

Copyright © 2015 Joseph Andrew Miller

All rights reserved. The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the Seminary, including, without limitation, preservation, or instruction.

ESTABLISHING A CULTURE OF SOUL CARE BASED ON A
BAXTER MODEL OF DISCIPLESHIP COUNSELING AT
CALVARY BIBLE CHURCH, JOELTON, TENNESSEE

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

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

by
Joseph Andrew Miller
May 2015

APPROVAL SHEET

ESTABLISHING A CULTURE OF SOUL CARE BASED ON A
BAXTER MODEL OF DISCIPLESHIP COUNSELING AT
CALVARY BIBLE CHURCH, JOELTON, TENNESSEE

Joseph Andrew Miller

Read and Approved by:

Stuart W. Scott (Faculty Supervisor)

Timothy K. Beougher (Second Reader)

Date _____

I dedicate this dissertation to my wife, Tara, and our four children, Huntington, Dakota, Skye, and Liberty. Their prayers, patience, encouragement, and love for their husband and Papa was a great source of momentum throughout this entire project.

I have been greatly blessed (Prov 18:22; Ps 127:4-5)!

TABLE OF CONTENTS

Chapter	Page
PREFACE.....	viii
1. INTRODUCTION.....	1
Purpose Statement.....	1
Goals	1
Ministry Context	3
Rationale	6
Definitions.....	9
Limitations	11
Delimitations	11
Research Methodology.....	12
2. THE SCRIPTURAL AND THEOLOGICAL BASIS FOR SOUL CARE WITHIN CALVARY BIBLE CHURCH	15
Introduction	15
2 Timothy 3:16-17.....	18
Colossians 3:5-14.....	22
Exodus 18:13-27	26
Deuteronomy 6:5-9	29
Acts 2:40-47.....	32
Acts 16:1-3.....	35
Conclusion.....	38
3. A BAXTER MODEL OF SOUL CARE.....	41
Introduction	41

Chapter	Page
Contemporary Approaches to Discipleship Ministries	42
Assessment.....	43
Baxter’s Personal Life.....	44
Baxter’s Childhood	45
Baxter’s Education and Regeneration	46
Baxter’s Pastoral Ministry Experience.....	46
Inspiration of Acts 20:28 on Baxter’s	49
Soul Care Ministry	49
Principal Characteristics of Baxter’s.....	54
Soul Care Ministry	54
Conclusion.....	66
4. ESTABLISHING A BAXTER MODEL OF SOUL CARE AT CALVARY BIBLE CHURCH	67
Introduction	67
First Stage.....	68
Second Stage	69
Third Stage.....	72
Fourth Stage	73
Fifth Stage	86
Sixth Stage	87
Seventh Stage.....	88
Eighth Stage	88
Ninth Stage.....	89
Conclusion.....	89
5. FINAL ANYLSIS AND EVALUATION.....	92
Introduction	92

	Page
Evaluation of the Purpose	92
Evaluation of the Goals	93
Assessment of the Strengths and Weaknesses	96
Project Adjustments	107
Theological Contemplations	107
Subjective Consideration	110
Conclusion.....	111

Appendix

1. PRE-PROJECT AND POST-PROJECT QUESTIONNAIRE.....	113
2. CBC’S DOCTRINAL STATEMENT.....	131
3. THE WESTMINSTER CONFSSION OF FAITH (1646).....	141
4. POST-PROJECT ELDER ASSESSMENT.....	142
5. ORAL EXIT INTERVIEW.....	144
6. SOUL-CARE COMMITMENT PLEDGE.....	146
7. PROMOTIONAL MATERIAL	147
8. TWENTY-LESSON DISCIPLESHIP-COUNSELING CURRICULUM	150
9. ONE-ANOTHERS	151
10. REGISTRATION CARD FOR SOUL CARE.....	155
11. SOUL-CARE LESSON EXAMPLE.....	156
12. CERTIFICATE OF TRAINING	173
13. TOTAL SOUL CARE.....	174
14. FOCUS POINT 1: BIBLE KNOWLEDGE	175
15. FOCUS POINT 2: RELATIONSHIP WITH GOD.....	176
16. FOCUS POINT 3: SPIRITUAL HEART ATTITUDES.....	177
17. FOCUS POINT 4: SOUL CARE	178

Appendix	Page
18. FOCUS POINT 5: MINISTRY TO OTHERS	179
19. FOCUS POINT 6: LOCAL CHURCH INVOLVEMENT	180
20. POST-PROJECT ELDER ASSESSMENT DATA.....	181
21. CORRELATED DATA FOR QUESTIONNAIRES	183
22. ORAL EXIT INTERVIEW ANSWERS.....	204

PREFACE

This project is part of a nineteen-year, spiritual-life process that has involved unimaginable support, encouragement, instruction, and blessing by various brothers and sisters in Christ who have indelibly marked my developing passion for discipleship counseling or soul care. Foremost, Jesus Christ deserves all of the past, present, and future glory in my life because my personal Lord and Savior created me to glorify Him (Isa 43:7) and to please Him (2 Cor 5:9), which has resulted in undeserved abundant joy (John 15:11).

My wife, Tara, has been my best friend and helpmate for seventeen years. She has modeled the value of soul care even before I came to realize what this term meant. She poured countless hours into discipling the women for the project and editing the paper. In addition, the four arrows of our quiver, my son, Huntington, and our three daughters, Dakota, Skye, and Liberty, have been a source of abundant joy and motivation during this very difficult labor of love. May time and truth walk hand in hand as they come to discover, Lord willing, the long-term value of this project in the lives of their father and mother, in their own lives, and in the lives of others to whom this project will minister and bless.

Additionally, with an overflowing heart of appreciation, I also express pronounced thanks to my parents, Lloyd and Mary Ann Miller, for investing their hearts, time, resources, and great, longsuffering love, which comes from their faith in Christ Jesus. Words cannot express my appreciation for their willingness to invest in my pastoral training and education over the last forty years. Their investment to disciple and counsel me in the transforming truths of the Gospel of Jesus Christ continues to reap dividends in my life and the life of my family. One of the deep-seated lessons I have learned from my

parents is the value of longsuffering, unconditional love as a mainstay in the life of a family who strives to glorify and please God. As a result, great joy fills my daily life.

Sincere appreciation goes to my extended family members, George and Nikki Moller, Debbie Gundling, Bruce and Barb Wiesley, along with the Doornink, Hoffman, Fuqua, and Rouhotas families, who have cared for our children over the last four years in order to co-labor with me (and my wife) through the entire doctoral process. They serve as true testimonies to the command to bear one another's burdens (Gal 6:2). Many thanks to the countless accommodations made by other family and church friends.

Furthermore, three churches have been significant in the development of my appreciation and love for discipleship counseling: first, Southpoint Baptist Church in Jacksonville, Florida (2004-08); second, Ahtanum Pioneer Church in Yakima, Washington (2008-12); and Calvary Bible Church in Joelton, Tennessee (2012-present), where I currently serve as Pastor of Discipleship Counseling. At Southpoint Baptist Church, I began the doctoral program for biblical counseling, and each of the subsequent churches have provided the passion, wonderful instruction, practical experience, and the time and resources for me to develop a personal philosophy and methodology for soul care.

I would also like to express inordinate gratitude for Charles Wilson, who has personally supported my soul-care ministry through his gracious prayerful and financial support. He desires to see the transforming truths of God's Word taught both locally and globally through soul care, in order to bring both help and hope to individuals and families. Moreover, I am truly blessed to have been under the godly counsel and wise instruction of three men. Dr. John MacArthur, pastor and teacher of Grace Community Church and The Master's Seminary, in Los Angeles, has been my pastor and mentor. I have been richly blessed by his continued modeling of an unbounded love and dependence upon the sufficient Word of God and all its unmatched promises. Secondly, I would like to share my gratefulness for Dr. Stuart Scott, whose instruction and

mentorship, through the doctoral program for biblical counseling, took my knowledge of biblical doctrine and theology and provided a means and method to help others apply God's transforming truth in their lives. Dr. Scott's biblical instruction and love for God's Word and people continues to serve as a model for life and ministry. Thirdly, my current Senior Pastor, Dr. David Harrell, serves as a stalwart example for uncompromising preaching and teaching of God's divinely inerrant, inspired, and infallible Word. I am earnestly indebted to the Lord for providentially providing me with the opportunity to be mentored in both life and ministry by such godly men.

Furthermore, I want to express my deepest appreciation to individual saints such as Adam Hebener, Michael Dukes, Michael Mette, Bob Lockbeam, Robert Zink, and Dave Hoffman, all brothers and co-laborers in Christ, who have been a consistent source of admonition, exhortation, and the occasional rebuke in my life and walk with Christ. Also Dr. Dennis Vines, a faithful co-laborer in Christ, risked the friendships of his entire family, our dear friends, to edit the paper. Last, but not least, Serj Kalfyan, who patiently and relentlessly processed and formatted the data for this project; his labors are much appreciated.

I hope this project will become an effectual tool for local churches that desire to provide biblical one-on-one soul care, and experience the similar long-term abundant blessing that Richard Baxter experienced at his church in Kidderminster, England. My ultimate goal is to glorify (Isa 43:7) and please (2 Cor 5:9) God. May the process of soul care help transform believer's spiritual hearts and lives, so that their lives spring forth with abundant joy (John 15:11).

Joe Miller

Nashville, Tennessee

May 2015

CHAPTER 1 INTRODUCTION

Purpose Statement

The purpose of this project was to establish a culture of soul care based on a Baxter Model of discipleship counseling at Calvary Bible Church in Joelton, Tennessee (henceforth referred to as “CBC”).

Goals

Five goals determined the effectiveness of the project. The first goal of this project was to conduct a one-day seminar in order to increase knowledge of Baxter’s one-on-one approach to soul care, which utilized the catechistic method to instruct a systematic theology, with the aim to grow the spiritual hearts of the participants. To begin the seminar, attendees were asked to complete a pre-project questionnaire (appendix 1). It tested their knowledge and understanding of systematic theology as it related to the condition of their spiritual heart attitudes in six focused areas: (1) Bible knowledge, (2) relationship with God, (3) spiritual heart attitudes, (4) soul care, (5) ministry to others (non-believers), and (6) involvement in church. The same questionnaire was distributed post-project to measure the change in each participant’s spiritual heart attitudes from the twenty-week curriculum. This goal was deemed successful if at least 20 people attended and 10 signed up to participate, and if their *t* tests proved a positive statistical difference was gained from a comparison of the pre- and post-questionnaires given during the project.¹

¹ Neil J. Salkind, *Statistics for People Who (Think They) Hate Statistics*, 4th ed. (Thousand Oaks, CA: Sage, 2011), 207.

The second goal was to research and develop a twenty-week curriculum that incorporated a catechistic, instructive Baxter Model of discipleship counseling, based on CBC's doctrinal beliefs (appendix 2), and the Westminster Confession of Faith (appendix 3), and was utilized during the 20 weeks of one-on-one soul care. The elders measured the accuracy and content of the lessons by using a post-project elder assessment (appendix 4). When the entire elder board approved the curriculum, as suitable to teach the participants the Baxter methodology of one-on-one soul care, the goal was deemed successful.

The third goal utilized the twenty-week curriculum when meeting one-on-one with the participants. These one-on-one meetings facilitated, not only the teaching of theology, but also the practical application of these truths to the spiritual heart attitudes of the participants, which resulted in further spiritual growth, while building relationships. A post-project questionnaire (appendix 1) was given to assess any change in the spiritual hearts acquired during the 20 weeks. In addition, an oral exit interview (appendix 5) determined if the curriculum was effective in conveying the biblical truths from CBC's doctrinal beliefs, the Westminster Confession of Faith, and increasing the spiritual heart attitudes in six focus points: (1) Bible knowledge, (2) relationship with God, (3) spiritual heart attitudes, (4) soul care, (5) ministry to others (non-believers), and (6) local church involvement. This goal was deemed successful if the *t* tests, from a comparison of the pre- and post-questionnaires, proved there was a positive statistical difference gained in the participants' biblical head knowledge and spiritual heart attitudes in the six focus points.

The fourth goal was to observe the Baxter Model of discipleship counseling continue to develop honest and bold disciple makers, thus establishing a caring culture of soul care at CBC. An oral exit interview (appendix 5) determined the significance the curriculum had on each participant's personal relationship with Christ, each participant's

relationship with others within the local church, and if each participant, and his or her discipler, believed he or she was equipped to minister to others. This goal was deemed successful if 60 percent of the graduates signed a soul-care commitment pledge (appendix 6) to take another person through the twenty-week, discipleship-counseling curriculum. Signed forms pledged the participants to share responsibility in beginning a soul-care culture based on the Baxter Model of discipleship counseling, at CBC.

The fifth goal was to have all six of the elders consider and determine whether a culture of soul care based on a Baxter Model of discipleship counseling had been established at CBC. A post-project elder assessment (appendix 4) was given to determine if indeed a Baxter Model of soul care had been established. This goal was deemed successful if the post-project elder assessment revealed a 100 percent agreement that there was an increase in the spiritual hearts of participants in the six focus points, and the elders expressed confidence in sharing the project with other churches.

Ministry Context

Calvary Bible Church is governed by a plurality of elders (1 Tim 3:1-7; Titus 1:6-9) and served by deacons and deaconesses (1 Tim 3:8-13), along with other committees established by the elders. In addition, CBC has two paid pastoral staff members, Dave Harrell and me.

Calvary Bible Church has a reputation for maintaining a high view of God, and is dedicated to the divine purposes of the church, namely, to exalt the Savior, equip the saints, and evangelize the lost. It is also committed to the absolute authority, sufficiency, and inspiration of Scripture and the equipping of the saints through expository preaching and individual shepherding.

In addition, CBC is convinced that “Christianity without discipleship is always

Christianity without Christ.”² The elders are strongly committed to evaluating the current effectiveness of discipleship provided for its people. Thus, the elders are requiring a more biblical, systematic, and thoughtful soul care to equip others within the church body to do the work of the ministry (Eph 4:11-16), and “to lift man far beyond his original state.”³

Therefore, the shepherds are committed to a long-term focus on making disciples. The Senior Pastor and some of the elders have always participated in some form of disciple making. In the past, the shepherds contemplated establishing a more effective and intentional church wide soul-care ministry, but have not been as successful in their attempts as they might have desired. Some have expressed caution in establishing such a ministry, in fear that it would become program rather than people-oriented, or turn their people into religious consumers rather than disciple-makers. Ed Bulkley describes the type of intimate relationship that the leadership desires to facilitate with the people they shepherd, disciple and counsel:

Church leaders are able to care for their members and become emotionally involved with their people. Paul demonstrated this devotion to the church when he wrote, “You have such a place in our hearts that we would live or die with you” (2 Cor 7:3). . . . Perhaps the single most important reason that [soul care] belongs in the local church is that the counselee can be held accountable for his beliefs, attitudes, and actions by the church leadership. . . . [Soul-caregivers] are especially equipped to encourage [disciples] because they truly believe that people can permanently change through the truth of the Scriptures as they submit to the inner work of the Holy Spirit.⁴

The leadership desires to discern the gifts and life experiences of the people whom God has entrusted to them by investing in their lives with the most gifted soul-caregivers available within the church. Indeed, the flock of Christ requires examples of biblical soul-

² Dietrich Bonhoeffer, *Cost of Discipleship*, trans. R. H. Fuller, 2nd ed. (New York: Touchstone, 1959), 50.

³ Jay Adams, *A Theology of Christian Counseling: More than Redemption* (Grand Rapids: Zondervan, 1979), 175.

⁴ Ed Bulkley, *Why Christians Can't Trust Psychology* (Eugene, OR: Harvest House Publishers, 1993), 292-97.

caregivers and counselors who are equipped to lovingly lead, protect, and feed the flock (John 21:15-17; 1 Cor 12:28; Eph 4:11; 1 Tim 3:2; 1 Pet 5:1-4). They are to shepherd as Christ did, modeling selfless, transparent spiritual heart attitudes to guide others how to effectively study the Scriptures, to teach, to pray, and to urge one another on to love and good works (Heb 10:24).

While the elders would agree that CBC is strong in both exegetical preaching and teaching of God's Word, they would affirm that a clear and present weakness exists with discipling and counseling one another. There are many individuals within the church who long for a deeper relationship with the Lord and desire greater spiritual accountability with other saints. Even in this strong biblically grounded church, the pastor and elders are approached about financial, marital, and personal sin issues regularly and only a few members are trained and qualified to effectively provide soul care. Thus, somewhere between the pulpit, Sunday School, Wednesday night ministries, and home Bible studies, the biblically transforming truths lose their way to the spiritual hearts of the people, who appear to be failing to apply these truths to their lives. The idea that the Bible is sufficient for all areas of life does not always find a place in the lives of the flock at CBC (2 Tim 3:16-17). Therefore, the Senior Pastor and elders not only want to establish a soul-care ministry that loves people well, but also one that intentionally knows the people, and systematically speaks biblical truth into individual lives. They desire for soul-caregivers to model the life long application of these biblical truths, so that people's hearts will be transformed and the congregation will long "to love the Lord *their* God will all *their* hearts and with all *their* souls, and with all *their* minds [emphasis added]" (Matt 22:37).

In addition, the shepherds have been concerned about many in the flock who demonstrate little to no dedication and involvement with other ministries, and who do not demonstrate the one-another's throughout the rest of the week, either on the church

campus or in some other locale. Interestingly, the Senior Pastor and elders have recognized they have not consistently modeled involvement or the “one-anothers.” Yet, Richard Baxter provides encouraging counsel to church leadership on how to remedy this spirit of indifference within many churches today:

We must study to build up those who are truly converted already. In this respect, our work varies according to the various states of Christians. . . . There are many of our flock who are young and weak, and who still have little proficiency or strength, even though long-standing Christians. This, indeed, is the most common condition of the godly. Most of them content themselves with low degrees of grace; and it is no easy matter to get them higher degrees. It is easy enough to bring them from the truth to higher and more rigid opinions of error; this they do left and right. But to increase their knowledge and their gifts is not easy; and to increase their graces is the hardest of all. . . . It is therefore, a most important part of our work. To labour more in the polishing and perfecting of the saints, so that they may be strong in the Lord, and fitted for their Master’s service.⁵

The leaders are tasked to develop a Baxter Model of soul care that will enable the shepherds, and those whom they have modeled and trained as additional soul-caregivers, to go to the people, meeting them where they are, in order to walk alongside them as they engage the process of sanctification together. Unanimously, the elder board is committed to establishing a one-on-one, discipleship-counseling curriculum that will facilitate a long-term culture of a Baxter Model of soul care.

Rationale

In his article, “From Attendees to Disciples,” David Kinnaman writes,

Ninety million people attend church – but most of them merely “dabble” in Christianity. . . . Based upon all the research that the Barna Group conducts – the most strategic things [that churches] can be working on. . . . your church’s discipleship effort. . . . Unfortunately, our research shows that true, lasting spiritual transformation is very rare in churches The clincher is this: Only one out of every 11 churchgoers (nine percent) possesses such a holistic biblical perspective! The sobering conclusion is that, despite attending church and engaging in church-related activities year after year, most churchgoers are not transformed by their faith.⁶

⁵ Richard Baxter, *The Reformed Pastor* (Carlisle, PA: The Banner of Truth Trust, 1974), 97.

⁶ David Kinnaman, “From Attendees to Disciples,” *MinistryToday* (October 2006), accessed July 3, 2012, <http://ministrytodaymag.com/index.php/ministry-today-archives/93-the-barna-report/14015-from-attendees-to-disciples>.

One of the possible causes for this growing negative trend could be that many within the church do not possess regenerative saving faith. In addition, many church members and pastors could conceivably view the primary role of a pastor as regulated to preaching and teaching; therefore, many pastors may not be expected to disciple (Matt 28:18-20) and counsel (Col 3:16), or even desire this aspect of shepherding.⁷ However, Richard Baxter did not tolerate pastors who failed to passionately model and teach God’s authoritative, infallible, and divinely inspired Word to their flocks. Rather, from Acts 20:28, he encouraged them to pay close attention to their flocks through personal discipleship (Matt 8:19) and counseling (Col 3:16), which took place both behind the pulpit, in the pews, as well as within each household on a regular basis.⁸

Today's church is experiencing a crisis of sanctification in which the followers of Christ are not admonished, encouraged, and held accountable to modeling their lives according to the infallible life of Christ, rather than that of other admirable, but fallible followers of Christ. In addition, today's church is distracted by worldly pleasures and half-truths, neglecting to grow in passion for modeling Christlike righteousness. J. I. Packer and Gary Parrett express a similar concern, “Superficial smatterings of truth, blurry notions about God and godliness, and thoughtlessness about the issues of living—careerwise, communitywise, familywise, and churchwise—are all too often the marks of evangelical congregations today.”⁹

Therefore, the leadership is compelled to establish a biblical philosophy and methodology of soul care, and invest the personal time and biblical truth necessary to

⁷ Godwin Sathianathan, “Grow a Disciple-Making Culture in Your Church,” The Gospel Coalition, accessed May 14, 2013, <http://thegospelcoalition.org/blogs/tgc/2013/02/26/how-to-grow-a-disciple-making-culture-in-your-church/>.

⁸ Baxter, *The Reformed Pastor*, 13-14.

⁹ J. I. Packer and Gary A. Parrett, *Grounded in the Gospel: Building Believers the Old-Fashioned Way* (Grand Rapids: Baker Books, 2010), 16.

convey the impact that such a long-term ministry can have in the spiritual lives of the congregation. The following are the highly anticipated expectations that point to the importance for this project at CBC:

1. to help believers overcome the complacency of being hearers of the Word and to recognize that being doers of the Word leads to true spiritual heart attitude change;
2. to help individuals realize the benefits, importance, and purposes of biblical soul care within the local church;
3. to create open, honest relationships to reveal and discuss spiritual heart issues and personal heartaches, in order to bring biblical help and hope (Col 3:16; Heb 3:13);
4. to help current disciples and soul-caregivers become compelled to reproduce Christ in the lives of others through soul care (Matt 28:20; 2 Tim 2:2; 1 Thess 2:17-18);
5. to help the more mature believers in Christ to identify greater ministry responsibility and service within the church;
6. to provide leadership with comprehensive spiritual discernment regarding the flock's spiritual challenges, needs, and potential problems currently in existence.

The resolution for this project is based on the sobering reality that many churchgoers are not experiencing biblical sanctification. Therefore, CBC seeks to establish soul care in the twenty-first century modeled after the seventeenth-century philosophy and methodology of Richard Baxter's ministry. The soul care will become an instrument of what the apostle Paul calls, "[the power of] abounding grace" (Rom 5:20), to bring the truth of God's Word to bear in the life of individual believers within the local church. Baxter incorporated one-on-one discipleship and biblical counseling as an effective means of ministering to the flock of the local church.¹⁰ Baxter embraced the demands found in Acts 20:28 for shepherds "to take heed of all the flock," which for him meant that the shepherds of Christ's local church must be capable of overseeing the entire body of Christ.¹¹ Baxter's Model of soul care demands that all of the elders intimately know the spiritual heart needs of their people, in order to be successful soul-care

¹⁰ Baxter, *The Reformed Pastor*, 170-74, 239.

¹¹ *Ibid.*, 90.

physicians.¹² According to Baxter, the importance of soul care is to “get [the followers of Christ] well to heaven; and God has appointed [elders] to be guides to his people, to help them safe thither. If this be well done, all is done: and if this be not done, we are forever undone.”¹³ Only the Lord knows how long church leadership may have to shepherd Christ’s flock, so time is of the essence to do what we can for one another’s salvation, and the process of sanctification, before the Lord takes us elsewhere in this world or should call us home to be with him. Therefore, “all other business in the world is but as toys and dreams in comparison of this.”¹⁴

Definitions

Discipleship counseling. Paul Tautges defines the concept of biblical-counseling as,

An intensely focused and personal aspect of the discipleship process, whereby believers come alongside one another for three main purposes: first, to help each other consistently apply Scriptural theology to life, in order to experience victory over sin through obedience to Christ; second, by warning each other, in love, of the consequences of sinful actions; and third, by leading each other to make consistent progress in the ongoing process of biblical change in order that we may become spiritually reproductive followers of Jesus Christ.¹⁵

The term *discipleship counseling* will replace the term *biblical counseling* for the purpose of this project.

Baxter Model. According to Wallace Benn, in his article, *The Baxter Model*, this model is based on Acts 20:28, “Guard yourselves and all the flock of which the Holy

¹² Baxter, *The Reformed Pastor*, 90.

¹³ *Ibid.*, 239.

¹⁴ *Ibid.*

¹⁵ Paul Tautges, “Our Working Definition of Counseling,” *Counseling One Another*, October 2, 2012, accessed July 15, 2013, <http://counselingoneanother.com/2012/10/02/our-working-definition-of-counseling/>.

Spirit has made you overseers.” Benn summarizes the Baxter Model to include one-on-one meetings and the use of the catechism to awaken the spiritual hearts of people.¹⁶

Soul care. David Powlison outlines pastoral care of the soul as “the transformation of individual lives and communal life into the image of Jesus Christ. [Soul care] refers to the pastoral processes aiming to bring about such changes in others. The former is the goal; the latter is the method. As is always so in the dynamic of the gospel, those being cured learn how to care.”¹⁷

Soul-caregiver. Robert Kellemen describes what takes place in the soul care of a man named Jim, in *Soul Physician*. A counselor is one who “[can] compassionately identify with his pain and redirect him to Christ and the Body of Christ to sustain and heal his faith so he can experience communion with Christ and conformity in Christ.”¹⁸ For the purpose of this project, the term *soul-caregiver* will replace the term *counselor*.

Culture. Harry Lee Poe defines culture as “an integrated system of beliefs, values, customs, and institutions which express those beliefs, values, and customs, which bind a society together and give it a sense of identity, dignity, security, and continuity.”¹⁹

Spiritual heart attitude. Michael R. Emlet, in his article, “Understanding the Influences of the Human Heart,” explains a biblical view of the heart in detail. He concludes, “If the heart is the seat of a person’s spiritual-moral life, then thoughts, emotions, and the will to action originate in the heart. That is, from the heart flow

¹⁶ Wallace Benn, *The Baxter Model: Guidelines for Pastoring Today* (Buxton, England: Fellowship of Word and Spirit, 1998).

¹⁷ David Powlison, “Cure of Souls (and the Modern Psychotherapies),” adapted from *The Biblical Counseling Movement: History and Context* (Greensboro, NC: New Growth Press), 300, accessed August 20, 2012, <http://www.ccef.org/cure-souls-and-modern-psychotherapies>.

¹⁸ Robert Kellemen, *Soul Physician* (Winona Lake, IN: BMH Books, 2007), 22.

¹⁹ Harry Lee Poe, “Faith, Culture, and Film CHR-348-1” (class lecture, Union University, Jackson, TN, August 26, 2014).

cognition, affection, and volition.”²⁰ For the purpose of this project, the term *spiritual heart attitude* will be used interchangeably with the terms *spiritual heart* or *heart attitude*.

One-another. The term *one-another* represents over fifty one-another statements listed in Scripture, by which God calls a believer to action or to reflect a Christ-like attitude. Within the context of soul care, the soul-caregiver encourages and models to the disciple the practice of the “one-anothers” (appendix 9: One Others).

Limitations

A noteworthy limitation of this project was the short duration. Jesus’ care of the original twelve’s souls, whom he equipped to establish his church and to disciple and counsel other followers of Christ, was at least three years.²¹ However, the actual soul care for this project was limited to 20 weeks of one-on-one discipleship counseling. Thus, the philosophical and methodological context of a one-on-one soul-care ministry is a process that takes place in the lifetime of the believer’s walk with Christ.

Delimitations

This project has three delimitations. First, only 8 men and 8 women were asked to participate due to the length of the curriculum and starting with only two disciplers. Secondly, the base from which to choose participants included those most interested in and most aware of the need for soul care at CBC, and only included one other elder for this project. Third, my method of conviction for one-on-one discipleship counseling is a

²⁰ Michael R. Emler, “Understanding the Influences on the Human Heart,” *Journal of Biblical Counseling* 20, no. 2 (Winter 2002): 48, accessed January 17, 2014, <http://www.ccef.org/understanding-influences-human-heart>.

²¹ S. Michael Houdmann, “How Long Was Jesus’ Ministry?” Got Questions Ministries, accessed January 15, 2014, <http://www.gotquestions.org/length-Jesus-ministry.html>.

man-to-man or woman-to-woman relationship. Therefore, my wife and I, who were the only ones familiar with this discipleship methodology, initiated the soul care with 8 women and 8 men. Lord willing, there will be a future opportunity for all of the other elders, along with other individuals within the church body, to participate in the soul-care ministry at CBC.

Research Methodology

Several research instruments were utilized throughout the project, due to the potential influence of soul care within the body of Christ at CBC. As previously stated, five goals determined the effectiveness of the project. The first goal provided a one-day Saturday seminar to instruct the congregants about the catechistic method of Baxter's one-on-one soul care. Both regular attenders and members were asked to participate. The Saturday seminar was promoted via Sunday morning announcements, fliers, and church-wide emails (appendix 7). Before instruction about the Baxter Model began, participants completed a pre-project questionnaire (appendix 1), for the purpose of testing their biblical head knowledge and understanding of systematic theology and their spiritual heart attitudes in six focus points (as listed in the third goal). I developed the questionnaire that consisted of a multiple question survey intended to assess the individual's knowledge of systematic theology, practical application of these truths, and the impact of these truths on the spiritual heart attitudes. The Senior Pastor reviewed the pre-project questionnaire. Church attenders and members identified themselves on the questionnaires by providing the last four digits of their Social Security numbers. An administrative assistant compiled the results. The goal commenced with a presentation of Richard Baxter's philosophy and methodology of soul care.

The second goal required the research and development of a twenty-week discipleship-counseling curriculum that incorporated the Baxter Model of catechistic instruction and one-on-one soul care, which was used during the 20 weeks of one-on-one

discipleship counseling (appendix 8). The Holy Scriptures, the Westminster Confession of Faith 1646, along with CBC's doctrinal statement formed the basis of the lessons. Each of the twenty-week lessons were written by me and reviewed by the Senior Pastor prior to the next individual one-on-one soul-care session. Upon completion of all twenty lessons, the elders received a post-project elder assessment (appendix 4). An administrator tallied the results and the Senior Pastor reviewed them.

The third goal utilized the twenty-week discipleship-counseling curriculum for the one-on-one meetings. These meetings facilitated not only the teaching of theology, but also the practical application of these truths to the spiritual heart of the participant, which should have resulted in further spiritual growth. Only 16 individuals (8 men and 8 women) who attended the Saturday seminar and completed the pre-project questionnaire were permitted to participate in life-on-life soul care.

During week 21 of the ministry project, after the final one-on-one meeting, a post-project questionnaire (appendix 1) was given and an oral exit interview (appendix 5) was conducted. Both measurements only applied to members or regular attenders who took the pre-project questionnaire at the beginning of the Saturday seminar and who finished the entire twenty-lesson curriculum. The post-project questionnaire attempted to evaluate the growth of the participants' spiritual hearts. A *t* test for dependent samples determined if there was a positive, statistical significant difference between the pre- and post-questionnaires. The results were compiled by an administrator and reviewed by the Senior Pastor.

The fourth goal observed the continued implementation of the Baxter Model of discipleship in order to establish a culture of soul care. To challenge the participants to reduplicate the one-on-one discipleship counseling process based on the Baxter Model, participants were asked to courageously commit to taking other regular attenders or members through the same curriculum. My wife met individually with the women, and I

met individually with the men to give the oral exit interviews (appendix 5), in order to determine if each participant had a working understanding of the Baxter Model and a passion for Christ. The questions were designed to encourage a verbal discussion in order to reveal that the participant, as much as is humanly possible, had a genuine relationship with Christ, with other individuals within the local church, and if each participant and the disciples were confident and equipped to minister to others in relation to the six focus points. Of those individuals whose *t* tests and oral exit interviews indicated growth, they were asked to prayerfully consider signing a soul-care commitment pledge (appendix 6).

In the fifth goal, the elders were called to examine and determine that the twenty-week, one-on-one discipleship-counseling curriculum had successfully affirmed and created a need for a Baxter Model of soul care. After the first four goals had been completed, the elders were given a post-project elder assessment (appendix 4).²² The project was deemed successful if 100 percent of the elders agreed that the results had shown an increase in the spiritual heart attitudes and head knowledge of participants in the six focus points, and the elders were confident to share the project with other churches. The data collected will be used to either improve this current Baxter Model or consider another methodology for effective soul care for CBC.

²² All aforementioned research instruments were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

CHAPTER 2

THE SCRIPTURAL AND THEOLOGICAL BASIS FOR SOUL CARE WITHIN CALVARY BIBLE CHURCH

Introduction

One can easily observe through regular church attendance in America a customary approach to soul care. Typically, church governance funnels new believers or regular attenders into a “program” that places heavy emphasis on the accumulation of “head knowledge.” In addition, leadership often requires or persuades the attender to “do” certain disciplines throughout the week: personal Bible study, prayer, participation in a mid-week, small group, attendance to Sunday worship, service in some area, financial giving, as well as evangelism and outreach. Questions arise. Is this “program-approach” to soul care biblically mandated? Is it effective to transform one’s spiritual heart attitude and encourage one’s process of sanctification? To answer these questions broadly, many of these programs can be helpful to admonish and exhort a disciple to live obediently to God’s Word. However, there is a possibility that some individuals involved in the programs will respond through simple outward obedience. Such outward obedience-oriented programs will eventually leave individuals simply desiring more; more biblical wisdom that actually transforms the hearts; more relationships that express Christ like “one-anotherings”; more biblical-centered and Spirit empowered help and hope that results in lasting change. Thus, the outward based “doing programs” simply result in an unaffected spiritual heart that remains unengaged and the process of sanctification is slowed or denied. Believers do not actively put off personal sin in many areas of their lives.

Many local churches unwittingly utilize the “doing approach” to soul care rather than lovingly facilitate the application of the transforming Word of Truth, through the power of the Holy Spirit, to the spiritual hearts of regenerated believers. Churches, often for the sake of expediency, over emphasize a superficial, doctrinal overview in a non-interactive setting for the care of the soul. Churches may lack gracious and patient investment of the lay or paid staff’s time, wisdom, emotions, and resources to effectively facilitate the hearing and the doing of the transforming Word of Truth. Notably, not all of these programs geared toward growing the disciple in godliness are negligent or without merit. However, a Baxter Model of discipleship counseling may prove more effective to guide God’s people to “be doers of the word, and not hearers only, deceiving yourselves” (Jas 1:22).¹ Thus the local church needs a timely, crucial shift away from the “doing approach,” and impersonal, superficial instruction, to a much more in-depth, life-on-life, relational, and participatory catechistic approach. The use of a question and answer format draws the discipler closer to the disciple, creating a learning environment that is based on a two-way dialog with iron sharpening iron (Prov 27:17). This Baxter Model will help the local church recover its ability to effectively disciple and counsel what believers think, say, and do, in order to intentionally and frequently glorify and please God (Isa 43:7; 2 Cor 5:9).² The overall result is for believers to remember the doctrinal truths and know them deeply in their spiritual hearts, which fills believers with great joy, both individually and corporately (John 15:11). To focus on the spiritual heart attitude

¹ All Scripture references are ESV, unless otherwise noted.

² For the sake of clarity, the catechistic approach is likened to the modern day andragogical model, which requires the learner to actively participate. Whereas the pedagogical model is more like preaching and the emphasis is on transmitting information. Catechistic instruction facilitates the comprehension and application of biblical truths while enabling the teacher to hold the learner more accountable to the material.

will enable followers of Christ to experience being “super-redeemed,” which people cannot obtain by their own labors (Rom 8:16-17; 2 Cor 3:18; 2 Pet 1:3-4; 1 John 3:2-3).³

This chapter will highlight some of the vital elements necessary to establish a one-on-one, soul-care ministry, which does not simply focus on an outward “doing-approach,” but that focuses on a follower of Christ’s inward spiritual heart attitude transformation. The Baxter Model not only includes the precise and practical application of God’s Word from the pulpit, but also life-on-life, discipleship of the gospel and the transforming truths found throughout Scripture. Objectively, just as God is the source of man’s salvation from the penalty of sin, so too is his Word and the Spirit of God. The Holy Spirit empowers the process of sanctification (John 17:17) through the precise teaching of God’s Word, making the Word indispensable in a philosophy and methodology of soul care.

Moreover, the chapter delineates the practical tools found within Scripture, for a useful soul-care ministry. The tools are geared to any member who professes saving faith, but still lacks help or hope for life’s trials. These particular texts of Scripture show how to provide an effective gospel ministry into the lives of those who have not yet experienced regeneration, but also how to move a regenerated disciple beyond an outward appearance of godliness, and from “checking a list of to do’s” or living “moralistically,” which both lack power or hope. Further, the following examples of Scripture will help disciples to embrace redemptive relationships that encourage one another towards spiritual heart transformation and a deeper, more intimate, faith in Christ Jesus. In particular, 2 Timothy 3:16-17 reveals the sufficiency of the Scriptures to create an effective soul-care ministry. Colossians 3:5-14 highlights the process of “putting off”

³ Jay Adams, *A Theology of Christian Counseling: More than Redemption* (Grand Rapids: Zondervan, 1979), 182.

self and sin and “putting on” Christ and his righteousness. Exodus 18:13-27 reveals an Old Testament example of a successful discipleship-counseling relationship between Jethro and Moses. Deuteronomy 6:6-7 models an aspect of biblical, life-on-life instruction that the local church admonishes and exhorts to its people, and regenerated parents model to their children. Intentional Gospel instruction and biblically based childrearing driven life-on-life instruction, which are the precursors to the church’s soul-care role and complements any future discipleship counseling within the soul care process.⁴ Acts 2:40-47 describes the soul care practiced within the early church. Additionally, Acts 16:1-3 discloses the Apostle Paul’s methodology and philosophy for one-on-one discipleship counseling.

2 Timothy 3:16-17

Paul reveals how a soul caregiver should hold dear all of the Scriptures as sufficient to address any of life’s issues. Through divine revelation and personal experience, Paul not only understood the power of the Word of God to transform a believer’s mind (Rom 12:2), he treasured its truths (2 Tim 1:14). Since Paul realized the value and necessity of the Word of God to transform a believer’s spiritual heart attitude and to equip one to effectively provide discipleship counsel for others, then a modern day soul-care ministry should do the same.

In 2 Timothy 3:16-17, Paul declares Scripture as the foundation for all issues of life and godliness; therefore, they are the basis of a soul-care relationship that equips

⁴ A word of caution: parents need to be made aware of the distinction between shepherding one’s family and discipling them. Believing parents can teach, train, and model Christ and a biblically based lifestyle to their unregenerated children. However, discipleship does not begin until their children experience true regeneration through the Gospel of Jesus Christ. God alone can save and regenerate a child’s heart, yet it can be difficult for parents to know exactly when that supernatural event takes place in the heart of any child. If God graciously saves one or more of their children, the parents will then begin to move away from merely modeling the parent’s love for Christ. They can actually move to life-on-life-soul care that focuses on the transforming truth of the Gospel to all areas of life.

the soul-caregiver and the disciple for ministry and righteous living. In 2 Timothy 3:16, Paul states, “all Scripture is breathed out by God.” The Old Testament, the Gospel narratives, and New Testament collectively were θεόπνευστος, which means “breathed out by God.”⁵ With God as the source of truth, these divinely inspired, God-breathed Scriptures serve as the authority in the believer’s life (cf. 2 Pet 1:20-21).⁶ Practically, a biblical soul-care ministry needs to embrace the doctrine of the verbal plenary inspiration and realize the inerrancy and infallibility of the Scriptures. Soul-caregivers, as Paul demonstrated, should not rely on their own authority, but on the authority of the Word of God, which is true, worthy of study, meditation, obedience, proclamation, and protection.

Paul then proceeds to reveal how Scripture is sufficient to transform the spiritual heart attitude of a disciple. First, Paul declares the Old and New Testaments are profitable for “teaching,” and in the Greek, διδασκαλία, means the “act of teaching and instruction” (Ps 119:97-105; Acts 20:18-27; 1 Cor 2:14-16; Col 3:16; 2 Tim 2:15; 1 John 2:20-27).⁷ Second, Paul states that the Scriptures are profitable for reproof, ἐλεγμόν, in Greek. “Reproof” is characterized as an “expression of strong disapproval, reproach, rebuke, reproof”;⁸ thus, God’s Word exposes the presence of sin in the life of a man or woman of God (Num 5:18-22), promotes self-awareness of sin, and is disciplinarian in nature. Third, Paul then points out that the Scriptures are useful for correcting, πέπανόρθωσις. In Greek, “correcting” is defined as “restoring” or “communicating the

⁵ A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman Press, 1934), s.v. “γραφή.”

⁶ B. B. Warfield, *Inspiration and Authority* (Phillipsburg, NJ: The Presbyterian and Reformed Publishing, 1948), 245-96.

⁷ Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, ed. and trans. William F. Arndt, and Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), s.v. “διδασκαλία.”

⁸ *Ibid.*, s.v. “ἐλεγμόν.”

idea of improvement.”⁹ Consequently, the soul-caregiver relies on the Scriptures to reveal the disciple’s personal sin and disobedience to God’s commands. When necessary the soul-caregiver can lovingly rebuke any ungodly behavior (Ps 119:9-11), in order to lead the disciple to confession and repentance (Heb 4:12-13). Fourth, Paul shows how the Scriptures are sufficient for “training and instruction in righteousness”(παιδείαν τὴν ἐν δικαιοσύνῃ), which is defined as the “quality or characteristic of upright behavior, uprightness, and righteousness.”¹⁰ A soul-caregiver need not rely on one’s own moral advice alone, but can rely on the scriptures to instruct a believer on how to change one’s thoughts, words, and deeds, in order to produce a godly spiritual heart attitude (Rom 6:13; 9:20; 14:17; Eph 5:9; 1 Tim 6:11; 2 Tim 2:22). Even David, in Psalm 19:7–9, highlights how the Scriptures provide effective discipleship counseling, which can transform the life of the disciple who accepts and applies its truths. The follower of Christ will be empowered by the Holy Spirit to not only please and glorify God (Isa 43:7; 2 Cor 5:9), but also find joy in obedience (John 15:11).

When Christians believe in and live out the sufficiency of Scripture, as Paul states in 2 Timothy 3:17, the result is “that the man of God may be complete, equipped for every good work.” In his commentary, William Mounce reflects on Paul’s thoughts in 2 Timothy 3:16b-17. He states, “The four prepositional phrases may form two groups, the first dealing with doctrine (orthodoxy – “[the Scriptures are] profitable for teaching, for reproof, for correction, and for training in righteousness”); and the second with behavior (orthopraxy – “that the man of God may be complete, equipped for every good work”).”¹¹ For the soul-caregiver, the Scriptures must never be demoted to a submissive tool,

⁹ Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature* s. v. “ἐπιπαιδεύωσιν.”

¹⁰ Ibid., s.v. “παιδείαν τὴν ἐν δικαιοσύνῃ.”

¹¹ William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Thomas Nelson Publishers, 2,000), 570.

servicing only as another moral rule book alongside other sources of counseling and practice. Rather, the sobering reality is that if the sufficient Word of God is not influencing spiritual hearts within the church, then personal sin and worldly perspectives will. The Word of God serves as a lens for the soul-caregiver to adequately understand and sufficiently counsel believers in how to biblically change their thoughts, words, and deeds that flow from the heart.

In his article, “Intellectual Discipleship? Faithful Thinking for Faithful Living,” Albert Mohler calls soul-caregivers to speak the truth of the sufficient Word of God, in order to cultivate biblically literate disciples:

A failure of Christian thinking is a failure of discipleship, for we are called to love God with our minds. We cannot follow Christ faithfully without first thinking as Christians. . . . By God’s grace, we are allowed to love God with our minds in order that we may serve him with our lives.¹²

In Paul’s letter to the Colossian believers, he affirms Mohler’s conviction, “[for] we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ” (Col 1:28), which is accomplished through the Scriptures. God’s Word is authoritative, inspired, and sufficient to direct the soul-caregiver to understand the mind and heart of a disciple. Since God made the mind, his Word is sufficient to not only increase knowledge and understanding, but to grant the follower of Christ “all things that pertain to life and godliness” and transform one’s thoughts and actions (2 Pet 1:2-4; Heb 4:12; Rom 12:2; Eph 4:23). In addition, Robert Meye provides an equally important caveat; “Jesus’ soul care ministry to the twelve disciples was not simply an intellectual process, but he desired that the transforming truths of God’s Word be assimilated into his disciples’ spiritual hearts and daily lifestyles.”¹³ The truth of 2

¹² Albert Mohler, “Intellectual Discipleship? Faithful Thinking for Faithful Living,” Albert Mohler.com, January 24, 2014, accessed April 8, 2014, <http://www.albertmohler.com/2014/01/24/intellectual-discipleship-faithful-thinking-for-faithful-living/>.

¹³ Robert P. Meye, *Jesus and the Twelve: Discipleship and Revelation in Mark’s Gospel* (Grand Rapids: Wm. B. Eerdmans Publishing, 1968), 97.

Timothy 3:16-17 is only the beginning of the essentials needed to build an effective soul-care ministry that provides transforming discipleship counseling (1 Tim 2:10).

Colossians 3:5-14

The second crucial component to implementing an effective local church soul-care ministry is realized in Colossians 3:5-14. The Apostle Paul makes known sanctification is a life-long spiritual redressing, and the follower of Christ is continually “putting off” the remnant garments and sinful spiritual heart attitude of the old man, and “putting on” the righteous spiritual heart attitude of the new man in Christ. This new life in Christ is no longer based on a feelings-oriented spiritual heart attitude, but through the grace of God, a believer is directed by a commandment-oriented spiritual heart attitude (John 14:15, 21-24; 15:10-11; 1 John 5:3).

In Colossians 3:5, Paul encourages the disciple to “put to death therefore what is earthly in you” (cf. Zech 4:6; Rom 8:13; Eph 5:18; 6:17; Col 3:5; 1 John 2:14). The Greek verb for “put to death” (νεκρώσατε) is an aorist, imperative, negative command and instructs the believer to “stop something,”¹⁴ such as sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry (Col 3:6), and begin to “start to do something [else].”¹⁵ Paul describes “the something” as obedience to God’s Word through the empowerment of his indwelling Spirit. Then in Colossians 3:8-9, Paul uses the phrase “put them all away” (ἀπόθεσθε), which is an aorist, middle, imperative verb that is similar to the negative command, “put to death,” found in Colossians 3:5 and means to “take off . . . lay aside, rid oneself [of sin].”¹⁶ The process of “putting off” sinful

¹⁴ Bauer, *Greek-English Lexicon of the New Testament and other Early Christian Literature*, s.v. “νεκρώσατε.”

¹⁵ David E. Garland, *Colossians and Philemon*, The NIV Application Commentary, vol. 12 (Grand Rapids: Zondervan Publishing House, 1998), 203

¹⁶ Bauer, *Greek-English Lexicon of the New Testament and other Early Christian Literature*, s.v. “ἀπόθεσθε.”

spiritual heart attitudes and habitual sin includes: anger, wrath, malice, slander, obscene talk, and lying (cf. Rom 6:6; Eph 4:22-24).¹⁷ To “put off” the filthy worn-out rags of a sinful spiritual heart attitude is necessary because the regenerated disciple of Christ has died to the powers and influences of this present world.¹⁸

Paul does not leave the disciple of Christ to figure out what to “put on” once stripped of the old, filthy rags. In Colossians 3:10 he states, “put on the new self, who is being renewed in knowledge after the image of its creator [Jesus Christ].” The implications of this Greek word “put on” (ἐνδυσάμενοι),¹⁹ in relationship to discipleship counseling is described by Douglas Moo as a “putting off” one’s old Adamic identification and service to sin and “putting on” a new Christic identification with its power over sin.²⁰ Therefore, the soul-caregiver will teach and model “putting off” and “putting on,” and remind the disciple that even though the old Adamic identification no longer possesses lordship over the regenerated disciple’s life, this does not mean that one cannot be influenced at times by the old Adamic pattern of behavior (Rom 6:17-18).

Furthermore, Paul discloses in Colossians 3:10 that both the disciple and soul-caregiver are in a process of “being renewed” (ἀνακαινούμενον). The Bible denotes the creative handiwork by God, his Word, and Spirit as more active than the individual’s own will, effort, or power. However, the believer is still called to work out one’s salvation provided through God, in Christ Jesus (Phil 2:12-13). The Scriptures are replete with instruction to fight against personal sin and temptation (Matt 22:37-39; Rom 7:14-25; 2

¹⁷ Douglas Moo, *The Letters to the Colossians and to Philemon* (Grand Rapids: William B. Eerdmans Publishing, 2008), 188.

¹⁸ *Ibid.*, 186.

¹⁹ Bauer, *Greek-English Lexicon of the New Testament and other Early Christian Literature*, s.v., “ἐνδυσάμενοι.”

²⁰ Moo, *The Letters to the Colossians and to Philemon*, 268-69.

