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ABSTRACT

The Effects of a Discipleship Program on the Local Church

Gary L. Ball

Discipleship is lacking in typical evangelical churches in North America. Most parishioners who attend our churches would testify to a conversion experience but would confess to never moving into an ever deepening relationship with Jesus. Responsibility to lead followers of Christ into an intimate relationship with their savior rests with the church.

In this local parish the need for spiritual leadership was detected. This deficiency was noticeable especially among the male members of the church. The purpose of the discipleship program was to develop a program that would initiate spiritual growth and eventually produce strong leadership within the church.

Regular attenders were selected from the congregation for the project. The men met with the researcher once a week for a year. During those meetings the men were taught spiritual disciplines and were accountable for the disciplines in the weekly sessions. After gathering and interpreting the data, the researcher came to the conclusion that the discipleship program enhanced the spiritual lives
of the participants. The men involved in this project are now strong spiritual leaders in the church. The leadership positions that are occupied by the disciples of this project were given to the men by the congregation because of their strong spiritual lifestyles. Each man is making a significant contribution to the local church as well as to the community.
THE EFFECTS OF A DISCIPLESHIP PROGRAM
ON THE LOCAL CHURCH

BY

GARY L. BALL

A project/dissertation submitted in partial fulfillment
of the requirements for the degree of

DOCTOR OF MINISTRY

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1990

Approved by

Department

Date 5/25/90
AUTHORIZATION

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CHAPTER 1
Introduction

Jesus called his followers to become fishers of men. To fulfill this commission a follower must first become a disciple. A disciple of Christ is one who becomes like Jesus through personal application of the principles Jesus taught His disciples. As the disciples surrendered to the Master and devoted their lives to the spiritual disciplines he had established, they became the spiritual leaders who effectively spread his gospel. The hypothesis is stated as follows: A discipleship program will enhance spiritual growth in the lives of parishioners and result in Godly leadership in the Venice Church of the Nazarene. The primary objective of this project-dissertation was to enhance spiritual growth by teaching the participants the principles necessary for one to become a disciple of Christ.

Historical Background

The Venice Church of the Nazarene has established a wonderful history resulting from faith, prayer, and hard work. In 1960, Mr. and Mrs. Charles Edwards sensed a need for an evangelical church in the small city of Venice. The couple approached District Superintendent John Knight with their vision.

A building was not available so the Edwards made their
newly built bungalow available for the first meeting place. On March 27, 1960, the Venice Church of the Nazarene was born. Rev. C.H. Strong agreed to help as the interim pastor during those formative years.

In six months the congregation grew from three to thirty. The young assembly moved to the temporary locations of the local theatre and then to Bay Pines Mobile Home Park community center. On April 8, 1962, a lovely little church building was erected and dedicated. Thirteen years later the growing group of believers purchased five acres of land across town. In 1975 The Venice Nazarenes moved into the present facility on East Venice Avenue.

Thirteen more years have passed since moving into the present facility and now a larger sanctuary is needed. The new facility will be located on the present site and should be under construction during the winter months of 1990. The need for a new sanctuary is indicative of an increase of one hundred fifty parishioners in the last three years.

**Description of Ministerial Placement**

The growth rate of the community shows a trend toward slower population growth this decade than the last but a steady growth is predicted. In the seventies the population growth was booming with an 8.28 percent annual increase. In the eighties the annual average growth has declined to 3.3 percent. The county statistics show a 6.8 percent annual increase in the seventies compared to only 3.5 percent
increase the first eight years of the eighties.

The Bureau of Economic and Business Research shows a doubling in population during the sixties and again during the seventies. The City of Venice yielded a substantially higher growth rate than Sarasota County and the entire State of Florida. This growth rate occurred despite the fact that Venice has twice as many deaths per year as births.

The functional population of Venice has also shown a rapid increase. This is calculated to include seasonal residents in the population. Using the number of total housing units, percentage of units occupied year round, the number of people occupying each unit, and the resident population the total functional population is calculated at 30,100 with a resident population of 21,280. Keep in mind that this is only within the city limits. The median age of Venice residents in 1980 was 65.5 but in 1989 it has dropped to fifty-two years of age.

**Background of Parishioners**

Knowing who the parishioners of the Venice Church of the Nazarene are will provide a clearer understanding of the project.

**Denomination**

Over one half of the Venice parishioners have been members of the Nazarene denomination for numerous years. Nearly every parishioner came to Florida from a northern state. The majority came from Ohio, Indiana, and Michigan.
where they were active in their local church.

The 150 new attenders come from varied church backgrounds. They were Catholic, Baptist, Methodist, Lutheran, Church of God-Anderson and new converts with no church affiliation. The blending of diverse backgrounds gives the church an interesting mixture of traditions.

Social-Economic

The congregation is composed of approximately thirty percent retired individuals. Though they are on fixed incomes most are living comfortably on their pensions. Nearly all of these retirees have an education beyond the high school level. This specific group of parishioners is composed of pharmacists, educators, school board presidents and superintendents, engineers, ministers, and entrepreneurs. Those parishioners who are part of the work force are employed as school teachers, funeral home owners, retail salesmen, realtors, home maintenance, contractors, law enforcement, and county employees. No large industries supply jobs in Venice. Economically, most of the congregation ranges from middle to upper middle class.

Age

The Venice Church of the Nazarene is composed of 260 members with a Sunday morning attendance of 350. 30 percent of the congregation is retirement age; 40 percent of the congregation is twenty to sixty years of age; 15 percent of the congregation is thirteen to twenty-four years of age and
15 percent of the congregation is made up of infants through twelve years of age.

My Ministerial Position

The Venice Church of the Nazarene is the fifth church I have served as a full-time staff member and of the five churches it is the third I have served as pastor. I came to this parish September 14, 1986 and have experienced a challenging but rewarding ministry.

Every thirteen years the church required a larger facility to house the growing body. The thirteen years have come to fruition and now it is time to provide seating for those in the overflow rooms and to provide Sunday School space for the large classes. Building a new sanctuary and remodeling the present facility is a huge task in the mind of this inexperienced pastor. In an article on social action and motivation Donna Morton Stout declared

To take the risk, to act on our concerns, involves courage. We are called to take up our crosses boldly and confidently, no matter how distasteful, fearful, or socially unacceptable. Taking time, taking risks, acting courageously, with and on the behalf of others is a disciple's call.

This article may relate to social encounter with the world, but it has encouraged me to take the risk and step progressively ahead as the Lord leads in the building project.

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Even more important than building a sanctuary is the task of building the spiritual lives of those who are involved in the Venice Church of the Nazarene. The problem facing the church is enhancing the spiritual lives of those who have been members for many years and those who have joined the fellowship in the last three years.

The Problem

Discipleship is lacking in the typical evangelical church in North America. Most individuals in the local congregation have at some time made a decision to believe in Jesus Christ as the Son of God, but in the days, months and years following they did not move into a deeper relationship with the Lord. This problem of a lack of progressive spiritual growth may have one of two explanations: the parishioner may not desire to be anything more than a follower of Christ. A follower of Christ is one who does not hunger to know Him in an ever deepening relationship. Jesus had thousands of followers and as long as He fed them and met their physical needs they tagged along. The foundation of this attitude is selfishness. The life of the follower of Christ has not been committed to the Master or to His mission; the other reason for a stagnant spiritual life may be the result of never having had the opportunity to be discipled. Richard Foster, Special Lecturer and Writer in Residence at Friends University in Wichita, Kansas, stated that
Conversion without discipleship provides no rationale or motive for moving forward in Christlikeness.

The Venice Nazarene parishioners must have the opportunity to be changed into the likeness of Christ. If a believer desires to know Christ, as His disciples knew Him, it is the responsibility of the church to provide that opportunity. Richard John Neuhaus, an editor of *Forum* Letter and a Lutheran pastor, remarked that

The purpose of the Church is to sight, signal, support, and celebrate the coming of the Kingdom. Having sighted that coming in the Christ, the Church is to signal it in word and life. Surely this is one of the most exciting hopes of Christian ministry: to be the Spirit's upbuilding of a community that, by the very quality of its life together, signals ultimate hope to the world.

If the Church is to sight and signal to the community the coming of the Kingdom and celebrate, as believers, the coming of the Kingdom, it must be spiritually able to fulfill these responsibilities. Attending a service with a large gathering of believers several times a week does not insure the spiritual growth necessary to provide hope to the world. To effectively function as a disciple of Christ one must be accountable to a disciplemaker and a small group of peers for the spiritual disciplines established by Christ.

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The discipleship program described in this dissertation project provides this accountability and ultimately the spiritual growth which enables the believer to fulfill the purpose of the church. The church is not only responsible to make disciples but also to make discipllemakers so the strength of the church will be insured.

The Venice Church of the Nazarene has not been involved in a discipleship program. The researcher believes that if parishioners are not trained in spiritual disciplines it will result in the following:

1. a lack of spiritual growth among the members
2. a problem in securing maturing Christian candidates for leadership positions within the local Church
3. a lack of numerical growth
4. a lack of spiritual leadership in the community
5. an insensitivity to the leading of the Holy Spirit.

The above problems point to the need for a discipleship program in the local church. This need is often clearly evidenced in the deficiency of spiritual depth which results in a lack of spiritual leadership within the local congregation.

**The Problem Expanded**

For the researcher to better understand the nature of the problem and the solution to the problem, the following questions were examined and dealt with throughout the project.

What is the relationship between discipleship and the
mission of the local church? When this local church established its purpose, its mission was not only maintaining souls and building churches overseas, but also winning souls within the community and instructing believers in a deeper relationship with Jesus. The responsibility of the local church is the development of the total person spiritually, physically, socially, and emotionally. James D. Smart, Jesup Professor Emeritus of Biblical Interpretation at Union Theological Seminary, remarked about the ministry of Jesus' disciples:

When he sent them out into the towns and villages of Galilee, they were to preach the same gospel of the Kingdom that he was preaching; they were to proclaim to men the forgiveness of their sins as he himself was doing; also, like him, they were to take to men a healing of soul and body and liberation from the demonic forces of inner darkness that tyrannized over them. When Jesus trained the twelve . . . it was for participation with him in the only ministry he knew.

The purpose of the discipleship program and the mission of the local church are the same. Jesus taught his disciples to be the church — an extension of his very own ministry in the world.

If a Christian is committed to a discipleship program, how will it affect the participant's personal life? The disciple discovers a personal lifestyle and a personal spiritual depth never before experienced. The person

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participating in a discipleship program as well as those who come in contact with the participant witness a change in the life of the disciple. Richard Foster points out the life changing impact that spiritual disciplines, taught in a discipleship program, have on the life of a disciple.

If they are to have any transforming effect, the effect must be found in the ordinary junctures of human life: in our relationships with our husband or wife, our brothers and sisters, our friends and neighbors. . . . When one's inner spirit is set free from all that holds it down, that can hardly be described as dull drudgery. Singing, dancing, even shouting characterize the Disciplines of the spiritual life.

The disciple demonstrates his commitment to the Master by the personal application of Jesus' spiritual principles. A disciple that carefully adheres to the spiritual disciplines will become Christlike in nature. The Psalmist has captured the attitude of seeking God's leading when He penned

I seek you with all my heart; do not let me stray from your commands. I have hidden your word in my heart that I might not sin against you. Praise be to you, O Lord; teach me your decrees. With my lips I recount all the laws that come from your mouth. I rejoice in following your statutes as one rejoices in great riches. I meditate on your precepts and consider your ways. I delight in your decrees; I will not neglect your word.

Theoretical Framework

The theoretical framework will attempt to outline

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6 Psalm 119:10-16.
briefly the design of the project as well as its assumptions and definitions.

**Design**

The participants in this project were regular attenders of the Venice Church of the Nazarene, Venice, Florida. A regular attender is defined as an individual who is either a member or non-member who comes to at least one service a week.

The disciplemaker selected seven regular attenders from the congregation for this project. All of these seven were men and they were carefully chosen using the following criteria:

1. Prayerful direction from God in the selection
2. Interview and careful observation of the candidate
3. Evidence of Christian commitment
4. A desire on the part of the candidate to explore spiritual depths and disciplines
5. A willingness on the part of the candidate to adhere to a covenant with God and with other disciples in the group

Selection was an important aspect of this program. In selecting men for the program, it was important to keep the group at a manageable size. Robert Coleman, director of the School of World Mission and Evangelism at Trinity Evangelical Divinity School, suggests that "the necessity is apparent not only to select a few laymen, but to keep the group small enough to be able to work effectively with
This selective group met once a week for one hour during a one year period. The content shared with the men included a thorough study of material related to spiritual disciplines. The disciplines examined during the project and initiated in the daily lives of the participants were the following:

1. Meditation
2. Prayer
3. Fasting
4. Devotional Reading
5. Service
6. Scripture
7. Worship
8. Sharing the Gospel
9. Spiritual Journal
10. Physical Exercise

The men met for breakfast at 6:30 a.m. every Tuesday morning. The first thirty minutes of the gathering were spent in conversation and accountability regarding the scripture verse assigned to be memorized. Other parts of the established covenant were reviewed and the participants were made accountable for their responsibilities relating to the discipleship covenant. The disciples spent the last thirty minutes in instruction, communion and prayer.

A questionnaire was administered to the disciples when they came into the discipleship group and the same questionnaire administered one year after the project commenced. The questionnaire was used to determine spiritual growth and the participants progress in

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implementing the spiritual disciplines. The responses of the two questionnaires were compared to determine if the objectives of the project were achieved.

Conclusions were made based on the results of the discipleship questionnaire and observation methodologies. Enhancement of spiritual growth will be considered the attainment of the primary objective. More detail regarding methodology will be discussed in chapter four.

Assumptions

The discipleship program is not an end in itself or a solution to all the problems within the local church. This program does not insure spiritual growth in the life of every believer. Discipleship was the method modeled by Jesus and it is assumed that those who are committed to such a program will become Christ-like. Becoming a disciple of Jesus was the commission of our Lord and discipleship, presented well, will make a difference in the local church.

Definition of Terms

The following terms are used throughout this project-dissertation.

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<tr>
<th>Term</th>
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<tr>
<td>Covenant Group</td>
<td>A small group of like-minded individuals bound together by a common purpose.</td>
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<td>Disciple</td>
<td>One who is committed to Jesus and His mission.</td>
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<tr>
<td>Disciplemaker</td>
<td>A disciple who has begun discipling others.</td>
</tr>
<tr>
<td>Discipleship Covenant</td>
<td>This incorporates the ten spiritual disciplines. The disciplines are the structure of the program and the means through which the disciple's spiritual life</td>
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is enhanced.

Summary

This introductory chapter has briefly described the problem of a need for spiritual enhancement. Using the biblical principles of discipleship, it is the primary objective to strengthen spiritually the participants of this project and ultimately the local church. The next chapter will review the literature that contributed to this effort.
CHAPTER 2
REVIEW OF THE LITERATURE

This chapter reviews the literature that most significantly contributed to the project. Many more volumes of material were examined by the researcher but space would not allow the review of every document. The chapter is divided into three sections: Discipleship, Spiritual Formation and Discipline, and Other Important Literature.

Discipleship

One of the latest writings regarding discipleship proves to be very thorough. The Biblical Principles of Discipleship is a comprehensive study of discipleship.¹ The author, Dr. Allan Coppedge, believes discipleship is the key to strengthen the church as well as reach the world. This researcher believes that discipleship will spiritually strengthen the church and will motivate the believers to implement their spiritual gifts. The spiritual enhancement initiated through a discipleship program will give the local church dynamic power for the fulfillment of Christ's mission. If the disciplinemake will pour his life and acquired spiritual disciplines into the lives of several others, the spiritual character of the local church will

eventually change.

In the eleven chapters of this book, natural divisions are discovered enabling the reader to group this large quantity of material into a concise arrangement.

Chapters 1-3...What is a Disciple?

Using biblical principles, Dr. Coppedge directs the reader in an understanding of covenant commitment. This commitment to God and to other disciples is a unique and special relationship. Discipline demands a deeper measure of faith in Christ than previously experienced. The author advocates that God desires "a closer, more intimate, personal relationship with His people, an invitation which always comes to those who have begun to follow Him."\(^2\) The researcher has concluded that as a follower moves into the depths of a relationship with God a burden for one's own personal growth and the spiritual progress of others intensifies.

Chapter 4-8...Becoming a Disciple

According to Allan Coppedge, "the discipleship process may be divided into three essential principles: life-to-life transference, spiritual discipline, and accountability."\(^3\) Jesus' process of developing His disciples is still relevant in disciplemaking today. The life of the disciplemaker must

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\(^2\) Coppedge, 24.

\(^3\) Coppedge, 61.
be poured into the lives' of the disciples. This process is what Dr. Coppedge refers to as "life-to-life transference."
The disciplermaker must model to the disciples personal discipline as well as insist on spiritual discipline within the daily lives of those discipled. Not only are the disciples accountable to the disciplermaker and to each other, but the disciplermaker is accountable to the disciples. These procedures build strong spiritual lives and create a bonding that is deeper than in any previous relationship experienced by the participants.

Chapters 9-11...Being a Disciple

Dr. Coppedge moves us along in the disciplermaking process to the fulfillment of the Great Commission. Peter's address on the day of Pentecost was the first outreach that resulted in a magnificent harvest of believers. The author then observes Barnabas and Paul as they embark on their missionary journeys. Coppedge's examination of Christ's disciples in action gives the contemporary disciple an opportunity to see Spirit-filled men actively involved in evangelism. The researcher believes that the success of sharing the gospel in our era is just as possible as in the days of the first century church. People have never been more hungry for good news than they are today.

Dr. Coppedge again returns to three basic ingredients that are essential in becoming and remaining a disciple.

The discipleship method is designed to build relationships. . . . One principle is the
essentiality of life-to-life sharing. . . .

The second essential principle of discipleship is the cultivation of habit patterns that make it possible to develop one's relationship with God. Learning to pray, study the scriptures, memorize the Word, fast, and worship in community are all part of the process of developing tools for . . . one's walk with God. . . .

The third essential principle of discipleship is accountability. The disciples learned to be responsible to Jesus for their conduct, attitudes, ministry, and relationships. They also learned to be accountable to one another. . . .

The disciple can be assured of strong progressive growth if a small group of like-minded believers is part of the participant's weekly routine. The small covenant group allows the disciple to share the successes and failures of each week. Along with intimate relationships is the implementation of spiritual discipline. The disciplines are the keys to fortifying and changing a disciple into the likeness of Christ. In the researcher's project, several more disciplines were required than those mentioned in the above quote. These disciplines are detailed in Chapter 4.

Accountability is the ingredient that maintains the covenant that the disciple has made with God and with fellow disciples. Accountability motivates the pupil to adhere to the spiritual journey to which the disciple was called.

Dr. Coppedge has given the Church an invaluable tool for understanding and initiating discipleship. This book is so extensive and such a contribution for strengthening

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4 Coppedge, 162.
the Body of Christ that it may prove to be one of the finest books written on disciplemaking.

Robert Coleman has written a book examining the objective of Jesus' ministry and His strategy for carrying it out. The Master Plan of Evangelism has been affecting the lives of Christians and ultimately the world for twenty years. Dr. Coleman, director of the School of World Mission and Evangelism at Trinity Evangelical Divinity School, believes that "the Scriptural accounts of Jesus constitute our best, and only inerrant, Textbook on Evangelism."6

In eight steps Dr. Coleman carefully outlines Jesus' process of disciplemaking.

1. Selection  
2. Association  
3. Consecration  
4. Impartation  
5. Demonstration  
6. Delegation  
7. Supervision  
8. Reproduction

Each chapter is filled with scriptural references enabling the reader to easily follow Jesus' strategy. This book is literally a manual encouraging disciplemaking and teaching the disciple step-by-step how to become a disciplemaker.

The Master Plan of Evangelism will assist the disciplemaker in grasping a firm understanding of Jesus'...
plan regarding the Great Commission and at the same time develop a clear understanding of how to fulfill that Commission through discipllemaking. When this project was initiated the book was extremely helpful in instructing the disciplemaker how to disciple the participants.

David Lowes Watson's book, *Accountable Discipleship*, is aimed specifically at organizing a discipleship program. His research is derived from the early Methodist Class meeting. Dr. Watson, director of Covenant Discipleship of the General Board of Discipleship of The United Methodist Church, points out that the early Methodist Societies required that

the only condition for admission to membership was to desire to be a Christian. To continue in a Methodist society one had to give evidence of this desire by: avoiding evil, doing good, and using the means of grace instituted by the church and proven in practice. These weekly meetings were first and foremost designed to equip Christians to be authentically Christian.

The author supports the need for small group caring and sharing. The reader discovers that the class meetings were times when members shared the problems and the heartaches of life and strengthened one another. Group support is just as important in the contemporary discipleship program as in the

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8 Watson, 17-18.
early Methodist meetings. Caring for one another and encouraging one another play an important role in bonding relationships. Time was always set aside in this project for the disciples to share the successes and failures of the week.

The Christian love demonstrated within Wesley's meetings of seven or less participants became evident outside the societies as participants mingled with peers. Social works, such as caring for the poor, relieving debt, visiting the sick, providing for orphans, and setting up schools, were a major part of daily activity. The disciplinemaker of this project envisions social works becoming daily activities in the lives of this project's disciples as they become sensitive to the needs of others.

Individuals desiring to establish a discipleship program will find Dr. Watson's book helpful as he reveals the structure of Wesley's Societies. Accountable Discipleship examines the ordinances of God that each member was expected to adhere to. Members of Societies were required to participate in "Public Worship, Ministry of the Word, The Supper of the Lord, Private Prayer, Searching the Scriptures, Fasting and Abstinence." Many of Wesley's ordinances were used to structure the disciplines of the covenant for this project.

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9 Watson, 40.
David Watson records Wesley's procedure in conducting his small group meetings. He explores the covenant, accountability, rules, and objectives. This book was very beneficial as the disciplemaker of this project developed the structure of this program.

Dr. Watson also wrote the book *The Early Methodist Class Meeting*.\(^{10}\) The author collected records and notes that related to the class meeting. He explained how the meetings were conducted and what their objectives were. Watson also examined the successes and failures of the class meeting.

The book offers extensive historical review of Wesley's meetings. The document gives the contemporary disciplemaker a vivid depiction of the importance of small group relationships, accountability, covenanted comradeship and disciplined living. This material and the information gathered in the previous publication assisted the researcher in understanding the roots of discipleship.

*The Lost Art of Disciple Making* is a book specifically written for training disciples.\(^ {11}\) Leroy Eims has developed a methodical process of making disciples and training them


to disciple others. He asks the question, "What was the commission of the twelve? Get converts? No! Make disciples (Matt. 28:19)." This should to be the purpose of every local church. The only way a fellowship can grow numerically and remain spiritually strong is for the parishioners to be trained to be disciples and disciplemakers.

The author firmly believes that a church must disciple the new believer. Follow-up includes teaching the disciple about opposition and rejection. The disciple should know from the beginning the cost of discipleship, yet the disciple should know that the mighty hand of God is always there to see the believer through.

The well trained disciple is also well disciplined. Leroy Eims points out that the goal of discipleship is to "establish strong, regular, personal intake of the Word of God and have an effective prayer life." Along with these goals is the objective to "help the new Christian progress to the point where he is a fruitful, mature and dedicated disciple." This is the primary objective of this project. If these goals and objectives are not part of the discipleship program, spiritual growth will never be

12 Eims, 41.
13 Eims, 52.
14 Eims, 61.
witnessed. The Lost Art of Disciple Making methodically leads the disciplemaker into the process of discipleship. The document is filled with practical material that must become part of a discipleship program's structure.

