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USING THE FOUR C'S DISCIPLESHIP APPROACH TO EQUIP
MEN AT GRACE COMMUNITY CHURCH IN SUN VALLEY,
CALIFORNIA, TO APPLY THE BIBLE

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Daniel Marc Schubert
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USING THE FOUR C'S DISCIPLESHIP APPROACH TO EQUIP
MEN AT GRACE COMMUNITY CHURCH IN SUN VALLEY,
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Daniel Marc Schubert

Read and Approved by:

Stuart W. Scott (Faculty Supervisor)

Robert D. Jones

Date _____

This project is dedicated to my dad, Mark Schubert; my mom, Kathleen; and my step-dad, Alan Smith. Without their help, I would not be writing this project today. They have given me so much of themselves. I hope this project will bring them joy (Prov 23:25) and fresh encouragement in the power of God's grace—knowing from where He has brought me.

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PREFACE

This project could not have been accomplished without the many influences God has placed in my life. First, I am thankful for how coming to know Jesus Christ has radically changed everything in my life. He was the original waypoint which set me on course to write this project, and who has filled me with a desire to both love and serve His church with it.

Second, I am thankful for the many godly men who have invested in my life over the years, including John MacArthur, Ernie Baker, Robert Somerville, and Brad Klassen. John MacArthur was with me when I first became a Christian, teaching me through his study Bible what words like “Pharisee” meant. Also, his influence at the Master’s University and Seminary has made a profound impact on my education through his leadership and character. Ernie Baker’s class was the first contact I had with biblical counseling. His teaching stirred my heart toward the greatness of God’s Word and kept me awake after my 7:30 a.m. tax accounting class. Robert Somerville lovingly invested his time to disciple a group of other guys and me for two years (2013-2015). Plus, he is the creator of the DWT (renamed DIG) form used in this project to help people apply God’s Word. Brad Klassen has made a tremendous impact on my life over the last two years through his teaching in the Men of the Word men’s ministry at Grace Community Church (GCC). Brad also graciously provided the platform for this ministry project and

helped evaluate its curriculum along with the other expert panel members John MacArthur and Ernie Baker.

Third, I am thankful for the education I received at the Southern Baptist Theological Seminary (SBTS). Completing D.Min. studies at SBTS has profoundly impacted my understanding of biblical counseling, discipleship, and church ministry through Dr. Stuart Scott's teaching, leading, and support as both my professor and D.Min. project supervisor. Dr. Scott's influence, however, does not stop at SBTS; he was also my boss at The Master's University through the last two years of completing the project. His willingness to make our working relationship into one that was more than completing tasks, but one that builds into my life, has profoundly impacted my life and practice as a biblical counselor. Looking back on my time on the SBTS campus, and the influence of Dr. Scott, they were a tremendous impetus toward excellence in the service of Jesus Christ.

Fourth, Heidi, my wife and best friend, has been a great source of encouragement during my studies at SBTS. She always made herself available to help edit my papers and was even willing to be by my side through numerous late night editing sessions. Many of the complete, clearly articulated sentences below, therefore, are the result of her Midas touch.

Daniel Schubert

Los Angeles, California
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CHAPTER 1

INTRODUCTION

Imagine someone on a raft floating down a fast-moving river with steep canyon walls on either side. He looks ahead and sees there is no immediate danger. However, as he stares toward the horizon, he hears a not-so-slight hissing noise. The raft is sinking. At this point, all else besides fixing the leak becomes irrelevant.

The above scenario is made-up, but is like what many experience today. People are busy keeping their lives afloat, and there seems to be little time for anything else. These daily demands, however, do not lessen the need for God’s people to obey God’s Word, as Jesus said, “If you continue in my word you are truly disciples of mine” (John 8:31). Christians simply need the wisdom to obey in their busyness.

Busyness, however, is not the only leak in the raft. A content-heavy teaching style at Grace Community Church (GCC) that prioritizes teaching Bible content, and not on training the whole person may leave some members without the tools they need to apply the Bible.¹ Therefore, at GCC—and especially in the men’s ministry—it was important to develop a discipleship curriculum that focused on training busy people with more than content alone. The *Men Discipling Men (MDM)* training equipped busy men

¹For clarity, Grace Community is an excellent church, and I have learned so much during my time there. Saying anything negative is not out of a heart to criticize—because I love the church and am very thankful for its leadership—but with the hope to encourage and edify where the project draws wisdom from God’s Word.

with what they needed holistically to apply God's Word, by creating a course that built biblical character, competency, and community to aid biblical application.

Context

When attempting to equip willing members to apply the Bible in the men's ministry (or "Men of the Word") at GCC, a consideration of the church context was important. Without context, the focus and solutions provided in this ministry project would not have addressed the men's specific needs (Prov 18:13). To accomplish this goal, the following context was considered: (1) the church culture at GCC, (2) how the church discipled its members, (3) the function of this project within the current ministry structure at GCC, and (4) a concern with content focused training.

Church Culture

Grace Community Church in Sun Valley, California, is part of the greater Los Angeles area and has a weekly attendance of five to six thousand. People in Los Angeles tend to be extremely busy, making many members' lives full of non-church related responsibilities. For many, this reality makes discipleship and focusing on spiritual things challenging, especially when it comes to the hard work of biblical application. Additionally, this challenge may come because applying the Bible is not a responsibility that comes with a deadline like a term paper, or a project at work. Therefore, biblical application can be neglected since it is difficult in light of all the things that often garner the attention and focus of the members at GCC.

Discipleship

Within the church culture at GCC, there are many different avenues of discipleship. These avenues include (1) sermons, (2) fellowship groups, (3) Bible studies,

(4) small groups, (5) classes, and (6) men's and women's ministries. Beginning with the broadest, the church provides a well-refined surplus of biblically-based sermons. On Sundays, most members hear a total of three sermons. The first is given in the morning and the third at the family Bible hour in the evening—both by our lead teaching pastor John MacArthur. The second sermon on Sunday mornings is delivered during fellowship groups by the pastor of that individual group (most groups have multiple pastors). Each time the crowd can be large. MacArthur preaches to around 3,000 each service, and fellowship groups can range from 150 to 650 people.

Continuing down from the larger Sunday gatherings, fellowship groups arrange several weekly or bi-weekly Bible studies according to what the pastor or pastors of that group think is best for the people. These groups can range from 10-30 members and typically meet on Friday nights. In addition to the weekly studies, the college ministry (easily the largest group with 650) adds small groups to their larger campus Bible studies. This addition allows anywhere from 3 to 8 people to meet weekly—in addition to their weekly Bible studies—to provide more specific one-anothering. However, these groups often focus mainly on additional Bible teaching (content).

Also, under the umbrella of fellowship groups, some individuals have disciplers. Relationships like these are rare overall, but some meet one-on-one with a more mature saint for discipleship. Ministry like this is not structured by pastors, and happens more organically as people seek it out. However, this is rare.

Outside of the Sunday sermons and fellowship groups, Grace Community Church provides several semi-formal classes that teach a wide variety of Bible based subjects. These classes include the more formal paid Logos classes (from Greek to

biblical counseling) and less formal ministry equipping classes like evangelism, membership, premarital, and *Fundamentals of the Faith (FOF)*. Often these classes run several weeks and require those who attend to complete homework or workbooks, memorize Scripture, or do additional research. Depending on the class and teacher, however, all of the above is not always required.

Grace Community Church also offers several women's ministries and one men's ministry. The women's ministries include groups such as Every Woman's Grace, Seminary Wives, and Ladies TEA (teaching, encouragement, accountability). These women's ministries effectively balance the teaching time with a small group time that focuses on personal application. In the only men's ministry at GCC, Men of the Word, instruction and application are also balanced; but the structure includes larger small groups where personalized application is more difficult. The men at GCC, therefore, have fewer opportunities overall for focused application (and fostering relationships that encourage discipleship) than women at GCC.

