on this passage.

It seems that the most obvious place to go for the key to a proper discipling model is the Great Commission itself. In giving the command to "make disciples" (Matt. 28:19), Christ obviously meant for the apostles to understand how to carry out this process. There was no guessing game of pouring back over Jesus' entire detailed ministry to figure out how He made disciples. Rather, Christ gave His hearers three steps that he wanted carried out "to the end of the age" (v. 20): going, baptizing, and teaching (19).

Although I did not use this passage as the sole basis for my discipling model, I do agree with Luter that Jesus intended going, baptizing, and teaching to be at the heart of disciple making. *Growing Together* incorporates teaching directly through eight teaching sessions. Going and baptizing are incorporated indirectly through the greater ministry and emphasis of Calvary Church, remembering *Growing Together* is inextricably linked to other ministries of the church.

Another point where Matthew 28:18-20 informs and supports the revised model concerns its christocentricity. This commission recognizes the authority given to Jesus, urges baptism in Christ's name (along with Father and Spirit), asks that Christ's teaching be taught and obeyed, and promises Christ's spiritual presence. No shift occurs from a focus on Christ's teachings to a focus on the apostles' teachings. No shift occurs from a focus on Christ's authority to a focus on the apostles' authority. No shift occurs from obeying Christ to obeying apostles.

Many recognize that Jesus' followers were called "disciples" in the gospels, but in the early church, the word "Christian" replaced with the word "disciple." I believe this is a natural and helpful progression. The non-specific word "disciple" begs the question, "Of whom?" The word Christian supports a christocentric faith where each successive generation of followers follow and are formed by Christ. I have already explained that *Growing Together* is intentionally Christ-centered, rejecting any "follow me" approach.

Luke 14:25-33

Large crowds were traveling with Jesus, and turning to them he said, "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters--yes, even his own life--he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple. Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it? For if he lays the foundation and is not able to finish it, everyone who sees it will ridicule him saying, 'This fellow began to build and was not able to finish.' Or suppose a king is about to go to war against another king. Will he not first sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand? If he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace. In the same way, any of you who does not give up everything he has cannot be my disciple."

Jesus articulates three costs of discipleship. Family relationships, concern for self, and control of personal possessions are all to be subordinated to following Jesus. Christ Jesus should be the Christian's first love. These conditions of

discipleship require serious deliberation.

Luke 14:25-33 influences "Christ model" discipleship which faithfully challenges Christians to live the surrendered life. The spirit of this challenge resides also in *Growing Together*. Through direct statement and implication, *Growing Together* urges believers toward a deeper faith and complete surrender.

Acts 1:4-8

On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about, for John baptized with water, but in a few days you will be baptized with the Holy Spirit." So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" He said to them: "It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

This commission directive, like Matthew 28:18-20, calls for a Christian witness to the world. Acts 1:8 takes a further step by communicating the need for and the provision for power to live the life of Christian witness. Understanding that training and teaching experiences of the four gospels were not adequate to fully prepare the disciples for their new life, Jesus urges them to wait for the Holy Spirit.

This biblical critique supports the Holy Spirit emphasis in *Growing Together* described in the theological critique.

Acts 14:21-23

They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said. Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

This passage records the use of spiritual guides. In Acts 14:21-23, both Paul himself and elders he appointed serve as spiritual guides to other believers. It appears this early church leadership model is non-authoritarian; rather, it is a nurturing model emphasizing encouragement and strengthening for believers who inevitably experience hardship.

Growing Together utilizes this model by enlisting one instructor/facilitator who attempts to teach, encourage, inspire, and strengthen faith in the participants.

Insights from the Psychological Critique

The psychological critique viewed discipleship through the lens of modern personality theory using Myers-Briggs understanding of human personality as a theoretical grid. An appreciation has been developed for the way spirituality conveys through personality and the danger of type falsification.

Temperament Study

Growing Together accepts the theory stated in *Prayer and Temperament*, "...there is a different type of prayer and spirituality that is appropriate to each of

the four basic temperaments" (Michael 8). To a large extent, the "Christ Model" discipling movement has not participated in this understanding, thereby tending to produce one-size-fits-all models.

Growing Together reflects temperament theory in both obvious and subtle ways. One group session is devoted to understanding and accepting the way in which God has uniquely created individuals. Assignments for the following week include responding to the temperament instrument from *Please Understand Me*. Although this instrument does not replace the MBTI, it does start the participant thinking about personality preferences.

The next group session addresses the preference pairs and then provides an introduction to the link between spirituality and temperament. The four types of spirituality (SP, NT, SJ, NF) from *Prayer and Temperament* are explained. The following insights are discussed.

NF Spirituality. According to *Prayer and Temperament*, "The NF needs to find meaning in everything. The NF wants to know that what one does makes a difference...that he/she matters; that God loves each one of us unconditionally, as we are now, sins and all...Daily prayer and quiet time are a "must" for persons of this temperament" (Michael 61).

The NF temperament likes to read between the lines to find hidden meaning. They appreciate the study of "symbols." Jesus' parables, therefore, contain great meaning for these individuals.

The NF often enjoys placing himself in a Bible passage, considering his/her spiritual life alongside the passage. This provides the occasion for self-discovery.

The NF should respond well to small group activities. Group discussion and sharing of experiences would be particularly meaningful. Discipleship programs that provide encouragement in the practice of a daily quiet time and prayer time would be a great enhancement for the NF type.

SP Spirituality. The spirituality of the SP has a certain amount of appeal to all types of people. This spirituality involves action. "Acts of loving service can be a most effective form of prayer; yet so often we neglect to think of this showing of fraternal love as prayer..." (70)

The free-spirited SP often encounters God through nature. Therefore, the SP finds staying inside discussing theology difficult. Instead, the SP needs to be put in contact with nature. He/she might benefit from taking a walk through the woods looking for signs of God's love.

SPs also experience spiritual formation through demonstrating the love of God. They might, for instance, be given the task of providing meals for someone in need. The SP may respond well to being given a card to write a note of encouragement to a discouraged friend.

SPs will often benefit from spiritual formation through the arts. A devotional experience may involve listening to music and responding to what they have heard. Painting and sculpting can be part of a spiritual growth experience for the SP

temperament. These prayer forms would have meaning for people of all temperaments but would hold special meaning for the SP who so enjoys living.

Thomas Clark states that a sensing person would especially benefit from a

...prayer service in which each of the five senses has its place, for example, by listening to the tinkle of a bell or to a guitar quietly strumming; by devoutly kissing a crucifix or extending a handclasp of peace; by smelling incense or flowers; by tasting a sip of wine; by focusing on the lighting of a candle (666).

NT Spirituality. The NT approaches all of life systematically, considering spiritual formation as he/she would a math or science challenge. NTs will use goal setting and structure to conquer laziness, pride, and selfishness and to develop a God-centered life and loving kindness toward other people. The NT, being anything but a free spirit, prefers neat and orderly forms of spirituality.

The NT looks for new insight from God. Given a subject, the NT "uses the seven auxiliary questions: WHAT, WHY, HOW, WHO, WHERE, WHEN, WITH WHAT HELPS and applies each of them to the topic selected" (Michael 83).

The NT can take any one of a number of Bible passages and answer the seven auxiliary questions relating to the passage. He/she then may benefit by moving from the passage study to an examination of his/her own life as it measures up to Scripture.

Prayer and Temperament contains a typical suggestion for NT prayer and study (87).

Prayer Suggestion #6 (Matthew 5:20-26 and John 2:13-17)
What is the difference between the anger of Jesus and the anger which Jesus condemns in this passage from Matthew? Why is anger so wrong that Jesus equates it with the command against killing? St. Thomas defines anger as the desire to attack violently anyone who poses a threat to something we consider valuable. What about self-defense of our country, our family, ourselves? How far are we justified to go to defend ourselves? Is the anger you sometimes feel a justifiable anger, similar to that of Jesus, or the kind of anger Jesus condemns in the Sermon on the Mount? What does one do about one's anger?

SJ Spirituality. Many believe that "SJs are usually people who continue going to church even though religion may lose its appeal for the other three temperaments" (47). Probably the best example of SJ spirituality is the celebration of the Liturgical Year. Holy Week services appeal greatly to the SJ temperament. They enjoy being transported back to the events of the passion of Christ.

Two key words in SJ spirituality are "commemoration" and "projection." SJs want to commemorate the events of the gospel and then project themselves into those events.

In addition to the above direct application of temperament theory, the Renovare style of flexible accountability reinforces spirituality and temperament by allowing each group member to customize daily and weekly experiences of prayer and devotion. Again, the group leader encourages each participant to follow and mature in Christ Jesus in a way compatible with an individual's unique creation, not in the way being practiced by the group leader.

Boston Church of Christ

The Boston Church of Christ study informs *Growing Together*. Flavil Yeakley identified authoritarianism as the primary cause of unhealthy psychological change at Boston Church of Christ. Authoritarianism at Boston Church of Christ was extreme. In addition to giving strict direction in areas of faith, disciplers tried to control areas of non-faith.

Fortunately this extreme form of authoritarianism is rare in "Christ Model" discipling. I have already explained the steps *Growing Together* takes attempting to avoid authoritarianism.

Insights from Educational Theory

Although chapter two does not address educational theory, educational theory supports and informs *Growing Together*. Donald M. Joy's *Meaningful Learning in the Church* provides a simple formula that has been incorporated into the revised model.

"Intersect"

Joy's model rests on four words. The first is intersect. Joy explains,

Learning requires that the path of a student's interest is brought to intersect with a given idea, concept, or body of information...powerful intersection occurs when the needs of the person are met directly by the learning experience. We always ask: What are the living concerns of these students? What are their deepest needs? What do they think their deepest needs are? Can I lead them from the supposed need to the real one? What events in their immediate environment can I capitalize on to gain entrance to lead them to significant learning....What we teach must first be set on a collision

course such that it intersects with the awareness and interest of the person who needs to learn (142).

Growing Together enjoys the advantage of being an elective within the educational setting of Calvary Church of the Nazarene. As an elective, participants usually arrive believing the experiences of the class will in some way meet their needs. One person may sense a need for togetherness or small group peer support. Another may be seeking the deeper life. In either case, intersection occurs between the participants' lives and needs and the purpose of the class.

"Investigate"

Following intersection, Joy's model calls for investigation. In the investigation phase, students use inductive methods of discovery. Joy expounds on discovery.

If we follow discovery as a principal mode of inquiry, we will lead the learner to the resources, ask him to form tentative rules or hypotheses, test them, and arrive at working principles. He will prove, explore, unmask, and synthesize his findings in the act of discovery. We will moderate the learning experience, but rarely dictate. We will question the learner, helping him to test the integrity of his hypotheses, to determine whether he has asked appropriate questions and whether he has asked those questions of the best resources...what I am proposing differs radically from either an authoritarian or a "covering the ground" strategy of teaching. At the same time biblical resources come in for maximum use, not so much as anecdotal material, but as the source of ultimate authority for life and experience (143-144).

Growing Together incorporates investigation through the style of its group

session. The leaders "moderate the learning experience, but rarely dictate" (Joy 144). The theological, biblical, and psychological critique all support this non-authoritarian educational model. Through class discussion, leading questions, and story-telling, *Growing Together* attempts to produce investigation.

"Infer"

Following intersection and investigation, the learner needs to experience inference. Inference occurs when truth discovered is applied in one's daily life. Joy illuminates.

Here the teacher helps him (the learner) to ask the critical questions: What are the implications of this finding for my day-to-day life? What generalizations can I derive from this particular concept as I have defined it (144)?

Through lessons, scripture, and the shared experiences of other group members, *Growing Together* hopes to raise these key questions in the mind of each participant. I expected new awakenings to the daily-life implications of the spiritual life.

"Implement"

Implementation follows through on inference. Donald Joy explains how crucial implementation is in Christian education.

We indulge in a dangerous practice if we stop short of implementation in any learning experience in the church. If we stop with investigation, we have merely tasted of knowledge for the sake of knowledge. If we stop with inference, we have contented ourselves with being

diagnosticians. Each of us who is related in any way to the educational ministry of the church must finally ask himself, for every learning event, "To what extent does this session, or this exploratory activity, bring the learner into a position such that he can actively put his understanding to work?" It is a dangerous error for us to suppose that since we are concerned with teaching "moral truth" we cannot be expected to develop performance skills. Indeed, it could be successfully argued that one does not, in fact, possess moral truth unless its impact is demonstrated in the quality of life and behavior which follows (144).

Growing Together concentrates on this type of life application by helping learners develop skill in the practice of spiritual disciplines and the Holy Life. Accountability provides motivation to implement.

During the testing of the revised model, changes in behavior and attitudes supporting behavior will be evaluated. Behavioral changes are crucial to the success of any discipling model.

Four Learning Styles

One final complementary educational theory informs *Growing Together*. One might wonder, in light of personality differences, if different types of people can learn and develop in the same educational experience. Bernice McCarthy provides the answer to this question in her "4Mat System." McCarthy emphasizes four learning styles and explains them as follows:

The Imaginative Learners...prefer to learn through a combination of sensing/feeling and watching. The Analytic Learners...prefer to learn through a combination of watching and thinking through concepts.

The Common Sense Learners...prefer to learn by thinking through concepts and trying things out for themselves, by doing. The Dynamic Learners...prefer to learn by doing and sensing/feeling (91).

In addition to the four learning styles, McCarthy makes allowance for right-brain and left-brain dominance within each style. Each learning style should now be split into right-mode learning preference and left-mode preference, creating the need for eight types of teaching. Is it now necessary to divide students into these eight groups? McCarthy says no. She contends that each of the learning styles and brain modes should be incorporated into each classroom. Through a balance of sensing/feeling, watching, doing, and thinking concepts through opportunities, everyone learns. She adds that one group will be more comfortable and will "shine" more than another at any given time, but the less comfortable groups will learn to adapt.

Although *Growing Together* did not fully incorporate the "4Mat System" into New Testament discipling by tracking the four learning styles and brain modes throughout the group sessions, it did incorporate the system's basic philosophy by offering a mix of learning experiences. The mix included lectures, discussions, note taking, storytelling, thinking and feeling, praying aloud, praying silently, and even touching one another by holding hands. At any given moment, certain persons were very comfortable while others who were less comfortable adapted.

Summary

Growing Together represents a revision of "Christ Model" discipleship. While clearly built upon five foundational elements of the "Christ Model" (life transference, accountability, prayer, scripture, and service), *Growing Together* also incorporates elements which satisfy the concerns of the theological, biblical, psychological critiques. The next chapter narrates the journey of 12 participants through eight weeks of *Growing Together*.