Walter Henrichsen's book, Disciples Are Made - Not Born, provides detailed information on how to make disciples out of Christians. The publication gently leads the disciplemaker from selection of a disciple to fulfilling the Great Commission. Henrichsen is honest and straightforward in his presentation of this material. He clearly informs the reader that being a disciple of Christ is not an easy task but that it is a life-long commitment filled with hard work.

Walter Henrichsen's book is not just a manual on becoming a disciplemaker, but it is also a book that assists the believer in establishing one's faith in the Christ. The author examines the hesitancies of a disciple in respect to surrender and commitment. He leads the reader into an understanding of who God is and how He is active in the believer's life. Knowledge of "who God is" is extremely important if the representative is going to share effectively in Christ's mission. One cannot enter into a commitment if passion for the purpose is not enveloping the

relationship. God's love is comprehended through the sacrifice of his son, his gift of power over sin through his Spirit, and his willingness to be with his children always. Understanding these wonderful extensions of affection carries the believer into an intimate relationship with the Creator.

God's commitment needs to be understood. The author uses the inspired words of Isaiah to provide background for this covenant relationship. The Word of the Lord expresses His commitment to His people:

> and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday. The Lord will guide you always; he will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail.

Knowing that God is faithful to His children is the backbone of a committed disciple. When a believer understands it is not by our power that we exist but by God's unlimited resources, it then propels the disciple into fruitful activity.

Not recognizing a chance to witness causes many to fumble the opportunity. Henrichsen gives the reader some important hints that will assist the disciple in seizing opportunities to share the gospel and share it effectively:

1. Open the opportunity by asking a favor.
2. Tailor the approach to the person.

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16 Isaiah 58:10-11.
3. Choose the questions you want to answer and ignore the others.
4. Strike for the "open nerve" that causes the person to expose his need.
5. Tell the truth even if it hurts.
6. Agree with the person as much as possible.
7. Don't allow the conversation to get off the subject.
8. Be sensitive to how the Holy Spirit is working in the person's life.

Walter Henrichsen provides a comprehensive chapter on follow-up. Follow-up is the establishing of a soul and training the convert to be a soul winner. Chapter 7 instructs the disciplemaker how to fortify the baby Christian and methodically lead the individual in a disciplined life-style. Remaining close to the person being trained and loving them as family is essential. God will do the rest.

Near the end of this publication Henrichsen zeros in on the importance of disciplemaking. All Christians should have someone teaching them and they, in turn, should be teaching someone. This is the process of multiplication. If the disciple of Christ is not making disciples, the growth of Christianity is severely limited. The author believes

every Christian should ask himself two questions: "Who is my Paul? Who is the person I am learning from, who is helping me to become a multiplying disciple-maker?" And secondly, "Where is my Timothy? Where is the person I am in turn helping

17 Henrichsen, 55-61.
to become a multiplying disciple-maker?"\textsuperscript{18}

This book is an excellent addition to the disciple-maker's library. If a person has a passion for discipleship, this publication is a step-by-step manual that will clearly and simply lead in the process of discipleship.

\textbf{Spiritual Formation and Discipline}

In the previous writings the authors strongly emphasize the importance of a spiritually disciplined life. Prayer and scripture memorization must become an important part of the daily walk with the Lord. Without these ingredients progressive growth, in the likeness of Christ, is not possible. The disciple-maker must have a desire to teach his disciples spiritual disciplines from God's Word. To assist the teacher in organizing this operation, several books written on this topic are helpful. These materials may be used as supplemental material in the first year of the disciple-making process.

The most frequently used text in this project as a tool for instruction, next to the Bible, was Richard J. Foster's book, \textit{Celebration of Discipline}.\textsuperscript{19} The book is broken into three major disciplines and then further divided into four sub-disciplines. The three major divisions are the Inward Disciplines, the Outward Disciplines, and the Corporate

\textsuperscript{18} Henrichsen, 147.

Disciplines.

The Inward Disciplines include meditation, prayer, fasting and study. These disciplines are personal experiences that affect the deep inner areas of one's life. The inner areas teach the disciple about inner-self and about God. When these four sub-disciplines are activated the disciple notices a new perspective of God and all His creation. Consistently observing these specific disciplines will change one's life and plunge the faithful disciple into a fresh spiritual adventure.

The Outward Disciplines include simplicity, solitude, submission, and service. These disciplines are outward expressions of what is taking place within the disciple. The outward disciplines allow the disciple to prepare for the opportunity to put Christlikeness into action. Not only is one prepared for the opportunity, but these disciplines are literally the action of Christ. The disciplined lifestyle is a thrilling experience that every Christian can experience.

The Corporate Disciplines include confession, worship, guidance, and celebration. These disciplines involve the entire local body of believers. Everyone is an important part of the corporate body and joins harmoniously with the entire body to exalt the Kingdom of God. These disciplines certainly can be exercised within the individual lives of believers, but in this instance the author is referring to
them as corporate disciplines. In order for these disciplines to function, the body must be humble and willing to accept the faults of others. Pious individuals will only cause these disciplines to cease. Trust is an important element within the body if these disciplines are to be witnessed in the fellowship.

The disciple soon discovers the disciplined life is difficult to obtain. A life of spiritual discipline takes time and hard work. Richard Foster reminds the student of discipline that

we must not be led to believe that the Disciplines are for spiritual giants and hence beyond our reach, or for contemplatives who devote all their time to prayer and meditation. Far from it. God intends the Disciplines of the spiritual life to be for ordinary human beings.

Although a consistent disciplined life is not realized at the beginning of one's journey, the disciplemaker must urge the pupils not to be discouraged. The disciplines are to be an adventure and not a heavy burden. They are established for the purpose of spiritual freedom and to introduce the believer to a heavenly Father whose attributes may not have been previously known.

In his book, _Embrace the Spirit_, Steven Harper leads the disciple of Christ into a closer relationship with the

20 Foster, 1.
He begins by telling the reader that spirituality is not attaining the right theology but rather something much deeper. Harper declares that "Christianity is a life to be lived more than it is a creed to be believed." The author advocates that friendship with God is the only kind of relationship that will take us where we want to go. It's the only kind of relationship that will hold us up when the pressure weighs us down. It's the only kind of relationship that will make Christianity our life rather than our duty.

The reader is taught that learning about the friendship of God results in positive changes. As the disciple grows in faith, God develops the unique personality that He created the believer to be. The author insists that as you develop in deeper ways, your real personhood should come more and more to the surface, and you should feel less need to live behind a mask or promote some image. The grace of God is liberating you to be the unique, unrepeatable person you were intended to be from the moment of your conception. Now that's adventure!

Embrace the Spirit gently guides the believer into a deeper friendship with the Heavenly Father which is the most important experience following salvation.

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24 Harper, 147.
Alive in Christ by Maxie Dunnam abounds with inspiration. The author shares with the reader the dynamic process of spiritual formation. This book aids the believer in affirming Christ's presence. Through the experience of His forgiving, healing, guiding, creating, and converting, we become Christ's affirming presence to others.

Maxie Dunnam, former world editor of The Upper Room, says the following about the key to Christian experience:

The secret is simply this: Christ in you! Yes, Christ in you bringing with him the hope of all the glorious things to come. . . . Certainly the key to authentic Christian piety and spirituality - to be alive in Christ.

The author has an intense mission to bring the Christian community to the powerful discovery that one can be alive in Christ. He points to the fact that Christ is within, moving, working, changing, and making the believers aware of what Christ desires to do in and through them.

This book conveys the realization that life in the flesh is weak. Believers must grow beyond the frail position of worldly dependence to "a new realm, the kingdom of Spirit, where power is ours from the indwelling Christ." Dunnam draws attention away from earthly material power to the ultimate power that is evident in the

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26 Dunnam, 13.
27 Dunnam, 56.
life and words of Christ.

The author mentions spiritual formation several times in the text; so it is important for the reader to understand its meaning if the thrust of the author's message is to be grasped. The author presents his working understanding of spiritual formation as

the dynamic process of receiving by faith and appropriating through commitment, discipline, and action, the living Christ into our life to the end that our life will conform to, and manifest the reality of Christ's presence in the world. ²⁸

The disciple must be very careful not to miss the ingredients of spiritual formation. The first factor is commitment, the second is discipline, and the third is action. These are absolutely essential if one is to become the reality of Christ's presence in the world. This definition is highlighted as the heart of this publication. To be alive in Christ is the result of literally living the ingredients of spiritual formation.

A significant contribution to disciplemaking is discovered in the eighth chapter when the author teaches that there are no shortcuts to being alive in Christ. In this chapter Dr. Dunnam introduces the reader to the spiritual disciplines. He does not develop this material into the great detail that some authors who have written entire books on spiritual disciplines have, but his

²⁸ Dunnam, 105.
intention is to alert the disciple to the fact that the walk of a committed Christian is structured. Though the disciplines are not discussed in length he does a good job alerting the disciple to the fact that the walk of the committed Christian is structured.

Other Important Literature

This section briefly identifies literature that was of immense value to this project but was not drawn upon as much as the previous material.

Discipleship

A.B. Bruce published one of the most thorough studies of Jesus training the twelve disciples. The Training of the Twelve was first printed in 1871 and revised in 1899. The book introduces the reader to Christ's method of training his apostles but does not give specific discipling procedures or objectives.

Betty Lee Skinner wrote the biography of the pioneer of modern day disciplermakers. Daws: The Story of Dawson Trotman, Founder of the Navigators is an excellent example of how God can raise a person from the depths of sin and change a gross sinner into one of the century's greatest

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29 A.B. Bruce, The Training of the Twelve (Grand Rapids: Kregel, 1971).
soul winners.  

This book exhorts the reader to be a disciple emersed in prayer. As the result of prayer Daws witnessed an evangelistic outreach that affected his city, his state, and eventually the world. The author threads the book with the fact that God uses all the experiences of life to bring Himself glory. Through the life story of Daws Trotman the reader discovers that all the heartaches and all the joys of life are never wasted by God.

In Francis M. Cosgrove's book, Essentials of Discipleship, he lists eight essentials of a disciple and examines each requisite. The material in chapter eleven was particularly important for use in this project as it thoroughly explored the need for tithing in a disciple's life. The disciplemaker used this material as part of the material taught on the necessity of tithing.

In an article entitled "Attributes Of A Disciple", Joseph Allen records the criteria for becoming a disciple. The author lists and describes elements that must be evident

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31 Francis Cosgrove, Jr., Essentials of Discipleship (Colorado Springs: Navpress, 1980).

within the life of a disciple. The author emphasized common aim, forgiveness, humility, and sensitivity to sin.

This was a refreshing article because it demonstrated a variety of attributes necessary in being a disciple. Unfortunately, disciplemakers often fall short in teaching these basic components of Christianity.

Spiritual Formation and Discipline

In the book, The Spiritual Life, Evelyn Underhill discovers meaning in every circumstance of life. If a Christian considers the cherry-tree in blossom or any experience of daily living, every situation has "meaning and direction." The author writes of spiritual experiences that are common to progressive Christians and uses the wonderful experiences of Christianity to exhort the believer to press even closer to God. Evelyn Underhill's book is warm and encouraging. This work is not a manual teaching how one might grow closer to God but rather exhorting the believer to depth and power. One fault the researcher finds in her book is that she tells the reader to move toward perfection but does not tell specifically and methodically how this might happen. This is a valuable book for the person who is ready for a deeper relationship with God.


34 Underhill, 21.
Susan Annette Muto has written a book that directs the reader along the path of spiritual living. The path includes silence, solitude, prayer, reading, meditation, journal-keeping, contemplation, and service.\textsuperscript{35} \textit{Pathways of Spiritual Living} is a rich invitation to be drawn "out of mediocre Christianity toward intimacy with God."\textsuperscript{36} The author moves progressively through her topics leading the reader "from the world to God and from God back into the world."\textsuperscript{37} This book assists one in knowing God and in sharing his love through service to others.

Steve Harper has written an outstanding overview of the major features in John Wesley's devotional life. In his book, \textit{Devotional Life in the Wesleyan Tradition}, Dr. Harper asserted that

\begin{quote}
it is clear that we cannot be the church apart from a deep and comprehensive practice of the devotional life. No amount of programming and structuring can substitute for personal and corporate spiritual vitality.\textsuperscript{38}
\end{quote}

In this publication it is evident that a structured

\begin{itemize}
\item [36] Muto, 89.
\item [37] Muto, 134.
\end{itemize}
devotional life is essential if the church is to accomplish the mission of our Lord. This reader learns that John Wesley's demanding devotional life may never completely be adopted, yet his rigorous lifestyle can be a great inspiration and guide. Dr. Harper introduces the reader to several unique and refreshing methods of devotional life used by Wesley.

To keep his devotions alive, John Wesley used variety in his daily disciplines. Wesley, a methodical individual, would order his prayer topically and concentrate on a specific subject for each day. He primarily wrote his prayers but also blended extemporaneous prayer into these private moments. The variety expressed by this church leader can be a reminder to us that diversity brings life to devotional routine.

Steve Harper touches on several disciplines such as prayer, scripture, fasting, and the Lord's Supper. Those who may be interested in the Wesleyan tradition should read this publication for a Wesleyan perspective on the devotional life.

Project-dissertations

These were projects submitted in partial fulfillment of the requirements for the degree of Doctor of Ministry. They were beneficial for the purpose of observing writing style and for the purpose of reading material in a related project.
Raymond W. Ellis wrote "A Christian Growth Manual for the Discipling of New Believers in the Local Church." The author developed a discipleship manual "to assist new believers to grow toward maturity through obedience to the teachings of Jesus and through their incorporation into the local body of believers." Although this material was for new believers, much of the background material was related to the research of this project. The researcher enjoyed inspecting the project and comparing results.

Charles C. Lake wrote a project-dissertation titled, "The Biblical Basis for Discipleship." This was another manual developed for the purpose of discipling new believers in the local church. This document demonstrated the proper procedure in the development of the project. The author included a practical program for the development of new believers that would be an excellent prerequisite for this researcher's project. Lake's project was not abundant in information relating to this researcher's objectives since the current project focused on directing established established.


40 Ellis, 16.

Christians in a deeper relationship with the Lord.

Ronald A. Jenson wrote a manual entitled "Gearing the Local Church for Discipleship." Jenson developed an excellent piece of work that dealt with the implementation of a discipleship program in the local church. His primary objective was training disciples for evangelism which would result in numerical growth. The primary objective of this project was the spiritual development of the parishioners and from that accomplishment would emerge leadership. The basic methodology used to achieve the primary objective was similar. Jenson's research was interesting to observe and helpful in comparing the results of disciplemaking in two different environments.

Summary

Discipleship is an issue each local church must consider. The fellowship will grow and be alive in Christ or it will remain stagnant and eventually die. Disciplemaking is the solution to the dying church's need for resurrection. The literature mentioned in this chapter is some of the best material offered in the world today regarding discipleship. With these tools a committed individual can become a disciple of Christ and eventually

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42 Ronald A. Jenson, "Gearing the Local Church for Discipleship" D.Min. diss., Western Conservative Baptist Seminary, 1974.
become a disciplemaker.

The tools have been exposed for observation but an understanding of what it means to be a disciple of Christ is in need of definition. In the next chapter a thorough examination of the characteristics of a disciple will be considered.
CHAPTER 3

What Is A Disciple?

This chapter will examine what is involved in being a disciple. The analysis of this word will be broken into the following divisions: (1) the New Testament Use of the word, (2) the Characteristics of a Disciple, and (3) the Mission of the Disciples.

If the reader is to understand what a disciple is and what Jesus called them to accomplish, a close inspection is necessary. The Bible will be the primary text from which disciple will be examined.

**New Testament Use**

An understanding of the historical and New Testament use of the word *disciple* will afford us a broad spectrum of how it was originally used.

**Mathetes**

An understanding of the word *disciple* begins with tracing the historical usage of the Greek word *mathetes*. *Mathetes* appears over 250 times in the Gospels and Acts. The word denotes those who have attached themselves to Jesus as their Master.¹ Disciple is primarily used in reference

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to the disciples of Jesus. There are, however, a limited number of references that refer to mathetes in a broader range unrelated to Jesus. Those who had disciples and used this term were John the Baptist (Matt. 11:2; Mark 2:18; 6:29; Luke 5:33; 11:1; John 1:35, 37), the disciples of Moses (John. 9:28), and the disciples of the Pharisees (Matt. 22:16; Mark 2:18).

The basic meaning of the word mathetes is a learner, pupil, imitator of a teacher. In the general use of the word, a mathetes is bound to someone in order to acquire knowledge. The word is not limited to biblical usage nor did it originate with biblical characters. Secular scholars had their pupils who followed their teachings. Some apprentices paid for the privilege to be a mathetes of an instructor. A person can only be a disciple if in the company of a didaskalos, master or teacher.²

Mathano

The verb form mathano means to learn, and implies acceptance of Christ. Mathano suggests rejection of the old existence, and beginning of a new life of discipleship.³ In the New Testament, a disciple was someone who followed after Christ and entered into a covenant relationship with Jesus. The disciple of the New Testament era was willing to follow

² Kittel, 3:416.
Jesus regardless of the cost. The men Jesus selected for discipleship were individuals who hungered after the deeper truths of God. These individuals were always in tune with the words of God which changed their lives. Those whom Jesus selected were never standing back on the outer edge of the crowd but rather standing in the front where they could absorb all the morsels of truth.

Some of Jesus' twelve were followers of the Baptist. They had already begun anticipating the coming of one who was greater. When John the Baptist pointed out Jesus as "the Lamb of God, who takes away the sin of the world," they were drawn to Him like a magnet. The reason for this attraction was that these men had been disciplined to look for the coming of the Messiah. This passion for the Christ was not something that happened only to predestined persons. The hunger for the Messiah was evident within the Twelve because they opened their hearts expecting the opportunity for a greater spiritual feast.

**Characteristics of a Disciple**

This section of study will be helpful in comprehending what common attributes were found in Jesus' disciples. Examining characteristics of the first century disciples will assist in understanding what traits are necessary for today's disciples. Material for this chapter was gathered

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4 John 1:29.
from the Bible.

A Spirit-Filled Life

As soon as the first disciples were called by Jesus, "they left their nets and followed Him." Following Jesus meant more than physically walking with Him; it meant becoming a holy individual like Him. In the fifth chapter of Matthew Jesus outlined the foundation for a holy life. He emphasized the command of holiness when He said, "Be perfect, therefore, as your heavenly Father is perfect." Subsequent to saving faith the carnal nature of the disciple needed to be eliminated by the infilling of the Holy Spirit. While Jesus was with his disciples he poured his life into them, but something more needed to be done. Self-centeredness needed to be eradicated if they were to become holy individuals. The Spirit provides power to transform the life of the disciple and promote Christ-likeness within. With the responsibility of winning the world to Christ, the disciples needed a cleansing work done within their lives.

The disciples needed three things to take place in their lives if they were to be like Jesus. They needed to be cleansed and set free from their selfish nature; they needed power to live a victorious life over sin; and they needed a burning passion to love and win one's neighbor to

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5 Matt. 4:20
6 Matt. 5:48
the Lord. This experience could only be imparted to them through the infilling of the Holy Spirit. The baptism of the Holy Spirit focused their thoughts on the leading of God and empowered them to remain true to the Great Commission. Harald Lindstrom, a longtime professor at Upsala University, writes in his book *Wesley and Sanctification* concerning the wonderful process that takes place following the baptism of the Holy Spirit. The author suggests that the baptism of the Holy Spirit produces within the disciple the possibility of possessing

the temper of Christ and living as He lived, an inward and outward conformity with the will of God. . . . It is perfect deliverance from sin. The heart is purified of all sin.  

The promise of Jesus to baptize the disciples with the Holy Spirit was realized at Pentecost. Prior to this empowering experience, Jesus prepared the disciples by telling them, "I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high." All the disciples had remained in Jerusalem when

suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as

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the Spirit enabled them.9

This experience of the fullness of the Holy Spirit or entire sanctification did not end in Jerusalem. The Holy Spirit empowered the Twelve as well as others who became devoted followers of Jesus. The disciples were told to wait in the Upper Room for this work to be completed on the day of Pentecost. Because of the power that accompanies the presence of the Spirit, Jesus commanded the disciples not to leave Jerusalem before the baptism of the Holy Spirit. This prerequisite for witnessing is a must today if one is to participate effectively in the Great Commission of our Lord.

Self Denial

Jesus said, "But seek first the kingdom of God and His righteousness and all these things will be given to you as well."10 Jesus did not ask His disciples to seek many things, but in this passage He asks that they seek two things: His kingdom and His righteousness. God is responsible to supply all the other needs of His followers. Jesus expected His disciples not to live for the temporal but rather to set their sights on the eternal.

If a person desires to be a disciple of Christ, no cost is too great. Every possession and every desire must be submitted to the Lord. A disciple must humbly allow the

10 Matt. 6:33.
Lord to use any personal possession for His glory. Every sin must be confessed and every selfish gain surrendered. Self renunciation is a difficult discipline. Thousands followed Jesus across the ridges of Israel but few remained true to Him. As long as He filled their stomachs with bread and fish they followed Him, but when He spoke of sacrifice in obtaining the Kingdom of God "many of his disciples turned back and no longer followed him."\textsuperscript{11} Jesus did not attempt to retain those who turned away. He was training leaders not merely followers, and those who stayed would have to be willing to pay the price.

Jesus specifically spoke about the cost involved in following him to those who attempted to delay their commitment. To the excuses of the peripheral follower Jesus said, "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God."\textsuperscript{12} The Master was very clear in His demand for commitment from His disciples: "In the same way, any of you who does not give up everything he has cannot be my disciple."\textsuperscript{13} Relinquishing personal possessions finds its origin in the genuine faith a disciple has in Christ.

\textsuperscript{11} John 6:66.
Jesus will never be content with second best. He demands first place in the life of His disciple. This is unquestionably demonstrated by the Lord when He said, “Anyone who does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it.” The Master requires from his disciples the position in their lives that is more exalted than any person or possession. Jesus must be more precious to the disciples than their own lives if the mission is to be accomplished.

Love for God's Word

A disciple is a person who loves the Word of God. The Bible becomes part of one's daily diet. Joshua wrote,

Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.

The scriptures must be an important part of the disciple's life. To memorize scripture and fill the mind throughout the day with God's Word is a must for the disciple. Reading and memorizing scripture is actually hearing the voice of God.

The disciple will be pleasantly amazed at the power over temptation and hardships resulting from scripture memorization. While in the wilderness Jesus used scripture

15 Josh. 1:8.
committed to memory to fortify Himself against the
temptations of the Devil.\textsuperscript{16} Fixing scripture within the
mind is literally placing the mind of Christ within the
disciple. Just as Christ defeated Satan with scripture, the
disciple will be victorious in demonic confrontation.

Scripture becomes for the disciple the basis for action
and reaction. The follower of Christ is a product of what
the believer allows to enter the mind. The thoughts,
decisions, and actions of a Christian are all circumscribed
with prayer. If a disciple mediates upon God's Word, it
becomes the foundation of the believer's entire life. The
Scripture is nourishment and initiates spiritual growth.
Peter wrote, "Like newborn babies, crave pure spiritual
milk, so that by it you may grow up in your salvation."\textsuperscript{17}

No disciple can cultivate an intimate relationship with
the Lord without living in His Word. Just as His disciples
cherished the Old Testament teachings and the authority of
Jesus' Word the contemporary disciples must covet the Word
of God. This enables the disciple to be shaped in the image
of Jesus and to be trained by Him.