Ministry Structure

This project took place at GCC through the Men of the Word men's ministry.² The average weekly attendance of Men of the Word is about 100 to 150 men and meets on Wednesday nights from 7:00-9:00 p.m. One hour of the time is set aside for teaching and the other for small groups. Brad Klassen took over the leadership of Men of the Word in the spring of 2015. I joined the ministry in the fall of 2015 and was asked to

²This project focused on only the men's ministry because of the size of Grace Church and the fact that I am not the main pastor, which limited how broad this project could be.

incorporate this D.Min. project into the ministry by creating a discipleship training class titled *Men Discipling Men (MDM)*. The training was offered in addition to the normal Wednesday meeting times and was comprised of five sessions that met once a month on Saturday mornings between 8:00 a.m. and 10:30 a.m. The training was made available to anyone in Men of the Word who was interested, and lasted for a total of five months in the spring of 2017. Those attending were assigned homework, a discipleship partner in-class, and asked to attend each of the five Saturday morning training sessions.

A Concern

A concern that made this ministry project necessary to the men’s ministry at GCC was the content heavy discipleship model. Most discipleship methods at GCC are primarily focused on delivering content (Sunday morning sermons, Logos classes, Bible study teaching), but not on incorporating other vital aspects of discipleship to equip people to apply the truth. Some may object to a more comprehensive approach to discipleship by saying, “we cannot hold people’s hands to make sure they apply the Bible.” However, when Jesus said to “make disciples, *teaching them to observe* all that I have commanded” (emphasis added), it is clear He meant more than giving information (Matt 28:19-20 cf. Phil 4:9).³ Therefore, with the disconnect church members can experience between the weekly messages (content) and practical application, this project sought to help men know how to be faithful in application by building them up in the character, competency, and community needed to help apply the Bible.

³For clarity, teaching Bible content can lead to the shaping of character, building of competence, and strengthening of church community relationships that help people apply the Word. The truth is, however, teaching content does not always lead to growth in these areas and can confuse the “knowledge” content brings with actual maturity (character, competence, etc.).

Rationale

Flowing from the above concern, one factor that may contribute to a focus on content is the seeming conviction in Christian education today that teaching content (knowing only) equals maturity.⁴ While many pastors labor to provide sound content in Bible teaching, fewer seem to spend as much time equipping their hearers to apply the content. To equip congregants for application, pastor and teachers alike must educate the whole-person by getting away from a knowledge-based-only model to provide one that educates the whole-person (e.g. character, competency, in community).

Currently, GCC has many different avenues for members to receive good Bible teaching (knowing content). The church has classes on just about everything related to the Bible. Though there are practical elements in the classes, most are geared toward teaching content and not necessarily on how to take and use the content so that it translates into practical living. The *MDM* discipleship curriculum and its focus on practical application, then, addressed this gap in the men's ministry by providing the educational perspective needed and the skills men must have to apply the Bible.

The curriculum for this study addressed the whole person and followed the general outline laid out by both Ernie Baker (The Master's University) and Bob Kellermen (Crossroads Bible College).⁵ This well-developed method includes four parts (4Cs): content (head), character (heart), and competency (hands), lived out in the context of a community (home or church).⁶ In other words, this method focuses not only on

⁴James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*, Cultural Liturgies, vol. 1 (Grand Rapids: Baker Academic, 2009), 17-18.

⁵Interestingly, each man, while trying to think through how to best disciple people (help them apply Scripture), independently came up with an identical four-step approach.

⁶Robert W. Kellermen, *Equipping Counselors for Your Church: The 4e Ministry Training*

teaching (1) content but also on shaping (2) character, while providing practical training toward (3) competency, lived out in and with the help of the (4) church. A model like this provides members at GCC with the holistic training they need to apply the Bible.

Purpose

The purpose of this project was to develop and teach a curriculum for *Men Discipling Men* based on the 4C's (biblical content, character, competency, and community) that would help men in the Men of the Word ministry to apply the Bible; first in their own lives, and then to equip them to help others apply it in theirs.

Goals

Five goals guided the development of the *Men Discipling Men* curriculum:

1. The first goal was to assess the current level of biblical application made by participants from the Men of the Word ministry using questions based on the 4C's.
2. The second goal was to develop a five-session training curriculum with weekly homework to help attendees of the training better apply the Bible.
3. The third goal was to equip those who attended the training by facilitating each of the five sessions and meeting personally with each man twice during the training.
4. The fourth goal was to assess the growth of participants in biblical application using the 4C's to see if there was a statistically significant improvement in student's ability to apply the Bible after *MDM* training.
5. The fifth goal was to revise the curriculum and produce a strategic plan for further implementation.

Research Methodology

The five goals above were used to determine the effectiveness of this project.

To help achieve these goals, the research for this project included a pre-course survey, a

Strategy (Phillipsburg, NJ: P & R Pub., 2011), 182; Ernie Baker, "Head, Heart, Hands, Home – T&L Seminar" (video), accessed July 15, 2015, <https://www.youtube.com/watch?v=VSg1AmqWdy0>.

post-course survey, and an evaluation rubric to identify any necessary revisions.

The first goal was to assess those attending the *Men Discipling Men* training on their current level of biblical application before training. This goal was measured by administering the Discipleship Survey (DS)⁷ to *MDM* applicants the week before training began. The DS included questions covering the four main areas of *MDM* training: (1) content; (2) character; (3) competency; and (4) community as they relate to applying the Bible. This goal was considered successfully met when participants completed the survey, and the results were analyzed.

The second goal was to develop a five-session training curriculum with weekly homework that helped attendees of the training better apply the Bible. The first four sessions of the *MDM* curriculum focused on each of the 4C's, while the fifth session looked at how to disciple others using the 4C's. Weekly homework was also created to help the men grow between training sessions. This goal was measured by an expert panel, which evaluated the biblical accuracy, methodology, scope, logical order, and practicality of the overall curriculum. The goal was considered successfully met when the expert panel—including Ernie Baker, John MacArthur, and Brad Klassen—approved at least 90 percent of the curriculum. To accomplish this percentage, the five-week 4C's curriculum and homework was given to the expert panel along with a curriculum evaluation rubric (CER). The CER was used to assess each lesson in the curriculum by giving a score of 1 to 4 (1=Insufficient; 2=Requires attention; 3=Sufficient; 4=Exemplary).⁸ If the

⁷See appendix 1.

⁸See appendix 2.

curriculum received less than 90 percent in any area evaluated by the panel (i.e., received a 2 or lower), the curriculum would be revised until 90 percent was achieved.⁹

The third goal was to equip those who attended the training by facilitating each of the five sessions and meeting personally with each man twice during the training. The *MDM* training took place on Saturday morning from 8:00 a.m. to 10:30 a.m. about once a month. Each of the five Saturday morning sessions was equally divided into three 45-minute parts: (1) one-on-one discipleship groups for homework accountability, (2) biblical instruction, and (3) application lab to help apply the teaching. In addition to the training sessions, two one-on-one meets-ups were also arranged with each student and the instructor to help with their sanctification project assignment. This goal was successfully met when participants attended each of the Saturday morning training sessions, met with the instructor twice, and completed the homework associated with the course.

The fourth goal was to assess participants in the *MDM* training on their level of biblical application at the end of the training time frame. This goal was measured by administering the Discipleship Survey to the men at the completion of the *MDM* training. This goal was considered successfully met when a specific math equation (i.e., one-tailed paired t-test for dependent samples) analyzed whether there was a statistically significant improvement in the pre- and post-survey scores.

The fifth goal was to revise the curriculum and produce a strategic plan for further implementation. To measure this goal, students' discipleship survey results were used to assess weaknesses in the four main areas of the curriculum, (1) content, (2)

⁹All of the research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use.

character, (3) competency, and (4) community. This goal was considered successful when survey results were evaluated, a plan was developed that strengthened the curriculum in the specific area of weakness, and was approved by two men from the expert panel.

Definitions and Limitations/Delimitations

Key terms used throughout this project are defined below to aid the reader's understanding and implementation of the project. Many of the definitions were derived from other sources, but are in my own words where quotation marks are not used. Three of the definitions below will be further expanded in future chapters. They include the 4C's training methodology to be addressed in chapter 2, and one-on-one discipleship groups and application labs addressed in chapter 4.

