

## ABSTRACT

### **Discipleship Camp:**

### **A Model for Developing and Making Disciples**

by

Timothy L. Brewer

In addition to my position as pastor of a local church, I have served as the district leader of Sunday School and Discipleship Ministries (SDMI) for the Intermountain District Church of the Nazarene for thirteen years. Ten years ago, two members from my District SDMI team and I developed Discipleship Camp: a year-long training ministry for laypeople and pastors to equip them to intentionally make disciples that make disciples. The one-year journey has three stages:

Stage 1—Three months before camp the participant was partnered with a discipleship coach. They met once a month to talk about their experience in discipleship and read articles about different elements of personal discipleship and making disciples. The purpose of the meetings was not so much about discussing the articles as it was about getting to know one another. The articles served as a bridge for the conversations.

Stage 2—A four-day intensive training camp. This was held at Trinity Pines Camp and Conference Center in Cascade, Idaho. It was an experiential learning environment teaching participants five core values:

**Relational Community** – Participants were taught that discipleship is not a program but rather a way of life as they live in relationship with one another.

**Experiential learning** – Discipleship Camp was a curriculum that engaged participants in both structured/formal and unstructured/informal ways to learn key concepts of disciple-making.

**Biblical Foundation** – Participants were engaged in scripture and reminded that it is the foundation for teaching, leading and making disciples. They were also involved in developing personal spiritual disciplines with the understanding that one must be a disciple of Christ before they can lead others.

**Spirit-led Discipleship** – Discipleship is a process built on a partnership between God and people. Though there was a curriculum and structure developed for the camp, leaders modeled an openness and flexibility to the direction of the Holy Spirit.

**Perpetual Replication** – The monthly coach’s meetings and the four-day intensive camp helped the participant to see how God wanted to use them to multiply disciples using their personal gifts and strengths in their ministry context.

Stage 3—Before leaving the camp, participants set goals they believed God wanted them to fulfill in personal discipleship and making disciples. Their coach met with them over the next nine months to encourage them in their personal spiritual formation and help them to be engaged in discipling others who will in turn disciple others.

The purpose of this dissertation was to measure the effect of seven years of Discipleship Camp (2011–2017) upon personal discipleship and making disciples on the Intermountain District Church of the Nazarene. Surveys and questionnaires were used to gather data from the seventy-four former participants, some of whom no longer lived in the Intermountain District boundaries. In addition, a focus group of six (three laypeople,

three clergy) was conducted with participants who lived and served on the Intermountain District Church of the Nazarene. The findings indicated that long term intentional discipleship had a positive impact that encouraged participants in their walk with Christ and gave them confidence and practical tools to disciple others.

DISCIPLESHIP CAMP:  
A MODEL FOR DEVELOPING AND MAKING DISCIPLES

A Dissertation

Presented to the Faculty of  
Asbury Theological Seminary

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

by

Timothy L. Brewer

May 2020

© May 2020

Timothy L. Brewer

**ALL RIGHTS RESERVED**

## TABLE OF CONTENTS

	Page
LIST OF TABLES .....	viii
LIST OF FIGURES .....	ix
ACKNOWLEDGEMENTS .....	x
CHAPTER 1 NATURE OF THE PROJECT .....	1
Overview of the Chapter .....	1
Personal Introduction .....	1
Statement of the Problem.....	3
Purpose of the Project.....	4
Research Questions .....	4
Research Question #1 .....	4
Research Question #2 .....	4
Research Question #3 .....	4
Rationale for the Project .....	4
Definition of Key Terms .....	5
Delimitations .....	7
Review of Relevant Literature .....	7
Research Methodology .....	12
Type of Research .....	12
Participants.....	13
Instrumentation .....	13
Data Collection .....	14

Data Analysis .....	14
Generalizability .....	15
Project Overview .....	15
CHAPTER 2 LITERATURE REVIEW FOR THE PROJECT .....	16
Overview of the Chapter .....	16
Biblical Foundations .....	17
Old Testament Foundation for Discipleship .....	17
New Testament Foundation for Discipleship .....	23
Theological Foundations.....	29
Trinity .....	30
God the Father.....	32
God the Son.....	33
God the Holy Spirit.....	34
Anthropology .....	35
Salvation .....	36
Sanctification .....	37
Ecclesiology.....	39
Disciple .....	41
Discipleship/Spiritual Formation .....	43
Historical Development of Small Groups.....	45
Jewish Educational System: Rabbi and Student .....	45
Didache and the Catechumen.....	47
Wesley’s Model for Making Disciples (Interlocking System) .....	49

Contemporary Models of Small Groups .....	54
Discipleshift: Jim Putman .....	54
Transforming Discipleship: Greg Ogden.....	57
Analyzing the Models .....	58
Discipleship Practices .....	61
Means of Grace .....	61
Personal Bible Reading.....	64
Experiential Learning.....	66
Relational Community .....	75
Perpetual Replication .....	81
Spirit-led Discipleship .....	82
Research Design Literature.....	85
Summary of Literature .....	86
<b>CHAPTER 3 RESEARCH METHODOLOGY FOR THE PROJECT .....</b>	<b>89</b>
Overview of the Chapter .....	89
Nature and Purpose of the Project .....	89
Research Questions .....	89
Research Question #1 .....	89
Research Question #2 .....	90
Research Question #3 .....	90
Ministry Context(s).....	91
Participants.....	91
Criteria for Selection.....	92



Description of Participants.....	92
Ethical Considerations .....	93
Instrumentation .....	94
Expert Review.....	96
Reliability & Validity of Project Design .....	97
Data Collection .....	99
Data Analysis .....	101
CHAPTER 4 EVIDENCE FOR THE PROJECT.....	103
Overview of the Chapter.....	103
Participants.....	104
Research Question #1: Description of Evidence .....	107
Research Question #2: Description of Evidence .....	117
Research Question #3: Description of Evidence .....	126
Summary of Major Findings.....	133
CHAPTER 5 LEARNING REPORT FOR THE PROJECT .....	135
Overview of the Chapter .....	135
Major Findings.....	135
First Finding .....	135
Second Finding.....	137
Third Finding.....	138
Fourth Finding .....	141
Ministry Implications of the Findings.....	143
Limitations of the Study.....	145

Unexpected Observations .....	146
Recommendations .....	147
Postscript.....	148
APPENDIXES .....	151
A. Expert Review Proposal.....	151
B. Instrumentation/Consent Forms .....	154
WORKS CITED .....	174
WORKS CONSULTED .....	

## LIST OF TABLES

	Page
Table 4.1. Personal Growth: Spiritual Disciplines.....	108
Table 4.2. Personal Growth: Practicing Sabbath .....	110
Table 4.3. Personal Growth: Personally Being Disciplined.....	112
Table 4.4. Personal Growth: Overall Effect on Personal Growth.....	113
Table 4.5. Disciple-maker: Confidence Level .....	118
Table 4.6. Disciple-maker: Using Questions Effectively .....	119
Table 4.7. Disciple-maker: Multiplying of Disciple-makers .....	120
Table 4.8. Disciple-maker: Overall Effect .....	121
Table 4.9. Improvement: Core Values .....	127
Table 4.10. Improvement: Coaching Process .....	129

## LIST OF FIGURES

	Page
Figure 4.1. Demographics 1 .....	105
Figure 4.2. Demographics 2.....	106
Figure 4.3. Personal Growth: Spiritual Disciplines .....	109
Figure 4.4. Personal Growth: Sabbath .....	111
Figure 4.5. Personal Growth: Personally Being Disciplined .....	112
Figure 4.6. Personal Growth: Overall Effect on Personal Discipleship .....	113
Figure 4.7. Disciple-maker: Confidence Level.....	118
Figure 4.8. Disciple-maker: Using Discipleship Questions Effectively .....	119
Figure 4.9. Disciple-maker: Multiplying of Disciple-makers.....	120
Figure 4.10. Disciple-maker: Overall Effect.....	121
Figure 4.11. Knowledge Gained of Discipleship Camp Core Values .....	128
Figure 4.12. Effectiveness of D-Camp Coaching .....	130

## ACKNOWLEDGEMENTS

A special thank you goes to Rev. Debi Schmelzenbach and Rev. Michael Seward for their partnership in the shaping and forming of Discipleship Camp. This project is a reminder that three heads are better than one. I also want to thank Debi for being willing to edit this dissertation. She has made me a better person and writer.

I am grateful for the friendship and coaching of Dr. John Hatton. When God connected us during the first two-week intensive at Asbury Theological Seminary, He started a friendship that will go beyond the Doctor of Ministry degree.

To the congregation of Ontario First Church of the Nazarene: Your overwhelming support of this doctoral journey has been amazing. Your constant reminders that you were praying for me, believed in me and were proud of me has kept me focused. Thank you for enthusiastically giving me the time and space to complete this journey. I could not have done it without you! What a privilege it is to pastor such a great congregation.

The writer to the book of Hebrews talks about the great cloud of witnesses (Heb. 12.1), those people who have gone before us as models of disciples of Christ. I want to thank Dr. Jarrell Garsee, Dr. Irving Laird, and Dr. Ed Robinson for their investment in my life. Though each of them has gone to be with Christ, their words and examples are deeply imprinted on my life.

And lastly, to my wife Nancy. For 35 years, you have been my partner in life; always encouraging me. You have told me from the beginning that I needed to do this and have been more than a cheerleader, but also a co-laborer on this journey. I love you more and more as the years go by.

Dedicated to my family: Nancy, Rachel, Brad and James. I love you so very much!

## **CHAPTER 1**

### **Overview of the Chapter**

Chapter 1 reveals the framework for researching the impact upon personal discipleship and making disciples as a result of seven years of Discipleship Camp in the Intermountain District Church of the Nazarene.

Through personal story and research, the researcher provides rationale for the project. A purpose statement for the project, the research questions that were addressed, and key terms of the assignment are included in the overview. The limitations for the project, relevant literature, and the methodology used for gathering information are also presented. The chapter concludes by giving a brief analysis of the findings of the project.

### **Personal Introduction**

I did not grow up in the church. I came to faith in Christ after the tragic death of a 14-year-old friend. Through his death, the Holy Spirit awakened me to my need for salvation, hope and a relationship with God. Following my conversion, several people influenced my walk with Christ, especially Dr. Irving Laird during my college years at Northwest Nazarene University. He modeled for me what it means to intentionally invest your life in someone for the sake of Christ. The weekly meetings with him and eleven other college men helped to form me into the image of Christ and shape the direction of my ministry. Since those days, I have remained intentional and passionate about helping others follow Jesus.

In addition to my responsibilities as Lead Pastor of Ontario First Church of the Nazarene in Ontario, Oregon, I have served as Director of the District Sunday School and Discipleship Ministries (SDMI) for the Intermountain District Church of the Nazarene for

13 years. The District has 57 churches spread over 200,000 square miles including Eastern Oregon, and much of Idaho, Utah and Nevada (*105th Annual Assembly Journal* 97–105).

The mission of the District SDMI is “Cultivating Generations of Christ Followers,” which is based on Christ’s Great Commission to “...Go and make disciples of all nations...” (Matt. 28.19–20, NIV). When I started this assignment 13 years ago, the district discipleship team hosted several annual events to equip and encourage pastors, laypeople, small group leaders, and Sunday school teachers. One of these was a Zone Tour. The SDMI team traveled to five locations to lead workshops on different elements of personal discipleship and disciple-making. In addition, the team hosted a SDMI luncheon at the annual District Assembly. This event was inspirational in nature and usually included a guest speaker sharing their passion and practices of discipleship. At each of these events, information was given from our denominational publisher regarding new resources and tools available.

After several years, the district discipleship team concluded that though we were equipping and inspiring leaders, we were not hearing stories of relational discipleship, small group accountability or the multiplication of disciples. The impression was that application of the training materials was not apparent. Much effort was being expended with little apparent result.

During that season, Rev. Debi Schmelzenbach, Rev. Michael Seward, and I began a conversation which led to the creation of an experience called Discipleship Camp. This experience is a year-long journey in which each participant is connected with a discipleship coach who meets with them monthly for an entire year. During the first three



months, they share each other's life story, their experiences in discipleship, and read and discuss a selection of articles on the topic of discipleship. Next, the participants and coaches come together for a four-day intensive gathering built around five core values: Relational Community, Spirit-led Discipleship, Biblical Foundations, Experiential Learning, and Perpetual Replication. At the end of those days, the participants set goals of making disciples in their context. During the remaining nine months, coaches meet monthly with those that they are discipling to help them achieve goals in personal discipleship and the making of disciples. Due to the commitment needed from the coaches, the number of participants involved is small.

Since its inception, seventy-four adults have participated in the experience. This number represents seventy-four years of relational investment helping Christians to be devout Christ-followers who are committed to making disciples that make disciples (2 Tim. 2.2). The intention behind this dissertation project was to evaluate the effect of Discipleship Camp on the participants as disciples, and on its effect in making disciples.

### **Statement of the Problem**

Ten years ago, there was a burden amongst three good friends who had benefited from intentional discipleship. Each of them had an experience like Timothy did with Paul, or like Peter, James, and John had with Jesus. These three also served on a team of district leaders in discipleship on the Intermountain District Church of the Nazarene. This burden came from having provided training events and inspirational speakers but not seeing those events translate into leaders that were intentionally making disciples that make disciples. It is from these conversations that a strategic plan and curriculum were developed to invest relationally in training and encouraging Christ-followers to become

skilled and confident disciple-makers that would in turn help others to do the same. After seven years of implementation, this study will evaluate the effect of a participant's year-long engagement in Discipleship Camp both personally and in making disciples.

### **Purpose of the Project**

The purpose was to measure Discipleship Camp's effect (**affect, knowledge and behavior**) upon personal discipleship and making disciples during seven years of implementation on the Intermountain District Church of the Nazarene.

### **Research Questions**

#### **Research Question #1**

What was the effect (**affect, knowledge and behavior**) upon personal discipleship for those who participated in Discipleship Camp?

#### **Research Question #2**

What was the effect (**affect, knowledge and behavior**) of Discipleship Camp on making disciples?

#### **Research Question #3**

What changes should be made to the camp curriculum to improve effectiveness (**affect, knowledge and behavior**) in personal discipleship and making disciples?

### **Rationale for the Project**

In track and field there is one race everyone likes to watch—the 4x100 relay. Teams will choose their four fastest sprinters to run 100 meters and pass a small baton from one racer to other. The saddest sound a relay team can hear is the sound of a baton hitting the ground. It means that the exchange did not happen successfully and the team does not continue in the race. Just as a relay team can drop the baton, a church can fail at

being intentional about passing the baton of faith and discipleship. Christians can be used of God to help people discover salvation, but they can fail at helping the new Christian to mature in their relationship with Christ and encourage them to help others to do the same.

In Matthew 28.19–20, Jesus commanded his disciples to “...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” (NIV). Though this commission would have been clearly understood by those who directly heard Christ, it seems that it has been lost in translation in the 21<sup>st</sup> century. Christians struggle with what it means to be a disciple and lack the confidence to pass the baton of a deep and growing faith in Christ on to other Christians who are new to the faith.

Discipleship Camp was created as an intentional means to equip people to fulfill The Great Commission. Its emphasis was on both personal discipleship development and on equipping participants to make disciples. These two perspectives were combined because one cannot make disciples of Christ if they are not personally active in pursuing Christ. A Christian cannot pass on what they do not have. This project was measuring the impact of Discipleship Camp on these areas to determine if it has been effective at training leaders to pass the baton.

### **Definition of Key Terms**

Discipleship Camp – an experience that began in 2011, where selected members of the Intermountain District Church of the Nazarene were connected to a discipleship coach that helped them to develop as disciples of Christ and gain confidence in fulfilling Christ’s Great Commission to intentionally multiply disciples. The year-long journey

consisted of the coach and participant meeting once a month for the first three months. During this period, they learned each other's stories and discussed relevant articles on discipleship. Next, all participants and coaches gathered for a four-day intensive camp where they learned, experienced, and lived out the five core values of the Discipleship Camp: Relational Community, Experiential Learning, Biblical Foundation, Spirit-led Discipleship, and Perpetual Replication. At the end of the four-day camp, the participant set personal and disciple-making goals for the next nine months. The coach continued monthly meetings following the camp encouraging the participant in their goals regarding their personal walk with Christ and in making disciples.

Intermountain District Church of the Nazarene - An entity with the International Church of the Nazarene. It includes 57 churches in approximately 200,000 square miles of parts of Idaho, Utah, Oregon and Nevada.

Sunday School and Discipleship Ministries International (SDMI) - the discipleship arm of the International Church of the Nazarene.

Disciple – Generally speaking, a disciple is anyone who has decided to be with another person so that they can do what they do or to become like them (Willard, *The Divine Conspiracy* 282). The Greek word for disciple (μαθητής) implies a relationship to a teacher and can be used to describe apprenticeships for various secular and religious professions (Kittel et al. 556). The definition implies that the disciple is a follower of someone or something and is willing to engage in what the person or thing demands. A Christian disciple is a person who is a follower of Jesus; they wish to emulate Him, serve Him, and become like Him.

Spiritual Formation/Discipleship – If a disciple is a follower of Christ who is being made in His image, then spiritual formation or discipleship is a process of becoming. Discipleship is a journey and disciples are “born to be made” (Hull 33). It is not an event that Christians graduate from but rather it is a lifelong process of being shaped into the image of Christ (Payne and Beazley 125).

### **Delimitations**

The research focused on those who have attended Discipleship Camp in the Intermountain District Church of the Nazarene from 2011–2017. Surveys were sent to all who attended the camp. Questionnaires were sent to forty-people, twenty laypeople, twenty clergy, who currently serve in the Intermountain District Church of the Nazarene. In addition, an online focus group of six people who did not participate in the questionnaire and currently serve in the Intermountain District was conducted. Since only one high school student had participated since Discipleship Camp’s inception, personal interviews were limited to those over the age of eighteen.

### **Review of Relevant Literature**

This was a post-intervention dissertation. It was a study of the effect of seven years of Discipleship Camp (2011–2017) on personal discipleship and making disciples. Following a study of the biblical and theological foundation of discipleship, I researched the historical and contemporary models of small group discipleship. I also looked studied discipleship practices for personal spiritual growth and making disciples.

**Historical Development of Small Groups** - To understand biblical formation through small group discipleship, a study was done of three small group systems: the Jewish Education System with the Rabbi and Talmidim, the Early Christian Catechumen

training, and Wesley's interlocking system of small groups. Safrai's book *The Jewish People in the First Century* emphasizes that the Torah was the basis for the social and legal system among the Jewish people. Religious education was a part of their cultural DNA. Learning began in the home and in addition, communities set up schools in synagogues with a Rabbi. The education process began at about age five with the learning of the Torah (Safrai et al. 952).

As the New Testament Church expanded beyond the Jews to the Gentiles, the need for intentional discipleship expanded. Early documents like the *Didache* were used to help "pagan" converts understand the lifestyle of a Christian. Sittser's book *The Catechumenate and the Rise of Christianity* revealed how Christianity moved from having a new Christian baptized at the moment of conversion (Acts 2.38, 8.38, 10.47) to an intentional training model in which a candidate went through an enrollment process and rigorous instruction that could take up to three years before they were baptized (179–81).

In the 17<sup>th</sup> Century, when Europe was experiencing a spiritual awakening, John Wesley developed an "interlocking" model of discipleship that involved corporate worship, small groups, and leadership training. D. Michael Henderson has written extensively on the history and structure of the system in his book *John Wesley's Class Meeting*. Chapter 2 of his work, "The Formation of Wesley's Method," displays the many influences in his life that led to creating this model.

**Contemporary Models of Small Groups** - This study looked at two contemporary models. Both of these models had a comprehensive approach to discipleship from evangelism to reproduction. The first was Rev. Jim Putman and Real

Life Church. Putman categorized Christian maturity into five stages of development: unbeliever, spiritual infancy, spiritual children, spiritual young adults, and spiritual parent. The difference between stage four and five was the believer's willingness to intentionally disciple another person. Putman created a strategic plan at each of these stages to help believers mature in their faith (Putman ch. 3).

Another example came from Pastor and author Greg Ogden. He created a curriculum and system of small groups that encouraged spiritual maturity and led participants to consider discipling others. Ogden's model is highly relational. He believed that groups of three to four were an ideal size. He called them "micro groups." He compared them to one on one discipleship and argued that one on one groups promote an authority type relationship that makes the one being disciplined the focal point. In micro groups there was a "come alongside" approach to discipleship where dynamic interchange could take place—that the focus of the meetings became more about Jesus rather than center on the disciples' performance (Ogden 139–41). A key to his model was a covenant that was read to group members that clearly explained what the groups were about and the expectation of multiplication.

Multiplication of disciples does not happen by accident. In his book *Strategic Disciple Making: A Practical Tool for Successful Ministry*, Aubrey Malphurs gave tools to help pastors and church leaders analyze whether the church was creating an atmosphere for making disciples.

**Discipleship Practices** – This section explores six practices of discipleship that aid in personal spiritual growth and making disciples. These consist of but are not limited

to: Means of Grace, Personal Bible Reading, Experiential Learning, Relational Community, Perpetual Replication and Spirit-led Discipleship.

**Means of Grace** – In studying discipleship practices, the researcher began with Wesley’s understanding of the means of grace. These disciplines consisted of both “acts of piety” and “acts of mercy” that help the believer in fulfilling Christ’s command to love God and love others (Matt. 22.37–39). The means of grace are not a method to earn God’s love but rather are instruments of righteousness to help them to grow in their faith. It is important to note that they work in partnership with the Holy Spirit who empowers and transforms the believer (Collins and Vickers 74; Blevins 177–78).

**Relational Community** - The Bible emphasizes the importance of relational community. The Israelites may have had individual faith, but they were known together as the “people of God.” Jesus prayed that the church would be “one” (John 17.20–23). Paul described the community of faith as a body who, in Christ, “belongs” to each other (Rom. 12.5). Peter used Old Testament terms, calling the church “a chosen people, a royal priesthood, a holy nation, a people belonging to God...” (1 Pet. 2.9, NIV). This terminology reminds the church that faith in God is not just about the individual but about the community. Christians are on the journey of faith together (Gorman 16).

One struggle in small group dynamics is the commitment to attendance and engagement. The current culture demands so much from people that attending a small group can take a back seat to other responsibilities making it difficult for the group to commit to helping one another follow Christ (Wuthnow 22).

**Experiential Learning** - To understand the core value of experiential learning, this project stepped beyond the umbrella of faith to look at social, cognitive, and behavior



learning theories, especially the social cognitive theory of Albert Bandura. The primary understanding of this theory was that people learn from one another by observing and copying each other's behavior based on personal preference (Blevins and Anthony 421). Bandura connected the dots between cognitive, behavioral, and environmental events and showed how they interact with one another (Bandura XI). In Christian faith development, hands-on learning in partnership with cognitive processing helps a disciple of Jesus to learn the truth of a passage of scripture and to see how it is applied in life.

**Personal Bible Reading** – This section highlights the importance of a believer engaging with God's Word. Books like Donald S. Whitney's *Spiritual Disciplines of the Christian Life* and Robert Mulholland Jr's *Invitation to a Journey* stressed the importance of letting God's Word shape a believer's personal life. Mulholland distinguished between reading God's Word for information and spiritual reading for formation. These distinctions challenge the reader to slow down and meditate on scripture rather than simply reading it to complete a task (Mulholland ch. 9).

**Perpetual Replication** – Though I speak to this issue in the Contemporary Models of Discipleship, I intentionally included it under the heading of Discipleship Practices because I believe it is an area that can become neglected. Discipleship can become about personal spiritual growth without reproduction which falls short of Jesus' Great Commission in Matthew 28.19–20.

**Spirit-led Discipleship** - Spirit-led discipleship shows that discipleship and the five core values of Discipleship Camp are connected to the others. Relational community without a biblical foundation may foster good friendships but gives no direction for what it means to become a holy people (Bolsinger 31–32). Having bible knowledge tied to life

experience (experiential learning) gives students ownership and helps them understand why they believe in something (Hendricks 57–61). Spirit-led discipleship reminds both the disciple-maker and the one being disciplined that discipleship is a partnership with God. It is God who is leading and working through each of the core values and discipleship methods. Structures do not determine outcomes. Rather, the Holy Spirit works in individuals as they use structure to align their hearts with Him (Blevins and Anthony 422).

### **Research Methodology**

This was a post-intervention dissertation measuring the effect of seven years of Discipleship Camp on the Intermountain District between 2011 and 2017. It measured the bearing it had on the personal spiritual growth of participants as well as the effect on the making of disciples.

### **Type of Research**

The research for the project was a combination of quantitative and qualitative measurements. The qualitative research was grounded in the social world of experience and sought to make sense of “lived experiences” (Sensing 167). I gathered information about how Discipleship Camp had affected participants involvement in ministry in their current context. In addition, it probed how Discipleship Camp has personally impacted their spiritual disciplines and their walk with Christ.

The research also measured the quantitative results of the year-long journey of Discipleship Camp. It assessed whether participants had gained knowledge of the five core values of Discipleship Camp. The research showed how many participants engaged

in intentional discipleship following Discipleship camp. It also determined if those who were discipled by participants intentionally engaged in discipling others.

### **Participants**

Participants in the survey were former attendees who were currently connected to the Church of the Nazarene and had attended Discipleship Camp between 2011 and 2017. Demographics included what year they attended Discipleship Camp and whether they attended a fall or spring camp. The demographics also asked whether they currently served on the Intermountain District and whether they later served as a coach of a Discipleship Camp. Personal information was gathered concerning gender, ethnicity, level of education, age at time of the camp experience, whether they served as a layperson or clergy in a local church, and their current involvement in a church.

### **Instrumentation**

Data collection instruments for analyzing the effectiveness of Discipleship Camp were researcher designed. These measures addressed the research questions and purpose statements listed above.

The instrumentation consisted of a mixed method approach. Three instruments were used: a Likert scale survey of the 74 former participants; a questionnaire of forty former participants; and an online focus group of six people who were not part of the forty-person questionnaire.

The quantitative tool (survey) consisted of demographic questions and a post-camp Likert Scale test and included three qualitative questions. The qualitative instruments (questionnaire and focus group) included the demographic questions and

evaluated the year-long Discipleship Camp upon personal discipleship and the making of disciples and gave recommendations for changes and improvements.

### **Data Collection**

Data collection occurred in three ways. A survey was sent via email using SurveyMonkey. The survey was sent to all who attended Discipleship Camp, whether they currently served in the Intermountain District or have relocated since the camp. The questionnaire was sent by email to forty people using SurveyMonkey. The forty people were drawn from two pools of names divided evenly between laypeople and clergy.

The online focus group was chosen from those who had not received the questionnaire. It was conducted by a moderator without the researcher present. The video conferencing was done using Zoom, and transcription was conducted by Rev.com.

### **Data Analysis**

Data analysis was completed by the researcher and an assistant. Quantitative research was analyzed by determining the overall mean from the Likert scale and examining the effect of Discipleship Camp on the affect, knowledge, and behavior upon the participants.

Qualitative analysis was assessed by both “descriptive and inferential observations.” Data was reviewed looking for themes, patterns and categories and paying attention to disagreements and omissions. Information was broken down into codes for further assessment (Sensing 194–204).

Using multiple instruments allowed for triangulating the data and “increase[d] the trustworthiness of [the] research” (Sensing 72–74). This mixed approach provided a greater depth of evaluation by determining if Discipleship Camp not only impacted the

personal growth of the participant but if it aided in making disciples that make disciples (Creswell 552).

### **Generalizability**

The purpose of this study was to analyze the effect of Discipleship Camp on personal discipleship and making disciples and to use the data to adjust the current model for use in local churches and districts within the Church of the Nazarene.

A mixed design of quantitative and qualitative measurements was used to determine the personal and perpetual impact on being and making disciples. Results from this study gave indicators of the success of Discipleship Camp and areas where change could foster greater effectiveness. Even though this study evaluated participants that attended Discipleship Camp, the results were generalizable and could be used in making disciples in other contexts.

### **Project Overview**

Chapter 2 presents the biblical and theological foundations for personal discipleship and making disciples as they relate to a Wesleyan theological perspective. It reviews not only the call to be and to make disciples but also the implications of failure to fulfill this responsibility. In addition, it reviews the Historical Development of Small Groups, Contemporary Models of Small Groups and Discipleship Practices.

## **CHAPTER 2**

### **LITERATURE REVIEW FOR THE PROJECT**

#### **Overview of the Chapter**

The purpose of this project was to research the impact of seven years of Discipleship Camp in the Intermountain District Church of the Nazarene on personal discipleship and making disciples. The literature review researches the Biblical and Theological Foundations of discipleship. It also studies the Historical Development of Small Groups, Contemporary Small Group Models and Discipleship Practices. The analysis of these three areas is limited to the context of groups consisting of two to twelve people. The chapter concludes with research design literature and a summary of literature used for the project.

The Biblical Foundation includes three Old Testament and three New Testament passages. Two passages from each testament are a positive example of intentional discipleship, and one reflects a negative response.

The Theological Foundation presents a relational God who calls people to intimacy with Him through the sacrifice of His Son and the empowerment of the Holy Spirit.

The Historical Development examines three examples of early forms of discipleship: the Jewish Education System of the Rabbi and Student; Didache and Catechumenate, and Wesley's Interlocking Model of discipleship. The section concludes by reflecting on common themes.

The section on Contemporary Models reviews two current strategies: Jim Putman Real Life Church and *Discipleshift* and Greg Ogden's *Transforming Discipleship*. It also compares them for common threads.

The final segment on Discipleship Practices explores six practices of discipleship that aid in personal spiritual growth and making disciples. These consist of but are not limited to: Means of Grace, Personal Bible Study, Experiential Learning, Relational Engagement, Perpetual Replication and Spirit-led Discipleship.

## **Biblical Foundations**

### **Old Testament Foundation for Discipleship**

The desire of God to walk with Adam and Eve in the Garden of Eden (Gen. 1–3) revealed the longing of God to be in relationship with His people. Even after the fall of humanity and the establishment of Israel as the people of God, God showed his desire for intimacy by the placement of the tabernacle in the center of the Israelite community (Num. 2/17), and later, the establishment of the Temple in Jerusalem (1 Kings 6–9).

Discipleship is a relationship between two or more people. Not only does God want to be among His people but He wants His people to desire to live for and with Him. The Old Testament does not use the word “disciple” very often (Isa. 8.16 NIV; Isa/ 50.4 AMP), but it includes several passages that show God's desire that His people intentionally seek Him and be shaped into His image (Rengstorf 427–29).

### **Deuteronomy 6.1–9, 20–25**

In this passage the nation of Israel is preparing to enter the Promise Land. This generation has spent 40 years in the wilderness and Moses is reminding them not to forget the Lord or His commands. He restated to them the decalogue in Deut. 5.6–21. The

fourth commandment that discusses observing of the Sabbath is rephrased to consider their days in slavery in Egypt rather than referencing the creation story that was part of the decalogue following the Exodus (Exod. 20.8–11). Knowing the benefits that will come from living in the Promise Land, Moses warns the people not to forget the Lord (Deut. 6.1–3) and calls them to surrender their hearts to love and serve God (Deut. 6.4).

Deuteronomy 6.4–9 contains part of the Shema: a Jewish confession of faith declaring God as the One true God and emphasizing the importance of keeping His commandments. The Shema also contains Deut. 11.13–21 and Num. 15.37–41 (Brand 1481). It aims to establish a commitment between God and Israel (Keener 480). Horowitz believes it is rooted in the suzerain-vassal treaties of the ancient Near East, and that Deut. 6.4–9 fulfills the treaty requirement of revealing the Great King to whom Israel must surrender their lives (471). Moses calls them not to simply memorize the Shema but to live it out in their daily lives and to talk about it. He gives three examples of how this may be fulfilled.

a. Impress them on your children – The ESV says “to teach them diligently.” The Hebrew root for “impress” can also mean to “sharpen” and is used elsewhere to describe the sharpening of swords and arrows (Hermann 943). This is not something that is done just one time. It is ongoing. It highlights the truth of Proverbs 22.6, “Start children off on the way they should go, and even when they are old they will not turn from it” (NIV). Though this proverb is a principle rather than a promise, it teaches the importance of intentional discipleship.

b. Talk about them – This reflects verses 20-24 and emphasizes the organic



element of discipleship. It takes place as life happens. The Shema was not only recited but was to be discussed in everyday circumstances with parents as the primary disciple-makers (Green 103).

c. Place the Shema in prominent places – As mentioned earlier, the Israelites were preparing to enter the Promise Land where they would build their homes and communities. To remember to obey the Shema, the Jewish people created Phylacteries and Mezuzahs as symbols and instruments reminding them of their promise to honor and obey God. There is debate as to whether these existed during the early days of the Israelites. Keener states that there is no evidence proving that ancient Israel took this command literally (177), while Rabbi Herman L. Horowitz supports their early existence. Horowitz suggests that the use of these items as well as the Zizit (tassels) in the book of Numbers gave the Israelites a sign of individual commitment to the covenant relationship between humanity and God (478).

In his study of the word “disciple” and its equivalent in the Old Testament, Karl Heinrich Rengstorf argues that the Old Testament does not have an intentional model of making disciples and does not find a master/disciple relationship (Rengstorf 427–29). He writes, “Apart from the formal relation of teacher and pupil, the OT, unlike the classical Greek world and Hellenism, has no master-disciple relation. Whether among the prophets or the scribes we seek in vain for anything corresponding to it.” There are several arguments against this viewpoint. First, is the command of God in Deut. 6 for parents to teach their children. This command reflects intentional discipleship outside of the prophets and scribes. It may be organic in nature in that families are to talk about the things of God as they go throughout the day, but there is a deliberate attitude toward it.