The first century disciples studied the Old Testament
and had the living Word in their presence. The contemporary
disciple must have a time each day for the Word of God which

\textsuperscript{16} Matt. 4:1-11.
\textsuperscript{17} 1 Peter 2:2.
is necessary for spiritual survival.

Prayer

Jesus modeled the discipline of prayer in the presence of His disciples. His prayerful lifestyle is observed in more than twenty different incidents. After the disciples observed the Master in prayer, they asked Christ to teach them to pray. He then gave to the inquisitive pupils a prayer.¹⁸ Prayer was essential to Jesus and was crucial to the disciple if the pupil was to emulate the Teacher.

Prayer was an element in the disciples' lives that was not treated frivolously. Jesus taught His men over and over the importance of prayer as a source of communicating with him. If the disciples had not learned to become immersed in prayer, their mission would never have been accomplished.

Walter Henrichsen, personnel director for the worldwide ministry of the Navigators, suggest a quiet time and an outline to follow when praying.

In Mark 1:35 we read of one of the habits the Lord Jesus developed. "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Each day should begin with a brief period of fellowship with the Lord, for thus the believer gets his spiritual nourishment for the day. . . . The simple acrostic ACTS is useful in helping a person get started in prayer.

  Adoration—Begin with a time of worship, praying over the greatness of God. 1 Chronicles 29:11-14.
  Confession—This a time of acknowledging our sinfulness and dependence upon the Lord. 1 John 1:9.

Thanksgiving—The long list of sins mentioned in Romans 1 begins with the phrase in verse 21, "neither were thankful." Early in the Christian life the believer must learn the importance of being thankful. James 1:17.

Supplication—We spend time praying for others.

Prayer is an opportunity for the disciple to respond to God's Word. The believer hears the voice of the Lord through the Scriptures and responds by communicating in prayer. A rich relationship with the Lord is only possible through this two-way communication.

Relationships

If one desires to be a disciple of Christ, there must be a willingness to work with other disciples. Much is accomplished when many work together harmoniously, performing the numerous tasks that require teamwork. Jesus demonstrated the importance of co-operating when "calling the Twelve to him, he sent them out two by two and gave them authority over evil spirits."20 Working together for a common goal and purpose is part of the joy of Christianity.

Mark's gospel graphically introduces the unity of this small band of men. He records that Jesus and his disciples went "away by themselves in a boat to a solitary place. But many who saw them leaving recognized them."21 Focusing on

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20 Mark 6:7.

21 Mark 6:32-33.
"them" is unique to the Marcan narrative. His graphic writing style specifically directs our attention to the community that developed between the Master and the Twelve.22

Working in close relationships required a tremendous amount of love for each other. The disciples needed an unconditional love for each other if the enormous task of sharing the gospel was to be fulfilled. This attitude of love was a means of determining whether they were in fact disciples of Christ. Jesus teaches his followers:

A new command I give you: Love one another. As I have loved you, so you must love one another. All men will know that you are my disciples if you love one another.23

**Accountability**

The disciple must be willing to be accountable to the disciplemaker as well as to the other disciples. Accountability is important because it assists the disciple in completing the assigned task. If a disciple is not accountable to someone, the assignment may not reach completion. After Jesus sent his disciples out on a delegated mission, "The apostles gathered around Jesus and reported to him all they had done and taught."24 Not only

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23 John 13:34-35.

were the disciples accountable to Jesus, but also to each other. This is part of the reason Jesus sent the disciples out in pairs. They were sent out together for support and fellowship but also to be accountable to each other. Only on rare occasions is any spiritual leader found without a partner. Accountability may be perceived as a negative incentive to be implemented, but it is also a positive reinforcement. As the disciples returned to Jesus to share their experiences, they discovered fellow apostles contributing words of encouragement and support. As each shared the exhilarating as well as the discouraging events of their trips, they found the Master and their comrades responding as the occasion warranted.

Mission of the Disciples

Each disciple is called for a mission. The mission will be consummated if the disciple considers several necessary ingredients.

Commitment to the Cause

Before the mission is accepted, there must be a commitment to the cause. The disciple may trust God for salvation, but it is another step of faith to be committed to God in a covenant relationship. Those accepting the call to follow Jesus have chosen to place their lives under His authority. The word "chose" is significant because a lasting relationship will only exist if this is a matter of choice. A covenant alliance is never entered into only
because of emotion. Emotion may be initially influential, but the ultimate decision one makes to become a disciple must be an act of the will.

A disciple needs to express confidence in the disciplemaker. Once the disciples sincerely trusted Jesus, he could then shape and train them for his mission. If a disciple does not trust the disciplemaker, the discipling process will never come to fruition! When a disciple followed Jesus, it meant unconditional sacrifice of the disciple's entire life (Matt. 10:37; Luke 14:26; Mark 3:31-35; Luke 9:59-62). A mathetes is bound to Jesus for a lifetime (Matt. 10:24 f.; John 11:16); trust in the teacher cements the relationship.

Some followers believe they are automatically disciples of Christ if they believe in Him. Matthew (4:17-22) and Mark (1:14-20) discredit this notion when they recorded that Jesus' initial call was for sinners to repent; then He called believers to follow. Following Christ does not make that person a disciple of Christ. If one desires to be a disciple of Christ, there must be a faith in Jesus as Savior and a commitment to him as Lord. Peter demonstrated this commitment when he said, "We have left everything to follow you!"25 Those who accept the mission of Jesus must consider that "renunciation (Matt. 23:7 ff.), humility (Matt. 18:1

ff.), poverty (Matt. 19:23 ff.) and readiness to suffer (Matt. 10:17 ff.) can all become characteristics of true discipleship. Jesus did not ask His disciples to commit themselves to any new ritual or doctrine but to give themselves to the person who became the focus of what would one day become the doctrine taught by them.

Jesus told His disciples, "No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other." A complete rejection of the sinful lifestyle is necessary. Robert Coleman stated that

perfection of love was now the only standard of conduct (Matt. 5:48), and this love was to manifest itself in obedience to Christ (John 14:21, 23) expressed in devotion to those whom He died to save (Matt. 25:31-36). A disciple's life is one that includes a cross. If a disciple is to follow the Master and live a spiritually progressive life, sin must be denied any dominion.

The greatest tool used for perpetuating the truth is not what is said by the teacher but what is done by the teacher. Jesus demonstrated to His disciples absolute commitment as He fulfilled the will of His heavenly Father. God the Father sent the Son to earth with an intended

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26 Brown, 1:489.
purpose. Jesus completed this mission by surrendering to the will of the Father. The demand for obedience was evident when the Son uttered, "If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love." Jesus, while in the Garden of Gethsemane, again demonstrated His loyalty to the Father when He exclaimed, "Not as I will, but as you will."

Service to God and to Others

One of Jesus' objectives was to train His followers for service. A disciple of Christ understood that a call to follow included a call to service. The disciple must be willing to be trained for a life of service. This is evident in His words, "I will make you fishers of men." When Jesus sent out the Twelve and the seventy, they were to go out in pairs healing, bringing salvation, and delivering peace. Service to God and to others is an important concept in Jesus' training. They could only be considered disciples if they would be committed to serve. Jesus told His disciples that whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life.

29 John 15:10.
31 Matt. 4:19
as a ransom for many.\textsuperscript{32}

In his selection of disciples, he chose working men to be his pupils. Men who were not strangers to laboring long hours until the work was completed became men who would devote long hours of service to him.

Jesus demanded much of the twelve men called to serve him. They had to leave their boats and nets, their businesses, and their material investments. Jesus does not call every disciple to leave their livelihood like he did the Twelve, but he expects to be just as much a priority in every area of life as he was in the lives of the Twelve. To be truly committed, a disciple must be willing to assist Christ in any area of service.

Jesus leaves with his disciples a personal illustration of servanthood that will never be forgotten. During the Last Supper he got up from the meal and wrapped a towel around his waist. With a towel and a basin of water the Son of God washed the feet of his disciples.\textsuperscript{33} Everything he had taught this handful of men during the three years was encapsulated in this humbling illustration. The Master showed the Twelve that he was willing to give of himself and to serve them just as they should be willing to serve in his mission to the world.

\textsuperscript{32} Matt. 20:26-28.

\textsuperscript{33} John 13:4-17.
Commitment to Win and to Train Others

A disciple of Christ must have a desire to bring others to the Master. This is one of the main objectives in disciplemaking. A disciple who desires to be a soul winner must be committed to Christ, willing to learn, and open to personal growth. The ultimate objective of a disciple is to reproduce one's faith in Christ in the lives of others. Jesus' entire purpose for coming to the earth was resting upon the willingness of the disciples to share with the world what they had learned. Jesus said to the Father, "As you sent me into the world, I have sent them into the world." 34

The Master's intention for a believer to win others was clear in his illustration of the vine and the branches. The Christian is expected to bear fruit.

I am the vine; you are the branches. If a man remains in me and I in Him, he will bear much fruit; apart from me you can do nothing. If anyone does not remain in me, he is like a branch that is thrown away and wither; such branches are picked up, thrown into the fire and burned. . . . This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples. 35

If one is alive in Christ, fruit will be the evidence of commitment. There is no such thing as a fruitless Christian.

Time after time the ultimate objective of discipleship

34 John 17:18.
35 John 15:5,6,8.
is explicitly stated. Spiritual reproduction was of such
priority that Jesus mentioned it just prior to ascension.

Therefore go and make disciples of all nations,
baptizing them in the name of the Father and of
the Son and of the Holy Spirit, and teaching them
to obey everything I have commanded you.  

This passage indicates the disciples had come to a place of
willingness to share the gospel with the world. This
scripture also demonstrates a willingness on the part of the
disciples to train the converts so they too might become
disciples of Christ. The Church needs disciples who are
willing to train followers of Christ to become fruitful.
Disciples must understand the importance of developing
leaders out of their converts rather than allowing them to
remain stagnant followers. What if each Christian in the
church would reproduce one other Christian each year? What
would happen to that church? How often do Pastors exclaim,
"I need some strong spiritual leaders in this church!" If
only one person in the local church would disciple a handful
of others, it would make a profound difference within that
church. Then that handful of disciples would reproduce a
handful of others. If Christians would follow the modeling
of Christ and the modeling of his disciples, they could win
hundreds for the Lord and train hundreds to win and train
others. The proof of reproduction is witnessed in the New
Testament church as "the Lord added to their number daily

Winning others to Christ seems like an uncomfortable task to inexperienced disciples. They soon discover that Jesus did not send his disciples into the world powerless. He promised them, "But you will receive power when the Holy Spirit comes on you: and you will be my witnesses." The disciples of Christ must have felt the same fears that witnessing disciples feel today. This fear is dispelled when the joy of reception is experienced and the transformation of a life is beheld.

Christians often feel they must force the gospel upon people when the best way to win others to Christ is to befriend the sinner. The disciple could win dozens to the Lord if time would be set aside to do things of interest with the neighbor who is living in sin. Demonstrating concern and sharing assistance with those who are lost will one day open the door for the disciple to introduce them to the Master. An inexperienced disciple who is not yet confident in sharing the gospel should be encouraged by the disciplemaker to bring the lost neighbor to church and/or to the disciplemaker. Befriending the lost neighbor and bringing the friend to an experienced disciple will begin the reproduction process in the life of the disciple.

37 Acts 2:47.
38 Acts 1:8.
Andrew heard Jesus and believed he was the Messiah. He immediately went and found his brother. The Bible does not tell every detail but it appears that Andrew did not try to explain every detail why he believed Jesus was the Messiah. He simply said, "We have found the Messiah."  

Jesus gained the confidence of sinners before introducing himself to them as the Messiah. The Bible shares many events relating to the benevolent deeds of Jesus and the apostles. Jesus, when walking with His disciples, noticed a blind man begging on the steps of the temple. He could have attempted to preach to the man, but the blind beggar would not have responded to the words of Jesus nor would the news of his miraculous touch have been preserved through the centuries. Jesus first began to meet the felt need of the man before winning him.

He spit on the ground, made some mud with the saliva, and put it on the man's eyes. . . . So the man went and washed, and came home seeing. . . . "How then were your eyes opened?"

He replied, "The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see."  

Once the felt need was met, the sinner was then introduced to the Master and a new life.  

The Church is not reaching its potential growth. Jesus trained his disciples to be committed to his cause and to

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39 John 1:41.  
40 John 9:6, 10, 11.
win the lost. The gospel could be spread more rapidly and effectively if the followers of Christ in this generation, would become dedicated to the Master and to his mission.

Summary

The Bible is the primary text for understanding the characteristics of a disciple. The scriptures abundantly supply examples of the attributes of the twelve men who studied under Jesus. The chief ingredient of a disciple is commitment to Christ. A pupil must trust the teacher if the material acquired from the mentor is to have value for the student. A commitment to the Master incorporates a surrender of every aspect of a person's life. Surrender to Jesus allows him to transfer his mission to the disciple. All other qualities of a disciple are required elements but are subordinate to commitment.

Understanding what a disciple is will be helpful in comparing the first century disciple to the twentieth century disciple. The next chapter will examine a contemporary discipleship program. The chapter will methodically demonstrate how a program is begun. The reader will view the objectives and structure of a contemporary discipleship program.
CHAPTER 4

The Discipleship Program

Five men were selected to be discipled using the biblical principles discussed in Chapter 3. The men were introduced to spiritual disciplines with the anticipation of spiritual growth. In this chapter, the researcher will examine the process involved in the selection of the disciples; the structure of the program; and the spiritual disciplines utilized.

Selection of the Disciples

Prayer is a discipline established and modeled by Christ. The Master did not wait to pray for direction after He selected His disciples, but spent hours in prayer before the selection of these men. In choosing the disciples for this project, prayer was one of the first steps initiated. If the project was to succeed, the disciplemaker needed the assistance of the Lord in the final selection of participants.

Prayer and the Selection of Disciples

In the majority of references read for this project, prayer is not specifically mentioned in selecting disciples. Prayer was considered by many authors as an important discipline but only a few discipleship authorities wrote about the importance of prayer in the selection process.
The researcher of this project mentions prayer related to choosing disciples because of the importance of selecting men who will become the spiritual leaders of this local church.

The lack of prayer in this procedure could prove detrimental to the project and the Venice Church of the Nazarene. Selection of participants whom the disciplemaker would share many hours with was a very serious element in the process. The discipleship program should last at least three years and during this time the participants would spend many hours pouring their lives into one another. A group brought together through prayer would accomplish much for the Kingdom of God.

The first selection was made by the Holy Spirit when he called the disciplemaker. When the Holy Spirit selected the disciple for disciplemaking and quickened the heart of a disciple, prayer had already been an important ingredient in the process. Prayer was the communication that had been in progress a long time between the disciple and the Holy Spirit prior to the calling of the disciple to become a disciplemaker. Disciplemakers are raised up to disciple others by the Holy Spirit laying upon the heart of a mature disciple other hungry Christians who are in need of a teacher. The burden for others to experience an ever deepening encounter with Christ is only imparted through the disciple's consistent prayer life. Entering into a
prayerful relationship with the Lord permits him to burden the heart of a mature disciple and direct the disciple to those whom God has already prepared for discipleship. The joy of a disciple is consummated when the believer prayerfully surrenders to the call to become a fisher of men.

Not all participants selected by the disciplemaker will be what the teacher had prayed for. Not every disciple will be committed to the program. Prayer will not ensure one hundred percent successful selection, but it will ensure a fruitful experience. The majority of those prayerfully selected will be a contribution to the discipleship program.

Believers who are selected as the result of personal choice and not as the result of prayerful choice usually become a heartache. Some disciplemakers fall into the trap of selecting friends or work associates only because they feel obligated to have them in the program. Sometimes the disciplemaker makes the mistake of selecting individuals only on the merit of the prospect's need for spiritual discipline. This is not wrong but more criteria for selection is needed. The prospective disciple must desire to draw closer to Jesus. Selection must be based on prayerful supplication by the disciplemaker and the prospective believer's hunger to draw close to God. If these ingredients are not priority in the selection process, the program will never grow beyond a superficial Bible
study.

Tom is not mentioned as one of the five selected for this project. The disciplemaker had counseled with him and encouraged Tom to become consistent in His walk with the Lord. The follower emotionally wanted to be a better Christian but the commitment to become a disciple was never evident.

The counselor persuaded Tom to be part of the discipleship program after it had already been in progress for eight months. Tom eagerly followed most of the disciplines but after two months of activity he wrote a letter to the disciplemaker and the disciples apologizing for not having time to commit to the program. Tom felt that there was no room in his schedule for a commitment to Christ, at least not in this proportion.

The researcher observed that because of his departure the disciples felt the same grief as one would experience in the loss of a relative. The disciples and the disciplemaker had poured their lives into this man who suddenly left the group and the church. After numerous attempts to encourage Tom to remain in the group he finally drifted beyond communication. The void the disciples experienced must have been similar to the void the disciples of Jesus experienced when Judas left their group.

The researcher is not comparing Tom with Judas. The comparison refers only to the feeling of loss that each man
within the group felt with the loss Jesus' disciples must
have experienced. The men of the covenant group continued
to pray and shed tears of sorrow for Tom after his
departure. Another important issue to recognize is that the
researcher is not attempting to compare the disciplemaker's
selection of Tom to Jesus' selection of Judas. The
difference in the two selections was that Jesus prayed
before selecting Judas and the disciplemaker of this project
did not make Tom's selection a matter of prayer. The
disciplemaker hoped to help him become stable in his
commitment to Christ. He made the selection in hope of
deepening Tom's spiritual walk; however, the teacher did not
seek prayerful direction from the Holy Spirit. The other
important criteria neglected in the selection was the
prospect's lack of commitment to Christ.

The most important lesson learned by the disciplemaker
was to make prayerful selections as the Holy Spirit leads.
The error made by the teacher was harmful to the disciples
in that it distracted them for several months. The mistake
may have been harmful to Tom because he felt shame for
leaving a group he was not spiritually ready to participate
in.

In the first year of Jesus' active ministry, he was
soon surrounded by hundreds of followers. Eventually the
number of disciples grew to a large quantity. This rapid
growth created difficulty in transferring to the followers
his power and purpose. Today Jesus naturally transfers his authority through the Holy Spirit, but in his earthly form there were obvious human limitations. If the Great Commission was to be shared heart to heart, it needed to be done with a small group. Jesus could not be everywhere at all times, so he created an inner core of twelve men. Concentrating on a few believers enabled him to share effectively the purpose for which he came to earth.

The Lord demonstrated the importance of prayer in the selection of disciples when he went out into the hills to pray, and spent the night praying to God. When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles.

The Master did not limit his prayer time to an hour or two. He prayed all night for guidance from his heavenly Father! The important things in life never come easily. They are always costly and the result of sacrifice. The disciplemaker must pray often and with fervency for the selection of those who will disperse the gospel of Christ.

The apostle Paul instructs the church to "pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints." Praying in the Spirit is not merely a passing thought. If one is to pray in the Spirit,

2 Ephesians 6:18.
one must center-down and meet with God. The action of centering-down is a quiet action before the Lord. The quiet activity results in the knowledge that he is present and that he desires to share his thoughts with the one meeting with him. This type of prayer is necessary if a disciplemaker is to select from the followers of Christ those who are desiring to become disciples.

Selection of Disciples for this Project

The researcher has established that the disciplemaker must be cautious in the selection of disciples. When examining Jesus selection of disciples, one might initially question if he was prudent. The men he called were not held in high esteem among the leaders of the nation. The Twelve did not hold positions of honor in the synagogue. Most of the men selected to be his inner core were common men, they were not scholars. The disciples of Christ were not consistent in nature but were temperamental and even cowardly.

What were the special attributes Jesus saw in these men that prompted him to select them for the important mission of carrying the gospel to the world? According to Robert Coleman, director of the School of World Mission and Evangelism at Trinity Evangelical Divinity School, "They were teachable."³ Jesus is looking for individuals hungry

to receive the Gospel. If individuals demonstrate a yearning to learn what the Master has to teach, they are a candidate for discipleship. These individuals are generally in the foreground when the Word of God is being taught. They usually arrive early to occasions where the people of God gather and are the last to leave when the function concludes.

In the selection process, the disciplemaker should look for a follower of Christ who is full of questions. Generally these questions are regarding the application of the Word of God to life situations. The candidates want to know what the Bible says about circumstances they are facing in daily activities. Their inquiries are not for the purpose of debate but because they desire to do what God would want them to do in every situation.

There are patterns or characteristics that can be identified in the lives of those who were prayerfully selected for this project. Six basic attributes of a candidate for discipleship are listed by Gary Kuhne, author and disciplemaker. His guidelines for identifying possible participants require a "hunger for God's Word, thirst for holy living, a desire for greater knowledge of God, a basic commitment to the Lordship of Christ, a desire to be used by
God, and a love for people."4

Just as Jesus selected a variety of disciples, a variety of men were selected for this discipleship project. Each had their own spiritual gifts and peculiarities. They were much like the men Jesus selected because they had noble traits as well as shortcomings. Each original participant of this program was committed to become the person Christ desired them be.

Michael. Mike, forty-six years old, is married with a teenage son from a previous marriage and a teenage step-son from his current marriage. He is a police officer for a city police department. After twenty years he is the sergeant responsible for public information and computer programming.

After weeks of prayer Mike was selected by the disciple-maker. He was selected for many reasons but particularly for his comments following meetings in which the Word of God was taught. Mike would remark how rich the material was as though it fed the depths of his soul. He had the gift of interpreting what he heard and then practically applying it to a situation. His interpretation made the lesson easy to understand and simple to apply to life.

The researcher observed the consistency in Mike's neat appearance. This was an indication that he gives attention to detail. His concentration was always upon the teacher and he made mental note of the data articulated.

Mike is attractive, intelligent, and busy, yet he places Christ first in his priorities. He openly expresses love for his church and the work of the Lord. Because the sergeant displayed a devoted attitude toward God, he was a desired candidate for discipleship. When Mike was selected to become a disciple, he was not participating in any elected or appointed office in the church.

Mike's hobbies are programming computers and being with people. He recently had a house built twenty minutes south of Venice. This makes attendance of meetings more difficult but Mike has been faithful.

David. Dave is 32 years old. He is married and currently does not have any children. He is a graduate of Olivet Nazarene University. He owns a life insurance agency and has proved to be a successful salesman.

One of the reasons Dave was selected for the discipleship project was because he is a giving person. He is willing to serve anyone who is in need. His giving is demonstrated in his faithfulness in contributing tithes and offerings to the church, in eagerly sharing his personal possessions, and in giving time out from his busy schedule to anyone in need. There is a special place in his heart
for teenagers. He is constantly giving time and energy to high school and junior high boys and girls.

This man demonstrates a genuine compassion for people. His level of commiseration is deeper than most followers of Christ. If a Christian or non-Christian is in need, Dave will be on location with relief. He is also a good listener which demonstrates that he has time for those struggling with difficult situations. When Dave was selected for this project, he was teaching a high school Sunday School class.

Dave's outstanding characteristic is his love for God. He desires to know God in a deeper way than ever before. Dave anticipates becoming more like Christ through this discipleship program.

Dave's hobby is participating in any vigorous activity with another person. He enjoys any activity as long as it is fast moving and as long as it involves another individual. Dave is not necessarily competitive as much as he likes being with people.

Randy. Randy is 38 years old. He is married and does not currently have children. He is Director of Corporate Fitness for the County.

Randy was selected to be a participant in the discipleship program because of his inquisitive nature. He has been a student of the Word but had not experienced a structured spiritual life. He loves the teachings of God and desires to move humbly deeper into a disciplined life—
style.