Definitions

Discipleship. A disciple is one who not only gives his allegiance to the teaching of a particular "teacher or movement,"¹⁰ but also follows it so that it shapes his lifestyle.¹¹ Christian discipleship follows Jesus. It begins when a person confesses Him as Lord, believes in His sacrifice, and that He rose from the dead (Rom 10:9). Christian discipleship then is the process in which a mature believer (in knowledge, character, and practice) helps one or more believers to conform to the character and teaching of Jesus Christ through instruction and example (Matt 28:19-20; 1 Cor 11:1).

¹⁰Paul J. Achtemeier and Society of Biblical Literature staff, eds., *Harper's Bible Dictionary* (San Francisco: Harper & Row, 1985), 222.

¹¹Allen C. Myers, *The Eerdmans Bible Dictionary* (Grand Rapids: Eerdmans, 1987), 285.

Apply the Bible. Application is generally equated to wisdom—the living out of truth.¹² Biblical application means to conform one’s life to the teaching of the Bible,¹³ and includes both dependence on God and personal responsibility. Application first is dependent on God.¹⁴ His Spirit teaches Christians so they can understand God’s Word (Ps 119:18), and enables them to walk in God’s ways revealed in Scripture (Phil 2:13; Ps 119:33-35). Second, application requires personal responsibility (Matt 7:24; Jas 1:22). This process begins with the correct interpretation of the Bible;¹⁵ which lays boundaries according to the biblical author’s meaning¹⁶ to guide the Christian as they apply the Bible in the context of their own lives.

The 4C’s. The “4C’s” include content, character, competency, and community. It is an educational philosophy that “intentionally and comprehensively trains the whole-person: the head (knowing/content), the heart (being/character), and the hands (doing/competence) in the context of God’s home (loving/community).”¹⁷ The second chapter elaborates on the 4C’s training methodology.

One-on-one discipleship groups. On the first day of training, men pair up with a man of their choice to form a course long one-on-one discipleship group. In group time,

¹²Walter A. Elwell and Barry J. Beitzel, eds., *Baker Encyclopedia of the Bible* (Grand Rapids: Baker Book House, 1988), 1219; James Orr et al., eds., *The International Standard Bible Encyclopedia* (Chicago: The Howard-Severance Company, 1915), s.v. “apply.”

¹³J. Scott Duvall and J. Daniel Hays, *Grasping God’s Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible*, 3rd ed. (Grand Rapids: Zondervan, 2012), 236.

¹⁴John M. Frame, *Systematic Theology: An Introduction to Christian Belief* (Phillipsburg, NJ: P&R Publishing, 2013), 627.

¹⁵Norman L. Geisler, *Church Last Things*, vol. 4 of *Systematic Theology* (Minneapolis: Bethany House, 2002), 414.

¹⁶Duvall and Hays, *Grasping God’s Word*, 236-37.

¹⁷Kellemen, *Equipping Counselors for Your Church*, 182.

men discuss their application of God's Word from recent homework and receive feedback from their discipleship partner to further their specific application. The discipleship groups are important in the training, not only because of the homework accountability it offers but also because it allows each man the opportunity to receive feedback and experience community—something that is difficult in a larger group.

Application labs. Immediately following the in-class instruction, application labs use small groups, case studies, or walkthroughs to maximize application of the in-class biblical instruction. The format of each lab is chosen based on what best helps students apply the teaching through practice.

Limitations/Delimitations

Two limitations were placed on the project. First, there was a 15-week maximum length for the training. Brad Klassen, the pastor who leads Men of the Word, placed this limit on the training so that it would fit within a fall or spring semester since the ministry does not meet in the summer. Second, *MDM* training was limited to five sessions with each scheduled about a month apart, since he believed this schedule would allow more men to come since so many are busy.

Three delimitations were placed on the project. First, the student's homework was not graded in the third and final *MDM* training—with the exception of the sanctification projects—to allow time for me to meet with each man individually. Some may argue that grading all the assignments is more effective in training, but meeting with each man to discuss his sanctification project did not allow time to grade all the homework. Plus, students holding one another accountable to complete their homework

in discipleship groups worked well.¹⁸ Second, the 4C's discipleship approach was used as opposed to others. One may argue that if Christians clearly understand the meaning of the Scripture's content they can apply the Bible. Even though application is possible with knowing only, a more holistic approach to education that includes the whole-person is more effective. Third, the *MDM* training was limited to the Men of the Word group at Grace Community Church. This limitation was mainly for practical reasons: I am part of the ministry and am working with Brad Klassen. Also, GCC is too large to implement the project church wide.

Conclusion

With all the different parts in view, this project still had but one goal—to help men who took part in the *Men Discipling Men* training to apply the Bible. But this is no easy goal. Many, if not all, who were trained by the study have lives caught up in the current of busy Los Angeles life. Many felt they were sinking just trying to balance all their responsibilities. Thankfully, this study provided them with the basic whole-person training they needed to live out the Bible—even in Los Angeles. With this training model in mind, it is now important to turn to the biblical and theological foundations of this project.

¹⁸The “official” implementation of the project training came after having already completed *MDM* training twice (spring and fall of 2016). Grading all the homework and meeting twice with each man proved to be too much to do faithfully. In recognizing the importance of discipling the men one-on-one, the grading of smaller assignments was removed in the third session.

CHAPTER 2

THE BIBLICAL AND THEOLOGICAL BASIS FOR USING THE 4C'S TRAINING METHOD TO HELP MEN APPLY THE BIBLE

Imagine a fairly common scene, but with a twist. A father asks his daughter to go clean her room, so she agrees and heads toward her room.¹ After about thirty minutes, she returns to her father, who says in a gentle voice, “Did you finish cleaning your room?” She responds, “No, but I memorized exactly what you told me to do. You said, ‘Go . . . clean . . . your . . . room.’ Isn’t that great, Dad!” In response, the dad glances at her with a somewhat confused look. So, the daughter says excitedly, “Dad, don’t worry. I called all my friends just a minute ago, and we are going to have a Bible study tomorrow after school on what it means to clean a room. Isn’t that great?!”

Thinking about this dialog, how would most feel as the dad? It may not be too far from how God feels when Christians (His children) only learn what He has said, but do not actually obey His commands—something too common in the church today. Christians sit and listen to sermons week to week, read their Bibles, attend Bible studies, and may even memorize Scripture; but how many calories are burned putting it all into practice (obedience)? However, not all the responsibility necessarily falls on church-

¹Francis Chan, “How Not to Make Disciples” (video), accessed December 27, 2015, <http://www.vergenetwork.org/2011/10/19/francis-chan-how-not-to-make-disciples-video/>.

goers. When Jesus uttered the words—now famous as the Great Commission—He did not stop at “teaching them,” but said the goal of teaching should be “teaching them to obey.” So this problem may also be one of how training is done, since teaching to obey is the goal and not only to understand the content. Unfortunately, a content-centered approach to discipleship is something too common in Christian education today.²

How can these problems be addressed? In the process of teaching others to obey, we often overlook one salient truth. In Jesus’ command to make disciples, He also said, “teaching *them* to obey” (emphasis added).³ In this statement, Jesus was directly referring to “them” as disciples identified by baptism. But, what this word also points to is that people are the ones that need to be taught. The profundity of this truth is that people do not learn to fully live out God’s commands by hearing the content of a Bible message only, or even memorizing it—there is more to it than this. The father in the story above, for example, would not have expected his daughter to go clean her room based on words only. He would have had to first train her by example on how to do it competently, and train her to develop the character needed to obey. Although the father-daughter analogy breaks down when comparing it with obeying God, it illustrates in a small way the importance of providing people with more than just content when training them to do all that God calls them to do (Phil 4:9).

In this chapter, five passages of Scripture will highlight that discipleship (training to help obey Scripture) should engage and enlist the whole-person. To

²James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*, Cultural Liturgies, vol. 1 (Grand Rapids: Baker Academic, 2009), 17-18.