CHAPTER 4

Implementation of the Revised Discipling Model

Introduction

This chapter provides the summary of the implementation of the revised discipling model and the evaluation connected with it. The implementation and testing happened at Calvary Church of the Nazarene, Annandale, Virginia, between March 18 and May 7, 1992.

The project consisted of a group of twelve volunteer participants and myself as the leader, meeting together on nine Wednesday evenings. Each session, lasting approximately one hour, included 30 minutes of discussion-oriented Bible study, 15 minutes of accountability, and closed with 15 minutes of sharing and prayer. The guidelines for time were not strictly adhered to as I sought to be sensitive to the group's interests, needs and questions, and the Spirit's guidance.

I pre- and post-tested the group, using a spiritual disciplines grid to observe behavioral changes. In addition, the group members were interviewed individually at the completion of *Growing Together* to observe attitudes concerning the spiritual life.

The pre- and post-testing using the spiritual disciplines grid indicated a very significant increase in the use of the 14 classic spiritual disciplines. The results indicated an increase in each of the 14 spiritual disciplines with the greatest increase occurring in prayer, which *Growing Together* highlighted directly or

indirectly through the eight weekly sessions.

The interviews indicated (1) a consistently positive motivation for practicing spiritual disciplines, (2) a new appreciation for spiritual individuality, and (3) a general satisfaction with *Growing Together*.

Composition of the Group

I was encouraged when the same number of men and women signed up for *Growing Together*. Often spiritual formation appeals more to women. Each person was married. Four couples (eight people) took the class as couples, leaving four people who took the class without their spouses.

The six women and six men averaged 38 years of age. The ages were 28, 31, 34, 34, 34, 35, 36, 38, 39, 39, 45, and 60. This is not the age breakdown of the adults of Calvary Church. Although our largest group is between 30 and 40 years old, we have a large group between 40 and 50, as well as between 50 and 60.

Nine people indicated that they had attended the church one year or less. Two people indicated they had attended Calvary Church approximately five years. One person had attended this church all his life, over thirty years.

The time attending Calvary Church informs the age distribution. *Growing Together* apparently appealed most to people who are new to this congregation. Most of the adults added to Calvary Church during the past year or two fall in this 30 to 40 age group.

Intent of the Project

Believing spiritual growth cannot be gauged scientifically due to the lack of precise definitions, this research is descriptive, not diagnostic. Two separate instruments evaluated participants' practices and attitudes. First was a spiritual disciplines grid. The grid survey was administered to each group member anonymously before and following the nine-week discipleship experience. Anonymity protects individuals and assures more accurate responses. This grid described a person's self-assessment of use of spiritual disciplines. The initial grid reflected the entire group's self-assessment prior to the intervention. The second grid reflected the group's self-assessment following the discipling experience. An increase in the frequency of use of the spiritual disciplines occurred.

It was not adequate merely to note changes in the use of spiritual disciplines. Therefore, interviews were conducted to evaluate attitudes. The interview, according to John and Lyn Lofland, "...is a guided conversation whose goal is to elicit from the interviewee rich, detailed materials that can be used in qualitative analysis" (12).

The interview questions sought to determine why participants used spiritual disciplines (this to evaluate legalistic tendencies); if they appreciated the connection between their personality and their spirituality; and their feelings concerning the strengths and weaknesses of the discipleship experience.

Mr. Steven Frazier, a trained interviewer with the Federal Bureau of

Investigation, who was not involved with the discipleship intervention, interviewed each group member. Interviewing was done following the conclusion of the discipleship intervention.

As anticipated, the group members expressed positive attitudes toward discipleship in these specific ways. First, they indicated more frequent use of certain spiritual disciplines without significant legalistic motivation. Second, they indicated an appreciation of the relationship between their personality and their spirituality. Third, they expressed satisfaction with the discipleship experience. Fourth, they indicated a desire for the group to continue.

The Project Unfolds

Promotion

On Sunday, March 1, 1992, the following announcement was placed in the Sunday morning worship folder at Calvary Church.

A Growing Together group, led by Pastor Powell, will form Wednesday, March 18, and will meet for ten Wednesday evenings from 7:30 to 8:30. *Growing Together* is a small spiritual formation group, responding to Peter's challenge for believers to "grow in the grace and the knowledge of our Lord and Savior Jesus Christ" (II Peter 3:18a).

Growing Together accepts people spiritually struggling or stalled as well as those moving on the fast track to spiritual growth. We hope this group will become a cheering section for the Christian life as it pursues growth in prayer, sensitivity to the Holy Spirit, and Kingdom service through the use of spiritual gifts.

There is an \$8.00 charge for materials and *Growing Together* will be limited to the first 15 who sign up. Circle "G" if you are interested in *Growing Together*.

A charge of \$8.00 was connected to the project for two reasons. First, I wanted high-quality printed materials. In the affluent suburbs of Washington, people tend to respond well to quality and don't mind paying for it. Second, I have observed that people in this area take things more seriously if they have made even a token financial investment.

The announcement mentioned a limit of 15, which is more than I really wanted. I assumed two or three would drop out when they attended the first orientation session after learning about the pre- and post-testing and the nature of the group.

Although I allowed several weeks to promote the class, I believed it would fill up the first week and would not be announced again. A slight problem arose when eleven men and eleven women signed up in response to that one announcement. On the advice of my advisor, Dr. Reginald Johnson, the names were drawn at random by members of the pastoral staff, excluding myself. I asked married couples if they would like to be randomized as couples or individuals. The consensus was as couples. Each person who signed up was notified by letter that too many had responded and the group had been limited by random selection. Twelve were told they had been selected. The others were told of their placement on a ranked list of alternatives and encouraged, if not selected

as an alternate, to participate in the next *Growing Together* group.

Session One - March 18

On Wednesday evening, March 18, our group met at 7:30. Great enthusiasm was felt as all twelve group members arrived on time. We sat in a circle and each explained what motivated him/her to volunteer for the class. I then explained the mechanics of *Growing Together* and how it related to my Doctor of Ministry program. The group members were then directed to the instrument entitled "Spiritual Self-Assessment Guide" in which they would complete the Spiritual Disciplines Grid (see Appendix C).

I explained that they should put a personal code number on the front of the guide (one they would remember). I would not know who was who. The coding would be beneficial only if someone dropped out of the group. In that event, I would be able to remove that person's pre-test from the study.

The "Spiritual Self-Assessment Guide," which was recommended by my advisor, Dr. Reginald Johnson, included first a personal devotion assessment calling for group members to write brief statements in response to eight areas of their spiritual lives. The second part was a spiritual disciplines grid listing 14 spiritual disciplines. Group members were to indicate the extent to which each was a "regressing" or "growing" part of their devotional life. The third part was another consideration of the use of spiritual disciplines. This "Spiritual Self-Assessment Guide" is not offered simply for the purposes of this D. Min. project.

I consider this type of self-evaluation helpful to the group members' spiritual growth.

I told the group they would be completing a second identical "Spiritual Self-Assessment Guide" at the end of eight weeks and would also be interviewed. I assured the group that they could not harm my project by responding to the pre- or post-testing in what they might perceive to be the "wrong" way. I encouraged them to be honest and to be themselves.

As the session continued, we discussed week one material, "Introduction to Spiritual Growth" (see Appendix A). The session closed with each person sharing how the group could pray for them during the coming week. With everyone taking turns praying, the session ended at 8:45.

At the end of the session I felt I had tried to cover too much material. Perhaps the group members did not feel as rushed as I did, for I tried to hide it from them.

Four group members spoke with me within the next four days about the class. Each was very positive. A common theme expressed was their nervousness stemming from having never done anything like this before.

Session Two - March 25

Excitement was great for the second session with all twelve group members attending and on time. Again we sat in our circle of thirteen chairs and began with questions left over from the previous week.

Following a brief prayer, we studied the lifestyle of prayer. The rich discussion could have continued for hours. ResponseTime, our time of accountability, provided a tender moment of reflection on the nearness of God. One participant moved the group deeply by sharing about a recent spiritual revival. Others communicated positive attitude changes and improved interpersonal relationships.

The session ended with 10 to 15 minutes of conversational prayer. I was particularly pleased that no one was hanging back in the discussions, accountability, or prayer. Almost perfect balance existed in the participation.

The only thought that could be perceived as a negative was that one woman questioned handing in the ResponseTime sheets to me. That felt to her as if she were accountable not only to the group but also to me, her pastor. She thought being accountable to the group was enough. I explained two things to her: first, handing in the accountability sheets was a little extra encouragement needed by some to be faithful. Second, I told her that if ever she didn't want to turn in her ResponseTime sheet, she was welcome not to. I had told the whole group the same thing during the first session. This seemed to help her become comfortable with the system.

Session Three - April 1

Again, everyone arrived by 7:30 sharp. I believe people did not want to miss out on anything that would be happening. One person was absent. She had

told the group that she would be vacationing. (During prayer the group prayed for her family and their vacation.)

The study focused on reading scripture devotionally. Building on the thought from Colossians 3:16, we discussed letting the Word of God dwell richly in us. I was pleased with the level of participation (questions and discussion).

Assignments for the week included continuing with their daily devotional life while considering how they might more fully incorporate scripture into their daily pattern. They were encouraged to continue praying for and praying with their prayer partners. Most, if not all, group members were enjoying weekly prayer partner meetings.

ResponseTime, our accountability to each other, led into conversational prayer which ended the hour. Before prayer I talked to the group about how our body language effects our prayer. I told a story about the first time I lifted my palms up in private prayer and the difference that made for me. As we prayed, we were attentive to open receptive body language. Anyone who wished to pray was welcome to lead out. Again, every one of us prayed at least once. When the session ended, one man who has attended the church since childhood remarked to me that our *Growing Together* group was the best thing ever offered at Calvary Church.

Session Four - April 8

On this evening, our group totaled eleven because one couple was gone on vacation. Again the group was able to start right on time.

Following a brief prayer, we studied the lesson "Is Anyone Else Like Me?" This lesson starts with the thought that we are "fearfully and wonderfully made" in God's image. From there we moved to an understanding of our uniquely created personalities. The final point to which this lesson builds is that spirituality is conveyed through personality.

In addition to the regular assignments (prayer partnership and daily devotions), the group was asked to complete the Keirsey Temperament Sorter in preparation for next week's study.

During ResponseTime, one group member told of recent encounters with the presence of God while running at work. He remarked that talking about these kinds of things was unusual if not difficult for him. That was a valuable experience, for he was always quick to talk about religious or biblical ideas but talking about personal spiritual formation was a stretch for him.

The session closed with our holding hands during what I considered another meaningful time of prayer.

At the halfway point in this project, I could not have been more pleased with how things seemed to be developing. Two unusual things may have been contributing to the apparent success. First, I believe we had an unusually good

mix of people. The individuals are very different but they have gelled extremely well. From my experience with small groups, most do not bond this quickly. Second, the combination of their being selected at random from a larger group of volunteers, plus the fact they were part of a doctoral study, seems to have made the group highly motivated. They appear to think of this as a very special opportunity.

Session Five - April 15

One person was traveling this week, leaving eleven group members plus myself. The study was built upon the results of the Keirsey Temperament Sorter that each person had just completed. Instead of considering how an appreciation of temperament can benefit interpersonal relationships, we focused solely on how temperament study informs one's personal devotional life. Individuals seem to find this approach new, interesting, and potentially helpful. ResponseTime and our closing prayer was again meaningful.

An interesting coincidence occurred before class concerning our ResponseTime sheets. One group member told me how he looked forward each week to the brief encouraging note that I write on the back of each sheet before handing the sheets back to the group members. What he did not know (and still does not) is that the sheets I was planning to return to them that session had no notes from me. I had not taken the time to write notes because I did not think they were too important. I apparently was wrong. I held the ResponseTime sheet

another week so I could write on them before returning them.

Session Six - April 22

Our lesson was on discovering our spiritual gifts. From our initial conversation, it became clear that there was a broad range of understanding of spiritual gifts. One person had recently attended a 13-week study on spiritual gifts, while others had no idea what a spiritual gift was. At the end of a 30-minute lesson with heavy discussion, some were thoroughly confused. We spent a little extra time and cleared up much of the confusion.

In spite of the confusion, it was one of our very best sessions overall. The interest was quite high. The discussion was fun. Prayer at the end seemed especially meaningful to all. And most importantly, although the session ran over by 15 minutes, when we finished praying, everyone stayed in his/her seats for another 15 minutes sharing praise, thanksgiving, and appreciation one for another.

Session Seven - April 29

Everyone was present for session seven. When I reminded the group that we had only one more session, concern and disappointment were expressed. Most indicated a desire to continue to meet. Some even desired to meet weekly for as much as another year. I am not certain how we will handle this need.

We studied the second part of the lesson on spiritual gifts. Everyone seemed to be clear on the meaning and value of spiritual gifts.

ResponseTime and prayer flowed together as people began to tell of their

ups and down. A tender moment was experienced as one woman began to tell that she had just learned that her father had cancer. When she started to cry, another woman rushed across the room to comfort her. Following the session, many showed compassion and support to the woman in need. The group had become very close.

Session Eight - May 6

Everyone attended this final session. After reminding the group about post-testing, we studied dealing with spiritual failure. This lesson was particularly meaningful because one man, who had recently been drawn into an argument and un-Christlike behavior, shared at length about his experience and how he got back on track with God's help. One dimension of his story was to tell how he pictured the faces in our *Growing Together* group and was determined for the sake of the others to do the right thing.

The session closed with the sacrament of the Lord's Supper and prayer. Hugs were given all around.

Pre-Test

I pre-tested, using a Spiritual Disciplines Grid. The grid called for the participants to assess themselves, indicating the extent to which each of 14 spiritual disciplines were a growing part or a regressing part of their spiritual lives. The fourteen disciplines on the grid were meditation, prayer, fasting, study, simplicity, solitude, submission, service, confession, worship, guidance, celebration,

fellowship, and journaling. The greatest indication of growing would register a score of +5. The greatest indication of regressing would register a score of -5.

The participants were instructed that the purpose of this pre- and post-testing was not to observe individual behavioral changes, but rather to observe behavioral changes within the group as a whole.

Individual scores on the pre-test were all over the grid, ranging from -4 to +4. The disciplines receiving the lowest group averages on the pre-test were fasting (0.0) and journaling (0.1). Disciplines receiving the highest group averages were worship (2.0) and study (1.5).