Randy's endless search for answers is an impressive attribute. He is consistently attempting to apply the Word of God to each day of his life. This determination to serve God has lifted Randy through many personal trials. Because of his concern for clear cut facts, he has developed the gift of teaching. He has the ability to assimilate data and then effectively distribute it.

Randy works hard in every activity. He once trained for the decathlon. This was a strenuous goal filling each day with grueling workouts. Randy also plays tennis and is a tennis pro at a local club. This activity involves him in teaching the sport to various ages. Again the discipliemaker recognized a life-style of methodical planning, a willingness to work long hours, and skills in teaching as attributes that made Randy special.

Randy is an avid hunter and fisherman. He has trained his dogs to become faithful hunters. His equipment is meticulously cleaned and carefully stored. Everything is in place and ready to be used on a moments notice. When Randy hunts and fishes, he is usually successful. He is a marksman with his shotgun and can cast a fishing line with precision. His determination to be orderly and productive will be useful characteristics for discipling others.

Randy's inquisitive attitude, his demand for precision and method, his teaching skills, his desire to be
Christlike, and his teachable attitude made him a candidate for discipleship.

Randy's hobbies include outdoor activities and generally anything that involves the creative use of his hands.

James. Jim, a salesman for a hospital equipment company, is forty-one years old. He recently changed companies and is adjusting to new corporate procedures. Jim is a salesman who does not use high pressure techniques in closing a sale. His sales are generated through quality equipment and conscientious service. This disciple is married and has two daughters: Amy, who is fifteen, and Francie, who is ten years old.

Jim had been a Christian for only three years when this project commenced. He was selected for discipleship because he was aggressively seeking greater spiritual depth. His heart's desire was to be a friend with God and to know Him in a personal relationship. Every activity in the church was a reason to smile and praise the Lord. The joy and hunger of a young Christian was evident in his life. Jim seeks the company and friendship of other believers, demonstrating a conduciveness to the small group environment.

Jim is a person you can set your clock by. He is structured, predictable, persistent, and faithful to his commitment. His methodical nature is indicative of his
administrative gifts. Jim is a humble, teachable person, yet with the strength necessary for leadership. Jim's hobbies are working around the house and enjoying leisurely activity with his family.

**Jimmy**. Jim is forty eight years old. He is employed as the Program Director of Senior Adult Ministries for the Venice Church of the Nazarene. He has two married daughters from a previous marriage and two grown step-daughters from a current marriage. A heart attack disabled him five years ago.

Jim was part of a discipleship group that the disciplemaker formed in another city. Because of the success of that program Jim was eager to be involved in this project. One of the reasons the disciplemaker selected him as a disciple in this program was his staff position. Since it is important that every area of the church is strengthened, Jim is expected eventually to disciple a group of individuals from the retired population of the local church. Jim also was selected because he desired to belong to a group of caring individuals. Attributes include a willingness to help, the ability to organize, and his diligence as a worker. He also has a benevolent spirit.

Jim's hobbies are singing, collecting and restoring firearms and varied activities that demand the use of hands.

**Structure**

The basic structure of this discipleship project was
taken from John Wesley's design of the early Methodist Class Meeting. His structure was blended with the disciplines the disciplemaker desired to implement in the lives of the participants.

**Membership**

If a person was interested in joining Wesley's Society, they first prayerfully considered what they were about to do. The rules of John Wesley's Class were to be strictly adhered to. The prospects were examined for three months so the leader would be assured the candidates' sin had been forsaken.5

In this discipleship project, the participants were asked to make a commitment to a discipleship covenant. No one was pushed or persuaded to join the discipleship program. Each candidate was to examine carefully the cost of participation and sign the covenant. If after prayerful consideration of the covenant, the candidate still demonstrated hesitation, the disciplemaker suggested the candidate consider the program at another time. This was to prevent an indecisive participant from weakening the commitment of the other disciples. The group must be strong, supportive, and motivated. A strong alliance was only possible if everyone was committed to a covenant relationship.

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Regular Attendance. Wesley required regular attendance at the weekly meetings if one was to remain a member of the Class. If attendance was irregular, the person was no longer allowed to attend. The unwritten rule was three consecutive absences constituted self-expulsion from a class, and leaders were required to keep a record of attendance on a special class paper, or later, in a class book. If any member was absent, the leader was to make inquiries, and enter the letter D opposite that person's name if distant—i.e., away from home, an S if sick, a B if on business, and N if it was felt that the reason was mere neglect. If no reason could be found for the absence, then a letter A was to be entered.

In the same manner, participants of this discipleship project were required to be regular in attendance. If a disciple missed any meetings, an explanation was expected. As long as the excuse was not neglect, the absence was understood and joyfully received. No participant had to be dismissed as the result of being absent.

General Rules. A member of Wesley's Society was accountable each week for the requirements of membership. Membership required outward and visible signs of good works. The rules that society members were to adhere to were as follows:

members were enjoined to do no harm, and to avoid "evil in every kind." Second, they were to do good "of every possible sort . . . to all men." Third, they were to attend upon "all the Ordinances of God: . . . the publick Worship of God; the Ministry of the Word, either read or expounded; The Supper of the Lord; Private Prayer; Searching

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6 Watson, 107.
the Scriptures; and Fasting, or Abstinence."

The members of this project were expected to follow a strict plan of discipline. Wesley referred to these as "General Rules." This program alluded to them as a "covenant." The discipleship covenant was considered the heart of the program. Willingly adhering to the covenant resulted in holiness of life and the development of Godly leadership. The Psalmist expressed this attitude of commitment as follows:

Blessed are they who keep his statutes and seek him with all their heart.
I will seek you with all my heart; do not let me stray from your commands.
I have hidden your word in my heart that I might not sin against you.
I have chosen the way of truth; I have set my heart on your laws.
How I long for your precepts! Renew my life in your righteousness.

The Structure of this Project's Weekly Meeting

The meeting was one hour long, and was divided into three divisions that were not equal in time. The disciplemaker was available at the close of the meeting for those who wanted to spend a few extra minutes either for personal problems or leisure conversation.

The First Half of the Hour. The participants were to meet promptly at 6:30 a.m. They were expected to have a Bible with them. The meeting began with ten minutes of

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7 Watson, 108.
8 Ps. 119:2,10,11,30,40.
unstructured conversation. A portion of this time was used for ordering breakfast. Then the disciple maker opened with prayer for the hour and a blessing for the food.

Accountability commenced with each disciple reciting the scripture verse assigned the previous week. Anyone who had not memorized the verse was encouraged to work on it in the coming week. Each of the ten disciplines could not be thoroughly examined every meeting because of time limitations, but the disciples were very briefly accountable for each discipline. A specific area of the covenant was focused on for accountability and for instruction.

After everyone was accountable for the memory verse and any other assignment, something inspirational was shared. This was a verse of scripture, a song, or a testimony of praise. This transition helped swing the mood to the lighter side after spending twenty minutes in accountability.

The Second Half of the Hour. This half was broken into two segments. The first twenty minutes were spent in teaching and the last ten minutes were spent in communion and prayer.

1. Teaching. The disciple maker spent this time in teaching from the Word of God. Using the Bible as the primary text assisted the disciples in becoming familiar with the Bible as well as making it an important part of their lives.
A topic was selected by the teacher and it usually pertained to one of the ten disciplines. The selected topic would be examined for a period of several months before moving on to another emphasis. Careful preparation by the disciple maker was vital if the disciples were to learn the importance of the spiritual disciplines. Thorough preparation was also an important role modeling tool because the disciples will one day become the teacher.

Material taught was copied for distribution so the disciples could place it in their personal folders. They will one day be teaching the same material and this would assist them in gathering information. Copied material was well documented and within the legal limits of the copyright law.

This period was not only a lecture time. The disciples were encouraged to ask questions and add comments. Participation was important and added variety to this segment. Questions, however, were not allowed to distract from the material that was being emphasized during the session.

At the conclusion of the teaching segment, an assignment was given. The assignment included a scripture verse(s) to memorize, encouragement to adhere to the discipleship covenant, and delegation of a service oriented task.

2. **Communion.** The meaning of the eucharist was taught
in the first meetings of the program. The ten minute segment set aside for Communion allowed the hour to wind down and focus on the presence of God. This segment also zeroed in on the needs of the group and it drew the men into an awareness of comradery. Ralph G. Turnbull, Pastor of The First Presbyterian Church of Seattle, suggests that the eucharist unites the communicants.

> The table is the symbol of fellowship and family. . . .
> One of the chief functions of the Lord's Supper is to manifest the partnership of Jesus with his own. . . .
> There at some table men and women gather to become partners in noble causes.

The elements Jesus used for Communion were common to the people of Israel. He used the bread and wine, making them symbols of his broken body and his shed blood. The elements used in this project's means of grace were common to Florida and most restaurants. Orange juice was used to represent the blood of Christ and toast was used to represent his body. The unique elements were not used to change tradition or for experimentation. They were used because they were available and sensed to be effective.

Variety in distribution was important in the Communion segment because it kept the Means of Grace fresh and meaningful. The method used to serve communion was always intinction which is dipping the bread in a common chalice

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but the method used in distribution of the elements varied.\textsuperscript{10} The disciplemaker generally served each communicant but on occasion the disciples would serve the person on their left or right. The participation of the disciples gave them an opportunity to share with a fellow member of the covenant group the intimate love of God. This was another way to bind the disciples together in a small group relationship.

\textbf{Spiritual Disciplines Utilized}

The researcher has established that a spiritual problem existed because parishioners were not adhering to the spiritual disciplines established by Christ. If lack of spiritual growth was the problem, then enhancing spiritual growth was the objective. The assumption of the researcher was that the consistent execution of the disciplines would enhance the spiritual growth of the participants. As each discipline was established and implemented, changes in the lives of the followers resulted. The most significant change was that followers became disciples.

An examination of the disciplines established in this discipleship program and an examination of the execution of those disciplines will assist in understanding how the primary objective was achieved. The researcher insists that if the disciplines become part of the follower's life, the

spiritual problem will be remedied and spiritual leaders will emerge.

The Spiritual Disciplines

The disciplines were established to guide the participants in a spiritually disciplined life. They were written in a covenant format and submitted to the disciples (Appendix A). The participants were cautioned not to allow the covenant to result in a legalistic lifestyle, but to allow them to become a natural part of their lifestyle. Most Christians struggle with disciplines as they venture into the spiritual depths because they are not accustomed to restraints. Because of preliminary inconsistencies in adhering to the disciplines, the disciple was encouraged to confess this to God and try again the following week. The covenant was not to become a heavy weight but rather a guide and incentive to consistent spiritual living.

Though discipline is not to be a heavy weight, it is absolutely necessary if a Christian is to grow in the Lord. If disciples are to become faithful servants to God and to others, this element of discipleship must be present. The Gospel can be effectively spread only if those sowing the seed learn to become reliable. Disciples must be responsible individuals if the message is to be perceived by the world as rock solid.

Jesus identified a rock solid quality in Peter and knew that characteristic would eventually be evident in his
ministry. Recognition of this attribute was shared with Peter when Jesus said, "And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it." Peter may not have appeared solid during his years of training but Jesus had confidence that the big fisherman would one day be a responsible disciple. The solidifying of his commitment was evident on the day of Pentecost when Peter stood and exhorted the crowd to "repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven. And you will receive the gift of the Holy Spirit." The disciplines incorporated in the covenant were established to enhance spiritual growth as well as develop spiritual responsibility. Human nature tends to procrastinate so the discipleship covenant reminded the disciples to live the disciplines daily. Each meeting the participants were accountable to the discipleship group, sharing both their successes and failures. If a disciple was not successful in upholding every discipline, the disciplemaker did not dwell on the short-coming but encouraged the disciple. The disciplines that were successfully completed always brought praise from the leader. The accountability segment of the meeting was often

11 Matt. 16:18.

12 Acts 2:38.
concluded with an inspirational song to lift the spirits of those involved.

The covenant established for this program consisted of ten disciplines. As we examine each discipline it will assist in later determining if the disciples faithfully adhered to the disciplines and if the disciplines were responsible for enhancing their spiritual growth.

**Devotions.** A portion of the day was to be set aside specifically for the disciple to spend time with the Lord. At least one hour a day was to be devoted to studying God's Word and prayer. The hour could be broken into segments and dispersed throughout the day. The disciple could divide the hour into two thirty minute periods or possibly four fifteen minute periods. Any division less than fifteen minutes was considered little benefit.

One of the two major ingredients that make up the devotional time is reading or hearing God's Word. Spending time reading the Word of God could be accomplished in many different ways. The disciple was encouraged to explore numerous devotional guides for methodical study (Appendix B). Students of the Word did not depend on a devotional guide or any other secondary reference as the primary source of inspiration. The Bible was to be the primary text of the students and devotional materials were to be a supplement. The regular use of the Bible was to cause the disciple to become as familiar with it as possible. Often the Bible is
an appendage when it should be the life support for Christian existence. Listening to scripture may be a possible alternative to reading the Word, but reading was required so the disciple would become familiar with using the Bible.

Several suggestions were given to the disciples regarding reading the Bible. One of the best ways for a student to begin a disciplined study is by reading the gospels. A suggested method of study is to read large portions of scripture at one time. This promotes continuity of thought and may have been the method many authors in the Bible would have desired for the reader to receive the material. The disciplemaker also suggested to his disciples to read a smaller book of the Bible like 1 John and read it through each day for a month. The disciples were encouraged to keep notes of interesting portions of scripture and record personal insights.

Susan Annette Muto, Director of the Institute of Formative Spirituality, believes the Word of God is a divine directive and that as disciples

\[\text{we abide with the text and apply its meaning wherever possible to our lives. We purposefully set aside time, slow down, and read reflectively. . . . we may find the words taking on a life of their own inside us. Their wisdom sinks into our heart and affects our thoughts and actions.}\]

\[\text{(13) Susan Annette Muto, Pathways of Spiritual Living (Garden City: Image Books, 1984), 77.}\]
The Word of God changes lives. The loving application of scripture allows the reader to share in the wisdom of God. This thought alone is an awesome concept. Personal devotions consist of reading God's Word and prayer.

Prayer is time spent in communication with God. Communication is a two-way conversation; therefore, time must be spent sharing with God adoration, confession, thanksgiving and supplication as well as listening to God sharing His love and direction.

Daily prayer must also include intercessory prayer for each member of the discipleship group. Covenant relationships are enhanced when fellow disciples compassionately intercede for one another. As the Holy Spirit surfaced the concerns of fellow disciples, the men were instructed to lift that concern to the Lord immediately. The disciples were often awakened in the middle of the night with the prompting of the Spirit to intercede in prayer. Intercessory prayer may be exercised at anytime but must be an important part of devotions.

Prayer, which is a spiritual discipline, was thoroughly examined as a topic of study by the group. This is an important issue and the disciplemaker should schedule at least six months for in-depth inspection and application (Appendix C).

1. **Michael**. Mike spent over an hour in his devotions each day. The first fifty-five minutes were spent in prayer
as he drove to work. Mike had an hour of highway driving on his way to work and spent the early morning moments alone with the Lord. On his way home each day he was able to listen to favorite radio ministries. His two favorite broadcasters were Charles Stanley and John McCarthur. Mike also set one evening aside each week for an hour of Bible study.

2. **David.** Dave spent forty minutes a day in devotions. He spent thirty minutes in the morning and ten minutes each evening before retiring. His study focused on the New Testament. Dave would read a complete book of the Bible each devotional period. He also used the *Daily Bread* as a devotional guide. His devotions concluded with prayer.

3. **Randy.** Randy spent two hours a day in devotions. When he got up in the morning he spent forty minutes in prayer. During his lunch break he would run two miles and would spend this time in contemplation and prayer.

Randy's lunch hour was partially used for reading the Bible. The method he employed for reading the Bible was to peruse approximately three chapters a day. He would continue with this method until the entire book was completed. He supplemented his reading with *Halley's Handbook*. Randy used the *Living Bible* and the *New International Version* for Bible study.

This disciple practiced "splashing prayer" on needy individuals throughout the day. He enjoyed showering
community residents with intercessory prayer. The day usually ended with listening to thirty minutes of his favorite biblical teacher on the radio.

4. **James.** Jim spent forty five minutes to one hour each morning in devotions. During these moments he read the Bible, used the devotional guide by Oswald Chambers, *My Utmost for His Highest*, memorized the scripture for the week, and prayed.

5. **Jimmy.** Jim spent two hours in the morning and one half hour in the evening. He would focus on one book in the New Testament and supplement the study with a Barclay Commentary. Jim occasionally would use the *Come Ye Apart* devotional guide. Prayer concluded his devotional period.

**The Discipleship Meeting.** The disciples were to meet each week with other men who felt the same about becoming Christlike. The men of this project met together every Tuesday. During the months of caring and sharing they became sensitive to the needs expressed by covenant members. The disciples had made an investment in each other's lives and the investment they made in each other was actually representative of the commitment they were making to God. Regular meetings allowed the men to be intimately involved with each other and thus with God. God was present in every caring and sharing moment and the soothing love of the Master became an important presence in each weekly gathering. His presence was recognized in the lives of
those bound together by a loving covenant.

On the third Tuesday of May 1988, the discipllemaker met with the five disciples for the first gathering. The meeting was scheduled weekly to spawn a bonding between the participants. The weekly meeting allowed the disciples to share more frequently the activities of each week. Meeting regularly also made the men more accountable because fewer days were allowed to elapse before reviewing the covenant with fellow members of the group.

The meeting place remained consistent so the group was not preoccupied with frequent adjustments. Occasional variety, however, assisted in bringing new life to the routine. The location provided privacy so the disciples felt free to share intimate concerns. The discipllemaker selected Perkins Restaurant’s garden room for the location of the meeting. The decor was cheery and the workers sensitive to our need for seclusion.

The same waitress waited on us each week for over a year and became a good friend. Shirley was a Grandmother-type of an individual and greeted each participant with a hug and occasional kiss on the cheek. The pleasant waitress had our table prepared with several pots of coffee and a special flower centerpiece. The group became her intercessory group whenever tragedy crossed her path.

The meeting began at 6:30 a.m. every Tuesday morning with a healthy breakfast. The teacher felt it was important
for the men to eat together. This followed the pattern of Jesus when He would eat and chat with His disciples. Dining together was an expression of friendship and acceptance. Even if one of the disciples was on a diet something was always eaten because breaking bread together created an intimate atmosphere among brothers.

For variety the group met for one month in the park. Donuts, coffee and orange juice were provided. The disciplemaker would bring the coffee in a large thermos and stop by Seven Eleven for juice and donuts. The park was located in a beautiful wooded area with covered picnic tables. Each morning was special as the men shared their lives with each other and witnessed the presence of God in the magnificent sunrise.

1. **Michael.** Mike felt the Tuesday meeting encouraged him to be conscious of his Christian example and witness in the work-place.

2. **David.** Dave thought the Tuesday meeting helped him be consistent. He felt it created a desire to have consistent devotions; it assisted him in forming a habit of the disciplines and making them a priority in his life.

3. **Randy.** Randy felt the weekly meeting was one of the most valuable spiritual experiences he has known. He thought accountability was a very important aspect in the discipline. This ingredient encouraged him to complete his responsibilities. As a whole, all the disciplines have made
a enormous difference in his spiritual life.

He appreciated the support that was always available from the covenant group. Randy said his relationship with the group was deeper than with any other Christians or non-

Christians.

4. James. The Tuesday meeting brought strength to Jim. This strength came from the fellowship and sharing. Being accountable encouraged Jim to attend and be prepared.

5. Jimmy. The weekly meeting brought stability into Jim's devotional life. Accountability was a key element in developing his disciplined life.

Scripture Memorization. Scripture is God speaking directly to the heart and mind of the disciple. God's Word spoke worlds into existence, it created life, and it brought healing. The Word of God literally is sustenance for life. Without the Word in printed form and written within the heart of the believer, the world could not remain in existence. The Word of God is powerful!

The participants were given the same scripture to memorize each week. They were asked to know the verse verbatim and to be accountable for the scripture at the weekly meeting. The disciples were encouraged to work on memorizing the scripture each day. The discipline of consistent memorization of scripture initiated the change of thoughts and actions. Filling the mind with scripture made the disciples less vulnerable to temptation.
Scripture selected for memorization generally related to the topic taught that session. If the disciplemaker was teaching about prayer, the scripture to memorize for that week was related to prayer which reinforced the topic and enabled the disciple to meditate on the subject all week. Also, review of previously learned scripture was done weekly (Appendix D).

1. **Michael.** Mike's method of memorization included selecting key words or thoughts throughout the scripture. This would assist him in tying in the message of the verse. He would read the verse and then recite it. Saying the verse perfectly was important to Mike and he would ask his wife to listen to his verses as he recited them. Mike felt memorizing the verse before bed helped him retain it the next day.

2. **David.** Dave would place the verse in areas most frequented by him. There was a verse on the dash board of his automobile, programmed on his pocket calculator, and taped to his office phone.

3. **Randy.** Randy used two methods of memorization. The first method was to write down the verse and keep it in his briefcase. The second method was to write the verse out and tape it to the speedometer of his vehicle.

4. **James.** Jim simply but effectively wrote the verse over and over. His most intensive memorization was initiated during his devotional period in the morning.
5. Jimmy. Jim typed out the verse and placed it on the dash board of his automobile. He spends a lot of time in his vehicle so this was a perfect opportunity for scripture memorization. He also memorized scripture during his devotional time.

Fasting. The disciples were encouraged to fast one meal a week. John Wesley suggested Friday as the day to fast a meal so a meal on Friday was suggested to the discipleship group. Steve Harper, Assistant Professor of Prayer and Spiritual Life at Asbury Theological Seminary, reconstructs the features of Wesley's fast.

He began his fast following the evening meal on Thursday. Usually he did not eat again until Friday afternoon when he broke fast with tea. Wesley would take some liquid during the fast (water, tea, or broth) if he felt it was necessary for his health. The main thing was that the time was especially devoted to prayer.

Fasting, which is a spiritual discipline, was a topic of instruction. This discipline is linked with prayer and assists in focusing the mind of the participant upon communing with God.

1. Michael. Mike selected one day every week and fasted the entire day.

2. Dave. Dave fasted for specific needs. He would fast when the need arose. He did not fast weekly.

3. Randy. Randy fasted every Friday morning. He ate

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his first meal of that day at noon.

4. **James.** Jim fasted occasionally as the need arose.

5. **Jimmy.** Jim selected every Friday noon meal to fast. He also fasted as the need demanded.

**Public Worship.** The participants of the discipleship program agreed to attend two services a week. The disciples were allowed the option of attending Sunday School, a Sunday morning service, a Wednesday evening service or to attend both morning and evening services on Sunday.

The scripture clearly supports public worship. The writer to the Hebrews encouraged the people to "not give up meeting together, as some are in the habit of doing, but let us encourage one another."

He realized the gathering of saints lifted the spirits of the oppressed. Those who called themselves Christians but isolated themselves from the family of God suffered negative consequences. Certainly those who gathered joyfully together reaped bountiful blessings. Richard Foster declared that

to worship is to experience reality, to touch Life. It is to know, to feel, to experience the resurrected Christ in the midst of the gathered community. It is a breaking into the Shekinah of God, or better yet, being invaded by the Shekinah of God.

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15 Heb. 10:25.

Many different blessings come from public worship such as fellowship, hearing the spoken Word, receiving encouragement, the means of grace, opportunity to minister to fellow believers, and the blessing that comes from praising the Lord in song. These are just a few blessings resulting from public worship.