Cor 5:17; Heb 12:4; 1 John 1:7-9; 2:4). Scripture calls the believer to sacrifice any personal liberties that may present the appearance of evil for the sake of another brother or sister in Christ (Ps 24:1; 1 Cor 8:1-13; 10:25-32; 1 Tim 6:17; Titus 1:15; Rev 2:20). Paul instructed the disciple to fight personal sin and “put to death therefore what is earthly in you” (Col 3:5). The Puritan, John Owen, also reminds the disciple, “Do you mortify; do you make it your daily work; be always at it while you live; cease not a day from this work; be killing sin or it will be killing you.”²¹ Striving for holiness and righteousness is based on the disciple’s spiritual heart desire to glorify and please God (Isa 43:7; 2 Cor 5:9). Moreover, in Romans 1:16-17, Paul encourages the disciple to embrace the “power of God,” not only for salvation, but also for the life-long process of sanctification.

However, the Apostle Paul rejected any legalistic attempts towards righteousness (Gal 2:21) or outward appearance of holiness (2 Tim 3:5). Indeed, men and women are saved by the free-gift of grace (Eph 2:8-9), a believer cannot add to their righteousness received from the perfect Christ. Yet, the scriptures clearly reveal believers have the moral responsibility to actively battle sin (Rom 8:13), not only because they know (1 John 2:3) and love (John 14:15) Christ, but also the believers possess the power of the Spirit of God to kill sin (Rom 8:9; Eph 5:18; Col 3:16).

Paul’s description of and prescription for “putting off” and “putting on” does not speak of an old life that is simply being reformed. Eduard Schweizer writes, “[it is] not just giving up a few vices and accepting a few virtues,” rather one’s old nature is being killed and replaced by a new nature in Christ.²² Dietrich Bonhoeffer concurs, “The response of the disciples is an act of obedience, not [merely] a confession of faith in

²¹ John Owen, *Overcoming Sin and Temptation* (Wheaton,IL: Crossway, 2006), 50.

²² Eduard Schweizer, *The Letter to the Colossians* (Minneapolis: Augsburg Publishing, 1976), 197.

Jesus.”²³ Discipleship counseling will often fail to bring about true and lasting change in Christ if the process of soul care simply attempts to “put off” bad and ungodly habits. Ultimately, a purely outward moralistic process of conforming to a list of “do’s and don’ts” fails to deal with the spiritual heart attitude of the inner man. Unfortunately, too many followers of Christ are unwilling to, as Jay Adams says, “radically amputate” sin (Matt 5:29-30).²⁴ Instead they attempt to negotiate “putting off” a few respectable sins, in order to keep the sins that they love! However, Paul insists that believers actively begin the process of “putting off” the habits of the old man and “putting on” the righteous habits of the new man in Christ, which Jay Adams labels “rehabitation.”²⁵

Finally in Colossians 3:12-14, Paul identifies a list of Christ-like virtues that the disciple is to “put on . . . compassionate hearts, kindness, humility, meekness, and patience, bearing with one another. . . . And above all these put on love, which binds everything together in perfect harmony.” According to Caird, “Love maintains the balance, but brings each of the other virtues to perfection.”²⁶ Love is the binding element that brings the body of Christ to a point of unity (Eph 4:3). A soul-care ministry attains this unity when it includes the consistent practice of the “one-anothers” in the bonds of peace and love (see appendix 9 for a list of “one-anothers”).

A Tennessee farmer once said, “What comes up in the bucket is usually what’s down in the well.”²⁷ The soul-caregiver’s challenge with coming alongside a sinning believer is realized in a similar way. The “problem is not the problem,” but the “problem”

²³ Dietrich Bonhoeffer, *Cost of Discipleship*, trans. R. H. Fuller, 2nd ed. (New York: Touchstone, 1959), 48.

²⁴ Adams, *A Theology of Christian Counseling: More Than Redemption*, 263-66.

²⁵ Jay Adams, *How to Help People Change* (Grand Rapids: Zondervan Publishing, 1986), 190.

²⁶ G. B. Caird, *Paul’s Letters from Prison* (Oxford: Clarendon, 1976), 207.

²⁷ Garland, *Colossians and Philemon*, 221.

resides down in the disciple's sinful spiritual heart (attitude). The only curative is to change what is in one's spiritual heart through the "putting off and putting on" process described in Colossians 3. The aim is to present "everyone mature in Christ" (Col 1:28-29). The church-wide body can become more mature in Christ through the individual discipleship that takes place in soul care. C. F. D. Moule reminds every believer, "The process of fully becoming detached from the old and fully belonging to the new remains to be painfully and laboriously completed."²⁸

Exodus 18:13-27

Exodus 18:13-27 shows another central element of a biblical soul-care ministry. Jethro came alongside Moses to provide practical counsel for some of the administrative and organizational challenges that faced his son-in-law, after Israel's departure from Egypt. This text of Scripture reveals Christ-exalting, spiritual heart attitudes that are conducive for an effective discipleship-counseling relationship.

In Exodus 18:13-18, Jethro is portrayed as a thoughtful soul-caregiver; he provided wise discipleship counsel to Moses, who was overwhelmed by his administrative, civil, judicial, spiritual, and military responsibilities.²⁹ After Jethro knew Moses for forty years, it is reasonable to assume that Jethro had great concern for and investment in the life of his daughter's husband and the father of his grandchildren. Likely, Jethro listened and observed, and collected personal data pertaining to Moses' leadership over Israel (Prov 18:13).

Moses had been fulfilling an intermediary role. Most likely he carried all of the burden for the administrative and organizational responsibilities, which included judging,

²⁸ C. F. D. Moule, "The 'New Life' in Colossians," *Review & Expositor* 70, no. 4 (Fall 1973): 481.

²⁹ C. Walter Kaiser, Jr., *Exodus*, in vol. 2 of *Expositor's Bible Commentary*, ed. Frank Gaebelein and R. P. Polcyn (Grand Rapids: Zondervan Publishing, 1990), 469.

since he understood himself to be the means by which the people could know God's will for their situation.³⁰ In essence, Moses attempted to handle the discipleship counseling of the entire nation, single handedly! Often this is a very familiar scene amongst most churches; a pastor or a few church leaders are convinced that they are the only ones available and qualified to deal with all the issues the of the flock. However, Jethro quickly provided wise counsel to Moses' current circumstances. In Exodus 18:14, Jethro questioned Moses, "What is this that you are doing for the people? Why do you sit alone, and all the people stand around from morning till evening?"

Although not directly stated, one can assume that Moses had great admiration and respect for Jethro's position and wisdom because Jethro not only knew Moses intimately, but Jethro also had similar military experience (Exod 2:16). Moses received Jethro's counsel and realized that his father-in-law accurately assessed Moses' misguided attempts to lead God's people. As an effective soul caregiver, Jethro identified the problem that Moses faced with the people of Israel and Moses humbly received the admonishment. Jethro's recommendations in Exodus 18:19-23 included clear, simple, and practical wisdom and he began to (וְהִזְקִיחַ) "warn." In Hebrew, the word (וְהִזְקִיחַ) means, "to teach, other qualified individuals to learn," in this case, "the ordinances and laws," and appoint them as judges, who would implement the law (cf. 2 Chr 19:10).³¹

In Exodus 23, Jethro demonstrated a humble spiritual heart attitude when he desired to yield to God as the Great Soul-Caregiver (cf. Prov 15:33). He said to Moses, "If you do this, God will direct you, you will be able to endure, and all this people also will go to their place in peace." A soul-care giver can understand from Moses how to

³⁰ Douglas K. Stuart, *Exodus*, The New American Commentary, vol. 2 (Nashville: Broadman & Holman Publishers, 2006), 415-16.

³¹ J. L. Mackay, *Exodus*, Mentor Commentaries, vol. 1 (Fearn, Scotland: Mentor, 2001), 317.

give God and his Word the authority and influence they deserve. Providentially, God presented Moses a discipleship-counseling relationship in order to accomplish his plans and purpose for his people. Moses, as a disciple, modeled both a humble and meek spiritual heart attitude (Matt 5:5; cf. Phil 2:3-11). He willingly accepted and acted upon the advice given to him by his father-in-law, the soul-caregiver. A believer with a self-sufficient spiritual heart attitude would have rejected the advice.

Today's local churches can learn from and utilize the discipleship-counseling model and principles demonstrated by Jethro and Moses in order to identify spiritually mature men and women. Peter admonished the plurality of church governance (shepherds, elders, deacons) to "shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you" (1 Pet 5:2). Thus, the local church leadership should come alongside and counsel identified individuals, in order to build up the leadership and ministry (Rom 12:3-8, Rom 15:14; Eph 4:11-12; I Pet 4:10-11; I Pet 5). How else is today's local church to faithfully provide oversight and care for the soul of the body of Christ (Heb 13:17)? The Apostle Paul, in 2 Timothy 2:2, answers this rhetorical question as he exemplified the necessity of the local church to participate in consistent and intentional discipleship counseling. Inevitably, Paul's time with Timothy resulted in Timothy pouring out his wisdom and understanding of the Scriptures into the lives of other faithful followers of Christ. The by-product of soul care is the multiplication of equipped laborers and ministers within the local church.

Like Jethro, a biblical soul-caregiver will take the time to listen (Prov 18:13) collect data, and then provide prudent and wise discipleship counsel. In Psalm 32:8, the psalmist states that God provides those who trust in him with biblical instruction, teaching, and counsel. On the other hand, like Moses, a disciple will possess a humble, meek, and teachable spiritual heart attitude, and is never above seeking out the wisdom

and discipleship counseling from others. God teaches us through others. In like fashion, Moses then went on to disciple and counsel Joshua during their time in the wilderness (Exod 17:8-16; 24:13; 33:11; Deut 3:28; Josh 1:1). Joshua eventually assumed Moses' leadership position and was ordained as the next leader of Israel (Num 27:15-23).

Deuteronomy 6:5-9

The role and biblical expectations of a believing family, as described in Deuteronomy 6:5-9, provides another key element to a valuable soul care ministry within the local church. This passage clearly prescribes faithful, one-on-one involvement by the parents and grandparents to their believing and or unregenerated children. Moses outlines how both parents and grandparents can affirm and practice evangelism in the home. The hope is that the parents all consuming love for God would bring the truth of God's Word to bear in the life of a child. They obediently come alongside God to participate in the spiritual heart attitude transformation of their child (Titus 2:1-14), if God so graciously grants the child salvation. This model of the teacher and learner methodology is key to a biblical soul-care ministry.³² Richard Baxter reiterates the importance of parents fulfilling the Great Commission (Matt 28:18-20) with their children:

You are not likely to see any general reformation [within the church] till you procure a family reformation. Some little religion there may be, here and there; but while it is confined to single persons, and is not promoted in families, it will not prosper, nor promise much future increase.³³

In Deuteronomy 6:5, Moses identifies that Israel is to love the Lord with all their "heart, soul, and might"; a commitment that God demands. First, the word "heart" (לִבְבֶךָ), in Hebrew, speaks of the seat of one's intellect, will, and rational intention.³⁴

³² The theme of teaching and learning is developed throughout the book of Deuteronomy (5:1, 31; 6:1; 6:2, 7; cf. 4:5).

³³ Baxter, *The Reformed Pastor*, 196.

³⁴ H. W. Wolff, *Anthropology of the Old Testament* (Philadelphia: Fortress, 1974), 46-51.

Therefore what is in a disciple's heart will shape character, choices, and decisions because the disciple's spiritual heart is the center of man's moral agent. Like the children of Israel, the parents and disciples within today's churches are to wholly and singularly devote their hearts to YHWH! Second, the word "soul" (נַפְשׁוֹ) expresses the idea that the children of Israel were to dedicate their entire invisible inner self, all their emotions, desires, and personal characteristics to glorify and please God.³⁵ Third, the word "might" (גִּבּוֹרָה) provides an exceptional description of the children of Israel's devotion to love God greatly and exceedingly, with all one's physical substance and possessions. Importantly, the concept of a disciple's spiritual heart attitude includes the total allegiance of the heart and soul so that the disciple's thoughts, words, and actions will glorify and please God, in excess, until overflowing.³⁶

The commentator, D. J. McCarthy, describes the relationship between YHWH and the children of Israel as analogous to a father's love for his son and a reciprocal love that the son has for his father.³⁷ This love is also realized in the discipleship-counseling relationship between the soul-caregiver and the disciple, as seen in both Titus 2:1-8 and 1 John 2:12-14. In Deuteronomy 6:6-9, Moses unveils to the parents their soul-care responsibility to teach their children the Word and commandments of God, in order to establish a spiritual heart attitude devoted to God, who alone regenerates the hearts of men, women, or children. Moses admonishes and exhorts parents to not only teach the Word of God to their children, but to also vividly model their own love and commitment

³⁵ Wolff, *Anthropology of the Old Testament*, 17, 21-22, 53.

³⁶ Christopher J. H. Wright, *Deuteronomy* (Grand Rapids: Baker Books, 1996), 99.

³⁷ Dennis J. McCarthy, "Notes on the love of God in Deuteronomy and the Father-son relationship between Yahweh and Israel," *Catholic Biblical Quarterly* 27, no. 2 (April 1965): 144-47.

to God and his truths, “by making them the fabric of life and conversation.”³⁸ With indelible sharpness and precision, the believing and regenerated parents are called to inscribe the truth of Scripture into the spiritual heart attitudes of their believing children.³⁹ Imagine the soul-caregiver as an engraver, who handles a hammer and chisel and with great patience and precision, and etches the truth of God’s Word into the granite of a disciple’s spiritual heart attitude.

Clearly, Moses highlights the necessity and effectiveness of a constant, repetitive instruction from parent to child, all day, every day. Whether they are sitting at home, walking to school, laying down for the evening, waking up to the new day, parents, grandparents, teachers, pastors, friends, and local church soul-caregivers are to steadfastly teach and model the Word of God to those whom they disciple and counsel. Practically, the sufficient Word and Spirit of God needs to saturate the spiritual heart attitudes of God’s people, through the process of family and corporate soul care (cf. Prov 6:20-22).

The synergy between the time when parents have proclaimed and modeled the Gospel to their unregenerated children, have trained up their believing children in the Lord (Eph 6:4), and later in life when the spiritual family, within the local church, comes alongside the believing child to continue the process of sanctification is critical to fruitful soul-care ministry. The church’s soul care then trains up and equips the disciple for useful ministry (Eph 4:11-13). A soul-caregiver should eventually see the disciple grow to love the Lord God with every aspect of his life, moving from a spiritually immature, moralistic acquiesce to who God is, to a passionate obedience and commitment to God as

³⁸ J. G. McConville, *Deuteronomy* (Downers Grove, IL: InterVarsity Press, 2002), 142.

³⁹ Eugene H. Merrill, *Deuteronomy*, The New American Commentary, vol. 4 (Nashville: Broadman & Holman Publishers, 1994), 167.

Master, Savior, and Friend. The Bible is not a legalistic list of “do’s and don’ts,” or a “program.” Rather, the Scriptures are to be internalized in the spiritual heart attitude of a disciple: Scripture determines and directs one’s thoughts, words, and deeds, in the mornings, afternoons, and evenings of one’s life in Christ (Deut 4:9; 10:16; 11:18; Jer 4:4; 31:33; Ezek 18:31; 36:26ff).

Acts 2:40-47

In Acts 2:40-47, Luke’s description of the early years of the church serves as a model for the importance of a soul care within today’s local church. He reveals a four-fold distinction of soul care, and how the disciples were “devoted” (προσκαρτεροῦντες) to studying and living out biblical truths (Acts 1:14; 2:42, 46; 6:4; 8:13; 10:7).⁴⁰

The first distinction of soul care is how they “devoted themselves to the apostles’ teaching” (Acts 2:42). The “apostles’ teaching” included the Old Testament manuscripts, the Gospel, Jesus’ life, ministry, teachings, his crucifixion and resurrection, and included teaching the truths from the apostle’s letters (1 Cor 15:3-8).⁴¹ Wayne Mack confirms the sufficiency of Scripture within discipleship counseling. He declares that the Word is the primary means by which a disciple will learn to “put off” the old self-centered ungodly habits, thoughts, words, and deeds, and learn to “put on” a new manner of life in Christ (Eph 4:1-32).⁴² The Apostle Peter discloses the importance of teaching the Word of God for sanctification and spiritual growth. He states “Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation” (1 Pet 2:2; cf.

⁴⁰ Richard N. Longenecker, *Acts*, in vol 10 of *The Expositor’s Bible Commentary*, rev. ed., ed. Tremper Longman III, and David E. Garland (Grand Rapids: Zondervan Publishing, 2005), 756.

⁴¹ Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament, vol. 6 (Grand Rapids: Baker Academic, 2007), 150.

⁴² Wayne Mack, “The Sufficiency of Scripture in Counseling,” *The Master Seminary Journal* 9, no. 1 (Spring 1998): 66.

Rom 10:17). When the Word of God is not taught by the soul-caregiver, then the Spirit of God cannot lead the disciple to grow into the image of Christ (1 Cor 2:16). The teaching of the Word from the pulpit is important, but it is not the only means of biblical instruction by where a disciple learns. The next several distinctions build upon this truth.

Secondly, the early church distinctly devoted itself to “the fellowship” (τῆ κοινωσίᾳ) of believers (Acts 2:42). Each member’s mutual devotion to Christ, who he is, what he has accomplished, and who one is in Christ underscored each member’s devotion to provide discipleship counseling for each other. An individual’s understanding of God’s plan for the redemption of man, directed the conversation and worship within the early church. Darrell L. Bock highlights this reality when he says, “Luke points to fellowship to underscore the personal interactive character of relationships in the early church at all levels. There is a real sense of connection to, between, and for each other.”⁴³ Within the bonds of fellowship, a discussion about how the truths of the Word influences ones spiritual heart attitude to “do” the “one-anothers” is common. How one disciple lives and practices the truths instructs another disciple to live or do in like manner. Timothy Lane beautifully writes, “when there is a culture of gospel saturation in a church’s relationships, there is this growing skill in teaching and admonishing one another with all wisdom” (Col 3:12-17).⁴⁴ The importance and necessity of gospel-centered fellowship should be understood, practiced, and modeled between the soul-caregiver and the disciple.

Luke goes on, in Acts 2:44, to expose the spiritual heart attitude within the early church’s discipleship counseling. As a third distinction of soul care the disciples were devoted to having, “all things in common.” Each member sold possessions and

⁴³ Bock, *Acts*, 150.

⁴⁴ Timothy Lane, “Cultivating a Culture of Counseling and Discipleship,” 9Marks.org, accessed November 8, 2011, <http://9marks.org/article/cultivating-culture-counseling-and-discipleship/>.

belongings [real estate, personal possessions, cash, and other assets], and distributed the proceeds to all, as any had need. This was a voluntary practice and the possessions of the disciples were not evenly distributed, but dispersed based on the need, as it occurred.⁴⁵ Therefore, this distinction of the early church's soul care reveals the love that believers had for each other, which compelled them to share physical blessings with each other.

In addition, the disciples devoted themselves “day by day . . . attending the temple together and breaking bread in their homes,” (Acts 2:46) as a fourth distinction of soul care. Soul-caregivers and disciples gathered together daily at the temple, to hear and discuss the teaching of the Word of God. Luke then states that after a time of instruction, discussion, praise, and worship at the temple, the early church consistently met in homes to participate in “the breaking of bread” (κλάσει τοῦ ἄρτου). As they shared common meals, they expressed a love and passion for Christ, as well as for each other. The sharing of meals is tightly related to the fellowship in Acts 2:42. They made much of their Lord and Savior, Jesus Christ, a core part of this reoccurring meal.

In a lengthy discourse early in the second century, Philosopher Aristides proclaimed the success of the early church's care for the souls of men. In summary, the non-believing people knew the church sent mature believers (soul-caregivers) out to engage the surrounding culture and proclaim the goodness of their God. New churches resulted from the love shown.⁴⁶ Clearly, Acts 2:42-47 portrays a culture of soul care. New believers did not just go through a quick initiation by baptism, and then return to their old, daily lifestyles. Rather, more mature saints invested time getting to know the new believers, loving them, teaching them, and modeling Christ for them. The soul-caregiver's God-fearing spiritual heart attitude overflowed into the life of the new

⁴⁵ Stanley D. Toussaint, *Acts*, Bible Knowledge Commentary, vol. 2 (Wheaton, IL: Victor Books, 1983), 360.

⁴⁶ Rendel Harris, trans., *The Apology of Aristides* ([London]: Cambridge, 1893).

disciple, so that everyone could glorify and please God (Isa 43:7; 2 Cor 5:9). Eduard Schweizer describes this phenomenon, “This is why the disciple who follows Jesus never expected to cease following him and to become a master himself, and to gather disciples round him, as the disciple of a rabbi was want to do.”⁴⁷ The early church’s approach to soul care resulted in “having favor with all people” (Acts 2:47).

Acts 16:1-3

The New Testament churches knew that the apostle Paul had various discipleship-counseling relationships.⁴⁸ One such relationship included Timothy, a young man, who was born to a Greek father. His Jewish mother, Eunice, and grandmother, Lois, raised him in the sincere Jewish faith, and teachings from the Old Testament Scriptures.⁴⁹ In Acts 16:1-3, Paul demonstrated his methodology for one-on-one discipleship counseling with his protégé, Timothy, which is applicable for today’s church.

Acts 16:1-2 discloses that Paul established relationship with unsaved individuals through evangelism. One can assume from these verses that Timothy became Paul’s “true child of the faith” (1 Tim 1:2; cf. 1 Cor 4:17; 2 Tim 1:2), whom Paul led to Christ during his first missionary journey (Acts 14:6-7, 20).⁵⁰ When Paul returned to Lystra, he discovered that Timothy had progressed in his sanctification, and had become well known amongst the other brothers in Christ (Acts 16:2; cf. 1 Tim 3:2, 10).⁵¹ One

⁴⁷ Eduard Schweizer, *Lordship and Discipleship* (Naperville, IL: Alec R. Allenson, 1960), 21.

⁴⁸ For instance, Silas (Acts 15:22-41), Titus (2 Cor 8:16-22), Epaphroditus (Phil 2:25-30), John Mark (Acts 12:25; Col 4:10; Phlm 24), Luke (Phlm 24), Onesimus (Phlm 10), and Onesiphorus (2 Tim 1:15-18; 2 Tim 4: 19).

⁴⁹ Timothy’s mother, a Jewess, had married a Greek man.

⁵⁰ John MacArthur, *Acts, MacArthur New Testament Commentary* (Chicago: Moody Press, 1994), 326, Logos Bible Software.

⁵¹ John MacArthur, *1 & 2 Timothy: Encouragement for Church Leaders* (Nashville: W Publishing Group, 2001), 1, Logos Bible Software.

should note that the Spirit of God bestowed spiritual gifts upon Paul (Rom 12:6-8; 1 Cor 12:4-11, 28) and the ability to observe and discern people's spiritual heart condition (Prov 4:23; Isa 5:20-21; Matt 7:15-16; 1 Cor 2:14-15; Eph 4:15; Heb 4:12; 5:14; Jas 5:20).

Once Paul identified spiritual growth and promise in young Timothy, he invested more significantly in him (Acts 16:3a), through his teaching and modeling a Christ-like lifestyle, in order to make an indelible impact in the spiritual heart attitude of Timothy. Paul's instructions would have included, "Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. For this I toil, struggling with all his energy that he powerfully works within me" (Col 1:28-29). Howard G. Hendricks concurs with this Pauline conviction. He expresses, "You can impress people at a distance, but you can impact them only up close. And the closer you are to them, the greater and more permanent the impact."⁵² John MacArthur articulates the same spiritual conviction when he states, "The philosophy that we are basically self-sufficient and do not need anyone else is Satan's philosophy and the opposite of God's plan and will for men."⁵³ Therefore, a successful soul-care ministry will follow Paul's example and it will encourage and help people to develop discipleship-counseling relationships that are more intimate in order to sharpen one another's spiritual heart attitudes (Prov 27:17).

Further, in Acts 16:3, Luke records that Paul desired Timothy to accompany him on his various ministry trips, as another manner to model advantageous evangelism and soul care. Psalms 90:12 reminds the follower of Christ the value of time, "So teach us to number our days that we may get a heart of wisdom." To invest the time and energy

⁵² Howard Hendricks, *Teaching to Change Lives* (Colorado Springs: Multnomah, 2003), 89.

⁵³ John MacArthur, *1 Corinthians, MacArthur's New Testament Commentary* (Chicago: Moody Press, 1986), 318.

necessary to show others the wonders of God's transforming truth is a constant responsibility and an essential task of the soul-caregiver. The number of days and the hours that today's soul-caregiver invests in others can be daunting; yet for lasting spiritual heart attitude change to occur in the lives of God's redeemed, the time commitment is crucial. God ordains the process of sanctification and the time needed for each child of God (1 Cor 6:11; 1 Thess 5:23; 2 Thess 2:13; 1 Peter 1:2). The growth in godliness is not always immediate. Timothy Lane describes the incalculable amounts of time and energy necessary for each believer to invest in "progressive sanctification" (spiritual heart transformation process). He writes, "It's very slow process that takes place over a long period of time . . . by in large, growth requires a lot of effort that is, of course, given to you by the work of the Spirit . . . It's a fight" (Deut 6:7; Prov 22:6).⁵⁴ Both the soul-caregiver and disciple, who long to grow in Christlikeness and in the knowledge of the Lord, will invest time and energy into that which they deem is invaluable. The desired goal is spiritually mature children, who will be equipped to invest the sufficient Word of God and spiritual heart attitudes into others (1 Cor 4:17; 1 Tim 1:2, 18; 2 Tim 2:2; Titus 1:4; Phlm 10).

Then in Acts 16:3b, Paul presents the need to sacrifice self for the cause of Christ (Rom 12:1-2; 1 Cor 9:23; Phil 3:7-8) and others (Rom 5:7; cf. John 15:13; 1 John 3:16), as part of his methodology for soul care. Paul evangelized the Jewish community first and then the Gentiles (Rom 1:16). Likely, Timothy's uncircumcision would have impeded his effectiveness and have been an obstacle for those within the Jewish communities and synagogues. Thus, Paul asked Timothy to deny himself and "pick up" an intimidating, painful, and personal "cross", called adult circumcision (Gen 34:24-25); he was asked to set aside his personal comforts and concerns for the cause of Christ and

⁵⁴ Lane, "Cultivating a Culture of Counseling and Discipleship."

for the sake of the Jewish communities.⁵⁵ Ultimately, this allowed Timothy to be all things to all people (1 Cor 9:19-22). In addition, this request clearly communicated to Timothy the cost in following Christ and the commitment that could be required to participate in a discipleship-counseling relationship. Jesus speaks of this cost in Mark 8:34, “And calling the crowd to him with his disciples, he said to them, ‘If anyone would come after me, let him deny himself and take up his cross and follow me.’” The modern day church is a result of Timothy’s commitment to co-labor with Paul, for decades, at a personal cost and great risk (Acts 17:13-14; 1 Thess 3:1-8; cf. Heb 13:23). Most likely, as Paul’s disciple, Timothy witnessed Paul’s stoning at Lystra (Acts 14:19-20), and heard about Paul’s persecution in Antioch and Iconium (2 Tim 3:10-11); yet, he persevered for the hope of things to come (Heb 11:1).

In Acts 16:1-3, Paul, as soul-caregiver, intentionally came alongside Timothy to model principles of the Christian faith, and what is required to deny self for the cause of caring for the souls of others. Today’s local church can adopt Paul’s life-on-life methodology with Timothy as a model for multiplying soul care within the body of Christ, to influence and train up future generations. Wayne Mack describes this process as “I do, you watch . . . I do, you help . . . you do, I help . . . you do, I watch . . . you do, someone else watches.”⁵⁶

Conclusion

Notwithstanding the previous points, clearly, one must understand that the foundation for any effective soul-care ministry must begin with the cross, since what took place at the cross gives the disciple a new identity and sufficiency in Christ (2 Cor 12:9;

⁵⁵ Longenecker, *Acts*, 958.

⁵⁶ The Baptist Digest, “Jesus’ Paradigm for Leadership Development,” January 2007, accessed April 5, 2014, http://www.baptistdigest.com/archive/column/jesus_paradigm_for_leadership_development/.

Gal 4:6-7; Col 2:10; 1 Pet 2:9). According to Wayne Mack,

Believers have in Christ everything they will ever need to meet any trial, any craving, any difficulty they might ever encounter in this life. Even the newest convert possesses sufficient resources for every spiritual need . . . every Christian is a self-contained treasure of divinely bestowed spiritual affluence. . . . No higher knowledge, no hidden truth, nothing besides the all-sufficient resources that we find in Christ exists that can change the human [spiritual] heart.⁵⁷

As important as Christ is to the foundation of soul care, so too is the Holy Spirit to the function of soul care. Jay Adams, in his book, *Competent to Counsel*, writes, “Counseling is the work of the Holy Spirit. Effective counseling cannot be done apart from him.”⁵⁸

The basis for this truth is found in John 14:26; “But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

Therefore, a culture of soul care must involve the soul-caregiver, disciple and Holy Spirit in the assimilation of certain Old and New Testament principles and examples, which will provide various means of God’s grace to transform God’s children. Discipleship counseling is one of the means of God’s grace in a Christian’s life. Paul Tripp states, “We point people to a God who not only sets the goal for their lives, but who enables them to do what they have never done before. His grace results in reconciliation, restoration, and peace. The impossibility of sinners effectively living more Christlike lives, becomes possible through his amazing transforming grace.”⁵⁹ In the dynamic life-on-life relationship, the soul-caregiver models and oversees through a question-answer format the spiritual growth of the disciple in previously mentioned six focus points: (1) Bible knowledge, (2) relationship with God, (3) spiritual heart attitudes,

⁵⁷ Mack, “The Sufficiency of Scripture in Counseling,” 64.

⁵⁸ Jay Adams, *Competent to Counsel* (Grand Rapids: Zondervan, 1986) 20.

⁵⁹ Paul David Tripp, *Instruments in the Redeemer’s Hands* (Phillipsburg, NJ: P & R Publishing, 2002), 99.

(4) soul care, (5) ministry to others (non-believers), and (6) local church involvement. While these relationships are costly and time-consuming, they are instrumental in order for the church to grow in devotion to Christ.

John MacArthur provides a wonderful list of all the duties that a shepherd, and in part, what a soul-caregiver should fulfill, in his book, *Rediscovering Pastoral Ministry*.⁶⁰ This broad and comprehensive list reveals the many necessary duties of the local church pastor, which cannot ultimately be done well by one man; hence, the need and relevancy for a soul care ministry that can come alongside to assist with shepherding necessities. When churches have men and women, who are committed and competent to provide discipleship counseling for others within the church, the rest of the church body benefits. Paul testifies to his investment in others in Romans 15:14, “I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another.” May this be said of many soul-caregivers and churches.

One pastor is well known for the soul care of his congregation. Richard Baxter adopted Acts 20:28, “Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood,” as his marching orders for effective pastoral and soul care ministry (cf. 1 Cor 3:1-3). The successful implementation of these various Old and New Testament principles and examples for the local church will be supported in chapter 3 through a cursory glimpse of Richard Baxter’s life and soul-care ministry in Kidderminster, England.

⁶⁰ J. F. MacArthur, Jr., R. Mayhue, and R. L. Thomas, *Rediscovering Pastoral Ministry: Shaping Contemporary Ministry with Biblical Mandates* (Dallas: Word Publishing, 1995), 30–33, Logos Bible Software.

CHAPTER 3

A BAXTER MODEL OF SOUL CARE

Introduction

“Therefore it is no small part of a minister’s duty to counsel men, as a wise, skillful, and faithful casuist.”¹ Due to large church formats and fast growing flocks or the business of congregants, a pastor’s duties and responsibilities often limit his ability to know his sheep by name. To say the least, be aware and available to minister to an individual’s spiritual heart needs. The sobering reality is that today’s local church is tragically ill equipped to provide both the cure and care of souls.²

However, Richard Baxter, considered one of the seventeenth century’s most influential pastors and shepherds, can provide today’s local church with a biblically based approach to discipleship, as a means of providing fervent and effective soul care to the flock. This chapter will first take a glance at some of the contemporary approaches to discipleship. Second, it will consider the various aspects of Baxter’s personal life and ministry. Third, it will assess the inspiration of Acts 20:28 on Baxter’s overall soul care ministry. Fourth, this chapter will evaluate the various facets of Baxter’s philosophy and methodology of soul care. Finally, it will discuss the impact of Baxter’s distinctive view of the doctrine of soteriology on soul care.

¹ Richard Baxter and William Orme, *The Practical Works of the Rev. Richard Baxter* (London: James Duncan, 1830), 17:295, Logos Bible Software.

² David Powlison, “Cure of Souls (and the Modern Psychotherapies),” adapted from *The Biblical Counseling Movement: History and Context* (Greensboro, NC: New Growth Press), 269-302, accessed August 20, 2012, <http://www.ccef.org/cure-souls-and-modern-psychotherpaies>.

Contemporary Approaches to Discipleship Ministries

Due to the great need to “make disciples” (Matt 28:19), the contemporary church possesses an abundance of programs to fulfill this critical commandment. The following succinct survey will identify a sample of discipleship programs implemented within today’s local churches.³

Grace Community Church, in Sun Valley, California, created Logos Institute to provide a three-level discipleship-counseling curriculum. The program helps the believer become more equipped to practically apply God’s Word to every day life and how to disciple others. This program is suited for the classroom.⁴

Harvest Bible Fellowship in Rolling Meadows, Illinois, prefers to utilize the small group setting to provide in-depth discipleship to assist the attenders with their doctrinal knowledge and life application of biblical truth. Their program is called, Small Groups: What Uncommon Community Looks Like. This small group ministry provides leadership training.⁵

Saddleback Community Church in Lake Forest, California, developed the C. L. A. S. S. Discipleship Program. The four curriculums (C. L. A. S. S. 101, 201, 301, 401) range from understanding basic biblical theology, understanding spiritual gifts, effectively sharing the gospel, to how to minister both locally and globally. This program is suited for the classroom as well as in small group settings.⁶

³ This survey was not comprehensive nor was it meant to critically evaluate curriculums, their theological perspectives or overall programs.

⁴ Logos Institute, “Discipleship Counseling,” Grace Community Church, accessed November 18, 2014, <http://www.gracechurch.org/Ministries/Logos/course/Discipleship%20Counseling>.

⁵ “Small Groups: What “Uncommon Community” Looks Like,” Harvest Bible Fellowship, accessed November 18, 2014, http://www.harvestbiblechapel.org/course.aspx?site_id=10780&course_id=414362.

⁶ “C. L. A. S. S.,” Saddleback Community Church, accessed November 21, 2014 <http://www.saddlebackresources.com/search?q=c.l.a.s.s.>

Alpha is a discipleship program started in 1977, by the Charles Marnham. It applies a series of interactive sessions over a ten-week period that includes the sharing of a meal, lessons pertaining to the basics of the Christian living, along with a time for the participants to share their questions and thoughts. This program and curriculum is utilized in various group sizes and settings.⁷

Cru offers a one-on-one discipleship program, *5 Steps of Christian Growth: The Growing Movement Series*, for university students. The content consists of multiple curriculums to teach the fundamentals of the faith and promote a lifestyle of evangelism. This small group ministry provides leadership training.⁸

Henry T. Blackaby's, *Experiencing God*, includes twenty-six lessons that present Blackaby's "Seven Realities of Experiencing God." This curriculum is designed for either individual or classroom settings.⁹

Assessment

Regardless of the methodology, fervent discipleship does not singularly occur simply by implementing a program; it is not the result of some "organic" experience, or by a disorganized, indiscriminate leading and merging of the hearts.¹⁰ Rather, spiritual heart attitude transformations in believers' lives can occur when the local church devotes itself to an intentional, observable, life-on-life, soul-care culture. Such a long-term discipleship methodology is established on the commitment of a spiritually mature

⁷ "What is Alpha?" Alpha, accessed November 17, 2014, <http://guest.alphausa.org/>.

⁸ "Campus Ministry Resources for Discipleship," Cru Global, accessed November 19, 2014 <http://crupressgreen.com/campus-ministry-resources-for-discipleship>.

⁹ Henry T. Blackaby, "Experiencing God," Blackaby Ministries International, accessed November 18, 2014, <http://www.blackaby.net/expgod/>.

¹⁰ Exponential, "Four Essentials for Creating a Disciple-Making Culture," Exponential.org, accessed September 19, 2014, <http://www.exponential.org/featured/an-organic-approach-to-making-disciples-who-make-disciples/>.

discipler modeling the “one-anothers,” while also investing time, comfort, resources, biblical insight, and questions to spur spiritual heart attitude awareness into the life of the disciple (2 Cor 1:3-5). In his book, *The Master Plan for Evangelism*, Robert Coleman validates the necessity for life-on-life discipleship, “It is good to tell people what we mean, but it is infinitely better to show them.”¹¹ The rest of chapter three will identify the characteristics and prove the merits of establishing a culture of soul care based on the Baxter Model of discipleship counseling.

Baxter’s Personal Life

Influential author, J. I. Packer describes Richard Baxter, a seventeenth-century Puritan pastor and husband,¹² as “the most outstanding pastor, evangelist, and writer on practical and devotional themes that Puritanism produced.”¹³ Three centuries later, Baxter’s writings,¹⁴ and his pastoral and personal soul care have assisted countless unnamed pastors’ labors to extend the reach of the Gospel. Baxter’s influence reached into the lives of such men like the great Charles Haddon Spurgeon, who reminisced, “I used to awake in the morning, the first thing I took up was *Alleine’s Alarm* or *Baxter’s Call to the Unconverted*. Oh those books, those books! I read and devoured them when under a sense of guilt, but it was like sitting at the foot of Sinai.”¹⁵

¹¹ Robert Coleman, *The Master Plan of Evangelism*, 2nd ed. (Grand Rapids: Revell, 1996), 76.

¹² Baxter and Orme, *The Practical Works of the Rev. Richard Baxter*, 11:310-11; Frederick J. Powicke, “A Puritan Idyll, or Rev. Richard Baxter’s Love Story” (lecture, John Rylands Library, Manchester, England, March 14, 1917), 442-445, accessed June 24, 2014, http://www.biblicalstudies.org.uk/pdf/bjrl/004_434.pdf. Baxter resisted the prospect of marriage because he thought it would detract time and resources from his pastoral ministry, but he eventually married Margaret Charlton, on September 10, 1662, at the age of forty-seven; she was only twenty-one years old.

¹³ Richard Baxter, *The Reformed Pastor* (Carlisle, PA: The Banner of Truth Trust, 1974), 9.

¹⁴ Some of his most influential titles include *Call to the Unconverted*, *The Reformed Pastor*, and *The Saints’ Everlasting Rest*.

¹⁵ Charles Haddon Spurgeon, Susannah Spurgeon, and Joseph Harrald, *The Autobiography of Charles H. Spurgeon: 1834-1854* (Chicago: Fleming H. Revell Company, 1898), 80.

Baxter's Childhood

Baxter was born in Rowton, High Ercal, Shropshire, on November 12, 1615 to Richard and Beatrice Baxter. Due to his father's addiction to gambling and the resulting financial debt, his maternal grandfather raised him until the age of ten.¹⁶ Neither his family nor community embraced strong biblical convictions. In fact, few true believers resided in Shropshire, where the Anglican parish clergy neglected their shepherding responsibilities. Interestingly, King James the First's *Book of Sports* strongly influenced the community. The book promoted that if a young man attended church on the Lord's Day, the clergy permitted the man to play sports for the rest of the day, as a means of keeping him out of trouble and physically fit for military service.¹⁷ This brief expose testifies to the negligent spiritual heart attitude of the family and community that would eventually influence Baxter's future passion to provide life-on-life care of souls.

However, by God's grace, Baxter's father later came to saving faith in Christ Jesus, which resulted in the young Baxter's return to his parent's oversight in Eaton Constantine.¹⁸ Baxter came to saving faith in Christ Jesus, at the age of fifteen,¹⁹ when he experienced great remorse for the theft of fruit from the neighbor's orchard.²⁰ His initial sanctification process came through reading Edmund Bunny's *Resolutions*, which initiated his process of spiritual heart transformation.

¹⁶ A. R. Ladell, *Ricahrd Baxter: Puritan and Mystic* (London: S.P.C.K., 1925), 36.

¹⁷ John Hamilton Davies, *The Life of Richard Baxter, of Kidderminster: Preacher and Prisoner* (London: W. Kent and Co., Paternoster Row, 1887), 14-17, accessed July 28, 2014, <https://archive.org/stream/lifeofrichardba00davi#page/16/mode/2up>.

¹⁸ George Eayrs, *Richard Baxter and the Revival of Preaching and Pastoral Service* (London: National Council of Evangelical Free Churches, 1912), 8.

¹⁹ Richard Baxter, *The Autobiography of Richard Baxter*, ed. N. H. Keeble (London: J.M. Dent and Sons, 1931), 7.

²⁰ Albert H. Currier, *Nine Great Preachers* (Boston: The Pilgrim Press, 1912), 113.

Baxter's Education and Regeneration

Concerning Baxter's education, his poor academic training as a child negated any opportunity to attend university; however, he relied on his passion and commitment to self-study.²¹ As a teenager, Baxter ventured out on his own in attempts to secure his future and fortune amongst the court of King Charles I. The experience disenchanted him. By the age of nineteen, with the death of his mother in 1634, along with his horse throwing him and nearly crushing him, he pursued the study of theology and pastoral ministry.²² Despite Baxter's background and profound lack of Godly instruction in his own childhood, God's grace and mercy (Ezek 36:26; Rom 3:11) sparked his conviction for seeing the Gospel practiced through discipleship relationships with more a mature believer coming alongside another. Baxter's childhood experience became fundamental to every aspect of his soul-care ministry.

Baxter's Pastoral Ministry Experience

In 1638, Baxter became the headmaster of the *Richard Foley School* (a grammar school), and the Church of England at Worcester ordained him for pastoral ministry. He eventually aligned his convictions with those of the Puritans.²³ In 1639, he accepted the position of associate pastor in Bridgnorth, where he served for two years. He viewed the congregation as possessing dead spiritual heart attitudes.²⁴ Then, in March of 1641, the parish of Kidderminster called the twenty-five year old Baxter to preach, due to

²¹ Baxter, *The Autobiography of Richard Baxter*, 3; Richard Baxter, *Reliquiae Baxterianae* (1696), 1:6. Young Baxter pursued studies under Mr. Wickstead at Ludlow Castle; other studies at Eton Constantine, Donnington, and Great Wroxeter.

²² Currier, *Nine Great Preachers*, 113-14.

²³ "Puritanism," W. A. Elwell, *Evangelical Dictionary of Theology*, 2nd ed. (Grand Rapids: Baker Academic, 2001), 972, Logos Bible Software. "A loosely organized reform movement originating during the English Reformation of the sixteenth century." The name came from efforts to "purify" the Church of England by those who felt that the Reformation had not yet been completed.

²⁴ Baxter, *Autobiography of Richard Baxter*, 18.

the Reverend George Dance's lack of pastoral competency and dubious lifestyle.²⁵ The parishners of the church threatened to petition Parliament concerning Dance, whom they complained was in alehouses, seemingly drunk, and an incompetent shepherd. Even his own wife refused to sit under his preaching.²⁶

Located about one hundred miles northwest of London, the inconspicuous township of Kidderminster had a population of four thousand. The total area of Kidderminster covered about thirty-one square miles. The town possessed no great natural, political, economic, or ecclesiastical influence.²⁷ Although Dance personally funded Baxter to merely preach, God sovereignly established a transformational revival throughout the community, in great part to Baxter's philosophy and methodology of soul care.²⁸ Where sin, self, and biblical ignorance subjugated Kidderminster's citizens, Baxter's heart for soul care suited him to this village.²⁹

During the English Civil War, Baxter found himself away from his parish in Kidderminster for five years, while he served for two years as a chaplain in Cromwell's army. In 1647, Baxter's health began to fail and he found himself living in the house of his friend, Sir Thomas Rous, where he expected to die. During this sobering time, he wrote one of his most influential books, *The Saint's Everlasting Rest*. Later, Baxter stated, "But when I was weakened with great blessing . . . and was sentenced to death by the physicians, I began to contemplate more seriously on the everlasting rest which I

²⁵ Harry C. Howard, *Princes of the Christian Pulpit and Pastorate* (Nashville: Cokesbury Press, 1928), 89.

²⁶ Timothy K. Beougher, "Richard Baxter (1615-1691): A Model of Pastoral Leadership for Evangelism and Church Growth," *Southern Baptist Journal of Theology* 6, no. 4 (Winter 2002), accessed February 2, 2013, http://www.sbts.edu/media/publications/sbjt/sbjt_2002winter2.pdf, 5-6.

²⁷ Howard, *Princes of the Christian Pulpit and Pastorate*, 89.

²⁸ Beougher, "Richard Baxter (1615-1691): A Model of Pastoral Leadership for Evangelism and Church Growth," 6.

²⁹ Howard, *Princes of the Christian Pulpit and Pastorate*, 77-78.

apprehended myself to be just on the borders of . . . [thus] I began to write something on that subject. . . .”³⁰ As a result of his health issues, Baxter penned one of pastoral ministries most renowned statements, “It made me study and preach things necessary, and a little stirred up my sluggish heart to speak to sinners with some compassion, as a dying man to dying men.”³¹ Thus, the brevity of his own life and the need for the transforming truths of the Gospel in the lives of those he shepherded characterized his passion for preaching, teaching, and watch care. His urgency for pastoral ministry pressed him to say, “How few ministers preach with all their might . . . What! Speak coldly for God and for men’s salvation! Let the people see that you are in earnest;-Men will not cast away their dearest pleasures [and sins] upon a drowsy request [sermon].”³² According to Albert H. Currier, “No one has so convincingly reasoned in the pulpit as he, so powerfully urged, so effectively taught and move the conscience to right decision.”³³

In spite of his on-going health issues, Baxter eventually returned to his beloved parish in Kidderminster, in June of 1647, where he served as the pastor and soul-caregiver until 1661.³⁴ During his time as shepherd, he advocated personal discipleship and the catechizing of every individual and family. This became the cornerstone of his soul-care ministry, which greatly transformed the three to four thousand within

³⁰ Baxter, *Autobiography of Richard Baxter*, 94.

³¹ Richard Baxter, *The Life of Rev. Richard Baxter, 1615-1691* (New York: American Tract Society, 1835), 26, accessed March 30, 2012, <http://babel.hathitrust.org/cgi/pt?id=njp.32101074351972;view=1up;seq=30>.

³² Currier, *Nine Great Preachers*, 116.

³³ *Ibid.*, 125.

³⁴ The *Act of Uniformity of 1662* required Baxter and other church leaders who were advocates of English nonconformity to renounce core ideals of the reformation as a condition of holding any pastoral ministry position or office within the Church of England. Approximately two thousand Puritan ministers, like Thomas Manton and Thomas Watson, relinquished their clergy responsibilities from the Church of England. At the age of 50, Baxter relinquished his pastoral position and responsibilities. Nevertheless, he continued to preach, teach, and write until the end of his earthly life.

Kidderminster, as attested by Baxter himself:

The Congregation was usually full, so that we were fain to build five galleries after my coming thither. . . . [The church would have held about a thousand without the galleries.] Our private meetings were also full. On the Lord's-days there was no disorder to be seen in the streets, but you might hear an hundred families singing Psalms and repeating sermons, as you passed through the streets. In a word, when I came thither first there was about one family in a street that worshipped God and called on his name, and when I came away there were some streets where there was not past one family in the side of a street that did not so, and that did, not by professing serious godliness, give us hopes of their sincerity. And those families that were the worst, being inns and alehouses, usually *some persons* in each house did seem to be religious. . . .³⁵

George Whitefield visited the township of Kidderminster nearly a century after Baxter's death and testified, "I was greatly refreshed to find what a sweet savour of good Mr. Baxter's doctrine, works, and discipline remain to this day."³⁶ Arguably, Baxter's soul care has served as an example for both his Puritan peers and for today's pastors.

Despite his ruffian childhood and lack of formal pastoral education and training, many pastors consider Richard Baxter as one of the most influential preachers, teachers, and shepherds in Church history. A significant source of Baxter's pastoral ministry success found its source in his devoted love for God's Word and a sacrificial heart's desire to provide long-term life-on-life soul care to other believers, as inspired by the Apostle Paul's admonition in Acts 20:28.

Inspiration of Acts 20:28 on Baxter's Soul Care Ministry

The well-known, nineteenth-century English preacher, Charles Spurgeon, uniquely expressed the influence of Richard Baxter's pastoral ministry in his own life. One Sunday evening after preaching, he instructed his wife Susannah to go back into his library and pull down a copy of Baxter's book, *Reformed Pastor*. He told her, "I fear I

³⁵ Baxter, *Autobiography of Richard Baxter*, 85.

³⁶ John Gillies and George Whitefield, *Memoirs of Rev. George Whitefield* (Middletown, UK: Hunt & Noves, 1839), 97.

have not been as faithful in my preaching today as I should have been. I have not been as much in earnest after poor souls as God would have me be.”³⁷ Baxter has made an indelible influence in the lives of pastors of great and lesser renown over the last four centuries. In using the word “reformed” in the title of his book, *The Reformed Pastor*, Baxter uses it to describe the willing spiritual heart attitude of pastors and shepherds to have their own lives and ministries admonished, exhorted, reproved, and even rebuked. Baxter believed that a shepherd needs to examine his own spiritual heart attitude, “paying careful attention to yourself.”³⁸ Can one minister effectively to the heart of another if he is not intentional to examine his own heart and personally participate in the soul care of his own life?³⁹

Packer writes that Baxter wholeheartedly believed, “all churches either rise or fall as ministry doth rises or fall (not in riches or worldly grandeur) but in knowledge, zeal and ability for their work.”⁴⁰ Baxter chose Acts 20:28 as the primary text of Scripture for his philosophy of soul care. Acts 20:28 supports his passionate plea to pastors and shepherds of Christ’s church to “Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.” The fact that many pastors fell short of fulfilling their shepherding responsibilities grieved him. He states, “It is too common for men to think that the work of the ministry is nothing but to preach, and to baptize, and to administer the Lord’s Supper, and to visit the sick. . . . [However] they have hundreds of people that they never spoke a word to personally for their salvation; and if we may judge by their

³⁷ C. H. Spurgeon, *C. H. Spurgeon Autobiography: The Early Years (1834-1859)*, rev. ed. (Edinburgh: The Banner of Truth Trust, 1976), 417.