Figure 1

**Pre-Test Results
Spiritual Disciplines Grid**

Question: To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Person	1	2	3	4	5	6	7	8	9	10	11	12	Avg
Meditation	-1	3	3	2	0	0	0	1	0	0	1	-2	0.6
Prayer	-1	3	3	2	1	1	-1	2	-3	1	1	0	0.8
Fasting	-3	-1	4	0	0	0	-1	1	0	0	0	0	0.0
Study	1	3	4	2	0	3	-1	2	1	3	1	-1	1.5
Simplicity	0	2	4	1	1	1	0	3	1	1	-1	3	1.3
Solitude	-1	2	3	1	0	0	0	1	0	0	-1	1	0.5
Submission	-1	1	3	2	1	2	-1	2	-4	1	2	2	0.8
Service	-1	1	3	0	0	1	-1	3	-2	1	1	3	0.8
Confession	1	3	3	2	0	0	-1	3	0	1	1	-3	0.8
Worship	1	4	3	3	1	2	-1	3	3	3	1	1	2.0
Guidance	1	2	3	3	0	1	0	1	0	-1	0	1	0.9
Celebration	1	2	3	2	0	1	0	3	2	3	0	-3	1.2
Fellowship	1	3	3	3	1	3	-1	3	1	2	1	1	1.8
Journaling	0	1	1	0	0	0	0	-1	0	0	0	0	0.1

Post-Test

All twelve participants completed the project. Following the final session, each participant again completed the Spiritual Disciplines Grid. As was anticipated, the group

reported a significant jump in the direction of "growing" in use of the 14 spiritual disciplines.

Figure 2

Post-Test Results
Spiritual Disciplines Grid

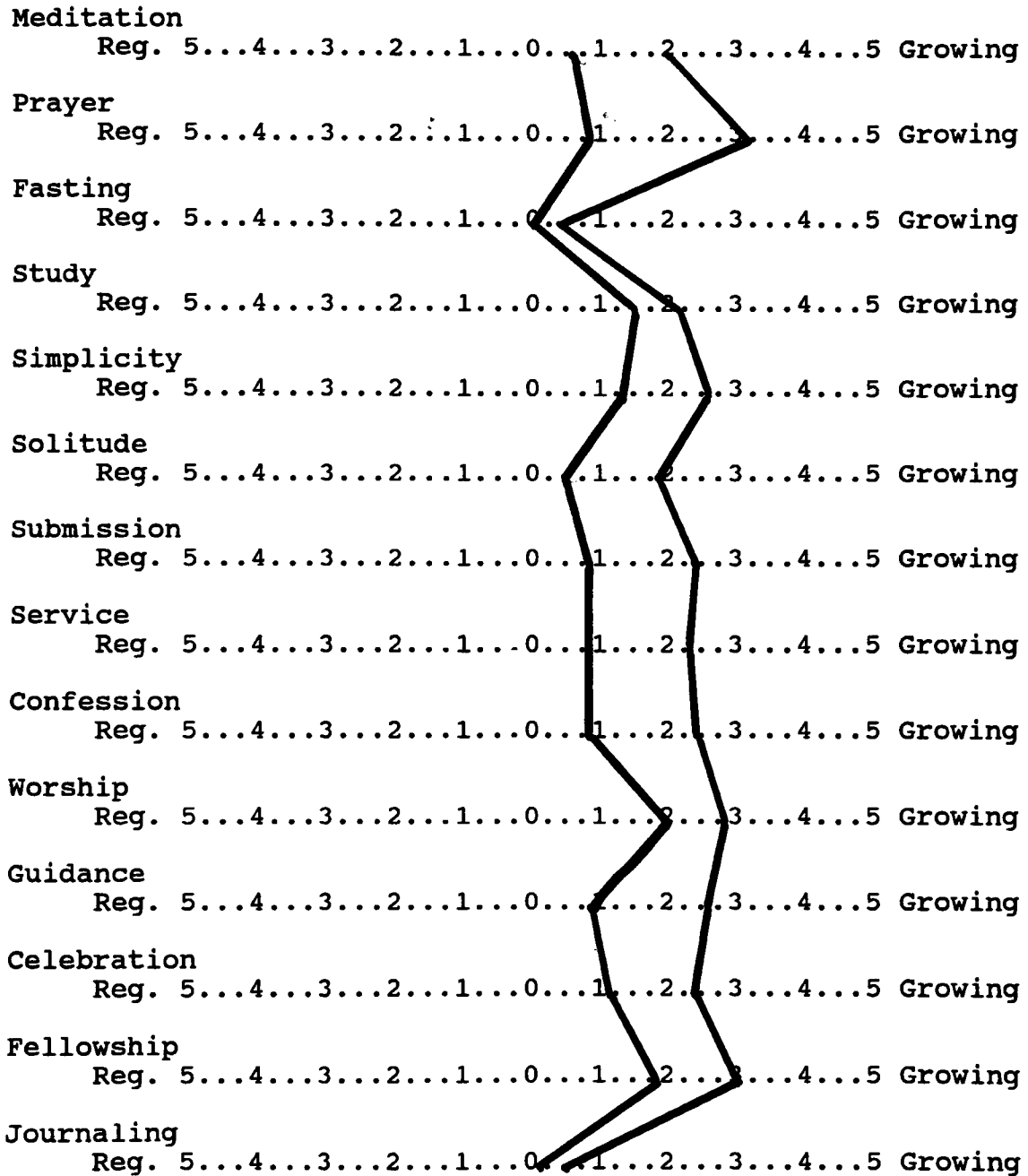
Question: To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Person	1	2	3	4	5	6	7	8	9	10	11	12	Ave
Meditation	2	1	3	4	1	3	2	4	1	1	2	0	2.0
Prayer	3	1	3	4	3	3	3	4	3	5	3	2	3.1
Fasting	1	-2	2	0	0	0	1	2	0	0	1	0	0.4
Study	2	-1	3	3	1	2	1	3	2	5	3	1	2.1
Simplicity	1	2	2	4	2	4	1	4	2	4	3	2	2.6
Solitude	1	2	1	4	0	2	-1	4	2	1	1	3	1.9
Submission	2	2	2	4	1	4	0	4	3	3	3	1	2.4
Service	2	0	3	4	0	3	0	5	3	3	2	2	2.3
Confession	2	2	3	4	1	5	2	4	2	4	2	-2	2.4
Worship	3	1	3	4	1	5	2	4	4	4	2	0	2.8
Guidance	2	1	2	4	1	4	1	4	5	4	2	1	2.6
Celebration	3	0	2	4	1	5	1	4	4	5	2	-2	2.4
Fellowship	2	-1	3	4	2	5	2	4	5	4	3	3	3.0
Journaling	0	-1	2	1	0	0	0	3	0	0	0	1	0.5

Figure 3

Pre- and Post-Test Comparison (Group)
Spiritual Disciplines Grid

Pre-Test = Green Line
Post-Test = Blue Line



Two observations are noteworthy. First, improvement was reported in each of the 14 spiritual disciplines. This occurred even though several of the disciplines were never brought to the group's attention except through the pre- and post-testing. ~~So~~ although each discipline improved, some were impacted more greatly than others. The most noteworthy example is "prayer." The group scored "prayer" at 0.8 on the pre-test. Prayer as a growing spiritual discipline ranked ninth out of 14 disciplines. After *Growing Together's* emphasis on prayer, prayer on the post-test ranked first with a score of 3.1.

Interviews

The interviews were conducted on Wednesday evening, May 13, from 6:30 to 8:30 p.m. at Calvary Church of the Nazarene. This was one week after the final *Growing Together* session.

The interviews followed the guidelines provided in *How to Measure Attitudes* by Henerson, Morris and Fitz-Gibbon, using a combination of open-ended general questions as well as closed-ended specific questions. Although there was specific information that needed to be gathered, the interviews took advantage of the flexibility an interview affords.

Each interview began with the following introduction.

"Hello, I'm Steve Frazier. Pastor Powell asked me to help with these interviews. The purpose of this interview is to gather information from you about your recent experience

with your *Growing Together* group. The responses of all the group members will be combined and included in Pastor's dissertation. Although what you think is very important and will be included in the dissertation, neither your name nor identity will be included. Don't feel any pressure to produce what you feel might be a right answer. It is your honest response that will be tremendously helpful to this study."

Mr. Frazier took notes during each interview session. Following each interview, he dictated information onto an audio tape which was later transcribed.

The Interview Questions

The first set of questions sought to discover why they were participating in spiritual disciplines. Were they participating legalistically, or because of group pressure which would soon disappear, or because of some higher motivation?

1. Let's talk about any changes you may have observed in your spiritual life during the last nine weeks. Have there been any?
2. Do you think that the frequency of your use of spiritual disciplines (i.e. prayer, devotions, scripture reading, meditation, acts of service, etc.) has changed any during the past nine weeks?

If so, how?

3. Have you thought about what is motivating your use of spiritual disciplines? For instance, why do you think you are praying? What is the reason for having devotions?

Transition: Let's now talk about something else.

The second set of questions sought to discover if they felt forced into another's mold or given a "one-size-fits-all" approach to spiritual growth. Or have they discovered new freedom in their spiritual uniqueness?

1. Do you think *Growing Together* would be more beneficial to certain personality types?

If so, what types and why?

If not, why?

2. Did *Growing Together* in any way restrict or reinforce your God-given personality?

Probe.

Transition: Let's now talk about something else.

The third set of questions sought to discover the strengths and weaknesses of *Growing Together*.

1. Your *Growing Together* group met for eight sessions. Was that about the right length? Should it have been shorter? Should it have been longer?
2. What was your favorite part of *Growing Together*?
3. If you could change one thing about *Growing Together*, what would it be?

The final question gave each person the opportunity to express a thought that was not covered in the interview questions. The question was, "Is there anything else you would like to add?"

An interview allows great flexibility. Additional information was gathered by the use of probes. Henerson, Morris and Fitz-Gibbon provide the following examples of interview probes.

I see. Is there anything else?
How do you mean?

I'd like to know more about your thinking on that.
Why do you think that happened?
Can you explain that a little more (99)?

The Interview Results

Concerning Motivation. From the pre- and post-test grid, it was known that the participants had registered a sharp increase in the use of spiritual disciplines in their devotional lives. The first interview questions sought to understand what the participants perceived to be their motivation for increased use of spiritual disciplines. We were particularly concerned with possible legalistic tendencies. As was anticipated, the participants did not appear to be motivated significantly by legalism. The two principle motivators were peer influence and new satisfaction.

Interview person one indicated that group influence and fulfillment motivated her.

Mr. Frazier writes,

...she felt that the group motivated her in terms of realizing a need in her personal spiritual life. By meeting with the group she focused on her need, which she thought was being better fulfilled. She stated that God now speaks to her through his Word like at no other time in her life.

Person two thought his motivation came from his need, saying that previously his "spiritual growth was not fulfilling his heart."

Mr. Frazier observed that person three's motivation stemmed from both a new devotional satisfaction and a sense of group accountability. Mr. Frazier interprets:

...his devotions have become far more meaningful and for the first time in his spiritual life he has connected the Bible truths to his prayer life. He describes this process as

scripture sensitivity. The primary reason for his increase in spiritual disciplines was the accountability the program offered to all members of the group. He now realizes he has the same type of accountability to the members of the body of Christ, and that he must keep his spiritual life together for them.

Expressed in another way, Mr. Frazier observed the following about person twelve:

Her motivation for doing this is that she has seen significant improvements with her attitudes in her daily life and in her spiritual life. As for these two particular spiritual disciplines, she was also motivated not only by her desire for a closer relationship with God, but by the accountability the group offered; she still feels a connection with the participants and feels accountable to them for her spiritual life.

Again, satisfaction was a key motivator for person four. Mr. Frazier writes,

Her motivation for increasing the use of her spiritual disciplines was the results she had observed during the *Growing Together* sessions. As she observed more changes in her life, it increased her motivation to go further in the use of spiritual disciplines. She described her attitude as willing to try it to see what the result would be, and she was pleasantly surprised.

Concerning Uniqueness and Personality. A second interview goal was to observe if, following the intervention, participants articulated a growing appreciation for their individuality and personality. We were especially concerned that no one felt pressed into another's spiritual mold. As anticipated, the group did indicate a new awareness of their unique and individual spiritual needs. No one felt pressed into another's mold.

Person one expressed that *Growing Together* "...showed her foremost that personality traits that individuals have can affect their spiritual growth."

Person three expressed an appreciation for spiritual individuality in this way, "Each member of the group had a different personality ... but each contributed to the group in his own way."

Person six communicated that through *Growing Together* she learned that we could all be different in terms of personality and background and that none of us need to change in order to grow spiritually.

No one said anything that would indicate a different reaction. Each person completed the program with an appreciation for the interrelationship of personality and spirituality.

Concerning General Satisfaction. The interviews were concerned with participant thoughts on the strengths and weaknesses of the discipling experience. As anticipated, the group members expressed satisfaction with the program. Although the degree of individual satisfaction varied, the group as a whole would have to be considered extremely satisfied. One element of this satisfaction appeared in the group's expressed desire to continue meeting together.

Person three expressed satisfaction with regard to the building of interpersonal relationships. Mr. Frazier writes,

When I asked him what spiritual life changes he had observed over the course of this program, he began by explaining his former spiritual life, which he described as being a free agent without the need for other Christians and thereby he now realizes his spiritual life has suffered. Through *Growing Together* God has shown him that he needs others, that he is needed and that makes us all an

active part of the body of Christ. In overview he stated that "...all of this was new to him and represented incredible growth on his part, particularly in the area of love one for another."

Person two indicated satisfaction saying, "...anyone who said they were expecting to meet God and be open would benefit from this type of program." He also said, "...eight weeks was too short a period."

Person three expressed overall satisfaction by commenting on a "renewed closeness with God" and a freer interaction with the Holy Spirit. He also expressed an appreciation for the general format. Mr. Frazier writes,

...his favorite portion of growing together was the format itself, which allowed freedom for people to freely and voluntarily participate when they wanted or in the areas they chose to discuss.

Person four "...would have preferred to keep going with the number of sessions, not because they were too short, but because of the fellowship she enjoyed with other believers."

Person six, when asked about observed spiritual changes over the course of the program...quickly responded that she ...had a deeper understanding and had achieved a special closeness with God."

Individuals were asked to make suggestions for improving the program. Person one offered a suggestion, "One thing she would change would be to encourage everyone to bring their Bible and spend more time reading God's Word." Echoing that, person six also indicated no change in her pattern of scripture reading.

Person nine also expressed interest in more scriptural study, indicating, "...he anticipated the program would involve the study of scripture and the spiritual concepts of scripture. In this area he was disappointed."

Person seven expressed general satisfaction observing "he had become more patient and loving ...as a husband and father." Person eight expressed general satisfaction, although she indicated she had not had as strong a personal experience as others in the group had. "She had observed some gradual increase in her spiritual disciplines, such as prayer and Bible reading."

Person nine expressed what appeared to be general satisfaction and personal dissatisfaction at the same time. His comments, although not especially negative, were the least positive of the group.