1. **Michael.** Mike has selected Sunday morning worship service and Wednesday mid-week service as his two services to attend. He said that worship service on Sunday was always an important part of his life since he was a child. Fellowship with his fellow brothers and sisters in Christ and the relaxing atmosphere were important to him.

2. **David.** Dave has selected Sunday morning Sunday School and morning worship as well as Sunday evening as his services to attend. He especially senses the presence of the Lord in the Sunday morning service and enjoys the large body of Christ that worships together. Sunday evening is enjoyed because it is informal and filled with praise.

3. **Randy.** Randy chose to attend the Sunday School hour as one of his weekly meetings. His other choice was the Sunday morning worship service. He always felt relaxed and most attentive in the morning worship service.

4. **James.** Jim selected Sunday morning and evening services to attend faithfully. Since he became a Christian, five years ago, he has always felt Sunday was to be a day of worship.
5. **Jimmy.** Jim attends all Sunday services and Wednesday evening service. He was raised to attend church whenever possible.

**Spiritual Journal.** This is an occasion to reflect on past activities. By participating in journaling, one discovers that with reflection often comes understanding and with understanding often comes change. The journal is a tool to record thoughts, questions, answers, problems and solutions. Journaling is a means to contemplate past experiences and an opportunity to conceive new visions. Ronald Klug, a free lance writer and editor, describes the journal as

>a tool for self-discovery, an aid to concentration, a mirror for the soul, a place to generate and capture ideas, a safety valve for the emotions, a training ground for the writer, and a good friend and confidant.\(^{17}\)

Journaling is not to become a rigid discipline. Keeping a daily journal is ideal, however, if several days pass between entries, the disciple should not feel guilty. The journal should be loved, not dreaded. This discipline will become a time of quiet meditation and bring comfort to one's soul.

1. **Michael.** Mike has not regularly journaled on paper. He is an individual that has a terrific memory and said he journals in his mind. This was not part of the
program so I asked him to attempt putting his thoughts on paper. He did journal begin to journal.

2. David. This was not a strong discipline in Dave's life. He did appreciate the experience and thought it to be helpful in reflecting on past activity. He did journal for an extended period of time.

3. Randy. Randy enjoyed journaling. He did not journal every day but did journal weekly. This discipline helped him organize his thoughts. He said it was like talking out loud.

4. James. Jim did not journal regularly. He said this was a weak discipline for him. Jim's style was unique in that he journaled in a prayer format.

5. Jimmy. Journaling was the weakest discipline, according to Jim. He did journal sporadically and enjoyed the experience when it was exercised.

**Physical Exercise.** Not a great deal of material has been written that blends spiritual discipline and physical exercise although it is a known fact that a person involved in regular physical exercise can better meet the stresses and strains of daily living. Exercise releases an enzyme that naturally calms the body and protects the disciple from damage resulting from stress. Physical exercise can become a time of meditation, scripture memorization, and appreciation of the handiwork of God.

The Word of God inquires, "Do you not know that your
The body is a temple of the Holy Spirit, who is in you, whom you have received from God? 18 The disciple is responsible to maintain this vehicle through which one shares the Gospel of Christ. Obviously, if the body breaks down the ministry is greatly hindered.

The disciples of this project agreed to exercise for at least twenty minutes a day three days a week. This is merely a basic conditioning and maintenance schedule not a competitive routine. Each disciple was to check with his doctor prior to engaging in strenuous exercise.

1. **Michael.** Mike elected to run three times a week. The distance of his run was one and one half miles.

2. **David.** Dave exercised daily. He did situps, pushups, walked, and occasionally played basketball.

3. **Randy.** Exercise was not a new discipline for Randy. He ran three miles a day with a one mile walk. He lifted weights three days a week for a period of thirty minutes. The weekends were spent hunting and fishing.

4. **James.** Jim walked with his wife around the neighborhood. He did this briskly three times a week. He also supplemented these workouts with light weight training.

5. **Jimmy.** Jim walked regularly on the beach. He also walked on Thursday mornings with a group of retired people from the church. The Thursday program was coordinated by

18 1 Cor. 6:19.
Jim and was called "Walk for life."

Teaching the Word. Each participant who entered into this covenant relationship was expected to teach someone about Jesus. This teaching experience began in the home. If a disciple had a wife and children, they were the first to be ministered to in some way every day by the disciple. Having family devotions was the best means of bringing the family together and it gave the disciples an opportunity to learn how to share their faith.

If the disciple did not have a family, it was then necessary for the participant to find a neighbor or friend who was interested in learning about Christ. By finding someone to share the Bible with, the disciple immediately fulfilled the call of Christ to make disciples.

1. Michael. Mike taught his wife and teenage son about Jesus following the evening meal. Because of schedules this was sporadic.

2. David. Dave discussed the gospel and prayed with his wife at night. He said this resulted in drawing them closer together.

3. Randy. Randy is still praying about leading in devotions with his wife. Although his wife attends a church, she worships at a different church than Randy. She does not discuss religion with him. Randy has been encouraged by the disciple-maker to begin praying at the dinner table for the meal.
4. **James.** Jim taught his family about Jesus at the table following the evening meal. He gave an example of his family altar during the Christmas advent season. Jim and his family lit an advent candle and each participated in the event. They read material appropriate for the occasion.

5. **Jimmy.** Jim and his wife read scripture and prayed together faithfully each day. They have a strong devotional life.

**Tithe.** The participant covenanted to give a minimum of ten percent tithe of income. This was an important part of the discipline because it taught the disciple to rely on God for existence. Francis Cosgrove makes a pointed statement about the responsibility of the Christian giving to the Lord.

One of the reasons some Christians continue to be plagued with financial troubles is because of their giving program. If a Christian is not honoring God with his income, he will experience financial difficulties.19

God is a much wiser financial accountant than his children. If one trusts God with one's eternity, then he should be trusted with one's present existence.

1. **Michael.** Mike tithed ten percent of his income. He also established a program to give offerings beyond his tithe.

2. **David.** Dave faithfully tithed. He also gave

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offerings beyond his regular tithe.

3. **Randy.** Tithing was a new experience for Randy. He said this discipline taught him to have faith in God. He thought he could not afford to tithe but after beginning with tithing 10 percent of his net income he now tithes 10 percent of his gross income. He feels tithing is a privilege and he does it joyfully.

4. **James.** Jim gave ten percent of his earnings and gave beyond his regular tithe.

5. **Jimmy.** Jim faithfully tithes and gives offerings beyond his regular tithe.

**Personal Ministry.** A disciple of Christ is engaged in a life of service to God and service to others. The discipline of service was thoroughly discussed in Chapter 3. The world experiences the grace of God through His committed children. Ministry to others enables the disciple to represent God by being the vehicle through which God touches the needy person. The disciple was to initiate personal ministry and was responsible for its completion. Personal ministry gave the participant training each week in looking for needs demanding immediate attention and becoming involved in the remedying of those needs. Accountability regarding this part of the covenant was implemented on a weekly basis.

Personal ministry eventually includes becoming a disciplemaker. If Christianity is to exist, it must be
shared effectively. Jesus called His disciples to make them "fishers of men." Every disciple must be concerned for the eternal destiny of those encircling them. A disciple is not called to be discipled but to become disciplemakers. 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." In the Greek the primary verb in this statement is "make disciples." Three participles are related to this primary verb they are "go," "baptizing," and "teaching." The three participles are related to the primary verb but not equal in importance. Therefore, the focus of this commission is the imperative command to make disciples.

1. **Michael.** Mike is sought by fellow employees for prayer and counsel. Some specific examples are mentioned in Chapter 5 under progress of the participants.

2. **Dave.** Dave meets weekly with a different teen. During this time he talks with them about what God expects of them in every day living. He meets every other Wednesday at 12:30 pm for lunch with a group of Christian businessmen. During the lunch at Brandon's Restaurant he is teaching these men the principles of disciplined living. Other

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20 Matt. 4:19; Mark 1:17.
specific examples are mentioned in Chapter 5.

3. Randy. Randy's employment gave him the opportunity
to pray for people with physical and emotional problems. His outreach included cutting the prayer-list out of the Sunday bulletin and interceding for those in need. As a participant in the Big Brother program, Randy brought his little brother and the little brother's mother to church. The disciple carefully observed the family to ensure they were spiritually, physically and emotionally cared for.

4. James. Jim has begun contacting men in the fellowship who might be interested in a discipleship program. He has been involved in a Thursday noon luncheon with the disciplemaker. The luncheon is composed of seven men who gather for a Bible study and fellowship.

5. Jimmy. Jim discipled seven men at a Thursday afternoon program. The men were taught the ten spiritual disciplines and were accountable for the disciplines each week.

Summary

Discipleship programs vary in structure. Disciplemakers should find a program that works for them in their particular situation. Inexperienced disciplemakers must be cautioned that if there is a significant untested deviation from the basic structure, it could weaken the program. If the program is weak, the objectives will not be witnessed.
This chapter has examined the model used for this project and each division of that model. The next chapter will examine the results of the program.
CHAPTER 5
Evaluating the Program

The tools used to gather data for analysis will be examined and their effectiveness will be considered. This chapter will also evaluate, from the data gathered, the progress of the men who participated in the discipleship project.

Tools

Four tools were employed to measure the disciple's spiritual enhancement as well as other changes that resulted from participation in the program. The tools used to determine change were the questionnaire, which determined the successful implementation of spiritual disciplines and to what degree they affected the participant; accountability, which gathered data regarding the successful completion of delegated responsibilities; the interview, which determined to what degree the disciplines were active in the disciples personal lives, and what effect the disciplines may have had in their personal lives; and observation, which allowed the researcher to gather information while watching the pupils working, independent of the discipllemaker, in their natural environments. These valuable tools were used by the researcher to determine the result of the discipleship program in the lives of the
participants.

**Questionnaire**

A questionnaire was given when the men first entered the discipleship program (Appendix E). This was administered to determine what disciplines the men were involved in prior to being influenced by the project. The questionnaire was handed to each participant at a regular weekly meeting. They were asked to take the questionnaire home and answer the questions within a week. These guidelines were established to encourage immediate, honest responses not influenced by peer pressure or by pressure from the discipler. The questionnaire was then to be mailed in a common pre-addressed stamped envelope to the church office. The disciples were asked not to place their names on the questionnaire but to attach a number they had drawn to the questionnaire so it could be compared to a subsequent questionnaire at the end of one year. The first results were put in a common file for later analysis. This environment gave the disciples the opportunity to be completely free from embarrassment if a they were self-conscious about their initial spiritual condition.

The same questionnaire was given to the men one year after the project had commenced. The men were again asked to answer the questionnaire within a one week time limit. It was then mailed to the church office where the office secretary removed the questionnaire from the envelope and
placed it in the folder with the first questionnaire. The responses were not examined until all questionnaires were in. Anonymity allowed the disciples freedom from pressure to perform for the disciplemaker or fellow disciples following one year of training.

The results of the questionnaire determined that the men had significantly progressed in their participation in spiritual disciplines and personal holiness. The questionnaire gave a clear report of what actually happened in the life of each participant. The tool assisted the researcher in gathering data that may not have been available to observe if other methods of measurement were used.

Disciple Number One. This disciple demonstrated remarkable change in several areas. In examining the data related to spending a specific time in prayer, the researcher discovered that when the participant entered the program he occasionally had a regular prayer time. At the completion of one year, the disciple was spending a specific time in prayer each day. The regular implementation of this important discipline had a significant influence in his spiritual maturity. This change was recorded in the answer of the first question when the participant indicated his spiritual life progressed from "good" to "strong"!

The data reported that the participant's devotional discipline progressed from having devotions once a month to
having devotions two times weekly. That was a change from participating in a devotional time once a month to participating in a devotional time eight times a month. The data uncovered a significant transformation in the application of God's Word to his life.

The disciplemaker was excited to observe the improvement in the discipline of scripture memorization. When disciple number one began the program he was not memorizing more than one scripture a year. After one year in the program he was memorizing one scripture or more each week.

Disciple Number Two. This participant noted a change in his spiritual life. He progressed from a "good" spiritual life to a "strong" spiritual life. Numerous increases in the application of spiritual disciplines were not noted because many of the disciplines were already part of his lifestyle. The examination of several significant disciplines, however, led the researcher to believe that strengthening these disciplines contributed to a stronger spiritual life.

Scripture memorization was not a strong discipline in this disciple's life prior to the discipleship program. He progressed from memorizing scripture once every three months to memorizing scripture every week. This was an important discipline that enhanced spiritual growth.

Keeping a spiritual journal was a new discipline that
was initiated in this participant's life. The data revealed that he never kept a journal of his weekly activities prior to the program. At the end of one year he was maintaining a journal each week. This was an exciting accomplishment because the journal is a wonderful addition to a disciples lifestyle and the researcher was pleased to have the disciple experience its results for the first time.

There were several other contributors to this disciple's growth that are not visible by using this data gathering tool. Several other tools made other contributing factors visible.

Disciple Number Three. Improvement in the spiritual life of this participant was evident in the disciple's response to question number one. The researcher believes that the frequency this disciple spent in devotions was an important contributor to his spiritual growth. From participating in an occasional devotion prior to entering the program, he increased the discipline to a daily activity.

Scripture memorization was also enhanced. The participant memorized a scripture every other week prior to entering the program, but increased this discipline to every week after entering the program. This was an important discipline and his progressive involvement contributed to his spiritual growth.

The researcher also believes that a change in attitude
about his spiritual condition assisted in his spiritual growth. In question number fifteen the disciple originally felt there was some need to strive for spiritual maturity but at the end of one year he felt there was an intense need to strive for spiritual maturity.

**Disciple Number Four.** This participant demonstrated an enhancement of spiritual growth. He moved from living a "good" spiritual life to living a "strong" spiritual life. There are several key disciplines that initiated this growth.

At the beginning of the program this disciple spent a specific time in prayer two times a week. At the conclusion of one year this disciple spent a specific time in prayer every day. Another key discipline that the participant improved was his Bible reading. He was reading his Bible only twice a week when he entered the program, but at the end of one year he was reading his Bible every day.

The final discipline that must be recognized is scripture memorization. The disciple was memorizing scripture every three months at the beginning of the program. At the conclusion of one year the disciple was memorizing scripture every week.

The researcher noted from the questionnaire that at the commencement of the program the participant felt only a moderate need to strive for spiritual maturity. Because of his involvement with the spiritual disciplines for a year,
his need for spiritual maturity progressed to an intense need for spiritual maturity.

Disciple Number Five. This disciple felt there was a significant increase in his spiritual growth. He indicated that at the beginning of the program his spiritual condition was rated as "good". At the end of the first year his spiritual condition was rated as "strong".

Several disciplines played an important role in this participant's progress. At the beginning of the program he read his Bible for devotions one time each week, but at the conclusion of the first year he was reading his Bible every day. Another significant discipline that must be recognized was scripture memorization. At the beginning of the discipleship program this participant was memorizing one scripture a year. At the end of the first year of the program the disciple had been memorizing scripture each week.

This participant demonstrated significant progress in his responsibility in leading his family in prayer and Biblical instruction. At the beginning of the program he was demonstrating spiritual leadership in this specific area only once a month. At the end of the first year of the program he was leading his family in prayer and Biblical instruction every day. The researcher has concluded that it was very probable that the disciple's family was growing spiritually because of the participant's commitment to this
discipline.

The questionnaire dealt primarily with the participant's involvement with spiritual disciplines. This tool also assisted in gathering the disciple's personal assessment of spiritual growth. The questionnaire proved to be an instrument that retrieved data that was not influenced by the pressure to succeed.

The questionnaire allowed the disciple to share privately inner progress while with accountability each disciple shared openly the fulfillment of delegated tasks.

Accountability

Accountability is one of the best tools for measuring the progress of the disciples. Each week during the regular meeting the men were accountable for their ten disciplines. Just like Jesus' disciples, the men of this project shared their successes and failures. Each participant was notably faithful to most disciplines of the covenant. There were occasional weeks when a disciple did not memorize the memory verse for that week or failed to enter anything in the journal but the men normally reported success.

During the weekly meetings the disciples were accountable to the disciplemaker, as well as each other, regarding delegated responsibilities. The disciplemaker would often ask each disciple to perform a service task for

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the local church. The disciples would then report the results of that task. After evaluating the completion of the disciplines as well as completion of ministerial responsibilities, the disciplemaker determined areas in each disciple's life that needed assistance. The teacher then spent time correcting and instructing the trainee in the areas needing attention.

After months of training the members of the discipleship program knew what was expected of them by God and by each other. Everyone understood that if he did not adhere to the guidelines of the program, he would be wasting his time and the time of the other members. Accountability motivated the disciples to fulfill their obligations to themselves as well as to their peers. John Wesley "was convinced that only through an accountable fellowship could Christian discipleship be nurtured and made effective."\(^2\)

The conviction of the disciplemaker was that if the disciples joyfully adhered to the covenant their lives would be changed. As the men shared their weekly activities, it was obvious that each grew in the likeness of Christ. Accountability was an excellent tool for gathering data that helped the researcher determine these changes.

Accountability is not necessarily a private response to the disciples' week of delegated tasks, but on specific

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\(^1\) Watson, The Early Methodist, 67.
occasions it was a private explanation. The interview was an example of a private period of accountability. It was not conducted in the presence of other disciples. This allowed the disciple to feel more comfortable in sharing private experiences. The interview permitted the researcher to gather data specifically related to the adherence to disciplines, and it also moved the researcher beyond disciplines and assignments into the depths of the disciples' personal lives.

**Interview**

Interviewing each disciple was a method used to gain precious information for analysis. John and Lyn Lofland, experts in gathering, focusing and analyzing data, identify the interview as "a guided conversation whose goal is to elicit from the interviewee rich, detailed materials." The informal and formal methods of interviewing were implemented in gathering data.

The informal interview was done in a conversational format. The interviewer knew what data needed to be gathered and approached the situation with the casual technique. During private moments with individual participants, the disciplemaker would interview them in an informal manner. This method allowed the researcher to

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enter the personal life of the disciple in a warm, caring manner. Jesus interviewed Peter along the shores of the Sea of Tiberias. He gave Peter an opportunity to determine in his heart to whom and to what he would be committed. The interview confirmed for Christ and for Peter that this man would have a part in the consummation of the mission of Jesus. The informal interview is a flexible tool allowing the researcher to be a disciple maker and deal with a problem immediately.

The formal interview utilizes a question and answer format. The questions are generally read from a piece of paper by the researcher and the disciple is requested to answer with concise responses. The formal method is not necessarily a warm technique for gathering data, but it proved to be a thorough tool for obtaining a wealth of information. This interview technique is primarily to gather data for analysis (Appendix G).

The interview is one of the most reliable techniques for determining progress because it obtains information that is within the heart and mind of the disciple. This information can not visually be observed; therefore, it must be acquired through guided conversation. This method enables the researcher to ask specific questions and expect in return valuable information directly related to the

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inquiry.

Observation

Accountability brings the disciple to the disciplemaker and fellow disciples with a report of successes and failures; the interview is a one-on-one question and answer technique for gathering data; observation is a silent method of research that accumulates information while the disciples are active within their own environments.

A drama teacher, standing in the wings of the stage watching the performance of a pupil, utilizes observation for analysis. No verbal coaching is given from the wing, just observation of the student's acquired skills. Richard Davies, an expert in writing dissertations for Doctor of Ministry students, explained that observation should be asking, "What do you expect to happen at the end of the project? How will you know how well it happened, or if it happened at all?" These questions assist the observer in determining if the pupil has advanced toward the desired goal. The researcher asked the above questions and measured the growth of the participants, comparing their growth with what Christ expected of His disciples as discussed in Chapter 3.

During the past year each member of the group

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experienced difficult personal trials. The disciples were carefully and lovingly observed by the disciplemaker to determine if they appropriated strength from the spiritual training they had received. The group was observed as a whole by the researcher to determine if there was growth in areas of compassion and assistance toward their brothers in need.

One disciple lost his business. During the months of great stress the covenant group provided encouragement and prayer support. He found employment which met his financial obligations and allowed him to remain in Florida. We all rejoiced together! Another disciple was attempting to acquire land and build a house. Throughout this stressful period he went through the usual struggles related to obtaining a building permit. He was experiencing the anxiety that accompanies relocating and his wife was searching for employment. The group held him up in prayer and rejoiced together when God graciously answered. He is now enjoying his beautiful home and his wife found employment. Another disciple's wife had two miscarriages. Through those days of disappointment and grief the men demonstrated love and support. God is slowly soothing the loss and using the tragedy as an opportunity to minister to others. Another disciple's wife lost her business. This meant the loss of the major portion of their income. Again, the disciples rallied together praying, crying and rejoicing
when God answered prayer. The disciple's wife now has two wonderful jobs! Another disciple faced severe marital problems. At times the pain was beyond expression. The men carried the pain of their brother and interceded in prayer around the clock. Relationships are better. Observation determined that each disciple demonstrated a dependance on God. They lived holy lives during the difficult times of life. The researcher observed immediate support as a group when they were needed by their brothers.

The discipleship program instructed the disciples to care for and minister to individuals beyond the covenant group. The disciplemaker attentively watched the actions and reactions of the disciples as they served the local congregation. The teacher analyzed the disciples as the pupils used scripture, interceded in prayer, performed acts of service, and cared for the local fellowship with Godly direction. The actions of the disciples spoke louder than their words of accountability. Observation of the disciples ministering in their environment indicated that they took the attributes of a disciple of Christ to heart.

Observation is the most important tool in measuring progress in the life of a disciple. The acts of a disciple are the result of what has taken place within that person. What he did on his own time indicated what he was likely to continue to do when permanently separated from the teacher. Observation of the disciples gave the disciplemaker data
that assisted in correction and exhortation. Correction may
be related to the performance of the disciple as well as
related to the design of the program.

Progress of the Participants

The objective of this project was to enhance the
spiritual growth of the participants through a discipleship
program. The researcher insisted that if the disciples
closely observed the spiritual disciplines instituted by
Christ their spiritual lives would be enhanced and they
would become spiritual leaders within the local church.

Spiritual Growth

If the project obtained its primary and secondary
goals, the project could be considered a success. W.
Richard Scott, Professor of Sociology at Stanford
University, proposes that

for most analysts, goals constitute a central
point of reference in the analysis of
organizations. Goals are tentatively defined as
conceptions of desired ends—conditions that
participants attempt to effect through their
performance of task activities.  

The secondary goals of the project included faithful
participation in the ten spiritual disciplines of the
discipleship covenant. The primary goal of the project was
the enhancement of spiritual growth. The observational
tools effectively gathered data which informed the

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6 W. Richard Scott, Organizations: Rational, Natural, and
1987), 18.
researcher whether or not the disciples adhered to the spiritual disciplines and if the disciplines enhanced the spiritual growth of the participants. It is significant to note that the first question in the discipleship questionnaire established that there was significant spiritual growth in the life of each participant.

The interviews with the men at the conclusion of the program's first year gave evidence of spiritual maturity (Appendix H). The second question on the interview asked the disciple's opinion of the weekly meeting with the group and it revealed a personal observation of the participant's spiritual growth.

**Michael.** Mike felt that the weekly meetings brought together the disciplines that were practiced throughout the week. Because of what was taught in the meetings and what was expected of disciples of Christ, Mike was more conscious of his Christian example in the work-place. He also felt more equipped to witness to his colleagues.

**David.** Adhering to the disciplines and meeting weekly changed his attitude about the Christian walk. Because of the discipleship program, Dave experienced consistency in his Christian lifestyle. Living a disciplined life was no longer a chore, he wanted to do it. He was now a disciple and Christ is priority in his life.