³⁸ Baxter, *The Reformed Pastor*, 62.

³⁹ *Ibid.*, 62-63.

⁴⁰ *Ibid.*, 14.

practice, they consider it not as their duty.”⁴¹ His experience with other leader’s careless concern for the souls of men influenced Baxter perspective of pastoral ministry.

Therefore, he did not rely solely on the accurate communication of biblical truth from the pulpit. Rather, Baxter believed that effective pastoral ministry must also focus on helping individuals strategically apply the preached truth through one-on-one soul care or small group relationships to transform a person’s spiritual heart attitude.

Baxter’s Puritan heart attitude compelled him to fulfill the divine call as a physician of the soul through life-on-life discipleship counsel.⁴² The Apostle Paul modeled the same care of souls in Acts 20:17ff, in Lydia: Acts 16:14-15, and in Aquila and Priscilla: Acts 18:1-4, which chapter two discusses briefly. Clearly, Baxter grasped the serious responsibility to care for the spiritual heart health for those whom he had “watch care over their souls” (Heb 13:17). He desired to know his flock through a life-on-life relationship, in order to diagnose the condition of the souls and the causes of the spiritual heart attitude issues of those within his church. Baxter wrote,

We must labour to be acquainted, not only with the persons, but with the state of all our people, with their inclinations and conversations; what are the sins of which they are most in danger, and what duties they are most apt to neglect, and what temptations they are most liable to; for if we know not their temperament or disease, we are not likely to prove successful physicians [of the soul].⁴³

His accomplishments in shepherding the flock at Kidderminster are seen in the way he attended to them through his preaching, catechistic, one-on-one, and family visitations. Baxter stated, “One word of seasonable, prudent advice, given by a minister to persons in necessity, may be of more use than many sermons. ‘A word fitly spoken,’ says Solomon, ‘how good is it!’ . . . I have found by experience, that some ignorant persons, who have been so long unprofitable hearer, has got more knowledge and remorse of conscience in

⁴¹ Baxter, *The Reformed Pastor*, 179.

⁴² Currier, *Nine Great Preachers*, 125-26.

⁴³ Baxter, *The Reformed Pastor*, 90.

half an hour's close discourse, than he did by ten years' public preaching."⁴⁴ Therefore, Baxter realized the necessity to marry his pastoral preaching and teaching to his one-on-one soul care ministry, with both individuals and families.

Baxter was aware that an intimate and biblically based soul care was deficient within the seventeenth century church, especially when the size of the local church exceeded the church leadership's ability to provide appropriate quality of soul care.⁴⁵ He was familiar with the various claims, like those of today's pastors, as to why pastors do not possess adequate time or resources to study and preach well, while also meeting the personal soul care needs of all their flocks.⁴⁶ Baxter rejected such rationalizations from other pastors of his day, "it may be said, there are others to teach, though one only have the rule."⁴⁷ He remedied this challenge by relying on additional lay staff and elders whom he called to assist to "pay close attention" to the flock. Baxter reasoned that the church should not separate the importance of the pulpit instruction from that of personal soul care, "We mistake men's diseases when we think there needeth nothing to cure their errors but only to bring them the evidence of truth. Alas!"⁴⁸

Consequently, Baxter adamantly proclaimed the necessity for personal soul care. He desired to know his people, their spiritual challenges, sin-issues, and the overall state of their spiritual hearts. Whether faced with a physical or spiritual illness, Baxter declared, "I find by experience people will better take plain close dealing about their sin, and misery, and duty, when you have them alone [one-on-one], than they will before

⁴⁴ Baxter, *The Reformed Pastor*, 97, 196.

⁴⁵ *Ibid.*, 88.

⁴⁶ *Ibid.*, 90-94.

⁴⁷ *Ibid.*, 89.

⁴⁸ Baxter and Orme, *The Practical Works of the Rev. Richard Baxter*, 1:778.

others.”⁴⁹ Hence, he proposed the question, “Why then should not the shepherds, the teachers, the physicians, the guides of the churches of Christ, take heed to every individual member of their charge?”⁵⁰ The pastors, shepherds, and soul-caregivers must not appear too busy or unwilling to spend time with their flock, by letting Bible study, or pulpit instruction appear more important. They must be able and willing to, “Rejoice with those who rejoice, weep with those who weep” (Rom 12:15).

Baxter experienced his own share of life challenges during his pastoral ministry at Kidderminster. Packer notes that Baxter, from the age of twenty-one, was “seldom an hour free from pain”⁵¹ and expected death.⁵² Nevertheless, he persisted in calling on fourteen families per week, in their homes while they often worked, as a means of visiting all 800 families within his church. Due to his health challenges, Baxter also requested that people come to his home two days a week. His assistants utilized their mornings, on the same two days, to visit an equal number of families in their homes, who lived outside of the village.⁵³ For Baxter, relief came from the reality that “I must rather do what I can, than leave all undone because I cannot do all.”⁵⁴

In a similar way, today’s local church must strive to make provisions through an effective and well-managed soul care ministry, led by qualified and trained soul-caregivers, in order to meet the spiritual heart needs of the flock. Baxter described the ideal church in these words, “O happy Church of Christ, were the labourers but able and

⁴⁹ Baxter, *The Reformed Pastor*, 239-40.

⁵⁰ *Ibid.*, 91.

⁵¹ Baxter and Orme, *The Practical Works of the Rev. Richard Baxter*, 16:39.

⁵² J. I. Packer, “A Man for All Ministries,” *Reformation and Revival Journal* 1 (Winter 1992): 7, accessed September 30, 2014, http://www.Biblicalstudies.org.uk/pdf/ref-rev/01-1/1-1-1_packer.pdf.

⁵³ Howard, *Princes of the Christian Pulpit and Pastorate*, 97.

⁵⁴ Baxter, *The Reformed Pastor*, 90.

faithful, and proportioned to the number of souls; so that . . . we might be able to ‘take heed to all the flock’.”⁵⁵ Nonetheless, he realized he could not care for the flock alone; therefore, he willingly took a reduction in his salary to provide the church with more adequate soul-care assistance.⁵⁶ He would certainly remind today’s local church leadership of their divine call to minister to the flock in such a way. “[Let] them see that you spend, and are spent, for their sakes; and that all you do is for them, and not for any private ends of your own.”⁵⁷ Baxter advocated duplicating himself through paid assistants or through individuals within the church who he trained as additional soul-care assistants.

In his efforts to fulfill Paul’s admonition in Acts 20:28 and to provide soul care for the spiritual heart issues of his people, Baxter’s methodology of private one-on-one discipleship counseling as the key to delivering an individualized biblical curative. He desired to see his people grow in Christlikeness and become more thoroughly equipped for ministry through the lifelong process of sanctification (Eph 4:11-12).

Principal Characteristics of Baxter’s Soul Care Ministry

As a preacher and teacher, Baxter recognized that his own passionate pleas from the pulpit remained ineffective at times.⁵⁸ The Puritan preacher, “Roaring” John Rogers, acknowledged this same challenge within his own congregation, whom he described “like the Smiths [blacksmith’s] dogge, who can be under the hammers noyse, and the sparks flying, and yet fast asleep.”⁵⁹ The preparations to deal biblically one-on-one with an ignorant man tasked Baxter more than his time of study and preparation to

⁵⁵ Baxter, *The Reformed Pastor*, 90.

⁵⁶ *Ibid.*, 92-93.

⁵⁷ *Ibid.*, 118.

⁵⁸ *Ibid.*, 156.

⁵⁹ John Rogers, *The Doctrine of Faith*, 5th ed. ([London]: 1633), 99.

preach.⁶⁰ In accordance, he resolved to provide life-on-life soul care that aroused the spiritual hearts of people beyond their disobedient spiritual heart attitudes and current biblical head knowledge. Baxter devised his soul care ministry to complement his preaching and teaching ministry, by incorporating a catechistic form of individual and family soul care, small group instruction and relationships, along with purposeful practice of church restoration (Matt 18:15-20).⁶¹

Individual and Family Soul Care

Baxter concluded that a life-on-life approach to help grow the spiritual hearts of God's people as the most rewarding and effective approach to soul care.⁶² He described his catechistic sessions:

Frst they recited the Catechism to us (a Family only being present at a time, and no Stranger admitted); after that I first helpt them to understand it, and next enquired modestly into the State of their Souls, and lastly endeavoured to set all home to the convincing, awakening, and resolving of their Hearts according to their several [spiritual heart] Conditions; bestowing about an Hour . . . with every Family [or individual]; and I found it so effectual . . . that few went away without some seeming Humiliation, Conviction, and Purpose and Promise for a holy life. . . .⁶³

Further instruction included taking people step by step through the Apostles' Creed and the Ten Commandments. By asking questions that required answers or recitation, Baxter affirmed that a person understood the biblical theology or doctrines taught from the pulpit. Further, he expected the congregants to study and demonstrate a working knowledge of the material studied. Rather than assuming they knew the information, he attentively interacted with them by the question and answer method to see if the

⁶⁰ Baxter, *The Reformed Pastor*, 237.

⁶¹ Baxter, *The Reformed Pastor*, 38-47; Andrew Purves, *Pastoral Theology in the Classical Tradition* (Louisville: Westminster John Knox Press, 2001), 111-21.

⁶² Baxter, *The Reformed Pastor*, 90; Charles F. Kemp, *A Pastoral Triumph: The Story of Richard Baxter & His Ministry at Kidderminster* (New York: The Macmillan Company, 1948), 43.

⁶³ Baxter, *Reliquiae Baxterianae*, II. 180, §44 ([London]: 1696).

congregants could aptly apply the information to their daily lives. In addition, he introduced them to the Lord's Prayer focusing on not only the doctrine contained therein, but also the model of personal devotion to prayer. The result is the establishment of godly habits and a commitment to the biblical study of doctrine, devotion to Christlike living, and a life of unceasing prayer. This particular catechistic methodology of individual and family soul care provided Baxter with the means to more accurately understand and diagnose the spiritual heart attitudes of all his people.⁶⁴ He dedicated much of his week to this favored aspect of pastoral ministry.

Baxter's weekly methodology of "watch care" or soul care at Kidderminster began with a church administrator setting appointments with the various families or individuals with whom Baxter and his trained assistant(s) were to meet for personal soul care.⁶⁵ Before the meetings, each family received a copy of the catechism curriculum, in order to provide time for them to prepare for their soul care session. During his discipleship-counseling sessions, Baxter engaged the family or individual by expressing great love, gentleness, and grace to them, while also reminding them of the need to personally invest their hearts, minds, and souls to their sessions.⁶⁶ He also invested time to diagnose their spiritual heart conditions and discuss their faith and personal challenges with sin and self.⁶⁷ If he concluded that individuals had not yet experienced regeneration, he attempted to lead them to Christ by passionately sharing the message of the Gospel.⁶⁸

⁶⁴ Murray A. Capill, *Preaching with Spiritual Vigour including lessons from the life and practice of Richard Baxter* (Fearn, Scotland: Christian Focus Publication, 2003), 81.

⁶⁵ J. William Black, *Reformation Pastors: Richard Baxter and the Ideal of the Reformed Pastor* (Milton Keynes, England: Paternoster Press, 2004). Refer to chap. 9 for a full discussion of Baxter's mentoring.

⁶⁶ Capill, *Preaching with Spiritual Vigour*, 82.

⁶⁷ Baxter, *The Cure of Melancholy and Overmuch Sorrow, by Faith*, ed. Steve Doan, Puritan Sermons.com, accessed November 27, 2014, <http://www.puritansermons.com/baxter/baxter25.htm>.

⁶⁸ Baxter, *The Reformed Pastor*, 94-96.

Baxter ended his time by asking them to review what they had learned and benefited from during the time together. He desired each soul care session to bring the transforming truths of God's Word to bear in the life of his people by providing biblical texts and truths that could help them through the process of putting off sin and self and putting on the moral character of Christ (Eph 4:22-24; Col 3:5-11). In addition, he provided a list of recommended reading to help the individual to continue to grow in the knowledge of biblical doctrine and understanding of Christ.⁶⁹ Despite the thoughtfulness of his methodology, Baxter still longed for a smaller flock to shepherd, in order to provide superior quality and quantity of watch care over the souls within his flock (Acts 20:28).⁷⁰

Like Baxter, who viewed the provision of family soul care as one of the greatest necessities within the church, so too should today's local churches.⁷¹ While many of today's parents consume parenting books and classes provided by the church, the life-on-life approach often answers more questions and reveals more "how to's" than the books and classes ever provide. Baxter realized that pulpit instruction alone is not enough for the parents to derive adequate biblical instruction and practical application for personal sanctification and parenting. As a result, Sunday school and AWANA, or other similar programs within the church, could fall short of providing parents with adequate practical application for their children who do believe. Moreover, these programs often fail to provide parents with long-term discipleship relationships where complete Gospel instruction or counseling encouragements for children who have not yet come to saving faith, or may never come to saving faith, to occur.

Baxter considered a well-ordered and operating family, under the instruction and leadership of godly parents, the greatest soul care impact upon an individual:

⁶⁹ Baxter, *The Reformed Pastor*, 101.

⁷⁰ *Ibid.*, 90.

⁷¹ *Ibid.*, 92.

Get the masters of families to do their duty, and they will not only spare you [pastors/shepherds] a great deal of labour, but will much further the success of labours. . . . [Pastors/shepherds] are not like to see any general reformation, till [they] procure family reformation. Some little religion their may be, here and there; but while it is confined to single persons, and is not promoted in families, it will not prosper, nor promise much future increase.⁷²

Clearly, Baxter advocated reaching families through parental soul care. As a result, he eventually published two catechistic works specifically for the family: *The Poor Man's Family Book* (1674) and *The Catechizing of Families* (1681). John Chrysostom agreed with Baxter's resolve for family soul care when he said, "To each of your fathers and others, I speak: Just as we see artists fashioning their paintings and statues with great precision, so we must care for these wondrous statues [children] of ours."⁷³

Baxter concluded that the local church's soul care assists and equips individuals and families to effectively evangelize and/or disciple their own children. Rather than abdicating biblical instruction and soul care to others, such as parachurch ministries or secular organizations, the Baxter Model can train up and encourage people within the church to provide effective long-term discipleship to parents and children, with the understanding that salvation comes from the Lord, not through anyone's works.

Small Groups Soul Care

Baxter developed small groups as a means of furthering soul care within the local church. For years, he assumed that individuals within his flock were not only intentionally listening to his weekly pulpit instruction, but were also taking the next step and personally applying the truths of God's Word to their daily lives, as part of their process of sanctification and spiritual heart transformation.

⁷² Baxter, *The Reformed Pastor*, 102.

⁷³ John Chrysostom, "An Address on Vainglory and the Right Way for Parents to Bring Up Their Children," *Christianity and Pagan Culture in the Later Roman Empire*, trans M. L. W. Laistner (Ithaca, NY: Cornell University Press, 1951), 96, accessed June 14, 2014, <http://www.hagiasophiaclassical.com/wp/wp-content/uploads/2012/10/Chrysostom-On-Vainglory-and-The-Right-Way-for-Parents-to-Bring-Up-Their-Children.pdf>.

Coming to grips with the reality that the actual application process was not as prolific amongst his flock as he assumed, Baxter established small groups, in addition to family or individual soul care, to provide effective discipleship counsel each week. On Thursday evenings in his home, Baxter hosted a time when congregants gathered. The participants discussed the points of his previous sermons, and he gave them the opportunity to ask questions that pertained to the Scriptures or other spiritual life issues.⁷⁴

Many of today's small groups focus more on undirected fellowship and allowing people to express what they understand from the Scripture. Whereas Baxter utilized small groups to assist in helping individuals personally apply the transforming truths of Scripture, which he already revealed from the pulpit, to their spiritual hearts. Psalm 78:72 summarizes the value of any small group ministry, "With upright heart he shepherded them and guided them with his skillful hand." As Baxter stated,

Most judge of the counsel, as they judge of the affection of him that gives it: at least, so far as to give it a fair hearing. Oh therefore [small group leader], see that you feel a tender love to your people in your breasts, and let them perceive it in your speeches, and see it in your conduct. Let them see that you spend, and are spent, for their sakes; and that all you do is for them.⁷⁵

From Baxter's writings, one can deduce several goals for small groups. The first goal is for individuals to experience an overflow of love and grace, in order to grasp a functional understanding of the doctrine of justification and sanctification. A second goal is to see participants experience biblically-based help and hope that results in spiritual heart attitude change, through the application of truths from the preaching and teaching of God's Word. A third goal is that small group leaders work tirelessly for others in the application of the "one-anothers." Within these small group relationships, the struggles with personal sin and the process of sanctification can be addressed, as well-

⁷⁴ Baxter and Orme, *The Practical Works of the Rev. Richard Baxter*, 1:115.

⁷⁵ Baxter, *The Reformed Pastor*, 118.

trained leaders lovingly model the care for the souls within their small group who are struggling with the pain of personal sin and need help and hope.

Importance of Church Restoration

Baxter also appreciated the great value of church or parish discipline, as described in Matthew 18:15-20 (cf. 1 Cor 5:1-12; Gal 6:1-2; 2 Thess 3:14-15).⁷⁶ The phrase *church restoration* is preferred for the project.⁷⁷ Baxter facilitated monthly meetings to address issues of discipline and disagreement. He appreciated the need to seriously follow the command to confront sin through biblical instruction and rebuke. If necessary, he excommunicated a person, who displayed a non-repentant spiritual heart attitude. Yet in *The Reformed Pastor*, Baxter points out that many within the church are “not ready for it; they will not bear it,”⁷⁸ because they do not possess the heart to endure the trouble of church restoration. However, one of the reasons for Baxter’s success included the implementation of church restoration, which today’s local church leadership could greatly benefit from implementing in their own ministry.

Richard Baxter’s use of a catechistic form of individual and family meetings, small groups, and church restoration (Matt 18:15-20), in part, represents his model for effective one-on-one soul care that can be incorporated into today’s local church.

Understanding the Impact of Baxter’s Doctrine of Soteriology on Soul Care

The question for some pastors and church leadership, both past and present,⁷⁹ is whether Baxter held to a view of soteriology based on God’s grace through saving faith

⁷⁶ Baxter, *The Reformed Pastor*, 46-47.

⁷⁷ Howard, *Princes of the Christian Pulpit and Pastorate*, 97.

⁷⁸ Baxter, *The Reformed Pastor*, 46-47.

⁷⁹ C. Fitzsimons Allison, Francis Cheynell, John Owen, and Robert Traill.

alone (Eph 2:8-9).⁸⁰ Since one of the primary goals of this project is to establish the credibility of a Baxter Model of soul care within today's local church, responsibility dictates the need to address the question of Baxter's position regarding the doctrine of soteriology. The hope is to quiet any voices of apprehension pertaining to the legitimacy of a Baxter Model of soul care within the local church.

An understanding of Baxter's journey to establish his view of soteriology must begin with the influence from the decision established by the Roman Catholic Church, hereafter referred to as "RCC," at the 1546 Council of Trent.⁸¹ The RCC believed that the Protestant's Reformed view on the doctrine of justification propagated antinomianism⁸² and the rejection of the law of God. They assumed the Protestant view of soteriology enabled a lifestyle focused on pleasing self and the desires of the fallen flesh, rather than mortifying sin in one's life.

Baxter popularized the well-known aphorism, "In essentials, unity. In non-essentials, liberty. In all things, love."⁸³ For Baxter, his resolute passion united around the message of redemption that points to the main plans and purposes of the Scriptures, "The work of conversion is the first and great thing we must drive at; after this we must labor

⁸⁰ Soteriology is the understanding of the doctrine of salvation and how the life, sacrifice, death, and resurrection of Christ secures the promise of the salvation from one's sin debt, and restores a person to the one true holy God, and provides eternal life in God's kingdom.

⁸¹ Council of Trent: session 6, canon 24.

⁸² "antinomianism," The Christian Apologetics & Research Ministry, accessed October 10, 2014, <http://carm.org/dictionary-antinomianism>. "The word antinomianism comes from the Greek anti, against, and nomos, law. It is the unbiblical practice of living without regard to the righteousness of God, using God's grace as a license to sin, and trusting grace to cleanse of sin." J. I. Packer, *The Redemption and Restoration of Man in the Thought of Richard Baxter* (Vancouver, BC: Regent College Publishing, 2003), 352. Men in Baxter's time preaching antinomianism: Tobias Crisp (1600-1643), Henry Denne (1577-1656) John Eaton (1575-1641), and John Saltmarsh (d. 1647).

⁸³ The origin of this statement is still debated. Some attribute it to St. Augustine of Hippo from the First Century, while others believe the Catholic Archbishop, Marco Antonio de Dominis first used it in 1617. However, there is some academic consensus that the source of the quotation is from the Lutheran theologian Rupertus Meldenius circa 1626.

with all our might. Alas!”⁸⁴ However, the challenge is whether Baxter’s biblical orthodoxy (right belief) pertaining to soteriology resulted in a biblical orthopraxy (right practice) pertaining to salvation and soul care.

Baxter propagated a view of soteriology branded as, *Baxterianism*, meaning, “Where orthodox Calvinism taught that Christ satisfied the law in the sinner’s place, Baxter held that Christ satisfied the Lawgiver and so procured a change in the law [neonomian].”⁸⁵ According to J. I. Packer, Baxter seemed to align with Reformed, Arminian, and the RCC’s doctrines of grace, “explain[ing] Christ’s death as an act of universal redemption (penal and vicarious, but not substitutionary), in virtue of which God has made a new law offering pardon and amnesty to the penitent.”⁸⁶ His view suggests that sinners are conditionally forgiven, if they fulfill the new and easier law of grace by acts of their own obedience.⁸⁷ Such a view resulted in theologians accusing Baxter of “neonomianism.”⁸⁸

And that the Law of Grace being that which we are to be judged by, we shall at the last Judgment also be judged (and so justified) thus far by or according to our sincere Love, Obedience, or Evangelical Works, as the Conditions of the Law or Covenant of free Grace, which justifieth and glorifieth freely in all that are thus Evangelically qualified, by and for the Merits, perfect Righteousness and Sacrifice of Christ, which procured the Covenant or free Gift of Universal Conditional Justification and Adoption, before and without any Works or Conditions done by Man

⁸⁴ Baxter, *The Reformed Pastor*, 94.

⁸⁵ J. I. Packer, *The Redemption and Restoration of Man in the Thought of Richard Baxter* (Vancouver, BC: Regent College Publishing, 2003), 262.

⁸⁶ Baxter, *The Reformed Pastor*, 9-10.

⁸⁷ Baxter and Orme, *The Practical Works of the Rev. Richard Baxter* (London: James Duncan, 1830), 19:335, Logos Bible Software.

⁸⁸ C. F. Allison, *The Rise of Moralism: The Proclamation of the Gospel from Hooker to Baxter* (London: SPCK, 1966), 154-77; Hans Boersma, *A Hot Pepper Corn: Richard Baxter’s Doctrine of Justification in its Seventeenth-Century Context of Controversy* (Zoetermeer, The Netherlands: Uitgeverij Boekencentrum, 1993), 15-16.

Whatsoever. Reader forgive me this troublesome oft repeating of the state of the controversy; I meddle with no other. If this be Justification by Works, I am for it.⁸⁹

Baxter's view of soteriology suggests that the perfect righteous, sufficient, and final sacrifice by Christ on the cross secured a more lenient condition for the followers of Christ than they faced under the burden of the old covenant law. Moreover, the believer's expressions of saving faith, such as Christlike love, obedience, and service to the gospel ministry is credited to them as righteousness, and is now part of the condition for the new covenant law (neonomian).

However, Timothy K. Beougher proposes an alternative observation concerning Baxter's soteriological view:

Baxter taught that conversion was a process. People lie dead in sin and cannot respond until God moves them to do so through effectual grace. But this does not mean that they are to sit by idly and wait for God to work. They should prepare themselves through seeking God and listening to his word (though Baxter avoided saying that such preparation makes God beholden to an individual, a position sometimes erroneously attributed to him).⁹⁰

Beougher suggests that Baxter held to a form of Lordship salvation, not preparationism.⁹¹ He qualifies his argument quoting Baxter himself:

Faith entered at the mind, but it hath not all its essential parts, and is not the gospel faith indeed, till it hath possessed the will. The heart of faith is wanting, till faith hath taken possession of the heart . . . you must receive and close with Christ entirely, in his whole office, as he is to accomplish all these works, or else you cannot be united to him. He will not be divided: you shall not have Christ as justifier of you, if you will not have him as guide, and ruler, and sanctifier of you.

⁸⁹ Richard Baxter, *A Treatise of Justifying Righteousness, In Two Books* (London, 1676), 163, accessed November 1, 2014, <http://babel.hathitrust.org/cgi/pt?id=njp.32101067678571;view=1up;seq=199>.

⁹⁰ Beougher, *Richard Baxter (1615-1691)*, 14.

⁹¹ *Ibid.*; Lordship salvation proposes that obedience to Christ is a direct result of trusting in Christ as Lord and Savior of one's life. Lordship prescribes that both an inward and outward changed life will be the natural result of true regeneration (2 Cor 5:17; Gal 5:22-23; Jas 2:14-26); Jay Adams, "Grace Alone," Institute for Nouthetic Studies, accessed November 30, 2014, <http://www.nouthetic.org/blog/?p=1010>. "There were some Puritans who believed by works, you could 'prepare' yourself for regeneration, and they set people on long periods of becoming sensible to their sins, so that the Gospel could be given to them when ready.

He will not be a partial Saviour: if you will not consent that he shall save you from your sins, he will not consent to save you from hell.⁹²

With Beougher's perspective in mind, feasibly, Baxter could have understood that God established a "new law" (neonomianism), which presents forgiveness to sinners who confess and repent of their disobedience to the Old Testament law. Then through obedient faith and repentance, the believer's saving righteousness in the New Testament law is maintained by God's preserving grace, which enables the follower of Christ to obey (do) God's law.⁹³

Needless to say, there are apparent and varying opinions pertaining to Baxter's perspective of soteriology. Some theologians would state that his view was outside of orthodoxy, while others would state that Baxter's soteriology landed within the orthodox view. Yet, I believe that today's discerning pastors and theologians should consider a practical reality. During the sixteenth and seventeenth centuries, Puritans like Richard Baxter experienced dynamics of the theological changes and the socio-political variables that took place, as they sought to divorce themselves from any further association and influence of the RCC.⁹⁴ Even today's Reformed pastors and church leaders continue to embrace some dubious doctrines of Romanism.⁹⁵

Baxter, as a self-educated man, attempted to communicate his theological

⁹² Beougher, *Richard Baxter (1615-1691)*, 14.

⁹³ Baxter held to Amyraldism. Amyraldism is a sect of Calvinistic theology, referred to as "4-point Calvinism" or "moderate Calvinism," named after Moses Amyraut, a sixteenth-century French theologian. John Owen and other reformers embraced this view. Amyraldism contests the third point of "limited atonement" and exchanges it with the idea of "hypothetical universalism," which proposes that Christ's sacrificial death is sufficient for all who would live; however because of man's total depravity, only the elect experience justification and regeneration by grace through saving faith.

⁹⁴ Paul Chang-Ha Lim, *In Pursuit of Purity, Unity, and Liberty: Richard Baxter's Puritan Ecclesiology in its Seventeenth-Century Context* (Boston: Brill Academic Publishers, 2004), 12.

⁹⁵ There are present debates amongst Reformed pastors pertaining to Replacement Theology or Supersessionism, along with Paedobaptism. In addition, during the early years of the church, the apostles of Jesus Christ found themselves revisiting, analyzing, and questioning the "works righteousness" system of Judaism, which they had been exposed to throughout their lifetimes.

views without the assistance of an accurate system of theology. Thus, by today's standards, he failed to formulate precise theological thoughts. Arguably Baxter, at times, debated the flaws of antinomianism and free grace ineffectively.

In his efforts against antinomianism, Baxter's fight shared similarities to the apostle James battle against antinomianism within the early church. Various theologians during Baxter's time viewed some of his writings, as Martin Luther perceived the theological perspective within the epistle of James. Luther believed the epistle of James to be an "epistle of straw," that will burn up in the Day of Judgment.⁹⁶ He opposed this book because he considered James a contradiction to the apostle Paul, who stated that sinners are "saved by faith alone" (Eph 2:8-9). For Luther, he considered anything else required by a believer for salvation as heresy or works-based salvation. Rather than question his new convictions, Luther proceeded to doubt the inerrant, infallible, and divinely inspired epistle of James, which in actuality, complements the apostle Paul's teaching pertaining to salvation by faith alone.⁹⁷ Thus in similar fashion, critics of Baxter's doctrine of soteriology focus on only one aspect, failing to consider the entire breadth of his teachings that embraces both grace and works within biblical saving faith.

A reasonable conclusion is that Baxter held to the same convictions of justification, as the apostle's Paul and James. Therefore, Baxter's doctrine of soteriology, along with his passion for the Gospel and the salvation of sinners, further qualifies his philosophy and methodology of soul care. J.I. Packer aptly abridged the ministry of Richard Baxter. "[He] was a big man, big enough to have big faults and make big errors. .

⁹⁶ Martin Luther, *The Works of Martin Luther*, vol 6, trans. C. M. Jacobs (Philadelphia: Muhlenberg Press, 1932), 443-44. This is elaborated in Luther's Preface to the New Testament.

⁹⁷ The remedy to this seeming contradiction between Paul and James is reconciled in Galatians 5:6, "For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love." Therefore, divine faith alone justifies one's right standing before the holy God, but this supernatural faith will produce a love that works for God's glory and pleasure (Isa 43:7; 2 Cor 5:9).

. . . Though always respected for his godliness. . . . As a pastor, however, Baxter was incomparable, and it is in this capacity that he concerns us now. . . . His achievement at Kidderminster was amazing. England had not before seen a ministry like it.”⁹⁸

Conclusion

Whatever failings accompanied his doctrinal convictions, and ministry, Baxter’s life-on-life model of watch care is relevant for today’s pastors, shepherds, and lay ministers. The historical validity is realized in the lasting pervasive spiritual fruit and efficacious influence of Baxter’s ministry upon the church and the people of Kidderminster, who experienced spiritual heart transformation that changed what they thought, said, and did in their daily lives.

Today’s local church leadership should consider the Baxter Model as the most advantageous means to model discipleship counseling and to create a caring culture within every aspect of church life. Of significance, this model is founded upon the sufficient Word of God (2 Tim 3:16-17), reliant upon the empowering Spirit (2 Cor 12:9; Gal 5:22-23), and held accountable by local church leadership. Additionally, the model utilizes a curriculum engineered to fit each church’s unique theological conviction. Finally, the methodology of discipleship emphasizes the importance of modeling the “one-anothers” and accountability in honest relationships, and is a holistic in that it places importance upon the sanctification of a person in six focused areas: (1) Bible knowledge, (2) relationship with God, (3) spiritual heart attitudes, (4) soul care, (5) ministry to others (non-believers), and (6) local church involvement. The disciple’s devotion to teaching others, as modeled by Baxter, cultivates a culture of discipleship like that of Jesus’ ministry (Matt 28:16-20).

⁹⁸ Baxter, *The Reformed Pastor*, 10-11.

CHAPTER 4
ESTABLISHING A BAXTER MODEL OF SOUL CARE
AT CALVARY BIBLE CHURCH

Introduction

A challenge within any local church is establishing an effective soul-care ministry that realizes the damaging affects sin can have on an individual and corporate body, and lovingly facilitate and spur change in the heart attitudes and daily lives of the people. This project intentioned to institute a local church culture of soul care, with the purpose to not only foster bible knowledge in the lives of people, but to also develop deep and caring relationships that foster spiritual growth. The leadership desired to see lives transformed by the power of the Gospel as saints courageously encouraged, admonished and edified one another in love towards a personal godly doctrine, devotion, ministry, and character. Utilizing both the biblical mandate and methodology for discipleship counseling discussed in chapter 2, and the insights assimilated from Richard Baxter's life and soul-care ministry considered in chapter 3, this project, of 25 weeks, facilitated multiple one-on-one discipleship counseling sessions with 16 individuals.

Objectives for this project included the research and development of a twenty-week curriculum that incorporated a Baxter Model of catechistic, life-on-life discipleship counseling and implementation of the lessons in order to establish a culture of soul care. Approved by the pastor, each of the twenty lessons and the weekly soul-care relationships realized six primary goals mentioned in chapter 1.

Another aspiration for this project was to realize a sixty percent graduation rate from at least 10 participants. The projected outcome was to see each of the participant's express a passion for soul care, and a desire to come alongside and provide the same soul

care to another person within the church. If sixty percent signed a soul-care commitment pledge (appendix 6), the goal succeeded.

The final objective of this project was to have one hundred percent of the elders agree that participants displayed lasting spiritual fruit. In addition, the value of this project was gauged on how I integrated a biblical mandate for establishing a culture of soul care, and the Baxter Model with the overall philosophy and goals at CBC. This chapter will detail the nine stages needed to implement this 25-week soul-care project at CBC, and the methodology to accomplish these goals.

First Stage

Realizing the Necessity for Soul Care at CBC

The first stage in establishing a ministry of soul care originated with the Senior Pastor, of sixteen years, who resolved to establish a biblically based discipleship-counseling or soul-care ministry at CBC. According to the Senior Pastor, during the first ten years of shepherding, he provided a vast majority of counseling and informal discipleship. He organized and personalized his curriculum around topics germane to the individual in need. On at least a monthly basis, he spent time with each family within the church, along with implementing small groups, in order to exhort, equip, and encourage both individuals and families. However, the Senior Pastor invested most of his time with key men in an effort to equip them to meet the New Testament qualifications of an elder.

Once the church grew to approximately seventy adults, the impossibility grew for the Senior Pastor to continue the same level of shepherding on an individual, family, and group basis. Simultaneously, he abandoned counseling others outside of CBC. Fortunately, other godly and mature men and women assisted the Senior Pastor in discipleship counseling. However, the establishment of an organized soul-care ministry at CBC never crystalized.

In the spring of 2012, both the Senior Pastor and the elders came to the unanimous agreement that the soul care needs within CBC were overwhelming. More importantly, they realized how the church did not fully function as a body according to New Testament principles. They were well aware, at varying levels, that people were lacking a well-rounded, cohesive foundation and understanding of biblical systematic theology. They unwittingly needed intentional “one-anothering,” a necessity to learn how to emulate biblically driven discipleship relationships. Therefore, by recognizing the profound need and effect of discipleship counseling in the individual and corporate life of Christ’s church, the Senior Pastor and elders pursued a plan to call me to CBC as a Pastor for Discipleship Counseling, and to establish a soul-care ministry.

Second Stage

Promoting the Soul-Care Ministry and Project

The second stage began upon my arrival at CBC and an eighteen-month process led to the approval and promotion of a soul-care ministry and this project. Through numerous Sunday morning sermons the pastor reiterated, made illustration, or pointed to the practical application and positive implication of a biblical, discipleship-counseling ministry taking place within the church. In addition, he occasionally referenced my doctoral studies in biblical counseling and the impending commencement of the D.Min project associated with The Southern Baptist Theological Seminary. At the start of the 2014 calendar year, the elders employed other means to promote and provide support for participation in the upcoming project. Use of multiple Sunday worship service handouts, and church-wide emails announced and reminded the church body of the launch of the project with the soul-care seminar, on March 22, 2014 (appendix 7). The church also utilized PowerPoint announcements on Sunday morning (appendix 7), along with direct support and solicitation from the pulpit. In addition, personal

invitations, from me encouraged individuals to participate in the project. The overarching motivation for promoting participation in this project was the desire for every follower of Christ at CBC to take advantage of the prospect of discovering the benefits and rewards of a biblically derived soul-care ministry. The entire church leaderships brought to bear full support of the soul-care project and the formation of this ministry at CBC.

Soul-Care Seminar

On March 22, 2014, week 2 of this project, I hosted a Soul-Care Seminar at CBC for all adults, ages fifteen years and older. The seminar began by asking the 65 attendees (approximately fifty percent of the current church body), to fill out the ethics protocol agreement (appendix 1). In addition, they completed the pre-project questionnaire (appendix 1), which consisted of seven parts. Part 1 of the questionnaire consisted of 13 questions that pertained to the participant's personal data. Part 2 included 29 Likert scale questions that dealt with Bible knowledge. Part 3 included 7 Likert scale questions that addressed the participant's relationship with God. Part 4 included 33 Likert scale questions that addressed the spiritual heart attitude of the participant. Part 5 of the questionnaire consisted of 24 questions that addressed the participant's understanding and involvement in providing soul care. Part 6 included 16 questions dealing with ministering to others, specifically non-believers. Finally, Part 7 included 12 questions addressing the participant's local church involvement. The pre-project questionnaire assisted in establishing a baseline pertaining to these six focus points; along with the participants' present walk with Christ and grasp of biblical systematic theology. All were informed that only 16 individuals would be invited to participate in the first round of discipleship counseling at CBC. The others attendees would be placed on a list and await the second round of discipleship counseling, due to commence in the month of November 2014.

Next, I personally facilitated a 90-minute presentation that addressed several topics critical to understanding the importance of a Baxter Model of soul care within the local church. The topics included

1. the life of Richard Baxter, his conversion, and education
2. his pastoral ministry, including his preaching and teaching
3. his view of soteriology, along with his passion for evangelism
4. his encouragement and warning for pastors from Acts 20:28 to guard their own spiritual hearts as a means of protecting the integrity of their ministries
5. Baxter's passion for providing soul care to individuals and his focus on family ministry
6. an introduction to some of Baxter's more influential writings
7. Baxter's biblical philosophy and methodology of soul care and his utilization of a catechistic discipleship-counseling curriculum.

At the end of the presentation, a time of question and answer afforded the participants more information to assist in understanding soul care and the Baxter Model.

In addition, attendees were also introduced to the various topics represented in the twenty-week, catechistic, discipleship-counseling curriculum (appendix 8). Seminar participants expressed excitement pertaining to the wonderful and encouraging implications that a Baxter Model of soul care could impart upon the overall body of Christ at CBC, along with future opportunities for training up individuals to provide biblical counseling as an outreach and service to the local community. The anticipation mounted as they proclaimed, by word of mouth, the importance of the project and forthcoming new soul-care ministry.

At the end of the soul-care seminar, the attendees were invited to fill out a soul-care registration card (appendix 10) to indicate a desire to participate in the twenty-week, life-on-life soul care. Amazingly, 48 attendees filled out a card.

During this same week, the Senior Pastor and I reviewed the list of participants for the project. Sixteen participants were selected based on the following criteria. The

first criteria included evidence of personal saving faith in Christ and the resulting spiritual fruit. To assist in a greater geographical reach, without duplication, for a future soul-care small group ministry, the second criterion became the location of residence from the church. The third set of criteria necessitated an equal number of male and female participants, the best possible representation of ages, from eighteen through sixty years, and no particular marital status, or parenting experience.

Third Stage

Creating a Twenty-Week Discipleship-Counseling Curriculum

This stage began with research and the creation of a twenty-lesson systematic theology curriculum, based on the Westminster Confession of Faith (appendix 3) and the theological perspective of CBC's Statement of Faith (appendix 2). The systematic theology not only focused on establishing greater head knowledge, but also appropriate application of truth to assist in lasting spiritual growth in six focus points decided upon by the leadership. First, the elders anticipated the participants to grow in biblical head knowledge. Second, they desired for each participant's dependency on God to improve. Third, by the application of God's transforming truths, the elders wanted to see participant's spiritual heart attitudes transform more into Christlike attitudes. Fourth, they desired the newly equipped disciplers to carry out the future soul-care needs of others within the church. Fifth, they hoped an intentional ministry to non-believers would occur more frequently and with confidence by the graduates. Finally, the disciples would intentionally serve and commit more to the local church.

The combination of all these areas also needed to facilitate a Baxter Model of discipleship counseling. The Senior Pastor reviewed and approved each weekly lesson before the participants were individually disciplined and counseled through each lesson of soul care.

Fourth Stage

Implementation of the Twenty-Week Soul-Care Sessions

The fourth stage began the actual implementation of the twenty-week one-on-one soul care that involved 16 individuals, composed of 8 men and 8 women, who ranged from 20 to 60 years of age. My wife, Tara, disciplined the female participants, while I disciplined the male participants. During the first session, each participant signed a soul-care commitment pledge (appendix 6) to take at least one other individual through the twenty-week discipleship-counseling curriculum, upon successful completion of the course.

The weekly methodology consisted of a discipler handing each participant a copy of the curriculum, a week prior to the personal session, which provided time for the disciple to study and prepare for the individual session, in order to produce biblically based short answers, written in their own words. In addition, they were also encouraged to memorize the verses pertinent for each of the topics listed. Further, the introduction of each lesson contained encouragement or instructions on how to pray about the various memory verses and biblical truths provided, and how the verses or truths would apply to the disciples' present heart attitudes and life experiences. Each lesson included projects for growth.

During each session, the disciplers reminded the disciples to personally invest their hearts, minds, and souls in their relationship with Christ, and then with their disciplers. In addition, during each the twenty lessons, my wife and I were responsible to assess their personal understanding of the texts and Scripture. The curriculum included practical questions to help the disciples draw their own spiritual heart connections and areas of needed growth. If further help or clarification was needed, then we asked the disciples to read a passage(s) of corresponding Scripture in order to let the Word of God challenge the disciples beyond simple yes and no answers. We engaged the disciples with

practical and personal examples of how to apply biblical truths, as a way to develop a friendship and model the practical application of godly character and devotion. If necessary, we shared areas where we put off sin and self and put on the character of Christ, and admonished the disciple to do the same (Eph 4:22-24; Col 3:5-11). When applicable, we provided appropriate resources to deal with specific habitual sin issues.

Another purpose of the catechistic methodology assisted the disciples to more effectively understand and grow from the weekly preaching of the Word of God at CBC. Thus, one of the primary goals of the disciplers was to help reveal and model for each disciple the importance of spiritual heart attitude change that grows beyond simple head knowledge, and intentionally seeks to allow the transforming truths of Scripture to penetrate the heart and mind of a follower of Christ.

The disciplers had access to the discipler notes, which provided comprehensive answers for each question, along with other pertinent scriptural references, lists, and diagrams to communicate the various biblical truths as effectively as possible.

In order to discuss the practical application of the truths revealed in each lesson, and allow for questions and answers, the disciplers allotted 90 minutes to 2 hours per week, per disciple.

Lesson 1: God's Word Our Rule

From the beginning of time, man continues to attempt to know God through various man-centered philosophies (e.g., New Age, politics, psychology) and religions (e.g., Atheism, Buddhism, Hinduism). However in this lesson, the disciple considered the importance of General or Natural Revelation as revealed in God's creation, along with Special Revelation revealed exclusively in the written Word of God. In addition, the disciple learned the significance of the authority and sufficiency of Scripture and rule of God's Word in the practical daily life of a believer (Ps 111:7-8; John 17:17; 1 John 5:20; 3 John 4). The disciple came to understand an expected outcome for a believer is to

glorify (Isa 43:7) and please God (2 Cor 5:9). The practical application included understanding how these truths influenced believers' behaviors and spiritual heart attitudes, and emphasized the present joy and future eternal joy the follower of Christ can experience (John 15:11), from knowing God's word and obeying these truths. For an example of a lesson, see appendix 11.

Lesson 2: God and Understanding the Trinity

This lesson exposed the disciple to one of the most misunderstood doctrines of God's Word. As a result, Christ's church has been inundated with various false views of this very important aspect of who God is. Unfortunately, too many finite people, both inside and outside the church, have foolishly attempted to explain the infinite Triune God. To be sure, while a complete biblical understanding of the Trinity is unfathomable, the Trinity remains an essential and unique doctrinal truth found throughout the Scriptures. While the fullness of the Trinity is far beyond man's ability to comprehend, our incomprehensible God has determined to reveal himself in the Bible. In this lesson, the disciple learned about God's role and authority within the Trinity, and the function of the Trinity according to the Scriptures. The prevalent non-biblical views of the Trinity were also explored.

Lesson 3: God's Sovereign Attributes

Within in this lesson, the disciple considered the multifaceted character and attributes of God. A study of the various attributes and nature of the Creator, who continues to sustain and keep man, exposed the disciple to the divine help and hope found in God alone. To be a stranger to God destines a person to a life of pain, suffering, fear, and disappointment. As the disciples considered God's greatness, this caused them to see their smallness and sinfulness in the light of God's transcendence and holiness. These truths and how one practically responds when life supplies hardship or trials encouraged

the disciple to know God more intimately. When the disciples were encouraged, reassured, and comforted by an understanding of God's character, the unsearchable riches of his divine mercy were revealed in the person of Lord Jesus Christ (Trinity Lesson 3). Help and hope became realized.

Lesson 4: God's Sovereign Plans and Purposes

People inside and outside the church are desperately searching for a plan and purpose for their lives. Some have attempted to find help and hope in all the wrong places, and have failed to understand what the Word of God has to say about who they are, why they exist, and where they are going. Sadly, many live and die without ever understanding God's ultimate plans and purposes for their lives. However, this lesson exposed the disciple to God's ultimate plan and purpose and revealed how God draws the spiritually blind to himself (John 6:37, 44; 1 Cor 2:14; 2 Cor 4:4; Eph 2:1; 4:18; 2 Tim 1:8-9). In addition, this lesson also compelled the disciple to consider how unsearchable and unfathomable God's sovereign plans and purposes truly are for the redemption of man. However, the Scriptures declare God's plans are good and the revealed aspects of his will are not a mystery. The disciples discovered what the Scriptures proclaim concerning the heart of God's sovereign plan and purpose for the redemption of man.

Lesson 5: Creation

The creation of the universe is just part of God's perfect and much larger story. God wrote the script, created the characters, and designed the plot. He even made the theatre and outfitted the stage for the unfolding of this story that marks both time and eternity. The story is called redemption. Within God's overall script, he includes a chapter on the creation of all things that make up the universe, and how creation serves as the stage where his glory and good pleasure are revealed and realized (Isa 43:7; 2 Cor 5:9). This lesson was more than God simply providing an explanation for the beginning

of the universe. Rather, creation is the theater where God displays, to both men and angels, his ultimate plan and purpose to redeem man from sin (Col 1:16-23). In this lesson, the disciple realized, by faith, the biblical explanation for the creation of the universe, Jesus as the agent of creation and time, and Jesus and the Trinity's role in the six days of creation.

Lesson 6: God's Providence and Your Life

This session assisted the disciple to understand the providence of God and the fact that he is all-powerful, and preserves and governs everything in the universe. He is a personal God, who is intimately involved in the flow of human history and is directing its course towards his perfect climax (Rom 11:36; 1 Cor 15:58). A biblical understanding of God's providence helped the disciples cope with life's challenges and those whom they will disciple and counsel in the future (Gen 50:20; Phil 4:11-13). This lesson also helped God's people grasp the truth of his divine providential rule, understand the existence of evil, and understand the depth and breadth of God's good providence and provision in a disciple's daily life. In addition, the disciple came to understand man's will and moral responsibility, actions, and choice in light of God's providence. The disciple considered God's providential control over everything in the disciple's life, that in both the good and bad of daily life (Rom 8:28), God is working out each situation for his glory (Isa 43:7), for his good pleasure (2 Cor 5:9), and for the disciple's present and future joy (Ps 34:7; John 15:11).

Lesson 7: Man, Woman, the Garden, and Sin

In the beginning, man, created in God's image, is king of the earth and the pinnacle of God's creation. This lesson highlighted the history of the universe where the rest of creation serves as the supporting cast and set for God's redemptive drama. The

real story is realized in God's amazing and wondrous historical plan of redemption for lost and sin-cursed mankind! In order to accurately understand God and his redemptive plan, the disciple of Christ must first know about himself. The disciple recognized that dignity does not come from self-esteem, but from accepting that man is made in the image of God. Also, the lesson addressed God's original plan for man, Adam and Eve's life in the Garden, the creation of the first woman as man's helpmate, the establishment of marriage, the fall of man and woman and their plight of personal sin. Finally, all these issues were summed up with the marvelous prophesy of help and hope found in the future Redeemer.

Lesson 8: Son of God's Act of Atonement

The disciple discovered the answer to the following questions, "How did Jesus of Nazareth become the Savior? What did he accomplish on behalf of sinners to overcome the inherent sin nature they received from Adam, which separates them from their holy Creator and God?" The disciple learned that the spiritual cleansing process does not simply correct the outward behavior and lifestyle, but rather transforms the disciple of Christ's spiritual heart attitude, which represents one's thoughts, motives, and desires. In addition, since the disciple discovered that God is holy, then God's absolute holiness is the standard for anyone who wishes to be in his presence (cf. Matt 25:41; 1 Peter 1:15-16; 2 Peter 2:4). The material discussed how the Son of God, Jesus Christ, became the Savior for sinful mankind, and what he set aside as Savior and Lord. Moreover, the disciple peered into God the Father's plan for the Son to be the Messiah and mediator for sinful man, in order for lost and sinful man to possess a renewed spiritual heart and a restored relationship with God (Ezek 18:31).