He began by stating that an individual would get as much out of *Growing Together* as they wanted to put into it. He felt that the program was a way of laying a good foundation for new Christians and for older Christians to establish an accountability for their own spiritual growth and dependency on others. He only noticed a couple of adjustments in his own personal prayer life, but received no significant spiritual effect from the program.

When Mr. Frazier probed concerning why no significant change had occurred,

He replied that those habits had not changed in any significant way because he felt he had already well established his prayer life. After considering his response for a few minutes, he supplemented his response by saying there was one significant effect in his prayer life, and that was getting with a prayer partner and supporting each other with prayer. It was an excellent way of becoming accountable and responsible through your prayer life for

another individual.

At a later point in the interview he stated "...anyone with the proper attitude would receive benefit" from *Growing Together*. He connected benefiting from *Growing Together* with, first, putting one's self into it and, second, with having the "proper attitude." He then concluded that he didn't benefit much. Would that suggest he either made little effort or did not have a "proper attitude"? We can't know for certain.

Person eleven gave witness to having found something in *Growing Together* he had never found elsewhere. He explained "that he had come from a church background and had attended many types of churches, but it was only through *Growing Together* that he began to make meaningful changes to his spiritual life." His interview was most inspiring. He attributed the time spent in the group with changing his "entire outlook on life."

Other Responses. In addition to the responses which were specifically anticipated, several others were received.

Person three was emotionally moved during the interview as he began to talk about what the program had meant to his self-esteem. Mr. Frazier describes his response:

When I focused in on his own personality and whether the course had any effect on it, this became a very sensitive talking point for [him]. He described this area as having the biggest impact for him. He stated that he "...would probably not ever be able to express how much impact it had." Prior to attending this, he described his own personality as possessing low self-esteem and lacking

confidence, not only in his personal life but his spiritual life. *Growing Together* has changed his attitude toward himself in a fundamental way. As an example he explained that once he had thought that he had no spiritual gifts, but now sees unlimited possibilities within himself. Overall he stated that no other program or course has had such an impact on his personal spiritual life and for that he will be eternally grateful.

Person five echoed that same thought, saying "the program reinforced and gave him more confidence."

Another response was that the program was "too short for him to develop good spiritual habits. He felt that extending the program over a longer period of time, say six months, would permit an individual to develop good spiritual habits over a long period of time and thereby incorporate them in their spiritual life."

A few expressed concern about whether the program would have had the same positive result if Pastor Powell were not leading it. Person one "concluded her comments by saying that this class was especially meaningful because the pastor led the group."

Summary

From the promotion, to the eight weekly sessions, to the interviews, the *Growing Together* experience proved both valuable and positive. Almost every participant reported the behavioral and attitudinal changes for which I had hoped. Perhaps even more important, the Spirit of God seemed to move among us during our times of sharing and prayer creating genuine love and concern one toward another.

The next chapter will summarize the findings.

CHAPTER 5

Summary and Evaluation

Introduction

This final chapter summarizes the content of this study on Christian discipling. The problem is again articulated. The critique of the "Christ Model" and its revision are summarized. The methodology of the study is described. The findings are evaluated. The chapter ends discussing some implications of the project for pastoral ministry and future study in related areas.

The Problem

I observed from my experience in ministry that individual believers and the church collectively are paying a price for living lives of nondiscipleship. Many individual Christians are missing the abundant life of peace, joy, hope and fellowship promised by Jesus. The church collectively, through nondiscipleship, often misses sufficient power to impact its world.

My observation was fueled by several books including *The Cost of Discipleship* by Dietrich Bonhoeffer and *The Frog in the Kettle: What Christians Need to Know about Life in the Year 2000* by George Barna. Barna warned that as we moved through the nineties, the proportion of Christians in America would remain steady, but the quality of Christian living and witness would rapidly deteriorate. He predicted "people will spend even less time in prayer and Bible study than they do today...the adult population will largely be impervious to

attempts to deepen their faith" (122).

Concerned with this trend, I asked, how can a local church best respond? How should the local church go about discipling believers? The answer appeared to be right in front of me. It was a school of thought called "Christ Model" discipling. "Christ Model" discipling urges every generation back to the Gospels to learn discipling from the master discipler, Christ Jesus. An avalanche of discipleship books and programs has been produced and distributed with the expressed goal of training disciples just like Christ trained The Twelve. It seemed to me that nothing could be more sound than doing discipleship exactly as it was modeled by Christ himself.

As my study continued, I discovered writers, primarily Flavil Yeakley and A. Boyd Luter, who raised serious questions concerning "Christ Model" disciple making. Issues of theological and biblical soundness were raised. One respected study concludes that a particular "Christ Model" disciple-making program may be psychologically damaging.

The particular niche of this project/dissertation became clear. It would attempt to stand in the gap between a clear need for authentic discipleship and criticism of certain aspects of "Christ Model" discipleship. The result was the development and evaluation of a revised discipling model.

The Critique and Revised Model

After establishing the need for discipleship, this study critiqued "Christ

Model" discipling. The threefold critique focused on specific theological, biblical, and psychological concerns. The revised discipling model entitled *Growing Together* (Appendix A) was constructed using basic elements of the "Christ Model" while incorporating changes called for in the critique.

Elements of the "Christ Model," classified as "means to discipleship," which were retained included "life transference." "Life transference" is the person-to-person interaction happening between individual group members as well as between group member and group leader.

Growing Together identified "accountability" as a key ingredient but utilizes a style of accountability established in Richard Foster's *Renovare* movement.

Growing Together joins "Christ Model" discipleship, all of scripture, and Christian spiritual tradition in placing emphasis on development in prayer.

Growing Together considers scripture study a principal means of grace in which Christians grow.

Many "Christ Model" discipling programs have included an emphasis on service or ministry. Likewise, *Growing Together* focuses on discovery and use of spiritual gifts for the edification of the church body, thus uniting the gospel record of Jesus sending disciples out two by two in ministry with the post-resurrection teaching on Spirit-empowered service.

Insights from the Theological Critique

The theological critique was limited to the hermeneutical principle of

progressive revelation. The first concern addressed was the problem of person. This concern points out the challenge of contemporary disciplers reproducing themselves in their "discipleses." Although Jesus may have done that, it is dangerous for disciplers today, ministering in sinfulness, weakness and limitation, to seek to reproduce themselves in those they disciple. *Growing Together* endeavored to mitigate the problem of person by the group leader openly discouraging a "follow me" approach.

A second issue illuminated by the theological critique concerns the necessary priority of the church in contemporary disciple making. *Growing Together* functioned as part of the overall discipling ministry of Calvary Church of the Nazarene. *Growing Together* was supported by corporate worship, the sacraments, Christian fellowship, and other educational experiences offered at Calvary Church.

Another issue raised by the theological critique concerned the necessary emphasis on the Holy Spirit in New Testament discipleship. *Growing Together* included two lessons on gifts of the Spirit. In addition, weekly accountability reinforced openness to the Holy Spirit by calling for response to these questions. "What movements of the Holy Spirit did you experience this week?"; and "What fruit of the Spirit would you like to see increase in your life?"

A final issue raised by the theological critique concerned apostleship training versus discipleship training. This study recognized those as two related but

distinct endeavors. *Growing Together* did not attempt to prepare individuals for positions of leadership and authority in the church. Rather, *Growing Together* was a program of spiritual formation.

Insights from the Biblical Critique

The biblical critique used the lens of scripture to evaluate "Christ model" discipleship and therefore to help shape an alternative model. Four New Testament passages, two pre-Pentecost and two post-Pentecost, (Matt. 28:19-20; Luke 14:25-33; Acts 1:4-8; and Acts 14:21-23) were selected. Each passage nourished the revised discipling model.

Insights from the Psychological Critique

The psychological critique viewed discipleship through the lens of modern personality theory using Myers-Briggs understanding of human personality as a theoretical grid. An appreciation was developed for the way spirituality is conveyed through personality and the danger of type falsification.

Growing Together accepted the theory stated in *Prayer and Temperament*, "...there is a different type of prayer and spirituality that is appropriate to each of the four basic temperaments" (8). *Growing Together* reflects temperament theory in both obvious and subtle ways. One group session was devoted to understanding and accepting the way in which God has uniquely created individuals. Assignments for the following week included responding to the Keirseley Temperament Sorter. The next group session addressed the preference pairs and then provided an

introduction to the link between spirituality and temperament.

From concern raised by Flavil Yeakley, *Growing Together* was careful to avoid an authoritarian leadership style.

The Methodology

Believing spiritual growth cannot be gauged scientifically due to the lack of precise definitions, this research was descriptive, not diagnostic. Two separate instruments evaluated *Growing Together* participants' practices and attitudes. First was a spiritual disciplines grid. The grid survey was administered to each group member anonymously before and following the eight-week discipleship experience. Anonymity assured more accurate responses. This grid described a person's self-assessment of his or her practice of spiritual disciplines. The initial grid reflected the entire group's self-assessment prior to the intervention. The second grid reflected the group's self-assessment following the discipling experience. The individual pre- and post-grids are contained in Appendix B.

It was inadequate merely to note changes in the use of spiritual disciplines. Therefore, interviews were conducted to observe attitudes. The interview, according to John and Lyn Lofland, "...is a guided conversation whose goal is to elicit from the interviewee rich, detailed materials that can be used in qualitative analysis" (12).

The interview questions sought to determine why participants used spiritual disciplines (this to consider any possible legalistic tendencies); if they appreciated

a connection between their personality and their spirituality; and their feelings concerning the strengths and weaknesses of the discipleship experience.

Mr. Steven Frazier, a trained interviewer with the Federal Bureau of Investigation, who was not involved with the discipleship intervention, interviewed each group member. This interviewing was done following the conclusion of the discipleship intervention. Mr. Frazier's complete interview data is contained in Appendix C.

The Findings

Individual scores on the pre-test (spiritual disciplines grid) were all over the grid, ranging from -4 to +4. The disciplines receiving the lowest group averages on the pre-test were fasting (0.0) and journaling (0.1). Disciplines receiving the highest group averages were worship (2.0) and study (1.5).

The post-test results were as anticipated. The group, as a whole, reported significant advances moving toward "growing" in the 14 spiritual disciplines.

Two observations are noteworthy. First, improvement was reported in each of the 14 spiritual disciplines. This occurred even though several of the disciplines were never brought to the group's attention except through the pre- and post-testing. I cannot know exactly what to attribute this to. It could be nothing more than a desire to provide what was thought to be anticipated, namely an improved response. However, it is unlikely participants remembered their pre-test response made nine weeks earlier and not seen since. I would like to believe it reflected a

general attitude that every aspect of their spiritual lives had taken an upturn.

Second, although each discipline improved, some were effected more than others. The most noteworthy example is "prayer." The group scored "prayer" at 0.8 on the pre-test. Prayer as a growing spiritual discipline ranked ninth out of 14 disciplines before the intervention. After *Growing Together*, prayer ranked first with a score of 3.1. This change was not specifically anticipated but is considered to be extremely positive due to the vital role prayer plays in spiritual growth.

The data showed even more positive changes in the group's use of spiritual disciplines than anticipated.

Interviews

From the spiritual disciplines grid, it was known that the participants had registered a sharp increase in the use of spiritual disciplines in their devotional lives. The first interview questions sought to understand what the participants perceived to be the motivation for increased use of spiritual disciplines. We were particularly concerned with possible legalistic tendencies.

As was anticipated, the participants did not appear to be motivated significantly by legalism. The motivations listed were fulfillment, group accountability, felt need, and new satisfaction in the practice of spiritual disciplines. There was no indication of negative pressure, legalism, or guilt motivation. This suggests that significant advances in the use of spiritual

disciplines can occur without using authoritarian or legalistic practices.

A second interview goal was to observe if, following the intervention, participants articulated a growing appreciation for their individuality and personality. As anticipated, each group member indicated an appreciation for the relationship between personality and individual spirituality. In addition, individuals indicated what appeared to be a new appreciation for other people who were different than themselves.

The interviews were also concerned with participant thoughts on the strengths and weaknesses of the discipling experience. As anticipated, the group members expressed satisfaction with the process. Also as anticipated, the group expressed a desire to continue meeting together. This was a test of further satisfaction.

It should be noted that two months after the completion of this program, a special bond was evident among the twelve participants and myself. Nine of the twelve were especially eager to maintain the group. Three of the twelve were willing but less motivated. The group continued to meet periodically for study, prayer and fellowship. The group would also gather together following church worship services to talk and express affection. The participants believe at this point that the bonds connecting them are permanent.

The lasting effects of these advances were not tested and are unknown. It is hoped, however, that this kind of positive experience in prayer, Christian

fellowship, and spiritual formation will become a part of an individual spiritual reserve from which he or she can draw strength for many years.

Implications for Ministry

The success of the project has convinced me more than even before of the importance of discipling groups to an individual's and to the church's spiritual health. For some, this group experience was believed to be what they had needed for years and now would never wish to be without.

One implication for ministry is to decide how long these groups should continue. The interviews indicated the participants' thinking in general that the program should have gone on a few more weeks. One participant thought a year was about right. As I began this study, I, too, believed this kind of spiritual growth group was something every Christian should go through. I now am beginning to believe that such a group should be a permanent dimension of one's spiritual life along with personal devotions and congregational worship. If this is correct, how does a church best form and oversee this major ministry undertaking? What study materials should be used that can continue endlessly? Where should these groups be placed in the total priorities of the ministry of the church? What should the pastor's role be in staffing the group? How should group leaders be trained? My training is extensive. Will the program lose effectiveness through leadership by someone with less understanding of this material?

Prepare Your Church for the Future, by Carl George, is an excellent study

of the need for and organization of permanent cell group ministries in the local church.

Calvary Church of the Nazarene is currently studying the multiplication of permanent spiritual formation groups.

Future Study

One question which should be answered in future study concerns what is retained months or years after a positive but brief experience of small group discipling.

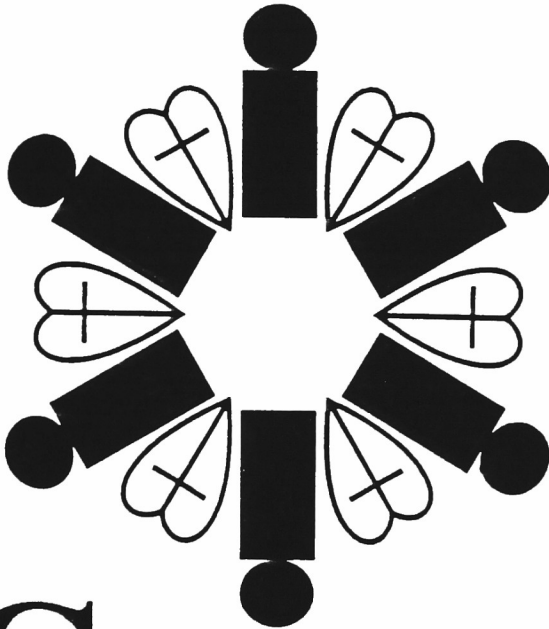
A second area of future study would be the consideration of the dynamics occurring when a group is a mix of very new Christians and very mature Christians. Should groups be segregated? If there should be a mix of Christian maturity levels, are the mature Christians present as givers to the process more than receivers? Or is a new Christian perspective needed by the mature Christian? How do you train group leaders?