**Randy.** Randy felt that this discipleship program was one of the most valuable spiritual experiences in his life.
No other experience has encouraged spiritual growth like the discipleship program. The disciplines that he implemented in his life resulted in spiritual growth.

*James.* Jim felt the weekly meetings made him accountable for the spiritual disciplines. The accountability encouraged him to be faithful to the disciplines. The disciplines gave him strength to meet the tasks that the world set before him. The disciplines drew him closer to the Lord.

*Jimmy.* The weekly meetings made him accountable for maintaining his daily devotions. The implementation of the disciplines created spiritual stability in Jim's life. The discipleship program moved him into a spiritual depth never before experienced.

Each man felt the weekly meetings, the disciplines, and particularly the accountability inspired remarkable growth. Informal interview with each participant confirmed along with the questionnaires and the interviews that this program was developing committed disciples of Christ.

Spiritual maturity was demonstrated in various ways by the disciples within the local congregation. An important demonstration of spiritual maturity was witnessed in the act of discipleship. As the church continues to grow, one disciplemaker will not be able to keep up with the local needs. Therefore, the disciples must joyfully use their spiritual growth to disciple other Christians who express a
hunger to know God in a deepening relationship.

Making disciples was the primary purpose of Christ’s Great Commission. Fellowship within the covenant group is an important aspect of the discipleship program but more must be accomplished if a strong Christian body is to exist. Win and Charles Arn, a father-son team who are nationally renowned for church growth, remind us that

although fellowship with members of the Body was a vital part of their lives, believers did not remain in the “holy huddle.” Scripture records that everywhere they journeyed, early Christians witnessed to the claims of Christ.

If the followers of Christ become disciples of Christ but never spiritually reproduce, the mission of Christ will not be consummated. Eventually every disciple must disciple another follower of Christ. A disciple does not become a disciplemaker in a few weeks or months. The disciple will effectively instruct others when the Holy Spirit has prepared the pupil for this responsibility. The disciplemaker can encourage disciplemaking, but the disciple will only competently reproduce when spiritual maturity comes to fruition. As the disciples grow in the likeness of Christ it is inevitable that they will become burdened for others in the local fellowship. This burden is planted within the heart of a disciple by the Holy Spirit. The

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burdened disciple eventually will ask for assistance in becoming a disciple-maker.

Several discipleship groups are beginning to emerge in the Venice Church of the Nazarene. A teen discipleship program was initiated by one of the disciples. Several of the teens were selected and discipled. There were enough teens interested in discipleship that two teen discipleship programs were initiated. This has been a wonderful success. The change in the teenagers of our local church has been amazing. The young people have grown close together and have developed a loving concern for one another. They have been trained to disciple other teenagers and are now multiplying themselves within the local church.

A discipleship group has been launched in a city just north of Venice. Six of the men that work in that city have gathered together during the lunch hour. The men who participated in this initial meeting were excited about the challenge. This group was led by one of the disciples of this project.

Another discipleship group was begun in Venice. This was also established in the month of December and will be meeting in January following the holidays. The men in this program were elated with the possibility of a covenant group. This program was directed by one of the disciples from this project.

Discipleship initially is not a method that produces
rapid church growth, but eventually this reproductive technique will yield explosive growth because discipleship is a multiplication process. Unfortunately, the typical church is a maintenance fellowship. The maintenance oriented fellowship is more interested in keeping what it has rather than reaching out and making new disciples. Lyle Schaller, a church growth expert and parish consultant on the staff of Yokefellow Institute, insists the small membership congregation . . . is given to institutional survival and to "taking care of our own." . . . The typical long-established awkward-sized congregation has accumulated sufficient resources to be able to place a greater emphasis on outreach.

Outreach is part of the discipleship program. The disciples are equipped to share the gospel and to make disciples. The disciples involved in this project were encouraged to reach out to their acquaintances and invite them to church. The gospel is to be shared, not to be hidden or buried in our lives. Matthew recorded Jesus' reference to sharing the glory of the Father.

You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.

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9 Matt. 5:14-16.
Mike. Mike brought his mother-in-law and several families to visit our church. He is continually working with troubled individuals in his work place. One individual at work sought Mike and asked him for prayer. She said, "If you pray for me, Mike, something will happen." This individual had observed Mike's spiritually disciplined life and had confidence in his faith. Mike reported that the woman did not divorce her husband.

Mike asked a fellow employee what was troubling him and he shared an irritation he had with a superior officer. Mike invited him to pray about the problem. He then encouraged the troubled man to continue in prayer because of God's ability to change situations for the better. The man replied, "It's nice meeting someone who is living it."

Dave. Dave brought his secretary to church and has invited his neighbor. Dave's neighbor gave his heart to the Lord as the result of Dave's interest in him.

Randy. Randy is involved with the Big Brother organization and brought his little brother and the boy's mother into the church. He has also brought his neighbors.

Jim. Jim invited his sister and her family to come to church. He met a follower of Christ in a nearby city and has been encouraging him to implement the spiritual disciplines.

Jimmy. Jim brought a young man he met in a restaurant. This person is now singing in Jim's singing group. Jim
shares the gospel and information about the church with everyone he encounters.

Discipleship is a reproduction process. Disciples can only be made if converts are brought to Jesus; then the converts are nurtured and trained to bring other acquaintances to Christ. The process of training and winning is an endless cycle of multiplication.

If disciples of Christ do not reach the lost, the lost will have little hope of making a decision for Christ. C.E. Autrey, professor of evangelism at New Orleans Baptist Theological Seminary, says that "some people will never be reached by the regular worship services of the church." Over ninety-five per cent of the evangelistic sermons are preached to only three per cent of the unchurched population. Disciples must be trained to be disciplermakers outside the church as well as leaders in the church. If the church is to grow the disciple must "go and make disciples."

Leadership

Leadership was not the major objective but an anticipated bi-product of spiritual enhancement. Leadership involves both administrative and spiritual duties. Administrative leadership would include serving on the church board and serving on committees approved by the

church board. Spiritual leadership would include teaching Sunday School classes, discipling others, duties of ministry (altar work, visitation, worship leader, etc.), and public expression of a life committed to Christ. Henry Mintzberg, Bronfman Professor of Management at McGill University, clearly defines the responsibilities of a person in leadership as an individual charged with "ensuring that the organization serve its mission in an effective way."\textsuperscript{11} This is the leadership needed in the local church. Individuals who are committed to the mission of the church. This mission is based on the Master's mission which was clearly explained to the first century church. The Master's mission is the same mission today and must be carried out through the leadership of Christians committed to Jesus Christ. Unfortunately, there are too few leaders in the local church. Therefore, the church must be responsible to train spiritually disciplined believers to carry out the task of strengthening the church and sharing the good news.

The leaders that evolved from this program were not all elected to serve as members of the church board. Becoming a board member was not the main criteria for determining leadership in the local church. The primary criteria for determining leadership was for a trained person to be

committed to ensuring the mission of Christ be carried out. All participants of this project became leaders in some capacity in the local church.

The Venice Church of the Nazarene needed Godly men to fill vacant positions of administrative leadership. The nomination committees were not successfully filling the ballots with nominees for the church board, committees, and teaching positions. Men and women could not be found to fill the positions of leadership demanded by the local congregation. Several months after the discipleship program began the sincere spiritual lives of the disciples were recognized by the members of the congregation who nominated and elected them to various administrative positions. Since the disciples' commitment to the personal application of the spiritual disciplines, the men have been faithfully serving the church and individuals of the fellowship.

A simple way to determine if those who applied the spiritual disciplines to their lives became leaders is to compare the leadership positions held prior to the program with those held since the program commenced.

Mike. When Mike agreed to be part of the discipleship program he was not involved in any leadership positions within this local church. Last April Mike was nominated and elected to the 1989-90 church board. This began his second year as an elected member of the board since his commitment to live a disciplined life. The church board is broken into
three committees each responsible for ensuring areas of ministry. Mike was selected by one of the committees, the Worship and Planning Committee, to serve as their chairperson.

The prerequisites for nomination to the church board are that the prospect is a member in good standing and that the prospect profess to be entirely sanctified. When the nominating committee was asked why they selected Mike for nomination they said it was because he met the prerequisites as well as demonstrated the leadership qualities necessary to direct the spiritual and administrative affairs of the church.

Mike has become involved in various activities. His involvement has given him visibility in the congregation. An activity that made him highly visible was his participation in the church choir, which is a worship leadership position. Mike has also given his testimony to the congregation on the tithing responsibilities of a Christian. He has further spoken to the congregation regarding his commitment to giving over and above his tithe for the building program. Mike and his wife were involved in the stewardship campaign and provided the leadership necessary to generate the capital for building our new sanctuary. Mike is consistently interceding around the altar when seekers have moved to the front of the church for spiritual assistance. His evangelism training in the
discipleship program has effectively equipped him to lead people to Christ. Prayer and counsel are offered by Mike at the altar.

Many spiritual qualities exercised by Mike were already present in his life. The discipleship program fine tuned those characteristics and encouraged him to use them in ministry to others.

Dave. When Dave entered the discipleship program, he was a member of the church and teaching the senior high Sunday School class. He was also a regular contributor to the Sunday adult choir. He often sang solos as part of the special music of the church. Since the commencement of the project, Dave has been elected as president of the local Nazarene Youth International organization. He is now serving on the church board and is a significant participant on the finance committee. Dave was elected to these areas of service because of his spiritual depth and his visible commitment to ensure the mission of Christ.

Dave has become a personal advisor to the pastor. The minister often seeks his counsel on important decisions related to church administration. Dave is respected by the congregation for his spiritual and mental maturity. His disciplined lifestyle and consistent faithfulness to the local church has won the trust and affection of the membership.

Dave is active in working at the altar. He moves
without hesitation to the front of the church when an individual comes with a spiritual concern. He has learned through the discipleship program and through observing the disciplinemaker, effective ministry around the altar. He has been a source of help many times as individuals sought someone to lead them in a closer walk with the Lord.

Randy. Randy had been considered a fringe church member. This was primarily because his wife was not attending this fellowship. Therefore, Randy feels obligated to spend Sunday evenings and Wednesday evenings at home with his spouse. Randy did not have the freedom that other disciples had to center his life around the church. His visibility was limited as the result of attending only Sunday morning for Sunday School and worship service. He had not held any leadership position in the church prior to the discipleship program. His quiet mannerism caused him to remain unnoticed.

Randy's love and commitment for his local church has grown as he has committed himself to the men of the covenant group. The close relationship with the other participants has given him a tie to the church. He is now ready to serve his local fellowship when the need arises. His participation is usually done in a teaching capacity and he has been very helpful in teaching special classes when asked by different departments of the church. Because of his fitness background, he was asked to teach an exercise class.
for the senior adults. The class focused on exercise and proper diet. This was a successful endeavor both for the participants as well as for the instructor. As the result of using his gift of teaching in the local church, many who had never seen Randy before have become acquainted with him.

He has also taught several special programs in the youth department. These programs have had both fitness and spiritual emphases. He is currently teaching a teen Sunday School class on a regular basis.

Randy has worked around the altar when seekers have come forward to find help. He has carefully observed the disciplemaker praying and assisting those who have come forward. He is tentative only because of his quiet nature, but this makes his effort to support a seeker much more appreciated by the disciplemaker and especially the seeker.

This past year Randy's name was brought to the church membership by the missionary nomination committee for a missionary board position. Randy was not elected to the missionary board position probably because he was not known well enough yet by the general congregation. His nomination was indicative of the recognition he received by leaders in charge of nominations in the local church.

Recently Randy's mother flew to Venice from another state. She remarked about the spiritual growth in her son's life. She was so proud of the spiritual leadership he has demonstrated within the family. She said, "He is a
wonderful Christian.” It was encouraging to hear the establishment of Randy’s spiritual leadership within his family.

Jim. Since the discipleship program commenced, Jim has taken a significant leadership position within the local church. He is the teacher of the junior high Sunday School class. Jim prepares lessons relative to the issues facing this impressionable age. There are generally twelve young men and women that assemble every Sunday to learn from this disciple. According to the director of Youth Ministries, he has been doing a superb job in ministering to this age group.

Jim was also nominated as a candidate for the 1989-90 church board. When the nominating committee was asked why they selected Jim as a candidate to serve the church as a board member they said it was because of his administrative ability and his obvious dedication to the Lord. Jim was elected to a board position and has become a significant contributor to the Finance and Personnel committee.

Jim has also become an accomplished altar worker. He moves without hesitation to the side of a person who has come forward for spiritual help. He has learned and initiated an effective evangelism technique when dealing with the spiritual needs of those seeking assistance. Jim’s compassionate nature has become like Christ; when someone is in need, he gives selflessly to assist in alleviating the
suffering.

Jim serves his local fellowship as co-chairperson for the Stewardship Follow-up campaign. This is the committee that informs the congregation of the amount of money raised for the purpose of building the new sanctuary and the expenditures related to that effort. He has done a marvelous job in leading his committee and the congregation in this extremely important endeavor. Jim has demonstrated spiritual leadership as well as cultivated and employed administrative gifts.

Jimmy. Jim has displayed evidence of self-confidence in his roll as a staff member. Because of his staff position, he is in front of the local fellowship on a regular basis. His leadership qualities have been strengthened and this was evidenced by his recent election to the position of Senior Adult Zone chairman.

Jim displays his confidence and authority when he uses scripture from the platform. The scripture he shares is from the weekly scripture memorization requirement of the covenant group.

Since Jim was discipled, he began his own discipleship group. The group consisted of retired men. They met during the day and began studying the spiritual disciplines. Jim's discipleship group was a successful endeavor and everyone who participated in the group profited from its existence.

Jim helped initiate a small sharing group called "Talk
It consisted of single adults who gathered together on a designated evening to share concerns resulting from single life and to provide prayer support. Jim is committed to the mission of Christ and demonstrates this by willingly ministering to the local fellowship.

Jim is a faithful altar worker. He moves immediately to the altar when an individual comes for help. He has learned through the discipleship program as well as from closely observing the disciplemaker how to minister in the name of Christ around the altar. Jim has married a woman from the local fellowship and together they have become a wonderful ministerial combination.

Summary

The men of this project have all progressed extremely well. They have fulfilled the objective of the project which was to enhance their spiritual lives. An extra benefit of the project and a projected bi-product was also achieved through discipleship. Every man who participated in the program has become a spiritual and administrative leader.

The tools used to gather data for analysis have accurately assisted in determining the progress as well as the short-comings of the project. The conclusions and recommendations will be presented in the next chapter.
CHAPTER 6

Summary And Discussion

The problem experienced by the Venice Church of the Nazarene was the deficiency of spiritual growth in the lives of parishioners. This deficiency affected the church leadership specifically in finding enough male participants to fill administrative vacancies and to lead in public worship. The solution to this serious dilemma was found in the implementation of a discipleship program.

The scarcity of spiritual maturity was increasingly more evident after the rapid numerical growth. Numerical growth resulted as visitors became Christians and then brought family and friends into the fellowship. The church found itself with many new Christians and with many spiritually stunted Christians. The church had only a handful of the original parishioners to lead the growing congregation.

Brief Description of the Problem

The main problem was the deficiency in spiritual growth. Deficiency in spiritual growth is defined as a stagnant spiritual condition. After looking closely at the primary problem other secondary problems were evident. Christians suffering from lack of spiritual growth were not implementing the spiritual disciplines that were necessary
for progressive growth. This spiritual lethargy resulted in a sense of satisfaction with one's current spiritual status. No longer was there a zeal to become what God would have the child of God to become. Resulting from this attitude was a scarcity of willingness on the part of the parishioners to serve the local church in administrative and spiritual leadership.

Spiritual deficiency was observed among two groups. The first group was made up of the new Christians and spiritually stinted Christians who had come into the church during the last three years. The church provided a new converts class for the new Christians but after twelve weeks of instruction they were considered to be on their own. The neophytes needed disciplemakers to train them to be disciples and eventually to be disciplemakers.

The church was responsible for the growth of the new Christians, but the church was falling short of its obligation. Lack of training stunted the growth of the convert and drove some into other local fellowships. Very few of the new Christians had grown into leaders during the last few years and the church was in desperate need particularly of male leadership to meet the mounting demands.

Some of the new attenders were spiritually shallow. They attended Sunday School and worship services but were not receiving the solution that would initiate spiritual
growth. Without any accountability to a small group of peers they were without challenge.

The second group that demonstrated evidence of spiritual deficiency was composed of Christians who had been saved for years and had been members of the Venice church for years. From this group came the people who currently held the leadership positions of the church. Others from this group were people who did not participate in any leadership capacity. Many of these souls faithfully attended their church but were not challenged to move into the spiritual depths of God, nor were they held accountable for the disciplines that would lead them to spiritual depths. The Pastor's desire was to teach the parishioners, through sermons specifically focused on the spiritual disciplines and through small covenant groups, that everyone can plunge into the spiritual depths of God.

Susan Annette Muto gives a description of what all Christians can become. She identifies them as contemplatives.

Contemplatives are no different in essence from ordinary people. They strive to obey God's commandments, to flow with the teachings and traditions of the Church, to live up to their commitments, to work honestly and hard. But they do all of these things out of an inner motivation to temper their ego so thoroughly that it is no longer they who live, but Christ who lives in them. . . . One's whole life thus becomes an orientation to God.¹

¹ Muto, 128.
This is the condition of life that the researcher desires for all Venice Nazarenes. This way of life has not been achieved through traditional methodologies of the church. Traditional methodologies of the Venice church included large group instruction such as large Sunday School classes, worship services, and mid-week prayer meetings. All of these gatherings are necessary but the large groups are not the best environment for learning disciplines and insuring accountability for the disciplines. The researcher has discovered that spiritual growth can best be achieved through the church if the biblical principles taught by Jesus are established in the small group environment. H. Bisseker, author of the book *Discipleship*, lists the principles Jesus taught in His small group: "love (John 13:35); self-renunciation (Matt. 16:24); fruitfulness (John 6:26); and courage (Luke 6:26)." These essentials have been incorporated in this project's small group weekly session and within the lives of the participants.

Spiritual apathy was the primary problem. Close inspection of this problem uncovered several secondary or subproblems. The researcher believed that if solutions to the subproblems were discovered and implemented, then the primary problem would be naturally remedied. The researcher determined that the subproblems that were not part of the

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followers' lifestyles were ten spiritual disciplines that needed to be learned and implemented. The researcher discovered from studying Jesus' demands of those he called disciples that if the followers would become disciplined in application of Jesus' spiritual principles, then a willingness to serve Christ and the local church would evolve. This willingness is spawned from an act of surrender to the Master and his mission.

The biblical principles were incorporated in a discipleship covenant and taught to a group of five men from the local parish. The disciplemaker knew that if he discipled men displaying a hunger for God, they would eventually become spiritual leaders and disciple others. The researcher believes disciplemaking will touch the entire church. As the multiplication process progresses, it will not be long until dozens of local parishioners will become disciples of Christ. To confirm this hypothesis, a specific research methodology was used to gather data.

Research Methodology

Research demands identification of a problem and then a plan to find the solution to the problem.\(^3\) The hypothesis was an educated conjecture that gave direction to solving the problem. The hypothesis is stated as follows: A discipleship program will enhance spiritual growth in the

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lives of parishioners and result in Godly leadership in the Venice Church of the Nazarene. Establishing the hypothesis led the researcher to the conclusion that a discipleship program needed to be examined and initiated. After two years of accumulating facts related to discipleship, the researcher concluded that a discipleship program would make a spiritual difference in the lives of the participants. A program was developed and then implemented with five men as the participants of the project.

After identifying the problem and determining a possible solution, the researcher established the first objective of the project. That goal was to resolve the problem of spiritual deficiency within the lives of parishioners. Enhancing the spiritual lives of the majority of the parishioners will take years but the accomplishment of that goal was initiated with five men. From that objective a secondary goal emerged which was to introduce the participants to a biblical lifestyle that they had never experienced before. To accomplish the secondary objective a plan was developed to provide for the disciples a program that would allow them to experience spiritual growth beyond any previous encounter. The discipleship program provided the structure for the realization of these goals. Once the problem and subproblems were identified the program was launched. A method of gathering and processing the data then had to be selected.
The descriptive survey method was adopted by the researcher as the methodology employed to process the data.\footnote{Leedy, 133.} This survey method processes data that comes to the researcher through observation. Observation is the general term used to describe the tools used in this methodology but observation will be treated as an individual tool as well in this research. The other tools, besides observation, implemented for gathering data were the questionnaire, the interview, and accountability.

Observation

This tool was used by the researcher to examine the disciples' in their own environment. The disciples were active, ministering within the church and within the community. The researcher carefully observed the disciples' use of the discipleship techniques learned from the program. The data gathered was then processed and used for further instruction and correction.

Questionnaire

The questionnaire was used to retrieve data invisible to the researcher that was stored within the minds of the disciples. This tool is an impersonal method and the researcher sensed it to be irritating. That may have been the result of retrieving personal experiences from the disciples by means of an impersonal method. The disciples
were accustomed to a warm, caring, touching environment, but the questionnaire was cold and detached. The questionnaire was one of the most reliable tools used to gain data from the participants because it allowed the disciples to respond to questions without the pressure of feeling like they must perform.

**Interview**

The interview should be administered two ways: formally and informally. Both are equally important and deserve careful preparation. One method may be more conducive to a particular situation than the other.

The formal interview was conducted face-to-face with the interviewee. The formal method followed a specific procedure that had been carefully arranged on paper. The researcher then methodically read the questions expecting the interviewee to respond with a brief answer. The information was recorded by the researcher as the disciple shared his responses. This method permits little flexibility.

The informal interview was as carefully planned as the formal interview. The informal method demands more thought and planning for administration of the interview because the questions are memorized by the interviewer. The questions used in the informal interview were the same as the formal interview. The inquiry was conducted in a casual manner and in an informal atmosphere which was conducive to the style
the disciples were accustomed to. The informal interview
was not only used for gathering data as a matter of record
to later analyze but also was used for collecting
information so the disciplemaker could immediately instruct,
correct, and minister to the disciple.

Accountability

Accountability was also a technique of observation. It
may be unique to this type of project because it was
necessary for maintaining the discipleship covenant.
Disciples need to be accountable if they are to experience
the full benefit of being a disciple. Without this method
disciples may have a tendency to slack off on the required
disciplines and delegated responsibilities.

Accountability brought the disciples to the
disciple maker as well as to the other members of the
covenant group with a report of the accomplished
responsibilities. Not unlike the interview, accountability
was a face-to-face encounter between the disciple and the
researcher. Accountability was different, however, because
specific information was not solicited by the researcher.
The disciple sets the format for expressing the facts. The
disciple maker may ask questions, but since each experience
of the disciples vary, the process was not always structured
the same. Another aspect that makes accountability
different from the interview was that the disciple led by
sharing information; whereas, in the interview the
researcher led with questions. The researcher used accountability to observe the disciples' actions in various aspects of ministry. As the disciples shared information regarding required tasks and delegated responsibilities, the researcher gathered data and interpreted the disciples' progress.

Evaluation and Interpretation of Data

The researcher's intention was to enhance spiritual growth in the lives of parishioners. This problem was to be solved through the implementation of a discipleship program. Recognition of the subproblems and implementing a solution was the key to solving the ultimate problem of spiritual stagnancy.

Subproblems

Most researchable problems are made up of other problems not as large or visible as the whole. Failure to recognize the subproblems leads to a lack of continuity. The researcher will briefly describe the treatment of data related to these problems.