³All Scripture references are taken from the New American Standard Bible.

accomplish this sort of training, the Bible lays out four dimensions needed to equip Christians with what they need to apply what God commands: the head (content), the heart (character),⁴ the hands (competency), and the home (community or Church).⁵ To begin the study, this chapter will first look at all 4C's (content, character, competency, and community) as a whole by examining Romans 15:14, and will then look at a variety of Scripture passages that explain each of the 4C's individually as well as their significance in discipleship.

An Exegesis of Romans 15:14 Will Show the Necessity of Four-Dimensional Discipleship

The idea of four-dimensional (holistic) discipleship may draw the skeptic who genuinely argues that this phenomenon occurs naturally in churches. They may say that as the truth is taught, the character will form, community relations will grow, and competencies will mature over time through experience and the godly example of others. While the argument can be true, intentionally using the 4C's when training others is important because it utilizes the same key building blocks God uses to help disciples mature. Each C is vital for Christians to do God's commands and should not be neglected in training, as we will see from an exegesis of the Holy Spirit's inspired words through Paul in Romans 15:14.

⁴For clarity, the head and the heart are the same biblically. The distinction is made because of the gap that can happen when people only grow in knowing Bible content, but it does not become a part of their character (life). The idea here, is that, teaching must purposefully seek to impact character.

⁵The label 4C's does not mean to imply there are only four elements in the Bible to consider when making disciples. For example, "Christ" is in consideration as the fifth C since God is vital in sanctification (John 15:5).

Context

When Paul penned the letter to the Roman church 2,000 years ago, he wrote to a mature congregation. We know this because he explains early in his letter how the church was well known for their “faith” which was “proclaimed around the world” (Rom 1:8). Another similar statement of maturity comes toward the end of the book in Romans 15:14, when Paul affirms the ability of the Roman church to admonish one another.

The importance of this passage is that it comes in the wake of Paul’s personal exhortations to godly living that began in chapter 12 (Rom 12-15:14). He very likely says they are “full of knowledge” (content), “goodness” (character), and “able to admonish one another” (competence, and community) in 15:14 to affirm the maturity of the church in light of all the correction he had just provided beginning in chapter 12.⁶ He wanted balance so that the church knew Paul thought highly of them—despite what he just wrote to admonish them. Even more, the Roman congregation was one that Paul had not established or met, and very likely wanted to show sensitivity through his expressions of confidence in the church.⁷ Yet, what he wrote flowed from his apostolic responsibility to them regardless of past relations (15:15b-21).⁸

Implications of Romans 15:14

Romans 15:14 gives vital information concerning biblical application. Paul

⁶Thomas R. Schreiner, *Romans*. Baker Exegetical Commentary on the New Testament, vol. 6 (Grand Rapids: Baker Books, 1998), 765.

⁷ Paul’s confidence is most likely based on information gained through Priscilla and Aquila (Rom 16:3) since he did not know the church personally.

⁸Douglas J. Moo, *The Epistle to the Romans*, The New International Commentary on the New Testament (Grand Rapids: W.B. Eerdmans Pub. Co., 1996), 887.

says in Romans 15:14 is that the Roman church is able to do something, and this something (admonishment in this instance) was a living out or applying of exactly what God wanted them to do. So, while Paul is not providing an exhaustive look at all the parts of what is necessary to live out God's commands practically, he at the very least mentions four essentials (content, character, competency, and community). The focus will now turn, therefore, to a deeper understanding of the words (4C's) Paul used in Romans 15:14 to introduce their importance in applying the Bible, before they each are developed individually in the pages that follow.

Content, Character, Competency, and Community in Romans 15:14

“Filled with all knowledge” or content. To be “filled” here is the same word used of the disciples’ nets being “full” in Matthew 13:48.⁹ But the meaning extends beyond a full net to mean “filled” in such a way that a person comes under the control of what fills him (Eph 5:18). Paul is saying that the Roman church was full of knowledge, much like a ship’s sail is full of the wind that drives a boat forward.¹⁰ Paul refers, however, not merely salvation knowledge they are filled with, or some other knowledge separated from the context.¹¹ Instead, he meant a knowledge of godly content that could provide the Roman church with the substance they needed collectively, as a church body, to “admonish” one another. The godly content Paul implies they could draw from, then,

⁹Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), s.v. “πληρώω.”

¹⁰While God’s intention of being filled with biblical content is to live it out, as the ship’s full sail implies, again, knowing does not always lead to doing. Doing involves the heart.

¹¹Moo, *The Epistle to the Romans*, 887.

shows that content was needed for the Roman church to carry out what God desired, and also implies that content is vital in training. People need to know before they can do.

“Full of goodness” or character. When Paul used this phrase, he was referring to the character (or heart) of the Roman congregation. This meaning is clear since (1) the word “full”—different than “filled” above—means, “being extensively engaged in some activity or attitude”¹² and because (2) here in Romans 15:14 Jesus connects our actions (activity) to our hearts. “For from within, out of the heart of men, proceed . . . [our actions, or] thefts, murders, fornications, adulteries” (Mark 7:21). Unlike the Pharisees in Mark 7, the Romans were filled with goodness (moral good in general)¹³ of heart that displayed itself in good deeds. So even though the Roman church members were still sinful (not yet perfect), their lives were characterized by being “full of [or constantly engaged in] goodness.”

Training that impacts the heart, therefore, is important when teaching others to apply the Bible. For it is at the heart level that the necessary transformation happens to not only fill the sail with knowledge (content) but to drive the boat of practical biblical living. All Christians have some gap in their lives here between what they know and what they live out, and it is this gap that must be addressed if they want to live out the good God requires. Application (what people do), in other words, proceeds from the heart, and the heart’s transformation is the goal of biblical content (Prov 4:23; Matt 28:19-20; Jas 1:25). People need to be transformed before they can do.

¹²Louw and Nida, *Greek-English Lexicon*, s.v. “μεστός.”

¹³*Ibid.*, 741.

“Able” or competent. To be “able,” as Paul mentions of the Roman church, means a person “can” do something, or has “experienced something.”¹⁴ Simply put, the Roman church had gained experience in this area and therefore had the ability to admonish one-another. Their ability had likely been observed by Pricilla and Aquila (16:3), who knew the Roman church personally and witnessed them admonishing one another competently.

Yet, understanding what Paul means here is a little trickier than the previous two-word groups above. For clarity, Paul uses the same word (“able”) in the chapter before (14:4) to say of the weak believer that God is “able to make him stand,” teaching that God is able to make a weaker believer to live a life that is pleasing to Him.¹⁵ So the complication comes not because there is a debate on whether someone needs to develop competency through experience to be able to do something effectively. Instead, it is in the fact that only God can make someone “able” to live out His commands (Phil 2:12-13).

If an unbeliever, for example, tried to live out God’s commands he would be unable to do so. As Christians, ability or competency is first dependent on God to help us obey His commands. But it also comes practically through the development of a skill, through experience or practice that can be taught when discipling by using hands-on training, modeling, etc. In other words, people need to know how before they can do.

“One another” or community. Scripture does not reserve a single meaning to

¹⁴Louw and Nida, *Greek English Lexicon*, 675.

¹⁵Moo, *The Epistle to the Romans*, 841.

the Greek word ἀλλήλους (as in Acts 4:15 cf. Rom 15:14), so context is important. When Paul says “one another” here he was referring to the local Christian community (1 Cor 11:33; 16:20; Gal 5:13; Eph 4:2), since in the surrounding context Paul was speaking about how the Roman church was to treat one another (i.e., other local Christians).

But why is the Christian community an important part of discipleship? For starters, not only is the Christian community the recipients of many of God’s commands (to love, encourage, rebuke, etc.), but the community is also seen in Romans 15:14 as an integral part of the church’s spiritual growth; they “admonished” one another toward holiness. Thus, for the church to admonish one another implies two important truths: (1) the church is to care about the spiritual welfare of one another and be involved in each other’s lives (Gal 6:1-2; Rom 12:3-8); and (2) Christians depend in some ways on the ministry of others in their walk with God (1 Cor 12). Christians are not lone rangers; each one needs the Christian community to help do all that God commands him or her to do.