A Personal Note

Working with the *Growing Together* group was a pure joy for me personally. We experienced several poignant moments I will cherish forever. With the rapid growth of my congregation, I am getting further away each year from the front lines where individuals are growing and struggling in faith. Leading this group allowed me to again experience intimate spiritual and personal relationships which make the pastorate a great joy.

Appendix A

Growing Together Program



**GROWING
TOGETHER**
a journey of

Spiritual Development

Welcome to *Growing Together*

With joy and great anticipation I welcome you to *Growing Together*. *Growing Together* responds to Peter's challenge for believers to "grow in the grace and the knowledge of our Lord and Savior Jesus Christ" (II Peter 3:18a). Building upon the foundation provided by the gospel account of Jesus and the Twelve, *Growing Together* incorporates the movement of the Holy Spirit and the patterns of the early Church into contemporary spiritual formation.

Growing Together accepts people spiritually struggling or even stalled as well as those moving on the fast track to spiritual growth. Whichever you are, I hope this group is your cheering section for the Christian life as we empower faith in one another.

Together we will pursue growth in prayer, sensitivity to the Holy Spirit, and Kingdom service through the use of spiritual gifts. Although we anticipate growing together, we don't anticipate becoming alike. *Growing Together* does not offer a "one size fits all" or a "cookie cutter" approach to the deeper life. We won't attempt retouching God's creative artistry by forcing you into another's mold. *Growing Together* acknowledges the intimate connection between spirituality and personality, between knowing yourself and knowing God.

Our group sessions, consisting of three components, will start with ResponseTime, our group accountability. You may respond concerning the way scripture formed your week, any recent encounter with the Holy Spirit, and any frustrations or delights in prayer.

Our second component is the study of scriptural themes including, "PrayerLife that Really Works," "Has Anyone Seen My Spiritual Gift?," "Is Anyone Else Like Me?," and "Our Spiritual Relationship." Our sessions will end with PrayerLife, the opportunity to express praise and needs in preparation for talking to the Lord.

I offer my prayers for you as we begin this eight-week spiritual journey. God bless you with the joy of the deeper life.

Mark W. Powell
Pastor, Calvary Church of the Nazarene

Week Number One

- I. **Let's Get Acquainted!**

- II. **Explanation of this Program**
A Four-Dimensional Plan

- III. **Introduction to Spiritual Growth**

- IV. **Assignment**
Spiritual Self-Assessment

- V. **PrayerLife**

Growing Together

A Four-Dimensional Plan

Growing Together is a New Testament (pre- and post-resurrection) model of small group spiritual formation. This is sometimes called "discipleship." We seek to bring people together who are expressing a desire for genuine spiritual growth. We anticipate that as New Testament spirituality becomes a part of our daily practice, we will begin to experience what Jesus referred to as "abundant" living. (1 Peter 1:2)

Growing Together utilizes the following four-dimensional plan.

Eight Group Sessions

The Growing Together group will meet eight times. These sessions will usually be broken up into three principle segments.

StudyTime
ResponseTime
PrayerLife

These sessions are important. You will want to make every attempt to not miss and you will also benefit by arriving on time.

PrayerLife

Growing Together emphasizes spiritual maturity through community, partnership, and personal PrayerLife. You will be encouraged to pray for the needs of the rest of the group. In our second session, we will identify prayer partners who will be encouraged to pray daily for each other. Instruction will be given to help you develop and be benefited by your personal PrayerLife.

ResponseTime

ResponseTime, our plan of accountability, endeavors to be a source of weekly support and encouragement while guarding against a legalistic mind set. ResponseTime provides the opportunity for weekly written and verbal self-assessment with regard to spiritual growth. We are indebted to Richard Foster's *Renovare* movement for both the spirit and content of ResponseTime questions.

Community

Growing Together seeks to provide a place where everybody knows your name. Although this program is about personal spiritual growth, this growth happens best in community.

Introduction to Spiritual Growth

1. The Great Commission

The Great Commission is found in Matt. 28:19-20.

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

The Great Commission...

provides the mission of the church,

assumes a conversion experience,

calls for growth in knowledge and obedience,

and promises the presence of God.

2. The Making of Super Christians

"The disciple of Jesus is not the deluxe or heavy-duty model of the Christian especially padded, textured, streamlined, and empowered for the fast lane on the straight and narrow way. He stands on the pages of the New Testament as the first level of basic transportation in the Kingdom of God."

-Dallas Willard

"Discipleship - For Super Christians Only?"

3. The Nature of Growing

"But grow in the grace and the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever!"

II Peter 3:18

Spiritual growth is unlike growth in stature.

It is more like growth in maturity.

4. The Life Advantage

"We Lutherans have gathered like eagles round the carcass of cheap grace and there we have drunk of the poison which has killed the life of following Christ."

-Dietrich Bonhoeffer

5. The Trend and the Need

"The proportion of born-again Christians should remain in the 30-35 percent range. The greatest danger comes, however, not in the quantity of Christians but in the quality of their witness...people will spend even less time in prayer and Bible study than they do today...the adult population will largely be impervious to attempts to deepen their faith."

-George Barna (Christian Social Researcher)

Week Number Two

I. Catch Up

Spiritual Self-Assessment

II. StudyTime

PrayerLife that Really Works

III. Assignments

Partnership PrayerLife

Personal PrayerLife

IV. ResponseTime

V. PrayerLife

PrayerLife that Really Works

1. The Chief "Means of Grace"

John Wesley taught that we grow spiritually as we avail ourselves of the means of grace. The means of grace include the following:

<u>worship</u>	<u>prayer</u>
<u>fasting</u>	<u>communion</u>
<u>service</u>	<u>confession</u>
<u>scripture</u>	<u>meditation</u>

Wesley was careful to point out that prayer is the chief means of grace, so much so that he said no amount of the other means of grace will ever make up for the absence of prayer.

Richard Foster adds, "Prayer catapults us onto the frontier of the spiritual life. Of all the Spiritual Disciplines prayer is the most central because it ushers us into perpetual communion with the Father. Meditation introduces us to the inner life, fasting is an accompanying means, study transforms our minds, but it is the Discipline of prayer that brings us into the deepest and highest work of the human spirit...prayer is the central avenue God uses to transform us. If we are unwilling to change, we will abandon prayer as a noticeable characteristic of our lives."

To pray is to change.

2. The Habit

"It usually takes at least 3 weeks of proper daily effort for one to feel comfortable in performing a new practice. And it takes about 3 more weeks to make that practice a part of oneself. But many Christians don't continue for three days."

-Jay Adams

3. Jesus' Habit

Read Mark 1:35.

The words of the Mark the gospel writer stand as great commentary on the spiritual life-style of Jesus.

Psalm 63:1 "Early will I seek thee."

4. The Development

When we hear the tales of the saints and "prayer warriors" of days gone by we are prone toward despair more frequently than we are inspired toward growth.

Remember that God meets us where we are and moves us gradually along into deeper things. The important thing is that we start someplace.

My prayer objective:

5. The Power

"God does nothing but in response to prayer." John Wesley

Discussion Question: Is prayer power developmental?

6. Prayer Forms

Hear the words of **Harry Emerson Fosdick**.

"Nothing could be more intensely individual than the prayers of the Bible. Nobody tries to commune with God in any one else's way. Some pray kneeling, like Paul (Acts 20:36); some standing, like Jeremiah (Jer.18:20); some sitting, like David (2 Samuel 7:18); some prostrate, like Jesus (Matt. 26:39). Some pray silently, like Hannah (1 Samuel 1:13); some aloud, like Ezekiel (Ezek. 11:13). Some pray in the temple (2 Kings 19:14); some in bed (Psalm 63:6); in the fields (Gen. 24:11, 12); on the hillside (Gen.28:18-20); on the battlefield (1 Sam. 7:5); by a riverside (Acts 16:13); on the seashore (Acts 21:5); in the privacy of the chamber (Matt. 6:6). Moreover all sorts of temperaments are found at prayer; practical leaders like Nehemiah, [in the silence of the spirit] seeks God's help before he speaks to the king (Neh. 1:3,5); poets like the writer of the twenty-seventh Psalm, who love communion with God; men of melancholy mind like Jeremiah, 'Hast thou utterly rejected Judah? hath thy soul loathed Zion?' (Jer. 14:19); and men of radiant spirit like Isaiah, 'Jehovah, even Jehovah, is my strength and song; and he is become my salvation' (Isa. 12:2). There are as many different ways of praying as there are different individuals."

A. Listening Prayer

Soren Kierkegaard once observed, "A man prayed, and at first he thought that prayer was talking. But he became more and more quiet until in the end he realized that prayer is listening."

B. Increase/Decrease Prayer

C. Relinquishment Prayer

D. First Thoughts Last Thoughts

E. Prayer Listing

F. Partnership Prayer

My prayer partner is _____.

G. The Chair Prayer

Week Number Three

I. Catch Up

II. StudyTime

"A Guide to Scriptural Formation"

III. Assignments

Partnership PrayerLife

Personal PrayerLife

Incorporation of Scripture into PrayerLife

IV. ResponseTime

V. PrayerLife

A Guide to Scriptural Formation

"Let the word of Christ dwell richly in you..."

Colossians 3:16

1. Scripture is the "Breath of God"

"All scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that a *person* of God may be thoroughly equipped for every good work." II Timothy 3:16,17

Evangelical Christianity assumes the following:

The Bible is inspired.

The Bible is true.

The Bible is valuable.

2. Scripture Study is Transformational

Read Romans 12:1,2.

The purpose of the means of grace is the complete transformation of the individual. As a part of that, old destructive thought patterns are replaced with new life-giving thought patterns.

Discussion Question: What are some destructive thought patterns that might need replacing?

criticism

worry

doubt

fear

Where do these destructive thought patterns originate?

family

friends

circumstances

The mind is renewed by applying it to those things that transform it.

"Finally, brethren, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." Philippians 4:8

The study of scripture causes us to think.

The study of scripture directs our thinking toward a productive, inspiring end.

The study of scripture sets us free.

"You will know the truth and the truth will make you free."
John 8:23

3. Memory Can Become a Means of Grace

"Thy word have I hid in my heart that I might not sin..."
Psalm 119:11

4. Getting Started

A. Follow scriptural preaching.

B. Select a Bible book.

John's Gospel
Philippians
Psalms
Galatians

C. Take your time.

Week Number Four

I. Catch Up

II. StudyTime

"Is Anyone Else Like Me?"

III. Assignments

Temperament Test

Partnership PrayerLife

Personal PrayerLife

IV. ResponseTime

V. PrayerLife

Is Anyone Else Like Me?

"I praise you because I am fearfully and wonderfully made;
your works are wonderful, I know that full well..."
Psalms 139:14

1. You Were Created Imago Dei

Read Genesis 1:26-27

In the Old Testament, God repeatedly battled with Israel over the issue of idols. He stressed that he would not allow his image to be formed in clay or carved in stone or poured into brass. For God ordained that His image would be found only in human personality.

The key words in Genesis 1:26-27 are "Imago dei." Imago Dei means in the image of deity. And that means a great deal.

Discussion Question: What does being created in the image of God say to you? What difference does it make?

Imago Dei means you're valuable.

Have you every heard a child practice the piano?

Imago Dei means you're responsible.

Genesis 3:22 "And the Lord God said, The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat..."

We are responsible for our lives because we are response-able. One day we will stand before God. Some will try to sell God this line, "But God, I did not know." Imago Dei means we do know. Imago Dei means something inside of us tells us about Him.

Imago Dei provides the basis for a relationship with God.

2. Each "Image" is Created Uniquely

God, the supreme architectural designer, took incredible pride in His work. He mass produced nothing. The Creator who took the time to draw tiny lines on our finger tips and made snowflakes one by one did not then use a cookie cutter on human souls.

"Isaac prayed to the Lord on behalf of his wife, because she was barren. The Lord answered his prayer, and his wife Rebekah became pregnant. The babies jostled each other within her, and she said, "Why is this happening to me?" So she went to inquire of the Lord. The Lord said to her, "Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger. When the time came for her to give birth, there were twin boys in her womb. The first to come out was red, and his whole body was like a hairy garment; so they named him Esau. After this, his brother came out, with his hand grasping Esau's heel; so he was named Jacob. Isaac was sixty years old when Rebekah gave birth to them. The boys grew up, and Esau became a skillful hunter, a man of the open country, while Jacob was a quiet man, staying among the tents."

Genesis 25:21-27

People are different from each other in every possible way, and that difference, barring any deforming experience, can be celebrated as God ordained.

3. Spirituality is Conveyed Through Personality

Spirituality is not one size fits all.

Introduction to Myer-Briggs.

Week Number Five

I. Catch Up

II. StudyTime

"Personality and Spirituality"

III. Assignments

Partnership PrayerLife

Personal PrayerLife

IV. ResponseTime

V. PrayerLife

Personality and Spirituality

"I praise you because I am fearfully and wonderfully made;
your works are wonderful, I know that full well..."
Psalms 139:14

The Keirsey Temperament Sorter, which you have now completed, indicates four pairs of preferences. They are Extraversion vs. Introversion (E-I); Sensing vs. Intuition (S-N); Thinking vs. Feeling (T-F); and Judging vs. Perceiving (J-P).

Extrovert vs Introvert (E-I)

The I-E preference concerns ones relationship with the world. It is important to note that temperament study does not necessarily define "introversion" and "extroversion" as most people do. Introversion and extroversion have more to do with what is happening on the inside of the person than on the outside, specifically the flow of energy.

When a preference of E is being exercised, the individual is charged by engagement with other people. When a preference is I the charging comes by way of solitude. It is generally held that the E person prefers action, likes meeting new people, gets restless when doing long slow jobs, likes to see quick results, and communicates quite freely.

Sensation vs. Intuition (S-N)

The term "sensing" can be confusing. In temperament study, the sensing person might better be called the sensible person. The sensation-preferring or "sensible" person wants facts, trusts facts, and remembers facts.

The intuitive finds appeal in the metaphor and enjoys fantasy and fiction. The intuitive acts as if he is an extraterrestrial, a space traveler engaged in explorations beyond the realities of the present and the past. The possible is always in front of him, pulling on his imagination like a magnet.