According to the disciple questionnaire, at the commencement of the program the men were not incorporating all of the spiritual disciplines into their lives. Any disciplines that initially were part of the participants' lives were not faithfully executed. The researcher considered each of the ten disciplines a subproblem that needed to be consistently implemented if spiritual growth
was to be enhanced. The disciplines to be implemented were as follows: one hour of personal devotions each day, meeting with a covenant group once a week, memorizing scripture each week, fasting one meal a week, public worship twice a week, regularly keeping a journal, physical exercise three times a week, leading one's family in a form of family altar every day, tithing one's income, and initiating a personal ministry to others each week.

The discipleship covenant, signed by the group members, was the foundation for their spiritual growth. The covenant was successful in producing growth because it was made up of the spiritual disciplines necessary for a sincere disciple to experience an intimate relationship with God. The covenant was successful in producing spiritual growth because it taught the committed participants what Jesus expected of His disciples.

The disciplines of the covenant were not only responsible for enhancement of spiritual growth but were ultimately responsible for the production of Godly leadership. As the men made the spiritual disciplines the structure of their personal lives, the growth was recognized by the congregation. The disciples' lives evidenced Christ-likeness, and the congregation trusted these men and wanted them to be part of the administrative and spiritual decisions of the fellowship. The confidence of the parishioners was demonstrated by electing these men to serve
in specific areas of leadership. The members of the church have also verbally commented to the researcher regarding the Christian lifestyle displayed by the participants. The men have spiritually touched the lives of the parishioners and the men have been appreciated.

The important interpretation of the data gathered is that spiritual growth was experienced in the lives of the participants and now they are using the discipleship principles to enhance the spiritual lives of others within the local church (Appendix I).

Recommendations

The data gathered has directed the researcher to revise some accountability procedures. This revision was created because two of the ten disciplines appeared to be difficult for the disciples to implement consistently. These disciplines were fasting and journaling. The ten disciplines were not to become legalistic but they are necessary for spiritual growth and should be carefully monitored by the disciplsemaker. The disciplsemaker discovered from the data gathered that the disciplines that asked the men to fast at least one meal a week and journal at least three days a week were the most difficult to remain faithful to.

Each week the men were briefly accountable for the disciplines. The concise responses of the disciples were verbal and were usually mentally noted by the disciplsemaker.
The lack of time often prohibited adequate accountability for each discipline. The interview conducted at the end of the first year uncovered deficiencies in consistent implementation of these two specific disciplines.

The disciples were not expected to fast or journal daily but the disciples should have regularly experienced these important ingredients in their spiritual journeys and should not have neglected them. The disciplemaker felt that it was important for the pupil to have implemented these disciplines as tools of growth especially in the first year of the program. The spiritual growth provided by consistent implementation of these disciplines would have assisted in propelling the disciples forward. The disciples will one day be responsible to decide how often fasting and journaling should be implemented in their weekly schedule but until that time the responsibility rests with the disciplemaker. Making the disciples accountable for each discipline on a weekly schedule would ensure that the disciples have an opportunity to experience the spiritual impact of fasting and journaling.

The researcher has developed a chart that will monitor each discipline. At the weekly meetings, the disciples will hand the chart to the disciplemaker (Appendix J). This chart will be implemented and should give the disciplemaker a closer look at the weekly use of the disciplines. The chart will help the teacher know when to encourage and
correct a lifestyle demonstrating lack of discipline.

**Conclusions**

In order to formulate a conclusion one must determine if the hypothesis has been supported. The hypothesis is stated as follows: A discipleship program will enhance spiritual growth in the lives of parishioners and result in Godly leadership in the Venice Church of the Nazarene. After gathering and interpreting the data, the researcher has come to the conclusion that the discipleship program enhanced the spiritual lives of the participants.

The researcher expected the hypothesis to be supported but not to the degree of success experienced in this project. The training program for the five men is only one-third over and the participants are growing stronger in the Lord as well as having become significant leaders within the church. The project will continue with these men for two more years.

The program is now beginning to affect others in the parish as new participants are incorporated into a discipleship program. New disciples are being discipled by the original five men. Not every original participant has begun a covenant group but is expected to become a disciplemaker in the future months. The multiplication process of discipleship has been demonstrated as the disciples have begun introducing the spiritual disciplines to others. Twenty new participants are now involved in four
small groups.

The researcher plans to continue the discipleship program indefinitely. The fact that a discipleship program does enhance the spiritual lives of participants is incentive for this disciplemaker to always place a priority on discipleship within the local parish. The speculation for this local church is a strong, growing, spiritual fellowship during the next ten years.


Cook, Katherine. "Discipline, Simple Living, And the Gospel." *Other Side* 23 (Jan.-Feb.): 17-19.


Jenson, Ronald A. "Gearing The Local Church For Discipleship." D.Min. diss., Western Conservative Baptist Seminary, 1974.


The Bible. New International Version.


APPENDIX A. Discipleship Covenant

As a disciple of Christ, it is my desire to enhance my spiritual growth. I am committed to do my best to become Christ-like. To obtain this goal I will attempt to faithfully implement the following disciplines:

1. Devotions: I will spend at least one hour a day reading the Bible and praying.

2. The Meeting: I will meet each week with the covenant group unless providentially hindered.

3. Scripture: I will memorize the assigned scripture and be accountable for it at the weekly meeting.

4. Fasting: I will fast at least one meal each week.

5. Worship: I will attend two worship services a week. One service will be a Sunday service.

6. Leadership: I will lead my family in prayer and instruction every day.

7. Ministry: I will be involved in ministering each week to some person or persons outside my family circle.

8. Tithe: I will give at least one tenth of my income to the ministry of my local church.

9. Journal: I will journal the significant activities of my life. (At least three times a week)

10. Exercise: I will be involved in some form of exercise for twenty minutes, three days a week.

Signature
APPENDIX B. Devotional Guides


Cowman, Mrs. Charles E. *Streams In The Desert*. Los Angeles: The Oriental Missionary Society, 1925.


APPENDIX C. Sample Lesson On Prayer

1. PRAYER MOVES US INTO THE DEPTHS OF THE SPIRITUAL LIFE
   A. Real prayer is life changing.
   B. Prayer is the method God uses to change His disciples.
      1. If we are unwilling to change we will abandon prayer.
      2. When we pray God shows us our hang-ups and sets us free.
   C. If we are to pray as God would have us pray our passions must be transformed.
      1. This is initiated by thinking Godly thoughts.
      2. We see things from His perspective. Jn. 4:3
   D. Martin Luther declared, "I have so much business I can not get on without spending three hours daily in prayer.

11. LEARNING TO PRAY
   A. We can learn to pray.
   B. What about praying, "If it be Thy will?"
      1. When Jesus prayed for others He never prayed this way.
      2. Before praying for others the prophets knew the will of God.
      3. The prayer of the prophets was so positive and direct. They would say things like, "walk", "be well", "stand up." Pray for others with expectation.
      4. "If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you." Jn. 15:17.
      5. We should take time to listen to God when we pray.
      6. If we are to pray for others we must hear and know the will of God for their lives.
      7. Knowing God is knowing who He is and how He acts.
   C. Often we are strong in our faith but the deep concern for others is not present in our lives.
      1. Pray for people with deep feeling. See their hurt and feel their pain. See the Lord healing.
      2. If you feel attracted to the need of prayer it may be the Lord telling you to get involved in the situation with prayer. If you feel uneasy it may be the Lord directing you away from the situation.
111. PRAYER IS PART OF LIVING

A. Prayer should be as easy as breathing.
   1. My little girl does not hesitate to speak to me even when I am in the depths of concentration.
   2. Imagination should be used with prayer.
      a. In your mind see the wound healing.
      b. See the fractured marriage healed.
   3. Answers to prayer are never associated with luck.
      a. There are no coincidences related to prayer.
      b. When prayer is answered be quick to give the Lord the praise.

Conclusion: Some feel prayer consumes precious time, therefore it is given little or no time. Prayer should take up all our time. Much is accomplished with prayer and much is left untouched because of the neglect of prayer.
Isaiah 30:21

"Whether you turn to the right or to the left, your ears will hear a voice behind you, saying, 'This is the way; walk in it.'"

Zechariah 4:6

"..."Not by might nor by power, but by my Spirit, says the Lord Almighty."

Luke 6:12

"One of those days Jesus went out into the hills to pray, and spent the night praying to God."

Psalm 143:8

"Let the morning bring me word of your unfailing love, for I have put my trust in you. Show me the way I should go, for to you I lift up my soul."

Ephesians 3:20,21

"Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen."

Romans 10:17

"Consequently, faith comes from hearing the message, and the message is heard through the word of Christ."

Romans 8:26

"In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray, but the Spirit himself intercedes for us with groans that words cannot express."
2 Chronicles 7:14

"If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."

1 Corinthians 10:13

"No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it."

Psalm 62:1,2

"My soul finds rest in God alone; my salvation comes from. He alone is my rock and my salvation; He is my fortress. I will never be shaken."

Matthew 6:6

"When you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you."

1 Thessalonians 5:16,17,18

"Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus."

Psalm 19:14

"May the words of my mouth and the meditation of my heart be pleasing in your sight, O Lord. My Rock, and my Redeemer."

Hebrews 4:16

"Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need."

Matthew 18:18,19,20
"I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them."

Psalm 100:4
"Enter His gates with thanksgiving and His courts with praise; give thanks to Him and praise His name."

John 13:34,35
"A new command I give you: Love one another. As I have love you, so you must love one another. By this all men will know that you are my disciples, if you love one another."

Exodus 14:13
"Moses answered the people, 'Do not be afraid. Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today you will never see again.'"

1 Thessalonians 5:11
"Therefore encourage one another and build each other up, just as in fact you are doing."

John 20:29
"Then Jesus told him, 'Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.'"

John 21:19b
"Then He said to him, 'Follow me!'"

John 10:10b
“I have come that they may have life, and have it to the full.”

Habakkuk 3:17-19

“Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the Lord, I will be joyful in God my Savior. The Sovereign Lord is my strength; he makes my feet like the feet of a deer, he enables me to go on the heights."

1 Peter 5:6-10

“Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time. Cast all your anxiety on him because he cares for you. Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings. And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast."

Psalm 23

“The Lord is my shepherd, I shall lack nothing. He makes me lie down in green pastures, he leads me beside quiet waters, he restores my soul. He guides me in paths of righteousness for his name’s sake. Even though I walk through the valley of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows. Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever."

Psalm 95:1-7

“Come, let us sing for joy to the Lord; let us shout aloud
to the Rock of our salvation. Let us come before him with thanksgiving and extol him with music and song.

For the Lord is the great God, the great King above all gods. In his hand are the depths of the earth, and the mountain peaks belong to him. The sea is his, for he made it, and his hands formed the dry land. Come, let us bow down in worship, let us kneel before the Lord our Maker; for he is our God and we are the people of his pasture, the flock under his care."

Ephesians 3:14-19

"For this reason I kneel before the Father, from whom his whole family in heaven and on earth derives its name.

I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge - that you may be filled to the measure of all the fullness of God."

Romans 3:23

"for all have sinned and fall short of the glory of God,"

Psalms 119:1-5

"Blessed are they whose ways are blameless, who walk according to the law of the Lord. Blessed are they who keep his statutes and seek him with all their heart. They do nothing wrong; they walk in his ways. You have laid down precepts that are to be fully obeyed. Oh, that my ways were steadfast in obeying your decrees!"
APPENDIX E. Discipleship Questionnaire

Please circle the answer that most nearly applies to you.

1. I would consider my spiritual life
   1. Weak  2.  3. Good  4.  5. Strong

2. I spend a specific time in prayer
   1. Every Day  2.  3. Occasionally

3. I read my Bible for devotions

4. I fast a meal for spiritual concerns

5. I assist someone in need

6. I give a portion of my income to the Lord
   1. Nothing  2. -5%  3. -10%  4. 10%  5. 10% +

7. I attend a worship service
   1. 3x Weekly  2.  3. 1x Weekly  4.  5. Monthly  1x Monthly

8. My understanding of the Lord's Supper is
   1. Not Clear  2. Quite Clear  3.  4.  5. Very Clear

9. I memorize scripture
   1. Weekly  2.  3. Quarterly  4.  5. Yearly

10. I participate in a physical fitness program
    1. Daily  2.  3. 3x a week  4.  5. Monthly  Rarely

11. I keep a journal or diary
12. I pray for others in need
   1  2  3  4  5
   Daily  Weekly  Monthly  Sometimes  Never

13. I lead my family in prayer and Biblical instruction
   1  2  3  4  5
   Daily  Weekly  Monthly  Rarely  Does not apply

14. I lead someone other than myself in Biblical instruction
   1  2  3  4  5
   Weekly  Monthly  Never

15. I sense the **need** to strive for spiritual maturity
   1  2  3  4  5
   intensely  moderately  not at all
APPENDIX F. Discipleship Questionnaire

Disciple number one: First Questionnaire

Please circle the answer that most nearly applies to you.

1. I would consider my spiritual life
   \[ \frac{1}{Weak} \quad \frac{2}{Good} \quad \frac{3}{Strong} \]

2. I spend a specific time in prayer
   \[ \frac{1}{Every Day} \quad \frac{2}{2x a week} \quad \frac{3}{Occasionally} \]

3. I read my Bible for devotions
   \[ \frac{1}{Daily} \quad \frac{2}{2x Weekly} \quad \frac{3}{4x Monthly} \quad \frac{4}{Rarely} \]

4. I fast a meal for spiritual concerns
   \[ \frac{1}{Weekly} \quad \frac{2}{Monthly} \quad \frac{3}{Yearly} \quad \frac{4}{Never} \]

5. I assist someone in need
   \[ \frac{1}{Daily} \quad \frac{2}{Weekly} \quad \frac{3}{Monthly} \quad \frac{4}{Rarely} \quad \frac{5}{Never} \]

6. I give a portion of my income to the Lord
   \[ \frac{1}{Nothing} \quad \frac{2}{-5\%} \quad \frac{3}{-10\%} \quad \frac{4}{10\%} \quad \frac{5}{10\% +} \]

7. I attend a worship service
   \[ \frac{1}{3x Weekly} \quad \frac{2}{2x Weekly} \quad \frac{3}{1x Weekly} \quad \frac{4}{3x Monthly} \quad \frac{5}{1x Monthly} \]

8. My understanding of the Lord's Supper is
   \[ \frac{1}{Not Clear} \quad \frac{2}{Quite Clear} \quad \frac{3}{Very Clear} \]

9. I memorize scripture
   \[ \frac{1}{Weekly} \quad \frac{2}{Quarterly} \quad \frac{3}{Yearly} \]

10. I participate in a physical fitness program
    \[ \frac{1}{Daily} \quad \frac{2}{3x a week} \quad \frac{3}{1x weekly} \quad \frac{4}{Monthly} \quad \frac{5}{Rarely} \]
11. I keep a journal or diary
   1 Daily  2 Weekly  3 Monthly  4 Quarterly  5 Never

12. I pray for others in need
   1 Daily  2 Weekly  3 Monthly  4 Sometimes  5 Never

13. I lead my family in prayer and Biblical instruction
   1 Daily  2 Weekly  3 Monthly  4 Rarely  5 Does not apply

14. I lead someone other than myself in Biblical instruction
   1 Weekly  2 Monthly  3 4 Never

15. I sense the need to strive for spiritual maturity
   1 intensely  2 moderately  3 4 not at all
Disciple number one: Second Questionnaire

Please circle the answer that most nearly applies to you.

1. I would consider my spiritual life
   1 2 3 4 5
   Weak 2 Good Strong

2. I spend a specific time in prayer
   1 2 3 4 5
   Every Day 2x a week Occasionally

3. I read my Bible for devotions
   1 2 3 4 5
   Daily 2x Weekly 4x Monthly Monthly Rarely

4. I fast a meal for spiritual concerns
   1 2 3 4 5
   Weekly Monthly Yearly Rarely Never

5. I assist someone in need
   1 2 3 4 5
   Daily Weekly Monthly Rarely Never

6. I give a portion of my income to the Lord
   1 2 3 4 5
   Nothing -5% -10% 10% 10% +

7. I attend a worship service
   1 2 3 4 5
   3x Weekly 2x Weekly 1x Weekly 3x Monthly 1x Monthly

8. My understanding of the Lord's Supper is
   1 2 3 4 5
   Not Clear Quite Clear Very Clear

9. I memorize scripture
   1 2 3 4 5
   Weekly Quarterly Yearly

10. I participate in a physical fitness program
    1 2 3 4 5
    Daily 3x a week 1x weekly Monthly Rarely

11. I keep a journal or diary
     1 2 3 4 5
     Daily Weekly Monthly Quarterly Never

12. I pray for others in need
    1 2 3 4 5
    Daily Weekly Monthly Sometimes Never
13. I lead my family in prayer and Biblical instruction
   1 Daily  2 Weekly  3 Monthly  4 Rarely  5 Does not apply

14. I lead someone other than myself in Biblical instruction
   1 Weekly  2 Monthly  3 4 5 Never

15. I sense the need to strive for spiritual maturity
   1 Intensely  2 3 4 5 Moderately  Not at all
Disciple number two: First Questionnaire

Please circle the answer that most nearly applies to you.

1. I would consider my spiritual life
   1 Weak 2 3 Good 4 5 Strong

2. I spend a specific time in prayer
   1 Every Day 2 3 2x a week 4 Occasionally

3. I read my Bible for devotions
   1 Daily 2 3 4x Weekly Monthly Monthly Rarely

4. I fast a meal for spiritual concerns
   1 Weekly 2 Monthly Yearly Rarely Never

5. I assist someone in need
   1 Daily 2 Weekly 3 Monthly Rarely Never

6. I give a portion of my income to the Lord
   1 Nothing 2 -5% 3 -10% 4 10% 5 10% +

7. I attend a worship service
   1 3x Weekly 2 1x Weekly 3 Monthly 1x Monthly

8. My understanding of the Lord's Supper is
   1 Not Clear 2 Quite Clear 4 Very Clear

9. I memorize scripture
   1 Weekly 2 Quarterly 4 Yearly

10. I participate in a physical fitness program
    1 Daily 2 3x a week 4 Rarely

11. I keep a journal or diary
    1 Daily 2 Weekly Monthly Quarterly Never

12. I pray for others in need
    1 Daily 2 Weekly Monthly Sometimes Never
13. I lead my family in prayer and Biblical instruction
   1 Daily   2 Weekly   3 Monthly   4 Rarely   5 Does not apply

14. I lead someone other than myself in Biblical instruction
   1 Weekly   2 Monthly   3 Never

15. I sense the need to strive for spiritual maturity
   1 Intensely   2 Moderately   3 Not at all
Disciple number two: Second Questionnaire

Please circle the answer that most nearly applies to you.

1. I would consider my spiritual life
   1. Weak
   2. 
   3. Good
   4. Strong

2. I spend a specific time in prayer
   1. Every Day
   2. 2x a week
   3. Occasionally
   4. Monthly
   5. Rarely

3. I read my Bible for devotions
   1. Daily
   2. 2x Weekly
   3. 4x Monthly
   4. Monthly
   5. Rarely

4. I fast a meal for spiritual concerns
   1. Weekly
   2. Monthly
   3. Yearly
   4. Rarely
   5. Never

5. I assist someone in need
   1. Daily
   2. Weekly
   3. Monthly
   4. Rarely
   5. Never

6. I give a portion of my income to the Lord
   1. Nothing
   2. -5%
   3. -10%
   4. 10%
   5. 10% +

7. I attend a worship service
   1. 3x Weekly
   2. 2x Weekly
   3. 1x Weekly
   4. Monthly
   5. 1x Monthly

8. My understanding of the Lord's Supper is
   1. Not Clear
   2. Quite Clear
   3. Very Clear
   4. Clear

9. I memorize scripture
   1. Weekly
   2. Quarterly
   3. Yearly

10. I participate in a physical fitness program
    1. Daily
    2. 3x a week
    3. 1x weekly
    4. Monthly
    5. Rarely

11. I keep a journal or diary
    1. Daily
    2. Weekly
    3. Monthly
    4. Quarterly
    5. Never

12. I pray for others in need
    1. Daily
    2. Weekly
    3. Monthly
    4. Sometimes
    5. Never
13. I lead my family in prayer and Biblical instruction


14. I lead someone other than myself in Biblical instruction


15. I sense the need to strive for spiritual maturity

1. Intensely  2.  3. Moderately  4.  5. Not at all
Disciple number three: First Questionnaire

Please circle the answer that most nearly applies to you.

1. I would consider my spiritual life
   1 Weak 2 Fair 3 Good 4 Strong 5

2. I spend a specific time in prayer
   1 Every Day 2 3 4 5 Occasionally

3. I read my Bible for devotions
   1 Daily 2 Weekly 3 4 5 Rarely

4. I fast for spiritual concerns
   1 Weekly 2 Monthly 3 Yearly 4 Rarely 5 Never

5. I assist someone in need
   1 Daily 2 Weekly 3 Monthly 4 Rarely 5 Never

6. I give a portion of my income to the Lord
   1 Nothing 2 3 4 5 10% +

7. I attend a worship service
   1 Weekly 2 Weekly 3 4 5 Monthly

8. My understanding of the Lord's Supper is
   1 Not Clear 2 3 4 5 Very Clear

9. I memorize Scripture
   1 Weekly 2 Quarterly 3 Yearly 4

10. I participate in a physical fitness program
    1 Daily 2 Weekly 3 Monthly 4 Rarely 5

11. I keep a journal or diary
    1 Daily 2 Weekly 3 Monthly 4 Quarterly 5 Never

12. I pray for others in need
    1 Daily 2 Weekly 3 Monthly 4 Sometimes 5 Never
13. I lead my family in prayer and Biblical instruction

14. I lead someone other than myself in Biblical instruction

15. I sense the need to strive for spiritual maturity
Disciple number three: Second Questionnaire

Please circle the answer that most nearly applies to you.