Summary

As seen above, consideration of each of the 4C’s is essential in helping Christians to live out (do) God’s commands. Even if each C happens somewhat naturally (or should) in a healthy church, it does not mean teachers should minimize or exclude any of the C’s in their training. In the sections that follow, each of the C’s will be described in greater detail, including their individual roles in discipleship.

An Exegesis of Matthew 28:18-20 Will Demonstrate Content Is Essential in Discipleship

As the book of Matthew closes, Jesus gives His disciples direction on what they are to do with all He had taught them. He explains that they are to reproduce

themselves by making more disciples.¹⁶ This call included both baptizing and teaching (Matt 28:19-20). Yet, for clarity, the disciples were not to make more disciples by teaching their own ideas. The authority (v.18) behind their call to make disciples came from Jesus through His commands. Jesus said, “make disciples . . . [by] teaching them to obey all that I have commanded.” In other words, Jesus was making clear that the content of His commands is an essential part of training (teaching) others to do them.

Interestingly, ever since Adam and Eve, men have always been dependent on God’s revelation (content) to live the way God desires (Gen 1:28). Even though it is obvious that a person needs some sort of content in order to obey God, what is less obvious is the uniqueness of Jesus’ commandments (content) when compared to all the other voices available to people today. The question is then: what exactly is it that makes the content Jesus called His disciples to use in making disciples so unique?

Digging Deeper into Jesus’ “Commandments” (Content)

Authoritative. Jesus’ commands are the authoritative truth. The central characteristic that makes Jesus’ words matchless when compared to any other voice in the world today is that His words are the truth (John 8:31-32). Jesus’ ability to speak the truth comes from the fact that He both created the world and is holy (John 1:1-5). The reason His ability to speak the truth is dependent on both these facts is that the truth is that which corresponds to reality, how things really are. Since Jesus created reality and is

¹⁶David L. Turner, *Matthew*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2008), 689.

perfectly holy (Matt 5:48)—and therefore cannot lie—He sits in a unique position to be able to proclaim the truth (Matt 28:18).

Beyond even Jesus’s ability to speak the truth, He also has been given all authority. In Matthew 28:18 Jesus explains that all authority had been given to Him in heaven and on earth. It is not surprising then that Jesus “command[ing]” His disciples in Matthew 28:19-20 implies this authority.¹⁷ He is the One person in whom we can be assured of the absolute and comprehensive truthfulness of His words, and therefore speak with overarching authority (“make disciples . . . of all the nations”). Jesus is God, and His words are unique as compared to any other person who has walked the earth: both in truthfulness and authority.

Standard. Jesus’ commands imply a standard. When Jesus called His disciples to teach others to obey all that He had commanded them, He was calling all people (“all the nations”) to live up to the standard of His own character (Matt 5:48). God would never call a person to do something He Himself would be unwilling to do. Instead, Jesus is our example (1 John 3:16), and His commands seek to shape and mold Christians to be holy like Him (Matt 5:48; Luke 6:40b). So even though Jesus called Peter, James, John, and the rest to make more disciples, they were to be Jesus’ disciples—ones who obeyed His ideas, will, and therefore His standard for living.

Impossible. Jesus’ commands (standards) are impossible to follow since men are not holy. Another incredible distinction between Jesus’ words and any other voice is

¹⁷Louw and Nida, *Greek-English Lexicon*, s.v. “ἐντέλλομαι.”

that no one in and of themselves can obey Jesus' commands (John 15:5; Matt 5:48)). Men are sinners by nature (Ps 51:5) and suppress the truth of Jesus (Rom 1:18) because they love their sin (John 3:19). Before anyone would be able to follow Jesus' commands, therefore, they first need God to change their heart to enable them to love the truth they once suppressed, and hate the sin they once loved (Titus 3:5; 1 Cor 6:11). Jesus implies this reality in Matthew 28:19-20 when He calls His disciples to baptize, since baptism requires the prerequisite of a changed heart displayed in repentance from sin and faith in Christ (Mark 1:14-15). This truth about a changed heart then is really astounding. What self-help book or secular psychologist requires repentance in order to follow their counsel, or asks people to live in a way that is impossible without God's help?

Holiness. Jesus' personal commands (standard) can make people holy. It is an important and interesting reality to think about, that a person who seeks to obey Jesus' commands seeks Him (Ps 119:2). To observe Jesus' commands is to first know His personal thoughts and will. It would make sense then that Jesus promised—that as a true disciple followed His Word—it would make them free from sin (John 8:31-32, 34). This is true because Jesus' words are perfect and holy (John 8:26; 17:17), and therefore can restore a sinner's heart (Ps 19:7) by transforming it into what is good, acceptable, and perfect (Rom 12:2). Jesus' commands are able to make disciples grow in holiness through repentance (John 8:31-32), as they work out their salvation (sanctification) with fear and trembling (Phil 2:12-13) with God's enablement.

Foundation. Jesus' commands establish a solid foundation for all of life and can make one happy. At the end of Matthew 7, Jesus explains that those who build their

lives on His teaching are like a builder who builds on solid rock. When the storms of life come, a disciple's life stands firm and is not shaken when God's Word (Jesus' teaching) has been established in their heart and life. The Apostle Peter also made this idea clear when he proclaimed that the Bible has everything a person needs for life (2 Pet 1:3). Thankfully, this "life" not only includes being able to make it through storms but also the fullness of joy; which God's commandments produce in a person who lives them out (Ps 119:1-2). Jesus' commandments then are sufficient not only in pleasing Him (John 14:15) but in all the complications that life can bring, so that a disciple can face them successfully (2 Pet 1:3; Ps 19:7-11).

Summary

Jesus' commands ("the truth,") are vital in helping people live in right relationship with God. The significance of the truth's role in lives today can be seen in the Spirit's words through Paul that define a central purpose of the Church as the "pillar and support of the truth" (1 Tim 3:15), or in books like MacArthur's *Truth War*. The truth's importance can even be seen at the beginning of Scripture when, in the first interaction of Satan and man, Satan's primary concern was to undercut God's truth: "Has God said . . . ?" (Gen 3:1). In attacking God's truth, Satan crippled man's ability to carry out what God had asked him to do. But even when one knows God's commands, it does not mean they are carried out automatically. The heart (character) plays a vital role in man's response, as is discussed in the next section.

An Exegesis of Proverbs 4:23 Will Demonstrate Character Is Essential in Discipleship

In the book of Proverbs, Solomon speaks to his son to impart the wisdom necessary to live rightly before God. The central idea of this wisdom—much like that of discipleship—is God’s truth/knowledge rightly applied to life. So, as expected, the book of Proverbs is laden with references to the 4C’s. Nearly every page includes aspects of them. One well known example comes from Solomon to his son (community), and says (content), “Trust in the Lord with all your heart [character], and do not lean on your own understanding [bad content], but in all your ways acknowledge Him [part of competency], and He will make your paths straight” (Prov 3:5).

In this paper thus far, character has been equated with the heart. This connection has been made, not only because character begins with a C (to match the other three C’s), but because it is a synonym in the Bible for the word “heart.”¹⁸ But why is addressing character so essential to living out the Bible? An exegesis of Proverbs 4:23 will explain the centrality of the heart.

Context of Proverbs 4:23

The foundation of godly wisdom (the theme of Proverbs) is God’s truth. It is through God’s Word one comes to know God (the source of wisdom) by knowing His: ways, will, attributes, actions, etc. (2:1-5; 4:20-23). As was mentioned earlier, just as Jesus called His disciples to make more disciples not with their own words, but by

¹⁸The connection here is between the word translated “character” in Heb 13:5 and the meaning of “heart” in Prov 4:23, since the lexical definition of “character” in Heb 13:5 is “manner of life, often with focus upon customary acts—‘life, way of life, behavior, manner of life.’” Louw and Nida, *Greek-English Lexicon*, s.v. “τρόπος.”

teaching others to obey His; Solomon also calls his son to listen to God's words/wisdom through him (2 Pet 1:21). So, in the immediate context of Proverbs 4:23 when Solomon says, “My son, give attention to my words” he is not implying that what he is about to say is his own ideas—his wisdom was God-given (1 Kgs 3:12).