Second, there is curriculum in the study of the Torah. Third, is the purposeful intention of setting up instruments like Phylacteries, Mezuzahs and Zizits that enhanced spiritual disciplines for adults and as symbols to constantly remind the children. In addition, as will be shown under the Theological Foundation of this project, regular celebrations call for the Torah to be remembered and studied as a command. The history of the Israelites shows that they did not always follow through on God's revealed plan, but there was a plan, nonetheless.

### **Psalm 78.1–7**

Psalm 78 is the longest of the historical Psalms (Psa. 105–107, 114, 135–136). The Psalm was for use in worship service to be delivered by someone in authority, possibly a priest (Hossfeld and Zenger 300; Tate 284). It not only gives historical background to Israel's development, especially the tribe of Ephraim (v. 8), but also gives instructions to future generations so that history will not repeat itself (Boice 645).

This Psalm begins with a command for the people to listen, similar to the "Hear O Israel" of Deut. 6.4. The call is to listen intently to what is being said and to be prepared to respond in obedience. One of the signs of the hardness of the hearts of Israel is their unwillingness to listen to God's Word through the prophets (Zech. 7.11–12; Wolf 28–29). Williams finds four purposes of the teaching of Psalm 78 in verses 7–8. The first, that the generations will place their hope in God; second, that the children will not forget God's saving works; third, that by hearing the stories they will obey what God commands because they would see God as a faithful God; fourth, that they would not be like their forefathers (Williams and Ogilvie 53). Derek Kidner states that "if redemption itself is forgotten...faith and love will not last long" (qtd. in Boice 649).

When this Psalm was written, Israel was an oral culture. Very few people would have had a written copy of the Torah. Discipleship would have taken place as the younger generations were apprenticed by the older. An example would be hunting. A child would master hunting by going with experienced hunters. Israelites would not have studied from a book, but they would have learned the experience by having listened and repeated what they heard (Ong 9).

### **Judges 2.6–3.6**

The book of Judges is a continuation of the Book of Joshua. It is thought that Judges 2.6ff is the original starting point with chapters 1.1–2.5 added at a later time (Branson 54; Webb 20). The tribes of Israel had taken possession of the land and made a covenant with Joshua that they would stay faithful to God and serve Him only (Josh. 24.13–26). One of the last conversations that Joshua had with the Israelites was to tell them that they would be exposed to people who serve many gods. Then he declared “but as for me and my household, we will serve the Lord” (Josh. 24.15 NIV). The people had responded positively to Joshua’s statement of faith and committed to following God.

After the death of Joshua and the next generation, the people transferred their allegiance to the gods of the people of Canaan. Judges 2:10 reads, “After that whole generation had been gathered to their ancestors, another generation grew up who knew neither the Lord nor what he had done for Israel” (NIV). The phrase “knew neither” does not mean that they lacked knowledge or were not disciplined by their families and elders. Rather, the people refused to obey. If the word meant that they did not know the teachings of their parents, then those teachings would have been lost for future generations (Webb 139).

The apostasy described in Judges does not seem to be a matter of education but rather of selfishness, “everyone did as they saw fit” (Judg. 17.6, NIV). The next generation chose to reject the teachings of their parents. The word translated as “serve” in 3.6 has a range in Semitic languages from the Aramaic meaning of “to do or to make” to the Arabic meaning of “worship and obey” (Kaiser 639). This generation did not simply acknowledge that the communities surrounding them had other gods, they began to worship them. The verbs used in vv. 11–13 (served, forsook, followed, and worshiped) describe the depth of their abandonment (Branson 141).

It is noteworthy that this new generation had only experienced life in the wilderness. God had been their Provider, giving them manna and quail each day. Now they were adapting to an agricultural lifestyle and most likely learning from their neighbors how to farm the land. These neighbors believed that their gods controlled the outcomes of their crops. The challenge for the Israelites was whether they could trust the God who provided for them in the desert to supply their needs in their new homeland, and not allow the theology of their neighbors to shape their faith (Webb 139; Branson 58).

The good news of Judges is that God never gives up. Judges 2.16 states that, “The Lord raised up judges, who saved them out of the hands of these raiders” (NIV). The term for “judges” has a different meaning than the typical meaning of the English word. Its basic characteristics are about leadership and governing (Lindsey 374). The book of Judges covers the stories of six judges appointed by God as the people called out to Him (Judg. 2.18). The book is a reminder that the impact of the practice of discipleship ebbs and flows, but God is faithful.

## **New Testament Foundation for Discipleship**

### **Matthew 28.16–20**

This Great Commission passage is one of five post-resurrection directives given by Jesus (Mark 16.15-18; Luke 24.45–49, John 20.21–23, Acts 1.8). These sending passages were given in different places and in various settings and give an indication of how seriously Jesus took the responsibility of making disciples (Borthwick 30). The Matthean account takes place days after the resurrection, and the commission is distinct from the other accounts in depth and direction (Wilkins 946–47). The disciples were following the directions to Galilee given to them by the women (28.10). This is the first time the disciples are referenced as the “eleven” reminding the reader of the loss of Judas (Hahn ch. 28).

As they arrived and saw Jesus, “they worshipped but some doubted.” The word for “doubt” can mean uncertainty or hesitation and was used in Matthew 14.31 to reference Peter’s doubt when he sank while walking on the water (Louw and Nida 369–70). R. T. France believes that this is not so much about intellectual doubt in the resurrection but rather uncertainty as to whether it is Jesus that they are seeing (1111). This would make sense since the disciples had encountered Jesus several times while in Jerusalem after the resurrection (John 20.19, 26).

Jesus says that “all authority” has been given to Him. This is one of four times in this text that Jesus used the word “all.” “In relations to Christ’s person and word authority (“ἐξουσία”) denotes the divinely given right and power to act along with the related freedom” (Kittel et al. 239). In this commission, Jesus tells His disciples that they go in His authority and not their own. They will not make disciples like themselves but

rather they will make disciples of Christ. France points out that this authority is far greater than the offer Jesus received by Satan in the wilderness in Matthew 4.1–11 (1108). The offers Satan makes may look and feel good in the moment but are never as good as God's best for a person's life.

Having declared His positional authority, Jesus commissioned His disciples. The imperative is found in the words “make disciples” and the process of “baptizing and teaching” (France 1115). The message of the gospel is expanded to include all nations and is no longer restricted to just the Jewish people. Baptism had not been mentioned since the baptisms by John in Matthew 3. It seems to come as something understood by the disciples in this context because no explanation is given for its purpose (France 1116). Baptism is described throughout the book of Acts as a follow-up step to identifying with Christ after confession and repentance (Acts 2.38). Wilkens points out that purity washing was common for new Jewish converts and can be seen early on with John the Baptist (Matt. 3.7). Even so, Jewish people did not baptize in the name of someone, as to do so would be to declare them as a deity (Keener 125). Therefore, to baptize in the name of the Father, and of the Son, and of the Holy Spirit was to declare Jesus as divine.

Jesus instructed the eleven to teach the new disciples to “obey.” An extensive definition of disciple is given in chapter 1 but suffice to say that it is more than believing but implies commitment and obedience (John 14.15) and comes from a love for God (Matt. 22.37–39). Obedience and surrender to Christ have always been a part of Christ's definition of a disciple. Both Matthew 10.38 and Luke 9.23 reference that a disciple is to take up their cross and follow Jesus. Lest discipleship is thought to be a

man-made pursuit, it is important to remember that it is only by the grace of God through the work of the Holy Spirit that a person grows, matures, and serves Christ (Phil. 2.12–13).

As Jesus passed the baton of disciple-making to the eleven, He gave them instructions of how they were to teach. The word “make” can be deceptive because it can imply that the disciple-maker is to be forceful. Louw recommends understanding the word to mean “convince” or “urge” to become disciples (Louw and Nida 470).

Jesus concluded this commissioning by reminding the eleven that He would be with them. He had been teaching about the work of the Holy Spirit in John chapters 14 and 16 and had told the disciples to go and pray for power from on high (Luke 24.48). They would not fully understand this until Acts 2. The statement, “I will be with you always” brings the life of Christ full circle as the angel declared at Christ’s conception that His name would be “Immanuel...God with us” (Matt. 1.23; Wilkins 946–47, 958).

## **2 Timothy 2.2**

Paul wrote this second letter to Timothy from a jail cell in Rome under Emperor Nero (Keener 616–17). It was his second time being incarcerated, and he believed it would be his last (2 Tim. 4.7). Timothy was the pastor of the church in Ephesus. It was Paul’s desire that Timothy come and visit him (4.21), and Paul wanted to make sure that he had trained up leaders so the church would continue in Ephesus after he left (Lock 92).

In this one verse Paul references four generations. He was not simply thinking of the short-term development of the church but understood that if it were to continue for years to come, the disciples would need to make disciples. This goes along with the

teaching of Jesus in Matthew 28.19–20. Disciple-makers are not to simply add to the Kingdom of God, they are to multiply leaders.

Passing on the faith would have been part of Paul's DNA. Keener comments that, "Pharisaism strongly emphasized the passing on of sacred traditions...from one generation to the next, noting that the process had begun long before them. This passing on of tradition was also the practice of Greek philosophical schools..." (618–19). Paul wrote in 2 Timothy 1.13, "What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus" (NIV). He also challenged the church in Corinth with the words, "Imitate me as I imitate Christ" (1 Cor. 11.1, NIV). Paul had intentionally invested his life into Timothy by taking him on missionary journeys and assisting him in ministry (Acts 16.1-3. Phil. 2.19-23). Timothy had been spiritually impacted by the life of Paul, and also by his own mother and grandmother who had planted seeds of faith in his life (2 Tim. 1.5).

These instructions from Paul in 2 Timothy 2.2 are not recommendations; they are commands. The word for "entrust" is in the imperative mood. The term describes depositing or leaving something in another person's keeping. The word is used 19 times in the New Testament. Jesus uses it when He is on the cross and committed His Spirit to the Father (Luke 23.46; Kittel et al. 1179).

Timothy was not going to commit these teachings to just anyone. Rather, Paul instructed him to entrust them to "faithful men." The word "reliable" (NIV) or "faithful" (NASB) used in this context is not as 'believing' faith but rather with the idea of "trustworthiness" (Wuest). D. Michael Henderson believes that Jesus called those who



were faithful and geared his teaching to helping them take the next step of trusting in God (*The Ladder of Faithfulness* 12).

Paul's teaching to Timothy reminds church leaders today to be intentional about bringing up the next generation and planting seeds of multiplication into their lives and ministries.

### **Revelation 2.1–7**

As with the story of the nation of Israel not following the Lord in Judges 2.10ff, the story of the church of Ephesus is a New Testament reminder that discipleship is a journey in which the Christian must continue to keep their heart set on Christ.

Though not the largest city in Asia, Ephesus was a significant metropolitan community boasting around a quarter of a million people. It was a port city at the mouth of the Cayster River on a gulf of the Aegean Sea connecting three trade routes. It flourished in commerce and political importance. It was full of religious diversity. It had six temples including the Temple of Artemis (Diana in Latin) which was one of the seven wonders of the world (Mounce 67).

The Christian beginnings of the church in Ephesus were recorded in Acts 18.18ff with Paul going through Ephesus and leaving Priscilla and Aquilla to continue the ministry. It was at Ephesus that Priscilla and Aquilla would meet and disciple Apollos. Paul would return to Ephesus and spend two years preaching and teaching about the Way (Acts 19). During those two years, Paul would develop significant friendships, and when he was on his way to Jerusalem, he met them in Miletus for an emotional good-bye (Acts 20.13–38). Tradition has it that the Apostle John resided in Ephesus in his later years (Palmer and Ogilvie 126).

The letter to the church of Ephesus is one of seven letters in the Book of Revelation. Each of them is written to a different church dealing with a different spiritual issue(s). Rotz notes that the letters do not follow traditional ancient letter form, but they do have seven similar characteristics with only a few exceptions. Those would include: “(1) command to write; (2) Christ's self-identification derived from the inaugural vision in Rev. 1; (3) commendation (except Laodicea); (4) accusation (except Smyrna and Philadelphia); (5) call to repent and warning or encouragement; (6) call to respond; and (7) promise to those who overcome” (Rotz 62). The content of the letter was determined by Christ and delivered by John to the “angel” of the church. This title “angel” could describe a guardian angel or human messenger or could even be a description of the church (Rotz 58).

Revelation 2.2–3 describes a church that most anyone would admire. They worked hard even to the point of weariness (v. 3). Since Ephesus was a metropolitan area with religious diversity, it was susceptible to fraudulent messengers who would take advantage of the flock. Paul had warned the Ephesian leaders that after he left “savage wolves will come in among you and will not spare the flock” (Acts 20.29 NIV). The Ephesian church was able to detect the deception and call these people out (Mounce 68–69). In addition to their hard work and strong theology, they also persevered. Each of the verbs in verse 3 has a different tense. Rotz believes this may indicate they were under a constant lifestyle of perseverance (64).

In verse 4 the direction of the letter changes and the heart of the Ephesian church is revealed: they have lost their first love. Mounce argues that the loss of the “first love” represents a loss of love for one another (69). Rotz argues that the problem may be much

deeper than that and included a loss of single-minded devotion to Christ and passion for sharing their faith (64). As a result, Jesus told them that He would “come...and remove your lampstand” (v. 5). The verb “come” is in the present tense meaning Jesus was not waiting for the end times to cast judgment (Rotz 65). They needed to take immediate action, humble themselves and repent.

Jesus concluded each of the seven letters with “He who has ears to hear” (v. 7). The call to listen reflects a common theme with other passages studied in both the Old and New Testament. There is no indication of whether the Ephesian church knew their spiritual problem prior to Christ’s revelation (Palmer and Ogilvie 123). Like the church of Laodicea, they may have thought that they were rich and did not need a thing when in actuality, they were spiritually “wretched, pitiful, poor, blind and naked” (Rev. 3.17 NIV). For the disciple of Jesus Christ, the prayer of David in Psalm 139 can be an instrument for remaining sensitive to His Holy Spirit:

Search me, God, and know my heart;  
 Test me and know my anxious thoughts.  
 See if there is any offensive way in me,  
 And lead me in the way everlasting

– Psalm 139.23–24 (NIV)

### **Theological Foundations**

Spiritual formation is a process of becoming. Everyone is being discipled, but what are they being discipled into? Disciples of Christ are those who choose to give their lives to being shaped into His image. Christian discipleship comes with certain core theological convictions. Spiritual formation that does not embrace these theological core

convictions can no longer call itself Christian (Blevins and Maddix 53). In this literature review six theological themes will be discussed – Trinity, Anthropology, Salvation, Sanctification, Ecclesiology, Disciple, and Spiritual Formation/Discipleship. Each of these will be discussed through a Wesleyan theological perspective considering God as a relational God who pursues humanity with a tenacious love; He wants people to know Him and to walk with Him.

### **Trinity**

The first of the Ten Commandments (Exod. 20.1–6; Deut. 5.6–10) and the beginning of the Shema (Deut. 6.4) declare that God is One. Though there are glimpses of the Trinity in the Old Testament, it is not until the life of Christ that the doctrine comes to full development (Wiley, *Christian Theology* 397). The Trinity reveals the grace and the plan of God. H. Orton Wiley writes, “God the Father sent His Son into the world to redeem us; God the Son became incarnate in order to save us; and the Holy Spirit applies the redemptive work to our souls” (*Christian Theology* 394).

The nature of the Trinity is reflected through two perspectives. The economic Trinity describes how God reveals Himself to the world: through Creation, His relationship with Israel, the Incarnation of Christ, and the coming of the Holy Spirit at Pentecost. The other perspective is the ontological Trinity which refers to the inner relationship between the Father, Son, and Holy Spirit. Though there may be two distinct perspectives, there is only one God. There is no disconnect with how God relates to the world and to self in relationship within the Trinity (Coppedge 112). God, in His prevenient grace, initiates relationship with humanity. Humanity’s understanding of Him comes only as He makes Himself known.

For John Wesley, the Trinity is a mystery, and he was comfortable with that tension. In his sermon on the Trinity, he admitted that he believed in the reality of God as three and one but that he did not comprehend the mystery of the relationship between the Father, Son, and Holy Spirit (Burtner and Chiles 44). Dunning notes three qualifications that Wesley gave regarding its understanding. First, Wesley refused to insist on anyone adopting a particular “explanation” of the doctrine although he himself agreed with the Athanasian Creed. The key for Wesley was that the Christian position does not step out from scripture. Second, Wesley insisted on a recognition of the distinction between the substance of the doctrine and the philosophical explanation of it. For him, the Christian is committed to the substantive understanding of the Trinity but believes that the Bible does not tell us by what manner it occurred. Third, the substance of the doctrine is not ontological but soteriological. Wesley felt that the Christian must understand the connection within the Trinity because it was “a close connection with vital religion” (Dunning 209–11).

As it applies to discipleship, the Trinity expresses the relational aspect of God, especially as it is revealed in the life of Christ. Jesus’ humanity allows the Christian to connect with God in a way that was more difficult in the Old Testament. Though God longed to be with His people, as revealed in the placement of the Tabernacle and Temple, Jesus brought skin to the reality that God is a “with us” God (Isa. 7.14; Matt. 1.23). Christ revealed the depth of the Father’s desire for intimacy when he prayed “Abba Father” in Mark 14.36. The Apostle Paul invited Christians to call God by that same name and into that same level of intimacy (Rom. 8.15; McCormick 11). The Trinity reveals God as love with the fullest expression of that love in the life, death, and resurrection of Christ

(Blevins and Maddix 57). The Trinity invites the Christian to get to know God in his complexity and then to allow that knowledge to shape their lives into His image (T. K. Johnson 100).

### **God the Father**

The Bible is a revelation of who God is and is an expression of the economic Trinity. It begins with “In the beginning, God created...” (Gen. 1.1 NIV). Knowledge of God starts with Him already at work revealing Himself as Creator and Provider (Kärkkäinen 21). Throughout scripture the Israelites identified God as playing a number of roles (Creator, King, Personal Revealer, Priest, Judge, Father, Redeemer, and Shepherd), with each of them revealing God as a relational God (Coppedge 121). He identified with Israel by calling them “My people” and symbolized His desire to be in their midst by the significance of His Presence in the Holy of Holies both in the Tabernacle and the Temple. He made known His desire for relationship by His walking in the Garden of Eden with Adam and Eve (Gen. 3) and by making an everlasting covenant with Abraham in Genesis 18.

Though there are several roles by which God may reveal Himself, His nature is that of Holy Love. In Leviticus 11.45, God not only calls the Israelites to be holy but declares that He is holy. Holiness is the essence of His nature and the chief expression of that nature is love. In the Old Testament, His nature is described through His steadfast love and in the New Testament the Triune God is described as love (1 John 4.7,16) (Coppedge 132).

Walter Brueggemann brings insight into the dynamic of the words “holy” and “love” in relationship with Israel when he writes:

- There is no one like Yahweh, whose entire existence is committed to a relationship with Israel.
- There is no one like Yahweh, a God marked by tenacious fidelity toward solidarity with the people under His rule.
- There is no one like Yahweh, who while endlessly faithful sometimes expresses a harshness toward his beloved partner. (Brueggemann 228)

Wesley's view of the nature of God was optimistic. He saw God more as a loving parent than as a Sovereign Monarch. He knew that God was all powerful and could destroy humanity, but He loves them. Wesley viewed God as Sovereign but proclaimed that God in His grace did not use His Sovereignty to remove human freedom. This shaped Wesley's understanding of prevenient grace (Maddox, *Responsible Grace* 53–63). God pursues relationships with people, but He does not force people to follow Him. God is the prompter who knocks on the doors of people's hearts, but He will not push the door open.

### **God the Son**

John 1.1-4, 14 teaches that Jesus is both fully human and fully God. The Incarnation is an expression of the economic Trinity. Jesus teaches His followers what God is like and what it truly means to be human (Leclerc 144). Wesley had a firm Christology, believing that Christ fulfilled the roles of Prophet, Priest, and King and that He gave His life as a sacrifice for sin. Wesley believed that Christ was fully human had suffered on the cross, had defeated death, and now intercedes for us (Burtner and Chiles 75).

The life of Christ and His atonement on the cross gives hope to humanity. The Wesleyan understanding of the incarnation sees Christ's death on the cross not only as taking care of the legal responsibility for sin but also as offering the hope of being restored into the image of God (Dunning 307). This truth brings out the significance of discipleship. Disciples are "born to be made" (Hull 33). Leclerc believes that sin is an "aberration to true human life" and that by following Christ, believers are becoming more and more human as they are renewed into His image (144). This renewal cannot take place without living in the power of the Holy Spirit.

### **God the Holy Spirit**

The Holy Spirit is the third Person of the Trinity. The Holy Spirit is the believer's connection with God the Father and God the Son. Christians do not see God and cannot now physically touch Christ, but they can experience the Presence of the Holy Spirit (Young et al. 20). On the last night of Christ's life, Jesus told His disciples that it is better that he goes away because if he goes away, He will send a Comforter, the Holy Spirit (John 16.5–15). In Luke's gospel, He told the disciples to go to Jerusalem and to wait for "power from on high" (Luke 24.49). In the Old Testament, the Jewish people had the Temple in Jerusalem and the Holy of Holies as the reminder that God was with them. In the New Testament, Paul wrote that Christians are the "temple of the Holy Spirit" (1 Cor. 6.19 NIV). It is the Holy Spirit that prompts the unbeliever to respond to Christ through prevenient grace, and it is the Holy Spirit that enlightens the understanding of the Christian to continually change their heart and be formed into the image of Christ (Burtner and Chiles 91; Leclerc 148). For the disciple, evidence of their salvation is found in the work of the Holy Spirit producing the Fruit of the Spirit in their lives



(Burtner and Chiles 97). Francis Chan called the Holy Spirit “The Forgotten God.” He believes that followers of Christ today do not understand His work in their lives. This leads to the misconception of a self-empowering salvation and to a works theology causing the Christian to think that intimacy and maturity of faith are left to their own doing with very little help from God (Chan, *Forgotten God* 16–22).

In his concluding comments on the Trinity, Coppedge describes the ontological Trinity as holiness expressed through love. He lists five moral characters of God: grace, truth, goodness, purity, and righteousness. These can be seen through each Person of the Trinity as they interact with one another. They are also reflective of how the disciple is to engage with others (Coppedge 137–38). The Trinity has modeled for disciples what it means to live in unity. The Triune God calls Christians to seek to live accordingly.

### **Anthropology**

Romans 3.23 states that “all have sinned and fallen short of the glory of God” (NIV). Sin was not part of God’s original plan. His desire was to commune with humanity. The story of Adam and Eve in the Garden of Eden reflects an intimacy that God initiated and desired not because He needed it but because He wanted it. The sin of Adam and Eve is not just the breaking of the law, but it was the breaking of a relationship. It created a division between humanity and God (Dunning 276).

Wesley spoke of three states of humanity. The natural state was reflected by Adam and Eve before the Fall, as humanity is intended to be, without sin. The second is the legal state. That is a person’s position before God prior to salvation. The third state is the evangelical state. This describes the life of a regenerate believer. This person has experienced the grace of God and is being renewed into the His image (Leclerc 159).

There are two distinct theological perspectives to understanding the spiritual brokenness of humanity. One is that humanity is “totally depraved,” that is, all persons at birth have absolutely no good left in them. Wesleyans see things differently. Wesley did not believe in total depravity but rather “total deprivity.” In this view, humanity was affected by the Fall and the image of God was distorted without being obliterated (Blevins and Maddix 60). This perspective gives understanding to the truth that there can still be good people in the world. God’s fingerprint of goodness is written on the heart of humanity even if they do not realize it. This does not eliminate the need for salvation. Sin still exists in all of humanity. People can be moral and show kindness, but without experiencing the salvation through Christ, Wesley would say that they are not yet Christian believers (Burtner and Chiles 99). Simply being a good person is not enough. Humanity’s kindness does not match God’s holiness. Sin can only be trumped by the work of Christ on the cross. The challenge for the church is to bring the Good News to a culture that already believes that it is good. Works becomes the world’s theological perspective by which they define their relationship to God without realizing that good works still fall short.

### **Salvation**

God’s prevenient grace calls humanity out of the sin and into a renewed relationship with Him. Humanity is saved by grace alone through faith (Eph. 2.8). Wesley’s belief in prevenient grace is what keeps him away from Pelagianism and supports his theological perspective that God’s Sovereignty does not violate the freewill of humanity (Leclerc 148). Prevenient grace is God’s wooing of humanity to Himself. This grace makes room for those who have never heard the gospel and for those who

suffer from limitations or infirmities that would prevent them from responding to God's love. God's love is inclusive in making space for everyone, not just a chosen few. For Wesley, responding to God's love was more than just a mental assent; it meant placing one's trust in the saving work of Christ (Leclerc 148). This is not "cheap grace" allowing any understanding of God to be acceptable for salvation. Rather, it describes a God who persistently pursues people (Bonhoeffer, *The Cost of Discipleship* 45).

This makes being a disciple more than just salvation from sin but growth in grace. Saving grace not only justifies the sinner but it also calls the new believer to "walk by the Spirit and you will not gratify the desires of the flesh" (Gal. 5.16–26 NIV). For Wesley, growth in Christ continues as the believer matures in the faith and even after they are entirely sanctified (Burtner and Chiles 139–40). The Christian is not saved by what they do, nor did they have anything to do to earn God's love. Works do not add to faith, but authentic faith should produce Christlikeness (Moo 99). Growth as a disciple is the response to experiencing God's love and grace. Jesus did not call people to accept Him. He called them to "know and love Him" (Chan, *Crazy Love* 86). God invites people into a relationship and not simply a belief. A challenge for the Christian who is operating as an evangelist is to take the time not only to discuss the need for salvation but also to explain what it means to be a follower of Christ.

### **Sanctification**

Romans 12.1–2 calls the Christian to be a "living sacrifice." The word sanctification means to be set apart and was used by Wesley to describe the distinction from justification. He added the word "entire" when congregants reminded him that Christians are sanctified at justification as well (Wynkoop 304). The danger in

interpreting the two works of grace is the possible belief that the sanctified believer is somehow superior to the new Christian. Wesley did not view one as better than the other. For him there is a high value placed on justification because it begins a journey that has no end as the relationship with God grows in love (Wynkoop 306). When people are justified by faith they are on their way to heaven. Luke 15 and the parables of the lost sheep, lost coin, and lost son are lessons from Jesus that remind the church that when one lost soul comes to Christ all of heaven celebrates. Sanctification is a part of the entire process of salvation, beginning at salvation with initial sanctification and extending throughout the life of the believer. The crisis of entire sanctification differs from initial sanctification. It reflects a crisis in the life of the believer when they respond to the prompting of God's love and God cleanses them from sin (O'Brian 8). For Wesley, entire sanctification was a cleansing, but it did not remove the ability to sin. He writes:

This much is certain: they that love God with all their heart and all men as themselves are scripturally perfect. And surely such there are; otherwise the promise of God would be a mere mockery of human weakness. Hold fast this. But then remember, on the other hand, you have this treasure in earthen vessel; you dwell in a poor, shattered house of clay, which presses down the immortal spirit. Hence all your thoughts, words, and actions are so imperfect, so far from coming up to the standard (that law of love which, but for the corruptible body, your soul would answer in all instances), that you may well say: "every moment, Lord I need the merit of thy death." (qtd. in Wynkoop 139–40)

Entire sanctification is a crisis moment, but it is also a journey and should be seen as a walk with God and living in His love (Wynkoop 145). Discipleship plays a role on

the journey of sanctification. Believers can help one another to continually discover what it means to surrender and obey Christ in love. It is easy to view faith as simply a list of rules rather than the transforming work of God in the life of the believer. The book of James confronted a community of faith that declared Christ but were living like the devil. The congregation he wrote to was showing favoritism, a lack of love for the poor, and an uncontrollable tongue that was causing division and hurting the community of faith. The pinnacle of the book and the message of hope for transformation is found in James 4.7–8 which reads, “Submit yourselves, then, to God. Resist the devil, and he will flee from you. Come near to God and he will come near to you” (NIV). James invited the church into a surrendered love for God. He believed that Christians experience the transforming work of God only through accepting the invitation to “come near.” Dallas Willard wrote that such “renovation of the heart” is not the work of humanity, but rather is the work of God as a Christian lives in relationship with God. To believe that a list of do’s and don’ts to be followed can transform is to underestimate the power of sin. Rather, change comes as the Christian lives daily loving God with full heart, soul, mind and strength. This is the sanctifying work of God (Willard, *Renovation of the Heart* 223–25). Discipleship is a response to God’s love, and it is living in that love.

### **Ecclesiology**

A theological understanding of the Church could be viewed organizationally by discussing the various positions and government structures or it could be viewed as a community of faith. For this study, the latter will be chosen.

The modern church is built on the foundation of the Old Testament. The Israelites were the people of God and He claimed them as His own (Exod. 6.7; Jer. 30.22).

Salvation, in that context, meant that a believer had become a part of the nation of Israel and was identified by the symbol of circumcision. After the death and resurrection of Christ and the coming of the Holy Spirit on the Day of Pentecost, salvation entailed believing in the work of Christ. Rather than circumcision, baptism replaced circumcision as the identifying factor (Dunning 507). Peter's language in 1 Peter 2.9–10 connects the Israelites of the Old Testament with the followers of the Way in the New Testament. He called Christians "a chosen people, a royal priesthood, a holy nation, God's special possession..." (NIV). Though it is not stated directly, this gives the impression that New Testament people are the "New Israel" (Dunning 511).

The Greek word "ἐκκλησία" means "assembly" and was used as a secular term for gathering people for a public meeting (Robinson 199–200). Wiley spiritualizes it by identifying "ἐκκλησία" with "divinely adopted" children of God whose head is Christ (*Christian Theology* 103).

The metaphors used in scripture such as the "Body of Christ" (1 Cor. 12.27; Eph. 4.12), "Household of God" (Eph. 2.19), and "Temple of the Holy Spirit" (1 Cor. 6.19) reflect the call of the Church to operate in unity toward the goal of seeking God and living a holy life. As the church has grown and expanded, especially since the Reformation, the unity has become difficult to maintain. Wesley believed in the catholic spirit of the church and felt that if faith was being expressed in love it was possible to overcome "minor differences of opinion, modes of worship, or forms of government." He embraced every believer with the words: "If your heart is right and my heart is right, give me your hand" (qtd. in Burtner and Chiles 526–27).

Though the church is one, it is made up of individuals with different gifts to contribute to the mission of Christ (1 Cor. 12; Rom. 13.3–8). Pentecost is a reminder that the Holy Spirit has come upon and empowers each believer. The priesthood of all believers, as emphasized through the Reformation, has expressed the significance of every believer in fulfilling the mission of the church to reach and disciple the world for Christ (Wiley, *Christian Theology* 128). Each person has something to contribute. In Matthew 28.19–20, Jesus commissioned ordinary people to make disciples, for which they would use their different strengths and abilities. The danger to this individualism is for the person to think that they do not need the Body of Christ for spiritual growth and development. Wesley said that “Christianity is essentially a social religion; and to turn it into a solitary one is indeed to destroy it” (qtd. in Dunning 507).

### **Disciple**

Generally speaking, a disciple is anyone who has decided to be with another person so that they can do what they do or to become like them (Willard, *The Divine Conspiracy* 282). The Greek word for disciple (μαθητής) implies a relationship to a teacher and can be used to describe apprenticeships for various secular and religious professions (Kittel et al. 556). The definition implies that the disciple is a follower in someone or something and is willing to engage in what the person or thing demands.

A Christian disciple is a person who is a follower of Jesus. They wish to emulate Him, serve Him, and become like Him. Various theologians and philosophers have offered definitions. Three are listed below.

Henderson writes, “A Disciple of Jesus is one who trusts Jesus enough to follow, one step at a time, wherever He leads” (*The Ladder of Faithfulness* 8). He emphasizes the

significance that this is not a one-time decision on behalf of the believer but rather that the follower lives in a daily relationship with Christ. This relationship develops, grows, and matures as the believer, in conjunction with the work of the Holy Spirit, is faithful to obey and follow Christ.

This second definition goes a little deeper. Hull writes, "...a disciple is a follower who submits to at least one other person in a healthy and appropriate way as a means of support and accountability to develop fully as a follower of Christ" (75). This definition added the concept that discipleship takes place in community. A follower of Christ is part of something bigger than themselves and is accountable to that community of faith. The Apostle Paul emphasizes this in Romans 12.5, "...so in Christ we who are many form one body, and each member *belongs* to all the others" (NIV, emphasis mine). Part of the challenge for the North American Church and its focus on rugged individualism is fostering a recognition that "we are in this together".

A third definition comes from Jim Putman and Bobby Harrington in their book *Discipleship* (46–50). He defines a disciple from Jesus' calling of Peter and Andrew in Mark 1.17: "Come, follow me," Jesus said, "and I will make you fishers of humanity" (NIV). Putman and Harrington break it down into three elements. First, Jesus calls people to "Follow." He invites humanity to enter a relationship with Him. This includes acknowledging the saving work of Christ on the cross and asking Him to be Lord of their lives. Second, Jesus forms His followers to His image with the statement "I will make you." Christ sees what His disciples can become. Discipleship is a daily, ongoing journey through the work of the Holy Spirit. Third, Jesus asks the believer to join Him in His mission when he tells Peter and Andrew, "I will make you fishers of humanity." These



three points remind the Church that its mission is not just conversions but disciples who will make disciples.

The downside of these definitions is that most new believers do not understand what it means to be a disciple of Christ when they are seeking the gift of salvation. Most are so desperate for a Savior that the concept of following Christ daily is simply not understood. This re-emphasizes the importance of ongoing discipleship.