1. I would consider my spiritual life
   \[\begin{array}{c|c|c|c|c}
   & 1 & 2 & 3 & 4 & 5 \\
   Weak & x & & & & \\
   Good & & & & & \\
   Strong & & & & & \\
   \end{array}\]

2. I spend a specific time in prayer
   \[\begin{array}{c|c|c|c|c|c}
   & 1 & 2 & 3 & 4 & 5 \\
   Every Day & & & & & \\
   2x a week & & & & & \\
   Occasionally & & & & & \\
   \end{array}\]

3. I read my Bible for devotions
   \[\begin{array}{c|c|c|c|c|c}
   & 1 & 2 & 3 & 4 & 5 \\
   Daily & & & & & \\
   2x Weekly & & & & & \\
   4x Monthly & & & & & \\
   Monthly & & & & & \\
   \end{array}\]

4. I fast a meal for spiritual concerns
   \[\begin{array}{c|c|c|c|c|c}
   & 1 & 2 & 3 & 4 & 5 \\
   Weekly & & & & & \\
   Monthly & & & & & \\
   Yearly & & & & & \\
   Rarely & & & & & \\
   Never & & & & & \\
   \end{array}\]

5. I assist someone in need
   \[\begin{array}{c|c|c|c|c|c}
   & 1 & 2 & 3 & 4 & 5 \\
   Daily & & & & & \\
   Weekly & & & & & \\
   Monthly & & & & & \\
   Rarely & & & & & \\
   Never & & & & & \\
   \end{array}\]

6. I give a portion of my income to the Lord
   \[\begin{array}{c|c|c|c|c|c}
   & 1 & 2 & 3 & 4 & 5 \\
   Nothing & & & & & \\
   -5% & & & & & \\
   -10% & & & & & \\
   10% & & & & & \\
   10% & & & & & \\
   \end{array}\]

7. I attend a worship service
   \[\begin{array}{c|c|c|c|c|c}
   & 1 & 2 & 3 & 4 & 5 \\
   3x Weekly & & & & & \\
   2x Weekly & & & & & \\
   1x Weekly & & & & & \\
   3x Monthly & & & & & \\
   1x Monthly & & & & & \\
   \end{array}\]

8. My understanding of the Lord's Supper is
   \[\begin{array}{c|c|c|c|c|c}
   & 1 & 2 & 3 & 4 & 5 \\
   Not Clear & & & & & \\
   Quite Clear & & & & & \\
   Very Clear & & & & & \\
   \end{array}\]

9. I memorize scripture
   \[\begin{array}{c|c|c|c|c|c}
   & 1 & 2 & 3 & 4 & 5 \\
   Weekly & & & & & \\
   Quarterly & & & & & \\
   Yearly & & & & & \\
   \end{array}\]

10. I participate in a physical fitness program
    \[\begin{array}{c|c|c|c|c|c}
    & 1 & 2 & 3 & 4 & 5 \\
    Daily & & & & & \\
    3x a week & & & & & \\
    1x weekly & & & & & \\
    Monthly & & & & & \\
    Rarely & & & & & \\
    \end{array}\]

11. I keep a journal or diary
    \[\begin{array}{c|c|c|c|c|c}
    & 1 & 2 & 3 & 4 & 5 \\
    Daily & & & & & \\
    Weekly & & & & & \\
    Monthly & & & & & \\
    Quarterly & & & & & \\
    Never & & & & & \\
    \end{array}\]

12. I pray for others in need
    \[\begin{array}{c|c|c|c|c|c}
    & 1 & 2 & 3 & 4 & 5 \\
    Daily & & & & & \\
    Weekly & & & & & \\
    Monthly & & & & & \\
    Sometimes & & & & & \\
    Never & & & & & \\
    \end{array}\]
13. I lead my family in prayer and Biblical instruction

1 2 3 4 5
Daily Weekly Monthly Rarely Does not apply

14. I lead someone other than myself in Biblical instruction

1 2 3 4 5
Weekly Monthly Never

15. I sense the need to strive for spiritual maturity

1 2 3 4 5
intensely moderately not at all
Disciple number four: First Questionnaire

Please circle the answer that most nearly applies to you.

1. I would consider my spiritual life
   1                     2                     3                     4                     5
   Weak                   Good                   Strong

2. I spend a specific time in prayer
   Every Day
   1                     2                     3                     4                     5
   Occasionally

3. I read my Bible for devotions
   Daily
   1                     2                     3                     4                     5
   Weekly
   2                     3                     4                     5
   Monthly
   4                     5
   Rarely

4. I fast a meal for spiritual concerns
   Weekly
   1                     2                     3                     4                     5
   Monthly
   2                     3                     4                     5
   Yearly
   4                     5
   Rarely

5. I assist someone in need
   Daily
   1                     2                     3                     4                     5
   Weekly
   2                     3                     4                     5
   Monthly
   4                     5
   Rarely
   4                     5
   Never

6. I give a portion of my income to the Lord
   Nothing
   1                     2                     3                     4                     5
   5%                     10%                    15%                    20%                    25%

7. I attend a worship service
   1                     2                     3                     4                     5
   Weekly
   2                     3                     4                     5
   Monthly
   4                     5
   Rarely

8. My understanding of the Lord's Supper is
   Not Clear
   1                     2                     3                     4                     5
   Quite Clear
   2                     3                     4                     5
   Very Clear

9. I memorize scripture
   Weekly
   1                     2                     3                     4                     5
   Quarterly
   3                     4                     5
   Yearly

10. I participate in a physical fitness program
    Daily
    1                     2                     3                     4                     5
    3x a week
    3                     4                     5
    1x weekly
    4                     5
    Monthly
    5
    Rarely

11. I keep a journal or diary
    Daily
    1                     2                     3                     4                     5
    Weekly
    2                     3                     4                     5
    Monthly
    4                     5
    Quarterly
     5
    Never

12. I pray for others in need
    Daily
    1                     2                     3                     4                     5
    Weekly
    2                     3                     4                     5
    Monthly
    3                     4                     5
    Sometimes
    Never
13. I lead my family in prayer and Biblical instruction
   
   | 1 | 2 | 3 | 4 | 5 |
   | Daily | Weekly | Monthly | Rarely | Does not apply |

14. I lead someone other than myself in Biblical instruction
   
   | 1 | 2 | 3 | 4 | 5 |
   | Weekly | Monthly | | Never | |

15. I sense the need to strive for spiritual maturity
   
   | 1 | 2 | 3 | 4 | 5 |
   | intensely | moderately | | not at all | |
Disciple number four: Second Questionnaire

Please circle the answer that most nearly applies to you.

1. I would consider my spiritual life
   1 Weak  2 3 4 Strong
   (Circle)

2. I spend a specific time in prayer
   1 Every Day 2 3 4 Occasionally
   (Circle)

3. I read my Bible for devotions
   1 Daily 2 3 4 Occasionally
   (Circle)

4. I fast a meal for spiritual concerns
   1 Weekly 2 Monthly 3 Yearly 4 Rarely 5 Never
   (Circle)

5. I assist someone in need
   1 Daily 2 Weekly 3 Monthly 4 Rarely 5 Never
   (Circle)

6. I give a portion of my income to the Lord
   1 Nothing 2 -5% 3 -10% 4 10% 5 10% +
   (Circle)

7. I attend a worship service
   1 3x Weekly 2 2x Weekly 3 1x Weekly 4 3x Monthly 5 1x Monthly
   (Circle)

8. My understanding of the Lord's Supper is
   1 Not Clear 2 Quite Clear 3 Very Clear
   (Circle)

9. I memorize scripture
   1 Weekly 2 Quarterly 3 Yearly
   (Circle)

10. I participate in a physical fitness program
    1 Daily 2 3x a week 4 1x weekly 5 Monthly Rarely
    (Circle)

11. I keep a journal or diary
    1 Daily 2 Weekly 3 Monthly 4 Quarterly 5 Never
    (Circle)

12. I pray for others in need
    1 Daily 2 Weekly 3 Monthly 4 Sometimes 5 Never
    (Circle)
13. I lead my family in prayer and Biblical instruction

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14. I lead someone other than myself in Biblical instruction

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15. I sense the need to strive for spiritual maturity

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Disciple number five: First Questionnaire

Please circle the answer that most nearly applies to you.

1. I would consider my spiritual life
   
   Weekly  2  Good  4  Strong

2. I spend a specific time in prayer
   
   Every Day  2  2x a week  4  Occasionally

3. I read my Bible for devotions
   
   Daily  2  2x Weekly  4  Monthly Monthly  Rarely

4. I fast a meal for spiritual concerns
   
   Weekly  2  Monthly  Yearly  Rarely  Never

5. I assist someone in need
   
   Daily  2  Monthly  Rarely  Never

6. I give a portion of my income to the Lord
   
   Nothing  -5%  -10%  10%  10% +

7. I attend a worship service
   
   1  2  3 Weekly  4  Monthly  1x Monthly

8. My understanding of the Lord's Supper is
   
   Not Clear  2  Quite Clear  4  Very Clear

9. I memorize scripture
   
   Weekly  2  Quarterly  4  Yearly

10. I participate in a physical fitness program
    
    Daily  2  3x a week  4  Rarely

11. I keep a journal or diary
    
    Daily  2  Weekly  Monthly  Quarterly  Never

12. I pray for others in need
    
    Daily  2  Weekly  Monthly  Sometimes  Never
13. I lead my family in prayer and Biblical instruction
   - Daily
   - Weekly
   - Monthly
   - Rarely
   - Does not apply

14. I lead someone other than myself in Biblical instruction
   - Weekly
   - Monthly
   - Never

15. I sense the need to strive for spiritual maturity
   - Intensely
   - Moderately
   - Not at all
Disciple number five: Second Questionnaire

Please circle the answer that most nearly applies to you.

1. I would consider my spiritual life
   1 2 3 4 5
   Weak Good Strong

2. I spend a specific time in prayer
   Every Day 2x a week Occasionally

3. I read my Bible for devotions
   Daily 2x Weekly 4x Monthly Monthly Rarely

4. I fast a meal for spiritual concerns
   Weekly Monthly Yearly Rarely Never

5. I assist someone in need
   Daily Weekly Monthly Rarely Never

6. I give a portion of my income to the Lord
   Nothing -5% -10% 10% 10% +

7. I attend a worship service
   3x Weekly 2x Weekly 1x Weekly 3x Monthly Monthly

8. My understanding of the Lord's Supper is
   Not Clear Quite Clear Very Clear

9. I memorize scripture
   Weekly Quarterly Yearly

10. I participate in a physical fitness program
    Daily 3x a week 1x weekly Monthly Rarely

11. I keep a journal or diary
    Daily Weekly Monthly Quarterly Never

12. I pray for others in need
    Daily Weekly Monthly Sometimes Never
13. I lead my family in prayer and Biblical instruction
   - Daily
   - Weekly
   - Monthly
   - Rarely
   - Does not apply

14. I lead someone other than myself in Biblical instruction
   - Weekly
   - Monthly
   - Never

15. I sense the need to strive for spiritual maturity
   - Intensely
   - Moderately
   - Not at all
APPENDIX G. Formal Interview

**Devotions:**

1. How do you structure your devotional commitment regarding time?
2. Do you use any devotional guides? What guides do you use?
3. How is the Bible used in your devotional time?

**Weekly Meeting:**

1. What has the covenant group meant to you?
2. What has meeting with like minded Christians done for you?

**Scripture Memorization:**

1. What method do you use for memorizing scripture?

**Fasting:**

1. What day of each week do you fast?
2. Have you selected a specific meal to fast? Which meal have you selected?

**Worship Services:**

1. Which services have you selected to worship?
2. Why have you selected these services?

**Journal:**

1. How has journaling affected your spiritual life?
2. Could I have a sample of your journal for observation?

**Physical Exercise:**

1. What kind of physical exercise are you involved in?
2. How often do you exercise?
Family Devotions:

1. Tell me about your family altar or devotion time.
2. How has your spiritual leadership affected your family?

Tithing:

1. How has tithing affected your spiritual life?
2. Was tithing a new discipline for you?

Personal Ministries:

1. What kind of weekly ministries are you involved in?
APPENDIX H. Formal Interview

Michael

Devotions:

1. How do you structure your devotional commitment regarding time?

Every week day I drive fifty-five minutes each way to work. On the way to work, I spend this highway time in prayer. On the way home I listen to radio speakers like John McCarther and Charles Stanley.

2. Do you use any devotional guides? What guides do you use?

I do not use any devotional guides. I do read Christian literature.

3. How is the Bible used in your devotional time?

I read my Bible regularly but I especially set one night aside each week for intense Bible study.

Weekly Meeting:

1. What has the covenant group meant to you?

The covenant group has enabled me to be ready and willing to witness in the work-place. Meeting with other committed Christians made me conscious of the fact that I am a Christian example to the public.

2. What has meeting with like minded Christians done for you?

The weekly meeting brought together all that was practiced throughout the week. I knew that we expected each other to be what Christ would want His disciples to be.

Scripture Memorization:

1. What method do you use for memorizing scripture?

I would pick out key words in the scripture and focus on them. I would then read the verse or verses over and close the Bible and say the verse. My wife helped me by
allowing me to say the verse to her. I also would memorize scripture before going to sleep at night.

Fasting:

1. What day of each week do you fast?
   I would select a different day each week.

2. Have you selected a specific meal to fast? Which meal have you selected?
   I did not select a specific meal because I would fast the entire day.

Worship Services:

1. Which services have you selected to worship?
   I selected Sunday morning and Wednesday evening.

2. Why have you selected these services?
   Sunday service was what I attended since I was a child. I enjoy the fellowship and it seems to be relaxing.

Journal:

1. How has journaling affected your spiritual life?
   Journaling has been a discipline that I have not done much of. I am a person who uses my mind a lot and so I journaled by contemplating and reflecting. I have journaled some on paper for this program and I enjoyed it.

2. Could I have a sample of your journal for observation?
   Yes.

Physical Exercise:

1. What kind of physical exercise are you involved in?
   I am running.

2. How often do you exercise?
   I run three times a week and the distance is one and a half miles.
Family Devotions:

1. Tell me about your family altar or devotion time.
   I used the evening meal time. It has been sporadic.

2. How has your spiritual leadership affected your family?

Tithing:

1. How has tithing affected your spiritual life?
   I believe in tithing and was tithing prior to this program. It is a Christian's responsibility.

2. Was tithing a new discipline for you?
   No.

Personal Ministries:

1. What kind of weekly ministries are you involved in?
   There are many opportunities to minister to others in the work-place. Fellow police officers often come to me with their problems. I am able to share the Lord with them.
David

Devotions:

1. How do you structure your devotional commitment regarding time?

I spend thirty minutes in the morning and ten minutes at night before going to bed.

2. Do you use any devotional guides? What guides do you use?

Yes. I use the Daily Bread devotional guide.

3. How is the Bible used in your devotional time?

The Bible is my primary source for devotions. I focus on the New Testament. I read through an entire book and then move on to another book of the Bible.

Weekly Meeting:

1. What has the covenant group meant to you?

The Christian life-style is no longer a chore. The group encourages me to study God's Word.

2. What has meeting with like minded Christians done for you?

Meeting with the men has assisted me in placing spiritual disciplines as priority in my life. Meeting with the group has caused me to be more thoughtful of others.

Scripture Memorization:

1. What method do you use for memorizing scripture?

I place the scripture to be memorized on the dashboard of my automobile. I insert it on my calculator and tape it to my phone in my office. I then repeat it over and over again.

Fasting:

1. What day of each week do you fast?

I do not fast on a specific day.

2. Have you selected a specific meal to fast? Which meal have you selected?
No. I fast when the need arises.

Worship Services:
1. Which services have you selected to worship?
   Sunday morning and evening.
2. Why have you selected these services?
   In the morning service, I sense the presence of the Lord in a real way. In the evening service it is more informal and a time of praise.

Journal:
1. How has journaling affected your spiritual life?
   It has allowed me to reflect upon the past months. It is neat seeing how God has brought me through tough times.
2. Could I have a sample of your journal for observation?
   Yes.

Physical Exercise:
1. What kind of physical exercise are you involved in?
   I do situps, pushups, walking and I play basketball.
2. How often do you exercise?
   I exercise daily.

Family Devotions:
1. Tell me about your family altar or devotion time.
   My wife and I pray together. This usually takes place in the evening.
2. How has your spiritual leadership affected your family?
   Praying together has drawn us closer to each other.

Tithing:
1. How has tithing affected your spiritual life?
It has always been a way of life for me. I believe it is essential for the Christian to give a tithe and more to the Lord.

2. Was tithing a new discipline for you?

No.

Personal Ministries:

1. What kind of weekly ministries are you involved in?

I meet with a teen from the church each week. We talk and share our lives with each other. Sometimes I take them to dinner, shopping, and just a walk through one of the malls.
Randy

Devotions:

1. How do you structure your devotional commitment regarding time?

I spend forty minutes in prayer and thirty minutes listening to religious tapes each day. I also pray sporadically throughout the day for others. At lunch I run and during this time I contemplate and pray.

2. Do you use any devotional guides? What guides do you use?

I use Halley's Handbook for assistance.

3. How is the Bible used in your devotional time?

I will read three chapters each day. I will read through a book before beginning another one.

Weekly Meeting:

1. What has the covenant group meant to you?

This group has been one of the most valuable spiritual experiences of my life. The accountability has been very important in encouraging me to be faithful to the disciplines. My spiritual growth is the result of the disciplines taught in the meetings.

2. What has meeting with like minded Christians done for you?

The support has always been there. The relationships that have developed are deeper than regular church attendance would give.

Scripture Memorization:

1. What method do you use for memorizing scripture?

I write down the scripture and keep it in my briefcase. I also have it taped near my speedometer.

Fasting:

1. What day of each week do you fast?

I fast every Friday.
2. Have you selected a specific meal to fast? Which meal have you selected?
I fast the morning meal.

Worship Services:

1. Which services have you selected to worship?
I attend Sunday School and the Sunday morning worship service.

2. Why have you selected these services?
I am most attentive that time of the day. It is also very relaxing.

Journal:

1. How has journaling affected your spiritual life?
Yes. It helps me organize my thoughts. It is like talking out loud.

2. Could I have a sample of your journal for observation?
Yes.

Physical Exercise:

1. What kind of physical exercise are you involved in?
I run three miles and walk one mile. I also lift weights for thirty minutes. I hunt during the weekends.

2. How often do you exercise?
I run three times a week and lift weights three times a week.

Family Devotions:

1. Tell me about your family altar or devotion time.
My wife and I do not have the same spiritual beliefs. Devotions together is not possible at this time.

2. How has your spiritual leadership affected your family?

Tithing:
1. How has tithing affected your spiritual life?
   It has taught me a greater faith. It was difficult at first but now it is a privilege. I give joyfully.

2. Was tithing a new discipline for you?
   Yes.

Personal Ministries:

1. What kind of weekly ministries are you involved in?

   I cut the prayer list out of the church bulletin and pray for the people. I pray with people at work who have physical and emotional needs. I was a Big Brother and I ministered to my little brother.
James

Devotions:

1. How do you structure your devotional commitment regarding time?

I spend between forty-five minutes to an hour in the morning. This time is used for reading the scripture and memorizing scripture.

2. Do you use any devotional guides? What guides do you use?

I use Oswald Chambers' book My Utmost For His Highest.

3. How is the Bible used in your devotional time?

I primarily use the Bible during my devotional time.

Weekly Meeting:

1. What has the covenant group meant to you?

I have gained strength from fellowship and sharing. It has helped me face the weekly tasks.

2. What has meeting with like minded Christians done for you?

It has made me accountable in attendance as well as in adhering to the disciplines. Meeting with the men has helped draw me closer to God.

Scripture Memorization:

1. What method do you use for memorizing scripture?

During my devotions I write the scripture down over and over again until I memorize it.

Fasting:

1. What day of each week do you fast?

No specific day.

2. Have you selected a specific meal to fast? Which meal have you selected?

No. I fasted during the past year but only for
specific reasons.

**Worship Services:**

1. Which services have you selected to worship?
   
   Both services on Sunday.

2. Why have you selected these services?
   
   Since I became a Christian I have always attended both services.

**Journal:**

1. How has journaling affected your spiritual life?
   
   I have not participated as I should in this discipline.

2. Could I have a sample of your journal for observation?
   
   Yes.

**Physical Exercise:**

1. What kind of physical exercise are you involved in?
   
   I walk with my wife. I lift some weights.

2. How often do you exercise?
   
   I exercise three times a week.

**Family Devotions:**

1. Tell me about your family altar or devotion time.

   When we have our family altar all the family participates in it. Recently we had an advent candle lighting and everyone participated.

2. How has your spiritual leadership affected your family?

   It has given them all a sense of involvement as a family.

**Tithing:**

1. How has tithing affected your spiritual life?
We have always tithed and feel it is what every Christian must do.

2. Was tithing a new discipline for you?

No.

Personal Ministries:

1. What kind of weekly ministries are you involved in?

I have helped people that were in financial need. I visit several specific individuals regularly to encourage them. I also stop by and see a man who has been struggling spiritually and have prayed with him on several occasions.
Jimy

Devotions:

1. How do you structure your devotional commitment regarding time?

I split the devotional time into two half hour segments. One half hour is spent in the morning and the other is used for evening devotions.

2. Do you use any devotional guides? What guides do you use?

I use the Nazarene devotional guide "Come Ye Apart." I also use commentaries for study.

3. How is the Bible used in your devotional time?


Weekly Meeting:

1. What has the covenant group meant to you?

It has given me stability. I have moved into spiritual depths never before experienced.

2. What has meeting with like minded Christians done for you?

The fellowship and devotions has been great. Accountability with the other men has been helpful in my personal growth.

Scripture Memorization:

1. What method do you use for memorizing scripture?

I type out the scripture and place it on the dash board of my car. I also memorize scripture during my devotions.

Fasting:

1. What day of each week do you fast?

I fast every Friday. I also fast as the need arises.

2. Have you selected a specific meal to fast? Which meal have you selected?
I fast the noon meal.

Worship Services:

1. Which services have you selected to worship?
   I worship Sunday morning and evening as well as Wednesday evening.
2. Why have you selected these services?
   I have been attending these services all my life.

Journal:

1. How has journaling affected your spiritual life?
   It has been a difficult discipline for me to implement. When I have journaled it has been helpful for me to think about what the Lord did for me that day.
2. Could I have a sample of your journal for observation?
   Yes.

Physical Exercise:

1. What kind of physical exercise are you involved in?
   I walk with some of the retirees at the church.
2. How often do you exercise?
   I walk one day a week.

Family Devotions:

1. Tell me about your family altar or devotion time.
   My wife and I read scripture and pray together every day.
2. How has your spiritual leadership affected your family?
   It has made our relationship stronger.

Tithing:

1. How has tithing affected your spiritual life?
It strengthens the Christian's faith. It seems like a natural thing to do. It is not a difficult discipline for me.

2. Was tithing a new discipline for you?

No. I have been tithing since I was a teenager.

**Personal Ministries:**

1. What kind of weekly ministries are you involved in?

   I visit the hospitals several times a week. I also minister to the senior adults in our church. I organize activities for them as well as devotions for them.
APPENDIX I. Spiritual Growth

Interval Measurement

<table>
<thead>
<tr>
<th>Disciple number one:</th>
<th>Weak</th>
<th>Good</th>
<th>Strong</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beginning the program</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>One year later</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Disciple number two:</th>
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<th>Strong</th>
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<tbody>
<tr>
<td>Beginning the program</td>
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<td>2</td>
<td>3</td>
</tr>
<tr>
<td>One year later</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Disciple number three:</th>
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</thead>
<tbody>
<tr>
<td>Beginning the program</td>
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<td>2</td>
<td>3</td>
</tr>
<tr>
<td>One year later</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Disciple number four:</th>
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<th>Strong</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beginning the program</td>
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<td>2</td>
<td>3</td>
</tr>
<tr>
<td>One year later</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Disciple number five:</th>
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<th>Strong</th>
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</thead>
<tbody>
<tr>
<td>Beginning the program</td>
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<td>2</td>
<td>3</td>
</tr>
<tr>
<td>One year later</td>
<td>1</td>
<td>2</td>
<td>3</td>
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</table>
APPENDIX J. Accountability Chart

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<thead>
<tr>
<th>Day</th>
<th>Weekdays</th>
<th>Saturday</th>
<th>Sunday</th>
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<tbody>
<tr>
<td>1. One hour devotion</td>
<td>[ ] [ ]</td>
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<tr>
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<tr>
<td>2. Weekly Meeting and</td>
<td>[ ] [ ]</td>
<td>[ ] [ ]</td>
<td>[ ] [ ]</td>
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<tr>
<td>other meetings with the</td>
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<tr>
<td>group members.</td>
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<td>Comments:</td>
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<tr>
<td>3. Scripture</td>
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<tr>
<td>4. Fasting</td>
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<tr>
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<tr>
<td>5. Worship service</td>
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<tr>
<td>6. Leadership</td>
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<td>[ ] [ ]</td>
<td>[ ] [ ]</td>
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<tr>
<td>(family devotions)</td>
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<tr>
<td>7. Ministry</td>
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<td>8. Tithe</td>
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<td>9. Journal</td>
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<tr>
<td>Comments:</td>
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<td>10. Exercise</td>
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<tr>
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