Lesson 9: God the Father and God the Spirit's Role in Salvation

This material revealed how Scripture unmistakably teaches that God is Triune;

therefore, the Godhead is God the Father, God the Son, and God the Spirit (Matt 28:19; 1 John 5:7). While the three Persons of the Godhead have their particular functions, roles, and identities, the Trinity cooperates in the work of salvation (Isa 48:16; 2 Cor 5:19) and in the historical plan of redemption. In Lesson eight, the disciples came to understand how God the Son atoned and paid the sin-debt penalty owed to God the Father, and redeemed those who would believe, from the fate of eternal spiritual death (Gal 4:4-5; 1 Peter 1:18). In this lesson, the disciple learned about God the Father and God the Spirit's roles in the salvation of man. The disciple realized that God originates and coordinates the salvation of man.

**Lesson 10: Cause of Salvation:
No. 1 – Justification**

The most serious problem facing the human race is sin, which leads to spiritual death. Thus, the greatest news ever known is “Christ Jesus came into the world to save sinners” (1 Tim. 1:15). According to God's historical plan of redemption, salvation is realized only through justification by saving faith in the Son of God, Jesus Christ. In Romans 8:29-30, the Apostle Paul reminds the disciple that the direct consequence of God's effectual calling and the salvation of sinners is justification. In this lesson, the disciple learned what the Bible teaches about the free gift of God's justification, the act, basis, and means of justification, how justification differs from sanctification, the sinners need and act of regeneration, while also discovering that regeneration is purely a divine and purposeful work, and the verifiable and lasting evidence of spiritual regeneration.

**Lesson 11: Result of Salvation: No. 2 –
Adoption and Assurance of God's Grace**

Because of God's grace and mercy, every believer receives a present and future inheritance as adopted sons of God (Eph 1:5). However, unbelievers (sons of the Devil) also receive an inheritance. From Matthew 25:41, 46, the disciple learned that

those who reject his grace and mercy “will go away into eternal punishment, but the righteous into eternal life.” Thus, only those who have been regenerated and justified in Christ are adopted as “sons or children of God,” and possess a royal inheritance and the assurance of eternal life. In this lesson, the disciple looked at the continued result of salvation in Christ Jesus, which is the adoption and assurance of God’s grace and mercy in the believer’s present and future life. The material exposed the disciple to the act and benefits of adoption, the relationship of adoption, and the need for the daily confession of sin, along with the relationship of adoption to the follower of Christ’s assurance, and how adoption secures the position as “sons of God.”

Lesson 12: Result of Salvation: No. 3 – Sanctification and Perseverance

The disciple studied how a follower of Christ can live wisely and successfully in this fallen world, by knowing and fulfilling the will of God in all decisions (Eph 5:17). In 1 Thessalonians 4:3, Paul reveals an aspect of successful Christian living, “For this is the will of God, your sanctification” (Eph 1:4). In addition, they learned that the process of sanctification begins when a person is justified, God declares the person righteous, and ends with the person’s glorification, Christ’s righteousness makes them perfect (Lesson 13). The phrase, *perseverance of the saints* suggests that believers will continue as followers of Christ until their promise of redemption and salvation by saving faith in Christ is one-day realized! In this lesson, the disciple realized that the process of sanctification takes place between justification and glorification in a believer’s spiritual life, and that eternal security comes from God, with his promise to enable the perseverance of the saint.

Lesson 13: Result of Salvation: No. 4 – Glorification and the Gospel-Centered Life

How can a Gospel-centered life help shape a person’s spiritual heart attitude

and daily walk with Christ, along with one's ability to effectively project the salt and light of the Gospel into the community? In Philippians 1:6, the Apostle Paul knew that God would finish the good work of salvation that he began in all believers (2 Cor. 3:18). The disciple learned that all whom God justifies he also glorifies (Rom 8:28–30). This process of becoming more like Christ is centered on the power and truths found in the Gospel (Phil 2:12). This lesson helped the disciple revisit the promises and truths of the Gospel, and work through the process of “putting off” sin and self and “putting on” Christ and his righteousness (Eph 4:20-24; Col 3:5-14). In addition, the disciple processed how the liberties in a Christ-centered life create negative and positive impacts on the unbelieving and believing people in the disciple's sphere of influence. Further topics included: how the Gospel-centered life will create a spiritual heart of repentance that desires to destroy the idols of the heart, while also empowering the disciple's forgiveness of others, and understanding the wonderful results of living the Gospel-centered life. The disciples also began to examine their own struggles associated with not living a Gospel-centered life.

Lesson 14: Worship that Pleases and Glorifies God

The material addressed how all people are incurably religious and worship either the true God or a false substitute (Dan 2:47; Jas 1:18). The Apostle Paul points out that Christians can be lured into self-love and covetousness, which are forms of idolatry (Col 3:5). The disciples discovered how to guard their hearts diligently from idols and false worship. They came to understand that biblical worship has to do with how a person devotes one's spiritual heart to God in prayer, in the study of God's Word, in service to Christ's church, in song, in the “one-anothers,” in giving financial resources to the church, and work both inside and outside the church. Through the lens of the first four of the Ten Commandments, along with other applicable texts of Scripture, the disciple

learned the biblical call to worship. They also examined false and true forms of worship, the spiritual heart attitude of God glorifying and pleasing worship, the day of worship for the Old Testament as well as the New Testament believer, and the result of true worship that glorifies and pleases God.

Lesson 15: Marriage and Family that Pleases and Glorifies God

Marriage is foundational for a family to please and glorify God. These two God-ordained institutions are the essence of any society; therefore, the church must protect, teach, and model the biblical concept of marriage and family. The disciple learned that the basis of biblical marriage and family requires a heart attitude of mutual sacrificial love and service toward one another. When husbands and wives forsake Christ-like love (John 13:34-35; 15:13; 1 Cor 12:4-8), their marriages fail to glorify God. Then if the marriage fails, the whole family falls apart, and when the family fails, the whole of society suffers. The current trend in Christian circles is an unbalanced commitment to family activities and responsibilities, rather than displaying parental hearts that long for God and his kingdom. More topics included discipleship that focuses on the instruction and application of God's Word to believing children. Also principles, priorities, and grace for unbelieving children, while directing the entire family towards the importance of loving God "... with all your heart, and with all your soul and with all your strength and with all your mind, and your neighbor as yourself" (Luke 10:27).

Lesson 16: God's View of Work and Possessions

The disciple learned a biblical perspective toward one's job and possessions. Solomon had personal experience in regards to holding a biblical view of an individual's job and possessions. In Ecclesiastes 5:18-20, he declared that a full life is a gift from God! God calls his disciples to take pleasure in all things that he sovereignly allows to

occur in their lives. The manner in which Solomon refers to God as the Giver, both of life and its enjoyments, reveals how saints are to receive God's blessings, of jobs and personal possessions, and utilize them for his glory and good pleasure. However, the disciple discovered that God's greatest blessing comes when the believer experiences joy and meaning in life through Jesus Christ alone. Jesus is the Bread of Life and the only food that will ultimately provide lasting help, hope, care, and satisfaction to one's eternal soul. After exploring what God's Word says about marriage, family, life, and truth, the disciple learned what God's Word proclaims about the believer's work and possessions. The disciples came to understand a biblical view of work, possessions, and contentment that pleases God.

Lesson 17: The Believer who Values Life, Truth, Liberty, and Obedience in Christ for God's Glory and Pleasure

In 2 Peter 1:3-9, the truth expressed reveals how God has given a believer everything needed, not only for eternal life, but also to live a life that values truth, liberty, and obedience in Christ and glorifies and pleases God. The Apostle Paul also reminds the disciples in Galatians 5:13-18 that Christ has called believers to freedom. God's revealed will gives his children the opportunity, the ability, and the desire to do what will give them the greatest satisfaction now, while also glorifying and pleasing him. In addition, the hallmark of a Christian is "loving one another!" Thus, a Christian's liberty involves seeking the happiness of others as much as seeking one's own good. The key to a life that embraces biblical truth, liberty, and obedience to the glory and pleasure of God is by walking in the Spirit or be being kept filled (BBKF)¹ (Rom 8:9; 2 Cor 1:22)! The disciples discovered that living a life of freedom for the sake of Christ and others is difficult, but will result in their joy being full! This lesson revealed four aspects that

¹ Jake Hutchison, class instruction to CBC youth group, January 2013.

are important to God: a child of God's life, a child of God's truth, a child of God's liberty in Christ, and a child of God's obedience in Christ.

Lesson 18: The Church-Life in the Body of Christ and the Disciple's Spiritual Gifts

As a Christian, fellowshiping within the local church is based on a believer's position in Christ and the only means to experience and enjoy the "one anothers" within the local and global church. In addition, God has bestowed each believer with certain gifts, functions, and roles that uniquely equip a person to minister within the local church, while also fulfilling the Great Commission. Disciples learned, in Philippians 1:1, that believers are faithful slaves willing and able to fulfill the will of his Master, Jesus Christ (cf. Mark 10:45; Phil 2:7). Followers of Christ will desire to labor in unity and obedience within the local church. They will desire to submit to the spiritual leadership and express mutual submission to one-another, so that God can use them mightily (individually and corporately), as they live, worship, and serve in Christ's church. They learned a biblical view of the church, the mission of the local church, the rules and guides for the leadership of a local church, the purpose of membership, and life in the local church. They also took spiritual gifts tests and began to utilize or confirm their spiritual gifts within the local church, while evaluating how they were giving various resources to Christ's church and fellowshiping within the body of Christ.

Lesson 19: Baptism and the Lord's Supper

This lesson presented God's historical plan of redemption and how it unquestionably centers on the cross of Jesus Christ. In 1 Corinthians 2:2, the Apostle Paul emphasizes the central importance of Christ's death on the cross. Without the cross of Christ, no hope of salvation and no true Christianity can exist. However, despite a profession of Jesus Christ as Lord and Savior, some people still have not been biblically

baptized, nor do they faithfully participate in the Lord's Supper. The discipler asked the disciple to consider how a believer's disobedience in the matter of baptism and the Lord's Supper can suggest a root of disobedience in a person's life. Disciples also considered how a Christian can lack appreciation, understanding, and passion for what Christ did for sinners on the cross, as vividly displayed and symbolized in the believer's baptism and participation in the Lord's Supper. The disciples realized the importance of understanding a biblical view of baptism, along with the biblical institution, purpose, and participation in the Lord's Supper, and how their view directly influences their participation and relationship in Christ's church (Matt 28:19; 1 Cor 11:23-26).

Lesson 20: End Times: The Imminent Return of Christ and the Judgment Day for Christians

Here, the Word of God encouraged believers to realize that the return of their Lord and Savior, Jesus Christ, is imminent (Jas 5:7-9). In all actuality, only God knows when this will occur. In light of this biblical reality, the discipler encouraged the disciple to purify his life and press on toward the goal of sanctification and Christlikeness. In addition, the body of Christ must remain sober in living obediently to the Lord's will and purposes, and desire to "put off" sins and self and "put on" Christ (Eph 4:20-24; Col 3:5-14). The individual believer was challenged to serve God with excellence by taking one's focus off physical and temporal matters and concentrating on the spiritual and eternal issues. This lesson is designed to keep the disciple focused on these eternal matters by providing some details concerning the imminent return of the King, the implications of his return and the disciple's final accountability to the Lord Jesus Christ, as his servant. More discussion centered on how the church can intentionally and soberly prepare for his return; a believer's eventual appearance and rewards at the Judgment Seat of Christ; and the warning to faithfully live and labor for the glory and pleasure of the Lord (Isa 43:7; 2 Cor 5:9).

Soul-Care Fellowship Group

In additions to the weekly meetings with the disciples, participants, along with their families, gathered every fifth week for a time of fellowship, “one-anothering,” and building unity. During these four fellowship meetings, I spent thirty minutes presenting various aspects of a philosophy and methodology of biblical soul care. The instruction exposed the participants to potential biblical counseling training after they completed the soul-care project. The fellowship group ended with questions and answers and additional time of fellowship.

Fifth Stage

Exit Interview

This stage consisted of an exit interview, which entailed a post-project questionnaire (appendix 1) and oral exit interview (appendix 5). Of the original 16 participants, one male did not complete the twenty-week curriculum, and one female completed the curriculum, but missed the pre-questionnaire, an administrative oversight. Thus 88 percent of the soul-care participants, who completed the pre-project questionnaire and the twenty-week curriculum, were then asked to participate in an oral exit interview, where they completed a post-project questionnaire. The post-project questionnaires were compared to the pre-project questionnaires and statistics run. The data will be detailed in chapter 5.

In addition, each participant also partook in an oral exit interview. These questions were based upon how both the twenty-week discipleship counseling curriculum and one-on-one soul care relationship influenced the six focus points: Bible knowledge, relationship with God, spiritual heart attitude, understanding and ability to provide soul care to believers, ministry to non-believers, and the local church involvement. The participants were given the opportunity to express both positive and negative experiences

during their involvement in the soul-care project. Chapter 5 presents the defense of the data.

The information gathered from the oral exit interview, and the post-project questionnaire assisted in evaluating each participant's overall comprehension, retention, and practical application of the soul-care curriculum and theology ascertained from the life-on-life relationship with the soul-caregiver. The results were shared with the church elders during the elder's assessment of the project, where they determined the overall effectiveness of the one-on-one, Baxter Model of soul care at CBC. Chapter 5 will cover the results. Furthermore, the information gathered will assist in improving both the written curriculum and the one-on-one soul-care methodology.

Sixth Stage

Soul-Care Graduation

The sixth stage consisted of a Sunday morning worship dedicated to the worth of a Baxter Model of soul care. The Senior Pastor presented a sermon from John 8:31-36 and explicated the following aspects of discipleship counsel: (1) the distinguishing characteristics of genuine discipleship counseling; (2) the multiple blessings of genuine discipleship; and (3) the deceptive bondage of false discipleship counseling. Following the sermon, the Senior Pastor and elders recognized each participant who successfully completed the twenty-week curriculum and soul-care process. The pastor, and my wife and I, presented each graduate with a soul-care level-one discipleship-counseling certificate (appendix 12).

After the ceremony, the church honored 14 graduates by hosting a luncheon. During this two-hour luncheon, I presented the merits of a Baxter Model of soul care, along with the initial and long-term benefits of such a ministry at Calvary Bible Church. Later, 11 of the graduates shared five-minute testimonies of their experiences in the twenty-five-week project.

At the ceremony's conclusion, I encouraged the church to prayerfully consider participating in this critical disciple-making ministry at CBC. Immediately, five individuals requested to participate in the second round of soul care, in addition to the 20 individuals already on a waiting list for the second round.

Seventh Stage

Reproduction

This stage focused on 12 of the 14 graduates, who committed to disciple another member of CBC, to prayerfully consider which individual(s) on the soul-care level-one discipleship list they were interested in coming alongside to provide soul care. Once they determined which individual(s) they wanted to disciple, they were then instructed to personally contact those individual(s) to confirm participation and a time of day to meet, for the next round of soul care. Once the new disciples confirmed a desire to participate, they were told the next round of soul care would begin the second week of November 2014.

Of the 7 male and 7 female graduates, 1 male moved out of state, which made him unavailable to participate in the second round of soul care. One female, a homeschooling mom, did not desire to start discipling another person until late spring. However, the remaining 12 graduates, plus my wife and I, were placed in discipleship-counseling relationships for the November 2014 start date.

Eighth Stage

Data Analysis

The eighth stage of the project focused on processing all of the data gathered from the pre- and project questionnaires. The analysis of the data took place over a four-week period with the assistance of an unbiased data analyzer, who possessed greater

insight into data analysis and statistics. The details and the final results of the *t* tests and the oral exit interviews are discussed in greater detail in chapter 5.

Ninth Stage

Pre-Second Round Discippler Fellowship Briefing

This final stage was dedicated to the 14 individuals who devoted their time to this soul care project. The participants and their family members gathered together for a pre-second round discipler fellowship briefing for the purpose of encouragement and sharing the details of the data accumulated from the project. In addition, I instructed the second round disciplers about any changes in the curriculum for the next round. Applicable questions pertaining to their individual and corporate responsibilities and curriculum were asked and addressed. Moreover, my wife and I expressed our great appreciation for their participation and discussed the next steps of soul care at CBC.

Conclusion

This chapter outlined and described how to establish a Baxter Model of discipleship counseling in order to provide soul care within a church. This nine-stage project methodology included: (1) the realization of a need for soul care; (2) the launch of soul care with a seminar and pre-project questionnaire; (3) creation of a catechistic curriculum; (4) weekly and quarterly discipleship meetings; (5) a post-project questionnaire and oral exit interview; (6) a Sunday service, graduation, and testimonies to highlight the importance of soul care; (7) second round soul-care match ups; (8) data analysis; and (9) a pre-second round discipler fellowship briefing.

The elders of CBC agreed that a Baxter Model of soul care is a critical aspect to making disciples in an individual, family, or small group ministry. Each follower of Christ can be equipped to speak wisdom and truth into the lives of others, inside and outside the church, through discipleship counseling. While there are many types of

programs and curriculums available to the church today, finding one that is both comprehensive and doctrinally like-minded for the church is difficult. On the one hand, many of today's local pastors and church leaders are frustrated with the process of finding and establishing a biblically based soul care. On the other hand, the one-on-one process of discipleship counseling is very time consuming and most pastors are convinced that they do not possess enough time to personally sustain such a ministry, without the help of other qualified men and women. This is why establishing a culture of soul care based on the Baxter Model discipleship counseling will help train up others to carry on the discipleship counseling needs in the local church, and will bring help and hope to the pastor, pastoral staff, elders, and the congregants.

The various sessions and exit interviews provided by each disciple were helpful to provide added insight to each lesson and what they believed were the most successful means to teach these truths. Through discipleship counseling, each disciple grew in head knowledge, heart attitude conviction, and established sincere friendships in order to more effectively please and glorify God, make disciples, and serve others. They also came to greater conviction that the Word of God is sufficient to provide guidance for any follower of Christ, no matter the issue or situation at hand. In addition, the hope is that each new relationship established during the soul-care project will result in long-term accountability and exhortation.

Finally, CBC desires to continually improve its philosophy, curriculum, and methodology of soul care. In order to facilitate and expedite the need for specific discipleship counsel within CBC, I proposed to the elders that those seeking church membership or baptism meet with an appointed graduate of soul care, in order to come alongside church leadership to help answer questions about the culture of soul care or other areas of life in the local church. In addition, CBC intends on sharing the Baxter Model of soul care to other like-minded churches, both locally and globally, by offering

to train others to disciple, counsel, and establish soul-care ministries within their own churches.

In the final chapter, further evaluation of goals for this project are provided. Additional recommendations for improving the ministry of soul care will be proposed, in order that other likeminded church will benefit from the insights garnered from this project.

CHAPTER 5

FINAL ANALYSIS AND EVALUATION

Introduction

This project attempted to establish a culture of soul care at Calvary Bible Church, as detailed in chapter 4. Chapter 3 examined the sixteenth century soul-care ministry of the Puritan, Richard Baxter, in order to implement part of his discipleship-counseling methodology into this project. Chapter 2 provided the biblical texts that prescribe soul care and were the theological foundation for the project. The objective of this chapter is to evaluate the purpose and goals, discuss strengths and weakness, suggest adjustments, and share theological and subjective considerations regarding the project.

Evaluation of the Purpose

The purpose of this project was to establish a culture of soul care based on a Baxter Model of discipleship counseling at Calvary Bible Church, Joelton, Tennessee. This project commenced on March 23, 2014, and was finished on September 13, 2014, totaling twenty-five consecutive weeks.

The project produced momentous success within the life of CBC. In particular, data analysis produced from the project questionnaires and *t*-tests, along with the results from the oral exit interviews, indicated measurable success for the third goal, which was to create and utilize a catechistic curriculum. Specifically, the data revealed that the participants experienced significant growth in each of the six focus points of the curriculum. In addition, the post-project elder assessment (appendix 4) supported this same conclusion. As the project progressed, the participants continued to confirm the

value and efficacy of the life-on-life aspect of the Baxter Model of discipleship counseling within the local church. As a result, this project fulfilled its purpose.

Evaluation of the Goals

The first goal of this project was to conduct a one-day seminar in order to expose and instruct people within CBC about a Baxter Model of soul care, and to offer individuals opportunities to participate in the project. The seminar provided information regarding Baxter's life and history of ministry and his one-on-one, catechistic style of discipleship counseling. With the aim of hosting approximately 20 people, the goal was very successful with 65 people (approximately 50 percent of the current church body) in attendance, at the March 22, 2014 seminar. All 65 attendees completed a pre-project questionnaire; incredibly, 48 registered to participate in the project.

The second goal, to research and develop a twenty-week curriculum that incorporated a Baxter Model of catechistic instructive soul care, based on Cavalry Bible Church's (CBC) doctrinal beliefs (appendix 2) and the Westminster Confession of Faith (appendix 3), proved successful. The Senior Pastor provided oversight and the post-project elder assessment proved unanimous support of the curriculum, as suitable to teach the theology and to address spiritual heart attitudes.

In the third stated goal, the lead disciplers (my wife and I) were to utilize the twenty-week curriculum when meeting one-on-one with 5 men and 5 women. The small concern about whether the project would gather 10 people to participate turned into greater concern on how to determine how many people the disciplers could accommodate. With approval from the Senior Pastor, 8 men and 8 women were selected from the registration list. With much dedication, 7 men and 7 women completed all tests and all twenty lessons with an average weekly meeting time of 90 minutes, resulting in an impressive retention of 88 percent of the participants. Ages ranged from 20-60 years old; 78 percent of the participants were in the 30-40 age group. Unfortunately, only married or

widowed members participated in this project, in large part due to the lack of singles in attendance at the seminar. The data revealed that 78.57 percent of the participants had three or more years of college.

In addition, these one-on-one meetings were to facilitate spiritual growth, not only the teaching of theology, but also the practical application of these truths in relation to six-focus points in the participant's lives: Bible knowledge, relationship with God, spiritual heart attitude, soul care, ministry to others (non-believers), and local church involvement. A paired-samples *t* test was conducted to compare the means of the spiritual growth in these six areas before and after the soul-care project to determine whether there was a significant difference. The results produced from the pre- and post-project questionnaires in each of these six focus points revealed dramatic, measurable growth, with statistical mean differences between 3.93-24.97 percent (appendices 14-19). The strengths and weakness section will discuss results for these points in more detail.

The fourth goal of this project was observe the Baxter Model of discipleship counseling continue to thrive, thus establishing a culture of soul care at CBC. The goal would be met if at least 60 percent of the graduates, who signed the soul care commitment pledge (appendix 6), would begin the process of taking another person within the church through the second round of the twenty-week discipleship counseling curriculum and soul care. The graduate's exuberant longings to increase the awareness and opportunities for others at CBC were heartwarming. Of the 14 who signed commitments to participate in the second round, 12 committed to reproducing this model in the lives of 16 new participants, representing an 85.71 percent retention rate of graduates from the first round. Of the two who did not commit, 1 female elected to wait for the third round to participate due to pressing commitments at home. Additionally, 1 male relocated to California and is investigating soul-care ministry at his new church.

The fifth goal was to have all 6 elders gather and determine whether a culture of soul care based on a Baxter Model of discipleship counseling had been established at Calvary Bible Church. Thus, after the completion of the oral exit interviews, the elders were presented with the data analysis produced from the pre- and post-project questionnaires. Of particular interest for the elders, there was a significant difference in the scores for the pre-project total soul care ($M=1169.33$, $SD=5$) and the post-project total soul care ($M=1308.50$, $SD=5$); $t(5)=4.249$, $p<.008$. These results suggest that the Baxter Model of one-on-one discipleship made a difference and the findings were not by chance (appendix 13).¹

Upon reviewing the data, the elders were asked to complete a post-project elder assessment to evaluate the project; a 100 percent agreement would be considered a success. The assessment revealed a 95.24 percent overall approval of the Baxter methodology of one-on-one soul care by all 6 elders (appendix 20). In the evaluation, the elders were asked to rate the effectiveness, using a Likert scale ranging from Strongly Disagree (1) to Strongly Agree (6) of the project in seven areas: (1) revealing spiritual heart attitudes of the participants (95.83 percent); (2) impacting the level of head knowledge of the participants (91.67 percent); (3) establishing relationship building within the church (100 percent); (4) motivating participants to be more involved in commitment and service to the church (100 percent); (5) building overall unity with the body of Christ at the church (95.83 percent); (6) establishing a Baxter Model of soul care (100 percent); and (7) reduplicating the Baxter Model within another local church (83.33 percent). Interestingly, the elders were not fully confident that this Baxter Model of soul care could be reproduced in another church; they believed the reformed doctrine of the curriculum would not be widely accepted. Since the end of this project, the church

¹ Total Soul-Care *t*-Test showed a +11.95 percent increase in the means. For future summaries within this chapter, the change in the means will be used. The correlated data will be in appendixes.

leadership has had the opportunity to hear more testimonies and see first hand the practical outflowing of a second round of soul care. Thus, the elders are much more confident in their ability to train up and provide soul-caregivers within the church and to assist other churches. Even more, the elders are dedicated to training up and providing discipleship counseling for the church family. The post-project elder assessment revealed 100 percent of the elders were in support of the Baxter Model, with a slightly less, 95.24 percent, statistical support of the goal in relation to sharing the project with other churches.

Assessment of the Strengths and Weaknesses

The strengths and weaknesses of the project were derived from the objective data collected from pre- and post-project questionnaires, and from the subjective responses received from the participants' oral exit interviews. The questionnaires and the twenty lessons were geared toward six focus points, in order to provide the disciplers with consistent and similar direction for the weekly one-on-one discipleship meetings. The correlated data for the questionnaires is located in appendix 21, and for the responses for the oral exit interviews refer to appendix 22.

Personal Participant Data

The first section of the pre- and post-project questionnaires collected individual personal data using a Likert scale (appendix 21). A few questions revealed unexpected, insightful, and encouraging information. Question 6, "How would you rate the quality of your Christian walk," produced a statistical means improvement of +14.58 percent, with 92.86 percent of the participants perceiving their Christian walk as "Average," after the project, as opposed to merely 42.86 percent of participants perceiving their walk as "Average," prior to the project. Question 9 stated, "How would you rate the quality of your relationship with your spouse and/or family members?"

Remarkably, pre-project data revealed only 64.28 percent of the participants considered the quality of their relationship to be “Excellent or Very Good;” yet, post-project data acknowledge 92.85 percent of participants considered their relationship “Excellent or Very Good.” Before the project, Q11, “How involved are you in church and ministering to others?” revealed only 42.85 percent of the participants rated their church ministry to others as “Often or Very Often.” While after the project, 92.86 percent of the participants reported being “Often or Very Often” involved. These quantifiable questions, subjective at best, still indicated that the participants believed they received significant benefit from the twenty weeks of meeting one-on-one with a discipler. The data reinforces the goals set forth in chapter 3, to promote the practical application of the theology in order to direct spiritual heart attitude changes in the participants. Clearly, none of this spiritual growth could have occurred without the work of the Holy Spirit.

Focus Point 1: Bible Knowledge

There was an assumed understanding that participants had a strong base knowledge of doctrine and theology that had been established on the expositional instruction from the pulpit. Not surprisingly, the *t*-test revealed a slight +3.93 percent increase in the means. Nevertheless, statistically the data revealed the growth was not by chance (appendix 14).

In the oral exit interview, participants were asked, “How have the last twenty-weeks of discipleship impacted and increased your knowledge of God’s Word?” All of the participants testified how the Baxter Model methodology helped them to remain faithful to the study, locate, memorize, and apply Scripture’s transforming truths. As learned in lesson 3, much time was spent on how to apply 31 attributes of God to a practical, personal counseling scenario, in order to learn about the idols of their hearts. They conveyed benefit from gathering how to synthesize, integrate, and practically apply key truths when evangelizing or providing counsel. One participant stated, “what makes

soul care so special? From the start of the first lesson to the end of the twentieth lesson, I was immersed in the pages of God’s Word.”² From the pre- and post-project questionnaires, the most notable support of their subjective interview reports came from Q18: “I know how to present the Gospel clearly to another person without relying on a tract.” A +23.81 percent means improvement in biblical conviction, confidence, understanding, and plausibility of sharing the Gospel with others suggests the change did not occur by chance. In addition, they verbalized an appreciation for just how much the Word of God addresses the specific issues of life, personal sin issues, and the role of the Holy Spirit in one’s salvation and process of sanctification. Most of what each participant learned, they reported having already heard before. Still, each indicated that the project and the opportunity to discuss doctrine in a comfortable setting with their disciples provided new insights to various biblical topics and their overall understanding of the Scriptures.

Focus Point 2: Relationship with God

Another goal of this project was to recognize an overall spiritual heart attitude change with each participant, specifically in regards to how they view their daily lives through the lens of Christ. It was a blessing that the *t*-test produced +15.91 percent increase in the statistical means suggesting that the twenty-weeks of soul care did improve the participants’ relationships with God. Yet, statistically, the growth within this focus point could have been by chance, but typically the larger the means increase the less likely the growth was by chance (appendix 15).

During the exit interview participants were asked, “How have the last twenty-weeks of discipleship enhanced your personal relationship with God?” They expressed that to know more of Christ is not solely rooted on the testimony of his Word, authority,

² Elizabeth Hartley, soul-care graduation testimony, Joelton, TN, September 7, 2014. Permission given to use her name and testimony.

and sovereignty, but also involves a practical outpouring of grace and mercy to his people, just like he shows throughout his historical plan of redemption. They verbalized a more practical understanding of how to glorify God, please him, to live, serve, and sacrifice for him. As testified by one participant, “These past 20 weeks have reassured my belief that this life is all about God and nothing about me.”³ Question 5 from the pre- and post-project questionnaires specifically asked about glorifying God; “How often do you make decisions to obey and follow God with awareness that choosing his way may be costly to you in some way?” This question had a +20.34 percent improvement in the means. The data suggests that the participants’ understanding and willingness to accept the cost to follow Christ and his demand for being Lord of their entire lives significantly changed as a result of the Baxter Model of discipleship counseling (Matt 7:17; 16:24; 19:21; Mark 8:34; Luke 9:23, 56-62; 19:8-9; Rom 8:29-30; 2 Cor 6:10; Eph 2:10; Titus 3:5-7). They acknowledged inspiration to deal more intentionally with specific idols of the heart, seeking help and hope from God’s Word and the Holy Spirit to help mortify personal sins (Ps 51). This is seen in the participants’ response to Q3, “I express genuine praise and gratitude to God even in the midst of difficult circumstances,” which the *t*-test showed a +22.41 percent means improvement, reflecting the participants’ significant growth in understanding Romans 8:28 and God’s sovereign plans and purposes in their daily lives.

Focus Point 3: Spiritual Heart Attitude

This section of the questionnaire dealt with the participants’ spiritual heart attitudes, particularly and practically how to “love the Lord your God with all your heart and with all your soul and with all your mind. . . . You shall love your neighbor as yourself” (Matt 22:37, 39). While the *t*-test results for this focus point were not entirely

³ Elizabeth Hartley, soul-care graduation testimony, Joelton, TN, September 7, 2014. Permission given to use her name and testimony

conclusive to indicate that this change was not by chance, there was a + 12.93 percent statistical means of improvement (appendix 16). The teaching of a Christian can “put off” self and “put on” Christ and love others more than self made a statistically significant difference in the spiritual heart attitude’s and growth of the participants (Col 3:5-14). One participant realized this truth and shared, “Soul care pinpointed many sinful heart attitudes of mine. Even more grateful for the blessing of having to take truths from God’s Word by the empowerment of the Spirit of God and daily apply those truths towards putting off sin and putting on Christlikeness.”⁴

The focus point question, “How have the last twenty weeks of discipleship transformed, and improved your spiritual heart attitudes?” helped the participants to identify desires and motives of their hearts in relation to each lesson, each week. They reported more clarity in regards to how the love for self or love for God determines what they think, say, and do! In particular, from the pre- and post-project questionnaires, Q7 stated, “I am the same person in public that I am in private,” produced a +27.38 percent means of improvement post-project. This increase does suggest significant growth in the participants’ abilities to live real and transparent lives for God’s pleasure and glory (Isa 43:7; 2 Cor 5:9). As a result of this project, the participants testified to a heart attitude change in regards to being more sensitive to personal sin, and acknowledge the renewed importance of dealing with sin by confessing, repenting, and seeking forgiveness (Matt 6:14-15; 18:38; 1 John 1:9). The data from two questions statistically supported the participants’ perceptions. Question 19: “I know how to deal with sin in my life,” generated a +22.41 percent increase, along with Q22: “When I have sinned against someone or offended someone, I go to that person to seek forgiveness of sin and reconciliation,” which revealed a +18.64 percent statistical means of improvement. At the

⁴ David Simmons, soul-care graduation testimony, Joelton, TN, September 7, 2014. Permission given to use her name and testimony

same time, Q13: “I am confident that I can overcome any crisis no matter how serious,” which yielded a +24.19 percent increase post-project, highly suggests they became more gracious and patient when dealing with the sin issues in themselves and of others due to the discipleship received during the project.

However, there were some weaknesses with this focus point. Question 6: “I feel better about myself on the inside when I look good on the outside,” revealed a <6.82>⁵ percent decrease in the means, which does indicate a positive improvement in the participants’ biblical understanding of self that is not based on personal appearances. However, I did expect that the catechistic teaching and life-on-life discipleship over the twenty-week project would have produced a much more significant change of spiritual heart attitude. It is possible that the participants already were confident in Christ and not in themselves, thus there was not much room to measure change. Moreover, the question could have been mistaken to mean that when the spiritual heart attitudes appear better to onlookers, they actually do feel better. Then Q26: “My life is filled with stress and anxiety,” produced a means decrease of <10.87>⁶ percent, and suggests minimal improvement in the participants’ abilities to deal with personal stresses and anxieties. The small change may indicate that they are still busy and stressed, and not actively applying the truths learned, or they were able to reduce stress, but not significantly in such a short period of time. Furthermore, Q29: “I am hesitant to let others know that I am a Christian,” generated a less significant <8.33>⁷ percent means of change than anticipated. The question is a bit general and the scale does not allow for more specific and

⁵ Due to the way this question was written, a lower score actually represents a positive conviction, growth, improvement, or understanding of this key ministry within the local church.

⁶ Due to the way this question was written, a lower score actually represents a positive conviction, growth, improvement, or understanding of this key ministry within the local church.

⁷ Due to the way this question was written, a lower score actually represents a positive conviction, growth, improvement, or understanding of this key ministry within the local church.

circumstance driven answers. Possibly, the test group already had a strong commitment to speak boldly, thus the question does not adequately indicate growth. Lastly, the data may reveal a lack of intentional and passionate commitment to proclaim and represent Christ throughout their daily lives.

Focus Point 4: Soul Care

In this section, questions were designed to find out what the participants' convictions were regarding soul care, and if they had an understanding of scripture passages that provide help and hope. The *t*-test values pertaining to soul care, showed a +13.34 percent increase in the means. The correlated results suggest the participants did grow in their understanding of soul care in relation to themselves, and as a ministry within the church, but the results did not rule out chance (appendix 17).

The question proposed to the participants in the exit interview was, "How have the last twenty-weeks of discipleship equipped you to provide soul care (i.e. discipleship and counsel) for others?" The participants shared that they learned how soul care is not reproducing self in others, but reproducing Christ in others. Many disciples shared that because of the disciplers' care for their souls and, in turn, the hope and help the disciples were able to model to others, they have witnessed relationships, marriages, and families transformed and reconciled. As testified by a participant, "These twenty weeks have really helped me to grow and helped with the struggles that my family has come across over the past year."⁸ In concordance, Q8: "I have a good working knowledge of the crucial passages of Scripture that speak on the biblical topic of soul care and personal accountability," revealed a tremendous +46.81 percent means increase. These results very highly suggest that the project helped the participants understand that the Word of God is

⁸ Ti Rogers, testimony at graduation from soul care, Joelton, TN, September 7, 2014. Permission given to use her name and testimony

sufficient to change the hearts and lives of God’s people (Ps 19; 2 Tim 3:16-17). Even when investing in the spiritual hearts and lives of people was awkward and challenging, they admitted they had grown in their convictions that soul care is necessary within the local church. Question 15: “When it comes to being personally involved in the life of another Christian, I do not believe that I am adequately equipped to help them with their personal problems and sin-issues, such as anxiety, depression, fear, relationship issues, sexual sin, childhood issues like ADD/ADHD,” had scores drop dramatically post-project to <48.57>⁹ percent. These results highly suggest that the project taught the participants that the Bible does speak authoritatively to these various sin and heart attitude issues.

This focus point also revealed some weaknesses. For instance, Q12: “Christians can learn a great deal about biblical soul care and personal accountability from secular counselors,” produced a 0 percent means rate of change. The lack of statistical change could suggest an already balanced biblical perspective pertaining to the lack of merits with secular man-based methodology and philosophy of soul care. Overall, while the participants hold to a low view of secular psychology and psychiatry, I did expect the post-project questionnaire responses to move towards a lower view of the sufficiency of secular counsel. Question 24: “The way a Christian lives his life is not the concern of other believers,” resulted in a +6.25¹⁰ percent change in the means, which was not as significant of a change as expected. The curriculum and discipleds should have impressed upon the participants a need to be aware of how other brothers and sisters are living their lives for Christ’s glory in order to lovingly and graciously hold others accountable by investing in the discipleship and sanctification process of others within the church (Prov 27:17; Matt 18:15-17; Gal 6:1-2; Col 3:16). Moreover, the question

⁹ Due to the way this question was written, a lower score actually represents a positive increase in understanding this key ministry within the local church.

¹⁰ Due to the way this question was written, a lower score actually represents a positive conviction, growth, improvement, or understanding of this key ministry within the local church.

could have been interpreted to mean they are not man pleasers. The way the question was structured does leave room for several interpretations, and could have skewed the results. The other possibility is that the scores were already reasonably as low as they could score.

Focus Point 5: Ministry to Others (Non-Believers)

This section of the questionnaire dealt with the participants' perceptions of their ministries to others (non-believers). A 24.97 percent increase in the mean score from the post-project questionnaire highly suggests that the Baxter Model did help grow the participants' spiritual heart attitudes and understanding regarding ministry to non-believers (appendix 18).

When asked the question, "How have the last twenty-weeks of discipleship prepared and encouraged you to minister to non-believers more intentionally and confidently," the participants expressed a growing desire to be more intentional in fulfilling the Great Commission. One participant stated, "When it comes to building up God's people for the purpose of honoring Christ, reaching the lost, and encouraging the saints, it (soul care) just has to be our priority."¹¹ They reported thankfulness for first-hand experience with how the Word and Spirit of God bring about lasting spiritual heart transformation, as well as help and hope. For Q3, "I feel adequately equipped to share what the Bible says to those who are hurting and in need of help," the +45.1 percent increase in the means very highly suggests that the Baxter Model produced significant growth in their heart attitudes towards participation in the Great Commission (Matt 28:16-20; 1 Cor 1:10; 2 Cor 13:11 Eph 4:12; 2 Tim 3:17; Heb 11:3; 13:21). In addition, the +26.92 percent improvement of the means for Q15: "I tell others about how God is working in my life," highly suggests the project grew them in their ability to model joy

¹¹ Brandy Rouhotas, soul-care graduation testimony, Joelton, TN, September 7, 2014. Permission given to use her name and testimony

because of what Christ alone has done in their lives. A +29.27 percent improvement in the means for Q5: “I intentionally form and maintain relationships with non-believers and unchurched individuals in an attempt to lead them to Christ,” also highly suggests the project helped increase their confidence to share the Gospel.

Interestingly, the analysis revealed a discrepancy in the results of one of the questions. Question 7: “I go out of my way to show Christ like love to others that I meet,” only scored a +6.67 percent increase of the means. This seems contradictory to the mean increases in Q3, Q15, and Q5. Seemingly, the love would at least increase at the same score as the actions in questions 3, 5, 15, which pertained, in likeness to Q7, to the participants’ heart attitudes towards evangelism and their calls to reflect the light of Christ in the things they think, say, and do (Matt 5:13-16; Eph 5:7-14). Actually, the individual scores revealed that the participants, pre- and post-project, loved people, but they may not always feel equipped and confident to provide adequate help and hope.

Focus Point 6: Local Church Involvement

The fourth goal was to observe the beginnings of a new soul-care culture, based on the Baxter Model of discipleship counseling, continue to thrive CBC. This section of the questionnaire attempted to collect information about the participants’ local church involvement, which would enable the leaders to assess the potential success of a soul-care ministry with the people from this project. Overall, the statistical means improved +11.24 percent for local church involvement. This suggests the project did contribute to improving the spiritual heart attitude for local church commitments, yet the data analysis was not entirely conclusive to indicate that this change was not by chance (appendix 19).

The oral exit interview asked the question, “How have the last twenty weeks of discipleship increased your heart attitude and desire to serve at Calvary Bible Church?”

Participants' related a rekindled desire for ministry in the local church, while also being more willing than ever to yield to the authority and direction of church leadership.

Question 7: "I have a sense of joy about working in the activities of the church," generated a +22.03 percent improvement in the means, which compliments the previous responses. The data highly suggest transformation of the participant's heart attitude towards their ministry and service within the local church (Ps 100:2; Gal 6:10; Col 3:23-24). One participant related an appreciation for taking an assessment to identify spiritual gifts. He declared, "my heart has been renewed in so many ways, for this has set me on a trajectory of what I want to do and how I want to serve and how to start applying the spiritual gifts that the Lord has blessed me with, so that I can give God the glory...." Interestingly, Q4: "I contribute time to a ministry at the church," experienced a +21.43 percent improvement in the means. This data also decidedly suggests that the participants grew in their spiritual heart attitudes and understanding regarding their commitments to local church ministries (Matt 10:37-39; Matt 28:19; Mark 3:33-35; John 15:5; Eph 4:1-12). Further, they expressed understanding that they cannot simply sit back and wait for someone else to step into the gap of a person's life at the church, but are now convicted to intentionally invest in the care of others souls!

This focus point pertaining to the participant's local church involvement disclosed some weakness in spiritual growth. Question 5: "I sacrificially contribute my finances as an offering to my church," produced a minimal +4.76 percent means rate of improvement. This minimal change suggests that participants might give, but not sacrificially, so they were accurate in their own self-assessment. However, the data could also suggest that the project did not motivate a greater desire to give to the church, let alone give sacrificially. Several additional questions or rewording the question might bring clarity to the type of growth expected in the results. Moreover, the curriculum may need to address personal stewardship in more depth (2 Cor 9:6-7).

Project Adjustments

In further evaluation of the project, some adjustments need consideration. First, while the project questionnaire focused heavily on the applied theology, it lacked specific questions that measured any new doctrinal and theological growth or concerns with the content of the twenty-week curriculum. Adding questions could provide insight in order to discern more thoughtfully the level of head knowledge of the participants, who have been heavily exposed to deep biblical expository preaching.

Second, as noted earlier in this chapter, some questions were not properly phrased and formatted in order to communicate how a participant learned or subjectively felt about their own level of understanding. Some scales in the answer section did not consistently increase. For example, in the Bible Knowledge section, question 4 should have been rephrased to state, “Truth does not change with each situation,” from, “Truth changes with each situation,” to match the Likert scale, rather than change the scale. This disparity did cause some confusion during both the pre-and post-project questionnaires and could be avoided for other churches.

Third, to gain greater positive results and reduce the likelihood of chance in the statistical outcome, a larger number of participants could prove beneficial. However, the length of time necessary to meet with folks does pose challenges, as well as having qualified disciplers to start with a large pool of samples subjects. Further, the same amount of questions in each section may reduce the error of chance. Some sections that had an error of chance had fewer questions than sections with no errors.

Theological Contemplations

Witnessing God’s Word and Spirit transform the disciplers, participants, and even the non-participants at CBC have produced much joy and delight. The process of life-on-life discipleship, the development of curriculum, and general observations generated some theological insights.

One-Anotherings

Scripture reiterates the need to love one another and to care for the souls of God's people (Col 3:13; 1 Thess 5:11, 14-18; 1 Pet 4:10) (appendix 9). The followers of Christ rely on the help and hope found in the Scriptures, the Gospel, and in one another's love. This 25-week project affirmed this biblical axiom. During this project, both the disciplers and disciples reported feeling more encouraged in their Christian walk because of the support from one another in specific prayer, meeting various physical and spiritual life needs, and spending much time in sweet fellowship (Acts 2:40-47). The catechistic curriculum and the Baxter Model of life-on-life discipleship counseling confirmed that the Bible's mandate and example to make disciples and train them is necessary and possible (Matt 28:18-20; 2 Tim 2:2).

Equipping God's People

The Bible calls the local church to consistently equip the flock for effective soul care, which is based on rightly handling the Word of God (2 Tim 2:15). This project reaffirmed the need for church leadership to train up both men and women to provide help and hope, based upon the Scriptures (1 Cor 8:1-3; 2 Tim 3:16-17). Despite solid teaching, this project revealed that the pulpit ministry is not sufficient on its own. A passionate modeling of making much of Christ (1 Pet 2:7, 24) and his Word in our lives (Ps 119:9-11) must be connected tightly to the solid preaching of God's truths. Therefore, if a Baxter Model of soul care is to become a church wide culture, church leadership must invest greater time and resources in the life-on-life discipleship counseling process with people at CBC.

The Significance of the Gospel

This project reiterated the significance that the Gospel should be in a follower of Christ's daily life. The hope in the Gospel of Jesus Christ is foundational for the daily help and encouragement necessary to live out a gospel-centered life. In Mark 12:28-31,

Jesus reminds the disciples to love God and love their neighbors; divine truths that shape a follower of Christ's spiritual heart attitude and the numerous duties, concerns, and relationships in their daily lives. If Christ reconciled sinners to himself, then sinners can preach the reconciliation of God and practice reconciliation with others (2 Cor 5:17-21).

Necessity of God's Empowering Grace

The apostle Paul, in Titus 2:11-15, reminds the believer that the process of sanctification sets the individual free from the control and influence of sin. Thus, a biblical soul-care ministry will "Declare these things; exhort and rebuke with all authority. Let no one disregard you" (Titus 2:15), while relying on the Holy Spirit to empower the follower of Christ to "put to death therefore what is earthly in you" (Col 3:5), and live a life that glorifies and pleases God (Isa 43:7; 2 Cor 5:9). The participants reported a greater understanding of grace and the need to extend grace to others (Rom 12:3; Col 3:13). A Baxter Model of discipleship counseling reminds believers as they go through blessings and trials that God's empowering grace is the source of true and lasting spiritual heart transformation.

Necessity of Personal Soul-Care Relationships

A pressing need exists to assist both the church leadership and its members to establish personal and Christ-centered relationships with others, within the local church. The data, weekly meetings, and testimonies exposed a significant appreciation for consistent weekly long-term relationships, which the project realized. Each of the participants indicated a joy in developing sincere relationships with their disciples, and eagerness to care for the needs of the people (Rom 12:9-18). In addition, establishing meaningful personal soul-care relationships has helped the various members of the body of Christ to be personally informed and instructed in the various theological perspectives, ministry opportunities, and any changes that are taking place within the church, resulting

in greater communication, and unity within the church both theologically, methodologically, and relationally (Eph 4:1-16).

Subjective Consideration

The expectations for this project were more than realized. The lengthy process resulted in a unique and exclusive learning experience as a culture of soul care began to become a reality at CBC. Nonetheless, a few personal considerations are noted below.

Baxter Model of Soul Care and Discipleship-Counseling Curriculum

The opportunity to establish a curriculum and a caring culture of soul care based on Baxter's catechistic methodology, and built upon Christ's example and God's Word, has been a true blessing. Churches no longer have to be limited to a methodology of discipleship counseling that is strictly pedagogical. The unanimous satisfaction of each participant affirmed the effectiveness of the catechistic curriculum and the life-on-life methodology of the Baxter Model that the apostle Paul illustrated in Philippians 4:9. In addition, the format of the curriculum such allows other local churches to express their unique theological perspectives. I am even more convinced that the local church needs to emphasize honest relationships and practical application of theology by every pastor on staff, and church leadership, as well as church members and attenders, for a culture of soul care to flourish.

Shorter is not Necessarily Better

There were various naysayers and voices of opposition from peers and those within the local church, in regards to a lengthy twenty-week curriculum. Many suggested 8-10 weeks. Yet, project participants met for 22 weeks and required the study of 20-25 pages of single-spaced lessons each week. Nonetheless, the project resulted in an 88 percent completion rate (94 percent actually, but a technical oversight eliminated 1

female from the final statistics) and resounding testimonies from each participant as to the efficacy of this project in their lives. Thus, the contemporary axiom that shorter is better is greatly overstated with today's church. God affirmed that his process of discipleship does work.

Future Great Expectations

In light of the success of this project, it is reasonable for CBC to take the next step in developing their soul-care ministry to include establishing a biblical counseling ministry. The leadership has discussed facilitating opportunities for the members of CBC to be trained and certified as biblical counselors through ACBC (Association of Certified Biblical Counselors), in order to reach both local and global communities with the help and hope of the Gospel. Other participants have expressed their plans to pursue a degree in Biblical Counseling from Southern Seminary in Louisville, Kentucky. In addition, the elders are reevaluating the function of small groups in light of the Baxter Model. This project has and will continue to change the course of many lives at CBC.