Both Hull and Michael J. Wilkins argue that there is no distinction between a believer in Christ and a disciple. The words are synonymous (Hull 41; Wilkins 956). Part of the struggle for the contemporary church is that some think they can be a Christian without being a disciple. Some believe that the disciple is just a more committed believer and being a disciple is not a necessity to a relationship with Christ.

### **Spiritual Formation/Discipleship**

If a disciple is a follower of Christ who is being made in His image, then spiritual formation or discipleship is a process of becoming. Discipleship is a journey, and disciples are “born to be made” (Hull 33). It is not an event that Christians graduate from. Rather, it is a lifelong process of being shaped into the image of Christ (Payne and Beazley 125). Listed below are three definitions that can aid in giving clarity to this term.

M. Robert Mulholland Jr. defines spiritual formation as “the process of being conformed to the image of Christ for the sake of others” (Introduction). A key element to this definition is surrender. Believers are not conforming themselves but are submitting to the work of the Holy Spirit in their lives (Mulholland Jr. ch. 2).

The second comes from Mark Maddix, editor and contributor to the book *Spiritual Formation: A Wesleyan Paradigm*. He defines spiritual formation as "the whole

person in relationship with God, within the community of believers, growing in Christlikeness, reflected in a Spirit-directed disciplined lifestyle, and demonstrated in redemptive action in our world" (Leclerc and Maddix 12). This definition, like that of Mulholland, highlights both the process and the expected outcome. Maddix believes that as Christians are becoming like Christ they do not lose their uniqueness. Rather, the Christian becomes who God truly intended them to be (Leclerc and Maddix 15). Discipleship is not only to help the person to grow in Christ but is also meant to be demonstrated in lifestyle and love to a broken world. One weakness to this definition is that it does not explicitly make note of the need for spiritual replication. It is one thing to show redemptive actions and another to be intentional about helping others to follow Christ.

The third definition comes from Bill Hull. He writes, "...spiritual formation is a process through which individuals who have received new life take on the character of Jesus Christ by a combination of effort and grace. The disciple positions himself to follow Jesus. The actual process of reforming...involves both God's grace and individual's effort" (Hull 19). This partnership between the disciple's will and the Holy Spirit influence is an important element. Two extremes can occur here. The believer can think that growth is due only to their actions, resulting in a works theology and not living in the power and grace of the Holy Spirit. The opposite is true as well, with the disciple putting no effort into the process due to believing that conversion was enough and if God wants more to happen, He will do it. Rather than either of these extremes, the work of God to transform a believer's life into the image of Christ happens as they align themselves with God's heart. Philippians 2.12 states that Christians are to "...work out

{their} salvation with fear and trembling” (NIV). The purpose of the work is to be shaped into the image of Christ. “Being” comes before “doing” (Mulholland Jr. ch. 2). Spiritual disciplines are simply tools to hear the voice of the Lord. All of this is an act of grace.

Spiritual formation is both organic and intentional. It is organic in that spiritual formation can occur any time or anywhere; everyone is being formed either toward Christ or away from Him (Mulholland Jr. ch. 1). Christian discipleship may happen in a coffee shop when one friend inadvertently runs into another and they talk about how life is going. It can occur when the church hosts a community event and spiritual conversations happen in the parking lot (Payne and Beazley 140). The challenge for the church today is to be not only organic but also intentional in spiritual formation. It is to create a process that is relational in nature where people can find Christ, grow in Christ, serve, and help others follow Him.

### **Historical Development of Small Groups**

The development of small group ministries is not a new phenomenon. The foundation and structure have been established for centuries. To understand this, three models of small group centered discipleship are discussed: The Rabbi and disciple relationship at the time of Christ, the Early Church and the Didache, and Wesley’s interlocking small group model.

#### **Jewish Educational System – Rabbi and Student**

Information about Jewish educational system prior to the 2<sup>nd</sup> Century BCE is difficult to find. Scripture gives some examples of mass education through the reading of the Torah followed by times of questioning to the religious leaders, as in Nehemiah 8 (Crenshaw 5–6). In addition, parents played a critical role in teaching their children

Torah and the stories of God's faithfulness (Deut. 6.4–25). The celebration of Jewish holidays like the Feast of the Tabernacles and Passover were tactile events for remembering God's redeeming actions. The Jewish people were intentionally taught in both structured and unstructured ways. The Torah was the centerpiece of the culture. It determined social and legal issues. It "established man's place with the nation and the nation's place among other nations" (Safrai et al. 945). The goal was to live as the people of God.

A more structured form of education existed during the time of Christ. The Mishnah describes the educational process for a young Jewish boy: "At five years old a child was considered ready to learn the scriptures; at age ten, the Mishnah; at thirteen, the fulfilling of the commandments; at fifteen, the Talmud; at 18, the bride-chamber; at twenty, a vocation and at thirty, teaching others" (Vander Laan). Teachers (Rabbi) would be hired by the community. Schools would be hosted by the local synagogue. At age fifteen, some would begin to attend the Beth Midrash house of study (secondary school) and learn more from the Rabbi while still learning a trade. This was an intergenerational experience with older adult men joining in the learning process. In this setting the students learned about the Oral Torah and began to process the personal applications and interpretations of scripture (Vander Laan; Tverberg). Those not in the groups of Bet Midrash, both men and women, would attend synagogue where the reading of scripture was done by laymen rather than Rabbis, and children would review their lessons from the previous week (Safrai et al. 949, 954–55). Through the educational process children learned Torah, the teaching of the Prophets, the Shema, and how to say grace at meals.

This not only formed them as persons of God, but also enabled them to see their role in the community of God (Israel) (Safrai et al. 952).

A small portion of the young men who attended Bet Midrash were invited to study with a Rabbi. These students were called a Talmidim. A Talmidim wanted not only to learn from the Rabbi, but also wanted to be like the Rabbi. When a Rabbi sensed that the Talmidim was ready, he would send him to make disciples (Vander Laan). This is the model that Jesus invited His disciples to join. He asked them to “come, follow me, and I send you out to fish for people” (Mark 1.17 NIV). It was a call to be like Jesus and to engage in his mission of living in the Kingdom of God. John wrote that “whoever claims to live in him must live as Jesus did” (1 John 2.6 NIV). The roots of Christian discipleship are built on the model of the Rabbi and Talmidim.

### **Didache and the Catechumen**

As Christianity expanded and formed an identity separate from Judaism and paganism, a need arose to clarify the Christian way of life. The Didache is an early Christian document thought to be dated between AD 50 and AD 90 (O’Loughlin 26). Its purpose has been debated. Some think it is a document to prepare new Christians for baptism. It is to help new converts to shape their own faith in Christ and also to see themselves part of a community of faith that lives in the world while remaining distinct from it (O’Loughlin 10-12).

The Didache is not a theological document describing the different doctrines of Christianity. Instead, it emphasizes the disciplines and expectations of those who follow Christ. It begins by describing two ways to live: the way of life and the way of death. It explains to believers the expectation of holy living. The early Church did not separate

discipline from discipleship and believed that lifestyle was important (O'Loughlin 23–24). In the letter to Diognetus, Christians were called the “new race.” They did not separate themselves from the world geographically but rather lived as “aliens” and their actions matched what they believed (Folkemer 187–188). Svigel argues that it was a document for church planting because the early church was growing so fast that there were not enough apostles to prepare church leaders. In this scenario, the documents were used to help pastors understand how to lead and disciple the followers and how to conduct the rituals of the faith (Svigel 79).

As the church aged, the process of discipleship became more structured. In the book of Acts, people were baptized immediately after choosing to follow Jesus. (Acts 2.41; 8.36-39; 10.47). Beyond explaining the sacrificial death and resurrection of Christ, very little time was devoted to educating new believers about doctrine and church discipline before baptism. As Gentiles entered the faith from different religious and moral backgrounds, the need for formal discipleship became increasingly evident. A training program was created in the 2<sup>nd</sup> century AD called the *Catechumenate*. Evidence of this program is seen in the writings of Tertullian and Origen, and a structured system is visible in the writings of Hippolytus in the early 3<sup>rd</sup> century AD (Sittser 181). Sittser recognized three stages in the Catechumen's entrance into the church's fellowship including: enrollment and sponsorship, instruction, and rites of initiation, culminating in baptism and the privilege of participating in the Lord's Supper. This process could take up to three years with significant expectations in spiritual and moral development at each stage (Sittser 179–99; Folkemer 286–99). The emphasis was on spiritual education and training. Not much is known about the curriculum, but it is thought that catechumens

were taught scripture, doctrine, and ethics as well as practices in spiritual formation. The student was accompanied by their sponsor as they went through this process (Sittser 198).

After Christianity became the national religion under the leadership of Constantine, Emperor of Rome, the need to make a conscious decision to follow Christ and to be trained in the faith became less apparent. Christianity became cultural, with the assumption that faith was not a decision but something a person was born into. Discipleship became about “confirming” faith rather than the catechumen explaining why they wanted to be a Christian (Sittser 202).

### **Wesley Model for Making Disciples (Interlocking Groups)**

David Hunsicker refers to John Wesley as the “Father” of the modern small group concept (Hunsicker 210). This did not happen by accident. Though Wesley’s model for making disciples was used for nearly 50 years of his life, it was developed through various personal experiences. Chapter 2 of D. Michael Henderson’s book *John Wesley’s Class Meeting* offers an excellent overview of the outside influences on John Wesley’s formation of small groups. He was a practical theologian who searched for the best methods to help pursue “holiness of heart and life.” Wesley was shaped by his mother, Suzanna Wesley, who not only educated her children scholastically but also spent time shaping their souls. Suzanna was committed to meeting with each of her eleven children individually for at least one hour per week (Henderson, *John Wesley’s Class Meeting* 37). Wesley’s model was also shaped by his observation of a Moravian settlement. In that community, the leadership separated the people into “bands” for the purpose of spiritual oversight and community administration (Blevins and Maddix 74). When Wesley preached to large crowds in outdoor meetings in 1740, he invited them to come to the

Foundery building, which was a restored armory near Moorfields, England. At the outdoor preaching services, attendees were invited to attend and be instructed in a deeper exposition of scripture. In addition, “bands” of small groups were developed for personal growth. The growth of the Foundery Society expanded to over 900 by 1741. It was during this growth that the concept of “classes, select societies and penitent bands” were added to Wesley’s model of discipleship. Though it was years of trial and error, these interlocking groups formed Wesley’s small group structure (Henderson, *John Wesley’s Class Meeting* 33–81). A short explanation of each is listed below.

### **Societies**

When Wesley was preaching in an open-air environment, he would then invite people to attend a Society meeting “to fear God and work righteousness” (Hunsicker 205). These were “small congregations” with instruction. The structure of their meetings consisted of hymn singing, readings and sermons. There was very little feedback or interaction during these gatherings (Henderson, *John Wesley’s Class Meeting* 84).

### **Classes**

To remain in the Society, members were required to be part of a “class.” The purpose was experiential rather than instructional. The classes were co-ed, with no distinction made in age, social standing, or spiritual maturity. As a result, these groups were intergenerational and created opportunities for mentoring and encouragement. The goal was behavioral change. The leader of the group began the meetings with a hymn followed by sharing their personal spiritual journey for the week. People in the group repeated the process. The leaders also provided pastoral care throughout the week. This helped ensure that people’s needs were known and that each member was still seeking to



live a holy and surrendered life. As part of the class, each member was to give to the needs of the poor. Since many people who attended these groups were economically challenged, the poor were therefore giving to others in poverty, as Paul described of the Macedonian church in 2 Cor. 8.1–7. People new to a class meeting could attend twice before deciding whether to continue. Because attendance at class meetings were not changing from week to week, an atmosphere of trust was created, and members bonded with one another. Class groups were known to stay together for years (Henderson, *John Wesley's Class Meeting* 93–107; Hunsicker 208).

### **Bands**

Bands were small groups of people who desired to go deeper in their spiritual journey. Since these group demanded a commitment to transparency and honesty, they were homogeneous groups in terms of age, sex, and marital status. Groups met weekly. There was a leader, but that person's involvement was simply to start the meeting. The “starter questions” asked in these groups reflect the level of openness that was demanded. Some of the questions asked included:

1. What known sins have you committed since our last meeting?
2. What temptations have you met with?
3. How were you delivered?
4. What have you thought, said, or done, of which you doubt whether it be sin or not?
5. Have you nothing you desire to keep secret? (Henderson, *John Wesley's Class Meeting* 118–19).

One concern in today's small group ministries is that they can evolve into self-help groups marked by encouragement but lacking a call to holiness of heart and life. Such groups may focus on fellowship to the neglect of faith development (Walton 108). Wesley's class and band model of spiritual formation demanded these critical elements.

### **Select Society**

One of the distinct elements of Wesley's interlocking model of discipleship was his development and engagement of lay people. Leadership development began in the classes as members showed themselves faithful. Select Society was the top rung of leadership development in the Wesley model. The members of this group were hand-picked by Wesley and met with him each Monday. This group did not have an agenda or a leader. They discussed theological issues and were a sounding board to evaluate the ministry structure that Wesley was creating. This was also Wesley's accountability group. The Select Society did not continue after Wesley's death (Henderson, *John Wesley's Class Meeting* 121–24).

### **Penitent Band**

The last type of group was the Penitent Band. It was similar to modern day Alcoholic Anonymous or Celebrate Recovery groups. These groups were created to help those who were not ready to be a part of a "class" group but wanted to overcome personal behavioral issues and re-engage in society. The goals were to restore their soul and connect them with Christ and to see them rehabilitated back into mainstream life (Henderson, *John Wesley's Class Meeting* 125–26).

### **Observations from the Three Models**

In reviewing these three models of disciple-making—Jewish educational system, Didache and Catechumenate and Wesley’s interlocking system—and engaging with scripture, there are at least five themes that are woven through them.

First, each offers a clear understanding of expectations. In the Jewish system, it was in the DNA of the culture. Children knew what was expected of them at each stage and what was required to continue and become a Rabbi. For the Catechumen, the process of enrollment would have given the candidate an understanding of what lay head for them culminating in their baptism. In Wesley’s model, he had rules or agreements that people made for each stage of his system.

In modern North American church culture, clear expectations are lacking for those who are thinking about becoming Christian. There is an emphasis on people to decide for conversion, but there is very little explanation of following Jesus as His disciple.

Second, each model provided a strategic plan toward growth and maturity. There was an understanding that faith development does not happen by accident. This should challenge the church to think about systems of spiritual formation and the process of communicating them to new people entering their doors.

Third, accountability was integrated into each of these models. An intentional plan brings a means by which the believer can engage in and be held accountable for growing in their faith. All accountability must be offered in love.

Fourth, the last two models reflect the expectation that a Christian will continue to be transformed by the Holy Spirit into the image of Christ. For the Catechumen, the two

to three-year process shaped their understanding of the Christian faith, and it was understood that what was learned would affect behavior, faith and ethics (Sittser 181). In Wesley's model, the desirable outcomes of class meetings were that believers would stop engaging in sin and involve themselves in things that would help them to seek God like the Lord's Supper, family prayer, searching Scripture and other spiritual disciplines (Henderson, *John Wesley's Class Meeting* 97).

Lastly, except for the Jewish model, evangelism was partnered with discipleship. Evangelism was not a program but was the outcome of a transformed life (Sittser 191). In the book of Acts, the gospel spread as followers of Jesus shared about the death and resurrection of Christ and what He, through the work of the Holy Spirit, had done in their lives (Acts 2.47; 4.1–12; 11.19–22).

### **Contemporary Models of Small Groups**

In this section, two modern strategic models of discipleship are explained and analyzed for their common threads. These models have been chosen for their comprehensive approach of viewing discipleship from evangelism to multiplication.

#### **Discipleshift: Rev. Jim Putman**

Jim Putman pastors Real Life Church in Post Falls, Idaho and is the co-author of the book *Discipleshift: Five Steps that Help Your Church to Make Disciples Who Make Disciples*. He has developed an assessment tool called the "5 stages of Spiritual Growth." The purpose of this instrument is to identify where people are in their spiritual journey and to help them to take the next step toward Christ (Putman ch. 3).

Stage 1: This person has not experienced the forgiving grace of God in their lives. The Apostle Paul would call them an "outsider" (Col. 4.5). A person who is an outsider is

not a person who is unloved. God's prevenient grace, through the Holy Spirit, is always calling people to himself. In a discussion with Ed Stetzer about his new book *(Im)Possible: Discover the joy of a Prayer, Care, Share Life*, Lon Allison defined evangelism in this way "...to cooperate with God to bring a person at least one step closer to God" (Stetzer). This definition reveals that the process of discipleship happens before a person decides to believe. The intentionality of a Christian to reach out to an "outsider" is one of the means that Christ uses to call them to come and follow Him.

Stage 2: Spiritual infancy. This is the stage of a new Christian who has made a decision to follow Christ but is still "ignorant" to the ways of Christ (Putman ch. 3). This stage begins the journey of helping Christians become authentic followers of Christ. Too often, following Jesus has been determined as simply raising a hand at the end of a church service when the pastor gives an evangelistic invitation and asking Christ for forgiveness but not understanding what Christ is calling them to become. Spiritual infants need spiritual parents who can help guide and direct them in their relationship with Christ (Putman ch. 3).

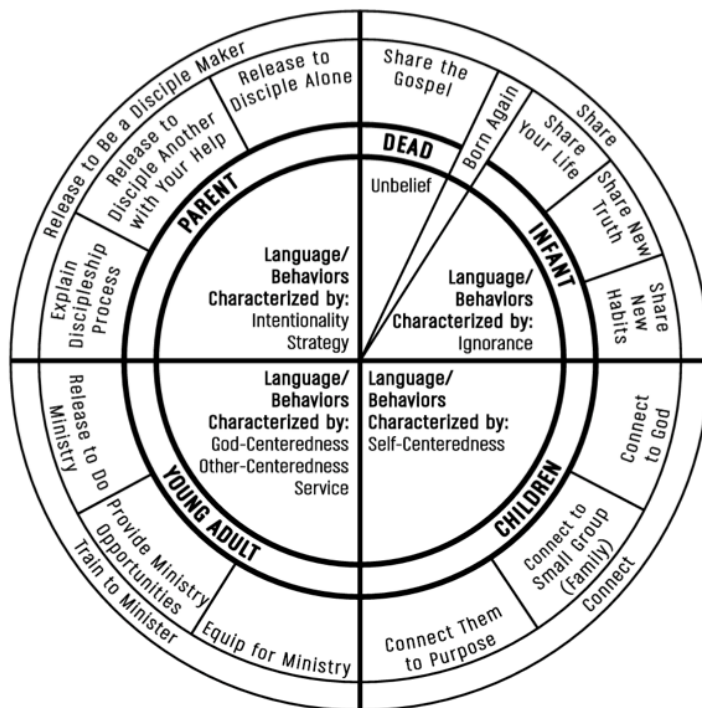
Stage 3: Spiritual Children. These Christians are growing in their faith but are still selfish in nature. They tend to respond to reward or punishment. They may be involved in a Bible Study and engaged in ministry, but their motivation might be more about meeting their personal needs than helping others. "They do the right things but for the wrong reasons" (Putman ch. 9). The positive thing is that they are engaging in the life of the Body of Christ. Hirsch argues that today's church is communicating a hidden curriculum of passivity by creating an attractional model in which the professionals lead and the congregation participates passively (Hirsch 110). In contrast, a significant element to the

three models of Jewish Rabbi/disciple, Catechumenate, and Wesley’s interlocking system was that they engaged laity.

Stage 4: Spiritual Young Adult. In this stage, Christians are looking for ways that they might serve others. They are taking steps to share their faith but have yet to intentionally think about reproducing their lives in others. Their priorities are changing, and they are seeking God’s will over their personal agendas (Putman ch. 10)

Stage 5: Spiritual Parent: Putman uses the term “parent” on purpose. He believes that Christians can be spiritual adults without reproducing. For Putman, a spiritual parent is someone who intentionally takes someone under their wing to help them to follow Christ. They structure their lives so that they can invest in others (Putman ch. 3).

A diagram of these 5 stages is below (Putnam ch. 3). It is important to note that this process is a roller coaster ride rather than a constant scale pointing upward. The key



to helping Christians move from one stage to another is intentional discipleship in partnership with the Holy Spirit.

Real Life Church developed their reproducible model upon four key elements that they believe Christ implemented: Share, Connect, Minister and Disciple (SCMD). They believe that Jesus *shared* who he was; he *connected* with the disciples by doing life with them for three years and modeling for them what it means to follow Him. Jesus sent them out to *minister*, and processed those experiences with them, calling them to *disciple* others (Matt. 28.19–20; Putman ch. 5).

This model follows the Apostle Paul's call to the leadership of the church at Ephesus to equip people to serve and mature in their faith (Eph. 4.11–16). The passage teaches that Christians will never complete the discipleship journey this side of heaven or maybe even for eternity. Putman's strategy is more than a movement from one stage to another; it is growth in relationship with Christ. Though the stages may be presented as clean and neat, discipleship is messy. Some people may move forward quicker than others; most will experience spiritual setbacks (Putman and Harrington ch. 3). Putman's assessment tool fits well into the Holiness Movement's call to a second work of grace and a continued process of sanctification. Faith is not stagnating; it is a journey of becoming more like Jesus (O'Brian 8; Wynkoop 302).

### **Transforming Discipleship – Greg Ogden**

Another model of perpetual replication is described in Greg Ogden's book *Transforming Discipleship: Making Disciples a Few at a Time*. Ogden's model is a combination of intentional relationships based on structured curriculum. In addition to *Transforming Discipleship*, he has written several books including *Discipleship Essentials*, which is a small group discussion guide to teach Christians about spiritual

disciplines and key doctrinal subjects. It also helps believers process spiritual gifts and discover a place to serve.

Ogden's model is highly relational. He believes that "micro groups" of 3–4 people is an ideal size. He argues that one-on-one groups promote an authority type relationship making the one being disciplined the focal point. In micro groups there is a "come alongside" approach to discipleship. Each member of the group brings value to the conversation and the interaction allows for greater input and feedback (Ogden 139–41).

A key element to the reproducibility of this model is the small group covenant. Written into the covenant is not only the expectations of engagement in the group but also that those in the group will be open to disciple others (Ogden 158). This concept of a covenant would follow the model of John Wesley and his rules for groups (Henderson, *John Wesley's Class Meeting* 97).

In addition to those group meetings, Ogden schedules periodic consultations with groups of 3–4 leaders who are leading micro groups. These sessions help keep leaders focused on the mission and encourage them. He also connects with each micro group in their last trimester of the curriculum to discuss their progress, next steps, and if any of them are open to leading a discipleship group—thus perpetual replication (Ogden 182–83).

### **Analyzing the Models**

Three common threads are woven through these models offered by Putnam and Ogden. The first is that these churches have made discipleship the "DNA" of their church. In his book *Educating Congregations*, Charles Foster refers to Lawrence Cremin's three characteristics of "formal" educational settings: intentional, systematic



and sustained (137). The church is intentional in that it is planning worship and discipleship so that the congregation takes on new life, new values, and new commitments. Churches committed to discipleship create systematic ways for the congregation to ask questions, develop, and grow in their faith. In addition, such churches set up methods that repeat God's mission and purpose so that it becomes familiar and sustained. This is more than memorization but integration to the heart and mind of the believer/congregation (C. R. Foster 137–38).

Churches committed to having discipleship as their DNA must ensure that their ministries are fulfilling their goals. In his book *Strategic Disciple Making: A Practical Tool for Successful Ministry*, Aubrey Malphurs teaches that the ministries of the church fall under one of two headings: primary or secondary ministries. Primary ministries are the most important ministries that a church does that help people to move toward maturity of faith. In contrast, secondary ministries (e.g., VBS, Easter and Christmas programs) have value in attracting people but are not essential to making disciples. The events introduce people to the church but do not connect them in intentional discipling relationships. He would argue that they could cause “distraction” rather than “attraction” to disciple-making ministries and spread people too thin (Malphurs 93–94). Malphurs has developed a grid that churches can use to help them decipher what is most important. The vertical axis shows primary ministries (each church will need to determine these). The horizontal axis shows the characteristics of a mature believer as determined by the local church. The example shows primary ministries and core values as defined by Malphurs church. The process of completing this chart may reveal an imbalance in ministry and a need to adjust the priorities of the church to meet desired expectations of making

disciples. One of the difficult things for churches to do is to choose between better and best. Discipleship can be one of many programs in the church or it can be the heartbeat of the church. Leadership will need to decide.

In addition to completing the chart, Malphurs offers five questions for evaluation:

1. Is the ministry designed to develop at least one of the characteristics in our disciples' lives?
2. How well is this ministry developing that characteristic? He encourages an annual quantitative survey and several personal interviews to grasp the qualitative input.
3. Do any ministries need to be tweaked or even replaced?
4. Are there any ministries that do not develop any characteristics of maturity?
5. Are there any characteristics of maturity that no primary ministry develops?
6. Are you aware of other churches primary ministries? (What other churches are doing may reflect a need in the community that the church is overlooking).

(Malphurs 98)

#### Characteristics of Maturity

	Conversion (Evangelism)	Community (Fellowship)	Celebration (Worship)	Contribution (Service)	Cultivation (Teaching)
Worship/ Preaching Service					
Sunday School					
Small Group					

(Malphurs 97)

A second thread connecting Putnam and Ogden is their highly relational approach. Neither one of them has set a time limit on how fast the replication takes place. Ogden urges leaders to “fight every impulse in your being that says, we must see results in the next month (or even the next six months)” (176). Discipleship takes time, and even Jesus at the end of His life said to His disciples, “I have much more to say to you, more than you can now bear” (John 16.12 NIV). Leaders must be committed to discipleship for the long haul with a long scope vision in mind.

A third thread of these models is transferability. That is, discipleship must be something that others can do after it has been modeled to them (Hirsch 213). Both Putman and Ogden have created systems to engage new believers, aid them in maturing in the faith, and call them fulfill Christ’s Great Commission.

These models teach that the impact of evangelism is evaluated not by what happens in the moment of conversion but what happens in the next generation. The success of ministry is not just in the numbers of people attending church but in faithful disciples who are intentionally making disciples (Coleman and Graham 95).

### **Discipleship Practices**

This segment explores six practices of discipleship that aid in personal spiritual growth and making disciples. These six practices are: Means of Grace, Personal Bible Study, Experiential Learning, Relational Engagement, Perpetual Replication, and Spirit-led Discipleship.

#### **Means of Grace**

Wesley’s means of grace was an extensive understanding of how spiritual disciplines can shape the life of a Christian. For Wesley, his theology was formed by his

practices (Knight III 6). He understood the means of grace to be the “outward signs, words, or actions ordained by God, and appointed for this end: to be ordinary channels whereby he might convey to men preventing, justifying or sanctifying grace” (Collins and Vickers 73). Henry Knight III divides Wesley’s understanding of the means of grace into three typologies:

1. General Means of Grace

- a. Universal obedience
- b. Keeping all the commandments
- c. Watching
- d. Denying ourselves
- e. Taking up the cross daily
- f. Exercise of the presence of God

2. Instituted (Particular) Means of Grace

- a. Prayer: private, family, public; consisting of deprecation, petition, intercession, and thanksgiving; extemporaneous and written.
- b. Searching the scriptures by reading, meditating, hearing; attending the ministry of the word, either read or expounded
- c. The Lord’s Supper
- d. Fasting, or abstinence
- e. Christian conference, which includes both the fellowship of believers and rightly ordered conversations which minister grace to hearers

3. Prudential Means of Grace

- a. Particular rules or acts of holy living

- b. Class and band meetings
- c. Prayer meetings, covenant services, watch night services, love feasts
- d. Visiting the sick
- e. Doing all the good one can, doing no harm
- f. Reading devotional classics and all edifying literature (Knight III 5)

Wesley categorized the distinction of the spiritual disciplines as “acts of piety” and “acts of mercy.” Acts of piety were the spiritual disciplines that Christ demonstrated during his life while on earth. Acts of mercy were those actions that call the Christian to care for the physical and spiritual needs of the neighbor. Both Christ and the writers of scripture modeled acts of piety and acts of mercy (Knight III 3–4). Christ displayed the importance of prayer, solitude, and the Word of God to the disciples. The disciples asked Jesus to teach them how to pray (Luke 11.1–13), and Christ modeled the power of scripture in His confrontation with devil in Matthew 4.1–11. In addition to acts of piety, Jesus showed servant leadership by caring for the hurting and broken. His teachable moment of washing the disciple’s feet was a living example that his disciples are to be like Him in service to others (John 13). Jesus commanded His disciples to “Love the Lord your God with all your heart and all your soul and with all your mind.... {and} to love your neighbor as yourself” (Matthew 22.37–39 NIV). The means of grace are tools that God uses to fulfill this Great Commandment.

Hal Perkins is a minister in the Church of the Nazarene. He has written several books including *If Jesus were a Parent* and *Discipled by Jesus*. In a recent conference, he created a new word to describe the relationships Christians are to have with Christ and the world: “vertizontal” (Hal Perkins, spiritual renewal week at Ontario, Oregon First

Church of the Nazarene, Nov. 5, 2017). Christians are to live in a vertical relationship with God, listening to what He says, and then living those truths out “horizontally” amongst their family, neighbors, and community. The intimacy with God should be such that when a Christian is asked something they first listen to what God is saying and then relay that to their friend. There is a constant connection between loving God and engaging in the world.

Wesley’s approach to discipleship through the means of grace is a reminder that discipleship does not happen by accident. Growing in Christ through these disciplines should be out of a motivation of love rather than of law. Wesley’s concern about the means of grace was that they could be applied disciplines but would have no power because of a lack of sincerity and faith. These two attitudes create a thirst for righteousness that opens the heart of the disciple to listen to the Holy Spirit (Collins and Vickers 74; Blevins 177–78).

### **Personal Bible Reading**

Personal Bible intake is a means by which a believer uses scripture to align their heart with God. John Wesley was a man of “one book.” He loved the Bible. He challenged his Methodists to read it every day for at least two hours. This personal time in God’s Word was not simply to gather information; it was meant to transform the way they lived. It was to affect their actions, tempers, and behaviors. Personal Bible study did not preclude the use of other sources. Wesley also used commentaries and other scholarly study tools to determine the meaning of a passage. His idea of “one book” was that the Bible is the primary source for Christian belief and life (Maddox, “The Rule of Christian Faith” 29–33).

Bible reading is not necessarily formational. For example, some educational institutions offer classes on the Bible as literature, studying the different genres and structures that are used in the Bible. Though this can be helpful in learning different literary aspects of the text, the Bible is not written primarily for study and analysis as it is for nurture (Nouwen et al. Introduction).

There are numerous methods for personal engagement with scripture. Two examples would be inductive Bible study and *lectio divina*. Inductive Bible study challenges the reader to study the passage itself without the immediate use of outside sources. The reader examines the text and then the context of the passage and finally its place within the entire framework of scripture. This process is followed by word studies, researching background information, commentaries and critical study tools to determine the meaning of the text (Bauer and Traina 4). The intended outcome is a personal application as determined by the text.

*Lectio divina* is a “spiritual reading” of the text. There are four steps or stages. The first is *lectio*. It is a reflective reading of the passage allowing for the impressionable words or phrases to touch upon the reader’s life by the Holy Spirit. The second is “*Meditatio*,” meaning meditation. This stage engages the scripture at the heart level, allowing the passage to impact the feeling, emotions, and hopes of the reader. A person using this method is not going to rush through the reading of the passage; they are going to take time to live in it. The third step is “*Oratio*.” In the context of *lectio divina*, it refers to prayer. In this stage, the participant and the Holy Spirit connect, and the passage becomes a means for guided prayer. The fourth and final step is “*Contemplatio*” or contemplation. Here the combination of the passage in conjunction with the Holy Spirit,

impacts the participant so that they rest in God and welcome His will for their lives (M. J. Thompson ch. 2). The primary concern of lectio divina is not content but rather personal reflection and listening to the Holy Spirit and, in so doing, determining what God is saying to the reader and how the Word is to be applied in daily life.

These two methods each have a negative aspect. The inductive study method can lean toward the academic study of scripture and neglect the heart of the student. The reader can understand the passage for its details, sentence structure, and history but not make the leap to applying it to their life. The primary danger of lectio divina is that the context of the passage may be easily overlooked while the emotions and feelings of the participant are given primary attention. The narrative of scripture was written in a historical time and place, so it can be misinterpreted in the absence of proper understanding of the context. Christians need both the objective and subjective approaches to scripture (Challies). Whether a person reads the Bible for study or contemplation, it should be with the awareness that God is speaking (M. J. Thompson ch. 2; Peterson ch. 6).

While personal Bible engagement is an important part of being formed as a disciple of Christ, it should not be viewed apart from the disciplines of corporate worship and small groups. “Sola scriptura was not meant to be Scripture solo” (R. P. Thompson 50).

### **Experiential Learning**

A discussion on experiential learning begins with a definition. In her article, “Experiential Learning and Theory,” Hedin quotes Yount as defining it as “active participation of learning in events or activities which lead to the accumulation of



knowledge or skill.” This can take place in both formal and informal settings. In education, informal experiential learning can be planned experiences that include goals but are less structured and take place outside of the classroom, such as service projects and field trips. Formal experiential learning commonly used in the classroom setting includes experiments and other hands-on activities (Hedin 108). This is different than the traditional model of teaching where the teacher is “giving” the information to the student with the goal of passing on knowledge. There are two distinguishing aspects to experiential learning: the students are directly engaged in the learning process and there is intentional time created for analysis and reflection. Both of these elements must take place for experiential learning to occur (Hedin 109). Processing time is what differentiates formal experiential learning from daily activities and makes the experience educational in nature (Dewey 4-9). It is both learning and doing the right things that make for success in experiential learning (Hendricks 57).