Though Solomon’s life was not a shining example of following God’s truth, it was not until later that Solomon sought to follow his own desires and failed miserably (as described in Ecclesiastes). In his later failure, Solomon took his eyes off what was above the sun (God/the fear of God) and searched for meaning in life apart from Him (Eccl 1:13). As Solomon penned Proverbs, however, it was before this time in his life. The Solomon of Proverbs feared God and spoke God’s words to his son (4:20). The result was that God’s words through Solomon were ones that would be “life” and “health” to the body (4:22), the very opposite of the vanity man’s wisdom brings (Eccl 1:2). Instead of following vanity, God’s truth brings the blessedness spoken of in the Psalms (Ps 119:1-2), and the profitability that accompanies godliness (1 Tim 4:8).¹⁹ To best understand what Solomon meant in Proverbs 4:23 when he said, “Watch over your heart with all diligence, for from it flow the springs of life,” it is important to first understand what the Bible teaches about the heart.

The Heart: Four Parts

The heart is very deep, and as Solomon said, it takes a man of understanding to comprehend (Prov 20:5). So what exactly did Solomon and other biblical authors mean

¹⁹Bruce K. Waltke, *The Book of Proverbs*, The New International Commentary on the Old Testament (Grand Rapids: William B. Eerdmans Pub., 2004), 297.

by “heart?” At the most basic level, the heart is one of two essential parts of man: the outer and the inner. The outer describes the different physical parts of a man’s body like the hands and feet, while the inner refers to the “totality of man’s inner or immaterial nature”²⁰ or simply put, the heart (לֵב). So when biblical authors are not referring to a man’s physical heart, the word describes all that goes on inside a man, and what consequently animates a man’s physical body. In other words, the heart is the source of all behavior (Mark 7:21-22).²¹ But how does this work? To accomplish the work of animation, the inner man, or the heart, has four basic functions: the cognition, affections, emotions, and volition.

Cognition refers to thoughts and beliefs. Solomon had this idea in mind when he called his son to remember his commandments by writing them on his heart (7:3). The naïve, on the other hand, lack “sense” (literally “heart” in 7:7). But even beyond Proverbs, the Scripture refers to thoughts being “of the heart” (Heb 4:12). This means our hearts are the place where different thoughts are either accepted or rejected, forming our beliefs of what is true. The heart, in other words, thinks.

Affections flow from our thoughts (what we first know) which then helps form our desires and motives. Simply put, people cannot love what they know nothing about. Our affections are important then, because what we desire or love we move toward. What we do not desire/or hate we move away from (typically). Our affections then form our

²⁰Andrew Bowling, *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer, Jr. and Bruce K. Waltke (Chicago: Moody Press, 1999), s.v. “לֵב.”

²¹Stuart Scott, “Addressing Heart Issues,” Class Notes from Introduction to Biblical Counseling (Louisville, KY: Southern Baptist Theological Seminary, 2015), 1.

motives, since it is what we love or enjoy that leads men to pursue or flee. Jesus mentions this idea when he says that men do not come to Him because they love (affection) the darkness rather than the light (John 3:19). The Psalmist also had this idea in mind when he said, “delight yourself in the Lord, and He will give you the desires of your heart” (Ps 37:4). Therefore, as a man delights (affections) in the Lord (His person, will, ways, etc.), what he wants (motivated towards) will change to what God wants.

Emotion may be the most widely used definition of the heart in modern vocabulary. When people say, “follow your heart” what they are saying is to follow whatever makes a person feel happy. Yet even though “following your heart” is against biblical teaching, to think of the heart as the seat of the emotions is not untrue. Solomon uses it this way in Proverbs to refer to the “cheerful heart” (15:15), and of the ability to “gladden the heart” (15:30). In all, understanding the emotions is complicated, but it is fair to say on a basic level, that people have good or positive emotions when they get what they desire (affections) and bad or negative emotions when what they desire is withheld (13:12).

Volition refers to the will and the plans or commitments people make. Solomon even uses the word heart to refer directly to the will when he says, “Many are the plans in a man’s heart” (19:21). As was seen above the will is directly tied to the thoughts, affections, and emotions. What is believed about something, leads to certain affections about that thing, which breeds certain emotional reactions, and leads to the pursuit of what is believed will make a person happy and to push away whatever they think will make them unhappy (whether in the short or long-term). Some may object to this idea, citing that certain people choose to diet and exercise by restricting enjoyable foods and

keeping a difficult workout regimen (which is not pleasurable!). But even so, they are still pursuing the joys of good health, or a toned body, that lay beyond the pains of diet and exercise. This example is also much like Jesus who endured the cross “for the joy set before Him” (Heb 12:4). Solomon also makes a similar argument in the context of Proverbs 4:23 when he says that keeping God’s commands in one’s heart leads to life and health (things people want, and would then choose to pursue although difficult).

The Worshiping Heart: Why We Do What We Do

After looking at all the information above, the natural question is, “what brings the heart (Prov 4:23) and all its components to life?” The answer is worship. Paul and other biblical authors speak of the heart as the central temple of our worship (Rom 1:18-25, 1 Cor 6:19-20; Ezek 14:1-12).²² The facts are, men were created by God to worship Him (Isa 43:7; 1 Cor 10:31), and the heart is the vehicle of this worship.²³ But how does this work? People worship in that they naturally assign value to everything around them. Worship has been referred to by some as worthship.²⁴ This assignment of value is why Jesus also said, “Where your treasure is there your heart will be also” (Matt 6:21). In other words, what a person values or treasures they will think about (cognition), love (affection), and pursue (volition)—the functions of the heart.

Understanding how people are worshipers makes sense out of why it is from

²²Scott, “Addressing Heart Issues,” 1.

²³Ibid.

²⁴Ernie Baker, *A Biblical X-Ray into Relationships*, Power Point from Conflict Resolution Class (Santa Clarita, CA: The Master’s University), 30.

the heart that their lives flow (when rightly understood, of course, Prov 20:5). Maybe one of the most familiar examples that connects worship to everyday behaviors is the way many relate to American football in Wisconsin. To say that Green Bay Packers fans are religious devotees, however, may be an understatement! Here are some examples: (1) they study their team by knowing the players/coaches/stats, etc. like the back of their hand (much like Christians study the Bible to know God); (2) they dedicate themselves even to the extent that sub-zero temps cannot keep them away from a game (putting many churchgoers' excuses for missing church services to shame); (3) they sacrifice their time and money to be a fan when they buy tickets or watch games (much like when Christians set aside Sunday for the Lord); (4) they witness or evangelize in order to convert others to also cheer for their team; (5) they identify themselves with the Packers by purchasing gear and letting others know they are Packers fans; and (6) they sing the praises of the team ("Go Pack Go!"), just to name a few.²⁵

Simply, worship is what men seek, serve, sacrifice to, spend money on, speak about, identify with, and ultimately value so much so that the object of worship directs a man's priorities (motives).²⁶ Worship, then, helps understand why people do what they do (the "spring of life" from Prov 4:23) since it is because of their worship that the motives of the heart form. The addict in Ed Welch's example is one to which most can at least causally relate:

Whether it is food, sex, drugs, or alcohol, an addiction seems automatic. The addicted person has been taken captive. To ask why seems as silly as asking, "Why did you catch that cold?" But . . . motives are important. Beneath addictive

²⁵Baker, *A Biblical X-Ray into Relationships*, 29.