Thinking vs. Feeling (T-F)

People who prefer a non-personal basis of choice are called the thinking (T) types by Carl Jung. Persons who choose the personal basis are called the feeling (F) types. There is great value in each of these preferences. The wise person finds both thinking and feeling helpful in decision making. Most people are quite capable of making decisions both ways. Their preference is simply a matter of comfort. It is interesting to note that sixty percent of women claim to prefer feeling over thinking. While sixty percent of men prefer thinking over feeling.

People who use the F preference as the basis for decisions claim at times, the T-preference people are "heartless," "stony-hearted," "have ice in their veins," are "cold," "remote," and "intellectualizers who are without the milk of human kindness." On the other hand, the T-preference people who use the impersonal principles as the basis for decisions may claim, at times, that the F people are "too soft hearted," "unable to take a firm stand," "incapable of standing up in face of opposition," "too emotional".

Judging vs. Perceiving (J-P)

"P's" are primarily concerned with getting more data and information without coming to closure. The "J" persons are quite structured and decisive in their approach to life. The "P" person is less structured and less time-conscious than the "J" person. Judging types "work best when they can plan their work and follow the plan. Like to get things settled and finished. May decide things too quickly." J persons tend to be satisfied once they reach a decision. There seems to be a quiet confidence inside that the decision reached was the right one.

The P person, in contrast, has more trouble making a decision. It is like there is never quite enough information available for decision making. Once the decision has been made there is a constant uneasiness about the decision. The P person spends his life wondering if certain decisions made in the past were the right ones.

NF

Spirituality

Characteristics

NF persons are usually creative, optimistic, verbal, persuasive, outspoken, good at both writing and speaking. They have a great need for self expression and communicate with others easily. NFs are good listeners, good at counseling, good in resolving conflicts and making peace. They hate conflict and do not function well when conflict exists. NFs have deep feelings and are upset if treated impersonally. They need lots of strokes and have trouble handling negative criticism. They are warm and friendly and give many strokes themselves.

Spirituality

The NF temperament has the greatest drive for spiritual growth. For that reason, it is generally found to be true that people with the NF temperament are in the majority at spiritual retreats. There is a long history of use of NF spirituality due to the fact that most canonized saints seem to be of the Intuitive-Feeler type. There is not so much concern with the original meaning of a text. The greater concern is with how a passage speaks to the present situation. The Bible is considered as a personal document to the modern reader.

The NF needs to find meaning in everything. The NF wants to know that what one does makes a difference...that he/she is important; that God loves each one of us unconditionally, as we are now, sins and all. Daily prayer and quiet are a "must" for persons of this temperament. The NF temperament likes to read between the lines to find hidden meaning. They are given to the study of "symbols." Jesus' parables, therefore, contain great meaning for these individuals.

Spiritual Formation Suggestions

- ◆ Take passages of scripture and place yourself in the passage. Consider your own spiritual life along side the passage.
- ◆ The NF temperament responds well to small group activities. Group discussion and sharing of experiences would be particularly meaningful.

SP

Spirituality

Characteristics

SP's need to be free. They need to do what their spirit moves them to do. For that reason it is crucial that their inner spirit be subordinated to the Holy Spirit's will. SP's are flexible, easy to get along with, open-minded, adaptable, willing to change their position. SP persons live very much in the present and do not spend much time considering the past or future. They look for new things; places to go, things to do. They hunger for a party. They are witty, charming and live life intensively. The party starts when the SP person enters the room.

Spirituality

The spirituality of the SP has a certain amount of appeal to all types of people. It involves action. "Acts of loving service can be a most effective form of prayer; yet so often we neglect to think of this showing of fraternal love as prayer. SP spirituality is very optimistic and sees the beauty, goodness and love of God everywhere.

Spiritual Formation Suggestions

- ◆ The free spirited SP often encounters through nature. Therefore, in a retreat setting it is counter productive to make the SP stay inside and discuss theology. Instead, the SP needs to be put in contact with nature. They might benefit from taking a walk through the woods looking for signs of God's love.
- ◆ The SP also experiences spiritual formation through demonstrating the love of God. They might, for instance, be given the task of providing meals for someone in need. At a retreat the SP may respond well to being given a card to write a note of encouragement to a discouraged friend.
- ◆ The SP will often benefit from spiritual formation through the arts. A devotional experience may involve listening to music and responding to what they have heard. Painting and sculpting can be part of a spiritual growth experience for the SP temperament. These prayer forms would have meaning for people of all temperaments but would hold special meaning for the SP who so enjoys living.

NT

Spirituality

Characteristics

NTs have very orderly, logical minds. The NT has a tremendous thirst for truth. They desire to understand, comprehend, explain and predict. They desire to become the master of all that they do whether it be business, family, church or spirituality. The NT has a tendency toward perfectionism. He/she is keenly aware of where he/she falls short of perfection as well as where others fall short of perfection. In the mind of the NT, the worst fault of man is incompetence. The NT hates to error. For most NTs, fear of failure is great. They are subject to self-doubt, self-criticism which is all a characteristic of perfectionism. Because feeling is an inferior function for the NT, he/she is sometimes not always good with people.

Spirituality

The NT approaches all of life systematically. He/she considers spiritual formation in much the same way as he/she would a math or science challenge. NTs will use goal setting and structure to conquer laziness, pride, and selfishness and to develop a God-centered life and loving for fellow man. The NT is not a free spirit. Instead he/she will prefer neat and orderly forms of spirituality.

Spiritual Formation Suggestions

◆ Read Matthew 5:20-26 and John 2:13-17

What is the difference between the anger of Jesus and the anger which Jesus condemns in this passage from Matthew? Why is anger so wrong that Jesus equates it with the command against killing? St. Thomas defines anger as the desire to attack violently anyone who poses a threat to something we consider valuable. What about self-defense of our country, our family, ourselves? How far are we justified to go to defend ourselves? Is the anger you sometimes feel a justifiable anger, similar to that of Jesus, or the kind of anger Jesus condemns in the Sermon on the Mount? What does one do about one's anger?

◆ The NT can enjoy a spiritual life retreat or program as long as he/she knows where it is leading. A loosely-organized, free-spirited approach will leave NTs cold.

SJ

Spirituality

Characteristics

Approximately 40 percent of the general population are SJs. An even greater number of church goers are SJs. The reason for the high number of SJs in church is that they have a strong sense of duty and obligation. They always want to feel useful. SJs are very practical and possess a strong work ethic. They like belonging to a group and feel a need for tradition and ritual that will connect them to the past. Their connection with the past makes them skeptical of the future and new ideas. They tend to be conservative in tastes and choices. SJs are often overworked. They believe that they cannot turn down requests because if they turn it down, it will not get done.

SJs have a dark side. They tend to be negative and pessimistic. They think that if anything can go wrong it will. They make great prophets of gloom and doom.

Spirituality

It is said that SJs are usually people who continue going to church even though religion may lose its appeal for the other three temperaments. Probably the best example of SJ spirituality is the celebration of the Liturgical Year.

Spiritual Formation Suggestions

◆ There are two key words in SJ spirituality, "commemoration" and "projection." SJs want to commemorate the events of the gospel and then project themselves into those events.

◆ Read Luke 10:38-42

Imagine yourself a friend, a fellow-villager of either Mary, or Martha, or Lazarus. You happen to meet one of them in the village and you are told that Jesus of Nazareth is coming to visit in Bethany. You express an interest in meeting him, and you are invited to come the next evening to have dinner with them and Jesus. Close your eyes and try to relive in your imagination, with as many vivid details as you can, what your meeting and the ensuing conversation with Jesus would be like. Draw some practical fruit from it.

Week Number Six

I. Catch Up

Temperament Aided Spirituality

II. StudyTime

"Has Anyone Seen My Spiritual Gift?"

III. Assignments

Complete Gift Inventory

Partnership PrayerLife

Personal PrayerLife

IV. ResponseTime

V. PrayerLife

Has Anyone Seen My Spiritual Gift?

"Therefore you do not lack any spiritual gift
as you eagerly wait for our Lord Jesus Christ to be revealed."
I Corinthians 1:7

Discussion

Question: What experience have you had with the subject of spiritual gifts?

1. What is a Spiritual Gift?

The Bible does not provide a formal definition of a spiritual gift. However, from what scripture teaches about spiritual gifts we discern the following definition:

A Spiritual gift is a supernatural ability or capacity given by God to every Christian for ministry to strengthen and build up the body of Christ.

2. Unpacking the Definition

A. "supernatural ability or capacity"

How is this differ from natural ability?

B. "every Christian"

"God has given each of us the ability
to do certain things well."

Romans 12:6 (The Living Bible)

Why do we have trouble believing this?

C. "to strengthen and build up the body of Christ"

I Corinthians 12:7

I Peter 4:10

3. Nine Spiritual Gifts

Evangelism...the special ability that God gives to certain members of the body of Christ to share the gospel with unbelievers in such a way that men and women become Jesus' disciples and responsible members of the body of Christ.

Prophecy...the special ability that God gives to certain members of the body of Christ to receive and communicate a message of God to his people.

Teaching...the special ability that God gives to certain members of the body of Christ to communicate information relevant to the health and ministry of the body and its members in such a way that others will learn.

Exhortation/Encouragement...the special ability that God gives to certain members of the body of Christ to minister words of comfort, consolation, encouragement, and counsel to other members of the body in such a way that they feel helped and healed.

Shepherding...the special ability that God gives to certain members of the body of Christ to assume a long-term personal responsibility for the spiritual welfare of a group of believers.

Showing Mercy...the special ability that God gives certain members of the body of Christ to feel genuine empathy and compassion for others who suffer distressing physical, mental, or emotional problems and to translate that compassion into cheerfully-done deeds which reflect Christ's love and helps to alleviate the suffering.

Serving...the special ability that God gives to certain members of the body of Christ to identify the unmet needs involved in a task related to God's work and to make use of available resources to meet those needs and help accomplish the desired results.

Giving...the special ability that God gives to certain members of the body of Christ to contribute their material resources to the work of the Lord with liberality and cheerfulness.

Administration...the special ability that God gives to certain members of the body of Christ to understand clearly the immediate and long-range goals of a particular church body and to devise and execute effective plans for the accomplishment of those goals.

Week Number Seven

I. Catch Up

II. StudyTime

"What to Do with a Spiritual Gift"

III. Assignments

Pray For A Ministry

Partnership PrayerLife

Personal PrayerLife

IV. ResponseTime

V. PrayerLife

What to Do with a Spiritual Gift

"God has given each of us the ability to do certain things well."

Romans 12:6 TLB

Discussion

Question: What were the results on your gift inventory?

A Check List for Gift Confirmation

Seek a ministry using what is thought to be a spiritual gift.

Observe thoughts and feelings in doing this ministry.

Is this ministry a delight or a chore?

Is this ministry easy or challenging?

Am I motivated to do this ministry?

Do I feel competent in doing this ministry?

Consider the fruit of the ministry.

Are people being helped?

Does this benefit the Church of Jesus Christ?

Listen to what others say in possible affirmation.

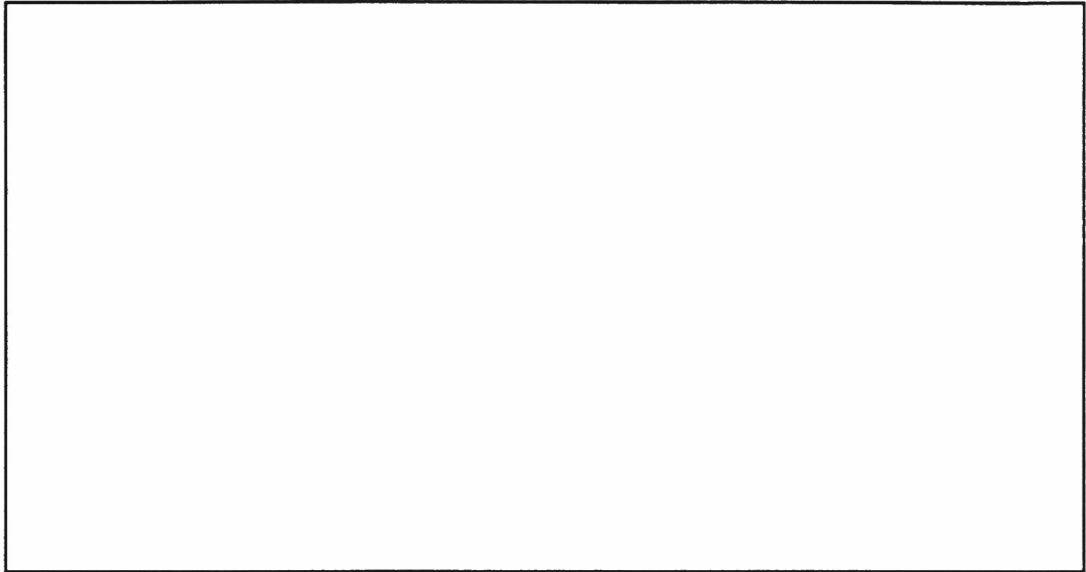
Ask, does this ministry appear to be a means of grace?

Am I growing spiritually through this ministry?

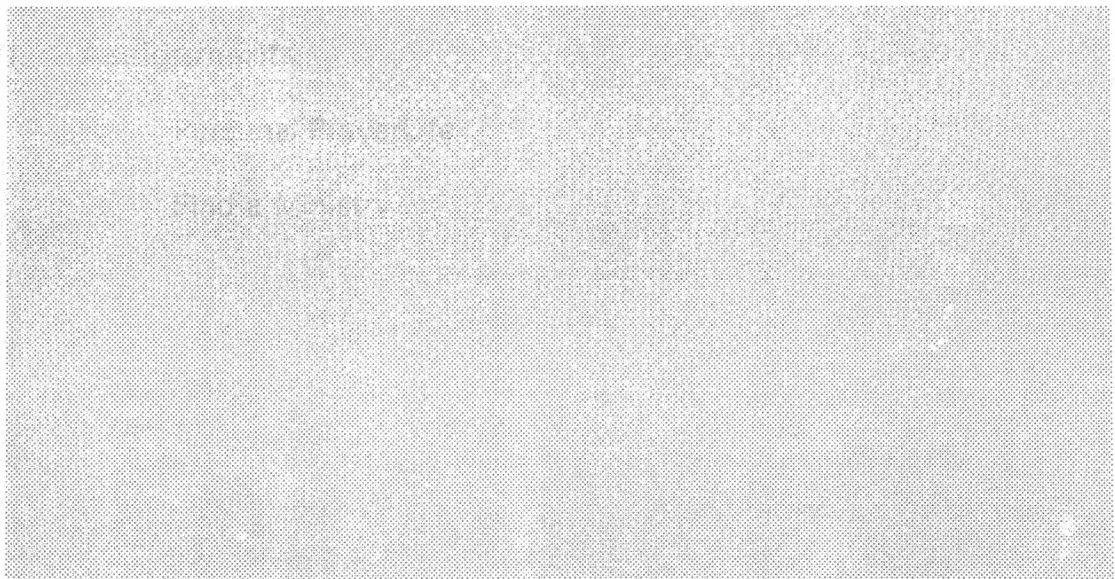
Is this ministry nourishment for my soul?