Experiential learning is a significant part of the strategy of Discipleship Camp. During the year-long journey a participant is engaged in both structured/formal and unstructured/informal activities to understand and apply key concepts of disciple-making. In addition to monthly meetings with their coaches, participants attend a four-day intensive retreat. This four-day intensive training is not a formal classroom with notebooks and texts. Rather, it is built around personal and group activities that allow for reflection and application.

There are three primary learning theories: Behavior, Cognitive, and Experiential. The behaviorist theory purposes the idea that learning is determined by people’s actions. B.F. Skinner and his operant conditioning support this theory. Skinner believed that

humans were no different than any other animal and simply respond to external stimuli. He is quoted as saying “a person does not act upon the world, the world acts upon him” (Bandura 22).

Another theory is cognitive learning theory and is supported by the teachings of Jean Piaget. Piaget worked primarily with children and he believed that children are simply less competent than adults (McLeod). His theory is based on learning development more than the acquisition of knowledge. Children had four stages of development that they must experience:

- a. Sensorimotor stage (Birth to age 2)
- b. Pre-operational stage (Ages 2-7)
- c. Concrete operational stage (Ages 7-11)
- d. Formal operational Stage (Adolescence to adulthood) (McLeod)

A child must go through each stage, but the rate at which they do is determined by biological maturation engaging with the environment (McLeod). In Piaget’s model, the process of learning occurs as the student adapts, assimilates, and accommodates stimuli. The energy behind this learning is the tension between “equilibration” and “disequilibrium.” Equilibration occurs when the child can grasp new information through assimilation. Disequilibrium is when new information does not fit into the existing knowledge of the child. This causes the child to seek to understand, and it is in this tension where learning occurs. Piaget held that maturation, experience, and social transmission impact the cognitive development of a child (McLeod; Blevins and Maddix 121–22).

Experiential learning falls under the social learning theory of behavior theories. A significant contributor to this learning style is Albert Bandura. Bandura’s work emphasizes the impact of experience on education. The central tenet of this theory is that

people learn from one another by observing and copying each other's behavior based on personal preference (Blevins and Anthony 421). Bandura's work shows interactions between cognitive, behavioral, and environmental events (Bandura XI).

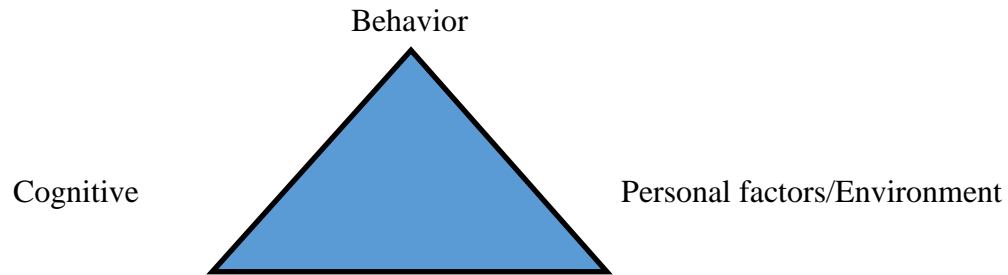
Bandura developed social learning theory in the 1960's, and then it was expanded to social cognitive theory (SCT) in 1986 (LaMorte). According to LaMorte, SCT has six building blocks:

1. Reciprocal Determinism – This is the central concept of SCT. This refers to the dynamic and reciprocal interaction of person (individual with a set of learned experiences), environment (external social context), and behavior (responses to stimuli to achieve goals).
2. Behavioral Capability - This refers to a person's actual ability to perform a behavior through essential knowledge and skills. In order to successfully perform a behavior, a person must know what to do and how to do it. People learn from the consequences of their behavior, which also affects the environment in which they live.
3. Observational Learning - This asserts that people can witness and observe a behavior conducted by others, and then reproduce those actions. This is often exhibited through "modeling" of behaviors. If individuals see successful demonstration of a behavior, they may also complete the behavior successfully.
4. Reinforcements - This describes the internal or external responses to a person's behavior that affect the likelihood of continuing or discontinuing the behavior. Reinforcements can be self-initiated or created in the environment, and

reinforcements can be positive or negative. This is the construct of SCT that most closely ties to the reciprocal relationship between behavior and environment.

5. Expectations - This refers to the anticipated consequences of a person's behavior. Outcome expectations can be health-related or not health-related. People anticipate the consequences of their actions before engaging in the behavior, and these anticipated consequences can influence successful completion of the behavior. Expectations derive largely from previous experience. While expectancies also derive from previous experience, expectancies focus on the value that is placed on the outcome and are subjective to the individual.
6. Self-efficacy - This refers to the level of a person's confidence in his or her ability to successfully perform a behavior. Self-efficacy is influenced by a person's specific capabilities and other individual factors, as well as by environmental factors (barriers and facilitators). (LaMorte)

Bandura names the interconnectedness of behavior, cognitive and environmental events as “triadic reciprocity” (see diagram below). The interaction of these factors is highly individualistic. For example, when various individuals view a television show, the cognitive background and behavioral desires may be different for each person even while the environment may be the same (Bandura 23–24).



Bandura argued that behavior was determined by “symbolic modeling” which means a student learns by observation, with or without reinforcement, and creates ideas of how to perform new behaviors (Wulfert). This differs from trial-and-error learning in that a single event can teach new behaviors. In a study of aggression that he called the “Bobo doll experiment,” children were exposed to an adult hitting a life-size inflated doll. Later, a different group of children watched an adult play with the doll without showing aggression. When allowed to play with the doll, the children repeated the behavior of what they had witnessed (Wulfert).

Social Learning theory supports “therapeutic modeling” to overcome fears. In an experiment, people were exposed to things they feared. Level of exposure started with observation and escalated to actual performance of the activity. As time passed, this process helped people to embrace their fears and change their behavior (Price and Archbold 1266). Of note, the learners were not only exposed to triggers of fears but were also taught coping mechanisms to aid them in self-understanding. This created a confidence that allowed them to accomplish a task they were once afraid to do (Wulfert).

In disciple-making, Christians can have the knowledge of faith, keep the “Ten Commandments,” read the Bible, and attend church, while still lacking experience and confidence in fulfilling Christ’s Great Commission. Bandura’s model of social cognitive learning theory reflects the importance of a Christian observing disciple-making with

another believer and having the opportunity to enact the practices. As Bandura illustrates, it is one thing to explain to a novice skier how to ski and to teach them the rules of skiing and another thing to put them on the slopes (Bandura 107). One of the purposes of Discipleship Camp is create experiences in which participants use their talents and knowledge to help others follow Christ. The experience helps them to gain confidence and understand how their talents and knowledge can be applied to fulfilling the Great Commission.

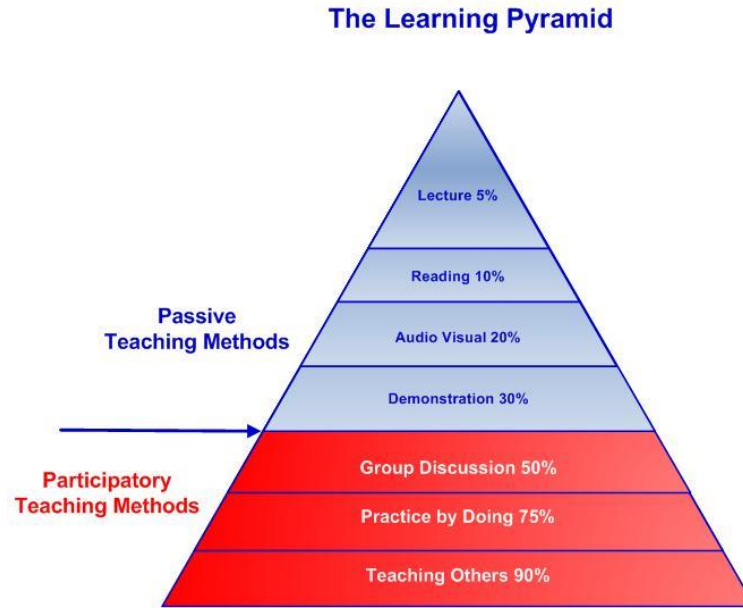
Peter Jarvis, professor of Continuing Education at the University of Surrey, ties experiential learning to religious experience. He uses the word “disjuncture” to explain the disequilibrium in a person’s life. He argues that experiential learning is an existential process in which the whole person, not just the cognitive aspect, is involved. In disjuncture moments, life is interrupted (Jarvis 553–55). An extreme example of this is the Apostle Paul’s experience on the Damascus road in Acts 9. Paul/Saul was a devout Jew who was persecuting Christians. When he was suddenly confronted by Christ his understanding of the Messiah and what it meant to follow God was in “disjuncture.” That interruption, by the work of the Holy Spirit, caused his life to be re-directed. Had he not had that experience, it could be assumed that he would have continued to persecute Christians. For Jarvis, and the rest of the theorists, learning is complex. He defines it as:

...the combination of processes whereby the whole person – body (genetic, physical, and biological) and mind (knowledge, skills, attitudes, values, emotions, beliefs, and senses) – experiences a social situation, the perceived content of which is then transformed cognitively, emotively, or practically (or through any

combination) and integrated into the person's individual biography resulting in a changed (or more experienced) person. (Jarvis 557–58)

Jarvis puts an emphasis on the individual and their experience at the neglect of the involvement of others in processing the experience. In the case of the Apostle Paul's experience on the road to Damascus, the individualistic focus of Jarvis falls short because the understanding was impacted by people like Ananias and Barnabas. Religious experience can shape a person, but left to itself it can lead down a path that takes people away from God. In the Wesleyan quadrilateral, experience plays a part in interpreting faith and understanding but scripture is primary. When experience is left to itself, it leaves faith in the hands personal interpretation with no guiding authority (Maddox, "The Rule of Christian Faith" 29–33).

Another model reflecting the impact of experiential learning is Edgar Dale's Learning Pyramid. The first three levels indicate participatory teaching methods, and the remaining four emphasize a passive teaching model. The base of the cone represents the concrete, direct, first-hand experiences and are foundational to learning. These experiences allow the person to develop ideas, knowledge, and symbols and help the student to understand what is being said as the learning experience moves from concrete to abstract teaching. Dale emphasizes that the individual bands of the cone are fluid and continually interact with one another. He admits that most classroom experiences are "contrived." He sees this as positive because it allows the teacher to shape the experience for the learning benefit of the student (Dale 98).



(Kelly)

It is important to note that though there are educators that would support the Learning Pyramid, there is a disagreement about the support for percentages of significance at each level. Though they are listed in the diagram above, there is no scientific evidence to support the percentages. The important message from the diagram is that helping students to experience what they are learning helps in retainment. Each mode of learning (lecture to teaching others) is important and merits a place in teaching (Benjes-Small 1).

Jesus modeled both formal and informal experiential learning, similar to what is described on modern learning theories. Though his classrooms were open fields and campfires instead of classrooms and school buildings, he spent intentional time teaching the twelve about specific theological and practical implications of faith. In Luke 9.1–10, Jesus sent the twelve disciples out on a mission to “proclaim the Kingdom of God” (v. 2). They had been following Him for some time, hearing His teaching and seeing Him heal



the sick. They took what they had observed and incorporated it into their missional contexts. When they returned from their mission, they came back and “reported” what they had learned and experienced (v. 10). Their individual learning also provided the opportunity for the others to grow deeper as they listened to one another’s observations.

A modern-day example of experiential teaching is the use of liturgy in worship. Liturgy helps participants grasp theological truths and to think about the implications on their personal life. “To observe the sacrament is to re-enact previous history in such a way that it has a bearing on my history” (Hamilton 405). Throughout his ministry, Wesley created and used several liturgical experiences to connect people with God. Examples include watchnight services, love feasts, and covenantal renewals. Wesley’s intent in using these means of grace was an inward change and not simply a ritual or event (S. Johnson 197).

Methods of teaching informed by learning theories can be effective tools in the process of spiritual formation. However, it is important for the learner and teacher to remember the role of the Holy Spirit (Blevins and Anthony 422). Long before cognitive, behavioral or experiential learning theories were developed, Jesus told His disciples that Holy Spirit will lead, guide, and reveal truth to them. Disciple-making is a partnership within the Trinitarian work of God.

### **Relational Community**

The ontological nature of the Trinity suggests that the journey of faith, though personal, is not to be taken alone. On the night before He died, Jesus prayed that Christians would be “one” and the thread that would unite them would be God’s love as revealed in the redemptive work of Christ and empowered by the Holy Spirit (John

17.20–26). This unity can be seen in the early stages of the church as the people gathered for teaching, fellowship, communion, and prayer (Acts 2.42–47). As the Gentile community entered the Christian faith, Paul re-emphasized the need for unity. In his letter to the Ephesians, he reminded the Gentiles that they were part of the household of God, with Christ as the “chief cornerstone” (Eph. 2.19–20). In Romans 12.5, he told the church that they “belong” to each other. The writer to the Hebrews urged the church not to neglect gathering together but rather to encourage one another (Heb. 10.25). In the words of Reuben Welch, “we really do need each other” (14). One problem faced in today’s Christian culture is that many Christians think that having a personal relationship with Christ negates the need to connect with other believers for spiritual support and growth (Bilezikian 33). Discipleship in small groups can be an instrument used to restore unity and build community where struggles are shared, and grace and truth is given, to point people to Christ.

Community building in small groups does not happen by accident. The leader/facilitator of the group must be intentional to create an environment that will allow for transparency and relationship building. In this setting, “the conversation is the relationship.” If the conversation stops, then all possibilities for creating meaningful and lasting community ends (Scott 6). Traits that will help in developing this kind of environment include size of group, inviting input, and clear purpose.

**Size of group** – Interpersonal communication changes with group size. Ernest Bormann comments that in groups of three to five, most people will talk with one another. Once the group grows beyond seven group dynamics will change. Quiet members will be less likely to engage, and in groups larger than thirteen, usually five to

seven people hold the majority of the conversation (Lamport and Rynsburger 402–03). Leaders should be aware of these dynamics and consider breaking the large group into smaller groups to allow for better interaction.

**Inviting input** – Asking questions is a means to create group interaction. The wording of questions is important. There are three types that could be asked: limiting questions, which are “yes” and “no” responses, rhetorical questions that are not intended to elicit a response but rather to make an assertion in question form, and open ended questions that allow for others to give a response (Lamport and Rynsburger 404). The skill of asking good questions will take practice as the leader is not only listening for what is being said but for what is not being said. Scott would call this listening with “soft eyes” and “soft ears” that lets a person know that the leader is genuinely concerned about what is happening in their lives (102). Gordon MacDonald refers to this as an intuition, in which a leader can sense the deeper feelings of the people in the conversation and intuitively sense anger, fear, passion, or a number of other hidden concerns (4). This can allow the facilitator to investigate deeper with questions that will reveal the heart of the small group participant. This is in partnership with the Holy Spirit and the other group members, as together, they attempt to determine what God is saying about the situation (Carrim 158). The challenge for the leader is to create an environment where people feel comfortable to share. An indicator of trust is that others can confront in love and the response is well received and the person is encouraged in seeking God’s will for their lives.

**Know the Purpose of the group** - In modern church culture, small groups develop for a variety of reasons such as service, Bible study, prayer, addiction recovery,

or accountability. One key element for groups to develop Christ-centered community is for group members to know and agree on their purpose. Every Christian small group, no matter of its reason for meeting, needs to be reminded that its primary purpose is to be shaped into the image of Christ (Brosius 147). Robert Wuthnow expresses his concern about a common problem in small group culture:

...small groups mainly provide occasions for individuals to focus on themselves in the presence of others. The social contract binding members together asserts only the weakest of obligations. Come if you have time. Talk if you feel like it. Respect everyone's opinion. Never criticize. Leave quietly if you become dissatisfied. (qtd. in Frazee 47)

When small group members do not understand why they are attending the group, it can foster selfish motives for gathering together. When those personal desires are not met, then commitment to the community can waver. A written covenant can be useful to set the hearts of attendees on the same path. The covenant can take a variety of shapes. The following is an example of a group covenant,

In pursuit of our goal to help each other grow more like Christ, we promise to...

- Encourage one another in good times and bad
- Ask thoughtful questions when a member has a decision to make
- Listen to God together
- Pray for each other
- Benefit from one another's insights into Scripture
- Acquire the habit of reading the Bible on a regular basis
- Practice loving our neighbors

- Worship God together
- Learn to communicate effectively
- Solve problems together
- Learn to receive care from others
- Experience the pleasure of helping another person grow

*(NavPress Small Group Training One Day Seminar Appendix 5)*

Though this example covers the basics of a commitment within the group meetings, it lacks a commitment of attendance. For strong community to develop, members must make it a priority in their lives.

The example below reflects a covenant that emphasizes the relational elements of a small group. It is more formal and detailed than the first example as it explains what is expected from each member.

#### AN EXAMPLE OF A “RELATIONAL” GROUP COVENANT

Our small group gives us the opportunity to develop the relationships and fellowship necessary within the Body of Christ. Genuine biblical fellowship *is possible*, with God’s help, through our individual and mutual commitment. To assist us as group members in achieving the goals of identification, love, caring, and accountability to God, and to guide us in our mutual commitment to one another as brothers and sisters in Jesus Christ, we agree to abide by the following covenants:

1. *THE COVENANT OF AFFIRMATION AND ACCEPTANCE*: I pledge to accept you. I may not agree with your every attitude or action, but I will attempt to love you as God’s child and do all I can to express God’s affirming love. I need you; we need each other.
2. *THE COVENANT OF AVAILABILITY*: My resource – time, energy, insight, possessions—are at your disposal if you need them. As part of this availability, I pledge to meet with you in this group on a regular basis.
3. *THE COVENANT OF PRAYER*: I promise to pray for you regularly.

4. *THE COVENANT OF HONESTY*: I agree to strive to become a more open and honest person, to share my true opinions, feelings struggles joys, and hurts as well as I am able. I trust you with my dreams and problems.
5. *THE COVENANT OF FEEDBACK*: I pledge to mirror back to you what I am hearing you say and what you are feeling. If this means risking pain for either of us, I trust our relationship enough to take the risk, realizing it is in “speaking the truth in love, we are able grow up in all aspects unto Him, who is the head” (Ephesians 4:15). I will try to express this feedback in a sensitive and controlled manner, in keeping with the circumstances.
6. *THE COVENANT OF SENSITIVITY*: Even as I desire for you to know and understand me, I pledge my sensitivity to you and your needs to the best of my ability. I want to hear you, see your point of view, and understand your feelings.
7. *THE COVENANT OF CONFIDENTIALITY*: I promise never to divulge anything shared within this group in confidence outside this group. I vow not to push you to share things about yourself that you would prefer to keep undisclosed.

In full acceptance of these covenants, I affix my name to this document in recognition of my commitment to God and the members of this group. I shall keep this document as a reminder of this voluntary covenant I’ve entered into on this date. (McBride 92)

A clear, shared understanding of the small groups purpose may also raise the bar of commitment. Members are reminded that the reason for getting together is to talk about following Christ, being shaped in His image, and helping one another on the journey of faith. If a covenant is used, it is helpful to review it periodically to remind the group of their commitment to one another.

A relatively recent question about building community and making disciples is: “Can biblical community/discipleship occur through social media?” Can groups develop the growth, depth and closeness without meeting face to face? Challies would say that although relationships can be developed, social media is a lower form of communication

and does not allow for “unmediated” contact. Email and text lack the signals of voice inflection and body language that come from face to face contact (Challies ch. 5). In contrast, Myron Williams, in an article entitled “Community, Discipleship and Social Media,” would argue that social media can be a place to develop close relationships and intentional discipleship. He quotes a study from Pew research that on Facebook people have 2.16 friends with whom they discuss important matters. The study indicated that emotional support and companionship were highest among Facebook users. However, one key component is that only 7% of those who responded had never met their close online friends face to face. It seems that the strongest community is built by those who at some time or another have met outside of the social media relationship. The keys to developing a Christ-centered community online are similar to those in face to face meetings: that the group has a clear purpose and that the environment is comfortable and conducive to share faith and life together (Williams 379–80). None of this research mentioned the use of online tools like Skype and Google Hangouts as instruments that could enhance the experience by visual presence.

To be a distinct Christian community, whether online or face to face, means that the thread that brings the people together is Jesus Christ. Small groups should meet to know Him and to follow Him. They belong to one another because of Him (Bonhoeffer, *Life Together* 21).

### **Perpetual Replication**

Though it was discussed in the section on Contemporary Small Group Models, the researcher felt that the subject of multiplication deserved mentioning in discipleship practices. Bill Hull reflected that Christianity could have died out in the first few

centuries if believers did not pass their faith on one to the other. This is a “sacred trust” (Hull 281).

Written into the covenant of Discipleship Camp is the commitment to intentionally disciple one to twelve others for a year so that they will disciple others. This part of the covenant is based on the Great Commission of Jesus (Matt. 28.19–20) and Paul’s admonition to Timothy to take what he has learned from him and “...entrust it to reliable people who will also be qualified to teach others” (2 Tim. 2.2 NIV).

Discipleship Camp was created as a strategy to multiply disciples, but one of its weaknesses is that it is a District led event not tied directly to a local church. As a result, while individual participants are coached for a year and engaged in discipling others, the local body may not have a strategic plan for the replication of disciples. The researcher would recommend referring to the section on Contemporary Small Group Models for methods to become intentional in this area of discipleship.

### **Spirit-Led Discipleship**

Spirit-led discipleship could conceivably be the overarching core value of Discipleship Camp. Without the work of the Spirit, personal Bible reading is limited to the frailty of the human mind, relational community is just good friends getting together with no sense of the Divine, experiential learning are exercises that teach life lessons empowered only by the human spirit, and perpetual replication is being shaped into the image of fallen humanity. According to John, it is the Holy Spirit who guides, leads, convicts, and glorifies the Father through the believer (John 14.15–27; 16.5–15). Paul taught Christians that it is the Holy Spirit with whom they are to walk with daily, and that



by keeping in step with Him, they can experience both inner and lifestyle transformation (Gal. 5.16–26).

Discipleship, according to Pasquarello, is “a relationship in which the Triune God is always present.” The spiritual disciplines are tools that God the Father has supplied to assist the work of Holy Spirit to mold the life of the believer into the image of Christ (Pasquarello 20–21). In Wesleyan thought, the Holy Spirit is the “...Divine physician whose presence effects the healing of our sin-diseased nature” (Maddox, *Responsible Grace* 121). Without the work of the Spirit, efforts toward spiritual formation lack the power to produce the fruit that God requires (Tawfik 269). In the powerful words of Moltmann, “The Holy Spirit is the unrestricted presence of God in which our life wakes up, becomes wholly and entirely living, and is endowed with the energies of life” (ch. 2).

In discipleship, both the teacher and the student must be sensitive to the work of the Holy Spirit in their midst. This requires active listening for the promptings of the Holy Spirit as each person shares in the group (Watson ch. 6). Small groups can be a means by which God reveals His will through the Holy Spirit. An example of this would be an experience from St. Francis of Assisi. He was seeking to know whether he should go out into the world and preach the Gospel or commit himself only to prayer and meditation. He called two trusted friends for wisdom. The two friends prayed separately and then met together discovering that they heard the same answer. They sent a messenger to relay their response. When he arrived, St. Francis washed the messenger’s feet and prepared a meal. When the meal was completed, he knelt down and asked the servant, “What does my Lord Jesus Christ order me to do?” (R. J. Foster 180). Sometimes the Holy Spirit prompts people to reveal His will.

As is reflected in the story above, it is important for those in a small group to be continually engaged in personal spiritual disciplines as the Word of God must constantly be the filter for faith and practice. Without scripture as the guide, Christians can be led to do things in the name of God while contradicting His teaching (Oord and Lodahl 108–09). The Holy Spirit is the Spirit of Truth and will not lead believers down a life path that would be contrary to scripture (John 14.17). The partnership between God’s people, the Word, and the Spirit empowers believers to walk closely with Christ and be shaped into His image.

The work of the Holy Spirit is a mystery. Unlike the humanity of Christ that is formed by reading the Gospel stories, the Holy Spirit is not One whom people can see and touch. The potential negative outcome of this in a culture of materialism is that “...orthodox Christianity may talk of being Trinitarian but operate as practicing “binitarians” with very little awareness of one’s life being led and directed by the Holy Spirit” (Fee 42). Through relationship, the Triune God reveals the need for salvation and the transforming work of sanctification. The Holy Spirit brings the spiritual disciplines to life. When the Spirit is left out of spiritual disciplines, then faith becomes about “doing” rather than “being” and spiritual formation becomes the work of the believer leaving them empty and frustrated. (Mulholland Jr. ch. 2).

The relationship between being and doing can be seen in Joseph Moreau’s statue of the 12<sup>th</sup> century monk, Bernard of Clairvaux. In his left hand he holds a crucifix with his face intently on the face of Christ and the crucified Christ lifting His head as if to speak. In his right hand Clairvaux holds a scroll, a message for the people. The statue

reminds disciples that they must first seek Christ and the words of the Holy Spirit before they bring the message to the people (Voigts 17–18).

The result of Spirit-led Discipleship through small groups is that both the teacher and student bear witness to growth and maturity of faith. It is the work of the Holy Spirit that produces the fruit of the Spirit in the believer's life (Gal. 5.22–23; Maddox, *Responsible Grace* 132). In his book *Getting the Spirit Back into Spirituality*, Gordon Fee wrote this challenge to the church to embrace the power of the Holy Spirit and to be Spirit-led: "Conversion by the Spirit involves a commitment to a life of walking in the Spirit, being led by the Spirit, sowing to the Spirit. It means being a Spirit person, first and foremost, since the Holy Spirit is the absolutely essential constituent of the whole of the Christian life" (42–43).

### **Research Design Literature**

This was a post intervention dissertation. The researcher used three instruments to evaluate the impact of Discipleship Camp on the participants. The Discipleship Effectiveness Survey (DES) gave quantitative data that measured the impact on personal discipleship and making disciples. It also included three qualitative questions that were compared to the other two instruments. The second instrument was the Discipleship Effectiveness Questionnaire (DEQ) that invited participants to give subjective input. The final instrument was an online focus group (DFG) that interviewed three clergy and three laypeople. The data from these instruments was gathered and analyzed separately and then compared to each other for greater insight into understanding the impact D-camp had on participants. According to Sensing, using a mixed method approach allows the

researcher to “cross-check [their] data that provides breadth and depth to [their] analysis and increases the trustworthiness of [their] research” (72).

### **Summary of Literature**

This post-intervention study researched the biblical and theological foundations of discipleship. The Biblical Foundation studied three Old Testament and three New Testament passages. The three Old Testament passages were Deuteronomy 6.1–9; 20–25; Psalms 78.1–7; Judges 2.6–3.6. The passages in the New Testament were Matthew 28.16–20, 2 Timothy 2.2 and Revelation 2.1–7. Two in each testament were from a positive approach to discipleship, and one reflected a negative response.

The Theological Foundation analyzed six theological themes through the lenses of discipleship: Trinity, Anthropology, Salvation, Sanctification, Ecclesiology, Disciple, Discipleship/Spiritual Formation. Each of the theological themes was viewed through a Wesleyan theological perspective.

Following the research on Biblical and Theological Foundation, the literature review studied the Historical Development of Small Groups, Contemporary Small Group Models and Discipleship Practices. The analysis of these three areas is limited to the context of groups consisting of two to twelve people.

The Historical Development examined three examples of early forms of discipleship: the Jewish Education System of the Rabbi and Student, Didache and Catechumenate, and Wesley’s Interlocking Model of discipleship. The section concluded by reflecting on common themes.

The section on Contemporary Models reviewed two current strategies of discipleship: Jim Putman’s *Discipleshift: Five Steps that Help Your Church to Make*

*Disciples Who Make Disciples* and Greg Ogden's *Transforming Discipleship: Making Disciples a Few at a Time*. Three common threads were found and discussed:

Discipleship was the DNA of each church; each model was highly relational; both models were transferable, meaning it was something others could do after it was modeled to them.

The final segment on Discipleship Practices explored six practices of discipleship that aid in personal spiritual growth and making disciples. These six practices are: Means of Grace, Personal Bible Reading, Experiential Learning, Relational Community, Perpetual Replication and Spirit-led Discipleship.

Means of Grace reviewed Wesley's scheme of discipleship practices that helps to shape the believers in the areas of "acts of piety" and "acts of mercy." The purpose of these should be to grow in Christ, and the motivation should be love and not law.

Personal Bible Reading emphasized the importance of personal engagement with the scriptures. This section presented the methods of Lectio Divina and Inductive Bible Study for personal spiritual growth.

Experiential Learning reviewed the primary learning theories, Behavior, Cognitive, and Experiential, along with the key contributors to each theory. The study of this core value concluded by examining how Jesus used experiential learning to prepare the disciples for their mission of making disciples that would make disciples.

Relational Community discussed ways that small groups can be used to create settings for transparency, accountability and spiritual growth. Traits that were deliberated included: size of group, finding methods to invite input from participants in the group and

knowing the purpose of why the group is meeting. Special emphasis was given to the significance of a covenant.

Perpetual Replication reminded the readers of the contemporary models of Putman and Ogden to emphasize that discipleship is not simply personal but should encourage the believer to help others to follow Jesus.

The section of Spirit-led Discipleship reflected the work of the Holy Spirit in the making of disciples. It emphasized the truth that Spirit-led discipleship could be the umbrella of personal spiritual growth and making disciples. The Holy Spirit woos people to follow Jesus and calls them to surrender. It is imperative that both teacher and student be sensitive to His leading.

This literature review revealed that making disciples does not happen by accident. It is true that people can take one step closer to Christ as they occasionally meet with friends at a coffee shop or around the dinner table. Yet, effective methods of discipleship show that intentional discipleship strategies in partnership with the Holy Spirit are what are going to make lasting and reproducing impact. However, methods, as helpful as they are, does not mean that to make disciples is like product coming off a conveyor belt. David Platt states the challenge clearly:

Making disciples is not an easy process. It is trying. It is messy. It is slow, tedious, even painful at times. It is all these things because it is relational. Jesus has not given us an effortless step-by-step formula for impacting nations for his glory. He's giving us people, and he is said, "live for them. love them, serve them, and lead them. Lead them to follow me and lead them to lead others to follow me. In the process you will multiply the gospel to the ends of the Earth. (Platt 93)

## CHAPTER 3

### RESEARCH METHODOLOGY FOR THE PROJECT

#### Overview of the Chapter

This chapter describes the research methodology used for this project. Following an explanation of the nature of the project, the research questions are discussed along with the instruments used to address the queries. Next, the ministry context along with the selection of participants is explained. The chapter concludes by describing the instrumentation used to gather the data, the collection of the data, and the means by which the data was analyzed.

#### Nature and Purpose of the Project

Discipleship Camp was developed to equip and empower pastors and laypersons in the Intermountain District Church of the Nazarene to intentionally fulfill Christ's command to make disciples that, in turn, will make disciples. This training also included elements of personal spiritual formation with the understanding that disciple-makers must also mature in their walk with Christ.

The purpose of the project was to measure Discipleship Camp's effect (**affect, knowledge and behavior**) upon personal discipleship and making disciples during seven years of implementation in the Intermountain District Church of the Nazarene.

#### Research Questions

To measure the effect of Discipleship Camp, three questions guided the research for this project.

**RQ #1. What is the effect (affect, knowledge and behavior) upon personal discipleship for those who participated in Discipleship Camp?**

One of the purposes of Discipleship Camp was to engage participants in spiritual disciplines that would challenge them to go deeper in their walk with Christ. M. Robert Mulholland defined spiritual formation as “being conformed to the image of Christ for the sake of others” (Introduction). This research question measured the effect of the practices of Discipleship Camp on personal spiritual growth. Three instruments were used to determine the impact.

A survey entitled “Discipleship Camp effectiveness survey” (DES) contained twenty-seven questions. Questions 10, 11, 14, 15–18, and 23 measured the impact on personal discipleship.

A questionnaire, “Discipleship Camp Effectiveness Questionnaire” (DEQ), used questions 10, 11, 14, 15, 19, 20, 24, and 25 to determine the qualitative impact of Discipleship Camp upon personal discipleship.

In addition, an online focus group of six people who had not participated in the DEQ was chosen (DFG). Questions 10 and 11 addressed the issue of personal discipleship practices.

**RQ #2. What has been the effect of Discipleship Camp on making disciples?**

This question determined if Discipleship Camp caused the participant to intentionally engage in discipling someone and if that person has gone on to disciple others. It also assessed the impact of the year-long coaching process. Questions 9, 12, 13, 19–21, and 24 of the DES, questions 16, 17, 21, 22, and 26 of the DEQ and questions 12 and 14 of the DFG addressed this issue.

**RQ #3. What changes could be made to the camp curriculum to improve Discipleship Camp’s effectiveness in personal discipleship and making disciples?**



This question gave the participant the opportunity to share ideas of how the year long journey of Discipleship Camp could be improved. Questions 22, 25–27 of the DES, questions 12, 13, 18, 23, 27, and 28 of the DEQ and question 13 of the DFG acquired this information.

### **Ministry Context**

The ministry context for Discipleship Camp was the Intermountain District Church of the Nazarene. The researcher served as the District Sunday School and Discipleship Ministry Director. He, along with the District SDMI Team, desired to implement intentional discipleship practices across the District. The District consisted of 57 churches in a four-state area (Idaho, Nevada, Oregon and Utah) that covered 200,000 square miles (*105th Annual Assembly Journal* 97–105). All participants were either pastors or laypeople from one of those churches. If laypeople were invited, pastors were contacted prior to the invitation and made aware of the purpose of the experience and desired goal for laypeople.