²⁶Scott, "Addressing Heart Issues," 1; Baker, *A Biblical X-Ray into Relationships*, 30.

behaviors lie wants and desires [i.e., worship]. Addicts may be enslaved, but, at some level, they volunteer to be. They are motivated to continue their addiction because it gives them [what they worship] comfort, pleasure, power, temporary freedom from pain, revenge, autonomy, and so on. Ignoring these possible motives leaves people at the mercy of their addictive [worship driven] cravings In other words, motives are not only important, in many situations they must be revealed and changed. If our motives don't change, we won't change.²⁷

Other common worship-centered motives beyond comfort, pleasure, power, etc. are love/intimacy, meaning, control, peace, happiness, significance/reputation, respect/admiration, possessions/materialism, and success to name some.²⁸ Although each Packer fan is different, for example, a fan could be driven to cheer for them to satisfy the desires for (or with the motive to obtain) pleasure, meaning, identity, or entertainment. These motives can become what men live for and is what Paul meant by “they exchanged the truth of God for a lie, and worshiped and served the creature [i.e., all that is in the world, 1 John 2:15-16] rather than the Creator” (Rom 1:25). In other words, people's self-serving motives to live for things they value most, like comfort or success (if this is the foremost reason why we love something, and it is not out of love for God or people), are a form of idolatry (disordered worship). Paul Tripp explains this idea masterfully:

An idol of the heart is anything that rules me other than God. As worshiping beings, human beings always worship someone or something. This is not a situation where some people worship, and some people don't. If God isn't ruling my heart, someone or something will. It is the way we are made.²⁹

The idea may be clear without saying, but idolatry is sin, and sin by its very

²⁷Edward Welch, “Motives: Why Do I Do the Things I Do?,” *The Journal of Biblical Counseling* 22, no. 1 (Fall 2003): 48-56.

²⁸Ibid.

²⁹Paul David Tripp, *Instruments in the Redeemer's Hands: People in Need of Change Helping People in Need of Change*, Resources for Changing Lives (Phillipsburg, NJ: P & R Pub., 2002), 66.

nature is rebellion against God. Idolatry is personal since it is our God who has called us to serve Him with “whole hearted” inward devotion, not external, distant, obedience while we are really in love with something else (Matt 22:37; 2 Chr 25:2). An example of this lack of whole hearted devotion is seen in Solomon’s later life when instead of serving God with his whole heart he was drawn away from God by his many wives, yet being drawn away can also happen with modern sports teams like the Green Bay Packers.³⁰ Worship is about what/whom we are committed to, whether self or God, and goes deep into the core of who people are: their thoughts, affections, will, and emotions.

The Heart: Our Worship Shapes Us

One of the most important results of our worship—that makes it so important practically—is that we become like what we worship (Ps 115:1-8). We either value the world and are conformed to its patterns and likeness (Rom 12:2)—as our hearts (thinking/affections) are focused on it—or we revere God and are shaped into his likeness. In other words, our worship sets a future trajectory for our lives because the decisions we make are determined by it.³¹ We become like what we worship simply because we become like what we are committed to. Our worship will shape us, much like the fact that there are few, if any, wimpy football fans. Since the game is not this way, those who love it are shaped by it. In the same way, worshipers of God should resemble Him. To not do so (bear fruit) is to call into questions whether one truly is a Christian

³⁰Willem A. VanGemeren, ed., *New International Dictionary of Old Testament Theology & Exegesis*, vol. 3 (Grand Rapids: Zondervan, 1997), 751.

³¹G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove, IL: IVP Academic, 2008), 64.

worshiper (1 John 2:6). As one writer explains, “Thus the process of sanctification is the gracious redirecting of our worship and affections away from worldliness and toward God’s image in Jesus as we are conformed to that image (2 Cor 3:18).”³²

The Heart in Proverbs 4:23

When Solomon penned the word “heart” in 4:23, its significance was not unfamiliar to him (3:3-5, 15:15, 16:9). As his son grew up, Solomon knew there were few things more important than guarding the heart (inner life). The term “guard” could be translated, “more than all else, guard your heart.”³³ The sort of guarding Solomon refers to here is not passive since this word elsewhere in Scripture refers to guarding a “prisoner (Lev 24:12), dragon [Job 7:12] . . . daughter [Sir 42:11]” and “city [Neh 4:16].”³⁴ The heart, in other words, is not like guarding a treasure or some other inanimate object, it is alive and can be guarded only with a personal response to the Word of God (Prov 4:20 cf. Rom 12:2; Heb 4:12).

This meaning of “guard” is why Solomon begins verse 20 with, “Give attention to my words; Incline your ear to my sayings. Do not let them depart from your sight; Keep them in the midst of your heart” (4:20-21). For when the truth (of God) is taken into the heart and made one’s own, the natural result will be a changed life.³⁵ The truth can

³² Tony Reinke, “We Become What We Worship,” *Desiring God*, August 22, 2012, accessed March 28, 2016, <http://www.desiringgod.org/articles/we-become-what-we-worship>.

³³ Michael V. Fox, *Proverbs 1-9*, The Anchor Yale Bible, vol. 18A (New Haven, CT: Yale University Press, 2006), 185.

³⁴ *Ibid.*

³⁵ Derek Kidner, *Proverbs*, Tyndale Old Testament Commentaries, vol. 17 (Nottingham, England: Inter-Varsity Press, 1972) 68.

have this effect on a man's life because the heart is the "source of all the body's activities"³⁶ or as Solomon says, "for from it [the heart] flow the springs of life" (4:23b). Literally, the heart animates all of our body's activities: from facial expressions (15:13), speech (12:23), to the path one chooses in life (6:18). The heart's central role in all man does, is why guarding it with direction from the Word of God is so crucial.

Summary

While the rules of football provide the structure (or content) of the game, without an actual field to play on it is all theory. In the same way, the heart is the field on which biblical content must be played out since unless a heart is impacted by God's truth, the truth will remain simply theoretical. So, while the critic's voice from earlier holds some validity—preaching and teaching the truth will impact the heart—it is also true that people can know the truth (one part of the heart) but not actually live it (1 Cor 8:1). Therefore, as discipleship is practiced, it is important not only to teach to know the truth but also to live the truth. A teacher/preacher like this will see all the components of the heart as important, and speak not only to build up the mind/thinking, but also the affections, emotions, and will as well. While few, if any, pastors or Bible study leaders would ever say that they would only like to impact the mind to the exclusion of the affections, emotions, will. Without care, it is easy for the focus of teaching and even small groups to speak only of knowing the truth (content) and forget some of the most important aspects of the heart that will help transform disciples to live the truth. Yet even beyond public teaching ministries, believers should also be taught to interact with truth

³⁶Waltke, *The Book of Proverbs*, 297.

not only to know it, but in a way that impacts the whole heart as well. Simply hearing or reading does not always lead to biblical change; memorization and meditation are required to bridge from knowing to doing.

An Exegesis of Philippians 4:9 Will Demonstrate Competency Is Essential in Discipleship

Recall again the story from the introduction about the father asking his daughter to clean her room. It was argued that the father could hardly expect his daughter to clean her room based on the “content” of his instruction alone. Instead, it was assumed he had at some point shown her (given an example) on how to clean her room. Otherwise, it would be hard for him to expect her to know how to clean her room competently (or as he expected). In the same way, the Holy Spirit through Paul in Philippians calls his readers to live out the content of his teaching by following the model he had set (3:17; 4:9). Paul’s life gave the Philippians a pattern on which to base their own personal conduct. In a practical way, his model provided the Philippians training in competency: or the “ability to do something successfully or efficiently”³⁷ through him living out what God’s commands looked like three dimensionally (1:12-30). But how did he do this?

Context of Philippians 4:9

At the time of Paul’s letter, the Philippian church faced problems from both outside (1:28) and inside the church (4:2). Based on the content of the book, the church needed instruction on how to live the way God wanted them to in the face of these

³⁷Oxford Dictionaries (Oxford University Press, 2016) s.v. “competence,” accessed April 13, 2016, http://www.oxforddictionaries.com/us/definition/american_english/competence.

difficulties. To accomplish this goal, Paul used three personal examples (1:12-30, 3:4-17, 4:10-13), and one example from Christ's life (2:3-11) to aid the Philippians in the competencies they needed. In 2:5, 3:17, and 4:9 Paul calls the church to model their lives after the pattern he had set for them—which was a message that would have carried an extraordinary amount of weight. Why? Because Paul opens his letter with an example from his current life circumstance. He was not experiencing the luxury of a palatial estate, but was a prisoner of the Roman government. In his example, Paul demonstrates through his own response to opposition (1:17-18) how the Philippians ought to respond to the opposition they currently faced (1:27-28). By providing this model for the church, Paul helped develop competency by going beyond instruction in content only. Instead, he showed what that content looked like practically lived out in the circumstance God had placed him. Paul's discipleship included both content and demonstration, which can also be seen clearly in Philippians 4:9.