Conclusion

The goal of this twenty-week curriculum and life-on-life Baxter Model of soul care was to produce bold and courageous followers of Christ, who model Christlike passion and love for growing in biblical character, by God's transforming truth. These followers appreciate their total depravity, and relish in their unending need for Jesus.

In Luke 9:23-24, Jesus said, "If anyone would come after me, let him deny himself and take up his cross daily and follow me."²⁴ For whoever would save his life will lose it, but whoever loses his life for my sake will save it." This project encouraged and admonished the participants to take their lives from the familiar and comfortable to the awkward, difficult, risky, and unfamiliar, and to be willing to face broken relationships, rejection, and even physical death, in order to gain life in Christ and his righteousness.

A Baxter Model of discipleship does not advocate a person living recklessly for Christ, but rather dying to self and personal comforts, and to “be all in” for the glory and pleasure of the Lord (Isa 43:7; 2 Cor 5:9). This model of soul care is not about being nice and quiet, or looking the part of a “good” Christian, or being a “good” student of the Word. Instead, the goal is to provide others with a biblical example of taking appropriate risks for Christ’s sake and for His Kingdom. The Baxter Model is about modeling courageous, honest, and transformative lives in Christ while living in a world that is bringing every possible power to compel us to conform to its image.

The *t*-test for the results from the pre- and post-project questionnaire pertaining to total soul care for this project revealed that the Baxter Model of discipleship counseling made a significant difference and the findings were not by chance.¹² In addition, all of the goals were met proving that the Baxter Model is an effective means of caring for the souls of Christ’s flock, and a culture of soul care based on the Baxter Model has begun. Since all of the graduates have expressed a desire to serve in the soul-care ministry at CBC, one elder commented, “Discipleship counseling is what Calvary Bible Church has been waiting for and it is now finally a reality.”

Life is a vapor (Jas 4:14)! Coming to grips with this reality, I am thankful to God and this project for affirming my passion for soul care and increasing my desire to redeem each day as a faithful servant of God, for his glory and pleasure (1 Cor 4:2; Eph 5:16). My hope resonates in the apostle Paul’s spiritual heart attitude pertaining to his life and ministry, “holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain” (Phil 2:16). My hope is that the resources produced for this project will find their way into the hearts and lives of other local church ministries that desire to cultivate a culture of soul care.

¹² *t*-test fro pre-project total soul care ($M=1169.33$, $SD=5$) and the post-project total soul care ($M=1308.50$, $SD=5$); $t(5)=4/29$. [$=<.008$ (appendix 13).

APPENDIX 1

PRE-PROJECT AND POST-PROJECT
QUESTIONNAIRE

Agreement to Participate: The research in which you are about to participate is designed to study the effectiveness of a 20-week one-on-one Baxter Model of soul care and the influence these practices are having upon your spiritual development. Pastor Joe Miller is conducting this research for purposes of a Doctor of Ministry research project. In this project, you will be asked to share **some personal data, spiritual heart attitudes and needs, involvement in the lives in other believers and ministry within the church, and biblical knowledge**. Any information you provide will be held strictly confidential, and at no time will your name be reported or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

By your completion of this survey, and checking the appropriate box below, you are giving informed consent for the use of your responses in this study.

I AGREE TO PARTICIPATE

Thus...

- I will commit to attending all the training sessions, if at all possible.
- I will actively seek to disciple after completion of the project

I DO NOT AGREE TO PARTICIPATE

For Office Use Only

SSID# - _____

Survey# - _____

Score - _____

Misc #1- _____

- *Your answers to the survey will be strictly confidential. We do not ask for your name. No one will be able to connect your answers to your name.*
- *In order to match-up your pre-questionnaire, post-questionnaire, and oral exit interview and responses, we will ask for the last **four digits of your Social Security number**.*
- *It is very important that you answer all question as honestly as possible. Select answers that most clearly reflect your spiritual life and heart attitude as it is presently, and not as you would like it to be!*
- *Pay close attention to the type of response required in each section of the questionnaires. As you move from one section to another, the type of answers will vary.*
- *Most questions will be answered by circling the appropriate response provided that most accurately describes your life.*
- *Do not spend much time on any questions. Give every question your best and first reaction, and then move quickly to the next.*

IMPORTANT INSTRUCTIONS FOR ACCURATELY AND EFFICIENTLY FULFILLING THIS CRITICAL SURVEY: Please complete the following assessment carefully and honestly by choosing the answer that reflects what you are doing now and what you know now, not what you think is the right answer or hope to fulfill some day in your walk and life in Christ.

I. PERSONAL DATA

Please share some information about yourself by drawing a circle around the answer that best applies to you:

1. SEX: male female

2. AGE: 20-29 30-39 40-49 50-59 60 or older

3. Highest Education Completed:

Grades:	1	2	3	4	5	6	7	8	9	10	11	12
Years of College:	1	2	3	4	5	6	7	8				

4. Have you made a profession of faith? Yes No

5. How long have you been a Christian?

1-5 years	6-8 years	9-10 years	11-20 years	more than 20 years
-----------	-----------	------------	-------------	--------------------

6. How would you rate the quality of your Christian walk?

Very Poor	Poor	Fair	Average	Very Good	Excellent
1	2	3	3	4	5

7. Approximately how long have you have been an attender or member of CBC?

1-5 years	6-8 years	9-10 years	11-20 years	more than 20 years
-----------	-----------	------------	-------------	--------------------

8. Are you: Single Married Divorced Widowed

9. How would you rate the quality of your relationship with your spouse and/or family members?

Excellent	Very Good	Good	Average	Bad	Very Bad
E	VG	G	A	B	VB

10. How many days in the week do you participate in CBC worship services and other weekly events associated with the church (e.g. Home Bible Studies, Wednesday nights, etc.)?
- 1 2 3 4 5 6 More Than 6 days
11. How involved are you in church and ministering to others?
- Never Seldom Sometimes Often Very Often Always
1 2 3 4 5 6
12. My knowledge of the Bible has been increasing during the past six months.
- Strongly Disagree Disagree Disagree Somewhat Agree Somewhat Agree Strongly Agree
SD D DS AS A SA
13. How many Christians at church do you feel very connected to?
- 1 2 3 4 5 6 More Than 6 days

Way to go, you are doing great!

II. BIBLE KNOWLEDGE

1. The Bible is the literal Word of God recorded by men.
- Strongly Disagree Disagree Disagree Somewhat Agree Somewhat Agree Strongly Agree
SD D DS AS A SA
2. The Bible is free of any errors and does not contradict itself
- Strongly Disagree Disagree Disagree Somewhat Agree Somewhat Agree Strongly Agree
SD D DS AS A SA
3. I routinely memorize Scripture.
- Never Seldom Sometimes Often Very Often Always
1 2 3 4 5 6
4. Truth changes with each situation.
- Strongly Disagree Disagree Disagree Somewhat Agree Somewhat Agree Strongly Agree
SD D DS AS A SA

5. Truth can be different for each person.
- | | | | | | |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
| Strongly Disagree
SD | Disagree
D | Disagree Somewhat
DS | Agree Somewhat
AS | Agree
A | Strongly Agree
SA |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
6. Truth is absolute and unchanging.
- | | | | | | |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
| Strongly Disagree
SD | Disagree
D | Disagree Somewhat
DS | Agree Somewhat
AS | Agree
A | Strongly Agree
SA |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
7. Sin is anything that is opposite to the teaching of the Bible.
- | | | | | | |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
| Strongly Disagree
SD | Disagree
D | Disagree Somewhat
DS | Agree Somewhat
AS | Agree
A | Strongly Agree
SA |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
8. Some sins are worse than other sins.
- | | | | | | |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
| Strongly Disagree
SD | Disagree
D | Disagree Somewhat
DS | Agree Somewhat
AS | Agree
A | Strongly Agree
SA |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
9. Sin is a hindrance to my spiritual health.
- | | | | | | |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
| Strongly Disagree
SD | Disagree
D | Disagree Somewhat
DS | Agree Somewhat
AS | Agree
A | Strongly Agree
SA |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
10. Salvation is available by grace alone, through faith alone in Christ alone, without any merit from personal works.
- | | | | | | |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
| Strongly Disagree
SD | Disagree
D | Disagree Somewhat
DS | Agree Somewhat
AS | Agree
A | Strongly Agree
SA |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
11. If a person lives a morally good life, he or she will be saved.
- | | | | | | |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
| Strongly Disagree
SD | Disagree
D | Disagree Somewhat
DS | Agree Somewhat
AS | Agree
A | Strongly Agree
SA |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
12. If a person performs numerous good deeds, he or she will be saved.
- | | | | | | |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
| Strongly Disagree
SD | Disagree
D | Disagree Somewhat
DS | Agree Somewhat
AS | Agree
A | Strongly Agree
SA |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|

13. Once a person is genuinely saved, he or she cannot lose their salvation.
- | | | | | | |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
| Strongly
Disagree
SD | Disagree
D | Disagree
Somewhat
DS | Agree
Somewhat
AS | Agree
A | Strongly
Agree
SA |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
14. Heaven is a literal place where the saved in Christ Jesus, who have died, currently live.
- | | | | | | |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
| Strongly
Disagree
SD | Disagree
D | Disagree
Somewhat
DS | Agree
Somewhat
AS | Agree
A | Strongly
Agree
SA |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
15. Torment in the literal place called hell for those who have rejected Jesus as Lord and Savior will last forever.
- | | | | | | |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
| Strongly
Disagree
SD | Disagree
D | Disagree
Somewhat
DS | Agree
Somewhat
AS | Agree
A | Strongly
Agree
SA |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
16. Taking the Gospel to the world is a commanded mission of the church for all believers to actively participate in.
- | | | | | | |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
| Strongly
Disagree
SD | Disagree
D | Disagree
Somewhat
DS | Agree
Somewhat
AS | Agree
A | Strongly
Agree
SA |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
17. A person can sincerely seek after God and obtain eternal life through other religions other than Christianity.
- | | | | | | |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
| Strongly
Disagree
SD | Disagree
D | Disagree
Somewhat
DS | Agree
Somewhat
AS | Agree
A | Strongly
Agree
SA |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
18. I know how to present the Gospel clearly to another person without relying on a Gospel Tract.
- | | | | | | |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
| Strongly
Disagree
SD | Disagree
D | Disagree
Somewhat
DS | Agree
Somewhat
AS | Agree
A | Strongly
Agree
SA |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
19. The Holy Spirit comes into a person (indwells) the moment he or she accepts Jesus as Lord and Savior.
- | | | | | | |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
| Strongly
Disagree
SD | Disagree
D | Disagree
Somewhat
DS | Agree
Somewhat
AS | Agree
A | Strongly
Agree
SA |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|

20. One day God will hold me accountable for how I used my time, money, and gifts.
- | | | | | | |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
| Strongly Disagree
SD | Disagree
D | Disagree Somewhat
DS | Agree Somewhat
AS | Agree
A | Strongly Agree
SA |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
21. The Bible is my authoritative source for daily wisdom and living.
- | | | | | | |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
| Strongly Disagree
SD | Disagree
D | Disagree Somewhat
DS | Agree Somewhat
AS | Agree
A | Strongly Agree
SA |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
22. Jesus' teachings are relevant and meaningful for the modern world and today's church.
- | | | | | | |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
| Strongly Disagree
SD | Disagree
D | Disagree Somewhat
DS | Agree Somewhat
AS | Agree
A | Strongly Agree
SA |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
23. Christ designated local churches as his means and environment for nurturing believers in the faith.
- | | | | | | |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
| Strongly Disagree
SD | Disagree
D | Disagree Somewhat
DS | Agree Somewhat
AS | Agree
A | Strongly Agree
SA |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
24. Baptism and the Lord's Supper are local ordinances that should not be practiced outside the gathered church.
- | | | | | | |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
| Strongly Disagree
SD | Disagree
D | Disagree Somewhat
DS | Agree Somewhat
AS | Agree
A | Strongly Agree
SA |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
25. Baptism by immersion is necessary for obedience, but not for the obtaining of salvation.
- | | | | | | |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
| Strongly Disagree
SD | Disagree
D | Disagree Somewhat
DS | Agree Somewhat
AS | Agree
A | Strongly Agree
SA |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
26. Each person born into the world inherited a sinful nature as a result of Adam's fall and is therefore separated from God in need of a Savior.
- | | | | | | |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|
| Strongly Disagree
SD | Disagree
D | Disagree Somewhat
DS | Agree Somewhat
AS | Agree
A | Strongly Agree
SA |
|-------------------------|---------------|-------------------------|----------------------|------------|----------------------|

27. There is only one true and personal God, who reveals Himself to humanity as God the Father, God the Son, and God the Holy Spirit.

Strongly Disagree SD	Disagree D	Disagree Somewhat DS	Agree Somewhat AS	Agree A	Strongly Agree SA
----------------------------	---------------	----------------------------	-------------------------	------------	-------------------------

28. Jesus Christ is God's Son, who died on the Cross for the sins of the world and was physically resurrected from the dead.

Strongly Disagree SD	Disagree D	Disagree Somewhat DS	Agree Somewhat AS	Agree A	Strongly Agree SA
----------------------------	---------------	----------------------------	-------------------------	------------	-------------------------

29. Jesus Christ, in His incarnation, is 100% God and 100% Man

Strongly Disagree SD	Disagree D	Disagree Somewhat DS	Agree Somewhat AS	Agree A	Strongly Agree SA
----------------------------	---------------	----------------------------	-------------------------	------------	-------------------------

Thank you for your help, keep up the great work!

III. RELATIONSHIP WITH GOD

1. I accept that God often allows suffering, in some form, to enter a Christian's life in order to bring them about the continued process of sanctifying Christlike change in his spiritual heart.

Never 1	Seldom 2	Sometimes 3	Often 4	Very Often 5	Always 6
------------	-------------	----------------	------------	-----------------	-------------

2. I look forward to spending personal time in prayer, meditating and reflecting on Christ.

Never 1	Seldom 2	Sometimes 3	Often 4	Very Often 5	Always 6
------------	-------------	----------------	------------	-----------------	-------------

3. I express genuine praise and gratitude to God even in the midst of difficult circumstances.

Never 1	Seldom 2	Sometimes 3	Often 4	Very Often 5	Always 6
------------	-------------	----------------	------------	-----------------	-------------

4. I make a serious attempt to discover God's will for my life.

Never 1	Seldom 2	Sometimes 3	Often 4	Very Often 5	Always 6
------------	-------------	----------------	------------	-----------------	-------------

5. How often do you make decisions to obey and follow God with awareness that choosing his way may be costly to you in some way?
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
6. How often do you express praise and thanksgiving to God for who he is and for what he has done.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
7. I spend as much time meditating, thinking on, and practically applying the truths of God as I do talking to Him.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |

IV. SPIRITUAL HEART ATTITUDES

1. How often do you spend personal time thinking about what the Bible says?
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
2. How often do you desire to live a Gospel-Centered daily lifestyle?
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
3. I seek Christ's guidance when making decisions in life?
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
4. When the Holy Spirit convicts me of sin, I repent and strive to forsake my sin, and follow after what is right.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
5. My priorities demonstrate a passion for God's kingdom rather than my own.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
6. I feel better about myself on the inside when I look good on the outside.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |

7. I am the same person in public that I am in private.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
8. I am grieved when I realize that I have sinned against God's will in my life.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
9. I filter my thoughts and actions through God's Word.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
10. My prayers include worship, thanksgiving, confession, intercession, and request.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
11. I have a prayerful attitude throughout each day.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
12. I forgive others when they harm me or those I love, and have expressed a repentant heart attitude and seek forgiveness.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
13. I am confident that I can overcome any crisis no matter how serious.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
14. As a Christian, I take my own spiritual heart issues very seriously.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
15. I am experiencing a strong need to continue growing as a disciple of Christ.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |

16. I feel secure in my relationship with God.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
17. I am honestly attempting to “seek first God’s Kingdom” in my life.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
18. I respond properly when I experience reproof and correction from other believers.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
19. I know how to deal with sin in my life.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
20. My faith shapes how I think and act each day.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
21. When I am disobedient to God’s Word and will, I change my thinking and spiritual heart attitude.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
22. When I have sinned against someone or offended someone, I go to that person to seek forgiveness of sin and reconciliation.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
23. I avoid close relationships with others who hinder my Christian values and principles.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |

24. I am consciously aware that God placed me on Earth to contribute to the fulfillment of His plans and purposes in and through my life.
- | | | | | | |
|------------|-------------|----------------|------------|-----------------|-------------|
| Never
1 | Seldom
2 | Sometimes
3 | Often
4 | Very Often
5 | Always
6 |
|------------|-------------|----------------|------------|-----------------|-------------|
25. I recognize that everything I have belongs to God.
- | | | | | | |
|------------|-------------|----------------|------------|-----------------|-------------|
| Never
1 | Seldom
2 | Sometimes
3 | Often
4 | Very Often
5 | Always
6 |
|------------|-------------|----------------|------------|-----------------|-------------|
26. My life is filled with stress and anxiety.
- | | | | | | |
|------------|-------------|----------------|------------|-----------------|-------------|
| Never
1 | Seldom
2 | Sometimes
3 | Often
4 | Very Often
5 | Always
6 |
|------------|-------------|----------------|------------|-----------------|-------------|
27. I believe that God will always provide my basic needs of life.
- | | | | | | |
|------------|-------------|----------------|------------|-----------------|-------------|
| Never
1 | Seldom
2 | Sometimes
3 | Often
4 | Very Often
5 | Always
6 |
|------------|-------------|----------------|------------|-----------------|-------------|
28. I am open and responsive to the Bible teaching in my church.
- | | | | | | |
|------------|-------------|----------------|------------|-----------------|-------------|
| Never
1 | Seldom
2 | Sometimes
3 | Often
4 | Very Often
5 | Always
6 |
|------------|-------------|----------------|------------|-----------------|-------------|
29. I am hesitant to let others know that I am a Christian.
- | | | | | | |
|------------|-------------|----------------|------------|-----------------|-------------|
| Never
1 | Seldom
2 | Sometimes
3 | Often
4 | Very Often
5 | Always
6 |
|------------|-------------|----------------|------------|-----------------|-------------|
30. I avoid situations in which I might be tempted by sin and immorality.
- | | | | | | |
|------------|-------------|----------------|------------|-----------------|-------------|
| Never
1 | Seldom
2 | Sometimes
3 | Often
4 | Very Often
5 | Always
6 |
|------------|-------------|----------------|------------|-----------------|-------------|
31. I seek God first in expressing my values, opinions, and setting my priorities.
- | | | | | | |
|------------|-------------|----------------|------------|-----------------|-------------|
| Never
1 | Seldom
2 | Sometimes
3 | Often
4 | Very Often
5 | Always
6 |
|------------|-------------|----------------|------------|-----------------|-------------|
32. Regardless of my circumstances, I believe God always keeps His promises.
- | | | | | | |
|------------|-------------|----------------|------------|-----------------|-------------|
| Never
1 | Seldom
2 | Sometimes
3 | Often
4 | Very Often
5 | Always
6 |
|------------|-------------|----------------|------------|-----------------|-------------|

33. A Christian must learn to deny self in order to effectively follow Christ and serve Him.
- | | | | | | |
|------------|-------------|----------------|------------|-----------------|-------------|
| Never
1 | Seldom
2 | Sometimes
3 | Often
4 | Very Often
5 | Always
6 |
|------------|-------------|----------------|------------|-----------------|-------------|

AWESOME, you are over half way there ... keep up the great work!

V. SOUL CARE

1. Have you ever been involved in one-on-one discipleship, counseling, or personal accountability training?

Yes No

If so, with which soul-care training program were you involved?_

—

2. How many weeks were you involved in the soul care training program?
3. Was the soul-care training program sponsored by your local church?
- Yes No
4. The quality of discipleship, counseling, and personal accountability is of vital importance.
- | | | | | | |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
| Strongly
Disagree
SD | Disagree
D | Disagree
Somewhat
DS | Agree
Somewhat
AS | Agree
A | Strongly
Agree
SA |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
5. Most churches need to establish a culture of soul care and personal accountability for individual believers within the local church.
- | | | | | | |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
| Strongly
Disagree
SD | Disagree
D | Disagree
Somewhat
DS | Agree
Somewhat
AS | Agree
A | Strongly
Agree
SA |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
6. Many problems in the believer's spiritual walk with Christ are due to a lack of a lifestyle of soul care and personal accountability.
- | | | | | | |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|
| Strongly
Disagree
SD | Disagree
D | Disagree
Somewhat
DS | Agree
Somewhat
AS | Agree
A | Strongly
Agree
SA |
|----------------------------|---------------|----------------------------|-------------------------|------------|-------------------------|

7. The Bible does not speak in specifics on how to possess an effective soul care and personal accountability lifestyle.

Strongly Disagree SD	Disagree D	Disagree Somewhat DS	Agree Somewhat AS	Agree A	Strongly Agree SA
----------------------------	---------------	----------------------------	-------------------------	------------	-------------------------

8. I have a good working knowledge of the crucial passages of Scripture that speak on the biblical topics of soul care and personal accountability.

Strongly Disagree SD	Disagree D	Disagree Somewhat DS	Agree Somewhat AS	Agree A	Strongly Agree SA
----------------------------	---------------	----------------------------	-------------------------	------------	-------------------------

9. I desire to meet with and help other Christians improve the quality of their lifestyle of biblical soul care and personal accountability.

Strongly Disagree SD	Disagree D	Disagree Somewhat DS	Agree Somewhat AS	Agree A	Strongly Agree SA
----------------------------	---------------	----------------------------	-------------------------	------------	-------------------------

10. Biblical soul care and personal accountability are only for church leadership or the really spiritually mature within the church.

Strongly Disagree SD	Disagree D	Disagree Somewhat DS	Agree Somewhat AS	Agree A	Strongly Agree SA
----------------------------	---------------	----------------------------	-------------------------	------------	-------------------------

11. I am desirous of reducing the obstacles that hinder establishing a biblically-based personal soul-care relationship with another mature believer in Christ.

Strongly Disagree SD	Disagree D	Disagree Somewhat DS	Agree Somewhat AS	Agree A	Strongly Agree SA
----------------------------	---------------	----------------------------	-------------------------	------------	-------------------------

12. Christians can learn a great deal about biblical soul care and personal accountability from secular counselors.

Strongly Disagree SD	Disagree D	Disagree Somewhat DS	Agree Somewhat AS	Agree A	Strongly Agree SA
----------------------------	---------------	----------------------------	-------------------------	------------	-------------------------

13. I desire for other believers to invest in my spiritual walk.

Never 1	Seldom 2	Sometimes 3	Often 4	Very Often 5	Always 6
------------	-------------	----------------	------------	-----------------	-------------

14. I meet weekly with someone who holds me accountable in my spiritual life.

Never	Seldom	Sometimes	Often	Very Often	Always
1	2	3	4	5	6

15. When it comes to being personally involved in the life of another Christian, I do not believe that I am adequately equipped to help him with his personal problems and sin-issues, such as anxiety, depression, fear, relationship issues, sexual sin, childhood issues like ADD/ADHD.

Never	Seldom	Sometimes	Often	Very Often	Always
1	2	3	4	5	6

16. I am comfortable sharing my own spiritual heart issues and/or personal struggles with someone whom I am engaging in personal accountability and soul care.

Never	Seldom	Sometimes	Often	Very Often	Always
1	2	3	4	5	6

17. When it comes to ministering to a believer dealing with personal problems it is best to refer them to a professionally trained counselor, such as a psychiatrist or psychologist.

Never	Seldom	Sometimes	Often	Very Often	Always
1	2	3	4	5	6

18. One can follow Jesus without being a disciple.

Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
SD	D	DS	AS	A	SA

19. Soul care is essential for life to be lived at its fullest.

Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
SD	D	DS	AS	A	SA

20. Soul care is a learned process.

Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
SD	D	DS	AS	A	SA

21. My church is helping me to grow as a Christian by being a better disciple.

Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
SD	D	DS	AS	A	SA

22. I sought to identify my primary spiritual gift so that I can be more effective in serving God and others.

Strongly Disagree SD	Disagree D	Disagree Somewhat DS	Agree Somewhat AS	Agree A	Strongly Agree SA
----------------------------	---------------	----------------------------	-------------------------	------------	-------------------------

23. My understanding of Christian soul-care has changed significantly during the past few months.

Strongly Disagree SD	Disagree D	Disagree Somewhat DS	Agree Somewhat AS	Agree A	Strongly Agree SA
----------------------------	---------------	----------------------------	-------------------------	------------	-------------------------

24. The way a Christian lives his life is not the concern of other believers.

Strongly Disagree SD	Disagree D	Disagree Somewhat DS	Agree Somewhat AS	Agree A	Strongly Agree SA
----------------------------	---------------	----------------------------	-------------------------	------------	-------------------------

Only a few more pages, YOU CAN DO IT!

VI. MINISTRY TO OTHERS (non-believers)

1. How many days each week do you currently pray for non-believers?

0 1 2 3 4 5 6 7

2. How many days each week do you live in such a way that your commitment to the Great Commission is clear?

0 1 2 3 4 5 6 7

3. I feel adequately equipped to share what the Bible says to those who are hurting and in need of help.

Strongly Disagree SD	Disagree D	Disagree Somewhat DS	Agree Somewhat AS	Agree A	Strongly Agree SA
----------------------------	---------------	----------------------------	-------------------------	------------	-------------------------

4. I sacrificially contribute my finances to help others in my church and community.

Never 1	Seldom 2	Sometimes 3	Often 4	Very Often 5	Always 6
------------	-------------	----------------	------------	-----------------	-------------

5. I intentionally form and maintain relationships with non-believers and un-churched individuals in an attempt to lead them to Christ.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
6. My neighbors and the persons I work with know I am a Christian.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
7. I go out of my way to show Christ-like love to others whom I meet.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
8. I often share some idea or principle out of the Bible with others.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
9. I pray for the salvation of friends and acquaintances who are not professing Christians.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
10. I pray specifically for missions and church missionaries.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
11. I make it a point to visit those who have visited the church.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
12. I visit persons in the hospital.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
13. How often do I witness to others, sharing the Gospel with an unsaved individual?
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |

14. I invite unchurched person to attend church, Bible study, or other church events.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
15. I tell others about how God is working in my life.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
16. How religious or spiritual would you say your three best friends are?
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |

VII. LOCAL CHURCH INVOLVEMENT

1. The Bible teaches that identification with a local church is necessary for any believer/disciple who desires to be truly obedient to God.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | |
2. Each local church is autonomous, with Jesus as the head, and should work together with other churches to spread the Gospel to all people.
- | | | | | | |
|-------------------|----------|-------------------|----------------|-------|----------------|
| Strongly Disagree | Disagree | Disagree Somewhat | Agree Somewhat | Agree | Strongly Agree |
| SD | D | DS | AS | A | SA |
3. I experience life change as a result of corporate worship experiences.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
4. I contribute time to a ministry at the church.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |
5. I sacrificially contribute my finances as an offering to my church.
- | | | | | | |
|-------|--------|-----------|-------|------------|--------|
| Never | Seldom | Sometimes | Often | Very Often | Always |
| 1 | 2 | 3 | 4 | 5 | 6 |

6. I am very close to a number of people in the church.

Never	Seldom	Sometimes	Often	Very Often	Always
1	2	3	4	5	6

7. I have a sense of joy about working in the activities of the church.

Never	Seldom	Sometimes	Often	Very Often	Always
1	2	3	4	5	6

8. I participate in a home bible study small group.

Never	Seldom	Sometimes	Often	Very Often	Always
1	2	3	4	5	6

9. I regularly pray for my pastor, elders, and my church.

Never	Seldom	Sometimes	Often	Very Often	Always
1	2	3	4	5	6

10. I believe it is necessary for my spiritual well being to give time on a regular basis to some specific ministry within the church.

Never	Seldom	Sometimes	Often	Very Often	Always
1	2	3	4	5	6

11. I feel inferior to others in the church.

Never	Seldom	Sometimes	Often	Very Often	Always
1	2	3	4	5	6

12. I experience the care, love, and support of others persons within the church.

Never	Seldom	Sometimes	Often	Very Often	Always
1	2	3	4	5	6

Thank you for the great work!

APPENDIX 2

CBC'S DOCTRINAL STATEMENT

THE HOLY SCRIPTURES

- We teach that the Bible is God's written revelation to man, and thus the sixty-six books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Corinthians 2:7-14; 2 Peter 1:20-21).
- We teach that the Word of God is an objective, propositional revelation (1 Thessalonians 2:13; 1 Corinthians 2:13), verbally inspired in every word (2 Timothy 3:16), absolutely inerrant in the original documents, infallible, and God-breathed. We teach the literal, grammatical-historical interpretation of Scripture, which affirms the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 31:17).
- We teach that the Bible constitutes the only infallible rule of faith and practice (Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21).
- We teach that God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Peter 1:20-21) without error in the whole or in the part (Matthew 5:18; 2 Timothy 3:16).
- We teach that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal, grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12-15; 1 Corinthians 2:7-15; 1 John 2:20). It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

GOD

- We teach that there is but one living and true God (Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4), an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14)—each equally deserving worship and obedience.

God the Father

- We teach that God the Father, the first person of the Trinity, orders and disposes all things according to His own purpose and grace (Psalm 145:8-9; 1 Corinthians 8:6). He is the creator of all things (Genesis 1:1-31; Ephesians 3:9). As the only absolute and omnipotent ruler in the universe, He is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator, He is Father to all men (Ephesians 4:6), but He is Spiritual Father only to believers (Romans 8:14; 2 Corinthians 6:18). He has decreed for His own glory all things that come to pass (Ephesians 1:11). He continually upholds, directs, and governs all

creatures and events (1 Chronicles 29:11). In His sovereignty, He is neither author nor approver of sin (Habakkuk 1:13; John 8:38-47), nor does He abridge the accountability of moral, intelligent creatures (1 Peter 1:17). He has graciously chosen from eternity past those whom He would have as His own (Ephesians 1:4-6); He saves from sin all those who come to Him through Jesus Christ; He adopts as His own all those who come to Him, and He becomes, upon adoption, Father to His own (John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5-9).

God the Son

- We teach that Jesus Christ, the second person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (John 10:30; 14:9).
- We teach that God the Father created “the heavens and the earth and all that is in them” according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operations (John 1:3; Colossians 1:15-17; Hebrews 1:2).
- We teach that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of divine essence, either in degree or kind. In His incarnation, the eternally existing second person of the Trinity accepted all the essential characteristics of humanity and so became the God-man (Philippians 2:5-8; Colossians 2:9).
- We teach that Jesus Christ represents humanity and deity in indivisible oneness (Micah 5:2; John 5:23; 14:9-10; Colossians 2:9).
- We teach that our Lord Jesus Christ was virgin born (Isaiah 7:14; Matthew 1:23, 25; Luke 1:26-35); that He was God incarnate (John 1:1, 14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God’s kingdom (Psalm 2:7-9; Isaiah 9:6; John 1:29; Philippians 2:9-11; Hebrews 7:25-26; 1 Peter 1:18-19).
- We teach that, in the incarnation, the second person of the Trinity laid aside His right to the full prerogatives of coexistence with God, assumed the place of a Son, and took on an existence appropriate to a servant while never divesting Himself of His divine attributes (Philippians 2:5-8).
- We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24-25; 5:8; 1 Peter 2:24).
- We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Romans 3:25; 5:8-9; 2 Corinthians 5:14-15; 1 Peter 2:24; 3:18).
- We teach that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matthew 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1 John 2:1).
- We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus’ bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26-29; 14:19; Romans 4:25; 6:5-10; 1 Corinthians 15:20-23).
- We teach that Jesus Christ will return to receive the church, which is His body, unto Himself at the rapture, and returning with His church in glory, will establish His millennial kingdom on earth (Acts 1:9-11; 1 Thessalonians 4:13-18; Revelation 20).
- We teach that the Lord Jesus Christ is the one through whom God will judge all mankind (John 5:22-23):

- 1) Believers (1 Corinthians 3:10-15; 2 Corinthians 5:10);
 - 2) Living inhabitants of the earth at His glorious return (Matthew 25:31-46);
 - 3) and Unbelieving dead at the Great White Throne (Revelation 20:11-15).
- As the mediator between God and man (1 Timothy 2:5), the head of His body the church (Ephesians 1:22; 5:23; Colossians 1:18), and the coming universal King who will reign on the throne of David (Isaiah 9:6; Luke 1:31-33), He is the final judge of all who fail to place their trust in Him as Lord and Savior (Matthew 25:14-46; Acts 17:30-31).

God the Holy Spirit

- We teach that the Holy Spirit is a divine person, eternal, underived, possessing all the attributes of personality and deity including intellect (1 Corinthians 2:10-13), emotions (Ephesians 4:30), will (1 Corinthians 12:11), eternity (Hebrews 9:14), omnipresence (Psalm 139:7-10), omniscience (Isaiah 40:13-14), omnipotence (Romans 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matthew 28:19; Acts 5:3-4; 28:25-26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; and Jeremiah 31:31-34 with Hebrews 10:15-17).
- We teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation (Genesis 1:2), the incarnation (Matthew 1:18), the written revelation (2 Peter 1:20-21), and the work of salvation (John 3:5-7).
- We teach that a unique work of the Holy Spirit in this age began at Pentecost when He came from the Father as promised by Christ (John 14:16-17; 15:26), to initiate and complete the building of the body of Christ, which is His church (1 Corinthians 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ; and transforming believers into the image of Christ (John 16:7-9; Acts 1:5; 2:4; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22).
- We teach that the Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the body of Christ (1 Corinthians 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Romans 8:9; 2 Corinthians 3:6; Ephesians 1:13).
- We teach that the Holy Spirit is the divine teacher who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible. Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (John 16:13; Romans 8:9; Ephesians 5:18; 2 Peter 1:19-21; 1 John 2:20, 27).
- We teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith (John 16:13-14; Acts 1:8; 1 Corinthians 12:4-11; 2 Corinthians 3:18).
- We teach, in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today and that speaking in tongues and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth, and were never intended to be characteristic of the lives of believers (1 Corinthians 12:4-11; 13:8-10; 2 Corinthians 12:12; Ephesians 4:7-12; Hebrews 2:1-4).

MAN

- We teach that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Genesis 2:7, 15-25; James 3:9).
- We teach that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Isaiah 43:7; Colossians 1:16; Revelation 4:11).
- We teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence; incurred the penalty of spiritual and physical death; became subject to the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Genesis 2:16-17; 3:1-19; John 3:36; Romans 3:23; 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8).
- We teach that because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18, 23; 5:10-12).

SALVATION

- We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19).

Regeneration

- We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-7; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24), when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works will be its proper evidence and fruit (1 Corinthians 6:19-20; Ephesians 5:17-21), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Galatians 5:22-25; Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4-10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Corinthians 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Romans 8:17; 2 Peter 1:4; 1 John 3:2-3).

Election

- We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 2 Peter 1:1-2).
- We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord (Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; Romans 9:22-23; 2 Thessalonians 2:10-12; Revelation 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive (John 6:37-40, 44; Acts 13:48; James 4:8).

- We teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part nor to God’s anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Ephesians 1:4-7; Titus 3:4-7; 2 Peter 1:2).
- We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign, but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love (Romans 9:11-16). This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matthew 11:25-28; 2 Timothy 1:9).

Justification

- We teach that justification before God is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2 Corinthians 7:10; Isaiah 55:6-7) and confess Him as sovereign Lord (Romans 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the placing of our sins on Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ’s righteousness to us (1 Corinthians 1:2, 30; 6:11; 2 Corinthians 5:21). By this means God is enabled to “be just, and the justifier of the one who has faith in Jesus” (Romans 3:26).

Sanctification

- We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer’s standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).
- We teach that there is also by the work of the Holy Spirit a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23).
In this respect, we teach that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9).

Security

- We teach that all the redeemed once saved are kept by God’s power and are thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24).
- We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God’s Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14).

- We teach that as a result of regeneration, believers receive a “divine nature” (2 Peter 1:4); a new self (Ephesians 4:24); a new mind (1 Corinthians 2:16); a new will (Romans 6:13); a new nature (Romans 6:6); and become a “new creature” (2 Corinthians 5:17). Consequently, genuine salvation is transformation of the inner person (Galatians 2:20) and is therefore not defective or short-lived, but rather a faith which will endure forever (John 6:37-44; Philippians 1:6; cf. Hebrews 11).
- We teach that although some genuine believers may stumble and fall, nevertheless, because of the radical transformation imparted by the grace of a sovereign God, they will persevere in the faith (1 Corinthians 1:8). Those who completely reject the Lord provide irrefutable evidence that they were never truly born again (1 John 2:19), being “tares” among the “wheat” (Matthew 13:24-30). God’s power is never limited, especially in His ability to accomplish what He has sovereignly decreed in divine election. The security of a believer is based upon the work of the Father, the Son, and the Holy Spirit.

Securing Work of the Father

- We teach that believers are secure because the Father has chosen them to salvation from eternity past (Ephesians 1:4), having predestined them to come to the status of sonship in Christ (Ephesians 1:5). Thus, the ones the Father foreknew, predestined, called and justified are the same ones He will bring to future glorification (Romans 8:29-30). Therefore, if a genuine believer could be lost, man would in fact be capable of thwarting the purposes and power of God the Father, rendering His decrees subject to the will of man and therefore utterly untrustworthy and useless.

Securing Work of the Son

- We teach that the Lord Jesus Christ has redeemed the believer (Ephesians 1:7), appeased the wrath of God toward the believer (Romans 3:25), justified the believer (Romans 5:1), provided forgiveness for the believer (Colossians 2:13), and sanctified the believer (1 Corinthians 1:2). Moreover, the Son prays for believers to be with Him (John 17:24); He continues to be their Advocate at God’s bar of justice (1 John 2:12) and He continues to make intercession as the believer’s High Priest (Hebrews 7:25). Therefore, if a genuine believer could be lost, it would imply that Christ’s work as the Mediator for believers is deficient and ineffective.

Securing Work of the Holy Spirit

- We teach that the Holy Spirit has regenerated the believer, giving him life (Titus 3:5); indwells the believer forever (John 14:17); sealed the believer for the day of redemption (Ephesians 4:30), the sealing being a down payment, guaranteeing a believer’s future inheritance; and baptized the believer into union with Christ and into the body of believers (1 Corinthians 12:13). Therefore, if a genuine believer could be lost, all of these divine works would become invalid and must be rescinded and reversed.

Separation

- We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Corinthians 6:14-7:1; 2 Timothy 3:1-5).
- We teach that out of deep gratitude for the undeserved grace of God granted to us, and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Savior. We also believe that separation from any association with

religious apostasy and worldly and sinful practices is commanded of us by God (Romans 12:1-2; 1 Corinthians 5:9-13; 2 Corinthians 6:14-7:1; 1 John 2:15-17; 2 John 9-11).

- We teach that believers should be separated unto our Lord Jesus Christ (2 Thessalonians 1:11-12; Hebrews 12:1-2) and affirm that the Christian life is a life of obedient righteousness demonstrated by a beatitude attitude (Matthew 5:2-12) and a continual pursuit of holiness (Romans 12:1-2; 2 Corinthians 7:1; Hebrews 12:14; Titus 2:11-14; 1 John 3:1-10).

THE CHURCH

- We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church (1 Corinthians 12:12-13), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the head (Ephesians 1:22; 4:15; Colossians 1:18).
- We teach that the formation of the church, the body of Christ, began on the day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ for His own at the rapture (1 Corinthians 15:51-52; 1 Thessalonians 4:13-18).
- We teach that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Ephesians 2:11-3:6). The church is distinct from Israel (1 Corinthians 10:32), a mystery not revealed until this age (Ephesians 3:1-6; 5:32).
- We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one scriptural body are directed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).
- We teach that the one supreme authority for the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that the church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (males, who are also called bishops, pastors, and pastor-teachers; Acts 20:28; Ephesians 4:11) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5).
- We teach that these leaders lead or rule as servants of Christ (1 Timothy 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7, 17).
- We teach the importance of discipleship (Matthew 28:19-20; 2 Timothy 2:2), mutual accountability of all believers to each other (Matthew 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matthew 18:15-22; Acts 5:1-11; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19-20; Titus 1:10-16).
- We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Local churches, however, through their pastors and their interpretation and application of Scripture, should be the sole judges of the measure and method of their cooperation (Acts 15:19-31; 20:28; 1 Corinthians 5:4-7, 13; 1 Peter 5:1-4).
- We teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13-16), by instruction of the Word (2 Timothy 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42), and by advancing and communicating the gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42).

- We teach that all saints are called to the work of service (1 Corinthians 15:58; Ephesians 4:12; Revelation 22:12).
- We teach that the church needs to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. First, He gives men chosen for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7-12) and He also gives unique and special spiritual abilities to each member of the body of Christ (Romans 12:5-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11).
- We teach that there were two kinds of gifts given to the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (Hebrews 2:3-4; 2 Corinthians 12:12); and ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message (1 Corinthians 13:8-12). Miraculous gifts can even be counterfeited by Satan so as to deceive even believers (1 Corinthians 13:13-14:12; Revelation 13:13-14). The only gifts in operation today are those non-revelatory equipping gifts given for edification (Romans 12:6-8).
- We teach that no one possesses the gift of healing today but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15).
- We teach that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42). Christian baptism by immersion (Acts 8:36-39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible body of Christ (Acts 2:41-42).
- We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Corinthians 11:28-32). We also believe that whereas the elements of communion are only representative of the flesh and blood of Christ, the Lord's Supper is nevertheless an actual Communion with the risen Christ who is present in a unique way, fellowshiping with His people (1 Corinthians 10:16).

ANGELS

Holy Angels

- We teach that angels are created beings and are therefore not to be worshipped. Although they are a higher order of creation than man, they were created to serve God and to worship Him (Luke 2:9-14; Hebrews 1:6-7, 14; 2:6-7; Revelation 5:11-14; 19:10; 22:9).

Fallen Angels

- We teach that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator (Isaiah 14:12-17; Ezekiel 28:11-19), by taking numerous angels with him in his fall (Matthew 25:41; Revelation 12:1-14), and by introducing sin into the human race by his temptation of Eve (Genesis 3:1-15).
- We teach that Satan is the open and declared enemy of God and man (Isaiah 14:13-14; Matthew 4:1-11; Revelation 12:9-10), the prince of this world who has been defeated through the death and resurrection of Jesus Christ (Romans 16:20), and that he shall be eternally punished in the lake of fire (Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 25:41; Revelation 20:10).

LAST THINGS (ESCHATOLOGY)

Normal

- We teach that physical death involves no loss of our immaterial consciousness (Revelation 6:9-11), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8), that there is a separation of soul and body (Philippians 1:21-24), and that, for the redeemed, such separation will continue until the rapture (1 Thessalonians 4:13-17) which initiates the first resurrection (Revelation 20:4-6), when our soul and body will be reunited to be glorified forever with our Lord (Philippians 3:21; 1 Corinthians 15:35-44, 50-54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Corinthians 5:8).
- We teach the bodily resurrection of all men, the saved to eternal life (John 6:39; Romans 8:10-11; 19-23; 2 Corinthians 4:14), and the unsaved to judgment and everlasting punishment (Daniel 12:2; John 5:29; Revelation 20:13-15).
- We teach that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19-26; Revelation 20:13-15), when the soul and the resurrection body will be united (John 5:28-29). They shall then appear at the Great White Throne judgment (Revelation 20:11-15) and shall be cast into hell, the lake of fire (Matthew 25:41-46), cut off from the life of God forever (Daniel 12:2; Matthew 25:41-46; 2 Thessalonians 1:7-9).

THE RAPTURE OF THE CHURCH

- We teach the personal, bodily return of our Lord Jesus Christ before the seven-year tribulation (1 Thessalonians 4:16; Titus 2:13) to translate His church from this earth (John 14:1-3; 1 Corinthians 15:51-53; 1 Thessalonians 4:15-5:11) and, between this event and His glorious return with His saints, to reward believers according to their works (1 Corinthians 3:11-15; 2 Corinthians 5:10).

THE TRIBULATION PERIOD

- We teach that immediately following the removal of the church from the earth (John 14:1-3; 1 Thessalonians 4:13-18) the righteous judgments of God will be poured out upon an unbelieving world (Jeremiah 30:7; Daniel 9:27; 12:1; 2 Thessalonians 2:7-12; Revelation 16), and that these judgments will be climaxed by the return of Christ in glory to the earth (Matthew 24:27-31; 25:31-46; 2 Thessalonians 2:7-12). At that time the Old Testament and tribulation saints will be raised and the living will be judged (Daniel 12:2-3; Revelation 20:4-6). This period includes the seventieth week of Daniel's prophecy (Daniel 9:24-27; Matthew 24:15-31; 25:31-46).

THE SECOND COMING AND THE MILLENNIAL REIGN

- We teach that after the tribulation period, Christ will come to earth to occupy the throne of David (Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30) and establish His Messianic kingdom for a thousand years on the earth (Revelation 20:1-7). During this time, the resurrected saints will reign with Him over Israel and all the nations of the earth (Ezekiel 37:21-28; Daniel 7:17-22; Revelation 19:11-16). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world (Daniel 7:17-27; Revelation 20:1-7).
- We teach that the kingdom itself will be the fulfillment of God's promise to Israel (Isaiah 65:17-25; Ezekiel 37:21-28; Zechariah 8:1-17) to restore them to the land which they

forfeited through their disobedience (Deuteronomy 28:15-68). The result of their disobedience was that Israel was temporarily set aside (Matthew 21:43; Romans 11:1-26) but will again be awakened through repentance to enter into the land of blessing (Jeremiah 31:31-34; Ezekiel 36:22-32; Romans 11:25-29).

- We teach that this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life (Isaiah 11; 65:17-25; Ezekiel 36:33-38), and will be brought to an end with the release of Satan (Revelation 20:7).

THE JUDGMENT OF THE LOST

- We teach that following the release of Satan after the thousand year reign of Christ (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (Revelation 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matthew 25:41; Revelation 20:10), whereupon Christ, who is the judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne judgment.
- We teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (Romans 14:10-13), they will be committed to an eternal, conscious punishment in the lake of fire (Matthew 25:41; Revelation 20:11-15).

ETERNITY

- We teach that after the closing of the millennium, the temporary release of Satan, and the judgment of unbelievers (2 Thessalonians 1:9; Revelation 20:7-15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2 Peter 3:10) and replaced with a new earth wherein only righteousness dwells (Ephesians 5:5; Revelation 20:15, 21-22). Following this, the heavenly city will come down out of heaven (Revelation 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (John 17:3; Revelation 21-22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Corinthians 15:24-28), that in all spheres the triune God may reign forever and ever (1 Corinthians 15:28).

With only a few small additions, this doctrinal statement is consistent with that of the The Master's Seminary and Grace Community Church, Sun Valley, California, and is used by permission.

APPENDIX 3

THE WESTMINSTER CONFESSION OF FAITH (1646)

For full document see: <http://www.spurgeon.org/~phil/creeds/wcf>.

- Chapter I - Of the Holy Scripture
- Chapter II - Of God, and of the Holy Trinity
- Chapter III - Of God's Eternal Decree
- Chapter IV - Of Creation
- Chapter V - Of Providence
- Chapter VI - Of the Fall of Man, of Sin, and of the Punishment thereof
- Chapter VII - Of God's Covenant with Man
- Chapter VIII - Of Christ the Mediator
- Chapter IX - Of Free Will
- Chapter X - Of Effectual Calling
- Chapter XI - Of Justification
- Chapter XII - Of Adoption
- Chapter XIII - Of Sanctification
- Chapter XIV - Of Saving Faith
- Chapter XV - Of Repentance Unto Life
- Chapter XVI - Of Good Works
- Chapter XVII - Of The Perseverance of the Saints
- Chapter XVIII - Of the Assurance of Grace and Salvation
- Chapter XIX - Of the Law of God
- Chapter XX - Of Christian Liberty, and Liberty of Conscience
- Chapter XXI - Of Religious Worship and the Sabbath-day
- Chapter XXII - Of Lawful Oaths and Vows
- Chapter XXIII - Of the Civil Magistrate
- Chapter XXIV - Of Marriage and Divorce
- Chapter XXV - Of the Church
- Chapter XXVI - Of the Communion of the Saints
- Chapter XXVII - Of the Sacraments
- Chapter XXVIII - Of Baptism
- Chapter XXIX - Of the Lord's Supper
- Chapter XXX - Of Church Censures
- Chapter XXXI - Of Synods and Councils
- Chapter XXXII - Of the State of Man After Death, and of the Resurrection of the Dead
- Chapter XXXIII - Of the Last Judgment.

APPENDIX 4
POST-PROJECT ELDER ASSESSMENT

Thank you, elders, for taking the time to evaluate this project and the curriculum, which is part of my Doctor of Ministry project with Southern Baptist Seminary.

It is my hope that any additional input from you, individually and collectively, regarding the soul-care process, can provide greater insight and long-term help for the success of this ministry at Calvary Bible Church. The following questions pertain to the effectiveness of the soul-care curriculum in this project of establishing a culture of soul care based on a Baxter Model of discipleship counseling at Calvary Bible Church. Please be as accurate as possible in your responses.