Discipleship Camp was a year-long experience for each participant. Participants were coached with their local church context in mind both leading up to and following a four-day intensive camp at Trinity Pines Camp and Conference Center in Cascade, Idaho. The goal was for coaches to meet with participants at least once a month for an hour and half. Due to the size of the district, coaching was implemented either by personal visit or through electronic media.

### **Participants**

This study evaluated the impact of seven years of Discipleship Camp. Participants in the project were pastors and laypeople from the Intermountain District Church of the Nazarene who had completed the year-long experience or people who had served on the

District at the time of the camp but have relocated. Both men and women were above the age of eighteen.

### **Criteria for Selection**

This project used a mixed-method approach to measure the seven-year impact of Discipleship Camp. The purpose for having used a mixed method approach was to measure both “the breadth and depth of the subject” (Woods ch. 7). The desire of this study was to determine what aspects of Discipleship Camp were effective at equipping and also to determine how participants felt about the process and gather information on how to improve upon it.

There were three instruments used to gather data. Each instrument had different criteria for selection of participants. The DES was sent to everyone who had participated even if they no longer served in the Intermountain District or in the Church of the Nazarene.

The DEQ was sent to forty people. They were chosen randomly from two pools of names. One pool contained pastors and the other laypeople. Out of the seventy-four people who had attended Discipleship Camp, thirty-one were pastors or ministers in development, and forty-three were laypeople. Ministers in development were people in the educational process of the Church of the Nazarene preparing for ordination.

The Focus Group (DFG) of six people (three clergy, three laypeople) was selected from drawing names from two pools, one labeled laypeople and one clergy. These people had not participated in the DEQ.

### **Description of Participants**

All participants in Discipleship Camp were eighteen years of age or older. Of the seventy-four, there were thirty-nine men and thirty-five women. They represented twenty-

nine churches in the Intermountain District Church of the Nazarene, but some had moved since they attended either to other Nazarene churches or other denominations. There were thirty-one ministers and forty-three laypeople. As part of the Disciple Camp strategy, only those who participated in the year-long Discipleship Camp could coach future participants. From the seventy-four who attended, twenty-one were involved as coaches, and one helped to direct a camp.

In 2014, Discipleship Camp was expanded to include both a Fall and Spring camp. As part of the demographic data, participants were asked which one they attended. In addition, demographic distinctions were also made for what year they attended, their age, race, level of education, and current level of activity in a local church. The following is the age divisions used to gather demographic data:

Ages 18-24

Ages 25-34

Ages 35-44

Ages 45-54

Ages 55-64

Ages 65+

### **Ethical Considerations**

Participants were asked to sign an informed consent before they took the online survey or questionnaire. The DES and DEQ were conducted using SurveyMonkey, and the company's confidentiality protocols were used to protect the participants. The DFG was emailed an informed consent and confidentiality form. Both were signed in an electronic

format and returned to the researcher prior to the interview. The forms were copied, date-stamped, and stored in a locked file cabinet (the researcher's) inside a locked office.

To protect confidentiality, no names were used to identify the participants in the DES or DEQ. Those who were a part of the DEF were assigned a code (Focus Member A, Focus Member B, etc.). Only the researcher, moderator, and researcher's assistant had access to the key. Both the moderator and research assistant signed a confidentiality form and participated in the moderator IRB training. The online focus group was hosted and recorded using Zoom. It was transcribed by Rev.com, and the organization had a confidentiality clause.

The researcher shared the findings of the project in various settings which included a colloquium of Doctor of Ministry students on the campus of Asbury Theological Seminary. Wherever findings were shared, names and personal information of participants were kept confidential.

Any hard copies of material from each instrument, along with notes and computations were stored in a locked file cabinet behind a locked door in the researcher's office. Electronic files and video were kept on a password protected hard drive on the researcher's computer. One year after the approval of the dissertation all non-relevant documents were shredded or erased from the hard drive.

### **Instrumentation**

Three researcher designed instruments were used in this study. The first was an online survey (DES), the second a questionnaire (DEQ), and the third an online focus group (DFG).

The survey (DES) was conducted using SurveyMonkey. It had twenty-seven questions using a Likert-scale of strongly disagree, disagree, agree, and strongly agree. It also included three qualitative questions. It was sent out to the seventy-four participants who were involved in a Discipleship Camp in the Intermountain District between 2011 and 2017. Some of those participants had moved from the District to other assignments. The instrument gave a quantitative assessment of the affect, knowledge, and behavioral impact of the Discipleship Camp experience. In addition, the three qualitative questions gathered data from the large group and was used to compare the responses to the DEQ and DFG.

The DEQ measured the qualitative value of Discipleship Camp. The questionnaire asked twenty-eight questions and was sent to forty people who had been drawn from two pools of people, laypeople and clergy. There were twenty laypeople and twenty clergy chosen.

The DFG consisted of six people (three laypeople and three clergy) who had not participated in the DEQ and who still resided in the Intermountain District Church of the Nazarene. The focus group provided interaction and engagement that did not come from survey's and questionnaire's (Sensing 120). The online focus group was moderated by someone who had not participated in Discipleship Camp, and the researcher was not present in the room during the interview. Six questions were asked in addition to the demographic data. The questions were structured in a logical order.

The moderator was trained by the researcher. That training included a review of the purpose statement and research questions, logistics of the meeting, and instructions for using Zoom to conduct and record the meeting. The code system was reviewed so that

participants would remain anonymous. The questions for the interview were discussed, and the moderator was given guidelines for conducting a semi-structured interview. The moderator was told they could use prompts such as “Tell me more,” “Can you give an example?” or “please elaborate.” Spur of the moment promptings were allowed as long as they did not alter the question. The plan was for a forty-five to sixty minute focus group and the moderator was given guidelines for how much time could be spent on each question (“Focus Group Moderator Guide - How to Write It”). The data was collected and transcribed by Rev.com.

<b><i>Topic</i></b>	<b><i>Minutes</i></b>
<i>Introduction And instruction</i>	<i>5</i>
<i>Question 1</i>	<i>7</i>
<i>Question 2</i>	<i>10</i>
<i>Question 3</i>	<i>10</i>
<i>Question 4</i>	<i>7</i>
<i>Question 5</i>	<i>7</i>
<i>Question 6</i>	<i>5</i>
<i>Closing</i>	<i>3</i>
<i>Total</i>	<i>54</i>

### **Expert Review**

The three instruments for the project were researcher-designed and were sent to three expert reviewers: Dr. John Hatton, pastor and dissertation advisor, Dr. Ellen Marmon, Ph.D., Director of the Doctor of Ministry program at Asbury Theological Seminary, and Dr. Jay Akkerman, DMin, Professor of Pastoral Theology at Northwest Nazarene University. A cover letter explained the topic and purpose of the project and

included the three research questions. The expert reviewers were given a rubric to evaluate each question of the three instruments to determine if the question was needed or not needed, clear or unclear. Space was given for suggestions for improvement.

The expert reviewers made note of grammatical errors and gave several suggestions. On the DEQ, the sample document had a primary followed by a secondary question of “Why?” It was the opinion of an expert reviewer that simply asking “Why?” sounded interrogative and cold. Personalizing the secondary questions by asking how a certain aspect of Discipleship Camp impacted or shaped them would invite them to reply rather than offend them and prevent them from responding. The researcher followed this suggestion.

The second recommendation was on the DES. The expert reviewer advised changing the word “affect” to “emotions and attitudes” for clarity. The researcher made this change on the instruments.

One other recommendation was to increase the response options regarding advance degrees. The survey only allowed for post-graduates and did not specify for doctoral work. The researcher decided against this because they knew there was only one participant with a doctorate and that was not enough to affect the data.

### **Reliability & Validity of Project Design**

This project is a post-intervention dissertation to measure the effect (**affect, knowledge and behavior**) of seven years of Discipleship Camp on personal discipleship practices and making disciples in the Intermountain District Church of the Nazarene. A mixed-method approach using three instruments were used. This approach allowed for a “thicker” interpretation for the researcher as they compared the different instruments

(Sensing 72). The instruments were deemed reliable having been reviewed by three expert reviewers. In addition, each instrument was delivered consistently and with clear instructions (Phillips et al. ch. 5). The instruments were validated aligning the questions being asked to the participants with the research questions of the project (Phillips et al. ch. 5).

First, a survey using SurveyMonkey was sent to seventy-four people who have participated in Discipleship Camp. Participants were given seven days to respond with a reminder sent at day four. The goal for a rate of response was 25%.

Ten days after the completion of the survey, a questionnaire using SurveyMonkey was emailed to forty people (twenty laypeople, twenty clergy) who had been randomly selected from two pools. Participants were given ten days to respond with a reminder sent at day five. The anticipated rate of response was 25%.

The third instrument was a semi-structured online focus group of six. For reliability, participants were selected randomly from the remaining people who had not participated in the questionnaire. Ten people, five laypeople and five pastors, were drawn randomly from two pools to participate in an online focus group of six people. The names were listed in the order they were drawn and the last four were considered alternates. Each participant was sent an informed consent, confidentiality letter and a form requesting demographic information using SurveyMonkey. A moderator was chosen who had never attended Discipleship Camp which allowed their leadership to remain objective.



Once the results were gathered from the three instruments a triangulation and a “reflective confirmation” approach was used by the researcher to validate the findings (Sensing 220–21).

### **Data Collection**

This post-intervention dissertation used a mixed method approach to measure the effect (**affect, knowledge and behavior**) upon personal discipleship and making disciples during seven years of implementation in the Intermountain District Church of the Nazarene.

The three research instruments were designed and sent to three expert reviewers; changes were made, and the documents were finalized. The IRB application was submitted on January 22, 2019 and approved.

A list of names, phone numbers, and email addresses of all Discipleship Camp participants was obtained. Two weeks prior to the DES being sent, an email was sent informing the participants about the study and invited them to participate. The email explained the purpose of the project and the three instruments that would be used. Participants were told of the selection process for each additional instrument and that they may be asked to be involved in more than one. Each instrument contained an informed consent letter that asked them to agree to it prior to taking the DES or DEQ. The DFG was sent an informed consent, confidentiality letter, and a form asking for demographic information prior to the group being conducted.

A week prior to the study a letter was sent to the participants from the District Superintendent of the Intermountain District Church of the Nazarene. The letter stressed the significance of the project and asked for their participation.

The following week the DES was dispersed using SurveyMonkey. Participants were given seven days to respond. An online informed consent was required as part of the DES before participants could engage in the survey. The goal was a 25% response rate. A reminder was sent on day four. At the completion of the seven days, data was gathered through SurveyMonkey and secured on a password protected laptop.

The next week, forty names were chosen randomly from two pools—twenty laypeople and twenty clergy. Those who were selected were sent an email to make them aware of their selection and that they would be sent the DEQ within seven days. The next week the DEQ was sent using SurveyMonkey with a completion date of ten days. An online informed consent was required as part of the questionnaire before they could proceed to answer the questions. A reminder was sent five days before the deadline. At the completion of the ten days, the questionnaires were collected, printed, date-stamped, and coded for confidentiality. The data from the DEQ was transferred to an excel spreadsheet. The questionnaires and data were locked in a filing cabinet in which the researcher was the only one with a key and within a locked office.

A week after completion of the DEQ, ten people, five laypeople and five pastors, were drawn randomly from two pools to participate in an online focus group of six people. The names were listed in the order they were drawn, and the last four were considered alternates. Those chosen were contacted ,and a date of May 28, 2019 was set for the DFG. Participants were asked to allow for 60 minutes. This time frame was chosen so that they could plan and prepare in order to not be rushed or distracted (Saldana 34). In advance of the meeting they were given the six questions that would be

asked during the group session to aid them in preparing for the group discussion. They were also sent instructions of how to connect with Zoom.

Each participant was sent an informed consent, confidentiality letter, and a form requesting demographic information using SurveyMonkey. These were returned and filed prior to the meeting. A reminder was sent to them three days before the meeting.

The researcher started the meeting by thanking the participants and reminded them of the confidentiality forms and informed them that the researcher would not be present during the online focus group but would be watching the recording at a later time. He reminded them of the timeframe of the meeting and tested the video recording system.

After the researcher left the room, the moderator informed the participants of the structure of the discussion and reminded them that it would be recorded. The moderator addressed the six questions and used prompts such as “tell me more” and “Can you give an example?”. Spur of the moment prompts were allowed if they did not alter the question. The moderator ended the DEF with the question, “Do you have anything to add?”

The meeting was recorded and sent to Rev.com for transcription. The data was received from the transcription company and filed in a locked cabinet with a key and behind a locked door as well as a password protected computer. A gift card worth fifty dollars was given to the moderator.

### **Data Analysis**

The data was analyzed using “descriptive” and “inferential” statistics. In the descriptive analysis, Excel computed the statistics from the DES to determine the mean and standard deviation of the entire group. The “inferential statics used a sampling of the

population” from qualitative comments made in the DEQ and DFG to determine what had occurred in the lives of those who attended Discipleship Camp (Ayiro 260).

The responses from the DEQ and DFG were read several times by the researcher and research assistant. In addition, the researcher watched the video of the online focus group. Notes between the researcher and research assistant from both the questionnaire and online focus group were compared, and key themes were noted in the margins and coded to determine the most significant themes. Finally, the DES, DEQ and DFG were compared (“triangulated”) for similarities and contrasting results (Sensing 74).

## CHAPTER 4

### EVIDENCE FOR THE PROJECT

#### Overview of the Chapter

Ten years ago, leaders overseeing discipleship ministries in the Intermountain District Church of the Nazarene felt that the training ministries that were offered were not effective at making disciples that make disciples. The team had not heard stories of transformation or multiplication. Three members of that team developed a leadership training experience called Discipleship Camp. This ministry was structured around a year-long journey where a participant was connected to a discipleship coach who helped them to engage in intentional discipleship for both personal growth and making disciples. Included in the year-long experience was a four-day intensive training at Trinity Pines Camp and Conference Center in Cascade, Idaho where participants were immersed in the five core values of Discipleship Camp: Biblical Foundation, Spirit-Led Discipleship, Experiential Learning, Relational Community and Perpetual Replication.

This was a post-intervention dissertation. The purpose of this project was to measure Discipleship Camp's effect (**affect, knowledge and behavior**) upon personal discipleship and making disciples during seven years of implementation (2011–2017) in the Intermountain District Church of the Nazarene.

This chapter begins by identifying the participants in the study by their demographic make-up. It analyzes the three research questions using the quantitative findings from the Discipleship Camp Effectiveness Survey (DES) and the qualitative information gathered from the Discipleship Camp Questionnaire (DEQ) and the

Discipleship Camp Online Focus Group (DFG). Chapter 4 concludes with a list of the major findings presented from the data.

### **Participants**

The DES was sent to all seventy-four people who had participated in the year-long Discipleship Camp experience from 2011-2017. From the seventy-four who received the survey, forty completed and submitted it. Those who responded to the survey consisted of twenty laypeople, fourteen ordained elders, and five licensed ministers. One person abstained from identifying themselves.

The DEQ was sent to forty participants whose names were randomly drawn from two pools (twenty Laypeople and twenty Clergy or Licensed Ministers). From the forty, twenty-one responded to the survey consisting of nine ordained elders, three licensed ministers, and nine laypeople.

The third instrument was an online focus group (DFG) with six participants: one ordained elder, two licensed ministers, and three laypeople. These participants may have participated in the DES but were not a part of the DEQ.

Three discrepancies occurred in the instrumentation. On question five of the DES and question six of the DEQ that asked which year the participants attended Discipleship Camp, three people answered twice for the DES and four people responded twice on the DEQ because the question did not clearly state to mark the camp you attended as a participant only. The second discrepancy was that the DES did not ask participants to identify their gender. The final error occurred on question 19 of the DES. The responses were disqualified because the researcher had made a mistake and labeled a “strongly agree” as “strongly disagree”.

The Demographic profiles for each of the instruments is represented in Figures 4.1 and 4.2.

**Figure 4.1**

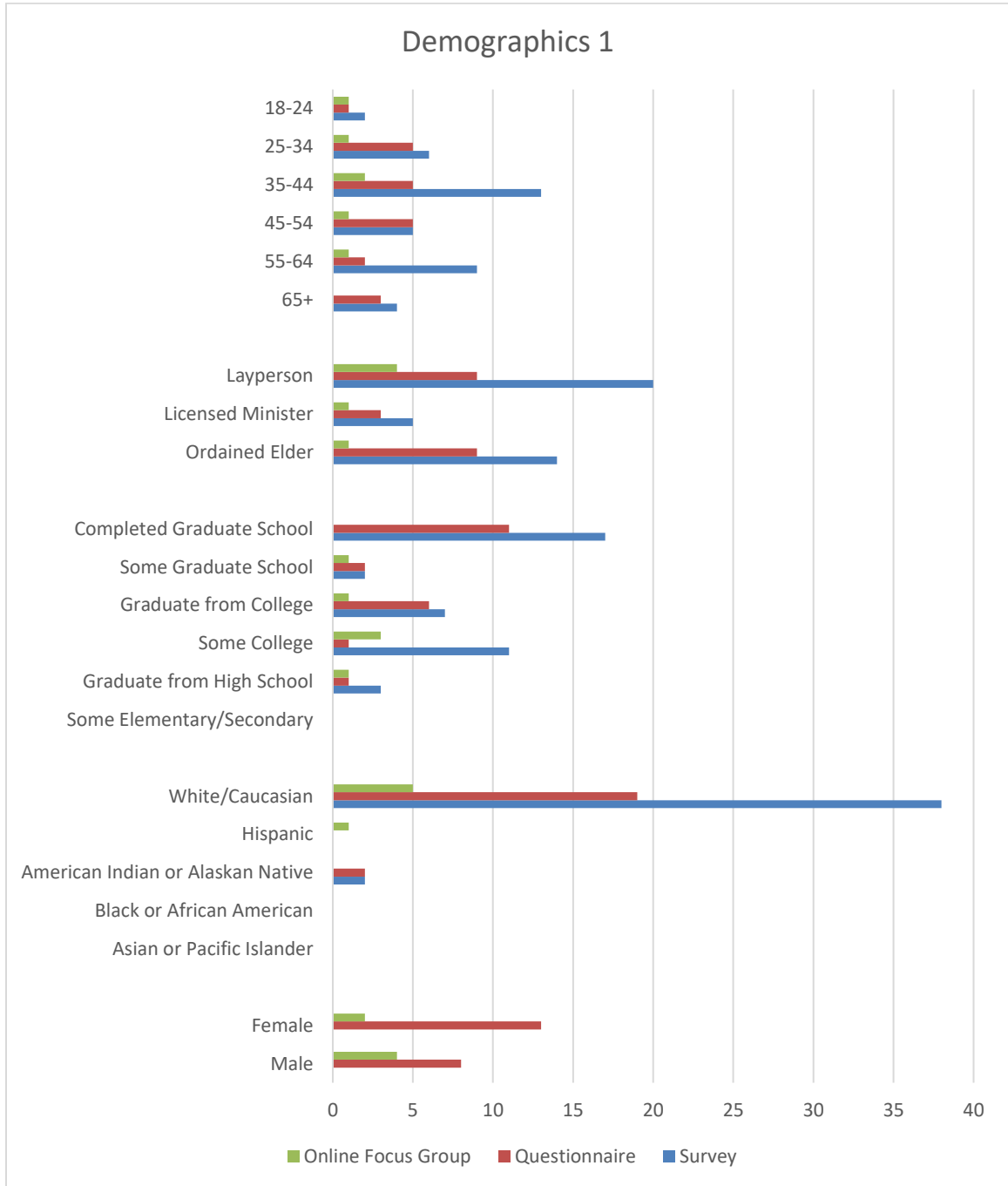
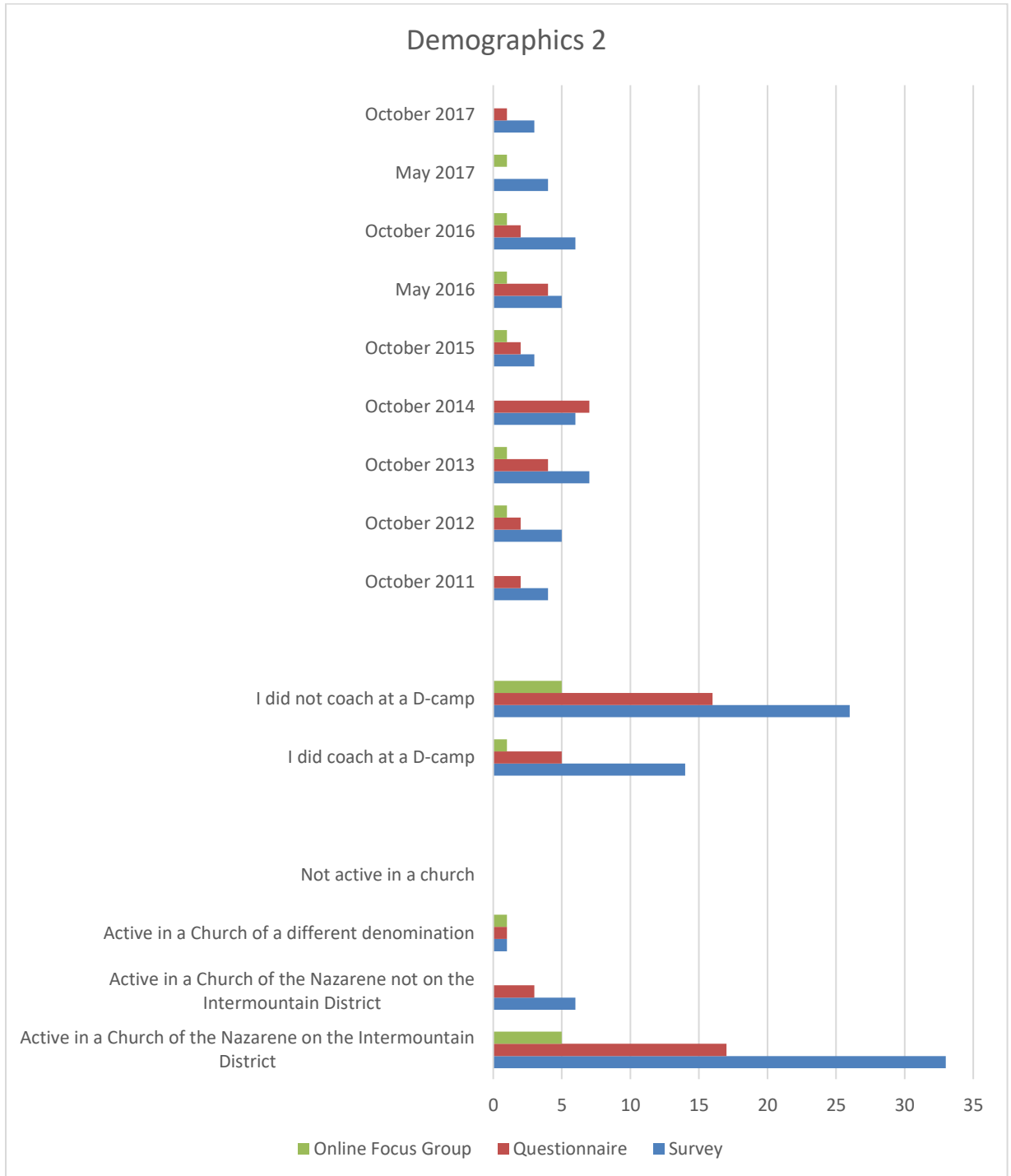


Figure 4.2





## **Research Question #1**

### **What was the effect (affect, knowledge and behavior) upon personal discipleship for those who participated in Discipleship Camp?**

The Discipleship Camp Survey had nine questions that measured the impact of the year-long Discipleship Camp experience on the participants' personal discipleship. Participants were asked to respond about their emotions and attitudes, knowledge and behavior prior to the camp, immediately following the camp, and currently. Questions 10, 15, and 16 assessed the impact of spiritual disciplines upon participants. Questions 11, 14, and 17 evaluated the effect of practicing Sabbath. It was intentional among the Discipleship Camp developers to measure Sabbath separately from other spiritual disciplines because a significant amount of time was set aside for practicing this particular means of grace. In addition, the researcher felt that people attending D-camp would not connect Sabbath as one of the spiritual disciplines. Question 18 asked if the participants were intentionally being disciplined by someone, and question 23 measured the overall impact of the year-long Discipleship Camp experience. Question 19 asked participants if they had disciplined someone prior to, immediately after, and if they were currently discipling someone. Due to an error in question 19, it was disregarded from the survey analysis.

### **Summary of quantitative findings for research question #1**

Question 10 of the DES asked participants how fulfilled they felt about spiritual discipline practices prior to, immediately after, and currently. Prior to the year-long experience 75% were feeling fulfilled with their personal spiritual discipline practices.

Immediately after the year-long experience that number increased to 95%, and currently 90% of participants feel fulfilled.

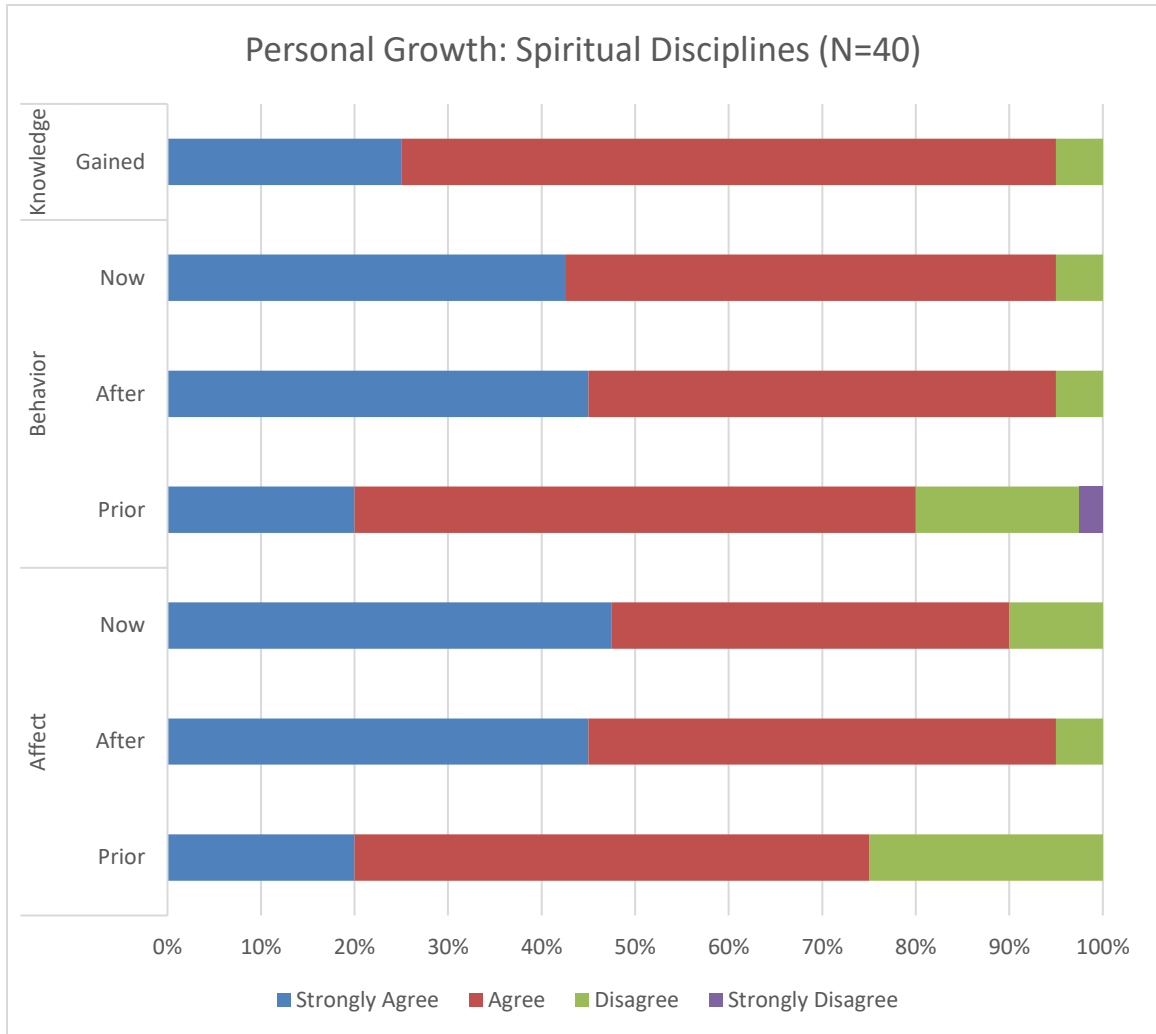
Question 16 of the DES had participants reflect on their engagement in spiritual disciplines. Prior to the year-long D-camp experience 80% were regularly practicing spiritual disciplines. Immediately after the year-long journey that number increased to 95% and currently remains at 95%.

Question 15 assessed if the participants had gained any knowledge about spiritual disciplines from the year-long D-camp experience. From the forty who responded, 95% of the participants either agreed (28) or strongly agreed (10) that they had increased in their knowledge.

**Table 4.1 Personal growth: Spiritual Disciplines (N=40)**

	Question	Mean	SD	Strongly Disagree %	Disagree %	Agree %	Strongly Agree %
Affect	10. Prior to the year-long D-camp, I felt fulfillment in my practices of spiritual disciplines.	2.95	0.67	0.00	25.00	55.00	20.00
	Immediately after the year-long D-camp, I felt fulfillment in my practices of spiritual disciplines.	3.40	0.58	0.00	5.00	50.00	45.00
	Currently I feel fulfillment in my practices of spiritual disciplines.	3.38	0.66	0.00	10.00	42.50	47.50
Behavior	16. Prior to the year-long D-camp experience I was regularly practicing spiritual disciplines.	2.98	0.69	2.50	17.50	60.00	20.00
	Immediately after the year-long D-camp experience I was regularly practicing spiritual disciplines.	3.40	0.58	0.00	5.00	50.00	45.00
	Currently I am practicing spiritual disciplines	3.38	0.58	0.00	5.00	52.50	42.50
Knowledge	15. As a result of the year-long D-camp experience, I gained knowledge and understanding of spiritual disciplines for personal spiritual growth.	3.20	0.51	0.00	5.00	70.00	25.00

**Figure 4.3**



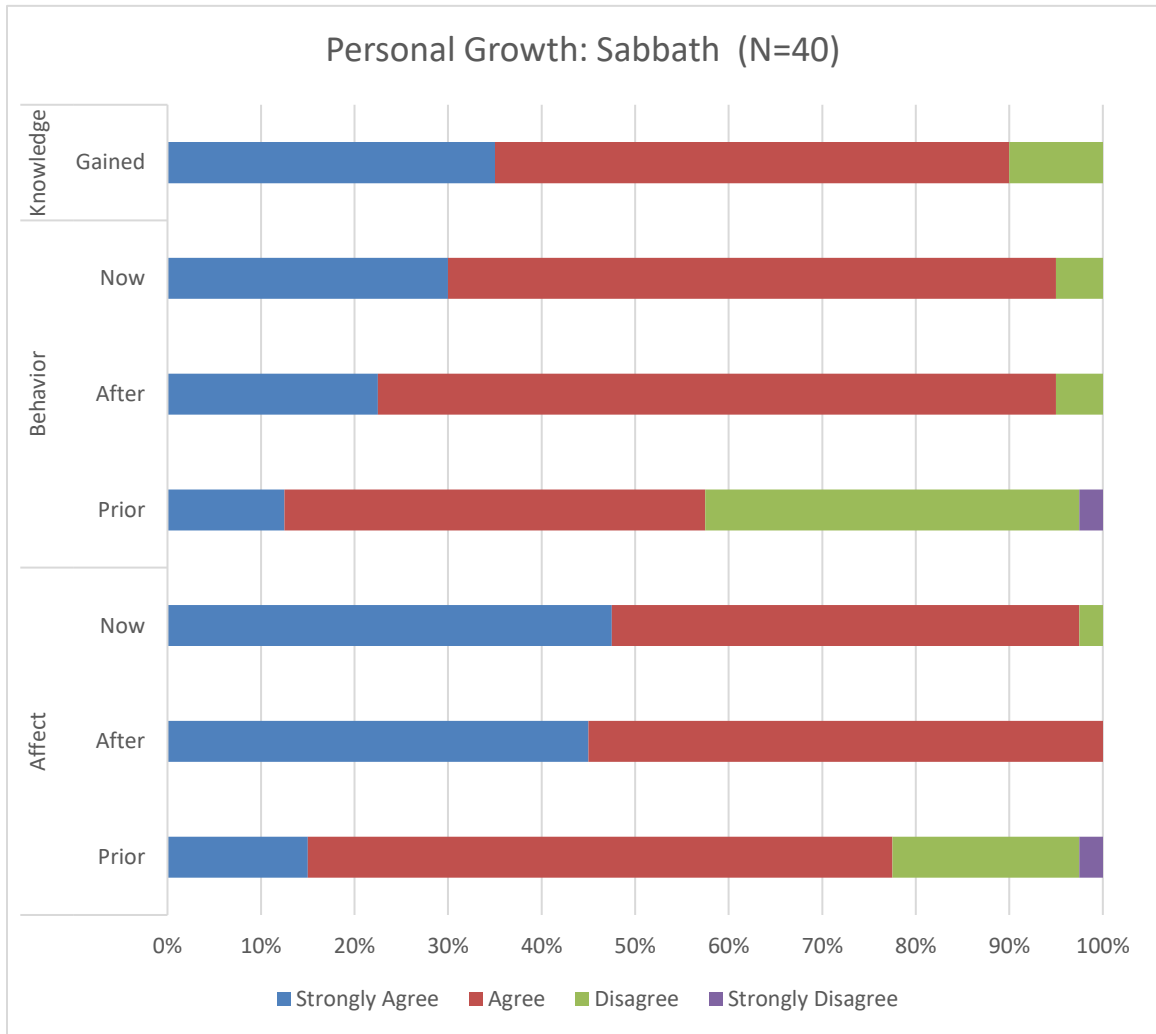
Question 11 and 17 measured how participants felt about their practice of Sabbath and their engagement in practicing Sabbath prior to, immediately after, and currently. 22.5% of the participants did not have positive feelings toward Sabbath and 42.5% were not practicing Sabbath prior to the year-long D-camp experience. Immediately after D-camp, the feelings of participants changed with 100% having positive feelings. The number of people practicing Sabbath increased from 57.5% to 94.5%. Currently 95% are currently practicing Sabbath. Question 14 measured if participants had gained knowledge

about Sabbath from the year-long D-camp experience. 95% said that they had gained knowledge and understanding about Sabbath.