◆ **Discovery Becomes Ministry**

How could your gifts be used to serve the body at Calvary Church?



What commitment are you willing to make now?



Week Number Eight

I. Catch Up

II. StudyTime

"What if I Should Fail?"

III. ResponseTime

IV. PrayerLife

The Lord's Supper

VI. Assignments

Personal PrayerLife

Find a Ministry

What if I Should Fail?

"Therefore, there is now no condemnation for those who are in Christ Jesus."
Romans 8:1

1. The Christian Faith is a relationship.

"Therefore, there is now no condemnation for those who are in Christ Jesus." Romans 8:1

Cherish that relationship.
Nourish that relationship.
Depend on that relationship.

2. The Relationship is secure.

Three theories of believer security.

Cat-Hold Theory
Monkey-Hold Theory
Kangaroo-Hold Theory

"No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord."
Romans 8:37-39

3. The Relationship is one of holiness.

"My dear children, I write this to you so that you will not sin."
I John 2:1a

4. Holiness is Built Upon commitment and confession.

"But if anybody does sin, we have one who speaks to the Father in our defense--Jesus Christ, the Righteous One." I John 2:1b

ResponseTime

*"Let us draw near to God with a sincere heart
in full assurance of faith...let us hold unswervingly to the
hope we profess, for he who promised is faithful. And let us consider
how we may spur one another on toward love and good deeds.
Let us not give up meeting together...but
let us encourage one another."
Hebrews 10:22-25*

Name:

Week Number: 1 2 3 4 5 6 7 8

◆ In what ways have you encountered God through the Bible this week? How did scripture shape you? Did you have any experiences of sharing scripture with another person? (Acts 17:11, I Tim. 4:13, Deut. 6:4-8) Response:

◆ What experiences of prayer and devotion have you had this week? Were any difficulties or frustrations encountered? What joys and delights? (Phil.4:6-7, Eph. 6:18, I Thess. 5:16-18, Matt. 14:23, Psalms 119:97) Response:

◆ What movements of the Holy Spirit did you experience this week? When did you sense the Spirit's presence? (Gal. 5:22, I Thess. 5:19-21, Luke 3:16, I Cor. 14:1, Eph. 4:11-13, I Tim. 4:14) Response:

Appendix B

Spiritual Disciplines Grid Pre-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Person	1	2	3	4	5	6	7	8	9	10	11	12	Ave
Meditation	-1	3	3	2	0	0	0	1	0	0	1	-2	0.6
Prayer	-1	3	3	2	1	1	-1	2	-3	1	1	0	0.8
Fasting	-3	-1	4	0	0	0	-1	1	0	0	0	0	0.0
Study	1	3	4	2	0	3	-1	2	1	3	1	-1	1.5
Simplicity	0	2	4	1	1	1	0	3	1	1	-1	3	1.3
Solitude	-1	2	3	1	0	0	0	1	0	0	-1	1	0.5
Submission	-1	1	3	2	1	2	-1	2	-4	1	2	2	0.8
Service	-1	1	3	0	0	1	-1	3	-2	1	1	3	0.8
Confession	1	3	3	2	0	0	-1	3	0	1	1	-3	0.8
Worship	1	4	3	3	1	2	-1	3	3	3	1	1	2.0
Guidance	1	2	3	3	0	1	0	1	0	-1	0	1	0.9
Celebration	1	2	3	2	0	1	0	3	2	3	0	-3	1.2
Fellowship	1	3	3	3	1	3	-1	3	1	2	1	1	1.8
Journaling	0	1	1	0	0	0	0	-1	0	0	0	0	0.1

Spiritual Disciplines Grid Pre-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid Pre-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid Pre-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid

Pre-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid Pre-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid

Pre-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid Pre-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid

Pre-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid

Pre-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid Pre-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid Pre-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid Pre-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

**Spiritual Disciplines Grid
Post-Test**

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Person	1	2	3	4	5	6	7	8	9	10	11	12	Ave
Meditation	2	1	3	4	1	3	2	4	1	1	2	0	2.0
Prayer	3	1	3	4	3	3	3	4	3	5	3	2	3.1
Fasting	1	-2	2	0	0	0	1	2	0	0	1	0	0.4
Study	2	-1	3	3	1	2	1	3	2	5	3	1	2.1
Simplicity	1	2	2	4	2	4	1	4	2	4	3	2	2.6
Solitude	1	2	1	4	0	2	-1	4	2	1	1	3	1.9
Submission	2	2	2	4	1	4	0	4	3	3	3	1	2.4
Service	2	0	3	4	0	3	0	5	3	3	2	2	2.3
Confession	2	2	3	4	1	5	2	4	2	4	2	-2	2.4
Worship	3	1	3	4	1	5	2	4	4	4	2	0	2.8
Guidance	2	1	2	4	1	4	1	4	5	4	2	1	2.6
Celebration	3	0	2	4	1	5	1	4	4	5	2	-2	2.4
Fellowship	2	-1	3	4	2	5	2	4	5	4	3	3	3.0
Journaling	0	-1	2	1	0	0	0	3	0	0	0	1	0.5

Spiritual Disciplines Grid Post-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid Post-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid Post-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid Post-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid Post-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid Post-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid Post-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

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To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

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Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

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Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

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Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Spiritual Disciplines Grid Post-Test

To what extent are the following classical spiritual disciplines a regressing or growing part of your devotional life?

Meditation	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Prayer	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fasting	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Study	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Simplicity	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Solitude	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Submission	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Service	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Confession	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Worship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Guidance	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Celebration	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Fellowship	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing
Journaling	Regressing	5	4	3	2	1	0	1	2	3	4	5	Growing

Appendix C

Interview Data

by

Mr. Steven Frazier

Person One

Person one felt that the *Growing Together* program showed her foremost that personality traits that individuals have can affect their spiritual growth. She illustrated this by explaining that during her low periods she has a tendency to withdraw or become isolated from people, but that during the *Growing Together* sessions she learned that fellowship with other Christians and relating to where they are in their own spiritual lives, was similar to hers and offered her encouragement. She also learned that daily devotions were an important part of her spiritual changes in the last eight to ten weeks. As far as her spiritual disciplines, she thought that her devotional life had improved the most during this period. She stated that even though Sunday School was part of their required worshipping, the small group with which they participated was especially meaningful to her because she felt that God had put her and her husband in this group specifically.

When I asked what was motivating her increased spiritual disciplines, specifically her increased daily devotions, she felt that the group motivated her in terms of realizing a need in her personal spiritual life. By meeting with the group she focused on her need, which she thought was being better fulfilled. She stated

that God now speaks to her through his Word like at no other time in her life.

In terms of the personality types within the group, she described the individual members of the group as exhibiting various personality types. She felt that everyone, no matter the personality trait, needed God. As for her personality, she described it as a feelings person who needed to become more "level" and not driven by her emotions. If anything, the group dynamics reinforced her personality of being a caring individual. When I ask her if the session length was appropriate or could be changed, she felt that it could be extended a couple of more weeks. At the conclusion of each session nobody seemed ready to leave and she felt the flexibility in terms of ending each session was vital. Based on the courses content, she felt that it could easily last ten weeks. Of approximately one and one-half to two hours per session. Her favorite portion of *Growing Together* was the sharing times from the response sheet. One thing she would change would be to encourage everyone to bring their Bible and spend more time reading God's Word.

She concluded her comments by saying that this class was especially meaningful because the pastor led the group. Because of his leadership ability, she wondered if the program would have the same affect on others. She felt that it was critical to the success of the program to have an affective leader, able to deal with a variety of spiritual backgrounds and personality traits. She thought the pastor was excellent for this type of program.

I conducted person one and person two's interviews jointly, although I

asked each spouse to provide his or her own opinion. At times this offered I think advantages during the interview, because one spouse would either add to or point out a different opinion, but at times it was a restriction, because certain times the spouses would tend to agree or change their opinion to match with their spouses. On the whole, I think that the joint-spouse interview approach was appropriate because it allowed each person to check and balance and it also offered the opportunity of the spouses hearing the other's comments. And some spouses were as I observed, enlightened with the others opinions.

Person Two

Person Two stated that he had observed overall that he was becoming stagnant in his spiritual life, and that this opportunity allowed him to recharge his spiritual motivation. He described his personality as requiring a need to know others and deal with other people. Historically he has always been active in christian fellowship and he felt that he was growing somewhat stagnant in this area. When I ask which spiritual disciplines had been effected, he replied that almost all of them had, from prayer to devotions, his Bible reading, his fellowship with others, all had changed because of his spiritual awakening. His motivation for the use of spiritual disciplines came from his need in that his head knowledge about the Bible and spiritual growth was not fulfilling his heart. He explained that his head knew the truth, and teachings that they studied from the text, but that through this session it came to his heart in a new and practical way. He came to the course wanting more -- a deeper spiritual walk and he felt that, because he

sought this, God gave it to him. He also described the group as consisting of a variety of personality traits and that no personality type would be better served with this type of program. He felt that anyone who said they were expecting to meet God and be open would benefit from this type of program. In fact, it reinforced his head knowledge, because it showed him how vital scripture was to spiritual growth.

Person Two felt that eight weeks was too short a period. He felt the optimum amount of time to be spent in this material would be approximately ten weeks with at least one and a half hours per session. In addition to the eight subject matters that were taught, he felt that another week could be spent on spiritual gifts and a second week could be added to review the results of the personality tests. He didn't feel like they got enough feedback from the personality tests. His favorite part of *Growing Together* were the sharing sessions which offered him insight and encouragement and also helped open him up to expressing his spiritual feelings. The only change he would make in the course presentation was in the area of defining spiritual gifts. He felt that some of the class members were confused during one session and it was not cleared up until the next session.

In conclusion, person two added that the whole program brought to his attention his own inadequacy in verbalizing his spirituality and the gospel truths which he knows. This program offered him the opportunity of learning the benefits of sharing his spiritual life with others.

Person Three

When I asked him what spiritual life changes he had observed over the course of this program, he began by explaining his former spiritual life, which he described as being a free agent without the need for other Christians and, thereby, he now realizes his spiritual life has suffered. Through *Growing Together* God has shown him that he needs others, that he is needed and that makes us all an active part of the body of Christ. In overview he stated that all of this was new to him and represented incredible growth on his part, particularly in the area of love one for another.

When I ask about the frequency of his spiritual disciplines and the changes he had observed over the last nine weeks, he explained that anyone would expect accountability in this group setting to affect a person. His devotions have become far more meaningful and for the first time in his spiritual life he has connected the Bible truths to his prayer life. He describes this process as "scripture sensitivity." The primary reason for his increase in spiritual disciplines was the accountability the program offered to all members of the group. He now realizes he has the same type of accountability to the members of the body of Christ, and that he must keep his spiritual life together for them. This renewed closeness with God affects him every day and the interaction with the Holy Spirit has been much freer.

As for different personality types, he did not feel that any particular personality type would benefit from this program because the amount of growth depended upon the spirit with which you came to the class. Each member of the

group had a different personality and he observed a wide variety of personality types, but each contributed to the group in their own way. When I focused in on his own personality and whether the course had any affect on it, this became a very sensitive talking point for him. He described this area as having the biggest impact for him. He stated that he would probably not ever be able to express how much impact it had. Prior to attending this, he described his own personality as possessing low self-esteem and lacking confidence, not only in his personal life but his spiritual life. *Growing Together* has changed his attitude toward himself in a fundamental way. As an example he explained that once he had thought that he had no spiritual gifts, but now sees unlimited possibilities within himself. Overall he stated that no other program or course has had such an impact on his personal spiritual life and for that he will be eternally grateful.

In terms of program format, he felt that the number of sessions could be longer, but that the time period devoted to each was about right. If there were extended sessions, the group would be able to go deeper into topics and the related scripture dealing with them.

His favorite portion of growing together was the format itself, which allowed freedom for people to freely and voluntarily participate when they wanted or in the areas they chose to discuss.

Person Four

The next interview was with persons four and five. This interview was conducted with both spouses present. I would point out that it was beneficial in

this instance for another reason than with the persons one and two. Theirs was beneficial because both spouses got to hear what the other had to say, as if new revelations were being shared. In person four and five's case, it was beneficial, particularly for person five, since person four was able to help him express what he was feeling, since she knew he had difficulty expressing his feelings, she was able to help him articulate and point out those areas that he wanted to address.

Person four felt that the biggest change she had observed in her spiritual life had been in her prayer life, which had grown much deeper with the Holy Spirit playing a bigger role. She felt like she had new communication through the Holy Spirit that she had never experienced before. In terms of her spiritual disciplines, some of them which she did not particularly articulate, experienced no change, however, she had done more Bible reading and more frequent praying over the course of the last several weeks. She felt like her prayer life was better and more like a fellowship with God. Her motivation for increasing the use of her spiritual disciplines, was the results she had observed during the *Growing Together* sessions. As she observed more changes in her life, it increased her motivation to go further in the use of spiritual disciplines. She described her attitude as willing to try it to see what the result would be, and she was pleasantly surprised. She felt that this type of session would not be beneficial for everyone, particularly for those who were not ready to learn and someone who was not interested in growth. However, anyone who came expecting growth would receive it, no matter the personality type. The program reinforced many aspects of her

personality. She particularly liked learning about other personalities and being made aware of other people's needs based upon those personalities. She felt she would be more in tune with the body of Christ and its members by participating in this program format. She would have preferred to keep going with the number of sessions. Not because they were too short, but because of the fellowship she enjoyed with other believers. Her favorite portion of the program was the sharing session at the end of each session. One change she would suggest would be to add more subject matter topics in this group setting. Because the members towards the end of the program felt comfortable sharing, she felt that more topics could be added for their discussion. As the subject matter increased, so would their spiritual awareness and learning.

Person Five

His interview began by observing his spiritual changes, which he described in one sentence as a greater appreciation for prayer. Through his greater appreciation for prayer, he felt that his faith had been strengthened and that he had become more confident and at ease with living the God-centered lifestyle. Through the spiritual discipline of prayer, he was able to listen to the Holy Spirit and communicate clearly with God. Besides the subject matter of the course which directed his learning, the simple presentation format presented him with a road map and a challenge with each session. He felt that the structured presentation style was perfect for him.