I. PERSONAL DATA:

Please share some information about yourself by drawing a circle around the answer that best applies to you:

1. SEX: male female

2. AGE: 20-29 30-39 40-49 50-59 60 or older

3. Highest Education Completed:

Grades: 1 2 3 4 5 6 7 8 9 10 11 12
Years of College: 1 2 3 4 5 6 7 8

4. How long have you been a Christian?

1-5 years 6-8 years 9-10 years 11-20 years more than 20 years

5. How long have you been an attender or member of CBC?

1-5 years 6-8 years 9-10 years 11-20 years more than 20 years

6. How long have you been an Elder?

1-5 years 6-8 years 9-10 years 11-20 years more than 20 years

7. Are you: Single Married Divorced Widowed
8. How many children, grandchildren, and/or great-grandchildren have you been blessed with?
- 1-3 offspring 4-7 offspring 8-10 offspring more than 11-20 offspring
9. How many days in the week do you participate in CBC worship services and other weekly events associated with the church (e.g. Home Bible Studies, Wednesday nights, etc)?
- 1 2 3 4 5 6 More Than 6 days

II. CURRICULUM EVALUATION:

3. Was the soul-care curriculum faithful in representing the truths of the Scriptures?

Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
SD	D	DS	AS	A	SA

4. The length of the overall curriculum seems appropriate?

Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
SD	D	DS	AS	A	SA

5. The clarity of the curriculum was acceptable?

Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
SD	D	DS	AS	A	SA

6. The curriculum agreed with the doctrinal beliefs of Calvary Bible Church?

Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
SD	D	DS	AS	A	SA

7. Was the curriculum age-appropriate for the participants?

Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
SD	D	DS	AS	A	SA

APPENDIX 5
ORAL EXIT INTERVIEW

Thank you for taking the time to meet with me concerning your personal involvement in Calvary Bible Churches soul-care project. During this ministry project with Southern Baptist Seminary, you have participated in the Saturday seminar, pre-project questionnaire, and 22 week, one-on-one soul care. You have also completed the valuable post-project questionnaire and now we are finalizing the entire process with this oral exit interview. This interview will center on the overall six focus points pertaining to the twenty-week curriculum.

- *Focus Point 1: BIBLE KNOWLEDGE—How have the last 20 weeks of discipleship increased your knowledge of God’s Word? Which sessions, topics, or lessons that you studied did you find most and least helpful?*
- *Focus Point 2: RELATIONSHIP WITH GOD—How have the last twenty-weeks of discipleship enhanced your personal relationship with God? Since participating in the project, what kind of improvement in your relationship with God have you noticed? How has this experience helped to motivate you to live your Christian faith in a more meaningful and courageous way?*
- *Focus Point 3: SPIRITUAL HEART ATTITUDES—How have the last twenty-weeks of discipleship transformed and improved your spiritual heart attitudes? Do you believe that your soul-caregiver made a significant contribution to your spiritual growth? Why or why not? What spiritual heart attitudes have been affected by the soul-care project? How have the twenty-week curriculum and soul care relationship been relevant to your spiritual growth?*
- *Focus Point 4: SOUL-CARE—How have the last twenty-weeks of discipleship equipped you to provide soul care (i.e. discipleship and counsel) for others? What kind of improvement in your ability to disciple and counsel others have you noticed? What do you consider to be the greatest value of soul care for our church?*
- *Focus Point 5: MINISTRY TO OTHERS (non-believers)—How have the last twenty-weeks of discipleship prepared and encouraged you to minister to non-believers more intentionally and confidently?*

- *Focus Point 6: LOCAL CHURCH INVOLVEMENT—How have the last twenty-weeks of discipleship increased your heart attitude and desire to serve at Calvary Bible Church? How this experience produced change in your relationships to other church members? Are you willing to devote the necessary time to disciple and counsel others at CBC? Are you currently interested in further training through our Soul-Care Level II and Level III program?*

- *YOUR OVERALL ASSESSMENT AND EXPERIENCE OF THIS SOUL CARE MINISTRY—What are your PROS and CONS of this twenty-week process? What suggestions would you have for improving the process of equipping believers to biblically disciple and counsel?*

APPENDIX 6
SOUL-CARE COMMITMENT PLEDGE

Soul-Care Commitment Pledge

I _____ pledge to:

- *Take at least one other individual through the twenty-week soul-care curriculum (2 Tim 2:2).*
- *Consistent and regular attendance and service at Calvary Bible Church.*
- *Attend ALL scheduled soul-care meetings and remain committed to help with any aspect of the Soul-Care Ministry.*
- *Live according to God's Word and will (1 Thess 4:1-11; 2 Tim 3:16-17).*
- *Engage family, friends, neighbors, and co-workers to consider the transforming truths of the Gospel of Jesus Christ (Matt 28:19).*
- *Daily commit to glorifying (Isa 43:7) and pleasing (2 Cor 5:9) God.*

***Take the Pledge! Participate in Calvary Bible
Church's Baxter Model of Soul Care.***

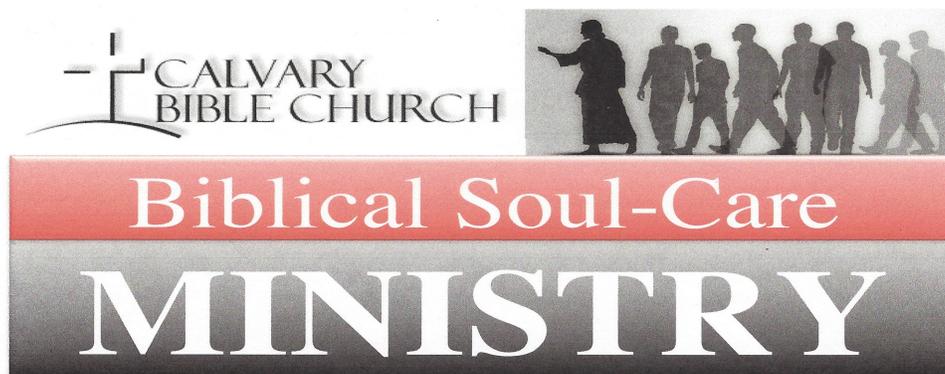
(Signature)

(Date)

Home Address: _____

Phone Number: _____

APPENDIX 7
PROMOTIONAL MATERIAL



Have you ever wanted to live out what you know to be true? Have you ever wanted to be discipled, or to be in a personal accountability relationship with another believer? Would you like to be more thoroughly equipped to disciple and counsel others?

HERE IS YOUR OPPORTUNITY! An important project is taking place at CBC that will help our Pastors, Elders, Ministry Leaders, and YOU to understand what biblical discipleship counseling (known by the Puritans as soul care) is and how it functions within the local church and in your personal life in Christ.

CBC will be launching a 22-week Biblical Soul-Care Project that will begin with a seminar hosted by Pastor Joe Miller. This seminar will take place ##### in the Family Life Center, beginning at 10AM (Lunch will be provided). This will be an informative meeting and it will not obligate you to participate in the 22-week project.

Please e-mail Pastor Joe to make your lunch reservation if you can attend (pastorjoemiller@cbctn.org).

Research Conducted By:
Joseph A. Miller
DMin Dissertation Research Study
The Southern Baptist Theological Seminary
For More Information Call: 615.746.7035

Participants must be 16 years or older

Dear CBC Saints,

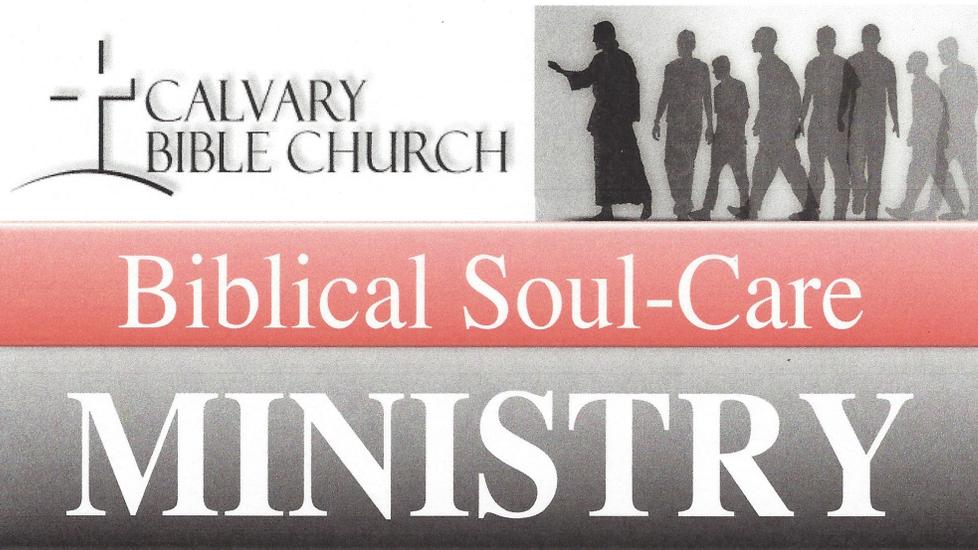
Would you like to do a better job living out what you know to be true? Have you ever wanted to be discipled or be in a personal accountability relationship with another believer? Would you like to be more thoroughly equipped to disciple and counsel others?

HERE IS YOUR OPPORTUNITY! We are launching a new ministry at CBC that will help our Pastors, Elders, Ministry Leaders, and YOU better understand what biblical discipleship counseling really is and how it should function in the local church and in your personal life in Christ. A ministry the Puritans rightly called, “soul care.” This is your opportunity to learn and get involved in a ministry that is sure to change your life and the lives God brings your way.

CBC will be launching a 20-week Biblical Soul-Care Ministry that will begin with a seminar hosted by Pastor Joe Miller. This seminar will take place March 22, 2014 in the Worship Center, beginning at 9AM and ending at 12-noon (Breakfast, Lunch, and Childcare will be provided in the Family Life Center). This will be an informative meeting and it will not obligate you to participate in this inaugural 20-week ministry.

Please e-mail or call Pastor Joe to **MAKE YOUR RESERVATION** if you can attend:

(pastorjoemiller@cbctn.org) or (509.823.3647)



Soul-Care Seminar

March 22 (Saturday) in the
Worship Center

9am to 12noon

(Breakfast, Lunch, and Childcare Provided)

Contact Pastor Joe to reserve your space:
pastorjoemiller@cbctn.org or 509.823.3647

APPENDIX 8
TWENTY-LESSON DISCIPLESHIP-COUNSELING
CURRICULUM

Topics for soul care were based on the Westminster Confession of Faith and the Calvary Bible Church statement of faith.

Lesson 1: God's Word Our Rule

Lesson 2: God and Understanding the Trinity

Lesson 3: God's Sovereign Attributes Part 1 Part 2

Lesson 4: God's Sovereign Plans and Purposes

Lesson 5: Creation

Lesson 6: God's Providence and Your Life

Lesson 7: Man, Woman, the Garden, and Sin

Lesson 8: Son of God's Act of Atonement

Lesson 9: God the Father and God the Spirit's Role in Salvation

Lesson 10: Cause of Salvation: No. 1—Justification

Lesson 11: Result of Salvation: No. 2—Adoption and Assurance of God's Grace

Lesson 12: Result of Salvation: No. 3—Sanctification and Perseverance

Lesson 13: Result of Salvation: No. 4—Glorification and Living the
Gospel-Centered Life

Lesson 14: God Glorifying and Pleasing Worship

Lesson 15: God Glorifying and Pleasing Marriage and Family

Lesson 16: God's View of Work and Possessions

Lesson 17: The Believer's Walk that Values Life, Truth, Liberty, and Obedience
in Christ for God's Glory and Pleasure

Lesson 18: The Church: Life in the Body of Christ

Lesson 19: Baptism and the Lord's Supper

Lesson 20: End of Times: The Imminent Return of Christ and the Judgment Day
for Christians

APPENDIX 9
ONE-ANOTHERS

The following list of one-anothers can be categorized into the following groupings:¹

Group 1: admonish, exhort and stir up one another

Group 2: be kind to one another, concerned, devoted, serving and doing good

Group 3: be at peace with one another, forgiving, agreeing, humble, accepting, forbearing, living in harmony and greeting with a kiss

Group 4: comfort and encourage one another

Group 5: confess your sins to one another

Group 6: do not judge, lie or grumble

Group 7: instruct and teach one another

Group 8: show hospitality to one another

Leviticus 19:11 You shall not steal; you shall not deal falsely; you shall not lie to one another.

John 13:14 If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.

John 13:34 A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.

John 13:35 By this all people will know that you are my disciples, if you have love for one another.

Romans 1:12 that is, that we may be mutually encouraged by each other's faith, both yours and mine.

Romans 12:10 Love one another with brotherly affection. Outdo one another in showing honor.

¹ Tim Chester, "One Anothering: Caring for Each Other in Community," Tim Chester Blog, May 5, 2009, accessed July 30, 2014, <https://timchester.wordpress.com/2009/05/05/one-anothering-caring-for-each-other-in-community/>.

Romans 12:16 Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight.

Romans 13:8 Owe no one anything, except to love each other, for the one who loves another has fulfilled the law.

Romans 14:13 Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother.

Romans 15:7 Therefore welcome one another as Christ has welcomed you, for the glory of God.

Romans 15:14 I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another.

Romans 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.

1 Corinthians 1:10 I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree [with one another], and that there be no divisions among you, but that you be united in the same mind and the same judgment.

1 Corinthians 11:33 So then, my brothers, when you come together to eat, wait for one another...

1 Corinthians 12:25 that there may be no division in the body, but that the members may have the same care for one another.

Galatians 5:13 For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another.

Galatians 5:15 But if you bite and devour one another, watch out that you are not consumed by one another.

Galatians 5:26 Let us not become conceited, provoking one another, envying one another.

Galatians 6:2 Bear one another's burdens, and so fulfill the law of Christ.

Ephesians 4:2 with all humility and gentleness, with patience, bearing with one another in love...

Ephesians 4:16 from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

Ephesians 4:32 Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

Ephesians 5:19 addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart...

Ephesians 5:21 submitting to one another out of reverence for Christ.

Philippians 2:3-5 ³Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. ⁴Let each of you look not only to his own interests, but also to the interests of others. ⁵Have this mind among yourselves, which is yours in Christ Jesus...

Philippians 4:2 I entreat Euodia and I entreat Syntyche to agree [with each other] in the Lord.

Colossians 3:9 Do not lie to one another, seeing that you have put off the old self with its practices...

Colossians 3:13 bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.

Colossians 3:16 Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.

1 Thessalonians 3:12 and may the Lord make you increase and abound in love for one another and for all, as we do for you...

1 Thessalonians 4:9 Now concerning brotherly love you have no need for anyone to write to you, for you yourselves have been taught by God to love one another...

1 Thessalonians 4:18 Therefore encourage one another with these words.

1 Thessalonians 5:11 Therefore encourage one another and build one another up, just as you are doing.

1 Thessalonians 5:13 and to esteem them very highly in love because of their work. Be at peace among [one another].

1 Thessalonians 5:15 See that no one repays anyone evil for evil, but always seek to do good to one another and to everyone.

2 Thessalonians 1:3 We ought always to give thanks to God for you, brothers, as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing.

Hebrews 3:13 But exhort one another every day, as long as it is called “today,” that none of you may be hardened by the deceitfulness of sin.

Hebrews 10:24 And let us consider how to stir up one another to love and good works...

Hebrews 10:25 not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

Hebrews 13:1 Let brotherly love continue [with each other].

James 4:11 Do not speak evil against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.

James 5:9 Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door.

James 5:16 Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.

1 Peter 3:8 Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind.

1 Peter 4:8 No one has ever seen God; if we love one another, God abides in us and his love is perfected in us.

1 Peter 4:9 Show hospitality to one another without grumbling.

1 Peter 5:5 Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for “God opposes the proud but gives grace to the humble.”

1 John 1:7 Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for “God opposes the proud but gives grace to the humble.”

1 John 3:11 For this is the message that you have heard from the beginning, that we should love one another.

1 John 3:23 And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us.

1 John 4:7 Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God.

1 John 4:11 Beloved, if God so loved us, we also ought to love one another.

1 John 4:12 No one has ever seen God; if we love one another, God abides in us and his love is perfected in us.

APPENDIX 10
REGISTRATION CARD FOR SOUL CARE



Soul Care
Registration Card

Name:

Email

Phone #

APPENDIX 11

SOUL-CARE LESSON EXAMPLE

DISCIPLE NOTES

LESSON 1: GOD'S WORD OUR RULE

LESSON INSTRUCTIONS: As you work through this lesson, please focus on six points of application: (1) Bible knowledge, (2) relationship with God, (3) spiritual heart attitudes, (4) soul care, (5) ministry to others (non-believers), and (6) local church involvement. As you focus on these points throughout your study, and your discipler asks questions relating to these focus points, you should experience personal accountability, and a deeper understanding of God and His transforming truths. While identifying each focus point in this lesson may be difficult, the results will be transformational. Work through each question, review the various Scriptures that are listed, mark aspects of the lesson with which you agree, disagree, and have questions about, and come prepared to discuss these with your soul-caregiver. Be prayerfully committed to working through this lesson throughout the week, with the goal of completing it before your soul care time with your discipler.

PROJECTS FOR GROWTH: Complete the lesson and memorize: Psalm 19:7-11 and 2 Timothy 3:16-17. You will be encouraged to complete the homework and work with excellence, as unto the Lord (Col 3:23).

PRAYER AND MEDITATION: As you begin this study, pray that the Holy Spirit will enable you to understand what the Scriptures are communicating to you. Ask the Lord to give you a greater love for his Word and rule in your life. Praise him for giving you the ability to love his Word. If you have lost your appetite for God's Word and rule in your life, a wrong spiritual heart attitude is the culprit (1 Pet 2:1); therefore, ask God to cleanse and renew your spiritual heart attitude and increase your longing for his Word. Seek the Lord and his Word for spiritual victory in your daily life in Christ (Ps 119:9-11). Ask the Spirit to graciously help you be a faithful doer of God's Word (Jas 1:22). Thank God for the example of other believers who have a consistent and deep love for his Word and have successfully applied its transforming truths to their lives. In Psalm 19:14, the sufficiency of God's Word overcame David's personal desires when he declared, "Let the words of my mouth and the meditation of my heart be acceptable in your sight, O LORD, my rock and my redeemer." Let this be your prayer!

KEY TERMS TO CONSIDER:

- **Spiritual Heart Attitude:** "Understanding the Influences of the Human Heart," explains a biblical view of the heart in detail. Michael Emlet concludes, "If the heart is the seat of a person's spiritual-moral life, then thoughts, emotions, and the

will to action originate in the heart. That is, from the heart flow cognition, affection, and volition.”¹

- **Soul Care:** “...refers to the transformation of an individual life and communal life into the image of Jesus Christ. [Soul-care] refers to the pastoral processes aiming to bring about such changes in others. The former is the goal; the latter is the method. As is always so in the dynamic of the gospel, those being cured learn how to care.”²

INTRODUCTION: Since the beginning of time, man has been attempting to find God through various man-centered philosophies (e.g., New Age; politics, psychology) and religions (e.g., Atheism, Buddhism, Hinduism). However, all of these fail to understand that God lives outside of man’s world. Therefore, man’s only hope is God, who spoke into this world. Hebrews 1:1-2 reveals, “Long ago, at many times and in many ways, God spoke to our fathers by the prophets [Old Testament Scriptures], but in these last days he has spoken to us by his Son [Gospels and New Testament Scriptures]...” An amazing reality is that God reached into our world and revealed himself to us! The incarnation of Jesus Christ revealed God, in the flesh, to his creation (John 1:14-18).

Yet, many people spend so much time seeking to know God apart from his Word. John Greenleaf Whittier, in his poem, *Miriam*, described a person’s foolish attempt to know God outside of his Word and rule in an individual’s life:

*We search the world for truth. We cull (harvest)
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden (burdened) from the quest,
To find that all the sages (wise individuals) said
Is in the Book our mothers read (i.e. The Bible).*

Beloved, God desires you to know him, his Word, and rule for your life. God has given you his Word and rule for living (Ps 111:7-8; John 17:17; 1 John 5:20; 3 John 4) a life that is glorifying (Isa 43:7) and pleasing to him (2 Cor 5:9), which will result both in your present and future eternal joy (John 15:11).

POINT 1: GENERAL REVELATION

1. Read Psalm 19:1–6.
 - a. Q. What is David communicating here in verses 1–6?

A.

¹ Michael R. Emlet, “Understanding the Influences on the Human Heart,” *Journal of Biblical Counseling* 20, no. 2 (Winter 2002): 48, accessed January 17, 2014, <http://www.ccef.org/understanding-influences-human-heart>.

² David Powlison, “Cure of Souls (and the Modern Pyschotherapies),” adapted from *The Biblical Counseling Movement: History and Context* (Greensboro, NC: New Growth Press), 300, accessed August 20, 2012, <http://www.ccef.org/cure-souls-and-modern-pyschotherapies>.

b. Q. On whom does David focus in these six verses?

A.

2. Compare Romans 1:18–20 and 2:14-15.

a. Q. What has creation revealed to both men and women alike?

A.

b. Q. In addition, what does Romans 2:14-15 tell us that both men and women know instinctively and naturally?

A.

c. Q. How does the law of God impact other cultures and people who **do not** have access to the written law of God?

A. *Most pagan societies possess values that are similar to God's law. The laws bring order, control, and often allow the policing of societal practices. For instance, most pagan, non-God fearing people desire law and order, goodness, kindness, and truthfulness towards others.*

d. These verses reveal the existence of God the Creator through **General or Natural Revelation**.

3. Read Romans 1:32

Q. What is the result of **General or Natural Revelation** in the lives of men and women alike?

A. **General or Natural Revelation** tells us that we cannot claim ignorance as a reason for our disobedient responses against God. While nature (creation) does not reveal the written law of God, all mankind can see the infinite perfections and power of God, "have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse" (Rom 1:20). By

*virtue of reason and conscience, such a magnificent witness of himself obligates man, as a rational being, to bow before him in humble adoration and seek to know and serve him. To this end "... they know God's decree ..." (Rom 1:32) in that, as image bearers, they are instinctively conscious of his essential standards of righteousness (Rom 2:15). Failure to worship him as God is rebellion. Our rebellious disobedience is an obvious sinful act, for which God will judge us. The Scriptures are clear that no one has an excuse, even if a person has never heard or never read the Old or New Testament, or the Gospel of Jesus Christ. **General or Natural Revelation** requires accountability for our rebellion against God the Creator.*

4. Read Romans 2:1-2

Q. What about people who have access to the written Word of God, but live as if they are free from obedience to the law of God?

A. *Anyone who has been exposed to the written Word of God and its laws will be held accountable. Very moral people, who are under the impression that they are free to live according to some other law or philosophy, will be held even more accountable to God the Creator than the immoral societies or people who have been exposed only to the **General or Natural Revelation** of God (cf. Heb 10:26-29; Jas 3:1). If someone possesses enough knowledge to judge others, he also clearly possesses equal knowledge to judge himself as guilty of disobedience to the law of God (Word of God) (Rom 2:15).*

5. Read Romans 10:12-14.

a. Q. What is **General or Natural Revelation** of God's Creation unable to accomplish?

A.

b. Q. Is salvation available for people of all nations and races?

A.

6. Read Acts 4:12.

Q. What does this verse say about the means and source of salvation?

- A. *Saving faith alone in Jesus Christ is the source of salvation (cf. Matt 7:13-14; John 10:7-8; 14:6). At the heart of every man-centered philosophy and religion is the idea that man can somehow come to God by any means he chooses, such as meditating, praying, doing good deeds, etc. INSTEAD, the Word and rule of God tell us, "... there is no other name under heaven given among men by which we must be saved" (Acts 4:12). That name is Jesus Christ. We come to him by confessing and repenting of our sin, trusting in his perfect sacrifice on Calvary's Cross to pay our sin-debt in total, while also believing in his bodily resurrection from the grave (cf. Rom 10:9-10). There is no other way to God!*

Practical Application (Why Should the Information in this Point be IMPORTANT TO YOU?) Through his creation, the Creator has announced that he is the only God who creates, and the Psalmist confirms, "*The heavens declare the glory of God, and the sky above proclaims his handiwork,*" (Ps 19:1) which is **General or Natural Revelation**. The Creator God has made certain aspects of himself known to all people throughout time (Rom 1:19-20). For instance, he revealed his absolute power in the creation of all things. **General or Natural Revelation** will ultimately display that the universe did not make itself. Rather, it bears witness to the one true Creator God.

However, while the one true God has clearly displayed his awesome creative power for us to behold, this does not compare to God's written revelation to man, as seen in the **Special Revelation** of the Old and New Testament. In addition, you will discover that **Saving Faith** in the one true God and Creator hinges on both **General Revelation** and the revealed Word of God, which is **Special Revelation**.

POINT 2: SPECIAL REVELATION

7. Read Psalm 19:7-9.

Q. Identify the various ways God describes his Word and rule for your life and your appropriate response to this truth.

A.

*These are descriptions and labels that represent God's **Special Revelation** to men and women. The following is a more detailed explanation of verses 7 thru 9 to provide greater understanding of the psalmist's insight into God's Word:*

VERSE 7a: "**The law of the Lord is perfect, reviving the soul;**" - Many people today doubt the power of Scripture to deal with the deeper aspects of man's spiritual heart and mind. Their reasoning is that the Word of God is too ancient and simplistic. Yet the reality is that while man's philosophies and religions are capable of changing man's external behavior, these philosophies remain powerless to redeem, transform, or revive the soul or the spiritual heart of man. Only God can accomplish this through the power of his Word and Spirit. The phrase "**law of the Lord is perfect**" is defined as "the sum of God's instruction to man, what God desires for man to believe, what his plans and purposes are for man, and how he wants them to live life." Thus, the Law or Word or God's rule of life for man is PERFECT because it is whole, complete, and sufficient; it is the complete rule of conduct for man's life and is absolutely true, serving as the source of wisdom and a perfect guide to life and godliness. God's Word is incapable of leading anyone astray; therefore, all that man essentially needs to know is found in the Word and rule of God.

VERSE 7b: “The testimony of the Lord is sure, making wise the simple;”– “The testimony of the Lord” speaks of how the Word of God bears witness to who God is and what he requires of man. It also points out that the Word and rule of God is **sure** meaning, “it is unwavering, immovable, unmistakable, reliable, and trustworthy” (cf. 2 Pet 1:16-18). In other words, God takes foolish, ignorant, and naïve people and transforms us by the power of the Holy Spirit through the truths from God’s Word so that we can make wise decisions in our daily lives. When we allow the sure Word and rule of God to penetrate our spiritual hearts, we will begin to glorify and please God in all we say and do (Ps. 119:98–100). The Apostle Paul points out in Colossians 1:10 that the Word and rule of God will make the simple, wise “so ... walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God.”

VERSE 8a: “The precepts of the Lord are right, rejoicing the heart;” - Psalm 1:1-3 “Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the Lord, and on his law he meditates day and night. He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.” The writer, David, realized that true joy occurs when an individual comes to know God personally and lives by his Word and rule. The word **precept** is defined as, “divine principles and guidelines for character and conduct.” God’s Word reveals every truth necessary for man to live a life that pleases God and will result in present and future joy (John 15:11). In verse 8, the idea that God’s Word and rule is **right** means that the lifestyle and purpose God desires for your life is right, true, and complete. His Word provides all that you need to know in order to live a lifestyle of godliness with eternal purpose. As Psalm 119:105 proclaims, God’s Word is a lamp and light to guide man throughout his entire God glorifying and pleasing life.

VERSE 8b: “The commandment of the Lord is pure, enlightening the eyes;”– The word **commandment** refers to the “Old and New Testaments commandments that all of God’s people are to commanded to obey.” In 1 John 2:3-6, the Apostle tells us, “And by this we know that we have come to know him, if we keep his commandments. Whoever says ‘I know him’ but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked” (John 14:15-21). The **commandments of the Lord** = his Word and rule; therefore, every “commandment of the Lord is pure, enlightening the eyes” or the spiritual heart of regenerated believers. However, non-believers are unable to understand God’s commandments or his Word and rule because they do not possess the Holy Spirit to enable them to understand and apply God’s transforming truth to their daily lives.

VERSE 9: “The rules [or judgments] of the Lord are true, and righteous altogether.” – David’s declaration that human wisdom is unable to produce righteous or holy living is seen throughout the scriptures (John 8:43–47). The word **judgment** is defined as, “ordinances or divine verdicts from the Supreme Judge who is the Creator God.” The idea that the Word and rule of God is **righteous altogether** implies that Scripture produces comprehensive righteousness in all who receive it. Together these words emphasize that true righteousness originates from God’s Word and flows through his people. Unbelievers do not see the Word and rule of God for what it is, true and righteous in total!

b. Q. How does the psalmist, in Psalm 19:9 (cf. 2 Cor 7:1), rightly worship the Creator God?

A.

8. Read Numbers 12:6–8.

Q. What are three ways prophets (writers of Scripture) received God’s message?

A.

9. Read Hebrews 1:1-2.

Q. *According to the writer of Hebrews, what is the most intimate **face-to-face** revelation received from God?*

*The ultimate **face-to-face** revelation is the spoken words of the Son of God, Jesus Christ, during his earthly ministry (cf. John 1:1-2). Keep in mind, the Book of Hebrews was written to not only Jewish Christians, but also to Jewish non-Christians, who possessed head-knowledge of Jesus, but did not yet profess and possess saving faith and believe in the gospel of Jesus Christ. Thus, the author’s goal was to demonstrate Christ’s superiority over everyone, every person, every ritual, the sacrificial system, and everything else. In John 1:14-18 the author provides the perfect testimony of the ultimate face-to-face revelation of God, “And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth... No one has ever seen God; the only God, who is at the Father’s side, he has made him known.”*

*In addition, when Jesus said in Matthew 5:17, “Do not think that I have come to abolish the Law or the Prophets (the Old Testament); I have not come to abolish them, but to fulfill them,” he pointed out that Scripture was written in what is called a **Progressive Revelation**. The promises of Scripture have been made and fulfilled, and partial revelation is finally and completely revealed. Not only the Old Testament, but also the New Testament represents the total of God’s truth! As a person moves from reading and studying the Old Testament to the New Testament, one will see God’s character and redemptive plan unfold in greater and greater detail, and find an end in the fulfillment of the **face-to-face** revelation (the teachings) of the incarnate Jesus Christ.*

10. Read Deuteronomy 31:9, 24; Jeremiah 36:1-2; and Luke 1:1–4.

Q. How did God insure the preservation of his Word, **Special Revelation**, for future generations?

A.

11. Read Romans 15:4; 2 Peter 1:20-21; and 3:15-16.

Q. Where do people find God's words today?

A.

12. Read 2 Samuel 23:1–3 (cf. Zech 7:12).

Q. Whom did David say spoke through him?

A.

13. Now read 2 Timothy 3:16-17.

Q. According to verse 16, how was Scripture given or delivered to these writers?

A. ***"All Scripture is breathed out by God."*** At times throughout biblical history, God instructed the writers of Scripture to pen his exact words (Jer 1:9). At other times, the individual writers utilized their unique minds, vocabularies, and experiences to also make up God's ***inerrant Word***, which defined "communicates the belief that the original writings of Scripture are absolutely true in everything they teach—whether doctrine, history, science, geography, geology, or any other discipline or knowledge. Also the fact that the Word of God is ***inerrant*** applies to all of the accurate copies of those original writings;" such as the King James, New American Standard, New International, and other reliable translations of the Bible.

*The Scriptures are also the **infallible Word of God** (def. infallibility refers to each and all truth communicated in the Scriptures as a whole). Like inerrancy, infallibility is grounded on the character of God. God cannot lie and does not change (1 Sam. 15:29), and he is thoroughly consistent in everything he does; therefore, his Word reflects those characteristics. In practical terms, **infallible** means that you can trust the Bible, and it will never deceive you or give you counsel that will later prove to be inaccurate, flawed, or untrue (cf. Ps 119:38-47, 160; Rom 7:12).*

*The Apostle Paul, in 2 Timothy 3:16, speaks of the inspiration of Scripture. The word **inspired** literally means, "God-breathed," for every word of Scripture is from the mouth of God. It is passive, indicating from God, not the Bible actively breathing out the words. Theologians speak of **inspiration** as "the mysterious process by which God worked through the authors of Scripture." The inspiration*

of God's Word and rule of life is a **mystery** because the Scriptures do not explain exactly how this occurred. Second Peter 1:20-21 does tell us, "knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit [the Spirit moved on the biblical writers to produce the Word of God in the language of men]."

Therefore, God **superintended** or oversaw each of his human authors to use their own individual personalities to compose and record His words without any error. The Spirit of God breathed or communicated the words that the human writers wrote down; therefore, they are God's words as if God himself had audibly spoken them (cf. 1 Thess 2:13; Heb 1:1; 2 Peter 1:20-21).

14. Read Romans 1:2; 15:4; 1 Timothy 5:18; and 2 Peter 3:15-16; cf. Im 19:7-14

a. Q. According to these verses, what does the term **Scripture** include?

A. The term **Scripture** includes the books of the Old and New Testaments. The Old Testament prophets or writers spoke clearly of the primary plan and purpose that God desired to establish and fulfill. Christ revealed the **New Covenant or New Testament** through the various New Testament writers (cf. Gen 3:15; Isa 9:6-7; 53:1-12; Jer 31:31-34; Ezek 36:25-27; Luke 24:25-32; John 5:39; Acts 3:18; 7:52; 10:43; 13:32; 26:22-23; Heb 8:6-13). While the New Testament believer lives under the authority of the New Covenant teaching and truths, nevertheless, God's moral law found in the Old Testament has not changed; therefore, it is still applicable to believers today (1 Cor 10:6-11; 2 Pet 1:20-21). The apostles of Jesus Christ (the New Testament writers) realized that they both spoke and penned the divinely inerrant, infallible, and inspired words of God (1 Thess 2:13). The early church valued both the Old and New Testaments.

b. Q. What term does Peter use to describe the Apostle Paul's New Testament Epistles (letters) in 2 Peter 3:15-16?

A.

c. Q. According to Romans 1:1-4, what is the main hope, promise, and theme of both the Old and New Testaments?

A.

15. Read Galatians 1:11-12.

a. Q. In these verses, whom does Paul refer to as the author of the Gospel?

A.

b. Q. Do you think Paul and the other New Testament writers knew they were communicating the actual words of God?

A. *Yes. In 1 Corinthians 2:13, the apostle Paul said, "And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. The same Spirit is mentioned in John 16:13 as the "One" promised by Jesus, the Son of God who would teach and guide the apostles into all the truth.*

Paul also says in 1 Thessalonians 2:13: "And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God...." Paul realized that God used him as an instrument to communicate His Word to man (cf. 1 Cor 14:37). Also in Galatians 1:12 Paul knew he was communicating the words of God, "For I did not receive it [gospel] from any man, nor was I taught it, but I received it through a revelation of Jesus Christ" (cf. 2 Cor 12:4; 13:3; Gal 1:8-9; 2 Thess 3:14).

Clearly, Paul knew his own teachings (either vocal or written) found their source in the Spirit of God and were God-breathed and divinely inspired and equal to that of the Old Testament writers.

Practical Application (Why Should the Information in this Point be IMPORTANT TO YOU?) While **General or Natural Revelation** has been made available to all men, it is not sufficient enough to provide that which is necessary for eternal salvation. **THE MAIN POINT HERE** is that **General or Natural Revelation** does not reveal the Creator God's central purpose and plan for his creation and for man, which is Jesus Christ and his ministry of the Gospel to seek and saved that which was lost. As a result, lost men and women are in need of the **Special Revelation** of God's written Word and rule, which alone presents the only way of salvation through the Lord Jesus Christ (Heb 1:1-2).

However, each follower of Christ must keep in mind that God's **General or Natural Revelation**, as seen in creation, is equally as infallible as his **Special Revelation** found in Scripture. Why? Both **General or Natural Revelation** and **Special Revelation** find their source in God, who is continuously and eternally infallible, perfect, and without error.

POINT 3: AUTHORITY OF THE BIBLE

16. Read 1 Thessalonians 2:13

Q. From whom then does the Bible gain its authority?

A.

17. Q. What evidences prove the Bible is the Word of God?

A. *Some of the evidences that the Bible is the Word of God are the following:*

Science confirms the likely, reasonable, plausible, and objective understanding of the universe and the existence of life, and points to the God of the Bible as the creator of all (cf. Gen 1:1 – *In the beginning [time] God [force] created [motion] the heavens [space] and the earth [matter]*; Isa 40:12, 26; 55:10; Jer 33:22; Job 26:7; Eccl 1:7-10).

The **miracles** of the Scriptures, which are the supernatural alteration of the natural world (God's ability to manipulate the various laws of science), confirm the authenticity the Bible as the Word of God (1 Cor 15:6). For instance, when Jesus presented the Gospel, he also performed miracles to demonstrate, to a watching world, that his claims of deity as the Son of God were true (cf. Nicodemus' claim – John 3:2; John 10:38). Thus, Jesus proved the legitimacy his earthly ministry by his own divine miracles (Acts 2:22). In addition, the writers of the Scriptures, the Apostles, verified that they were authentic messengers of God by performing miraculous signs, wonders, and miracles, as authorized by God, so that no one could dispute the validity of the message proclaimed! In this present age, God attests to the validity of the spiritual heart transforming message of the Gospel through the miracle of his inerrant, infallible, and inspired written Word.

Prophecy is the Bible's ability to perfectly and accurately predict the future, as seen in over three hundred references to the Messiah of Israel that are ultimately fulfilled by Jesus of Nazareth. Other prophecies confirm the authenticity of the Bible (cf. Isa 44:28-45:7; Ezek 26; Nahum 1:8; 2:6; Matt 5:18).

1. *The Bible has proven ability to transform the spiritual hearts and lives of countless individuals (Psalm 19:7-9 presents the Scripture's own testimony of itself – The Scriptures are perfect, sure, right, pure, clean, enduring forever, and true).*
2. *The Word of God is **inerrant**; the entire Bible possesses no written scribal errors in its original manuscripts (Prov 30:5-6).*
3. *In addition, the Bible also constitutes the **only infallible** (i.e. completely truthful and right) rule of faith and righteous living. The Bible is completely trustworthy as a guide to salvation and a life of faith that glorifies (Isa 43:7) and pleases God (2 Cor 5:9). It will never fail to accomplish its purpose (Matt 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Cor 2:13; 2 Tim 3:15-17; Heb 4:12; 2 Peter 120-21).*
4. *The Bible is **complete**; therefore, adding additional information is not required (Rev 22:18-19).*
5. *It is **authoritative**; therefore, it possesses the final word of authority in the life of man and creation (Isa 1:2; John 8:30-31; Gal 3:10; Jas 2:10).*
6. *The Scriptures are **sufficient for** salvation (Matt 16:26; Acts 4:12), instruction (2 Tim 3:16), hope (Rom 15:4), forgiveness of sin (1 Jn 1:9), and happiness (Jas 1:25).*

Moreover, the Bible possesses these and many other incomparable characteristics, which bring glory to God and transform the spiritual hearts and lives of God's people (2 Cor 5:17), and prove that the Bible is God's perfect Word and rule.

18. Q. According to John 7:17; 16:13–15; 1 Corinthians 2:7-15; and 1 John 2:20, what influence and power convinces men that the Bible is indeed the **inerrant, infallible, and inspired** Word of God, the Creator?

A.

19. Refer back to Psalm 19:11-14 and 2 Timothy 3:16-17.

Q. How is the Word of God useful and profitable in your life?

A.

20. Read John 16:12-15; 17:17; 1 Corinthians 2:7-15; and 1 John 2:20.

Q. How many interpretations can be found within each passage (verse) of Scripture?

A. *There is only one true interpretation for each passage of Scripture. Whereas, there may be several applications of any given truth. The discovery of the accurate meaning of any text of Scripture occurs when a believer applies the **literal grammatical-historical method** of interpreting the Word of God (hermeneutics), under the enlightenment (direction and instruction) of the Holy Spirit.*

*First, the following is a brief explanation of the primary component parts of interpreting the Scriptures. Two important thoughts should be understood in this first part, **literal interpretation**:*

*1) According to Bernard Ram, “**literal interpretation** encompasses the idea of assigning (or giving) to every word the same meaning it would have in its normal usage, whether employed (or used) in speaking, writing, or thinking.” In addition, David L. Cooper (1886-1965), founder of the Biblical Research Society, stated in his **Golden Rule of Interpretation** that a **literal interpretation** takes place,*

When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context of the text of Scripture, studied in light of related passages dealing with that text of Scripture, and the universal and fundamental truths, clearly point to a different meaning or interpretation.

2) A **literalist** who is studying, preaching, and/or teaching a text(s) of Scripture will resist communicating beyond what is written or being communicated by the original author. In other words, the preacher or teacher will not write or say anything about any given text that goes beyond the facts of the contexts of that passage of Scripture.

Second, with **grammatical interpretation** of God's Word, one must consider the impact that grammar plays in any given text or verse of Scripture. Anyone interpreting or studying the Bible must correctly examine and study the relationship that various words, phrases, or sentences have toward one another. Such an examination involves the study of lexicology (meaning of words), morphology (form of words), parts of speech (function of words), and syntax (relationship of words).

Third, the **historical interpretation** takes into account historical context, setting, and circumstances in which the words of Scripture were written. The student of God's Word needs to consider the historical position of the biblical author, and seek to look through his eyes, note the author's surroundings, feel with his heart, and catch his emotion.

In essence, the **literal, grammatical, historical method of interpretation** is designed to discover the biblical author's true intent by allowing the ideas plainly found within the text to speak for themselves. Under the direction and insight of the Holy Spirit, a student of the Word finds the meaning of a text when accurately and faithfully applying the **literal, grammatical-historical method of interpretation** (John 7:17; 16:12-15; 1 Cor 2:7-15; 1 John 2:20). The responsibility to carefully determine the true intent and meaning of Scripture, while also recognizing the proper application of these biblical truths, is the responsibility of every generation. The truth of Scripture stands in judgment of all men; at no time will men ever stand in judgment of the Scriptures.

As a result of this method of interpreting Scripture, believers can confidently declare a literal six day creation, as presented in Genesis 1:31 and Exodus 31:17!

Practical Application (Why Should the Information in this Point be IMPORTANT TO YOU?) The whole counsel of God's Word is the believer's only rule of faith and authority in life. While there are other biblically based resources available to grow us in our understanding of Christ and his Word, and equip us in our Christian walk and ministry, the Word of God remains the only authority for godly truth and righteous living. The only factual objective, non-biased (1 Thess 2:13; 1 Cor 2:13), God-breathed, verbally inspired in every word (2 Tim 3:16-17), and inerrant in its original documents, is the infallible Word of God.

As a result, Psalm 119:105 describes the Word of God as a lamp and light that gives understanding to the spiritually immature and mature believer (119:130). By empowering or enlightening us by the Spirit of God, we begin to understand the truth of God's Word and to experience transformation of our spiritual heart and lives (cf. Ps 119:18; Acts 17:11, 12).

In addition, a discipler must help a disciple to learn how to accurately examine and receive the truth of the Scriptures with faith, love, meekness, and a sober mind. Our spiritual heart's desire to meditate on God's truth and intentionally apply it to our spiritual hearts can produce lasting spiritual fruit in our lives! The sober reality is that

each disciple must understand that the Scriptures possess authority; therefore, we stand in judgment, as opposed to us placing judgment upon the Scriptures.

POINT 4: Sufficiency of the Word and Rule of God

21. Read Jeremiah 17:9-10.

a. Q. How does the prophet Jeremiah describe the *spiritual heart* of man?

A.

b. Q. What can address men and women's spiritual heart needs?

A.

22. Read Romans 12:1 and Hebrews 4:12.

Q. What do these verses say about God's Word and Spirit, in relation to the spiritual heart of man?

A.

23. Read 2 Timothy 3:16-17.

Q. What do these verses say the Word of God is sufficient to accomplish?

A.

24. Read Psalm 19:7-8; 119:98-100, and Colossians 1:9.

Q. What are the benefits of the Word of God in a person's spiritual life?

A.

Practical Application (Why Should the Information in this Point be IMPORTANT TO YOU?) King David experienced great humility and honor, while also experiencing great success and failure. While David obeyed God's Word and rule in his life, he also experienced seasons of great disobedience. Yet, in Psalm 19, David expressed his spiritual heart attitude about the sovereignty and sufficiency of the Word and rule of God in his life. Soberly, he realized the Scriptures as the source of every spiritual need and confidence. David knew that lasting joy comes from knowing God and habitually obeying his Word (Ps 19:8), which is the source for true lasting transformation of our spiritual hearts and minds.

Like a newborn baby, the disciple of Christ will be wholly dependent on the sufficiency of God's Word and rule to provide spiritual nourishment, or face the certainty of spiritual sickness or premature death. Unfortunately, you may have been overwhelmed with spiritual defeat and struggle from habitual sin issues because you have failed to love, meditate, and apply God's Sufficient Word and rule to your daily life. Maybe you have allowed a "Jeremiah 17:9 wicked heart" to become the word and rule, rather than God's Word and Spirit. Yet, the Apostle Paul, in Romans 12:2, reminds us all of the sufficiency of God's Word to transform and renew our minds and to know the will of God, and to tell us how live out that which is good and acceptable and perfect (Heb 4:12).

CONCLUSION: From 1553 to 1558, Queen Mary I of England and Ireland's, bloody persecutions of Protestants led her opponents to label her Bloody Mary. Her soldiers executed protestant victims by various bloody means then dipped the Bibles in the victim's blood. Scientifically authenticated, a few **Martyr's Bibles** survive today. Martyrs obeyed and proclaimed the truth of the Scriptures to the point of death. These Bibles are available today for people to view and serve as testimonies of a believer's true commitment to God's Word and rule. King David's own commitment to God's Word in Psalm 19:10-11 expresses the Martyr's passion for God's Word, "*More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. Moreover, by them is your servant warned; in keeping them there is great reward.*" Beloved, like the protestant victims of Bloody Mary, David understood the value of God's Word and reflected his spiritual heart attitude in his written words; he loved to be both a hearer and doer of God's Word (Jas 1:22).

Unfortunately, many believers have grown indifferent to the Word and rule of God. Bibles remain tucked away on some shelf or lie in the backseat of the car, and the pages go unvisited. Have you visited the most important source of true help, hope, and eternal life and joy today? Consider a closing story by H. P. Barker that appropriately illustrates the importance and impact of God's Word and rule in our lives:

As I looked out into the garden one day, I saw three things. First, I saw a butterfly. The butterfly was beautiful, and it would alight on a flower and then it would flutter to another flower and then to another, and only for a second or two it would sit and it would move on. It would touch as many lovely blossoms as it could, but derived absolutely no benefit from it. Then I watched a little longer out my window and there came a botanist. And the botanist had a big notebook under his arm and a great big magnifying glass. The botanist would lean over a certain flower and he would look for a long time and then he would write notes in his notebook. He was there for hours writing notes, closed them, stuck them under his arm, tucked his magnifying glass in his pocket and walked away. The third thing I noticed was a bee, just a little bee. But the bee would light on a flower and it would sink down

*deep into the flower and it would extract all the nectar and pollen that it could carry. It went in empty every time and came out full.*³

Some people are like butterflies that go from one church to the next church, one sermon to the next sermon, or read one book after the other and devote tons of time and energy to finding truth, but do not let truth transform them. They simply taste God's Word and rule, but do not find nourishment! Now the man that studies the flowers of the garden is like the man that studies God's Word, but never applies it to his life; he simply takes his notes and tucks them away in his Bible, never to use them. His knowledge of God's Word and rule is great, but he possesses very little love in his spiritual heart for God and the Scripture's transforming heart truth. Then like the little bee, there is the believer who flies from verse to verse, sermon to sermon, and book to book, and as she reads and studies, allows the truth of God's Word and rule to penetrate her spiritual heart, the Word transforms her. The result glorifies (Isa 43:7) and pleases God (2 Cor 5:9), and she enjoys him more in the present and will fully enjoy him in the future (John 15:11).

What type of disciple are you and what type of future disciples do you desire to present to Christ: a butterfly, one who studies flowers, or a little bee?

³ A. Naismith, *1200 Notes, Quote and Anecdotes* (Chicago: Moody, 1962), 15.