**Table 4.2 Person Growth: Practicing Sabbath (N=40)**

	Question	Mean	SD	Strongly Disagree %	Disagree %	Agree %	Strongly Agree %
Affect	11. Prior to the year-long D-camp experience, my feelings about practicing Sabbath were positive.	2.90	0.66	2.50	20.00	62.50	15.00
	Immediately after the year-long D-camp experience, my feelings about practicing Sabbath were positive.	3.45	0.50	0.00	0.00	55.00	45.00
	Currently, I feel positive about practicing Sabbath.	3.45	0.55	0.00	2.50	50.00	47.50
Behavior	17. Prior to the year-long D-camp experience, I was regularly practicing Sabbath.	2.68	0.72	2.50	40.00	45.00	12.50
	Immediately after the year-long D-camp experience, I was regularly practicing Sabbath.	3.18	0.49	0.00	5.00	72.50	22.50
	Currently, I am regularly practicing Sabbath	3.25	0.54	0.00	5.00	65.00	30.00
Knowledge	14. As a result of the year-long D-camp experience, I gained knowledge and understanding of Sabbath.	3.25	0.62	0.00	10.00	55.00	35.00

**Figure 4.4**

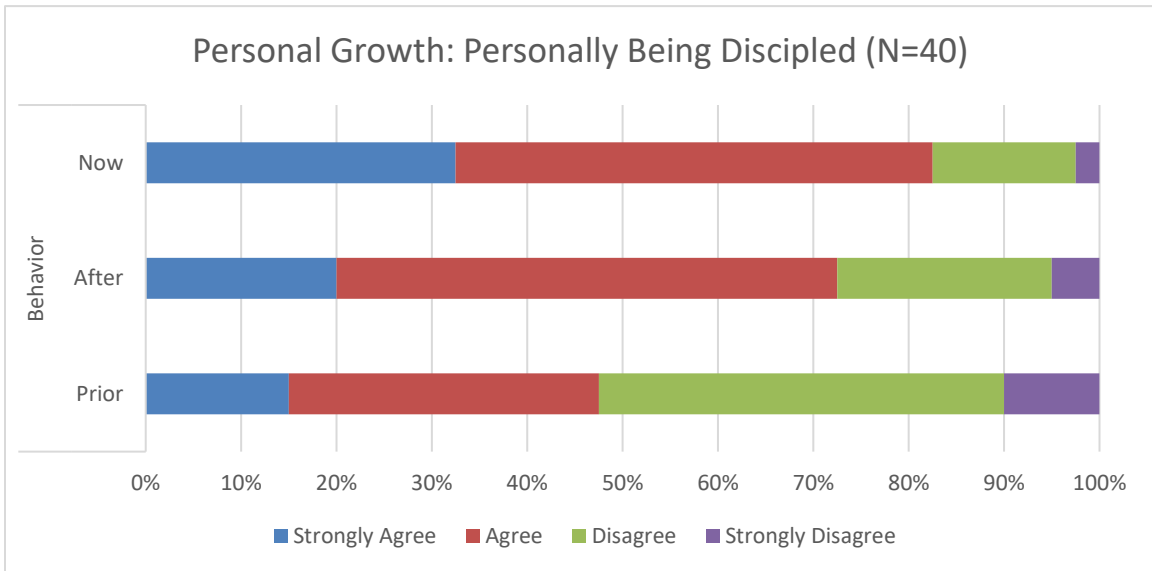


Question 18 of the DES asked participants if they were being personally disciplined by someone prior to the year-long D-camp experience, immediately after, and currently. Prior to the camp, 47.5% (19 people) were intentionally being disciplined by someone. Immediately after the year-long experience, that number increased to 72.5%, and currently 82.5% are being disciplined.

**Table 4.3 Personal Growth: Personally Being Disciplined (N=40)**

Question	Mean	SD	Strongly Disagree %	Disagree %	Agree %	Strongly Agree %
18. Prior to the year-long D-camp experience I was being personally disciplined by a person or small group.	2.53	0.87	10.00	42.50	32.50	15.00
After the year-long D-camp experience I was being personally disciplined by a person or small group.	2.88	0.78	5.00	22.50	52.50	20.00
Currently I am being personally disciplined by a person or small group.	3.13	0.75	2.50	15.00	50.00	32.50

**Figure 4.5**

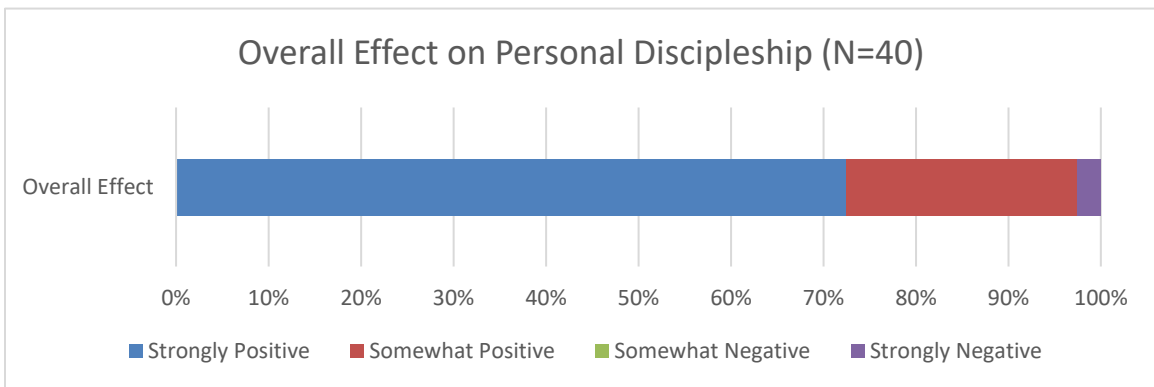


Question 23 asked about the overall impact the year-long Discipleship Camp experience had on the participants as followers of Jesus. From the forty who responded, ten agreed, and twenty-nine strongly agreed that Discipleship Camp had a positive experience on personal spiritual formation.

**Table 4.4 Personal Growth: Overall Effect on Personal Discipleship (N=40)**

Question	Mean	SD	Strongly Negative %	Negative %	Positive %	Strongly Positive %
23. What overall effect has the year-long Discipleship Camp experience had on you as a follower of Jesus?	3.68	0.61	2.50	0.00	25.00	72.50

**Figure 4.6**



**Summary of qualitative findings for Research Question #1**

This dissertation was a post-intervention research paper measuring the impact of the year-long experience participants had in Discipleship Camp. The following are the findings from the Discipleship Camp Effectiveness Questionnaire (DEQ) and the Online Focus Group (DFG). A total of twenty-one people participated in the Discipleship Effectiveness Questionnaire, and six took part in the Online Focus Group. The following sub-headings were revealed as reoccurring themes from the responses.

**Participants relationship with Christ grew as a result of participating in the year-long Discipleship Camp Experience.** During the four-day intensive, participants engaged in a number of spiritual disciplines including devotional time in scripture, prayer, and fasting. In response to the question, “How have the changes you have made

as a result of the year-long Discipleship Camp experience impacted your life?” (DEQ Questions 19 and 20), participants highlighted:

- “It has called for a deeper devotional life and dependence on the Lord in scripture and prayer.” (DEQ #5)
- “Brought me closer to God-depend on Him more for His wisdom.” (DEQ #13)
- “I have grown deeper and deeper in my walk with Christ since D-camp. Not all of that has been a result of D-camp but a lot of it has flown either directly or indirectly from it.” (DEQ #15)
- “I have leaned in more and dug in deeper. I feel more known by him and feel I know Christ more.” (DEQ #17)
- “I have become less independent (still have room to grow here) and more dependent. Specifically, I have become more dependent on Christ.” (DEQ #19)

Other Participants commented about how they were more aware of God working in their lives. Their comments were not specific to any particular spiritual discipline but rather reflected on the importance of Spirit-led discipleship.

- “Learned to listen for God’s voice throughout my day and not rush through things in a way that prevents me from seeing Him.” (DEQ #6)
- “More disciplined and committed quiet times.” (DEQ #18)
- “I believe that the year-long D-camp experience has helped me learn to be more attentive to God leading and to respond by investing in others.” (DEQ #20)



- “I am more driven in Christ’s direction in my life than by my own often futile or misguided paths.” (DEQ #1)
- “The changes really challenge me to walk close with Jesus so that I am prepared to be someone who will encourage others to walk closely.” (DEQ #14)

In addition to those who participated in the DEQ, DFG #1 commented about how important it is that they remain connected with Jesus. They stated that they “have to stay centered into what He [Jesus] is telling me...”

**Practicing Sabbath became a priority.** The qualitative responses of participants correlated strongly with quantitative results. When asked, “What information presented during the year-long D-camp experience has been most influential and impactful to you as a discipleship of Jesus?”, those who participated in the DEQ mentioned the practice and discussions around the topic of Sabbath.

- “I have learned that I must Sabbath to be my best...I must be intentional about rest.” (DEQ #7)
- “Learning and being challenged to think about Sabbath has shaped how I look at my weekly routine. It also shapes how I encourage others as they pursue following Jesus.” (DEQ #14)
- “It is easy to talk about Sabbath but not as easy to practice Sabbath, learning the difference between the two and embracing the ways to experience Sabbath has drawn me closer to God.” (DEQ #6)
- “The information and discussion/debates on Sabbath continue to pull me back to what God desires for me.” (DEQ #12)

Along with those who participated in the DEQ, several from the DFG commented on the impact of practicing Sabbath. DFG #2 commented that they “really remember Sabbath being a big deal...because at that point my life was shifting and changing. And so that is something I am still putting into practice...” Regarding the four-day intensive shaping them, DEF #6 stated that, “The Sabbath experience was a huge, huge thing.”

**Participants were impacted by the relational experience of Discipleship**

**Camp.** The four-day intensive at Trinity Pines Camp and Conference Center put an emphasis on the core value of Relational Community. Significant time was spent hearing one another’s life stories and engaging in small groups. This awakened some participants about the importance of strong godly friendships. DFG #4 shared about his relationship with his coach. He stated that, “He was pretty much my friend and showed me how to become that to somebody else.” DFG #5 discussed how engaging with others helped him to see what a disciple looked like. He was not only impacted by their relationship but realized how his life impacts others. Those who participated in the DEQ were also impacted by the relational aspect of D-camp. When asked, “What was most meaningful about the year-long D-camp experience?” (questions 10 and 11), participants responded:

- “Camaraderie – the experience of D-camp brought people into my life I would not have known. But our common experience and commitment to being disciples of Jesus was and is so encouraging.” (DEQ #14)
- “The opportunity to be real with people who are submitting to the same experience.” (DEQ #20)
- “the coaching and focusing on relationships.” (DEQ #18)

- “It helped me understand on a deeper level the need to have someone you can trust to guide you in discipleship.” (DEQ #19)

Participants were not only impacted by the four-day intensive but also made reference to the relationship that was developed with their coaches. They enjoyed the monthly meetings and appreciated the accountability that came with that. DFG #2 explained that the year they participated was a transition year in their life and “having a coach walk with me through a lot of that was really impactful in a lot of ways.”

### **Research Question #2**

#### **What has been the effect (affect, knowledge and behavior) of Discipleship Camp on making disciples?**

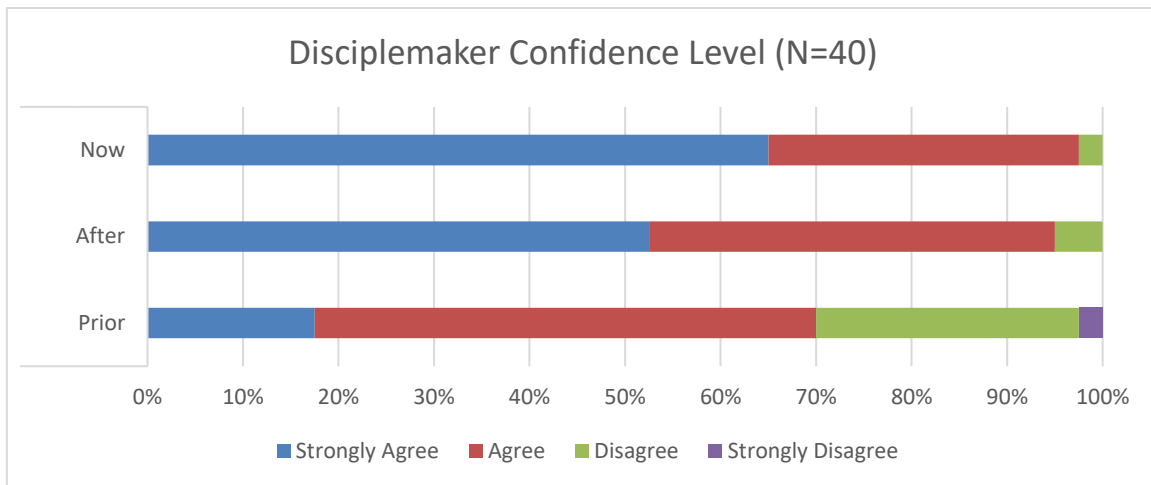
The Discipleship Camp Survey had five questions that measured the impact of the year-long Discipleship Camp experience on the participants as disciple-makers. Participants were asked to respond about their emotions and attitudes, knowledge, and behavior prior to the camp, immediately following the camp, and currently.

Question 9 assessed the impact of the year-long Discipleship Camp experience on the confidence level of the participant to disciple others. Prior to the experience, 70% of the participants felt confident about discipling others with 52.5% marking agree and 17.5% strongly agree. Immediately following the camp, strongly agree increased to 52.5%. Currently, 32.5% agree and 65% strongly agree that they feel confident to disciple others.

**Table 4.5 Disciple-maker: Confidence Level (N=40)**

Question	Mean	SD	Strongly Disagree %	Disagree %	Agree %	Strongly Agree %
9. Prior to the year-long experience of D-camp, I felt confident about discipling others.	2.85	0.73	2.50	27.50	52.50	17.50
Immediately after the year-long experience of D-camp, I felt confident about discipling others.	3.48	0.59	0.00	5.00	42.50	52.50
Currently I feel confident about discipling others	3.63	0.53	0.00	2.50	32.50	65.00

**Figure 4.7**



Question 12 measured how participants felt about using questions effectively in discipleship. Prior to the experience, 50% of the participants felt confident in using questions effectively in discipleship. Immediately after the year-long Discipleship Camp experience 100% either agreed (62.5%) or strongly agreed (37.5%) that they could ask questions effectively in discipleship. Currently that percentage still stands with 42.5% agree and 57.5% strongly agree they feel confident.

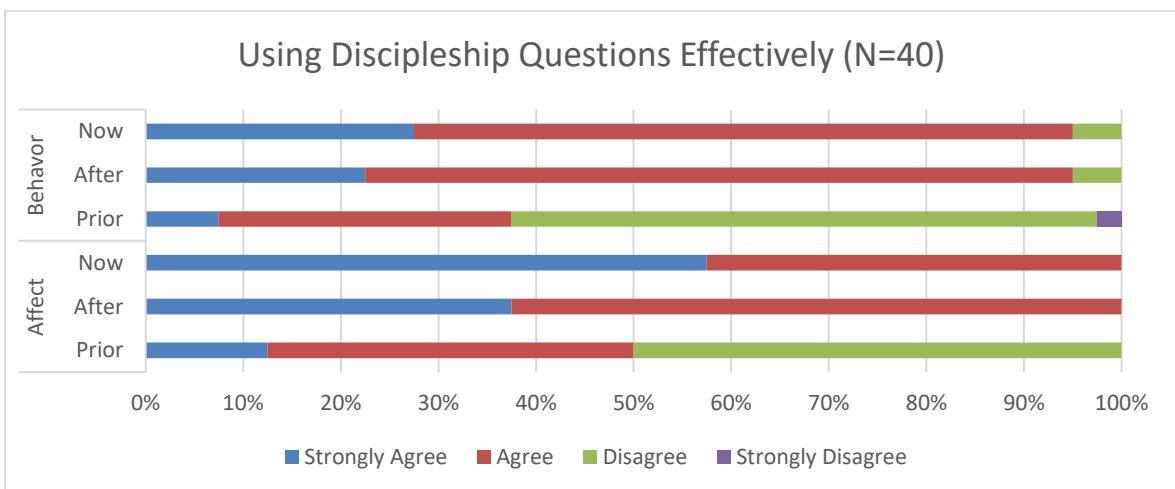
Question 20 assessed if participants practiced using questions effectively in discipleship. Prior to the camp 37.5% either agreed or strongly agreed. Immediately after

the year-long experience, 95% either agreed or strongly agreed. Currently, 95% believe they are using questions effectively in making disciples.

**Table 4.6 Disciple-maker: Using Questions Effectively (N=40)**

	Question	Mean	SD	Strongly Disagree %	Disagree %	Agree %	Strongly Agree %
Affect	12. Prior to the year-long D-camp experience, I felt confident that I could use questions effectively in discipleship.	2.63	0.70	0.00	50.00	37.50	12.50
	Immediately after the year-long D-camp experience, I felt confident that I could use questions effectively in discipleship.	3.38	0.48	0.00	0.00	62.50	37.50
	Currently I feel confident that I can use questions effectively in discipleship.	3.58	0.49	0.00	0.00	42.50	57.50
Behavior	20. Prior to the year-long D-camp experience I was effectively using questions in discipleship.	2.42	0.67	2.50	60.00	30.00	7.50
	Immediately after the year-long D-camp experience I was effectively using questions in discipleship.	3.18	0.49	0.00	5.00	72.50	22.50
	Currently I am effectively using questions in discipleship.	3.23	0.52	0.00	5.00	67.50	27.50

**Figure 4.8**

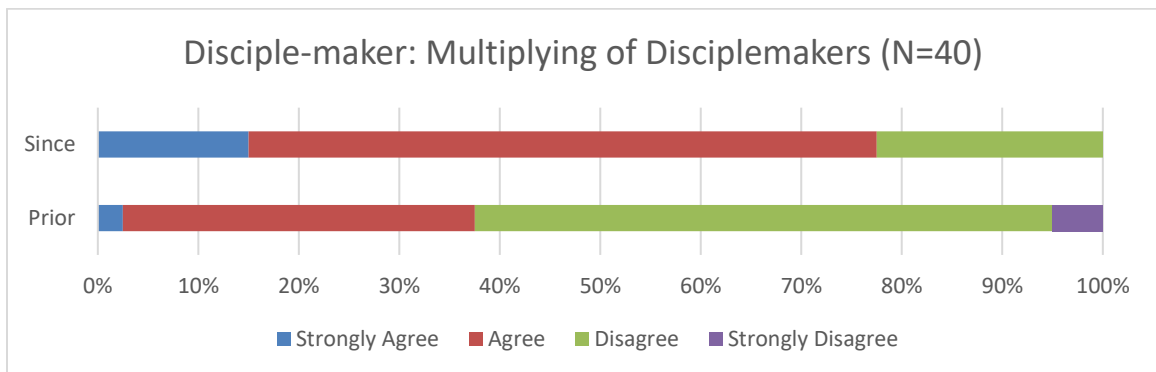


Question 21 determined if the year-long Discipleship Camp experience had any impact on the multiplication of disciples. Prior to Discipleship Camp, 37.5% of participants stated that the people they had disciplined were making disciples. Since the year-long Discipleship Camp, 77 % of the people who have been disciplined by participants are making disciples.

**Table 4.7 Disciple-maker: Multiplying of Disciple-makers (N=40)**

Question	Mean	SD	Strongly Disagree %	Disagree %	Agree %	Strongly Agree %
21. Prior to the year-long D-camp experience, the people I disciplined had been making disciples	2.35	0.61	5.00	57.50	35.00	2.50
In the time since the year-long D-camp experience, the people I have disciplined have been making disciples.	2.93	0.61	0.00	22.50	62.50	15.00

**Figure 4.9**

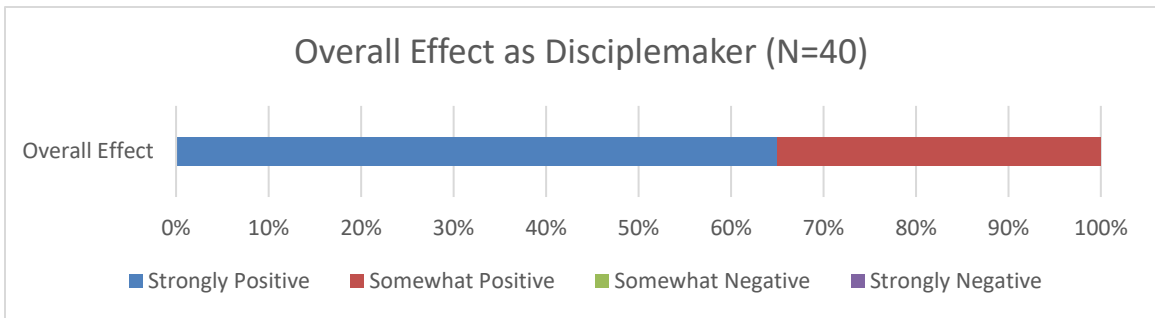


Finally, Question 24 asked participants to reflect on the overall effect of the year-long Discipleship Camp experience as a disciple-maker. 35% agreed that the experience had a positive impact, and 65% strongly agreed.

**Table 4.8 Disciple-maker: Overall Effect (N=40)**

Question	Mean	SD	Strongly Negative %	Negative %	Positive %	Strongly Positive %
24. What overall effect did the year-long Discipleship Camp experience have on you as a disciple-maker?	3.65	0.48	0.00	0.00	35.00	65.00

**Figure 4.10**



**Summary of qualitative responses for question #2**

This dissertation was a post-intervention research paper measuring the impact of seven years of Discipleship Camp on personal discipleship and making disciples on the Intermountain District Church of the Nazarene from 2011-2017. The following are the findings from the Discipleship Camp Effectiveness Questionnaire (DEQ) and the Online Focus Group (DFG) regarding making disciples. A total of twenty-one people participated in the Discipleship Effectiveness Questionnaire, and six took part in the Online Focus Group. The following sub-headings were revealed as reoccurring themes from their responses.

**Participants improved communication skills as disciple-makers.** Throughout the year-long journey of Discipleship Camp, participants were engaged in reading articles and having discussions with their coaches about how to ask good questions and become an effective listener. During the four-day intensive, interactive exercises were conducted

to develop and enhance these skills. When asked “What information presented during the year-long D-camp experience has been most influential to you as a disciple-maker?”

(Questions 16 and 17), participants responded positively regarding communications skills. The following quotes reflect the impact this had on them:

- “Often, when someone shares with me – I want to fix it! I have learned that the first step is to truly listen and ask questions. Over the last several years, I have come to the conclusion that most people, with the leading of the Holy Spirit, can pretty much figure out for themselves what they need to do, how they need to live, etc. I am there to help them through the process by listening and asking questions and pointing them to the work of the Spirit in their lives.” (DEQ #19)
- “I think that I have become a better listener and better at asking questions that lead to self-awareness.” (DEQ #17)
- “Build authentic relationship with people” (DEQ #4)
- “It has given me more courage to reach out and have conversations which may be difficult but are necessary with others.” (DEQ #15)

The improvement in communication was also a significant topic for the DFG.

When asked about what they learned at D-Camp as a disciple-maker and what continues to shape them, they responded:

- DFG #3 – “I think that the biggest thing for me, especially when we were up at the camp, was learning to ask questions, and ask questions well, and to ask good questions. And seeing how important it is to actually listen to



the person that you are talking to, not just try to fix it, but to listen so you can ask better questions.”

- DFG #2 – “The questions were, was really a big thing to hear how my coach would use questions, really effectively, instead of telling me things, she would ask me questions to help me get there myself.”
- DFG#6 – “The Sabbath, and the questions, the communications and the techniques and the listening. As a disciple-maker, I think that, that has helped me more than anything. To be okay with the quiet spaces in the conversations, to let the Holy Spirit do its thing. And, to ask good questions, and to listen, listen well.”

**Participants have become more intentional about making disciples.** One of unwritten goals of the year-long Discipleship Camp was to create an awareness that discipleship does not happen by accident. When those who were involved were asked in the DEQ “What have they done differently as a result of the year-long D-camp experience?” (Questions 21 and 22), the word “intentional” was mentioned or implied often.

- “I look for ways to talk with people. I seek out relationships and ways to connect with people on a different level than surface.” (DEQ #4)
- “I am more encouraged about formal situations, such as a church board meeting, as well as informal meetings, such as coffee, lunch, etc., as opportunities to influence and share vision.” (DEQ #5)
- “I have tried to be more intentional in asking difficult questions of those under my tutelage. I have sought to be a better example to others and look

for opportunities to explain why I behave the ways I do as a disciple of Christ.” (DEQ #15)

- “More intentional relationships.” (DEQ #3)
- “Just been a lot more intention with it.” (DEQ #2)
- “intentionally discipling others on a consistent basis.” (DEQ #21)
- “I expect more from my disciples.” (DEQ #16)

In the DFG participant #5 responded, “You make a choice, you start being intentionally investing in other people’s lives, looking for those opportunities, where whether it’s a short-term or long-term investment. Whatever God puts in my path.”

**Participants have a greater confidence for making disciples.** The responses from the DEQ affirmed what participants revealed in the DES: that their confidence had grown, and they had come to believe that they could fulfill Christ’s Great Commission. Several questions throughout the DEQ asked about the impact on participants as disciple-makers. Some of their reflections included:

- “I am more vocal about what I am learning and how much I love to learn. I have gone outside of my box and engaged in new formal and informal means of reaching others.” (Question 22 participant #8)
- “All the information, and the whole year experience that first year gave me confidence in what to bring to relationships, and tools that help me in using my strengths, and even stepping out in things that are not my strengths.” (Question 17 participant #9)
- “I hear people more. And this results in a deeper relationship, as I hear their story unfold.” (Question 22 participant #9)

- “It has given me the confidence to ‘Go into all the world.’” (Question 17 participant #12)
- “The intentionality and simplicity of the process shaped my understanding of how to ‘just do it’ when it comes to being a disciple-maker. The experience of just doing life together (particularly at camp) encouraged me to realize that being a disciple-maker does not have to be complicated – just intentional.” (Question 17 participant #14)

**Participants discovered that making disciples is as much about building relationships as it is with teaching about faith and doctrine.** It was not a surprise that relationships were highlighted as significant to making disciples because of the responses to Research Question #1 on the impact of relationships on personal discipleship. The positive impact upon relationships in disciple-making can also be seen in the responses above on communication skills. Comments from the DEQ on the importance of developing relationships with those whom they disciple included:

- “Build authentic relationships with people. Hold them accountable.” (Question 16 participant #4)
- “Must have a relationship before anything can move forward.” (Question 16 participant #18)
- “Come alongside and walk with a person rather than walk ahead and pull them into a relationship.” (Question 21 participant #13)
- “I find myself more attentive to other people, more responsive and willing to invest.” (Question 21 participant #20)

- “Sharing life is a huge thing for people because time is our most valuable resource and we choose to give it away.” (Question 22 participant #10)

As I have observed the year-long Discipleship Camp experience since its beginnings, I have been amazed at how quick relationships develop among the participants. When they arrive at the four-day intensive at Trinity Pines Camp and Conference Center, many of them have yet to meet each other, but because they had spent time in preparation for the three months, they were prepared to engage with each other. This relational experience has impacted the way they disciple others. DFG #6 responded, “When I come across somebody, somebody that I can disciple, I just try to be their friend first, and try to use what I learn from Discipleship Camp.”

### **Research Question #3**

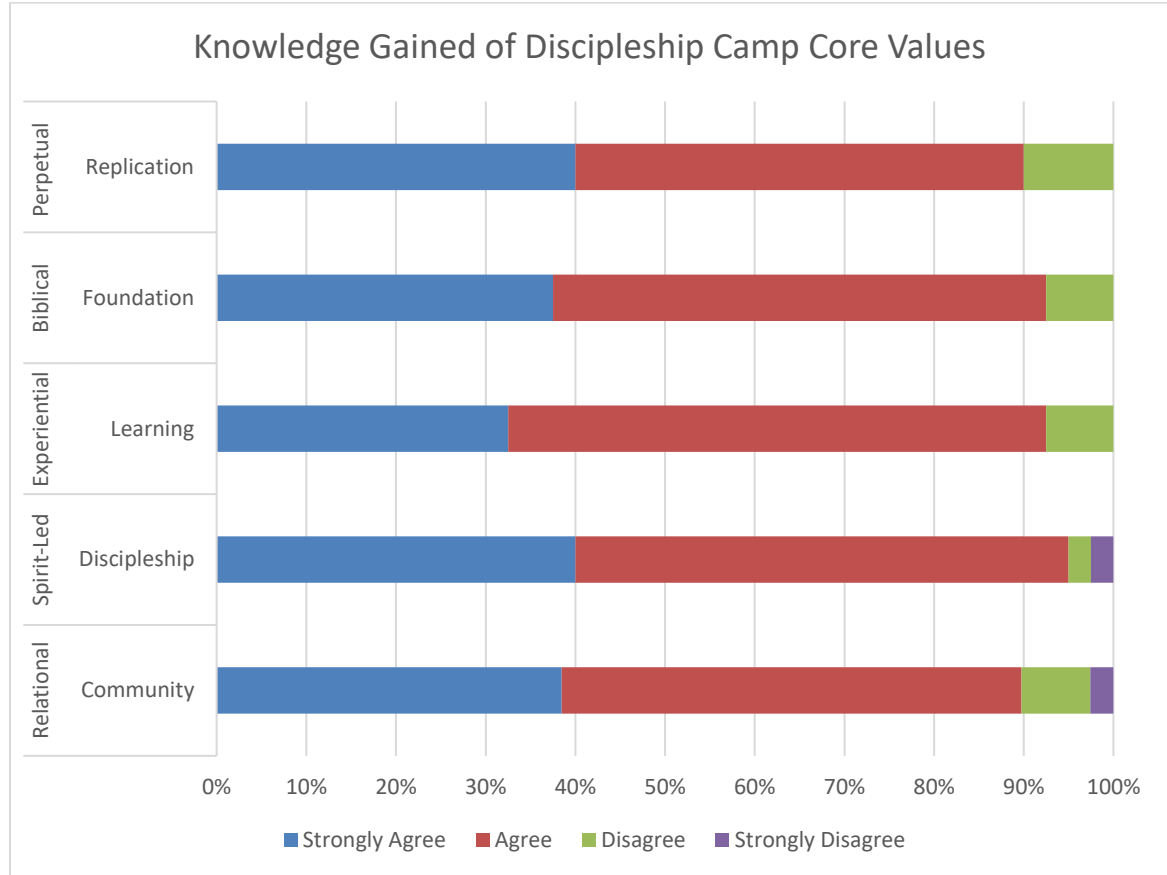
**What changes could be made to the camp curriculum to improve effectiveness in personal discipleship and making disciples?**

The Discipleship Camp Effectiveness Survey had two questions to assess what improvements could be made to the Discipleship Camp experience. Question 13 determined if the participants had gained any knowledge of the five core values of Discipleship Camp. The core values include: Relational Community, Spirit-led Discipleship, Experiential Learning, Biblical Foundation, and Perpetual Replication. These core values were introduced to the participants when they were invited into the year-long experience and were mentioned throughout D-camp. Only 39 people responded to the Relational Community core value, whereas 40 responded to the remaining four core values. Regarding Relational Community, 79.74% agreed or strongly agreed to gaining knowledge. 95% gained knowledge in Spirit-led Discipleship. 82.5% increased

their knowledge in Experiential Learning. 92.5% showed improvement in their understanding of the core value of Biblical Foundation, and 90% gained knowledge about Perpetual replication.