In terms of the personality types that would benefit from this program, he

did not feel that any particular type would be better suited for this program. As for his personality the program reinforced and gave him more confidence. As for the program's format, he felt that the time period for each session was appropriate because they didn't have a set schedule to conclude. However, the number of sessions were too short for him to develop good spiritual habits. He felt that extending the program over a longer period of time, say six months, would permit an individual to develop good spiritual habits over a long period of time and thereby incorporate them in their spiritual life.

The only criticism he offered for the course, was that he thought more discussions were needed regarding spiritual gifts. The topic of discovering spiritual gifts was somewhat incomplete, and this was somewhat reinforced by person four when they both stated that this portion of the program did not tell them where they could use their spiritual gifts in their own church.

At the conclusion, when I ask them to wrap up their comments and offer any opinions they wanted to or discuss any topic, they both agreed that if the program was extended, there would be more growth through the study of scripture. They particularly appreciated and received benefit from another member who during one session spontaneously offered scriptural knowledge which was an unbelievable revelation to the group. They felt that if the group were permitted to delve into scripture more and over an extended period, their spiritual lives would be benefited to an even greater extent through a program format such as this.

Person Six

When I ask for observed spiritual changes over the course of the program, she quickly responded that she had a deeper understanding and had achieved a special closeness with God. Through this format she had become more acutely aware of the Holy Spirit's presence and leading and she tried to respond to it. Her spiritual discipline of prayer has now been changed with a goal of having a daily prayer time. Prior to this she had no goal and an infrequent prayerlife. In terms of scripture reading, she did not observe any changes. However in worship and celebration these disciplines had become more meaningful and enriching in her life. She was able to enjoy the worship service to a greater extent, which

Her motivation came from the closeness she enjoyed with other group members. When you are part of a group such as this you are motivated not to let the closeness end. Because God had brought new meaning to her life she knew that this was the correct way and it was obvious to continue in this approach. In summary, once she realized her need, the motivation became automatic. She described the group as having a great diversity in age, experience and spiritual education. In terms of personality, she felt that the program was centered on trust building. She felt that each member had a common need to be there, and that was the central force to starting and continuing in attendance, and this developed into love for the group.

Growing Together showed her that we could all be different in terms of personality and background and that none of us need to change in order to grow

spiritually. Her greatest realization was that in spite of our personality differences, we all need God in the same way. In terms of the number of session, she felt that the program ended too soon and it would be better for the course to be offered over a twelve-week period. In her opinion, the group did not "get going" until three or four weeks into the session, and this was to be expected since none of the people had known each other very well before beginning. In terms of time, the one hour to one and a half hours allotted was appropriate, however, some of the discussions could go on if the ending time was left open, depending upon the topics being discussed, and the participation of the group members.

Her favorite part of the *Growing Together* sessions were the discussions of the subject matter lessons, which she derived great benefit and knowledge from. One change she would make in the program would be to have all of the members meet in an informal setting prior to beginning their sessions, for the purpose of getting to know each other and a little bit about each person's background.

Person Seven

I will begin with Person Seven's spiritual changes in the last nine weeks. Although he did not get into detail, it was clear from his statements and his facial expressions, that this course had greatly effected not only his spiritual life, but his home life as well. He had become aware of God's working in his life, and he could see that in others of the group. He thought that he had become a more patient and loving husband and father. And as a result of the sessions, he longed for Wednesday nights. He explicitly contributed some of this to being around the

pastor who had the innate ability to read most people's hearts.

The frequency of his prayer-life and meditation greatly increased. He began every morning before he left for work spending it in prayer and on occasion he even fasted. He has a new spiritual desire to be able to learn and quote scripture. His motivation for using these spiritual disciplines, was a realization that his life was not where it should be. He now has a clear understanding and perspective that the christian support structure exhibited by this program through the body of Christ is the only way to live. When I began to ask about personality types, he offered that this program format was much different from a typical Sunday School type setting. This program was geared for all personality types. As a matter of fact, a homogeneous group would probably fail. The various perspectives and contributions was what made the group format work. This format of *Growing Together* significantly effected his disposition and habits. He is now able to see the good in all situations. He felt that this program had expanded his personality, and given him a more open mind toward others. He thought that the program should be expanded over a one-year time period which would allow for more time and an in-depth study of disciplines, personality traits, sharing, etc. His favorite portion of the *Growing Together* sessions were the topics which started the discussions and the sharing response time. The only thing he would change about the program would be to start hugging the very first session. (Person seven appears to be one who would not openly show emotion or feeling).

Person Eight

Person Eight was one of the more restrained participants in terms of opening up to me. She would usually begin with a carefully scripted response and after further probing would openly express what she was feeling.

When I asked her about any observed changes in her life, she started her response by stating her awareness of growth that might be available to her through a program such as this, but those things didn't occur. Overall, she began the program because of her interest in spiritual growth and a willingness to be more open with other christians. As a result of the Wednesday night sessions, she found herself spending more time reading the Bible and praying throughout the week than she had in the past. Although she stated she did not have a "strong personal experience" like the others, she had observed some gradual increase in her spiritual disciplines, such as prayer and Bible reading.

The primary motivating factor for this was the peer pressure and observing the growth in others. She was able to see the growth that was available and the desire in the other individuals participating and she wanted to be a part of it. Although she did not state this explicitly, you could tell from her response that this was a significant achievement for her. When I ask if the program would be more beneficial to certain personality types, I was particularly interested in her opinion. She explained that reactions to growth can vary from person to person, but this program would not be more beneficial to certain personalities. She based this assumption on the fact that a christian would get out what he or she put into the program. Anybody can grow who is willing to. When I ask if the program has

restricted or reinforced her personality, she said she did not think so. As for the length of the program, she was one of the few who felt that eight weeks was appropriate and had accomplished its goal of starting the spiritual growth process in each person. To achieve deep intimacy, even with fellow christians takes an extensive amount of time. The time for each session could be one and one-half to two hours in length. Her favorite part of *Growing Together* was the lesson concerning personality and spiritual growth. These were topics she could apply daily in her life. The one thing she would change about the program format, would be to spend more time on personal struggles, concentrating on each person's spiritual problems. I was little surprised with this response, since she feels spiritual intimacy takes a long time.

Person Nine

I began with asking what changes person nine had experienced. He began by stating that an individual would get as much out of *Growing Together* as they wanted to put into it. He felt that the program was the way of laying a good foundation for new christians and for older christians to establish an accountability for their own spiritual growth and dependency on others. He only noticed a couple of adjustments in his own personal prayer life, but received no significant spiritual effect from the program. I focused on changes in his prayer life and asked if they had increased or changed in anyway during the past eight or nine weeks. He replied that those habits had not changed in any significant way because he felt he had already well established his prayer life. After considering

his response for a few minutes, he supplemented his response by saying there was one significant effect in his prayer life, and that was getting with a prayer partner and supporting each other with prayer. It was an excellent way of becoming accountable and responsible through your prayer life for another individual. Once he responded to the spiritual discipline involving prayer partners, I ask him what he thought motivated his use of this type of prayer or any other spiritual discipline that was studied during the course. He candidly responded that he felt the curriculum or subject matter was nothing "spectacular" although his spiritual disciplines were well established, the program did strengthen them and the accountability through his prayer partner motivated him to pray more effectively and more often. He believed that a mix of personalities among the group members was a benefit and the program itself is not suited for any particular personality type. Anyone with the proper attitude would receive benefit. As for strengthening or reinforcing or restricting his personality he felt that *Growing Together* and the opportunities it offered was a function of each person's christian maturity. His personality was helped some because it encouraged him to be open with the group members and discuss subjects which he would not normally discuss with other people. It was his opinion that the presentation of the subject matter was the appropriate length of eight weeks and the time allotted was appropriate. He did not believe that the subject matter material was responsible for generating the group sharing and prayer time, but rather the pastor's personality and style was responsible for most of the group's dynamic. When I ask his favorite portion of

Growing Together he reemphasized the accountability he learned through having a prayer partner. The only negative about the program is that he thought the presentation of the subject matter in written form was somewhat superficial. He anticipated the program would involve the study of scripture and the spiritual concepts of scripture. In this area he was disappointed. He would change the selection of the type of individual to attend the program. He thought it would be more beneficial to have new christians or people who needed improvement in these specific subject matter areas to participate. When I ask why he felt it would be more beneficial for new christians, he replied that they would have a common goal. The needs of new christians and mature christians are vastly different.

Observation: His responses concerning the makeup of the group early in the interview was inconsistent with that toward the end. His first response was that the mixture of personalities and types was a benefit for the group dynamic. Where in the latter part of the interview he felt that those new christians would benefit from the program more.

Person Ten

Person ten was very candid. She stated that she did not observe many changes in her own spiritual life over the nine week period. She explained this was because the small group format and small group accountability is not new to her. She has attended many such groups and was expecting this one to be similar. I then specifically inquired if she saw any changes at all in any of the spiritual disciplines as a result of this course. She thought that the "wrap-up" at the end

of each session was especially beneficial to her. Her motivation for attending and seeking improvement in her spiritual disciplines and life was to become closer to Christ. Although much of the material was not new to her, she received a great deal of personal benefit and edification from observing changes in other members of the group. In order to explain why the subject matter and the course did not have as dynamic an effect on her as other members, she felt it was because her life was the result of responding to pressures from the outside and from her involvement in the Catholic Church. Following those comments I ask her if she thought this program would be more beneficial to certain personality types. She also responded that anybody who was interested in spiritual growth would benefit from such a program, including someone such as herself. She did feel that the material talked about the "basics" of our spiritual belief. She did not believe *Growing Together* restricted or reinforced her personality traits, but felt that the test given during the course was far too restrictive. The answers were too black and white and did not leave many variances.

We next discussed the format of the program. She quickly replied that she felt the number of hours spent in each session was too short. The time spent on the subject matter was appropriate, however, more time could have been spent on Bible study and getting to know others personally and spiritually. She reiterated this when I ask her about her favorite portion. She really enjoyed getting to know the other people, most of whom she had never met or seen before. She sincerely enjoyed seeing their spiritual progress. Flowing from this, she responded that the

only negative was that the segment or portion in which they got to know the members of the group, could have been extended. The pastor only permitted this on one occasion, and she would have preferred doing something similar, although in a shorter period of time, at the beginning of each session, making it more personal.

Person Eleven

Person eleven began with explaining that he had come from a church background and had attended many types of churches, but it was only through *Growing Together* that he began to make meaningful changes to his spiritual life. During the sessions, he had a significant increase of time being spent in prayer, which changed his entire outlook on life. For example he used the conditions under which he worked and his reactions to the work stresses have vastly improved. He attributes this to the contentment he experiences during his prayer times. In addition to the increase of time he has spent in prayer, he also observed an increase in reading and studying the Bible. He has not noticed an increase in the other spiritual disciplines, and some of them he has never has participated in even today. But as a result of the changes in his prayer life and Bible study he does not worry about things he use to. He has left them in the hands of God. Throughout the interview he repeatedly stated and tried to emphasize what a change this had been for him. Because his nature is not to participate in this type of setting, and he has not been an active christian. But his whole attitude has changed as a result of *Growing Together*. This led me to inquire what was

motivating him to increase these spiritual disciplines. He replied, "If I didn't do it, it would have seemed wrong at the time." At the time he joined the class he was searching, and completing it finding what he was seeking. It has now become natural for him to want to attend church and participate in individual spiritual disciplines. This excitement has spilled over into enjoying being with other christians. After he highlighted the positive benefits he observed in his own life after attending *Growing Together*, I ask him if he felt it would be beneficial for certain types of people over others. He quickly pointed out that he and his wife were opposite personalities, but both had greatly benefited from the program. The only requirement he felt anyone would need to receive spiritual growth would be that they come with a receptive spirit. After taking the personality test and reviewing the results, it showed him that the body of Christ needs leaders and followers, and that each can be his own person within the body. As for his own personality, he felt it reinforced his personality strength yet it pointed out some of his weaknesses which he feels like he can improve on. We then turned our attention to the format of the *Growing Together* program. He believed that the number of sessions was an appropriate amount, but that they could be structured for one and a half hour period instead of one hour. This would allow for one-half hour flexibility either way. If the program was to be extended, it would be beneficial to have follow-up sessions which could be once a month. He felt that he floundered after the conclusion. The part he liked the best was the portion that was the most uncomfortable for him. Given his introverted personality, he thought

that the prayer and sharing time was the most beneficial and forced him to share his faith with others. In contrast, the portion of the program he did not like was the feedback in writing, which was done on a weekly basis. Because he was a factual writer, and not a person who was good at expressing his feelings, he felt somewhat embarrassed by completing that section of the study. In fact, he only turned in one or two written products. However, he stated he would not change that portion of the program because many persons found it beneficial.

I ask if there was any information he would like to add. He summed up his feelings for the program by saying it was excellent for christian people who are unsure of their faith, and with the benefit of meeting in a small group the participation was less threatening to him.

Person Twelve

She began by explaining why she wanted to attend the program. Her primary reason for attending was the desire for a closer walk with God. She had not been as close spiritually as she wanted to be and felt that a change was needed in her life. After attending the course, she felt that she was now reading her Bible and praying on a regular basis. Before attending this program, she did not see the benefit of regular prayer and Bible study. Now she clearly sees the benefits and will continue doing so in the future. Her motivation for doing this is that she has seen significant improvements with her attitudes in her daily life and in her spiritual life. As for these two particular spiritual disciplines, she was also motivated not only by her desire for a closer relationship with God, but by the

accountability the group offered, she still feels a connection with the participants and feels accountable to them for her spiritual life.

She said the group was made up of many different personalities and backgrounds. It was her opinion that anyone could benefit from this type of program. She specifically mentioned that the personality test would help people to better understand why they could or could not relate to some spiritual principles. This helped her to understand why she was having difficulty in some areas of her spiritual life. She described herself as sometimes feeling inferior and through *Growing Together* she was able to see and focus on some of her own strengths. She concluded from that that this program would reinforce almost any type of personality.

She too felt that the number of sessions was about the right amount, but that each one could be a little longer in time. It seemed some of the sessions had to conclude prematurely due to time limitations. She would prefer to go one-half to one hour longer per session.

Her favorite portion of the program was the personality test and the openness of the group members in sharing their personal experiences. The only disadvantage was the weekly written feedback report, which she found herself not turning in toward the end of the program. It is difficult for her to express these feelings in writing. She concluded the interview by emphatically stating that a follow-up program would be a necessity for most persons. It was her opinion that most of the group members did not want the program to end, and would like to

meet together in the future.

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