APPENDIX 12
CERTIFICATE OF TRAINING



APPENDIX 13
TOTAL SOUL CARE

Categories	Before	After	Difference	% Increased
I. Bible Knowledge	1908	1983	75	2%
II. Relationship With God	440	510	70	7%
III. Spiritual Heart Attitudes	2073	2341	268	6%
IV. Soul Care	1102	1249	147	6%
V. Ministry to Others	781	976	195	11%
VI. Local Church Involvement	712	792	80	5%

t-Test: Paired Two Sample for Means

	<i>Before</i>	<i>After</i>	<i>%</i>
Mean	1169.33333	1308.5	11.90%
Variance	451731.867	507895.5	
Observations	6	6	
Pearson Correlation	0.99499905		
Hypothesized Mean Difference	0		
df	5		
t Stat	-4.2492346		
P(T<=t) one-tail	0.00404887		
t Critical one-tail	2.01504837		
P(T<=t) two-tail	0.00809773		
t Critical two-tail	2.57058184		

P < 0.05 Alpha

t Critical two-tail > t Stat

APPENDIX 14

FOCUS POINT 1: BIBLE KNOWLEDGE

Participant	Pre	Post	Difference	%Increased
Participant 1074 - 1b	139	141	2	1%
Participant 1934 - 2b	138	140	2	1%
Participant 1934 - 3b	136	141	5	2%
Participant 2035 - 4b	133	143	10	4%
Participant 3639 - 5b	134	144	10	4%
Participant 3786 - 6b	141	144	3	1%
Participant 4192 - 7b	137	139	2	1%
Participant 4901 - 8b	139	142	3	1%
Participant 6210 - 9b	136	139	3	1%
Participant 6445 - 10b	128	142	14	5%
Participant 7979 - 11b	128	137	9	3%
Participant 8237 - 12b	135	143	8	3%
Participant 9166 - 13b	143	141	-2	-1%
Participant 9369 - 14b	141	147	6	2%

t-Test: Paired Two Sample for Means

	<i>Before</i>	<i>After</i>	<i>%</i>
Mean	136.285714	141.642857	3.93%
Variance	20.2197802	6.4010989	
Observations	14	14	
Pearson Correlation	0.34773277		
Hypothesized Mean Difference	0		
df	13		
t Stat	-4.6341958		
P(T<=t) one-tail	0.00023387		
t Critical one-tail	1.7709334		
P(T<=t) two-tail	0.00046773		
t Critical two-tail	2.16036866		

APPENDIX 15

FOCUS POINT 2: RELATIONSHIP WITH GOD

Participant	Before	After	Difference	% Increased
Participant 1074 - 1b	38	40	2	3%
Participant 1934 - 2b	29	35	6	9%
Participant 1934 - 3b	25	34	9	15%
Participant 2035 - 4b	30	37	7	10%
Participant 3639 - 5b	33	38	5	7%
Participant 3786 - 6b	34	38	4	6%
Participant 4192 - 7b	33	36	3	4%
Participant 4901 - 8b	33	35	2	3%
Participant 6210 - 9b	33	33	0	0%
Participant 6445 - 10b	25	38	13	21%
Participant 7979 - 11b	29	35	6	9%
Participant 8237 - 12b	37	39	2	3%
Participant 9166 - 13b	32	36	4	6%
Participant 9369 - 14b	29	36	7	11%

t-Test: Paired Two Sample for Means

	<i>Before</i>	<i>After</i>	<i>%</i>
Mean	31.4285714	36.4285714	15.91%
Variance	14.8791209	3.95604396	
Observations	14	14	
Pearson Correlation	0.48555577		
Hypothesized Mean Difference	0		
df	13		
t Stat	-5.544659		
P(T<=t) one-tail	4.7349E-05		
t Critical one-tail	1.7709334		
P(T<=t) two-tail	9.4699E-05		
t Critical two-tail	2.16036866		

APPENDIX 16

FOCUS POINT 3: SPIRITUAL HEART ATTITUDES

Participant	Before	After	Difference	% Increased
Participant 1074 - 1b	162	176	14	4%
Participant 1934 - 2b	142	154	12	4%
Participant 1934 - 3b	148	177	29	9%
Participant 2035 - 4b	141	159	18	6%
Participant 3639 - 5b	148	174	26	8%
Participant 3786 - 6b	146	152	6	2%
Participant 4192 - 7b	147	167	20	6%
Participant 4901 - 8b	151	168	17	5%
Participant 6210 - 9b	153	166	13	4%
Participant 6445 - 10b	147	173	26	8%
Participant 7979 - 11b	133	164	31	10%
Participant 8237 - 12b	165	177	12	4%
Participant 9166 - 13b	154	173	19	6%
Participant 9369 - 14b	136	161	25	8%

t-Test: Paired Two Sample for Means

	<i>Before</i>	<i>After</i>	%
Mean	148.071429	167.214286	12.93%
Variance	78.0714286	69.7197802	
Observations	14	14	
Pearson Correlation	0.63057116		
Hypothesized Mean Difference	0		
df	13		
t Stat	-9.6803177		
P(T<=t) one-tail	1.3098E-07		
t Critical one-tail	1.7709334		
P(T<=t) two-tail	2.6196E-07		
t Critical two-tail	2.16036866		

APPENDIX 17
FOCUS POINT 4: SOUL CARE

Participant	Before	After	Difference	% Increased
Participant 1074 - 1b	84	92	8	5%
Participant 1934 - 2b	78	90	12	7%
Participant 1934 - 3b	80	97	17	10%
Participant 2035 - 4b	77	92	15	9%
Participant 3639 - 5b	80	87	7	4%
Participant 3786 - 6b	75	77	2	1%
Participant 4192 - 7b	78	86	8	5%
Participant 4901 - 8b	79	88	9	5%
Participant 6210 - 9b	74	95	21	12%
Participant 6445 - 10b	70	87	17	11%
Participant 7979 - 11b	82	87	5	3%
Participant 8237 - 12b	90	91	1	1%
Participant 9166 - 13b	84	90	6	3%
Participant 9369 - 14b	71	90	19	12%

t-Test: Paired Two Sample for Means

	<i>Before</i>	<i>After</i>	<i>%</i>
Mean	78.7142857	89.2142857	13.34%
Variance	28.6813187	22.3351648	
Observations	14	14	
Pearson Correlation	0.20319374		
Hypothesized Mean Difference	0		
df	13		
t Stat	-6.1559064		
P(T<=t) one-tail	1.7274E-05		
t Critical one-tail	1.7709334		
P(T<=t) two-tail	3.4548E-05		
t Critical two-tail	2.16036866		

APPENDIX 18

FOCUS POINT 5: MINISTRY TO OTHERS

Participant	Before	After	Difference	% Increased
Participant 1074 - 1b	53	68	15	12%
Participant 1934 - 2b	57	69	12	10%
Participant 1934 - 3b	60	84	24	17%
Participant 2035 - 4b	56	64	8	7%
Participant 3639 - 5b	52	63	11	10%
Participant 3786 - 6b	67	64	-3	-2%
Participant 4192 - 7b	57	70	13	10%
Participant 4901 - 8b	56	66	10	8%
Participant 6210 - 9b	53	78	25	19%
Participant 6445 - 10b	38	69	31	29%
Participant 7979 - 11b	56	66	10	8%
Participant 8237 - 12b	76	79	3	2%
Participant 9166 - 13b	51	60	9	8%
Participant 9369 - 14b	49	76	27	22%

t-Test: Paired Two Sample for Means

	<i>Before</i>	<i>After</i>	<i>%</i>
Mean	55.7857143	69.7142857	24.97%
Variance	74.6428571	48.8351648	
Observations	14	14	
Pearson Correlation	0.26009403		
Hypothesized Mean Difference	0		
df	13		
t Stat	-5.4313545		
P(T<=t) one-tail	5.7408E-05		
t Critical one-tail	1.7709334		
P(T<=t) two-tail	0.00011482		
t Critical two-tail	2.16036866		

APPENDIX 19

FOCUS POINT 6: LOCAL CHURCH INVOLVEMENT

Participant	Before	After	Difference	% Increased
Participant 1074 - 1b	51	62	11	10%
Participant 1934 - 2b	49	52	3	3%
Participant 1934 - 3b	61	62	1	1%
Participant 2035 - 4b	42	47	5	6%
Participant 3639 - 5b	58	65	7	6%
Participant 3786 - 6b	57	58	1	1%
Participant 4192 - 7b	48	53	5	5%
Participant 4901 - 8b	45	52	7	7%
Participant 6210 - 9b	53	58	5	5%
Participant 6445 - 10b	44	56	12	12%
Participant 7979 - 11b	46	52	6	6%
Participant 8237 - 12b	61	66	5	4%
Participant 9166 - 13b	49	50	1	1%
Participant 9369 - 14b	48	59	11	10%

t-Test: Paired Two Sample for Means

	<i>Before</i>	<i>After</i>	%
Mean	50.8571429	56.5714286	11.24%
Variance	38.9010989	33.8021978	
Observations	14	14	
Pearson Correlation	0.81700571		
Hypothesized Mean Difference	0		
df	13		
t Stat	-5.8298309		
P(T<=t) one-tail	2.9389E-05		
t Critical one-tail	1.7709334		
P(T<=t) two-tail	5.8778E-05		
t Critical two-tail	2.16036866		

APPENDIX 20
POST-PROJECT ELDER ASSESSMENT DATA

PRE – Data	Q1	Q2	Q3	Q4
Elder: 1	Male	<60 yrs	8 YOC	<20 yrs
Elder: 2	Male	<60 yrs	8 YOC	<20 yrs
Elder: 3	Male	30-39 yrs	2 YOC	11-20 yrs
Elder: 4	Male	40-49 yrs	6 YOC	<20 yrs
	All Male	30+ - 60+ yrs	2 - 8 YOC	11+ - 20+ yrs

Q5	Q6	Q7	Q8	Q9
<20 yrs	<20 yrs	Married	4-7 offspring	<6
1-5 yrs	1-5 yrs	Married	8-10 offspring	3
11-20 yrs	1-5 yrs	Married	4-7 offspring	3
6-8 yrs	1-5 yrs	Married	1-3 offspring	2
1+ - 20+ yrs	1+ - 20+ yrs	All Married	1+ - 10 offspring	2 - 7 days

POST Data	Q1	Q2	Q3	Q4
Elder: 1	6	6	6	6
Elder:2	6	6	6	6
Elder: 3	6	5	6	6
Elder: 4	5	5	6	6
Totals	23	22	24	24
Possible Sum Total:	24	24	24	24
Percentages:	95.83%	91.67%	100.00%	100.00%

Q5	Q6	Q7	<u>Totals</u>
6	4	6	40
6	6	6	42
6	6	6	41
5	4	6	37
23	20	24	160
24	24	24	168
			Difference <8>
95.83%	83.33%	100.00%	95.24%

APPENDIX 21
CORRELATED DATA FOR QUESTIONNAIRES

Personal PRE Data	Q1	Q2	Q3	Q4	Q5	Q6
1074 - 1a	F	40-49	5 YOC	Y	< 20 Yrs	4
1934 - 2a	F	30-39	5 YOC	Y	< 20 Yrs	3
1934 - 3a	F	40-49	6 YOC	Y	11 - 20 Yrs	3
2035 - 4a	M	40-49	6 YOC	Y	9 - 10 Yrs	3
3639 - 5a	F	30-39	4 YOC	Y	< 20 Yrs	4
3786 - 6a	M	40-49	4 YOC	Y	11 - 20 Yrs	4
4192 - 7a	F	60+	4 YOC	Y	< 20 Yrs	4
4901 - 8a	M	50-59	8 YOC	Y	< 20 Yrs	3
6210 - 9a	F	40-49	2 YOC	Y	11 - 20 Yrs	3
6445 - 10a	F	30-39	3 YOC	Y	11 - 20 Yrs	3
7979 - 11a	M	30-39	8th Grade	Y	11 - 20 Yrs	4
8237 - 12a	M	40-49	8 YOC	Y	1-5 Yrs	4
9166 - 13a	M	20-29	4 YOC	Y	6-8 Yrs	3
9369 - 14a	M	40-49	2 YOC	Y	6-8 Yrs	3
	Total					48

Q7	Q8	Q9	Q10	Q11	Q12	Q13	Total
1-5 Yrs	Married	1	2	3	5	6	21
1-5 Yrs	Married	4	2	4	5	6	24

1-5 Yrs	Married	3	4	4	5	4	23
1-5 Yrs	Married	2	2	3	5	1	16
1-5 Yrs	Married	2	2	4	5	6	23
1-5 Yrs	Married	2	2	5	5	3	21
1-5 Yrs	Married	2	2	3	4	6	21
1-5 Yrs	Widowed	2	2	3	4	4	18
11-20 Yrs	Married	3	2	3	5	3	19
6-8 Yrs	Married	2	2	3	5	2	17
1-5 Yrs	Married	3	1	3	5	1	17
1-5 Yrs	Married	2	2	4	5	6	23
1-5 Yrs	Married	3	3	4	4	6	23
6-8 Yrs	Married	2	1	3	4	6	19
		33	29	49	66	60	285

Personal POST Data	Q1	Q2	Q3	Q4	Q5	Q6
1074 - 1b	F	40-49	5 YOC	Y	< 20 Yrs	4
1934 - 2b	F	30-39	5 YOC	Y	< 20 Yrs	4
1934 - 3b	F	40-49	6 YOC	Y	< 20 Yrs	4
2035 - 4b	M	40-49	6 YOC	Y	9 - 10 Yrs	4
3639 - 5b	F	30-39	4 YOC	Y	< 20 Yrs	4
3786 - 6b	M	40-49	4 YOC	Y	11 - 20 Yrs	4
4192 - 7b	F	60+	4 YOC	Y	< 20 Yrs	4
4901 - 8b	M	50-59	8 YOC	Y	< 20 Yrs	4
6210 - 9b	F	40-49	2 YOC	Y	< 20 Yrs	3
6445 - 10b	F	30-39	4 YOC	Y	11 - 20 Yrs	4
7979 - 11b	M	Age 30-39	8th Grd	Y	11 - 20 Yrs	4

8237 - 12b	M	Age 40-49	8 YOC	Y	11 - 20 Yrs	4
9166 - 13b	M	Age 20-29	4 YOC	Y	6-8 Yrs	4
9369 - 14b	M	Age 40-49	2 YOC	Y	9 - 10 Yrs	4
	Total					55

Q7	Q8	Q9	Q10	Q11	Q12	Q13	Total
1-5 Yrs	Married	1	2	4	6	6	23
1-5 Yrs	Married	3	3	4	6	6	26
1-5 Yrs	Married	2	4	5	6	6	27
1-5 Yrs	Married	1	1	4	6	5	21
1-5 Yrs	Married	2	2	4	6	6	24
6-8 Yrs	Married	2	2	5	5	6	24
1-5 Yrs	Married	2	2	4	5	6	23
1-5 Yrs	Widowed	2	2	4	6	6	24
11-20 Yrs	Married	2	2	4	6	6	23
6-8 Yrs	Married	1	3	4	6	3	21
1-5 Yrs	Married	2	3	4	6	2	21
1-5 Yrs	Married	2	2	5	6	6	25
1-5 Yrs	Married	2	2	4	6	6	24
6-8 Yrs	Married	2	2	3	6	6	23
		26	32	58	82	76	329

Focus Pt. No. 1 Pre Data	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10
1074 - 1a	6	6	4	1	1	6	6	1	6	6
1934 - 2a	6	6	2	1	1	6	6	2	6	6
1934 - 3a	6	6	4	1	1	6	6	1	6	6
2035 - 4a	6	6	3	1	1	6	6	4	5	6
3639 - 5a	6	6	6	1	1	6	6	1	6	6
3786 - 6a	6	6	2	1	1	6	6	3	6	6
4192 - 7a	6	6	2	1	1	6	6	2	6	6
4901 - 8a	6	6	2	1	1	6	5	5	6	6
6210 - 9a	6	6	2	1	1	6	4	2	6	6
6445 - 10a	6	6	2	1	1	6	6	1	6	6
7979 - 11a	6	6	2	2	2	5	5	4	5	5
8237 - 12a	6	6	4	1	1	6	6	1	6	6
9166 - 13a	6	6	2	1	1	6	6	4	6	6
9369 - 14a	6	6	3	1	1	6	6	2	6	6
Total	84	84	40	15	15	83	80	33	82	83

Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21
1	1	6	6	6	6	1	4	6	6	6
1	1	6	6	6	6	1	4	6	6	6
1	1	6	6	6	6	1	4	6	6	6
1	1	6	4	4	6	1	5	6	6	5
1	1	6	6	1	6	1	4	6	6	5
1	1	6	6	6	6	1	5	6	6	6
1	1	6	6	6	6	1	5	6	6	6

1	1	6	6	6	6	1	4	6	6	5
1	1	6	6	6	6	1	4	6	6	6
1	1	6	6	6	1	1	4	6	6	6
1	1	5	5	5	5	1	4	5	5	6
1	1	6	6	6	6	1	4	6	6	6
1	1	6	6	6	6	1	6	6	6	6
1	1	6	6	6	6	1	6	6	6	5
14	14	83	81	76	78	14	63	83	83	80

Q22	Q23	Q24	Q25	Q26	Q27	Q28	Q29	Total
6	6	5	6	6	6	6	6	139
6	6	5	6	6	6	6	6	138
6	6	2	6	6	6	6	6	136
6	6	2	6	6	6	6	6	133
6	6	5	5	6	6	6	6	134
6	6	6	6	6	6	6	6	141
6	6	4	5	6	6	6	6	137
6	6	5	6	6	6	6	6	139
6	6	5	6	6	6	6	6	136
6	6	2	5	6	6	6	6	128
6	5	3	5	6	6	6	6	128
6	6	1	6	6	6	6	6	135
6	6	6	6	6	6	6	6	143
6	6	6	6	6	6	6	6	141
84	83	57	80	84	84	84	84	1908

Focus Pt. No. 1 Post Data	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10
1074 - 1b	6	6	4	1	1	6	6	1	6	6
1934 - 2b	6	6	3	1	1	6	6	5	6	6
1934 - 3b	6	6	4	1	1	6	6	1	6	6
2035 - 4b	6	6	4	1	1	6	6	4	4	6
3639 - 5b	6	6	5	1	1	6	6	3	6	6
3786 - 6b	6	6	3	1	1	6	6	4	6	6
4192 - 7b	6	6	3	1	1	6	6	2	6	6
4901 - 8b	6	6	4	1	1	6	6	2	6	6
6210 - 9b	6	6	3	1	1	6	4	1	6	6
6445 - 10b	6	6	3	1	1	6	6	2	6	6
7979 - 11b	6	6	3	2	2	5	6	2	6	6
8237 - 12b	6	6	4	1	1	6	6	5	6	6
9166 - 13b	6	6	3	1	1	6	6	1	6	6
9369 - 14b	6	6	5	1	1	6	6	5	6	6
Total	84	84	51	15	15	83	82	38	82	84

Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21
1	1	6	6	6	6	1	6	6	6	6
1	1	6	6	6	6	1	5	6	6	6
1	1	6	6	6	6	1	5	6	6	6
1	1	6	6	6	6	1	6	6	6	6
1	1	6	6	6	6	1	5	6	6	6
1	1	6	6	6	6	1	6	6	6	6
1	1	6	6	6	6	1	5	6	6	6

1	1	6	6	6	6	1	5	6	6	6
1	1	6	6	6	6	1	6	6	6	6
1	1	6	6	6	6	1	6	6	6	6
1	1	6	5	6	5	1	5	5	6	6
1	1	6	6	6	6	1	6	6	6	6
1	1	6	6	6	6	1	6	6	6	6
1	1	6	6	6	6	1	6	6	6	6
14	14	84	83	84	83	14	78	83	84	84

Q22	Q23	Q24	Q25	Q26	Q27	Q28	Q29	Total
6	6	5	6	6	6	6	6	141
6	6	2	6	6	6	6	6	140
6	6	6	6	6	6	6	6	141
6	6	6	6	6	6	6	6	143
6	6	6	6	6	6	6	6	144
6	6	6	6	6	6	6	6	144
6	6	4	6	6	6	6	6	139
6	6	6	6	6	6	6	6	142
6	6	6	6	6	6	6	6	139
6	6	6	6	6	6	6	6	142
6	6	5	5	6	6	6	6	137
6	6	3	6	6	6	6	6	143
6	6	6	6	6	6	6	6	141
6	6	6	6	6	6	6	6	147
84	84	73	83	84	84	84	84	1983

Focus Pt. No. 2 Pre Data	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Total
1074 - 1a	6	6	5	5	5	6	5	38
1934 - 2a	5	4	4	5	4	4	3	29
1934 - 3a	4	4	3	4	4	3	3	25
2035 - 4a	6	5	4	4	3	4	4	30
3639 - 5a	6	5	4	5	4	5	4	33
3786 - 6a	6	5	4	5	5	5	4	34
4192 - 7a	6	4	4	5	5	5	4	33
4901 - 8a	6	5	4	5	4	5	4	33
6210 - 9a	6	5	5	4	4	5	4	33
6445 - 10a	6	3	4	4	3	3	2	25
7979 - 11a	5	5	3	4	4	4	4	29
8237 - 12a	6	5	5	6	5	5	5	37
9166 - 13a	6	4	5	5	4	5	3	32
9369 - 14a	6	3	4	4	5	4	3	29
<u>Total</u>	80	63	58	65	59	63	52	440

Focus Pt. No. 2 Post Data	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Total
1074 - 1b	6	6	5	6	6	6	5	40
1934 - 2b	6	5	5	5	5	5	4	35
1934 - 3b	5	5	5	5	5	5	4	34
2035 - 4b	6	5	5	5	5	5	6	37
3639 - 5b	6	6	5	6	5	5	5	38
3786 - 6b	6	6	5	5	5	6	5	38

4192 - 7b	4	5	5	6	5	6	5	36
4901 - 8b	6	5	5	5	5	5	4	35
6210 - 9b	6	6	5	4	4	5	3	33
6445 - 10b	6	5	5	6	6	5	5	38
7979 - 11b	6	5	5	5	5	5	4	35
8237 - 12b	6	6	6	6	5	5	5	39
9166 - 13b	6	5	5	6	5	5	4	36
9369 - 14b	6	6	5	5	5	5	4	36
Total	81	76	71	75	71	73	63	510

Focus Pt No. 3 Pre Data	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11
1074 - 1a	5	6	5	5	5	3	5	6	5	5	4
1934 - 2a	4	5	4	5	3	3	3	5	4	4	4
1934 - 3a	4	5	4	4	4	2	5	5	5	4	3
2035 - 4a	4	5	5	4	3	3	3	4	4	5	4
3639 - 5a	5	5	5	4	4	5	4	4	5	4	4
3786 - 6a	4	6	5	5	5	3	3	5	5	5	4
4192 - 7a	5	5	5	4	4	3	4	5	5	4	4
4901 - 8a	4	3	5	5	4	4	4	5	4	5	4
6210 - 9a	4	4	4	5	4	4	4	5	4	4	4
6445 - 10a	3	5	6	5	3	3	5	6	4	3	3
7979 - 11a	4	5	4	4	4	3	3	4	4	3	4
8237 - 12a	4	6	5	5	5	3	5	6	5	5	4
9166 - 13a	4	6	6	4	3	3	3	5	4	5	4

9369 - 14a	4	4	3	4	4	2	3	5	4	3	3
Total	58	70	66	63	55	44	54	70	62	59	53

Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21	Q22	Q23
5	4	5	6	6	5	5	4	5	5	5	6
5	5	5	5	6	4	3	3	5	4	5	4
4	5	4	5	4	5	5	5	5	5	5	3
4	6	5	4	4	4	4	5	5	4	4	5
4	4	5	6	5	4	3	4	5	4	4	5
3	3	5	5	5	5	4	4	5	4	3	3
4	4	6	5	6	4	3	3	5	4	3	4
5	5	5	5	5	4	5	5	5	4	5	5
4	4	4	5	6	5	4	6	5	5	6	5
4	5	6	6	4	6	3	3	5	1	3	5
4	3	5	5	4	4	4	4	4	4	3	4
5	2	6	6	6	6	4	5	6	5	5	6
6	6	4	6	6	4	5	3	5	5	5	6
3	6	4	5	6	3	3	4	4	4	3	5
60	62	69	74	73	63	55	58	69	58	59	66

Q24	Q25	Q26	Q27	Q28	Q29	Q30	Q31	Q32	Q33	Total
5	6	2	5	5	2	5	5	6	6	162
4	4	3	6	6	1	4	4	6	6	142
6	5	3	6	6	2	5	5	5	5	148
3	3	3	6	5	2	5	4	6	6	141
5	5	2	6	5	3	5	4	5	6	148

5	5	3	6	6	1	4	5	6	6	146
6	6	3	6	4	1	5	6	5	6	147
5	4	4	5	5	2	5	4	6	6	151
5	5	5	6	6	1	5	3	6	6	153
6	6	3	6	5	2	5	5	6	6	147
4	5	5	4	5	3	3	4	5	5	133
6	6	3	6	6	1	5	5	6	6	165
6	5	4	5	5	2	3	5	5	6	154
5	6	3	6	5	1	4	5	6	6	136
71	71	46	79	74	24	63	64	79	82	2073

Focus Pt. No. 3 Post Data	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11
1074 - 1b	5	6	6	6	5	3	5	6	6	5	4
1934 - 2b	5	5	5	5	4	2	5	5	5	5	5
1934 - 3b	5	6	6	5	5	2	6	6	6	5	5
2035 - 4b	5	6	5	5	5	3	5	6	5	5	4
3639 - 5b	5	6	6	5	6	4	5	6	5	5	5
3786 - 6b	4	6	5	5	5	2	4	5	5	5	4
4192 - 7b	5	6	6	5	5	5	4	6	5	5	4
4901 - 8b	5	5	6	5	5	3	5	5	5	5	5
6210 - 9b	5	5	5	6	4	4	5	5	5	5	5
6445 - 10b	5	6	6	5	5	4	6	6	5	5	6
7979 - 11b	5	5	4	5	5	3	5	6	5	4	5
8237 - 12b	5	6	5	5	6	2	5	6	6	6	6
9166 - 13b	5	6	6	5	5	2	5	6	5	6	5

9369 - 14b	5	5	5	5	5	2	4	5	5	4	4
Total	69	79	76	72	70	41	69	79	73	70	67

Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21	Q22	Q23
6	6	6	6	6	6	5	5	6	5	6	6
5	5	5	5	6	4	4	4	5	5	5	5
5	6	6	6	6	6	5	6	6	6	5	6
4	6	6	5	6	5	4	5	5	4	4	5
5	6	6	6	6	5	4	5	6	5	5	4
5	4	5	6	5	5	4	4	5	5	4	3
5	5	6	5	6	5	5	5	6	4	4	4
5	6	6	5	5	5	5	6	5	5	6	5
5	5	5	6	6	4	4	5	5	5	5	5
5	6	6	6	6	6	5	5	6	6	5	3
5	4	6	6	6	5	5	5	5	5	4	5
6	6	6	6	6	6	4	5	6	5	6	5
6	6	5	6	6	5	6	5	6	5	6	6
5	6	5	5	6	5	5	6	5	5	5	5
72	77	79	79	82	72	65	71	77	70	70	67

Q24	Q25	Q26	Q27	Q28	Q29	Q30	Q31	Q32	Q33	Total
6	6	2	6	6	1	6	5	6	6	176
5	5	2	5	6	1	5	4	6	6	154
6	6	2	6	6	1	6	6	6	6	177
4	5	2	6	6	2	5	5	6	5	159

6	6	4	6	6	2	6	5	6	6	174
5	5	4	5	5	2	5	5	6	5	152
6	6	3	6	5	1	6	6	6	6	167
5	6	3	6	6	2	5	5	6	6	168
6	6	5	6	6	1	5	5	6	6	166
6	6	3	6	5	2	3	6	6	6	173
6	6	4	6	5	2	5	5	6	6	164
6	6	3	6	6	2	5	6	6	6	177
6	5	2	6	6	2	4	6	6	6	173
6	6	2	6	6	1	5	5	6	6	161
79	80	41	82	80	22	71	74	84	82	2341

Focus Pt. No. 4 Pre Data	Q1	Q2	Q3	Q4	Q5	Q6	Q7
1074 - 1a	No	N/A	N/A	6	6	5	2
1934 - 2a	No	N/A	N/A	6	6	5	2
1934 - 3a	No	N/A	N/A	6	6	5	4
2035 - 4a	Yes - Antioch School	3 Mos	Yes	6	5	5	2
3639 - 5a	No	N/A	N/A	6	6	5	2
3786 - 6a	Yes - FOF	6 wks	Yes	6	6	5	2
4192 - 7a	No	N/A	N/A	6	5	4	3
4901 - 8a	Yes - Former Church	16 wks	Yes	5	5	5	2
6210 - 9a	No	N/A	N/A	6	6	6	2
6445 - 10a	No	N/A	N/A	4	5	4	3
7979 - 11a	Navigators	N/A	N/A	6	6	5	2
8237 - 12a	Yes - Operation Go	30 wks	Yes	6	6	6	1

9166 - 13a	No	N/A	N/A	6	6	6	1
9369 - 14a	No	N/A	N/A	5	5	5	2
Total				80	79	71	30

Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18
2	4	2	6	1	5	4	6	5	1	1
4	6	2	6	1	5	2	3	4	3	1
2	5	1	5	1	5	1	5	5	2	1
4	5	3	5	2	6	1	3	3	3	2
4	6	1	6	1	6	1	4	5	2	1
5	5	2	5	1	4	2	3	3	1	1
3	5	2	5	3	4	1	4	4	4	2
4	5	2	5	2	5	2	2	5	2	1
2	5	4	5	1	3	1	4	5	3	1
3	6	1	6	2	3	1	5	5	2	1
4	6	1	5	2	4	4	2	5	2	2
4	6	1	6	1	6	4	4	6	1	1
3	6	1	6	1	6	4	3	6	2	1
3	4	2	5	1	4	1	4	3	2	1
47	74	25	76	20	66	29	52	64	30	17

Q19	Q20	Q21	Q22	Q23	Q24	Total
5	5	6	6	5	1	84
5	6	2	5	3	1	78
5	5	6	5	4	1	80

4	5	4	4	4	1	77
5	5	5	4	4	1	80
5	5	5	5	3	1	75
5	5	4	5	2	2	78
6	6	5	5	4	1	79
5	6	4	2	2	1	74
4	4	4	4	2	1	70
5	5	4	5	5	2	82
6	6	6	6	6	1	90
6	6	5	4	4	1	84
5	5	5	4	4	1	71
71	74	65	64	52	16	1102

Focus Pt. No. 4 Post Data	Q1	Q2	Q3	Q4	Q5	Q6	Q7
1074 - 1b	Y - CBC Soul Care	22 Wks	Yes	6	6	6	2
1934 - 2b	Y - CBC Soul Care	22 Wks	Yes	6	6	6	2
1934 - 3b	Y - CBC Soul Care	22 Wks	Y	6	6	6	2
2035 - 4b	Y - CBC Soul Care	22 Wks	Yes	6	6	5	1
3639 - 5b	Y - CBC Soul Care	22 Wks	Yes	6	6	5	2
3786 - 6b	Y - CBC Soul Care	22 Wks	Yes	6	6	6	2
4192 - 7b	Y - CBC Soul Care	22 Wks	Yes	6	6	5	2
4901 - 8b	Y - CBC Soul Care	22 Wks	Yes	6	6	6	1
6210 - 9b	Y - CBC Soul Care	22 Wks	Yes	6	6	5	2
6445 - 10b	Y - CBC Soul Care	22 Wks	Yes	6	6	6	2
7979 - 11b	Y - CBC Soul Care	22 Wks	Yes	6	6	6	1

8237 - 12b	Y - CBC Soul Care	22 Wks	Yes	6	6	6	1
9166 - 13b	Y- CBC Soul Care	22 Wks	Yes	6	6	6	1
9369 - 14b	Y- CBC Soul Care	22 Wks	Yes	6	6	6	1
Total				84	84	80	22

Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18
4	5	2	5	2	6	6	5	5	1	1
5	6	1	6	2	5	5	2	5	2	1
5	6	1	6	2	6	6	4	6	3	1
5	5	2	6	2	6	6	2	5	3	2
5	6	1	6	1	6	5	2	6	1	1
5	5	1	5	1	4	2	3	3	1	1
5	6	2	5	2	5	3	3	5	3	2
5	6	1	5	2	5	5	2	5	2	1
5	6	5	6	1	6	5	2	6	2	1
4	6	1	6	1	4	5	3	6	2	1
5	6	1	6	1	5	6	2	5	1	2
5	6	1	6	1	6	5	3	6	1	1
5	6	1	6	1	6	6	1	6	1	1
6	6	1	6	1	6	5	1	6	1	1
69	81	21	80	20	76	70	35	75	24	17

Q19	Q20	Q21	Q22	Q23	Q24	Total
6	5	6	6	6	1	92
6	5	6	6	6	1	90
6	6	6	6	6	1	97

6	6	6	6	5	1	92
5	5	6	6	5	1	87
5	5	5	5	5	1	77
4	5	5	5	5	2	86
6	6	6	6	5	1	88
6	6	6	6	6	1	95
5	5	6	5	6	1	87
6	5	5	6	5	1	87
6	6	6	6	6	1	91
6	6	6	6	6	1	90
6	6	6	6	6	1	90
79	77	81	81	78	15	1249

Focus Pt. No. 5 Pre Data	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8
1074 - 1a	7	3	2	3	2	4	3	3
1934 - 2a	1	4	4	4	4	5	4	4
1934 - 3a	3	4	2	5	3	4	5	5
2035 - 4a	7	1	5	4	2	5	4	4
3639 - 5a	3	2	4	5	3	3	4	3
3786 - 6a	7	7	5	5	2	5	5	3
4192 - 7a	3	2	3	5	4	5	5	4
4901 - 8a	4	2	4	3	3	5	5	4
6210 - 9a	5	4	3	3	2	6	5	5
6445 - 10a	1	0	2	3	1	5	3	3

7979 - 11a	2	3	4	4	3	3	4	5
8237 - 12a	7	4	4	6	5	6	6	5
9166 - 13a	1	3	5	3	4	4	4	4
9369 - 14a	3	3	4	3	3	6	3	4
Total	54	42	51	56	41	66	60	56

Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Total
4	5	2	1	3	2	4	5	53
3	2	4	2	3	4	4	5	57
5	4	2	3	2	4	4	5	60
5	3	3	2	2	2	3	4	56
4	4	2	3	2	2	3	5	52
5	5	2	3	3	2	3	5	67
4	4	2	2	2	3	4	5	57
4	4	3	2	2	2	4	5	56
5	3	1	1	2	1	3	4	53
3	4	1	1	1	2	3	5	38
3	2	4	4	3	2	5	5	56
5	5	2	2	4	4	5	6	76
3	2	1	2	3	3	4	5	51
3	2	1	1	3	2	3	5	49
56	49	30	29	35	35	52	69	781

Focus Pt. No. 5 Post Data	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8
1074 - 1b	7	2	5	5	3	6	4	5

1934 - 2b	3	5	5	4	4	5	5	5
1934 - 3b	6	7	5	6	5	6	5	5
2035 - 4b	6	3	6	5	2	5	4	4
3639 - 5b	3	5	5	6	3	4	5	4
3786 - 6b	5	7	5	4	3	5	5	3
4192 - 7b	7	5	4	4	5	5	5	5
4901 - 8b	5	5	5	3	4	5	5	4
6210 - 9b	6	7	6	5	5	6	6	5
6445 - 10b	5	7	6	4	2	6	5	5
7979 - 11b	2	5	5	4	3	5	5	5
8237 - 12b	7	5	5	5	4	6	6	5
9166 - 13b	0	3	6	3	5	5	5	6
9369 - 14b	4	6	6	5	5	6	5	5
Total	66	72	74	63	53	75	70	66

Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Total
6	6	2	1	3	3	5	5	68
4	3	5	3	4	4	5	5	69
6	6	3	5	3	5	5	6	84
5	4	4	2	3	2	3	6	64
4	5	2	3	2	2	5	5	63
5	5	2	3	2	2	4	4	64
4	4	3	3	3	4	4	5	70
4	4	3	3	3	3	4	6	66
5	4	1	4	4	4	5	5	78
5	4	2	3	2	3	5	5	69

3	3	4	6	3	3	5	5	66
6	6	2	3	4	3	6	6	79
3	3	2	3	3	3	5	5	60
5	5	1	5	4	4	5	5	76
65	62	36	47	43	45	66	73	976

Focus Pt. No. 6 Pre Data	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	T
1074 - 1a	6	6	5	4	4	3	4	3	4	4	3	5	51
1934 - 2a	6	5	3	5	4	3	4	4	2	5	4	4	49
1934 - 3a	6	6	5	6	6	5	5	5	4	5	2	6	61
2035 - 4a	6	4	4	2	4	2	4	3	4	4	3	2	42
3639 - 5a	6	6	5	6	6	6	6	1	4	6	2	4	58
3786 - 6a	6	6	5	6	5	4	4	3	6	5	3	4	57
4192 - 7a	5	5	5	3	5	4	5	2	3	4	3	4	48
4901 - 8a	6	6	3	3	2	5	3	2	3	5	3	4	45
6210 - 9a	6	5	5	5	5	3	4	1	5	5	5	4	53
6445 - 10a	2	6	3	3	3	3	4	3	4	4	4	5	44
7979 - 11a	4	5	3	3	4	2	4	5	4	4	6	2	46
8237 - 12a	6	6	5	5	6	5	5	3	5	6	3	6	61
9166 - 13a	6	6	3	3	3	4	3	4	3	6	3	5	49
9369 - 14a	6	6	4	2	6	4	4	5	3	4	1	3	48
Total	77	78	58	56	63	53	59	44	54	67	45	58	71 2

Focus Pt. No. 6 Post Data	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	<u>T</u>
1074 - 1b	6	6	6	5	6	4	6	3	6	6	3	5	62
1934 - 2b	6	5	4	4	4	4	5	5	3	5	3	4	52
1934 - 3b	6	6	5	5	6	5	6	5	6	6	1	5	62
2035 - 4b	6	5	4	3	4	3	4	2	5	3	3	5	47
3639 - 5b	6	6	5	6	6	6	6	6	4	6	2	6	65
3786 - 6b	6	6	5	6	5	4	5	3	6	6	2	4	58
4192 - 7b	6	5	4	5	5	4	5	1	6	5	3	4	53
4901 - 8b	6	6	5	4	3	4	4	3	4	6	3	4	52
6210 - 9b	6	6	6	5	5	5	5	1	5	5	5	4	58
6445 - 10b	6	6	5	5	4	4	6	3	5	5	2	5	56
7979 - 11b	5	5	4	4	4	3	5	6	4	5	3	4	52
8237 - 12b	6	6	5	6	5	6	6	5	6	6	3	6	66
9166 - 13b	6	6	3	5	3	5	4	3	3	6	1	5	50
9369 - 14b	6	5	5	5	6	5	5	6	5	5	1	5	59
Total	83	79	66	68	66	62	72	52	68	75	35	66	79 2

APPENDIX 22

ORAL EXIT INTERVIEW ANSWERS

- *Focus Point 1: BIBLE KNOWLEDGE – How have the last twenty-weeks of discipleship increased your knowledge of God’s Word? Which sessions, topics, or lessons that you studied did you find most and least helpful?*

✓ ***Responses from Joe’s Interviews:***

- ❖ Its helped me to focus on things that I thought were not important, but are, such as the Attributes of God and knowing who he is, his character, God is all that he is for a reason; sharing those attributes with his family as a daily study.
- ❖ Challenged his view and opinions as if they are his opinions or God’s Word and truth; the process helped to strategically and systematically cover the aspects of doctrine and theology that impacted his heart attitude.
- ❖ The Scriptures are absolute truth, but some aspects that are gray, but all are divinely inspired.
- ❖ Just by being in the material, lessons, scripture, questions took me deeper into the word. Certainly by being in the Word more increased one’s knowledge.
- ❖ Importance of being in the Word was impressed; needing to be faithful to its study.
- ❖ It has help to find truths from Scripture more effectively; memorization and location of where specific truths of the bible are located. Learning where the biblical counseling truths are found in the Scriptures; not just saying that the bible says, but can point out exactly where it is located. Instead of paraphrasing, he now has the ability to find where that truth is located to teach from its context. For example, how God had to take Adam out of the Garden or be forced to kill him due to having access to the Tree of Life. God has his perfect justice yet measured grace and mercy throughout his historical plan of redemption.
- ❖ The Word of God is indeed the absolute authority, in its original manuscripts the Scriptures are divinely inspired, inerrant, and infallible... therefore it must be authoritative in the life of man.
- ❖ His knowledge increased in both broad knowledge and specific utilization.
- ❖ God ordained work before the fall, all the way back to the beginning; thus every question can be answered from the Word of God.
- ❖ It has shown me that the Word of God does address specific issues and details of life.
- ❖ The most significant the first three chapters of Genesis provides a template of what right looks like, how pride has impacted out hearts and drawn us away form God.
- ❖ He’s done much bible study in the past, but this program/curriculum added and shored up the doctrines of justification, sanctification, all the theologies, the attributes of God. He learned much of the role of the Holy Spirit in Salvation, Sanctification, Prayer, and the empowering of the HS, knowing how to pray for the Spirit’s help.

- ❖ He knew the Scriptures but it did a great job of synthesizing and integrating those key truths to minister more effectively, practically, and specifically to individuals. I see Scripture that I understood, but now understanding the practical application of those texts.

✓ ***Responses from Tara's Interviews:***

- ❖ It broadened my understanding of a lot of doctrine that I had a general knowledge of.
- ❖ I have deeper knowledge and more able to apply them to my life in a better way. I didn't learn anything new, but deeper. Sheer volume of verses helped me have more to use with family and others. This has given me a focus on study.
- ❖ Each section and the depth of doctrine has impacted me. I believe this, but now I know how and why.
- ❖ I have a better understanding of our doctrine and renewed love for the Word.
- ❖ I think they have made me more comfortable to respond in knowledgeable way and before I was not as applicable.
- ❖ It has impacted my life in helping to reveal where my sins are more specifically.
- ❖ Helped me to be more active in my home to follow God's plan for husband, wife, and child.
- ❖ The knowledge of God's word has sharpened my understanding of certain doctrinal aspects.
- ❖ I wouldn't say any topics were unfamiliar.
- ❖ Both. More impacted than increased.
- ❖ God's word never returns void.
- ❖ The truths were not unfamiliar, but revealed new perspective. They affecting my life right now. Facets that God revealed made impact.
- ❖ Having accountability each week to keep lesson gave me "force" to study and prepare.
- ❖ Yes. I heard much of it before, but the way it was presented gave new insights to topics and the Word.

- *Focus Point 2: RELATIONSHIP WITH GOD – How have the last twenty-weeks of discipleship enhanced your personal relationship with God? Since participating in the project, what kind of improvement in your relationship with God have you noticed? How has this experience helped to motivate you to live your Christian faith in a more meaningful way?*

✓ ***Responses from Joe's Interviews:***

- ❖ While we are all busy, he invested his time in the Word and challenging his thoughts, words, and deeds by the word.
- ❖ A constant process of formulating this daily and hourly thoughts, words, deeds through God's Word.
- ❖ Changed how I communicate with family, friends, believers, co-workers, for all things flow from my heart attitude.
- ❖ Studying these lesson, learning doctrine and theology, living in obedience is important, but not about the doing but the "abiding" lovingly and willingly in Christ. It helped to steer away from the performance based response to Christ.
- ❖ The importance of nurturing one's relationship with dedicated time in the Word and in prayer, praying without ceasing all have increased.

- ❖ Three Quarters through the lessons, the contrast of biblical truth, application, versus counterfeit of synthetic doing, with that thought being more and more convicted and impressed to truly know who Christ is and debunk our wrong impressions of Christ and his word. Knowing him better when we rely on what his Word says about me.
- ❖ Continuing to the very end to grow and comprehend his amazing grace, drawing closer to the Lord.
- ❖ Learning just how gracious and merciful God is to his people throughout the historical plan of redemption.
- ❖ As I have learned more Scripture the more confident I am to share and communicate God's Word to others; building up my relationship with God and trusting in his truth; he is the most important person in my life. Placing God in a much more authoritative position in my life; he is not just an idol to worship, but a personal God to live, serve, and sacrifice for.
- ❖ The Scripture is making more and more sense to me, therefore it is drawing God nearer to my heart and my desire to want to share the truth of who God is to others. I am learning to base my life around my personal relationship with God.
- ❖ Primarily given me a conscious means to deal with personal sin issues; deeper awareness of personal sin issues and fruit of seeing change in ones prayer request to experience sanctification. Specifically dealing with idols of the heart, rather than just feeding it, but desire to now know how to ask God to take the sinful desires away (Ps 51), asking God to empower me to do what he alone is alone to accomplish.
- ❖ Enhanced in the sense of an ongoing relationship with God, not just a random day during the week, but is engaging God more regularly and daily throughout the week, and throughout the day. All of this is informed by God's Word and desiring to be obedient to who He is and living in obedience.
- ❖ It has made me more grateful for the provision of everything he has provided in my life. On a week to week basis he is directly involved in every area of my life. Taking all of the verses in this series and seeing that God is personal and intimately involved in every area of my life; therefore I am more grateful to God. Knowing whom God is and knowing that I am capable and that his truth addresses every area of my life, providing great help and hope.

✓ *Responses from Tara's Interviews:*

- ❖ Definitely have a greater sense of trust and kind a more quiet spirit. I know he is sovereign.
- ❖ Greater depth of this truth.
- ❖ Greater understanding of how God and the Holy Spirit works in my life as a believer so it has enhanced my relationship with others to show more grace and patience.
- ❖ Well, it has helped me to more faithfully focus on prayer (but had that just before starting this so combining the two).
- ❖ Increased my awe of God, if that can still happen, which I believe we just never stop learning about him
- ❖ Increased my love for him because I know more completely what he has done for me.
- ❖ I have had more time to study and increased my awe for him.
- ❖ To stay strong for him to the very end
- ❖ I think bringing, keeping God more in focus every day. Prior, here is my study time, here is church time; now it's more all day long focus.
- ❖ It has definitely elevated who God is to me. It has made have more respect of his authority in not just my life, but in everything.

- ❖ Tremendously. Sheer continuation of being challenged and in God's word.
 - ❖ Rigorous study challenged me.
 - ❖ Drove the point, to live is Christ, to die is gain. Nothing compares to the saving knowledge of Jesus Christ.
 - ❖ Give me greater desire to know, love, and please God.
 - ❖ Has increased my longing for heaven and to be in his presence.
 - ❖ It has given me greater understanding of who is and his attributes and what he expects from me as far as being obedient.
- *Focus Point 3: SPRITUAL HEART ATTITUDES – How have the last twenty-weeks of discipleship transformed and improved your spiritual heart attitudes? Do you believe that your soul-caregiver made a significant contribution to your spiritual growth? Why or why not? What spiritual heart attitudes have been affected by the soul-care project? How have the twenty-week curriculum and soul care relationship been relevant to your spiritual growth?*

✓ ***Responses from Joe's Interviews:***

- ❖ Heart attitudes were realized and revealed.
- ❖ It helped to identify one's motives as to why they do, think, and say what they do. Looking at heart motives helped me see and recognize my man-centered versus Christ-centered heart attitude.
- ❖ It has helped me to become more aware of the concept of "heart attitudes" and how prolific a part they play in our life; each lesson pointing out the various heart attitudes the either need to be put off or put on.
- ❖ Heart issue that reflect a willingness to change where we need to change, just like David who was an adulterer and murderer, but did repent and desired to experience a heart change.
- ❖ Heart attitude towards my sin issues, towards man's continuum scales, taking the importance and urgency to act and grow and fighting sin, the fallen nature, and challenges of self in this sin.
- ❖ I have experienced greater patience, giving more of my time to be God's time, my resources are Christ's resources; being more patient to invest in Christ, focusing less on self and investing more of my time, resources in the Lord's ministry, plans, and purposes. True freedom is found in forsaking self and being committed to Christ and his Lordship.
- ❖ Seeing a greater conviction in every area of life; its easier to recognize sin and becoming more sensitive to one's personal sin, and repenting and putting off and putting on as quickly as possible, not delaying in that process. Dealing with sin and not suppressing sin!
- ❖ A heart attitude to share more of God's Word more timely and effectively and confidently on a one-on-one life on life basis! The more that the Word of God is implanted in one's spiritual heart, the more you will think, say, do, and share the Word of God with others.
- ❖ Learning the reality that the sin of others not to be a personal offense, since the fish is simply swimming in water, so what that person is doing naturally, we should not expect anything different.
- ❖ One, the disciplines required to set aside time to study God's Word and the rewards have been greatly multiplied. Second, seen people with specific problems of the heart coming to me for answer and I am more equipped to answer these questions biblically. Trying to replace one's opinions with God's truth as one becomes more

familiar with the truths and counsel of scripture. Plenty of opportunities at work to provide biblical counsel. Being more of a living example and model of godliness, salt, and light.

- ❖ Learning that life is about engaging in spiritual heart attitude change, yielding to God's Word and Spirit more often and quicker.
- ❖ The greatest place that it has transformed my spiritual heart attitude at work, not being angry at work or at other individuals at work. God has used the lessons and truths to grow me and transform my attitude towards these aspects of life.
- ❖ In addition, my heart attitude at home and desiring to be quickly reconciled to my wife, wanting to united in Christ with my spouse; wanting to eliminate any wedge of division.
- ❖ Made me more confident in dealing one on one with individuals spiritual heart attitude issue, through the model of a life on life twenty weeks; the twenty weeks has helped me to realize that God can enable me to provide soul care to others.

✓ *Responses from Tara's Interviews:*

- ❖ I take much more consideration and give thought to it. Might not have given much thought to the concept before.
- ❖ New terminology.
- ❖ Able to look at the heart attitude or root cause of what is going on.
- ❖ Much quicker to be quiet and considerate in responding to people.
- ❖ More humble in general ways.
- ❖ Pertaining to my job and attitudes towards God. For ex, the Great Commission and how will I accept that.
- ❖ I have become more confident in all the lessons and understanding where my faith comes from.
- ❖ Grown me in my faith with faith through Chuck.
- ❖ ATI conference was a big change time and began putting some things into practice.
- ❖ I am more aware daily of my attitudes. Being frustrated with someone is not their problem, but my problem.
- ❖ More consistency.
- ❖ Improved my priorities.
- ❖ I sort of listen to people differently. What is lacking in what they say? What doctrinal understanding might be missing from what we say?
- ❖ Can be more useful.
- ❖ Probably helping me understand how heart attitude and focus have impact on what I do. I think I always knew that, but see the need to have more correct godly attitude. I was more focused on actions rather than heart attitude behind the action.
- ❖ It has made me more humble. I guess more truthful to myself. More sense of humility.
- ❖ A definite sense of trusting in God more in all situations. An attitude of obedience because I needed to trust more to obey.
- ❖ It has revealed some sin issues that either I didn't want to deal with or acknowledge and came face to face with them. Repented and confessed.
- ❖ Taught me much about grace and how to empower grace to others. Need to give others time to grow!
- ❖ More able and willing to reflect Christ like character. Not just deeds, but action. Looking at why I am doing something and now more able to mirror what bible says.