**Table 4.9 Improvement: Core Values (N=39, 40)**

Question	Mean	SD	Strongly Disagree %	Disagree %	Agree %	Strongly Agree %
13. As a result of the year-long D-camp experience I have gained knowledge and understanding of its core values of Relational Community.	3.26	0.71	2.56	7.69	51.28	28.46
As a result of the year-long D-camp experience I have gained knowledge and understanding of its core values of Spirit-led Discipleship.	3.33	0.65	2.50	2.50	55.00	40.00
As a result of the year-long D-camp experience I have gained knowledge and understanding of its core values of Experiential Learning.	3.25	0.58	0.00	7.50	60.00	32.50
As a result of the year-long D-camp experience I have gained knowledge and understanding of its core values of Biblical Foundation.	3.30	0.60	0.00	7.50	55.00	37.50
As a result of the year-long D-camp experience I have gained knowledge and understanding of its core values of Perpetual Replication.	3.30	0.64	0.00	10.00	50.00	40.00

**Figure 4.11**

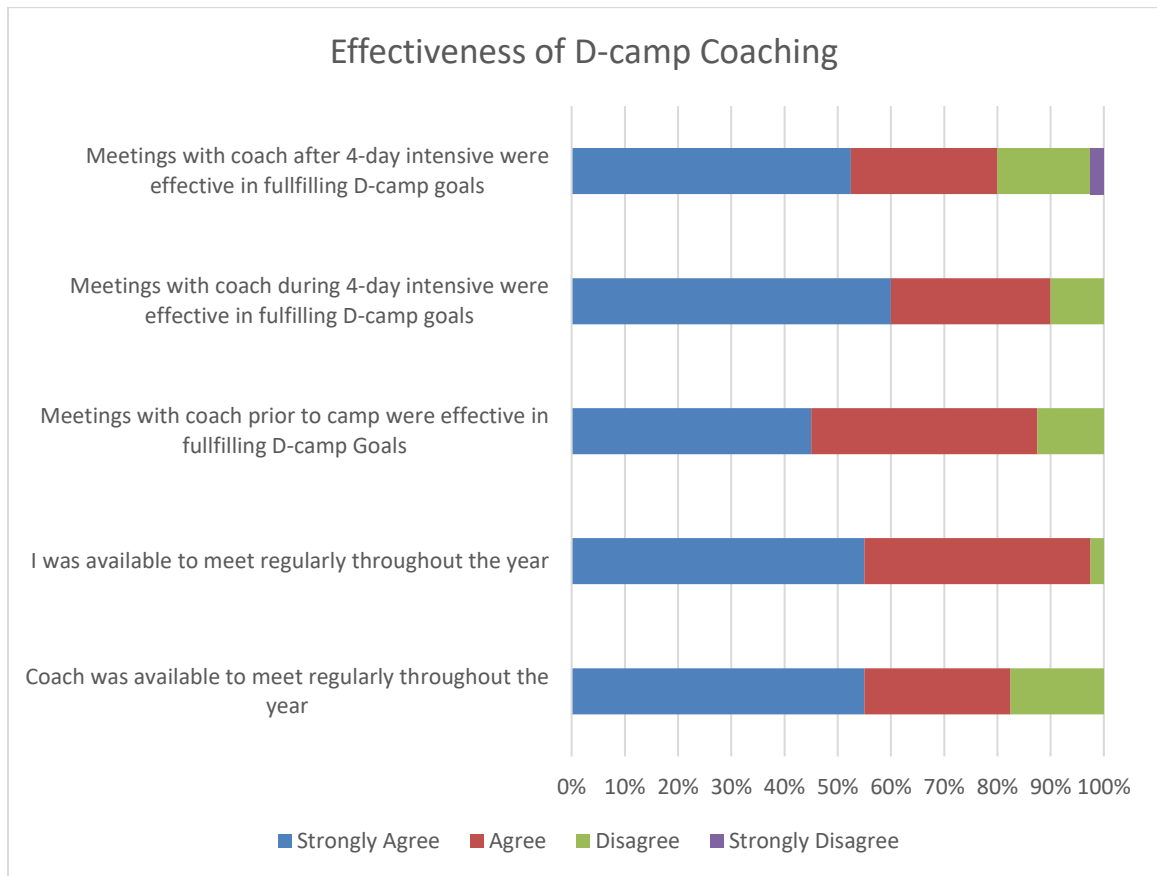
A key component of the year-long Discipleship Camp experience is the participants' connection to their discipleship coach. This relationship is established immediately after the participants agree to be a part of D-camp. Question 22 measured the effectiveness of the coaching process by asking five questions. The first question (22a) asked if the coach was available to meet throughout the year. 77.5% agreed that the coach was available to meet with them. The second question (22b) asked if the participant was available to meet with the coach throughout the year. 97.5% stated that they were available. Question 22c asked, if the time with the coach prior to the four-day intensive was effective in fulfilling the goals of Discipleship Camp. 97.5 believed it was. Regarding question 22d, 90% of participants stated that their time with their coach during

the four-day intensive at Trinity Pines Camp and Conference Center was effective in fulfilling the goals of D-camp. Lastly (22e), 80% of participants believed that their time with their coach following the four-day intensive was effective in fulfilling the goals of D-camp.

**Table 4.10 Improvement: Coaching Process (N=40)**

Question	Mean	SD	Strongly Disagree %	Disagree %	Agree %	Strongly Agree %
22a. My coach was available to meet with me regularly throughout the year.	3.38	0.76	0.00	17.50	27.50	55.00
22b. I was available to meet regularly with my coach throughout the year.	3.53	0.55	0.00	2.50	42.50	55.00
22c. Time with my coach prior to the four-day intensive was effective in fulfilling the goals of D-camp.	3.33	0.69	0.00	12.50	42.50	45.00
22d. Time with my coach during the four-day intensive in Cascade was effective in fulfilling the goals of D-camp.	3.50	0.67	0.00	10.00	30.00	60.00
22e. Time with my coach after the four-day intensive was effective in fulfilling the goals of D-camp.	3.30	0.84	2.50	17.50	27.50	52.50

**Figure 4.12**



**Summary of qualitative responses for question #3**

Each of the instruments (DES, DEQ, DFG) had a qualitative element to them asking how the year-long Discipleship Camp journey could be improved to help them both as disciples and disciple-makers. There were three areas that participants said needed attention:

**Continuing education/training after the year-long experience.** In the DES, question 25 asked, “What changes would you recommend...?”. Participants responded with wanting “follow up on goals” (DES #9), “...a group follow-up at 3-6 months post camp” (DES #23), or a “refresher course” (DES #21). Questions 25 and 26 of the DEQ



asked what they believed was their next step as a disciple and disciple-maker. People noted a need for further “resources” (DEQ #10, #18) or a “webpage as an online gathering place for discussions and sharing faith” (DEQ #11). In the DFG, participant #3 mentioned a “video chat with people we were with at D-camp,” and DFG participants #2, #4 and #5 talked about having a “reunion”.

It was mentioned early in this study that Discipleship Camp is part of the Intermountain District Church of the Nazarene. This district consists of four states and 200,000 square miles. This dynamic created a challenge for connection after the year-long experience. In addition, the leaders/developers of D-camp worked full-time jobs and found it a challenge to be able to do the work it would take to stay connected beyond the year-long commitment. That said, it was evident from the research that there was a desire for further training.

**A need for a training manual and better supervision of coaches.**

For a person to coach someone else in the Discipleship Camp experience, they must have gone through the journey themselves. Pre-camp training of coaches consisted of a meeting or two to review goals, outcomes and processes. It was clear from the participants responses that this did not provide enough for equipping coaches. When asked in the DES and DEQ about the impact of coaching there were many positive features but there were also those who felt that it needed work. Answers included:

- “Better after camp coaching.” (DES question 25 participant #8)
- “I think my coach was busy with a transition that was coming after the camp, so I feel like there was not the same attention given to it.” (DES question 25 participant #10)

- “Regular contact with a coach, before, during and after. I remember reading good articles beforehand but wouldn’t consider this discipleship without personal contact.” (DES question 25 participant #29)
- “...coaching was a great thought, but it needs good execution.” (DEQ question #23 participant #9)
- “It was great in concept and at the retreat, but it seemed like the business of life got in the way the rest of the year.” (DEQ question 12 participant #2)

In the DEF participant #6 commented that though he formed a great relationship with his coach through the year-long experience, he mentioned that when he was a coach, his participant was seven hours away due to the distance of the district. His observation was that “coaches [should] be, if not local, at least close enough to meet face-to-face.”

As mentioned earlier, both distance and time made the follow up of coaches by the leaders of D-camp difficult, and yet, it needs to be improved to deal with these concerns. Lack of follow-thru from a coach not only hinders the impact but can also give feelings of rejection.

**Participants desire to have continued mentoring and accountability after the year-long Discipleship Camp experience.** This desire for further mentoring was for both personal discipleship and as a disciple-maker. In the DEQ questions 25 and 26, two participants simply stated one word, “accountability” (DEQ #20, #21), to represent their desire to follow through on their commitments to make disciples as well as their longing to continue to stay engaged in personal spiritual disciplines. When asked in the DES (Question 26) and DEQ (Questions 25) about what would help them in the future, they responded:

- “Being in community and having people hold me accountable.” (DES question 26 participant #5)
- “Probably having better accountability when it comes to spiritual disciplines.” (DES question 26 participant #11)
- “Having a spiritual mentor.” (DEQ question 25 participant #1)
- “Deeper accountability with a mentor. Continuing to have someone really see me and graciously speak truth to me.” (DEQ question 25 participant #6)
- “Continuing to find someone who is helping to disciple me – that ‘outside’ voice.” (DEQ question 25 participant #14)
- “Establishing a discipling position with another. I need the accountability, structure and relationship.” (DEQ question #25 participant #18)

### **Summary of Major Findings**

This is a post-intervention dissertation measuring the impact of seven years of Discipleship Camp on personal discipleship and the making of disciples. After having completed the data analysis, four findings have been determined:

1. Discipleship Camp reminded participants that the role of a disciple-maker is first and foremost to live in an intimate relationship with Jesus as His disciple.
2. Discipleship Camp determined that experiential learning plays a significant role in applying knowledge to behavioral change and retention.

3. Discipleship Camp revealed that explicit teaching and supervised practice in asking questions and effective listening leads to improved discipleship relationships.
4. Discipleship Camp supported the theory that extended training in discipleship values and practices has a sustained impact years later.

## **CHAPTER 5**

### **LEARNING REPORT FOR THE PROJECT**

#### **Overview of the Chapter**

This was a post-intervention research project measuring the effect of Discipleship Camp on personal discipleship and making disciples during seven years of implementation in the Intermountain District Church of the Nazarene. This chapter identifies four major findings. The findings are written in such a way that they reflect the evaluative perspective of the research. Each finding integrates three elements: personal observation, engagement with the literature review from Chapter 2, and a reflection on the biblical and theological implications from the findings.

Following the explanation of the findings, the chapter discusses ministry implications of the project, limitations to the study, unexpected observations and recommendations for further study. The chapter concludes with a personal reflection (postscript) of the three-year journey of this project.

#### **Major Findings**

##### **Disciple-makers as Disciples of Jesus**

As Discipleship Camp was being created, embedded in the four-day intensive retreat at Trinity Pines Camp and Conference Center was time for personal devotions and prayer. The curriculum for these times of contemplation were written by the directors with the subject matter emphasizing discipleship principles grounded in scripture. Following the time of personal reflection, participants gathered with three to four others to discuss the passage and its implications on their lives. In addition to these practices, several other disciplines such as fasting, Sabbath rest, and a service project were

incorporated into the weekend. The reason the developers of Discipleship Camp structured these personal devotional times was so that participants, whose lives were busy and hectic, could see the value in taking time to develop a greater intimacy with Christ. A hidden curriculum was that these practices would also impact how they would disciple others.

In Luke 10.38–42, Luke shared an encounter with Jesus and His disciples at the home of Mary and Martha. In this scene, Martha was “distracted” with the details that come with hosting a large group. She wanted her sister Mary to assist her, but Mary “sat at the Lord’s feet listening to what He said” (Luke 10.39 NIV). When Martha asked Jesus to tell Mary to get up and help, Jesus responded by defending Mary’s actions and said, “Mary has chosen what is better...” (Luke 10.42 NIV). In the North American culture that tends to be busy with work, activities, and family, it is easy for Christian leaders to get so “distracted” in making disciples that they neglect taking time to listen and draw near to Christ himself.

As the literature review indicated, salvation is more than salvation from sin, it implies a continued growth in grace (Burtner and Chiles 139–40). Wesley understood the “means of grace” to be “ordinary channels whereby he [God] might convey to men preventing, justifying or sanctifying grace” (Collins and Vickers 73). This quote was not implying that a Christian could earn God’s love and approval because they practiced spiritual disciplines. Rather, this was the work of God as the follower of Christ accepted the invitation to “come near” to God (Willard, *Renovation of the Heart* 223–25).

I admit that I was surprised with the outcome in participants personal spiritual growth (Fig. 4.3). The people invited to Discipleship Camp were leaders in their local

church, and many of them actively involved like a Martha. Although I was grateful that the year-long experience had a positive impact on the affect and behavior regarding spiritual disciplines, I am concerned that as disciple-makers, leaders can fall into the trap of busyness and lack intimacy with Jesus. This is not a judgement statement but just the reality of how easy it is to get distracted by the tyranny of the urgent.

### **The Importance of Experiential Learning**

The year-long Discipleship Camp experience was just that, an experience. Those who created D-camp wanted it to be educational but not in a classroom setting where an instructor or expert was giving a list of do's and don'ts of disciple-making.

Jesus exemplified experiential learning in Luke 9. Luke says that Jesus gave the twelve disciples power and authority over demons and diseases and then He sent them out to preach about the Kingdom of God (Luke 9.1–6). When the disciples returned, they reported to Jesus what they had done (Luke 9.10). I believe that during that debriefing session there were stories of success and failures, fear, and faith. It was John Dewey who emphasized that it is processing time that distinguishes between formal learning experiences and daily activities (4–9). Jesus used the disciples' experience as a classroom to teach and prepare them for their future ministries.

In the literature review, Peter Jarvis described a “disjuncture” or “disequilibrium” that impacted not just the mind, but the whole person. This disjuncture would cause participants to think about the ways they responded as a disciple and a disciple-maker (Jarvis 553–55). An example of this would be an exercise that was conducted at Trinity Pines Camp and Conference Center. The camp offered an obstacle course of both high and low elements. A high element might be walking across a tight-rope thirty feet above

ground while harnessed and secured. A low element might be the entire cohort standing on a log and then asked to do various exercises such as getting in order by height without being able to speak to one another.

The key component to experiential learning was the follow-up discussions where both the leaders of D-camp and fellow participants processed what was being learned allowing the Holy Spirit and scripture to be the authority in the discerning process. This processing time was the transformational aspect where the learning experience was brought to the heart level and participants were able to identify their fears and struggles as well as their successes both as a disciple and as a disciple-maker. It also allowed participants to hear the lessons that others were learning and to realize that they were not the only ones who were facing those things.

For many churches, the model for learning and making disciples is a classroom setting. Some of those classes work diligently to engage students in discussion and strive to lead them to life transforming decisions. That said, if the church wants to make disciples that makes disciples, it will need to make space to intentionally involve new leaders in opportunities where they can get their “hands dirty” and then follow-up with questions to discern what they have experienced. This would be a longer process. At times it may seem easier for the leader to just do it themselves, but in the end, this process will have a greater chance of multiplying disciples.

### **Teaching and Practice in asking Questions and Listening**

The practice of asking good questions and developing listening skills was part of the leadership development of the year-long D-camp experience. In the planning stages of Discipleship Camp, the three creators of the ministry had observed that the current



models of discipleship they had witnessed were based upon the passing on of biblical knowledge with very little interaction between the teacher and the student. The outcome was that there was little awareness that the lessons taught were leading to personal application.

The biblical framework of the power of asking good questions was seen in the ministry of Jesus with the twelve. In Luke 9.18–27, Jesus prayed with his disciples. He stopped and asked them, “Who do the crowds say that I am?” After he heard their response, he turned his attention toward them, “But what about you? Who do you say I am?” (Luke 9.18, 20 NIV). When Jesus heard Peter’s declaration, Jesus explained to them that he would suffer and die but would be raised from the dead on the third day. He then explained what it meant for them to follow Him.

Another example comes from Mark 10.35–44. In this text, Jesus dealt with the request of James and John to sit on the right or the left in His glory. Jesus approached their request with a question, “Can you drink the cup I drink or be baptized with the baptism I am baptized with?” (Mark 10.38 NIV). Jesus followed up by telling them that they will drink of His cup but drinking from it did not mean what they thought it meant. He then taught them that to lead was not about power but about serving.

As seen from these two examples, asking good questions and actively listening does not mean that feedback is not given, but input is given after having heard the heart of the people being disciplined. The desire of Christ was not just to educate His disciples with knowledge but for them to internalize His teaching through an interpersonal environment (Ogden 75).

In the literature review, Lamport and Rynsburger share how the dynamics of both the size of group and types of questions being asked impact the results. They warn that once the group grows beyond seven, the group dynamics change, and some members of the group will dominate the conversations (Lamport and Rynsburger 402–03).

Listening well and asking good questions is a learned trait for disciple-makers. They need to learn to listen not only for what is said but also for what is not being said. This is to listen with “soft eyes” and learn to sense anger, fear, or passion. This listening is always in partnership with the Holy Spirit (Scott 102; MacDonald 4; Carrim 158).

To address this issue, the leaders of D-camp were intentional to both model and have participants engage in exercises of asking good questions. One exercise was to break participants into groups of two with a coach. Leaders gave the pair eight scenarios that they could choose from. An example of these scenarios include: “My marriage is a mess,” “I am single and lonely,” and “God feels distant to me.” One participant was to act out the scenario while the other participant was to ask questions as to why this was occurring in their life. They would do this for five minutes, then stop and evaluate with their coach. They would then switch roles, pick a different scenario, and do it again. The coaches listened to the types of questions they asked, whether open or closed questions, and how the one asking the questions was helping to point the person to God’s Word and plan. These exercises helped participants listen attentively in order to continue to dig deeper with more questions and to watch body language that communicated more than the words being shared (Lamport and Rynsburger 399; MacDonald 4). It also taught them how to listen empathetically and be present in the conversation. It was not about having

all the answers but about being intently engaged in the life of the person (Scott 94, 96; Sesno 54).

As developers of D-camp, both the research assistant and I were quite surprised by the quantitative and qualitative results in regard to asking good discipleship questions. One of the significant highlights was the change in behavior. Prior to the year-long D-camp experience 37.5% of participants said that they agreed or strongly agreed that they effectively used questions in disciple-making whereas currently 95% either agreed or strongly agreed.

### **Extended Training has a Sustained Impact**

As the Discipleship Camp experience was developed, leaders felt that a year-long training would be more effective than a weekend workshop. The year-long experience allowed for coaches and participants to develop strong relationships. It created the opportunity for encouragement when participants struggled and allowed for accountability for the goals the participants set in personal discipleship and making disciples.

The biblical framework for this model comes from Jesus himself. He spent three years intentionally engaged with twelve men. They did life together. They traveled from city to city engaged in both formal and informal teaching times. In Matthew 5, the disciples gathered around Jesus on a mountainside where He taught them through the Sermon on the Mount. In a more organic moment, Jesus saw a woman drop a few coins in the offering at the Temple, and He used the moment to teach the disciples about sacrifice (Mark 12.41–44). In addition, He spent more time with Peter, James and John, having invited them into private moments like the raising of Jairus' daughter and the

Transfiguration (Mark 5.37; 9.2–13). Even so, at the end of His life, Jesus told His disciples, “I have more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come” (John 16.12–13 NIV). This statement taught them two important truths. First, they will never be alone as they set out on their missionary journeys; the Holy Spirit will be with them. Second, there will always be more learning and training.

Continued training is a critical part of a strong discipleship strategy. As indicated in the literature review, Wesley’s model of discipleship used “Select Societies” for the continued development of laypeople. These people were hand-picked by Wesley and met each Monday (Henderson, *John Wesley’s Class Meeting* 121–24). Both Hull and Ogden emphasized the importance of continued opportunities for equipping existing leaders (Ogden 195–96; Hull 245). Lack of continued in-service training can cause the discipleship emphasis of a local church to lose focus and momentum. Ongoing training can “provide knowledge on small-group theory, encourage and boost morale, and maintain open communication lines” (McBride 127).

D-camp participants realized the importance of continued training. In response to the question, “What changes would you recommend for the year-long Discipleship Camp experience?”, DES #23 responded with “3-6 month follow up” and DES #3 answered with the recommendation of a “D-camp 2.0.”

One of the negative aspects of Discipleship Camp was that it was a District sponsored event. The year-long commitment had a beginning and an end. It provided a service for the local church, but it was not directly connected to the local church. To

encourage its implementation in the local church, the curriculum for Discipleship Camp was made available to every participant following the four-day intensive, and the leadership team made themselves available for consultation. Several churches have developed their own D-camp concept.

It is my opinion that the local church is the best setting for Discipleship Camp. It enables the leadership of the local church to train disciple-makers to their discipleship philosophy and to provide continued training and direction.

### **Ministry Implications of the Findings**

This research project was a post intervention project evaluating Discipleship Camps effect on personal discipleship and making disciples for seven years (2011-2017) of implementation in the Intermountain District Church of the Nazarene. There were several implications this project had across the District. First, it renewed passion for intentional discipleship. When participants completed the four-day intensive training at Trinity Pines Camp and Conference Center, they set goals for personal discipleship and making disciples. This prepared them to go back to their local church and implement what they had learned. Question #21 on the DES asked if the people participants had disciplined were making disciples. Prior to the year-long D-camp experience, 37.5% indicated that the people they were discipling were making disciples. Currently, 77% of those disciplined by participants were making disciples. The responses revealed that participants returned to their local church and were intentional about multiplying disciples.

In addition to the research, the developers of D-camp had stories shared with them about the impact this has had on the local churches. One local church shared how two

women who participated in D-camp entered a discipling relationship and how that discipleship relationship has been multiplied three times over. There were also several churches who had their entire staff participate. These churches have developed their philosophy of ministry around intentionally making disciples. Although I do not think D-camp was the only reason for that, it helped contribute to keeping them on target with their mission. In addition, there have been several churches that have conducted a D-camp for their local church.

Second, it increased the confidence of participants to make disciples. The word “disciple-maker” is an intimidating term that is thought to be for pastors and trained professionals. I think that D-camp helped to clarify that Jesus called common, ordinary people to fulfill His mission. We had several participants leave the four-day intensive saying “I can do this.” The truth was that many of the participants were already making disciples in their local church. However, they did not see themselves as disciple-makers and had not thought much about the replication aspect of their ministry. This process tore down the walls of intimidation and empowered them.

The third implication was an increase in personal intimacy with God. One surprise from the findings was an increase in the spiritual formation practices. I think that the leaders realized that they cannot disciple for Jesus without being disciplined by Jesus. Discipleship is not a program; it is a relationship—a relationship with God and others (Ogden 17). When Christians neglect their relationship with God at the cost of serving others, they serve out of their emptiness. In order to help others to be shaped into the image of Christ, leaders must also be intentional about connecting with Christ. Dallas Willard writes, “Full participation in the life of God’s Kingdom and in the vivid

companionship of Christ comes to us only through appropriate exercise in the disciplines for life in the Spirit” (*The Spirit of the Disciplines* 26).

Lastly, D-camp has created a desire for more discipleship training on the District. Plans are being made for a D-camp 2.0 concept that will be based on personal spiritual formation and accountability groups.

It is my plan to present the findings of this research project to the District Superintendent, pastors, and church leaders. It is my hope that the results of this study will inspire and encourage a greater interest in intentional discipleship in the local church. Though this is a District sponsored event, the District is not a church; D-camp exists to serve the local church. I expect that this will create opportunities for further discussion about how the principles from D-camp can be implemented at the local church level.

### **Limitations of the Study**

1. This was a District sponsored event. If this study was conducted for a local church, the quantifiable measurability could not only be determined, but there could be a better qualitative sense of the influence the ministry had on the local church.

2. This was a specified study using a non-standardized curriculum that is not published at this time. The curriculum was developed considering goals set by the leadership team and the resources available such as Trinity Pines Camp and Conference Center.

3. The participants chosen were highly educated and from similar ethnic backgrounds. This was not done intentionally, and yet it indicates that D-camp has not been tested within other demographics.

### **Unexpected Observations**

My first surprise came in the literature review. As part of my study, I researched five different models of discipleship ranging from the time of Jesus to the present. One element that weaved its way through each of the models was a covenant. The covenant created a clear understanding of expectations for those who participated. I believe it also raised the bar of commitment. This has caused me to wonder if small groups ministries would have a greater commitment to attendance and engagement if each small group created a covenant.

I was also surprised by the impact of experiential learning especially as it came to the practice of Sabbath. The four-day intensive runs from Thursday at 7pm to Monday at noon. As the leaders created D-camp, there was consideration given to ending the four-day intensive on Sunday so that laypeople could get home for work on Monday. The leadership team decided to hold over till Monday so that participants could take an intentional and planned day for Sabbath rest. The research revealed positive results with 40% of the people changing their behavior when they went back home. I wish the research had included a follow-up question of “How are you practicing Sabbath?” so that there would be concrete examples of how this was being lived out.

An additional surprise was the growth in knowledge regarding Sabbath. The reality was that the developers of D-camp did not spend much time teaching about Sabbath. There was a simple debriefing and processing time at the end of the Sabbath day to discuss its impact on their lives. I believe that it was the experience and not the education that changed their hearts.



The most significant surprise was the impact on participants as it related to using discipleship questions effectively. There was a 60% increase in behavior from before the camp to current day. The participants learned that by asking good questions, they could hear the heart of the person that they discipled and help to lead them to a deeper walk with Christ.

### **Recommendations**

This project was a post-intervention dissertation evaluating the impact of seven years of Discipleship Camp in the Intermountain District Church of the Nazarene on personal discipleship and making disciples. Although the results were encouraging, I would recommend the following changes to improve the ministry.

1. **Coach's Manual** – In order to coach in the Discipleship Camp program, a person had to have been a participant. The hope was that having participated and experienced good coaching there would not be a need for extensive training and follow-up. Coaches went through a pre-camp meeting to review the curriculum and discuss the year-long plan. They were informed that there would not be a lot of follow up by the leadership after the four-day intensive, but that the leadership team was available if they had any questions. The results from the study showed that it would be helpful to produce a manual that would explain a step by step plan. It also revealed that continual contact from the leadership after the four-day intensive would be helpful for encouragement and accountability.

2. **Continual Training** – Discipleship Camp was a year-long commitment, but the study indicated that it would be helpful if there was continual training afterwards for participants. This could be done through online instruments or even quarterly meetings.

3. **The addition of the “priesthood of all believers” as a core value.** Though it is implied in the core values, the importance of participants to understand that God as equipped them to make disciples is significant enough to merit this addition.

4. **Pretest** – When the leadership created Discipleship Camp, they had no idea a research project would be developed. If someone were going to start a ministry program like this, I would recommend a pretest for participants so that when a post-test was completed several years later, there would be an accurate measurement of a participants starting point. This research project covered seven years of participation. Although it had a 50% engagement factor, I could imagine that those who were looking back seven years might have had a difficult time recalling their practices of discipleship prior to the year-long experience.

5. **Start Small** – I would recommend that if a church or district wanted to lead a Discipleship Camp that they start small. The leadership team of D-camp has found that seven participants and three to five coaches was an ideal number. This was manageable and allowed for intimacy and vulnerability during the four-day intensive. The larger the number, the more difficult the building of relationships becomes.

### **Postscript**

It is hard to believe that I am writing the last paragraphs to a three-year project. When I began, I questioned if I would ever get to this point. There were times that I was tempted to study to get the project completed rather than digging deep into the subject matter. I am grateful I resisted that impulse.

As I reflect over the three years, there are several things that stand out to me. First, is the role of the Holy Spirit in making disciples. I am a “doer” by nature, and it is

easy for me to put my feet to the grindstone and accomplish a project without taking time to consider the leadership and work of the Holy Spirit. This project and the Doctor of Ministry program has reawakened the work of God's Spirit in my life and in the process of disciple-making. Those of us who are intentional about fulfilling the Great Commission are only vessels of God. The Holy Spirit is the Change Agent.

Second, is that relationships in discipleship will trump strategy. I believe that a church needs an intentional plan for making disciples. However, it is evident that what will engage people in the process is loving, authentic connections with other believers. I was surprised in my research of the hunger for fellowship and community especially because most of those who attended Discipleship Camp were leaders in their churches. Could it be that leaders are so busy leading that they are not taking time build a network for encouragement, support, and accountability?

Third, is the significance of good research methodology. It has been 25 years since I have been in formal education. This program has reengaged my critical mind to ask questions of what I am reading. It has caused me to question statistics from other sources and reflect on the process by which they were determined. It has caused me to dig deeper.

Finally, this journey has reminded me that my identity is in Christ and not the success of Discipleship Camp or even pastoral ministry. When I began this project, a friend and co-creator of D-camp reminded me that whether the results of the research came back positive or negative, my value is not tied to its outcome. Those words of wisdom have been recalled a number of times throughout this process and helped to keep me grounded in Christ and not in the results of the study.

Thanks be to God for His indescribable gifts and this Doctor of Ministry journey has been one of them.

## APPENDIXES

### Expert Review Proposal

Dear \_\_\_\_\_,

I am a Doctor of Ministry Student at Asbury Theological Seminary. As part of my degree, I am conducting a ministry project that will help to serve the church and writing a dissertation on that project. My topic is to *measure Discipleship Camp's effect (affect, knowledge and behavior) upon personal discipleship and making disciples during seven years of implementation on the Intermountain District Church of the Nazarene.*

As part of my dissertation project I am using three researcher-designed instruments to collect data. These include a Discipleship Camp Effectiveness Survey (DES), Discipleship Camp Effectiveness Questionnaire (DEQ), and Discipleship Camp Focus Group (DFG). These instruments are designed around three research questions that have been approved by my Dissertation Committee. They are:

#### **Research Question #1**

What is the effect (**affect, knowledge and behavior**) upon personal discipleship for those who participated in Discipleship Camp?

#### **Research Question #2**

What is the effect (**affect, knowledge and behavior**) of Discipleship Camp on making disciples?

#### **Research Question #3**

What changes could be made to the camp curriculum to improve effectiveness (**affect, knowledge and behavior**) in personal discipleship and making disciples?

In final preparation of the instruments I must submit them to three expert reviewers. I am asking if you would review the three instruments and make recommendation of any changes that are needed. Your responsibility would be to make sure that the questions are clearly stated and are connected to the research questions above. I have included an abstract of my project so that you may have a better understand the background.

I am sending you a link to Survey Monkey that will give you access to the three instruments. As you review each question, please answer the three following questions:

- 1. Is the question needed or not needed?**
- 2. Is the question clear or not clearly stated?**
- 3. Do you have any suggestions for clarification?**

Thank you for your willingness to serve. Please return these in the enclosed envelopes by December 10, 2018.

Abstract Proposal  
Tim Brewer

For the last twelve years I have served as the District Leader of Sunday School and Discipleship Ministry (SDMI) on the Intermountain District Church of the Nazarene. The mission of this team is to inspire, encourage and equip discipleship leaders from the 55 churches that make-up the District.

Ten years ago, I and two others who served on the District SDMI Team felt that although SDMI provided training events and inspirational speakers we were not seeing those events translate into leaders that were intentionally making disciples that make disciples. It is from these conversations that a strategic plan and curriculum were developed to invest relationally in training and encouraging Christ-followers to become

skilled and confident disciple-makers that would in turn help others to do the same. The name given to this was Discipleship Camp. This experience is a year-long journey in which each participant is connected with a discipleship coach who meets with them monthly for an entire year. During the first three months, they share each other's life story, their experiences in discipleship and read and discuss a selection of articles on the topic of discipleship. Next, the participants and coaches come together for a four-day intensive gathering built around **five core values – Relational Community, Spirit-led Discipleship, Biblical Foundations, Experiential Learning, and Perpetual Replication**. At the end of those days, the participants set goals of making disciples in their context. During the remaining nine months, coaches meet monthly with those that they are discipling to help them achieve the ministry goals that God has laid on their hearts.

Since its inception, seventy-four adults and one teenager have participated in the experience. This number represents seventy-four years of relational investment helping Christians to be devout Christ-followers who are committed to making disciples that make disciples (2 Tim. 2.2). The intention behind this dissertation project is to evaluate the effectiveness of Discipleship Camp on the participant as a disciple and in making disciples.

## Instrumentation/Consent Forms

### A. Discipleship Camp Effectiveness Survey

#### Discipleship Camp Effectiveness Survey

#### Discipleship Camp Effectiveness Survey

You are invited to be in a research study being done by Tim Brewer, a Doctor of Ministry Student at Asbury Theological Seminary. You are invited because you attended Discipleship Camp on the Intermountain District between 2011-2017. This study is assessing the effect (emotion, knowledge and behavior) on participants of Discipleship Camp over the last seven years.

If you agree to be in the study, you will be asked to voluntarily participate in at least one online survey and possibly an online questionnaire or online focus group. Everyone who participated in Discipleship Camp will be asked to fill out the online survey. Forty names (20 laypeople and 20 clergy) will be drawn from a pool and asked to be a part of the online questionnaire. Six people (3 laypeople and 3 clergy) who did not participate in questionnaire will be drawn from a pool and asked to participate in an online focus group conducted by a moderator. The time of the online focus group will be determined once the names are drawn and a mutual date/time can be determined. There is no remuneration for your participation, but your involvement will be greatly appreciated.

The results of this study will be shared with my cohort at Asbury Theological Seminary and in District, Denominational and church-wide events. No names will be used and all returned surveys, questionnaires and details from the focus group will be coded with numbers or initials so that your responses stay confidential.

If something about the study makes you feel uncomfortable while you are in it, please contact me. If you decide at any time you do not want to finish the study, you may discontinue your participation by letting me know through email or phone. Feel free to ask me questions about the study throughout the process. There is no obligation to participate and no one will be upset with you if you choose not to. Thank you for your consideration. If you have questions please contact me at [tbrewer44@gmail.com](mailto:tbrewer44@gmail.com).

\* 1. Do you agree to the above terms? By clicking Yes, you consent that you are willing to answer the questions in this survey.