- ❖ I have realized that my life is not my own, it belongs to God and he has a plan. Even if the plan involves hardships, I need to praise and give thanks through the hard times.
- *Focus Point 4: SOUL-CARE – How have the last twenty-weeks of discipleship equipped you to provide soul care (i.e. discipleship and counsel) for others? What kind of improvement in your ability to disciple and counsel others have you noticed? What do you consider to be the greatest value of soul care for our church?*

✓ **Responses from Joe's Interviews:**

- ❖ Soul care is not a clique.
- ❖ Moving from shooting from the hip to taking every thought captive in his relationships with family, friends, believers, co-workers; showing and desiring to give more grace and being more patient, not ignoring issues.
- ❖ Soul care is not reproducing self in others, but reproducing Christ in others.
- ❖ How this ministry has motivated him to take the truth and apply them to his heart attitude and life; challenging how he has judged people and ministry at CBC and not being overly critical but looking to be a source of understanding and help and hope; challenging excuses and helping people to thrive. It encourages people to change their perspectives and heart attitudes, so that it reflects more and more of Christ.
- ❖ We should not need a specific person to introduce us to the reality and practicality and hope and help of biblical soul care, but God does allow that to happen.
- ❖ When we do struggle with sin, the flesh, the world, and wrong heart attitudes, we are growing because we are dealing and wrestling with our sinful heart attitudes... this is what soul care facilitates, spiritual heart change and the process of sanctification, denying self and submitting to the Lordship of Christ.
- ❖ Soul care will always be a personal individual ministry in our lives; we are always going to be killing personal sin in our lives.
- ❖ Marriages and families have been put on a tract of change!
- ❖ He, from a clinical psychology side, soul care has been a passion for him. Now there is an entire conviction that the Word of God is the only means. The Word of God is a priority and a paramount conviction of desire to invest in soul care. My insights are not transforming, but God's Word is transforming... this was a huge heightened shift.
- ❖ When the Word of God becomes more core then you see greater change; simply attending church and listening to a message is not enough.
- ❖ How we tend to synthesize our walk with Christ, rather than allowing it to be dynamic and living, not synthesized but real.
- ❖ Realizing that we have to invest in people well... despite how awkward or challenging they might be to us personally.
- ❖ First by studying God's Word, agreeing with what it says and revealing that Biblical Counsel is where he wants to go and pursue as his full-time ministry. Realizing that providing soul care is a spiritual process that requires that God convicts the heart with His truth. He empowers the individual sinner with the spirit of God to experience change. He is realizing that soul care is not about him, but about God working in the life of the one being counseled or discipled; he has learned by practice and through discussion during the 20-weeks of how to utilize the Word of God to counsel others... he is confident that soul care is a ministry he can be utilized by God to serve his kingdom.

- ❖ Learning the importance of the Gospel in every discipleship and counseling scenario, one's spiritual heart attitude issues; always building a discipleship/counseling relationship on the foundation of the Gospel. Helping people to live a Paul-like life of possessing a spiritual heart attitude of joy, peace, and contentment in the midst of either blessing or persecution.
- ❖ The soul care twenty weeks has encouraged him and his wife in dealing with particular sin issues and challenges of life.
- ❖ Not everyone is going to be a Tara-like and trained counselor; that is simply her specific strength, but all believers are called to provide counsel and to do it well.
- ❖ It has provided a framework to do, instead of shooting from the hip. The twenty weeks provide more specific answers to peoples' spiritual heart issues.
- ❖ He is totally confident that he can take them through the scriptures and to counsel. Prior to the twenty week, no confidence whatsoever, but the twenty weeks has changed and equipped him to do this; he is able to go deep and long to provide great help and hope.
- ❖ Being able to have resources that are biblically based curriculum; resources that are timeless and comprehensive, utilizing God's truth to counsel others; having much more confidence to provide soul care. While some people will be more laborious and difficult to disciple and counsel, we have the authority of Scripture.

✓ *Responses from Tara's Interviews:*

- ❖ I have greater confidence to address other people. Had more insecurity because I lacked in so many areas; so how could I counsel others if I can't fix them?
- ❖ I am more aware of the spirit of God working in my life and others.
- ❖ God already provided a person. Your model of transparency and journaling or questions has helped me without being fully aware of it.
- ❖ More able to ask questions to get people to say what they might already know.
- ❖ I am more likely to get to issue quicker.
- ❖ General knowledge of Word and the sheer volume of verses helped strengthen my ability to bring verses to bear in people's lives.
- ❖ I have a greater love for soul care and discipleship.
- ❖ I am more interested in biblical counseling.
- ❖ I feel more equipped in more formal ways to start with someone I don't know that well.
- ❖ I feel confident with the first level. I don't feel confident yet to handle more specific issues: sin or issue like ADD. I don't want to give them wrong area.
- ❖ I feel like I need more equipping.
- ❖ I know that this is the basis for all of the questions I need to ask. But asking or how to ask the questions is still new.
- ❖ I think the next level of soul care will help prepare me for more specific issues.
- ❖ Tremendously. Helped me organize thoughts better.
- ❖ When question arises, how to go back to scripture and pull more solid scriptural answers. More at a loss before.
- ❖ It has helped me to identify that God's Word has all the answers for all of our problems. I don't need a doctorate in theology to share the truths of the Word with others.
- ❖ I have more resources and they are fresher in my mind.
- ❖ I feel comfortable to start soul care. I think I have known I have the ability to do this, but it hasn't been as formal as it is now.

- ❖ I have always desired to help someone who comes to me with issues and give them help from Word.
- ❖ I still feel a bit uneasy about one on one. My challenge is to say verse and where it comes from. Am I able to answer adequately?
- ❖ I also more understand the learning process and I will grow in that the more I do it. I have learned better how to ask questions that prompt people to examine their heart. God is faithful and Spirit will bring to mind to what we need to say.
- ❖ WE realize that it is essential that we must obey and get into others lives.
- ❖ I can encourage and pray and study more to help others.
- ❖ In an attitude of love pointing out heart issues and seeing how sin can cause them to help fellow believers to see the sin that is causing problems in their lives. Help them to see how they are missing out on blessings because of the habitual sin.

➤ *Focus Point 5: MINISTRY TO OTHERS (non-believers) – How have the last twenty-weeks of discipleship prepared and encouraged you to minister to non-believers more intentionally and confidently?*

✓ ***Responses from Joe's Interviews:***

- ❖ I am rarely around other believers, so outside of work other believers surround him. But, I am being more sensitive to the fact that the non-believers were irritating by their thoughts, words, deeds, and now recognizing that they are fish swimming in water.
- ❖ Desiring to bring help and hope to others when possible; attempting to more intentionally fulfill the Great Commission.
- ❖ I am ministering more effectively to non-believing siblings and applying the truths learned in the soul care to minister to an agnostic.
- ❖ I am becoming much more equipped to minister to nonbelievers; my motivation to minister to other non-believers is more core and a drive and intent to minister to the lost has increased. I am leading more and more to an evangelical relationship with others. Its the drive and heart attitude to minister to others, you will see with eyes the opportunities to minister to the lost (Jan and Jon).
- ❖ I am not necessarily intentional, but I am ministering in a more confident way the Gospel and presenting a living example of regeneration and sanctification to a watching world. I am presenting a lifestyle that is influenced, motivated, and created for God's glory and pleasure, and modeling a life that experiences joy because of Christ. To show others that they are missing something... CHRIST!
- ❖ I have realized the effectiveness of soul care in sharing the help and hope found in Christ to non-believers, and realized that it is Christ who ultimately changes lives. Through conversations and discussion, I am communicating the centrality and Lordship of Christ in all aspects of creation and individual lives.
- ❖ When you study God's Word, you do become more dogmatic, assured of truth and a right response to life and life situations. Therefore, it has provided a confidence to address life issues that the lost are facing, and understand the holiness of God versus the sinfulness of man, and the word of God's response to those issues.
- ❖ I just recently had an opportunity to minister to a non-believer addicted to drugs and alcohol. I knew exactly how to counsel and where to go in scripture to provide an opportunity to share the Gospel and to point to the help and hope of truth found in Scripture and the Spirit of God.

- ❖ I do not have much contact with non-believers, but it has helped me to be more patient and calm with non-believing siblings and family members, realizing that they are simply fish swimming in water, they are doing the only thing that they know to do; so being less judgmental and wanting to offer the gospel help and hope. I can continue to serve the lost, model the love and grace of Christ, while awaiting and taking opportunities to project the truth of Christ and His Word in peoples lives.

✓ ***Responses from Tara's Interviews:***

- ❖ Similar to last answer. I think anytime I am challenged with Gods holiness and righteousness, it generates a desire to share the truths and provide hope and help.
- ❖ I have always desired to share gospel with others, but more invigorated.
- ❖ Lesson 8 on atonement filled in missing pieces so I am able to understand atonement better which allows me to communicate gospel truths more clearly.
- ❖ Given a basis for explaining what I believe and the biblical truths, so that I don't just give a pat answer or I just believe because.
- ❖ I don't always feel confident with questions that come from foolishness. I like to take them back to the basic Gospel.
- ❖ I could provide some actions but would still feel unprepared with certain questions.
- ❖ I am more comfortable praying and loving on in practical ways.
- ❖ I used to work more with non-Christians and share testimony. Now my circle of friends has become more Christian.
- ❖ Heightened my awareness that many say they are Christians are not strong in the faith or Christians at all. I always have known the road is narrow. This has confirmed the truths I can ask about to have a better sense of their faith.
- ❖ I haven't had a lot of opportunities, but more likely to share spiritual overtones and give God more credit in many areas, whether or not the other person is a believer.
- ❖ As far as family members, I have had more grace to see how my knowledge affects them, and how they perceive Christ in my life.
- ❖ It prepared me more to share Gospel. It has taken some of the fear sharing it with someone I don't know.
- ❖ I feel at work I have opportunities and sometimes it seems easier than others. Maybe the spirit prompts that openness.
- ❖ I haven't had opportunity to share the complete gospel.
- ❖ It has solidified the fundamental truths of my faith. The Gospel and work of God has confirmed that I am prepared to share in any situation.
- ❖ It has made the Gospel message clear. Now I have confidence that I can present the Gospel, while also realizing it is work of the Holy Spirit to bring the change and help in the person's life.

- *Focus Point 6: LOCAL CHURCH INVOLVEMENT - How have the last twenty-weeks of discipleship increased your heart attitude and desire to serve at Calvary Bible Church? How this experience produced change in your relationships to other church members? Are you willing to devote the necessary time to disciple and counsel others at CBC? Are you currently interested in further training through our Soul-Care Level II and Level III program?*

✓ *Responses from Joe's Interviews:*

- ❖ It has given the necessity to move away from a disillusioned view of the church. This time has reemphasized and rekindled my desire for the church. People do care. They do want to love and address issues, and have relationships and bear burdens with one-another.
- ❖ The need to yield and submit to church leadership, membership, baptism.
- ❖ I established friendships that I did not have for years.
- ❖ Soul Care, life on life relationships help to identify the strengths and gifts that can be utilized by the church.
- ❖ How come the elders have not gone through the program? Will they be mandated to go through it? Jake Hutch?
- ❖ It has influenced my heart to be more involved in ministry.
- ❖ Certainly more equipped because of the truth, knowledge, ongoing study in biblical counseling, teaching more, counseling more, discipling more.
- ❖ The fellowship times has been splendid, encouraging, a joy and blessing, and experiencing a body of teaching and encouragement that you want and desire to give out to others... pay it forward to other at CBC. An experiential brother in Christ experience, the structure of soul care has improved and changed one's relationship with other brothers and sisters in Christ, changing from casual to more purposeful.
- ❖ The church has to go from a mind/knowledge thing to a soul care thing. It's not about "cognating" on the truth, but also applying them to our emotions, feelings, thoughts, and words... Faith without works is dead! Helping people to nurture and focus on the sanctification process in the lives of others; this is what I want to do with others.
- ❖ The desire to serve in the church has already been a conviction, but it has confirmed its necessity and it is right to serve intentionally and the importance of my involvement and my family's involvement. It has helped me to be more confident in my present conviction of service.
- ❖ I realize that people need to serve where God is calling them to serve, not forcing a square peg into a round hole, but trusting in God to provide for the various aspects of ministry at his church.
- ❖ I learned to wait on the Lord for his sovereign provision in my life and the life of my ministry. It helped me to faithfully trust in the Lord.
- ❖ The personal investment of the discipler has been an unprecedented blessing; being disciplined has equipped me to be disciple others and to other help others to grow; the things that trip them up you can help them overcome.
- ❖ YES... it was something I struggled with, believing that there are others more equipped, BUT going through the twenty weeks has produced confidence and the ability to do discipleship, evangelism, soul care at CBC.
- ❖ It has reinforced my desire to be active and be a discipler and counselor in the church because it is valuable in how people can grow in the Church, to be the individual that encourages, rebukes, reproves, admonishes each believer. Therefore, soul-care project has reinforced this desire.

✓ *Responses Tara's Interviews:*

- ❖ Increased desire for the church to be in a healthy balanced place.
- ❖ What is my role to help it get more balanced. Prior, I would have wanted to fix it, now I understand it is God's church and now I ask God what my role to help and serve the church. I desire to be an example to others, even if change doesn't happen.

- ❖ I have always loved to serve and be involved. Not sure it's changed by this 20 weeks.
- ❖ I have always believed that God brings people into our paths. Divine appointments. Kim and Marsha came into my life. Both scared me a bit. Yet I know God has a purpose.
- ❖ God has me in soul care. I want to be faithful to God. I have been given the resources. So God will provide a way with the tools he is giving me. I'm concerned about others within the church.
- ❖ I think, my situation is unique, since we are not established. I have a strength and confidence to do what God has for me.
- ❖ More confident to see God at work, whether slow or fast. Peace even when don't know next step. He has a plan even if I can't see it. I see others struggle with this like I used to.
- ❖ The biggest thing I've noticed a change in was that I was falling away from involvement. I have realized it is my responsibility and not to sit back and wait for someone to step up or ask me to step up.
- ❖ I am convicted to be a part of the body. I don't want to have excuses even though I can have lot.
- ❖ I want to see how God will provide me the resources and capacity to serve.
- ❖ My own husband is stepping out with me! He is being drawn into service. This is a God thing that Rick wants to do this. The Lord has given him the desire too. Beautiful.
- ❖ One aspect is vertical and horizontal affect. Horizontally it taught me to be involved in peoples lives. Vertically has confirmed my love and commitment to God and his purpose and plan and to obey him, which means loving his people and serving. If I am Christian, then my purpose is to live for him and his people.
- ❖ It has forced me to see my own sin for what it was and the hindrances in my own life. It has helped me to see how to love others within the church who have not yet established relationships and intentionally seek out ways to serve and minister to them.

➤ *YOUR OVERALL ASSESSMENT AND EXPERIENCE OF THIS SOUL CARE MINISTRY—What are your PROS and CONS of this twenty-week process? What suggestions would you have for improving the process of equipping believers to biblically disciple and counsel?*

✓ ***Responses from Joe's Interviews:***

- ❖ A couple of the lessons need to be broken up; it was a lot to be taken in. Split up the attributes in to multiple lessons.
- ❖ Don't need as many verses to prove the point.
- ❖ Editing process.
- ❖ The aligning of the curriculum with the church philosophy and theological statement of faith.
- ❖ Need to streamline the verses and possibly some of the questions.
- ❖ Try to reduce the amount of lessons. Can also leave at the discipler's discretion.
- ❖ The amounts of days are not the issues; we are attempting to establish long term personal and ministry relationship.
- ❖ Can we create a Baxter culture of discipleship at CBC? It will happen if the Spirit of God and His Word are at work.
- ❖ Soul care will help to take CBC from a country church to true body of Christ that loves, invests, and helps and is united with one another.

- ❖ This ministry is facilitating a greater Paul & Timothy mentorship and training ministry to fill the clear gaps in our local church ministry.
- ❖ However, there will always be those who will get involved, those who will be on the practice squad, and those that will be in the stands cherry picking and Monday-morning quarterbacking the church and its ministries.
- ❖ The one-on-one has been spontaneous and teachable, it was key to have the structure of doctrine and the lessons, but the dynamic relationship time was very complimentary to the whole process.
- ❖ Life takes time and if people are really busy. Can things be consolidated to fewer lessons? How can we be aware of the things that are repetitious, but they ended up driving the truths home and becoming more central and key.
- ❖ Attributes of God – it is unusually long, but do we need to change it up? How can we expedite this lesson or split it.
- ❖ Some of it is overwhelming, but having the one-on-one help kept me on track; Hard to imagine doing by my self.
- ❖ But it was good and the commitment of the discipler (Joe and Tara) helped to keep people on track. The heart attitude and commitment of the discipler helped to keep me on track and remain consistent with a day and time to do it.
- ❖ I appreciated the mix of unanswered and answered questions, which helped the learning process.
- ❖ In Lesson 20 probably needs a last question that outlines exactly what we mean my Premillennial Dispensational View, whereas a local church that is Amillennial can address why they embrace their view.
- ❖ It's the highlight of my week – a benefit is the life-on-life that is so key; rather than a group setting that does not allow personal touch and counsel and instruction as the relationship occurs.
- ❖ The process seemed very personal and structured just for me!
- ❖ I loved the content and the theology.
- ❖ The PRO of life-on-life is ideal and effective and the methodology of regular set times and individual relationship building.
- ❖ Some of the answers that are given help to save time, since the lessons are long.
- ❖ Layout was good.
- ❖ CON to set up a correspondence email distribution list to help establish greater relationship and dialog with one another.
- ❖ The twenty consecutive weeks is PRO because it does bring consistencies; however, the CON is that the length of the lessons made it a challenge. It is about focusing not just on the head knowledge, but on the relationships with others. You can break up the lessons over a longer time-period, and instead of doing 20 pages one week, just do pages 1 thru 10 week one and 11-20 week two.
- ❖ For each question, have primary text or texts that are bolded so that they do not have to read all of them.
- ❖ Explanation or instructions of not obligating me to read or cover every verse.

✓ ***Responses from Tara's Interviews:***

- ❖ Deeper relationship with my discipler.
- ❖ Opportunity to focus on study of word of God and disciplines.
- ❖ Time necessary to study showed me it is possible to do more for God.
- ❖ Nature of study with kids took more time or would have liked distraction free.
- ❖ Location even at church was not conducive.

- ❖ Balance of lesson focus and getting to know each other.
- ❖ Enjoyed going through this at same time as my spouse. Enhanced our communication and now have greater truths to use for conversations.
- ❖ Some lessons early on were long, especially the attributes, but still good.
- ❖ Curriculum was great, but had some overwhelming weeks/lessons.
- ❖ I like to study lots of the verses, which can be overwhelming.
- ❖ It stretched me. I knew it would cause it's not my cup of tea.
- ❖ Nice tool to be intentional and get together. Good accountability to meet each week whether rain or shine.
- ❖ Might be hard to find people to stay the course. Today that is hard. I am not so confrontational so to hold them accountable is hard for me. I might have trouble.
- ❖ Long lessons split in two, especially the attributes.
- ❖ CON 30 page lesson a bit long
- ❖ Questions at the end helped me to think through each lesson better in relation to those categories. Helped wrap it up. Might be good for students.
- ❖ PROS: the regularity of meeting to hash and talk through concepts. Not just about material. Building into each other's lives. Like the concepts of application that were more in earlier lessons than later lessons.
- ❖ CONS: time constraints. Seemed hard to take in material at times. Especially in beginning. Nice to know we can pace it as we need to depending on how the disciple is responding.
- ❖ Nothing stands out as a CON.
- ❖ 20 weeks good and allowed me to develop relationship and study more formally.
- ❖ Challenge is a lot of material in a short amount of time.
- ❖ Mediation is tough. A little bit more time would be helpful. Some of lesson might warrant more time, like the one on God.
- ❖ The longer training helps have more all encompassing understanding. I feel complete and equipped to help in many ways, so lots to chew on but complete and concise.
- ❖ In beginning I thought, "how does going back to theology help one-on-one?" But I realize these principles do impact how I choose to live life and make daily decision. Daily living through biblical truth is in my head, but through this, the truth has moved to my heart and actions.
- ❖ Could even make it longer!
- ❖ Pros: spiritual growth, accountability, getting to know someone better and share life with someone, awareness that it brings about to intentionally be aware of others needs and how to meet or minister to them,
- ❖ Con: time consuming, but learned to appreciate it.
- ❖ Change thirty page lesson to 15 ☺ Ha Ha

BIBLIOGRAPHY

- Adams, Jay. *Competent to Counsel*. Grand Rapids: Zondervan, 1986.
- _____. "Grace Alone." Institute for Nouthetic Studies. Accessed November 30, 2014. <http://www.nouthetic.org/blog/?p=1010#more-1010>.
- _____. *How to Help People Change*. Grand Rapids: Zondervan Publishing, 1986.
- _____. *A Theology of Christian Counseling*. Grand Rapids: Zondervan, 1979.
- Allison, C. F. *The Rise of Moralism: The Proclamation of the Gospel from Hooker to Baxter*. London: SPCK, 1966.
- Alpha. "What is Alpha." Accessed November 17, 2014. <http://guest.alphausa.org/>.
- Bainton, Roland H. *The Reformation of the Sixteenth Century*. Boston: Beacon, 1952.
- The Baptist Digest. "Jesus' Paradigm for Leadership Development." January 2007. Accessed April 5, 2014. http://www.baptistdigest.com/archive/column/jesus_paradigm_for_leadership_development/.
- Baxter, Richard. *The Autobiography of Richard Baxter*. Edited by N. H. Keeble. London: J.M. Dent and Sons, 1931.
- _____. *The Cure of Melancholy and Overmuch Sorrow, by Faith*. Contributed by Steve Doan. PuritanSermons.com. Accessed November 27, 2015. <http://www.puritansermons.com/baxter/baxter25.htm>, PDF.
- _____. *The Life of Rev. Richard Baxter, 1615-1691*. New York: American Tract Society, 1835. Accessed March 30, 2012. <http://babel.hathitrust.org/cgi/pt?id=njp.32101074351972;view=1up;seq=30>.
- _____. *The Practical Works of Richard Baxter: Selected Treatises*. Peabody, MA: Zondervan, 2007.
- _____. *The Reformed Pastor*. Carlisle, PA: The Banner of Truth Trust, 1974.
- _____. *Reliquiae Baxterianae*. London, 1696.
- _____. *A Treatise of Justifying Righteousness, In Two Books*. London, 1676. Accessed November 1, 2014. <http://babel.hathitrust.org/cgi/pt?id=njp.32101067678571;view=1up;seq=199>.
- Baxter, Richard, and William Orme. *The Practical Works of the Rev. Richard Baxter*. Vols. 1, 2, 11, 16, 17, 19. London: James Duncan, 1830. Logos Bible Software

- Benn, Wallace. *The Baxter Model: Guidelines for Pastoring Today*. Buxton, UK: Fellowship of Word and Spirit, 1998.
- Beougher, Timothy K. "Richard Baxter (1615-1691): A Model of Pastoral Leadership for Evangelism and Church Growth." *Southern Baptist Journal of Theology* 6, no. 4 (Winter 2002): 4-21. Accessed February 2, 2013. http://www.sbts.edu/media/publications/sbjt/sbjt_2002winter2.pdf.
- _____. *Richard Baxter and Conversion: A Study of the Puritan Concept of Becoming a Christian*. Fearn, Scotland: Christian Focus Publishing, 2007.
- Bergen, Robert D. *1, 2 Samuel*. New American Commentary, vol. 7. Nashville: Broadman & Holman, 1996.
- Black, J. William. *Reformation Pastors: Richard Baxter and the Ideal of the Reformed Pastor*. Milton Keynes, England: Paternoster Press, 2004.
- Blackaby, Henry T. "Experiencing God." Blackaby Ministries International. Accessed November 18, 2014. <http://www.blackaby.net/expgod/>.
- Bloomberg, Craig L. *Matthew*. New American Commentary, vol. 22. Nashville: Broadman & Holman, 1992.
- Bock, Darrell L. *Acts*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker Academics, 2007.
- Boersma, Hans. *A Hot Pepper Corn: Richard Baxter's Doctrine of Justification in Its Seventeenth-Century Context of Controversy*. Zoetmeer, The Netherlands: Uitgeverij Boekencentrum, 1993.
- Bonhoeffer, Dietrich. *The Cost of Discipleship*. 2nd ed. Translated by R. H. Fuller. New York: Macmillan, 1959.
- Bright, Bill. *5 Steps of Christian Growth: Leader's Guide*. Orlando: New Life Publications, 1994.
- Bruce, F.F. *The Book of the Acts*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1988.
- _____. *The Epistle to the Galatians*. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1983.
- _____. *The Epistles to the Colossians, to Philemon and to the Ephesians*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1984.
- Bulkley, Ed. *Why Christians Can't Trust Psychology*. Eugene, OR: Harvest House Publishers, 1993.
- Caird, G.B. *Paul's Letters from Prison*. Oxford: Clarendon, 1976.
- Cairns, Earle E. *Christianity through the Centuries: A History of the Christian Church*. Rev. ed. Grand Rapids: Zondervan, 1996.

- Capill, Murray A. *Preaching with Spiritual Vigour including lessons from the life and practice of Richard Baxter*. Fearn, Scotland: Christian Focus Publication, 2003.
- Carson, Donald A. *The Gospel According to John*. Grand Rapids: Eerdmans, 1991.
- Carson, Donald A. *Matthew*. In vol. 8 of *The Expositor's Bible Commentary*. Edited by Frank Gaebelin and R. P. Polcyn. 3-602. Grand Rapids: Zondervan, 1984.
- Chang-Ha Lim, Paul. *In Pursuit of Purity, Unity, and Liberty: Richard Baxter's Puritan Ecclesiology in its Seventeenth-Century Context*. Boston: Brill Academic Publishers, 2004.
- Chester, Tim. "One Anothering: Caring for Each Other in Community." Tim Chester Blog, May 5, 2009. Accessed July 30, 2014. <https://timchester.wordpress.com/2009/05/05/one-anothering-caring-for-each-other-in-community/>.
- Chrysostom, John. "An Address on Vainglory and the Right Way for Parents to Bring Up Their Children." *Christianity and Pagan Culture in the Later Roman Empire*. Translated by M. L. W. Laistner. Ithaca, NY: Cornell University Press, 1951. Accessed June 14, 2014. <http://www.hagiasophiaclassical.com/wp/wp-content/uploads/2012/10/Chrysostom-On-Vainglory-and-The-Right-Way-for-Parents-to-Bring-Up-Their-Children.pdf>.
- "C. L. A. S. S." Saddleback Community Church. Accessed November 21, 2014. <http://www.saddlebackresources.com/search?q=c.l.a.s.s>.
- Cole, R. Alan. *The Gospel According to St. Mark: An Introduction and Commentary*. Tyndale New Testament, vol. 2. Grand Rapids. Eerdmans, 1983.
- Coleman, Robert. *The Master Plan of Evangelism*. 2nd ed. Grand Rapids: Revell, 1996.
- Cooper, Tim. *John Owen, Richard Baxter and the Formation of Nonconformity*. Cambridge: MPG Books Group, 2011.
- Council of Trent: session 6, canon 24.
- Craigie, Peter C. *The Book of Deuteronomy*. New International Commentary of the Old Testament. Grand Rapids: Eerdsman, 1976.
- Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. International Critical Commentary. 2 vols. Edinburgh: T. & T. Clark, 2004.
- Cru Global. "Campus Ministry Resources for Discipleship." Accessed November 19, 2014. <http://crupressgreen.com/campus-ministry-resources-for-discipleship>.
- Currier, Albert H. D.D. *Nine Great Preachers*. Boston: The Pilgrim Press, 1912.
- Davies, John Hamilton. *The Life of Richard Baxter, of Kidderminster: Preacher and Prisoner*. London: W. Kent and Co., 1887. Accessed July 28, 2014. <https://archive.or/details/lifeofrichard ba00davi>.
- Davis, John J. *Moses and the Gods of Egypt*. Grand Rapids: Baker, 1972.

- Dendy, Marshall C. *A Study of the Catechism*. Richmond, VA: The CLC Press, 1966.
- Doorsett, Lyle W. *A Passion for Souls: The Life of D. L. Moody*. Chicago: Moody, 1997.
- Eayrs, George. *Richard Baxter and the Revival of Preaching and Pastoral Service*. London: National Council of Evangelical Free Churches, 1912.
- Edwards, James R. *The Gospel According to Mark*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 2002.
- Elwell, W. A. *Evangelical Dictionary of Theology*, 2nd ed. Grand Rapids: Baker Academic, 2001, 972, Logos Bible Software.
- Emler, Michael R. "Understanding the Influences on the Human Heart." *Journal of Biblical Counseling* 20, no. 2 (Winter 2002). Accessed January 17, 2014. <http://www.ccef.org/understanding-influences-human-heart>.
- Evans, Mary J. *1 and 2 Samuel*. New International Critical Commentary. Peabody, MA: Hendrickson, 2000.
- Exponential. "Four Essentials for Creating a Disciple-Making Culture." Exponential.org. Accessed September 19, 2014. <http://www.exponential.org/featured/an-organic-approach-to-making-disciples-who-make-disciples/>.
- Fant, Clyde E., Jr., and William M. Pinson, Jr. *20 Centuries of Great Preaching*. Waco, TX: Word, 1971.
- Fee, Gordon D. *Paul's Letter to the Philippians*. New International Commentary of the New Testament. Grand Rapids: Eerdmans, 1995.
- Fisher, George P. "The Theology of Richard Baxter." *Bibliotheca Sacra and American Biblical Repository* 9 (1852): 135-68. Accessed August 15, 2012. http://books.google.com/books/about/The_Bibliotheca_Sacra_and_American_Bibli.html?id=olsgAAAAYAAJ.
- Friesen, Lynell. "The Life and Ministry of Richard Baxter." *IIIMOnline Magazine* 2, no. 19 (May 8 to May 14 2000). Accessed August 15, 2012. <http://www.thirdmill.org/files/english/html/ch/CH.h.Friesen.Baxter.1.html>.
- Garland, David E. *Colossians Philemon*. NIV Application Commentary. Grand Rapids: Zondervan, 1998.
- Gentile, Drew W. "Richard Baxter's Concept of the Centrality of the Home in Religious Education." ThM thesis, Dallas Theological Seminary, 1984.
- George, Timothy. *Theology of the Reformers*. Nashville: Broadman, 1988.
- Gillies, John and George Whitefield. *Memoirs of Rev. George Whitefield*. Middletown, UK: Hunt & Noves, 1839.
- Gonzalez, Justo L. *The Story of Christianity*. Vol. 1, *The Early Church to the Dawn of the Reformation*. San Francisco: HarperCollins, 1984.

- _____. *The Story of Christianity*. Vol. 2, *The Reformation to the Present Day*. San Francisco: HarperCollins, 1985.
- Gromacki, Robert G. *Stand Perfect in Wisdom: Exposition of Colossians and Philemon*. Grand Rapids: Baker, 1981.
- Grudem, Wayne. *Systematic Theology*. Grand Rapids: Zondervan, 2000.
- Harris, Philip B. *The Training Program of the Church*. Nashville: Convention Press, 1966.
- Harris, Rendel, trans. *The Apology of Aristides*. Cambridge, 1893.
- Harrison, R. K. *Numbers*. Wycliffe Exegetical Commentary. Chicago: Moody, 1990.
- Harvest Bible Fellowship. "Small Groups: What "Uncommon Community" Looks Like." Accessed November 18, 2014. <http://www.harvestbiblechapel.org/10780/ministry/ministryid/272707/Small-Groups>.
- Hendricks, Howard. *Teaching to Change Lives*. Colorado Springs: Multnomah, 2003.
- Hendriksen, William. *The Gospel of Matthew*. New Testament Commentary. Grand Rapids: Baker, 1973.
- Hendrix, John, and Lloyd Householder, eds. *The Equipping of Disciples*. Nashville: Broadman Press, 1977.
- Hiebert, D. Edmond. *The Gospel of Mark: An Expositional Commentary*. Rev ed. Greenville, SC: Bob Jones University Press, 1994.
- Hinson, E. Glenn. *The Evangelization of the Roman Empire*. Macon, GA: Mercer University Press, 1981.
- Hoehner, Harold W. *Ephesians: An Exegetical Commentary*. Grand Rapids: Baker, 2002.
- Houdmann, S. Michael. "How Long Was Jesus' Ministry?" Got Questions Ministries. Accessed January 15, 2014. <http://www.gotquestions.org/length-Jesus-ministry.html>.
- House, Paul R. *1 & 2 Kings*. New American Commentary, vol. 8, Nashville: Broadman & Holman, 1995.
- Howard, Harry C. *Princes of the Christian Pulpit and Pastorate*. Nashville: Cokesbury Press, 1928.
- Kaiser, Walter C., Jr. *Exodus*. In vol. 1 of *The Expositor's Bible Commentary*. Rev. ed. Edited by Tremper Longman and David E. Garland, 333-562. Grand Rapids: Zondervan, 2008.
- Kellemen, Robert. *Soul Physician*. Winona Lake, IN: BMH Books, 2007.

- Kemp, Charles F. *A Pastoral Triumph: The Story of Richard Baxter & His Ministry at Kidderminster*. New York: The Macmillan Company, 1948.
- Kinnaman, David. "From Attendees to Disciples." *Ministry Today* (October 2006). Accessed July 3, 2012. <http://ministrytodaymag.com/index.php.ministry-today-archives/93-the-barna-report/14015-from-attendees-to-disciples>.
- Knight, George W., III. *The Pastoral Epistles*. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1999.
- Kostenberger, Andreas J. *John*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker Academics, 2004.
- Ladell, A. R. *Richard Baxter: Puritan and Mystic*. London: S. P. C. K., 1925.
- Lane, Timothy. "Cultivating a Culture of Counseling and Discipleship." 9Marks.org. Accessed November 8, 2011. <http://9marks.org/article/cultivating-culture-counseling-and-discipleship/>.
- Laney, J. Carl. *First and Second Samuel*. Chicago: Moody Press, 1982.
- _____. *John*. Moody Gospel Commentary. Chicago: Moody, 1992.
- Lincoln, Andrew T. *Ephesians*. Word Biblical Commentary, vol. 42. Dallas: Word Books, 1990.
- Longenecker, Richard N. *Acts*. In vol. 10 of *The Expositor's Bible Commentary*. Rev. ed. Edited by Tremper Longman III, and David E. Garland, 748-959. Grand Rapids: Zondervan Publishing, 2007.
- _____. *Galatians*. Word Biblical Commentary, vol. 41. Dallas: Word Books, 1990.
- Luther, Martin. *The Works of Martin Luther*. Vol. 6. Translated by C. M. Jacobs. Philadelphia: Muhlenberg Press, 1932.
- MacArthur, J. F., Jr. *Acts*. *MacArthur New Testament Commentary*. Chicago: Moody Press, 1994. Logos Bible Software.
- _____. *1 Corinthians*. *MacArthur's New Testament Commentary*. Chicago: Moody Press, 1986.
- _____. *1 & 2 Timothy: Encouragement for Church Leaders*. Nashville: W Publishing Group, 2001.
- MacArthur, J. F., Jr., R. Mayhue, and R. L. Thomas. *Rediscovering Pastoral Ministry: Shaping Contemporary Ministry with Biblical Mandates*. Dallas: Word Publishing, 1995, Logos Bible Software.
- Mack, Wayne. "The Sufficiency of Scripture in Counseling," *The Master Seminary Journal* 9, no. 1 (Spring 1998): 63-84.
- Mackay, John L. *Exodus*. A Mentor Commentary. Fearn, Scotland, 2001.

- Mair, Nathaniel Harrington. "Christian Sanctification and Individual Pastoral Care in Richard Baxter." ThD diss, Union Theological Seminary, New York, 1966.
- Manson, William. *Jesus and the Christian*. Grand Rapids: Eerdsman, 1967.
- Marshall, I. Howard. *The Gospel of Luke*. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1978.
- _____. *Pastoral Epistles*. International Critical Commentary. Edinburgh: T. & T. Clark, 1999.
- Martin, Ralph P. *The Epistle to the Philippians: An Introduction and Commentary*. Tyndale New Testament Commentary. Grand Rapids: Eerdmans, 1987.
- May, Herbert Gordon. *Our English Bible in the Making*. Philadelphia: Westminster, 1952.
- McCarthy, Dennis. J. "Notes on the love of God in Deuteronomy and the Father-son relationship between Yahweh and Israel." *Catholic Biblical Quarterly* 27, no. 2 (April 1965):144-47.
- McConville, J.G. *Deuteronomy*. Apollos Old Testament Commentary. Downers Grove: Inter-Varsity Press, 2002.
- Merrill, Eugene H. *Deuteronomy*. The New American Commentary, vol. 5. 139-216. Nashville: Broadman & Holman, 1994.
- _____. *I and II Samuel*. In vol. 1 of *Bible Knowledge Commentary*. Edited by John F. Walvoord and Roy B. Zuck, 431-82. Wheaton, IL: Victor Books, 1983.
- Meye, Robert P. *Jesus and the Twelve: Discipleship and Revelation in Mark's Gospel*. Grand Rapids: Wm. B. Eerdmans Publishing, 1968.
- Mohler, Albert. "From a Dying Man to Dying Men-Recovering a Bold Vision for Biblical Preaching." AlbertMohler.com, October 12, 2007. Accessed April 8, 2014. <http://www.albertmohler.com/2007/10/12/from-a-dying-man-to-dying-men-recovering-a-bold-vision-for-biblical-preaching/>.
- _____. "Intellectual Discipleship? Faithful Thinking for Faithful Living." Albert Mohler.com, January 24, 2014. Accessed April 8, 2014. <http://www.albertmohler.com/2014/01/24/intellectual-discipleship-faithful-thinking-for-faithful-living/>.
- Moo, Douglas. *The Epistle to the Romans*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1996.
- _____. *The Letters to the Colossians and to Philemon*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 2008.
- Morris, Leon. *The Epistle to the Romans*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 1988.

- _____. *Galatians: Paul's Charter of Christian Freedom*. Downers Grove, IL: IVP, 1996.
- _____. *The Gospel According to John*. New International Commentary of the New Testament. Grand Rapids: Eerdmans, 1995.
- _____. *The Gospel According to Matthew*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 1992.
- _____. *The Gospel According to St. Luke*. Tyndale New Testament Commentaries. Grand Rapids: Eerdmans, 1974.
- Moule, C.F.D. "The 'New Life' in Colossians," *Review & Expositor* 70, no. 4 (Fall 1973): 481-93.
- Mounce, William D. *Pastoral Epistles*. Word Biblical Commentary, vol. 46. Nashville: Thomas Nelson, 2000.
- Naismith, A. *1200 Notes, Quote and Anecdotes*. Chicago: Moody, 1962.
- The Navigators. *Growing in Christ*. Colorado Springs: NAV Press, 1980.
- Neighbour, Ralph W, Jr., and Bill Latham. *Survival Kit: Five Keys to Effective Spiritual Growth*. Nashville: LifeWay Press, 1996.
- Neil, Steven. *Expansion History of Christianity*. New York: Penguin Putnam, 1991.
- O'Brien, Peter T. *Colossians-Philemon*. Word Biblical Commentary, vol. 44. Waco, TX: Word, 1987.
- _____. *The Epistle to the Philippians: A Commentary on the Greek Text*. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1991.
- _____. *The Letter to the Ephesians*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 1999.
- Orme, William. *The Life and Times of the Rev. Richard Baxter: With a Critical Examination of His Writing*. Boston: Crocker and Brewster, 1831.
- Own, John. *Overcoming Sin and Temptation*. Wheaton, IL: Crossway, 2006.
- Packer, J. I. *Hot Tub Religion*. Wheaton, IL: Tyndale House, 1988.
- _____. "A Man for all Ministries." *Reformation and Revival Journal* 1 (Winter 1992). Accessed September 30, 2014. http://www.Biblicalstudies.org.uk/pdf/refrev/01-1/1-1_packer.pdf.
- _____. *Puritan Portraits*. Fearn, Scotland: Christian Focus Publication, 2012.
- _____. *A Quest of Godliness: the Puritan Vision of the Christian Life*. Wheaton, IL: Crossway, 1990.

- _____. *The Redemption and Restoration of Man in the Thought of Richard Baxter*. Vancouver, BC: Regent College Publishing, 2003.
- Packer, J. I. and Gary A. Parrett. *Grounded in the Gospel: Building Believers the Old-Fashioned Way*. Grand Rapids: Baker Books, 2010.
- Pate, C. Marvin. *Luke*. Moody Gospel Commentary. Chicago: Moody, 1995.
- Patterson, R.D. and Hermann J. Austel. *1 and 2 Kings*. In vol. 4 of *Expositor's Bible Commentary*. Edited by F. Gaebelien and R. P. Polcyn, 3-302. Grand Rapids: Zondervan, 1988.
- Pipa, Joseph A., Jr. *The Westminster Confession of Faith Study Book*. Fearn, Scotland: Christian Focus Publications, 2005.
- Poe, Harry Lee. "Faith, Culture, and Film CHR-348-1" Class lecture, Union University, Jackson, TN, August 26, 2014.
- Powicke, Frederick J. *A Life of the Reverend Richard Baxter*. London: Kessinger Publishing, 2007.
- _____. "A Puritan Idyll, or Rev. Richard Baxter's Love Story" (lecture, John Rylands Library, Manchester, England, March 14, 1917). Accessed June 24, 2014 http://www.biblicalstudies.org.uk/pdf/bjrl/004_434.pdf.
- Powlison, David. "Cure of Souls (and the Modern Psychotherapies)." Adapted from *The Biblical Counseling Movement: History and Context*. Greenseboro, NC: New Growth Press. Accessed August 20, 2012. <http://www.ccef.Org/cure-souls-and-modern-psychotherapies>.
- _____. "Idols of the Heart and 'Vanity Fair.'" *The Journal of Biblical Counseling* 13, no. 2 (Winter 1995): 35-50.
- Provan, Iain W. *1 and 2 Kings*. New International Biblical Commentary. Peabody, MA: Hendrickson, 1995.
- Purves, Andrew. *Pastoral Theology in the Classical Tradition*. Louisville: Westminster John Knox Press, 2001.
- "Quotes," John Owen: The Writings and Theology of John Owen (1616–83) [Phil Gons]. Accessed April 26, 2014. <http://www.johnowen.org/quotes/>.
- Rainer, Thom S. *Surprising Insights from the Unchurched: And Proven Ways to Reach Them*. Grand Rapids: Zondervan, 2001.
- Rienecker, Fritz, and Cleon Rogers. *A Linguistic Key to the Greek New Testament*. Grand Rapids: Zondervan, 1976.
- Robertson, A.T. *A Grammar of the Greek New Testament in the Light of Historical Research*. Nashville: Broadman Press, 1934.
- Rogers, John. *The Doctrine of Faith*. 5th ed. London: 1633.

- Ryken, Philip Graham. *Galatians*. Reformed Expository Commentary. Phillipsburg, NJ: P & R Publishing, 2005.
- Salkind, Neil J. *Statistics for People Who (Think They) Hate Statistics*. 4th ed. Thousand Oaks, CA: Sage, 2011.
- Sathianathan, Godwin. "Grow a Disciple-Making Culture in Your Church." The Gospel Coalition. Accessed May 14, 2013. <http://thegospelcoalition.org/blogs/tgc/2013/02/26/how-to-grow-a-disciple-making-culture-in-your-church/>.
- Schweizer, Eduard. *Lordship and Discipleship*. Naperville, IL: Alec R. Allenson, 1960.
- Silva, Moises. *Philippians*. Wycliffe Exegetical Commentary. Chicago: Moody, 1988.
- Sproul, R. C. *Truths We Confess*. 3 vols. Phillipsburg, NJ: P & R Publishing, 2006.
- Spurgeon, C. H., *C. H. Spurgeon Autobiography: The Early Years (1834-1859)*. Rev. ed. Edinburgh: The Banner of Truth Trust, 1976.
- Spurgeon, Charles Haddon, Susannah, Spurgeon, and Joseph Harrald. *The Autobiography of Charles H. Spurgeon: 1834-1854*. Chicago: Fleming H. Revell Company, 1898.
- Stein, Robert H. *Gospel of Luke*. New American Commentary, vol. 24. Nashville: Broadman & Holman, 1992.
- Stuart, Douglas K. *Exodus*. New American Commentary, vol. 2. Nashville: Broadman & Holman, 2006.
- Tautges, Paul. "Biblical Counseling Defined." Counseling One Another. Accessed July 15, 2013. <http://counselingoneanother.com/2012/10/02/our-working-definition-of-counseling/>.
- _____. *Counsel One Another: A Theology of Personal Discipleship*. Leominster: Day One Publications, 2009.
- Taylor, Bill, L., and Louis B. Hanks. *Sunday School for a New Century*. Nashville: Life Way, 1999.
- Tidwell, Charles A. *The Educational Ministry of a Church*. Revised and expanded. Nashville: B & H Publishing Group, 1996.
- Toussaint, Stanley D. *Acts*. In vol. 2 of *The Bible Knowledge Commentary*. 349-434. Wheaton: Victor Books, 1983.
- Towner, Philip H. *The Letters to Timothy and Titus*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 2006.
- Tripp, Paul David. *Instruments in the Redeemer's Hands*. Phillipsburg, NJ: P & R Publishing, 2002.

- U. S. Department of Commerce, Bureau of Economic Analysis. *Per Capita Personal Income: Davidson County, Tennessee*. Accessed June 22, 2012. <http://www.bea.gov/regional/bearfacts/action.cfm?FIPS=47037>.
- Vincent, Thomas. *The Shorter Catechism of the Westminster Assembly Explained and Proved from Scripture*. Carlisle, PA: The Banner of Truth, 1980.
- Warfield, B. B. *Inspiration and Authority*. Phillipsburg, NJ: The Presbyterian and Reformed Publishing, 1948.
- Watson, David. *Discipleship*. London: Holder & Stoughton, 1981.
- Williamson, G. I. *The Westminster Confession of Faith for Study Classes*. 2nd ed. Phillipsburg, NJ: P & R Publishing, 2004.
- Wiseman, Donald J. *1 and 2 Kings*. Tyndale Old Testament Commentary. Downers Grove, IL: IVP, 1993.
- Wolff, H. W. *Anthropology of the Old Testament*. Philadelphia: Fortress, 1974.
- Wright, Christopher J. H. *Deuteronomy*. Grand Rapids: Baker Books, 1996.
- Wright, David F., Sinclair B. Ferguson, and J. I. Parker, eds. *New Dictionary of Theology*. Downers Grove, IL: Intervarsity Press, 1988.

ABSTRACT

ESTABLISHING A CULTURE OF SOUL CARE BASED ON A BAXTER MODEL OF DISCIPLESHIP COUNSELING AT CALVARY BIBLE CHURCH, JOELTON, TENNESSEE

Joseph Andrew Miller, D.Min.
The Southern Baptist Theological Seminary, 2015
Faculty Supervisor: Stuart W. Scott

This project was an attempt to establish a culture of soul care that is based on a Richard Baxter catechistic model of discipleship counseling. Chapter 1 defines the goals of this project as well as the rationale for the work.

Chapter 2 establishes a biblical and theological basis for a Baxter Model of biblical soul care. This is accomplished by examining the following biblical texts: 2 Timothy 3:16-17; Col 3:10-14; Exodus 18:13-37; Deuteronomy 6:6-7; Acts 2:40-47; and Acts 16:1-5.

Chapter 3 examines the life, conversion, education, and ministry of Richard Baxter as it pertains to soul care in the twenty-first century. In addition, a study of Baxter's theological perspectives, his philosophy based on Acts 20:28, and his methodology for soul care are considered in order to facilitate a Baxter Model of discipleship counseling at Calvary Bible Church.

Chapter 4 briefly describes the methodology of other discipleship counseling programs. In addition, it outlines the content of the curriculum developed utilizing the Westminster Shorter Catechism, and details the stages needed to implement a 20-week, one-on-one soul-care to facilitate a Baxter Model.

Finally, in chapter 5, the results of the ministry project reveal the successful outcome. Further, theological and personal assessments are shared.

VITA

Joseph Andrew Miller

EDUCATION

B.A., University of California, Los Angeles, 1990

M.Div., The Masters Seminary, 2003

MINISTERIAL EMPLOYMENT

Assoc. Pastor College Career, Applewood Baptist Church, Colorado, 1997-99

Missionary, GlobeWorks International, Birmingham, Alabama, 2001-03

Associate Pastor, Slavic Baptist Church, Santa Barbara, California, 2001-03

Associate Pastor, Faith Bible Church, Oakdale, Minnesota, 2003-04

Assoc. Pastor Youth, Southpoint Baptist Church, Florida, 2004-08

Senior Pastor, Ahtanum Pioneer Church, Yakima, Washington, 2008-12

Pastor of Discipleship Counseling, Calvary Bible Church, Tennessee, 2012-