Yes

No



**Discipleship Camp Effectiveness Survey**

Please choose one answer from the list of possible choices

**Thank you for taking time to fill out the survey. There are three portions. The first (questions 1-8) is demographic information. Please choose one response per question. The second (questions 9-24) is multiple choice. Please choose one response. Pay attention to the distinctions between "emotions, knowledge and behavior". The last section (questions 25-27) asks for you to respond in a text box. This survey should take about 20 minutes.**

2. What was your age at the start of the year-long Discipleship Camp experience?

- 18-24
- 25-34
- 35-44
- 45-54
- 55-64
- 65+

3. Which of the following best describes you when you started the year-long Discipleship Camp experience?

- Layperson
- Local or Licensed Minister
- Ordained Elder

4. Which race/ethnicity best describes you? (Please choose only one.)

- American Indian or Alaskan Native
- Asian / Pacific Islander
- Black or African American
- Hispanic
- White / Caucasian

5. When did you participate in the 4-day intensive training at Trinity Pines?

- October 2011
- October 2012
- October 2013
- October 2014
- October 2015
- May 2016
- October 2016
- May 2017
- October 2017

6. Have you coached at a District Discipleship Camp at Trinity Pines?

- Yes
- No

7. What is the highest level of education you had completed prior to the Discipleship Camp experience?

8. Which of the following best describes your current church involvement?

- Active in a Church of the Nazarene on the Intermountain District
- Active in a Church of the Nazarene not on the Intermountain District
- Active in a Church of a different denomination
- Not active in a church

9. Please reflect on your *emotions and attitudes* before the year-long Discipleship Camp experience began, at the end of that year, and currently.

	Strongly Disagree	Disagree	Agree	Strongly Agree
Prior to the year-long experience of D-camp, I felt confident about discipling others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Immediately after the year-long experience of D-camp, I felt confident about discipling others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Currently I feel confident about discipling others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

10. Please reflect on your *emotions and attitudes* before the year-long Discipleship Camp experience began, at the end of that year, and currently.

	Strongly Disagree	Disagree	Agree	Strongly Agree
Prior to the year-long experience of D-camp, I felt fulfillment in my practices of spiritual disciplines.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Immediately after the year-long experience of D-camp, I felt fulfillment in my practices of spiritual disciplines.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Currently I feel fulfillment in my practices of spiritual disciplines.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

11. Please reflect on your *emotions and attitudes* before the year-long Discipleship Camp experience began, at the end of that year, and currently.

	Strongly Disagree	Disagree	Agree	Strongly Agree
Prior to the year-long D-camp experience, my feelings about practicing Sabbath were positive.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Immediately after the year-long D-camp experience, my feelings about practicing Sabbath were positive.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Currently I feel positive about practicing Sabbath.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

12. Please reflect on your *emotions and attitudes* before the year-long Discipleship Camp experience began, at the end of that year, and currently.

	Strongly Disagree	Disagree	Agree	Strongly Agree
Prior to the year-long D-camp experience, I felt confident that I could use questions effectively in discipleship.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Immediately after the year-long D-camp experience, I felt confident that I could use questions effectively in discipleship.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Currently, I feel confident that I can use questions effectively in discipleship.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

13. Please reflect on any *knowledge and understanding* you may have gained specifically as a result of the year-long Discipleship Camp.

	Strongly Disagree	Disagree	Agree	Strongly Agree
As a result of the year-long D-camp experience I gained knowledge and understanding of its core value of <b>Relational Community</b> .	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
As a result of the year-long D-camp experience I gained knowledge and understanding of its core value of <b>Spirit-led Discipleship</b> .	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
As a result of the year-long D-camp experience I gained knowledge and understanding of its core value of <b>Experiential Learning</b> .	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
As a result of the year-long D-camp experience I gained knowledge and understanding of its core value of <b>Biblical Foundation</b> .	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
As a result of the year-long D-camp experience I gained knowledge and understanding of its core value of <b>Perpetual Replication</b> .	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

14. Please reflect on any *knowledge and understanding* you may have gained from the year-long Discipleship Camp experience.

	Strongly Disagree	Disagree	Agree	Strongly Agree
As a result of the year-long D-camp experience I gained knowledge and understanding of Sabbath.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15. Please reflect on your *knowledge and understanding* before the year-long Discipleship Camp experience began, at the end of that year, and currently.

	Strongly Disagree	Disagree	Agree	Strongly Agree
As a result of the year-long D-camp experience I gained knowledge and understanding of spiritual disciplines for personal spiritual growth.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

16. Please reflect on your *behavior* before the year-long Discipleship Camp experience began, at the end of that year, and currently.

	Strongly Disagree	Disagree	Agree	Strongly Agree
Prior to the year-long D-camp experience I was regularly practicing spiritual disciplines.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Immediately after the year-long D-camp experience I was regularly practicing spiritual disciplines.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Currently, I am regularly practicing spiritual disciplines.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

17. Please reflect on your *behavior* before the year-long Discipleship Camp experience began, at the end of that year, and currently.

	Strongly Disagree	Disagree	Agree	Strongly Agree
Prior to the year-long D-camp experience I was regularly practicing Sabbath.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Immediately following the year-long D-Camp, I was regularly practicing Sabbath.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Currently, I am regularly practicing Sabbath.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

18. Please reflect on your *behavior* before the year-long Discipleship Camp experience began, at the end of that year, and currently.

	Strongly Disagree	Disagree	Agree	Strongly Agree
Prior to year-long D-camp experience I was being personally disciplined by a person or small group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Immediately after the year-long D-camp experience I was being personally disciplined by a person (other than my coach) or small group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Currently, I am being personally disciplined by a person or a small group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

19. Please reflect on your *behavior* before the year-long Discipleship Camp experience began, at the end of that year, and currently.

	Strongly Disagree	Disagree	Agree	Strongly Disagree
Prior to the year-long D-camp experience I was intentionally discipling a person or small group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Immediately after the year-long D-camp I was intentionally discipling a person or small group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Currently, I am intentionally discipling a person or small group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

20. Please reflect on your *behavior* before the year-long Discipleship Camp experience began, at the end of that year, and currently.

	Strongly Disagree	Disagree	Agree	Strongly Agree
Prior to the year-long D-camp experience I was effectively using questions in discipleship.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Immediately after the year-long D-camp experience I was effectively using questions in discipleship.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Currently I am effectively using questions in discipleship.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

21. Please reflect on the *behavior of others* before the year-long Discipleship Camp experience began, at the end of that year, and currently.

	Strongly Disagree	Disagree	Agree	Strongly Agree
Prior to the year-long D-camp experience, the people I discipled had been making disciples.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In the time since the year-long D-camp experience, the people I have discipled have been making disciples.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



22. Please reflect on the year-long D-camp experience with your coach.

	Strongly Disagree	Disagree	Agree	Strongly Agree
My coach was available to meet with me regularly throughout the year.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I was available to meet regularly with my coach throughout the year.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Time with my coach prior to the four-day intensive was effective in fulfilling the goals of D-Camp.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Time with my coach during the four-day intensive in Cascade was effective in fulfilling the goals of D-Camp.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Time with my coach after the four-day intensive was effective in fulfilling the goals of D-Camp.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

23. What overall effect has the year-long Discipleship Camp experience had on you as a follower of Jesus?

Strongly Negative	Somewhat Negative	Somewhat Positive	Strongly Positive
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

24. What overall effect did the year-long Discipleship Camp experience have on you as a disciple-maker?

Strongly Negative	Somewhat Negative	Somewhat Positive	Strongly Positive
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

25. Please respond to the following question in the text box below: What changes would you recommend for the year-long Discipleship Camp experience?

26. Please respond to the following question in the text box below: At this point in your life, what skill, habit or knowledge would help you grow as a follower of Jesus?

27. Please respond to the following question in the text box below: At this point in your life, what skill, habit or knowledge would help grow you as a disciple-maker?

## B. Discipleship Camp Questionnaire

### Discipleship Camp Questionnaire

### Discipleship Camp Questionnaire

**You are invited to be in a research study being done by Tim Brewer, a Doctor of Ministry Student at Asbury Theological Seminary. You are invited because you attended Discipleship Camp on the Intermountain District between 2011-2017. This study is assessing the effect (emotion, knowledge and behavior) on participants of Discipleship Camp during those seven years.**

**This research instrument is an online questionnaire. There are 28 questions that should take you 30 minutes to complete. Your feedback is very important for helping Discipleship Camp become a more effective tool in equipping Christians to make disciples. There is no remuneration for your participation, but your involvement will be greatly appreciated.**

**The results of this study will be shared with my cohort at Asbury Theological Seminary and in District, Denominational and church wide events. No names will be used, and all returned surveys, questionnaires and details from the focus group will be coded with numbers or initials so that your responses stay confidential.**

**If something about the study makes you feel uncomfortable while you are in it, please contact me. If you decide at any time you do not want to finish the study, you may discontinue your participation by letting me know through email or phone. Feel free to ask me questions about the study throughout the process. There is no obligation to participate and no one will be upset with you if you choose not to. Thank you for your consideration. If you have questions, you may contact me at [tim.brewer@asburyseminary.edu](mailto:tim.brewer@asburyseminary.edu).**

**\* 1. Do you agree to the above terms? By clicking Yes, you consent that you are willing to answer the questions in this survey.**

Yes

No

### Discipleship Camp Questionnaire

**Thank you for taking time to complete the Discipleship Camp Questionnaire. The first portion (questions 2-9) is demographic information. Please choose one response per question. The second part (questions 10-28) will ask you to write your response in a text box. This should take about 30 minutes to complete.**

2. What is your gender?

- Male
- Female

3. What was your age at the start of the year-long Discipleship Camp experience?

- 18-24
- 25-34
- 35-44
- 45-54
- 55-64
- 65+

4. Which of the following best describes you when you started the year-long Discipleship Camp experience?

- Ordained minister
- Local or Licensed minister
- Layperson

5. Which ethnicity best describes you? (Please choose only one.)

- White or Caucasian
- Black or African American
- Hispanic or Latino
- Asian or Asian American
- American Indian or Alaska Native
- Native Hawaiian or other Pacific Islander
- Another race

6. When did you participate in the 4-day intensive training at Trinity Pines?

- October 2011
- October 2012
- October 2013
- October 2014
- October 2015
- May 2016
- October 2016
- May 2017
- October 2017

7. Did you coach?

- Yes
- No

8. What is the highest level of education you have completed?

9. Which of the following best describes your church involvement currently?

- Active in a Church of the Nazarene on the Intermountain District
- Active in a Church of the Nazarene not on the Intermountain District
- Active in a church of a different denomination
- Not active in a church

10. What was most meaningful for you in the year-long D-camp experience?

11. Thinking of the previous question, what made that particularly meaningful to you?

12. How did you feel about the coaching process?

13. What shaped your feelings about the coaching process?

14. What information presented during the year-long D-camp experience has been most influential to you as a *disciple of Jesus*?

15. Thinking of the previous question, in what ways has that information shaped you as a *disciple of Jesus*?

16. What information presented during the year-long D-camp experience has been most influential to you as a *disciple-maker*?

17. Thinking of the previous question, in what ways has that information shaped you as a *disciple-maker*?

18. Looking back now, what knowledge did you gain from the year-long coaching process?

19. What have you done differently as a disciple of Jesus as a result of the year-long D-camp experience?

20. In thinking of the previous question, how have those changes impacted your walk with Christ?

21. What have you done differently as a *disciple-maker* as a result of the year-long D-camp experience?

22. Thinking of the previous question, how have these changes impacted your disciple-making process?

23. Looking back now, what effect did the year-long coaching process have on your skills or behavior?

24. Think of the five core values of D-camp: Biblical Foundation, Experiential Learning, Relational Community, Spirit-led Discipleship, Perpetual Replication. Which core value in the year-long D-camp experience has most affected your skills or habits, and how?

25. What would you consider to be the next step for equipping you as a *follower of Jesus*?

26. What would you consider to be the next step for equipping you as a *disciple-maker*?

27. Discipleship Camp has intentionally included both clergy and laypeople in the cohorts. From your perspective, is it more useful for clergy or for laypeople?

28. Thinking about the previous question, why did you answer the way that you did?

## C. Discipleship Camp Online Focus Group

Copy of Discipleship Camp Online Focus Group TEST

Welcome to My Survey

**You are invited to be in a research study being done by Tim Brewer, a Doctor of Ministry Student at Asbury Theological Seminary. You are invited because you attended Discipleship Camp on the Intermountain District between 2011-2017. This study is assessing the effect (emotion, knowledge and behavior) on participants of Discipleship Camp over the last seven years.**

**This is an invitation to participate with five others in an online focus group. This group will be led by a moderator and be conducted and recorded using Zoom. The duration of the meeting will be 45-60 minutes. If you agree a date and time will be set that will correspond with the other participants and instructions will be sent to connect with Zoom. Prior to the focus group you will be sent a set of demographic questions to be filled out and sent back before the focus group. There is no remuneration for your participation, but your involvement will be greatly appreciated.**

**Please know that your comfort and safety is of utmost importance. You will not be forced to answer questions and if anytime you are uncomfortable you may request not to participate by letting the moderator know of your desire. Although confidentiality among participants will be encouraged it cannot be guaranteed.**

**The results of this study will be shared with my cohort at Asbury Theological Seminary and in District, Denominational and church wide events. No names will be used and the focus group will be coded with numbers or initials so that your responses stay confidential. There is no obligation to participate and no one will be upset with you if you choose not to. Thank you for your consideration. If you any questions, you may contact me at [tbrewer44@gmail.com](mailto:tbrewer44@gmail.com).**

\* 1. Do you agree to the above terms? By clicking Yes, you consent that you are willing to participate in the online focus group.

Yes

No

1



Copy of Discipleship Camp Online Focus Group TEST

2. What is your gender?

- Male
- Female

3. What was your age at the start of the year-long Discipleship Camp experience?

- 18-24
- 25-34
- 35-44
- 45-54
- 55-64
- 65+

4. Which of the following best describes you when you started the year-long Discipleship Camp experience?

- Ordained minister
- Local or Licensed minister
- Layperson

5. Which race/ethnicity best describes you? (Please choose only one.)

- White or Caucasian
- Black or African American
- Hispanic or Latino
- Asian or Asian American
- American Indian or Alaska Native
- Native Hawaiian or other Pacific Islander
- Another race

6. When did you participate in the 4-day intensive training at Trinity Pines?

- October 2011
- October 2012
- October 2013
- October 2014
- May 2015
- October 2015
- May 2016
- October 2016
- May 2017
- October 2017

7. Did you coach?

- Yes
- No

8. What is your highest level of education?

9. Which of the following best describes your church involvement?

- Active in a Church of the Nazarene on the Intermountain District
- Active in a Church of the Nazarene not on the Intermountain District
- Active in a church of a different denomination
- Not active in a church

10. Why did you decide to participate in the year-long Discipleship Camp?

11. What experiences from the year-long D-camp continue to shape you as a disciple of Christ?

12. What experiences from the year-long D-camp continue to shape you as a disciple-maker?

13. What would you change in the year-long D-camp experience to make it more effective?

14. From your perspective, how effective has the year-long Discipleship Camp been at forming disciples that make disciples?

15. What question about the year-long Discipleship Camp do you wished we had asked?

**WORKS CITED**

- Ayiro, Laban P. *A Functional Approach to Educational Research Methods and Statistics: Qualitative, Quantitative and Mixed Methods Approach*. Edwin Mellen Press, 2012.
- Bandura, Albert. *Social Foundations of Thoughts and Action: A Social Cognitive Theory*. Prentice-Hall Inc., 1986.
- Bauer, David R., and Robert A. Traina. *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics*. Baker Academic, 2011.
- Benjes-Small, Candice. "Tales of the Undead... Learning Theories: The Learning Pyramid." *ACRLog*, 13 Jan. 2014, <http://acrlog.org/2014/01/13/tales-of-the-undead-learning-theories-the-learning-pyramid/>.
- Bilezikian, Gilbert. *Community 101: Reclaiming the Local Church as Community of Oneness*. Zondervan Publishing House, 1997.
- Blevins, Dean G. *John Wesley and the Means of Grace: An Approach to Christian Religious Education*. UMI, 1999.
- Blevins, Dean G., and Michael J. Anthony. "Learning Theories." *Evangelical Dictionary of Christian Education*, edited by Michael J. Anthony, Baker Academic, 2001, pp. 419–22.
- Blevins, Dean G., and Mark A. Maddix. *Discovering Discipleship: Dynamics of Christian Education*. Beacon Hill Press, 2010.
- Boice, James Montgomery. *Psalms*. Baker Books, 1996.
- Bolsinger, Tod E. *It Takes a Church to Raise a Christian: How the Community of God Transforms Lives*. Brazos Press, 2004.

- Bonhoeffer, Dietrich. *Life Together: The Classic Exploration of Christian Community*. HarperOne, 1954.
- . *The Cost of Discipleship*. 2nd ed., Macmillan Publishing Company Inc, 1959.
- Borthwick, Paul. *Great Commission, Great Compassion: Following Jesus and Loving the World*. IVP Books, 2015.
- Brand, Chad. *Holman Illustrated Bible Dictionary*. Holman Bible Publishers, 2003.
- Branson, Robert D. *New Beacon Bible Commentary: Judges*. Beacon Hill Press, 2009.
- Brosius, Kevin Michael. "Culture and the Church's Discipleship Strategy." *Journal of Ministry & Theology*, vol. 21, no. 1, Spring 2017, pp. 123–57.
- Brueggemann, Walter. *Theology of the Old Testament: Testimony, Dispute, Advocacy*. Fortress Press, 2005.
- Burtner, Robert W., and Robert E. Chiles, editors. *Wesley's Theology*. Abingdon Press, 1954.
- Carrim, Rhonda L. "Walking the Journey Together: Spiritual Direction and Mentoring." *Spiritual Formation: A Wesleyan Paradigm*, edited by Diane Leclerc and Mark A Maddix, Beacon Hill Press, 2011, pp. 157–66.
- Challies, Tim. "A Danger of Lectio Divina." *Tim Challies*, 21 May 2014, <https://www.challies.com/articles/a-danger-of-lectio-divina/>.
- Chan, Francis. *Crazy Love: Overwhelmed by a Relentless God*. David C. Cook, 2008.
- . *Forgotten God: Reversing Our Tragic Neglect of the Holy Spirit*. David C. Cook, 2009.
- Coleman, Robert Emerson, and Billy Graham. *The Master Plan of Evangelism*. Revell, 2006.

- Collins, Kenneth J., and Jason E. Vickers, editors. *The Sermons of John Wesley*.  
Abingdon Press, 2013.
- Coppedge, Allan. *The God Who Is Triune*. InterVarsity Press, 2007.
- Crenshaw, James L. *Education in Ancient Israel: Across the Deadenng Silence*.  
Doubleday, 1998.
- Creswell, John W. *Educational Research: Planning, Conducting, and Evaluating  
Quantitative and Qualitative Research*. 3rd ed., Pearson: Merrill Prentice Hall,  
2008.
- Dale, Edgar. "A Truncated Section of the Cone of Experience." *Theory into Practice*, vol.  
9, no. 2, Apr. 1970, pp. 96–100.
- Dewey, John. *Experience and Education*. The Macmillan Company, 1938.
- Dunning, H. Ray. *Grace Faith and Holiness*. Beacon Hill Press, 1988.
- Fee, Gordon. *Life in the Spirit: Spiritual Formation in Theological Perspective*. Edited by  
Jeffrey P. Greenman and George Kalantzis, IVP Academic, 2010.
- "Focus Group Moderator Guide - How to Write It." *How to Write a Focus Group  
Moderator Guide*, 2018, <https://www.focusgrouptips.com/moderator-guide.html>.
- Folkemer, Lawrence D. "A Study of the Catechumenate." *Church History*, vol. 15, no. 4,  
Dec. 1946, pp. 286–307.
- Foster, Charles R. *Educating Congregations: The Future of Christian Education*.  
Abingdon Press, 1994.
- Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*.  
HarperSanFrancisco, 1988.

- France, R. T. *The New International Commentary of the New Testament: The Gospel of Matthew*. Wm. B. Eerdmans Publishing Company, 2007.
- Frazer, Randy. *The Connecting Church: Beyond Small Groups to Authentic Community*. Zondervan, 2001.
- Gorman, Julie. *Community That Is Christian*. Baker Books, 2002.
- Green, Stephen. *Deuteronomy: A Commentary in the Wesleyan Tradition*. Edited by Alex Varughese et al., Beacon Hill Press, 2016.
- Hahn, Roger. *Wesleyan Bible Study Commentary: Matthew*. Wesleyan Publishing House, 2007.
- Hamilton, Victor P. *The Handbook of the Pentateuch*. Baker Books, 1982.
- Hedin, Norma S. "Experiential Learning: Theory and Practice." *Christian Education Journal*, vol. 7, no. 1, 2010, pp. 107–17.
- Henderson, D. Michael. *John Wesley's Class Meeting: A Model for Making Disciples*. Francis Asbury Press, 1997.
- . *The Ladder of Faithfulness*. Xulon Press, 2009.
- Hendricks, Howard. *Teaching to Change Lives: Seven Proven Ways to Make Your Teaching Come Alive*. Multnomah Press, 1987.
- Hermann, J. Austel. *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris et al., Moody Press, 1999.
- Hirsch, Alan. *The Forgotten Ways: Reactivating the Missional Church*. Brazos Press, 2006.
- Horowitz, Herman L. "The Sh'ma Reconsidered." *Judaism*, vol. 24, no. 4, Fall 1975, p. 476–81.

- Hossfeld, Frank-Lothar, and Erich Zenger. *Hermeneia: A Critical and Historical Commentary of the Bible: Psalms 2*. Edited by Klaus Baltzar, Fortress Press, 2005.
- Hull, Bill. *The Complete Book of Discipleship*. NavPress, 2006.
- Hunsicker, David Buckelew. "John Wesley: Father of Today's Small Group Concept?" *Wesleyan Theological Journal*, vol. 31, no. 1, 1996, pp. 192–211.
- Intermountain District Church of the Nazarene. *105th Annual Assembly Journal*. 2017, <http://intermountaindistrict.org/wp-content/uploads/2017/11/Intermountain-2017-Journal.pdf>.
- Jarvis, Peter. "Religious Experience and Experiential Learning." *Religious Education*, vol. 103, no. 5, Nov. 2008, pp. 553–69.
- Johnson, Steve. *John Wesley's Liturgical Theology: His Sources, Unique Contributions and Synthetic Practices*. 2016.
- Johnson, Thomas K. "Why Is the Trinity so Difficult and so Important?" *Evangelical Review of Theology*, vol. 38, no. 2, Apr. 2014, pp. 100–11.
- Kaiser, Walter C. *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris et al., Moody Press, 1999.
- Kärkkäinen, Veli-Matti. *The Doctrine of God: A Global Introduction*. Baker Academic, 2004.
- Keener, Craig S. *The IVP Bible Background Commentary: New Testament*. 2nd edition, InterVarsity Press, 2014.
- Kelly, James. "The Learning Pyramid - Various Percentages of Retention." *The Peak Performance Center*, Sept. 2012,



<http://thepeakperformancecenter.com/educational-learning/learning/principles-of-learning/learning-pyramid/>.

Kittel, Gerhard, et al. *Theological Dictionary of the New Testament*. Wm. B. Eerdmans Publishing Company, 1985.

Knight III, Henry H. *The Presence of God in the Christian Life: John Wesley and the Means of Grace*. The Scarecrow Press, Inc., 1992.

LaMorte, Wayne W. "The Social Cognitive Theory." *Behavioral Change Models*, Apr. 2016, <http://sphweb.bumc.bu.edu/otlt/MPH-Modules/SB/BehavioralChangeTheories/BehavioralChangeTheories5.html>.

Lamport, Mark A., and Mary Rynsburger. "All the Rage: How Small Groups Are Really Education Christian Adults Part 2 Augmenting Small Group Ministry Practice — Developing Small Group Leadership Skills through Insights from Cognate Theoretical Disciplines." *Christian Education Journal*, vol. 5, no. 2, Sept. 2008, pp. 391–414.

Leclerc, Diane. *Discovering Christian Holiness: The Heart of Wesleyan-Holiness Theology*. Beacon Hill Press, 2010.

Leclerc, Diane, and Mark A. Maddix, editors. *Spiritual Formation: A Wesleyan Paradigm*. Beacon Hill Press, 2011.

Lindsey, F. D. *The Bible Knowledge Commentary: An Exposition of the Scriptures, Judges*. Edited by J.F. Walvoord and R.B. Zuck, Electronic, vol. 1, Victor Books, 1985.

Lock, Walter. *The International Critical Commentary: The Pastoral Epistles*. T&T Clark, 1978.

- Louw, Johannes P., and Eugene Albert Nida. *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. United Bible Societies, 1996.
- MacDonald, Gordon. "I Have This Feeling..." *Christianity Today/Leadership Journal*, vol. 29, no. 3, Summer 2008, p. 82.
- Maddox, Randy L. *Responsible Grace: John Wesley's Practical Theology*. Kingswood Books, 1994.
- . "The Rule of Christian Faith, Practice, and Hope: John Wesley on the Bible." *Methodist Review*, vol. 3, Jan. 2011, pp. 1–35.
- Malphurs, Aubrey. *Strategic Disciple Making: A Practical Tool for Successful Ministry*. Baker Books, 2009.
- McBride, Neil F. *How to Build A Small Group Ministry*. NavPress, 1995.
- McCormick, K. Steve. *Relational Theology: A Contemporary Introduction, The "Way" of Trine Love*. Edited by Brent Montgomery et al., Wipf & Stock, 2012.
- McLeod, Saul. "Jean Piaget." *Simply Psychology*, 2015, <https://www.simplypsychology.org/piaget.html>.
- Moltmann, Jurgen. *The Source of Life: The Holy Spirit and the Theology of Life*. Fortress Press, 1997.
- Moo, Douglas J. *Tyndale New Testament Commentary: James*. InterVarsity Press, 1985.
- Mounce, Robert H. *The New International Commentary on the New Testament: The Book of Revelation*. Wm. B. Eerdmans Publishing Company, 1997.
- Mulholland Jr., M. Robert. *An Invitation to a Journey: A Road Map for Spiritual Formation*. InterVarsity Press, 1993.

*NavPress Small Group Training One Day Seminar: How to Lead a Small Group.*

NavPress, 2002.

Nouwen, Henri J.M.; with Michael J. Christiansen and Rebecca J. Laird. *Spiritual Formation: Following the Movements of the Spirit.* HarperCollins e-books, 2010.

O'Brian, Glen. "A Trinitarian Revisioning of the Wesleyan Doctrine of Christian Perfection." *Wesleyan Theological Journal*, Mar. 2000.

Ogden, Greg. *Transforming Discipleship: Making Disciples a Few at a Time.*

InterVarsity Press, 2016.

O'Loughlin, Thomas. *The Didache: A Window on the Earliest Christians.* Baker Academic, 2010.

Ong, Walter J. *Orality and Literacy.* Routledge, 1988.

Oord, Thomas Jay, and Michael Lodahl. *Relational Holiness: Responding to the Call of Love.* Beacon Hill Press, 2005.

Palmer, Earl F., and Lloyd J. Ogilvie. *The Preacher's Commentary Series: 1, 2 & 3 John/Revelation.* Thomas Nelson Inc., 1982.

Pasquarello, Michael. *John Wesley: A Preaching Life.* Abingdon Press, 2010.

Payne, Claude E., and Hamilton Beazley. *Reclaiming the Great Commission.* Jossey-Bass, 2001.

Perkins, Hal. "vertizontal". Spiritual Renewal Week Sermon, 5 November 2017, Ontario Nazarene Church, Ontario, Oregon.

Peterson, Eugene H. *Eat This Book: A Conversation in the Art of Spiritual Reading.*

William B. Eerdmans Publishing Company, 2006.

- Phillips, Patricia Pulliam, et al. *Survey Basics*. American Society for Training and Development, 2013.
- Platt, David. *Radical: Taking Back Your Faith from The American Dream*. Multnomah Books, 2010.
- Price, V., and J. Archbold. "Development and Application of Social Learning Theory." *British Journal of Nursing*, vol. 4, no. 21, Dec. 1995, pp. 1263–68.
- Putman, Jim, and Bobby Harrington. *Discipleshift: Five Steps That Help Your Church to Make Disciples Who Make Disciples*. Zondervan Publishing House, 2013.
- Putman, Jim. *Real-Life Discipleship: Building Churches That Make Disciples*. 2010.
- Rengstorff, Karl Heinrich. *Theological Dictionary of the New Testament*. Edited by Gerhard Kittel et al., Wm. B. Eerdmans Publishing Company, 1964.
- Robinson, D. W. B. *New Bible Dictionary*. InterVarsity Press, 1996.
- Rotz, Carol. *New Beacon Bible Commentary: Revelation, A Commentary in the Wesleyan Tradition*. Edited by Alex Varughese et al., Beacon Hill Press, 2012.
- Safrai, S., et al., editors. *The Jewish People in the First Century: Historical Geography, Political History, Social, Cultural and Religious Life and Institutions*. Fortress Press, 1976.
- Saldana, Johnny. *Fundamentals of Qualitative Research*. Oxford University Press, 2011.
- Scott, Susan. *Fierce Conversations: Achieving Success at Work and in Life, One Conversation at a Time*. Berkley Books, 2004.
- Sensing, Tim. *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*. Wipf & Stock, 2011.

- Sesno, Frank. *Ask More: The Power of Questions to Open Doors, Uncover Solutions, and Spark Change*. American Management Association, 2017.
- Sittser, Gerald L. "The Catechumenate and the Rise of Christianity." *Journal of Spiritual Formation & Soul Care*, vol. 6, no. 2, Fall 2013, pp. 179–203.
- Stetzer, Ed. "(Im)Possible: One-on-One with Lon Allison about His New Book on Evangelism." *The Exchange*, 8 March 2017, <http://www.christianitytoday.com/edstetzer/2017/march/impossible-one-on-one-with-lon-allison-about-his-new-book-o.html>. Accessed 21 Dec. 2017.
- Svigel, Michael J. "Didache as a Practical Enchiridion for Early Church Plants." *Bibliotheca Sacra*, vol. 174, no. 693, Jan. 2017, pp. 77–94.
- Tate, Marvin E. *Word Biblical Commentary: Psalms 51-100*. Edited by John D. W. Watts, vol. 20, Words Book Publisher, 1990.
- Tawfik, Wedad A. "Discipleship Transforming the World: A Coptic Orthodox Perspective." *International Review of Mission*, vol. 106, no. 2, Dec. 2017, pp. 268–79.
- Thompson, Marjorie J. *Soul Feast: An Invitation to the Christian Spiritual Life*. Westminster John Knox Press, 2014.
- Thompson, Richard P. *Relational Theology: A Contemporary Introduction, "God with Us": Reading Scripture (Relationally) as the Church*. Edited by Brent Montgomery et al., Wipf & Stock, 2012.
- Tverberg, Lois. "The Reality of Disciples and Rabbis." *Our Rabbi Jesus*, 16 Sept. 2013, <http://ourrabbijesus.com/a-question-about-disciples-rabbis/>.

- Vander Laan, Ray. "Rabbi and Talmidim." *That the World May Know*,  
<https://www.thatttheworldmayknow.com/rabbi-and-talmidim>. Accessed 7 Sept.  
2017.
- Voigts, Michael C. *Letters of Ascent: Spiritual Direction in the Letters of Bernard of Clairvaux*. Pickwick Publications, 2013.
- Walton, Roger. "Disciples Together: The Small Group as a Vehicle for Discipleship Formation." *Journal of Adult Theological Education*, vol. 8, no. 2, Dec. 2011, pp. 99–114.
- Watson, Kevin M. *The Class Meeting: Reclaiming a Forgotten (and Essential) Small Group Experience*. Seedbed Publishing, 2013.
- Webb, Barry G. *The New International Commentary of the Old Testament: The Book of Judges*. Edited by R.K. Harrison and Robert L. Hubbard, Wm. B. Eerdmans Publishing Company, 2012.
- Welch, Reuben. *We Really Do Need Each Other*. Thomas Nelson Inc., 1990.
- Wiley, H. Orton. *Christian Theology*. Beacon Hill Press, 1943.
- Wilkins, Michael J. *The NIV Application Commentary: Matthew*. Zondervan Publishing House, 2004.
- Willard, Dallas. *Renovation of the Heart: Putting on the Character of Christ*. NavPress, 2002.
- . *The Divine Conspiracy: Rediscovering Our Hidden Life in God*. HarperCollins Publisher, 1998.
- . *The Spirit of the Disciplines: Understanding How God Changes Lives*. HarperSanFrancisco, 1988.

Williams, Donald, and Lloyd J. Ogilvie. *The Preacher's Commentary Series: Psalms 73-150*. Thomas Nelson Inc., 1989.

Williams, Myron. "Community, Discipleship, and Social Media." *Christian Education Journal*, vol. 12, no. 2, Sept. 2015, pp. 375–83.

Wolf, Herbert. *Theological Wordbook of the Old Testament*. Moody Press, 1999.

Woods, C. Jeff. *Designing Religious Research Studies: From Passion to Procedures*. Wipf & Stock, 2016.

Wuest, Kenneth. *Wuest's Word Studies from the Greek New Testament: For the English Reader*. Wm. B. Eerdmans Publishing Company, 1997.

Wulfert, Edelgard. "Social Learning According to Albert Bandura." *Salem Press Encyclopedia of Health*, 2013.

Wuthnow, Robert. "How Small Groups Are Transforming Our Lives: A Three-Year National Research Project Reveals How Small Groups Are Dramatically Changing Communities and Churches--for Better and for Worse." *Christianity Today*, vol. 38, no. 2, Feb. 1994, pp. 20–24.

Wynkoop, Mildred Bangs. *A Theology of Love*. Beacon Hill Press, 1972.

Young, Amos, et al. *Relational Theology: A Contemporary Introduction, Relational Theology and the Holy Spirit*. Wipf & Stock, 2012.