Competency in Philippians 4:9

In 4:9, Paul called the church to “practice” “the” things they had “learned and received and heard and seen in Him” (4:9). When Paul said the church was to “practice” he meant continually (present active), much like a doctor calls his business a practice because of the works he continually does.³⁸ But what was the church to practice?

The first two words Paul called the church to practice were what they had “learned and received” from his teaching. Specifically, when Paul used the word

³⁸John MacArthur, *Philippians, The MacArthur New Testament Commentary* (Chicago: Moody Press, 2001), 291.

“learned”³⁹ in other biblical books, he was referring to either: (1) the information the Philippians had “received through instruction” (1 Cor 14:31), (2) or had found out from another person (Gal 3:2), and/or (3) had learned through experience or practice (Phil 4:11).⁴⁰ Clearly, the way this word is used by Paul in Scripture is fairly broad, but here he refers to how the Philippians were living out the teaching Paul had given them.⁴¹ Along the same lines, by “received” Paul very likely meant the “ethical and procedural rules” of the Christian faith (1 Cor 11:2; 1 Thess 4:1),⁴² that also carried the expectation of being passed down to future generations (1 Cor 15:1-5).⁴³ So in a basic sense, these two words covered all of the teachings the Philippians would have received from Paul.

The second two words Paul called the church to practice were what they had “heard and seen” in him. These words referred to the example Paul set in the stories he or others told about him, or of the pattern he set in his speech and behavior while personally with the church.⁴⁴ This meaning is confirmed by Paul’s earlier use of these same words in Philippians 1:30. In the context of this passage (1:17-18 cf. 1:28), Paul explains his Christ-centered response to his opponents while in jail, knowing that the Philippians were also currently facing opposition. Then in 1:30 Paul connects the two situations (theirs and

³⁹Louw and Nida, *Greek-English Lexicon*, s.v. “μαθάνω.”

⁴⁰Peter Thomas O'Brien, *The Epistle to the Philippians: A Commentary on the Greek Text*, paperback ed., The New International Greek Testament Commentary (Grand Rapids: William B. Eerdmans Publishing Company, 2014), 509.

⁴¹Ibid.

⁴²Ibid., 510.

⁴³Gerald F. Hawthorne and Ralph P. Martin, *Philippians*, rev. ed., Word Biblical Commentary, vol. 43 (Grand Rapids: Zondervan, 2015), 253; Louw and Nida, *Greek-English Lexicon* s.v. “παραλαμβάνω.”

⁴⁴O'Brien, *The Epistle to the Philippians*, 510.

his) by saying that they were, “experiencing the same conflict which [they] saw in [him], and now hear to be in [him]” (1:30). By making this connection, and using his own example as a pattern to follow, Paul employs a way to build competency in living out God’s commands in the midst of the circumstances the church faced.

Summary

As Paul’s discipleship methodology is observed here, it helps modern teachers see the importance of building competency through example. Thankfully, an example can take many forms: a personal story (1:12-30, 2:3-11), a person’s words and actions lived out before someone else (4:9), or direct instruction on how to live rightly before God in the situation faced (3:15), and this surely is not all the ways competency can be built in living out God’s commands. Either way, Paul in Philippians exemplifies the importance of competency training in discipleship.

An Exegesis of 1 Corinthians 12:12—and Selected Passages—Will Demonstrate Community Is Essential in Discipleship

When thinking about discipleship, the ministry of the church community (body) is irreplaceable. This message is one that largely needs attention in the modern church. Christians can be easily busy and neglect the essential relationships (or at least the depth) God intends His church to have. Scripture lays out a plethora of dimensions these relationships must take, but for the sake of space only two will be considered below: (1) the church as the body and (2) the one another commands.

The Body: Context of 1 Corinthians 12:12

At the beginning of chapter twelve, Paul is answering a question concerning spiritual gifts (12:1). It is clear in the overall context that the spiritual gifts were misunderstood and being misused by the Corinthians (14:26). In a nut shell, they had mistaken that their God-given gift(s) were for the “common good” of the church (12:7). Instead, many were using the gifts for personal exultation and not for the “edification” of the church as a whole; which is the “common good” God intended (1 Cor 12:7, 10 cf. 14:4). Paul’s three-chapter dialog (12-14) on the spiritual gifts provides one essential point: the church is an interdependent body, made up of individual members, who contribute to the greater good of the whole through their own spiritual gift(s). If the church used their gifts in this way, they would show love for one another (13), their self-centered approach would diminish, and the church would grow in holiness through mutual edification.

The Body: Community in 1 Corinthians 12

Yet, why is this all important for discipleship? The church is a body (σῶμα)⁴⁵ much like our own physical body (12:12).⁴⁶ It is made of many different parts, and each contributes to the needs of the whole. Just like our feet, legs, and hips contribute by helping us walk, our eyes by helping us see, or our hands by helping us eat, each member of the church body has been individually gifted by God (12:7) to contribute to the church

⁴⁵Louw and Nida, *Greek-English Lexicon*, s.v. “σῶμα.”

⁴⁶The word σῶμα is used interchangeably in Greek for both the body of the church and a person’s physical body.

as a whole (12:14-21). Some have been given speaking gifts, some serving (12:8-10, 28). Yet each member of the church, regardless of how insignificant a role may seem (12:22), is necessary for the “common good” (edification) of one another (12:7).

One Another’s in the Community

The idea of edification is also central to the one another commands spread across the New Testament (1 Cor 14:4, Rom 14:19, and 1 Thess 5:11). The Greek word Paul uses for edify in each of these references is a form of οἰκοδομέω. It means “to strengthen, to make more able, to build up”⁴⁷ or, in other words, to help other Christians grow spiritually.⁴⁸ Ephesians 4:15-16 very cogently captures this idea,

. . . but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up [edifying] of itself in love.

The idea of edification, in the “one another” commands, then is clearly directed toward the exact same goal as discipleship—growth in Christ-likeness.

But how is this growth supposed to be accomplished? As Paul mentions, edification is lived out primarily through the outflowing of love for “one another” (John 13:24).⁴⁹ In Ephesians 4:16 he says, “building up [“edifying”] of itself [the church] *in love*” (emphasis added), signifying the “sphere” (ἐν ἀγάπῃ) in which edification should

⁴⁷The English word *edify* and *build up* are used interchangeably by the NASB translators for the Greek word “οἰκοδομέω.” Louw and Nida, *Greek-English Lexicon*, s.v. “οἰκοδομέω.”

⁴⁸Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Nashville: Thomas Nelson Publishers, 2014), 264.

⁴⁹*Ibid.*

be done.⁵⁰ So since the church loves each other, individual members seek to build one another up (edify), so they can be like Christ—who perfectly pleased God (Matt 3:17, 2 Cor 5:21).

Several other “one another” commands also contribute to this goal of loving edification: “bear one another’s burden” (Gal 6:1-2), “admonish one another” (Col 3:16), “show tolerance for one another” (Eph 4:2), “Be kind to one another, tender hearted, forgiving each other” (Eph 4:32), “encourage . . . one another” (1 Thess 5:11), and lastly (though not an exhaustive list of the one another’s), “let us consider how to stimulate one another toward love and good deeds” (Heb 10:24). Looking at all these verses shows there is a vast amount of consideration in the New Testament for how we as individual members of the church body are to relate and minister to one another.

Yet, there are many other facets of one another ministry that is not included in the “one another” commands. One facet is in Ephesians 6, for example, where Paul calls the church to pray for each other (6:18). Yet not a prayer for anything, Paul wants Christians to “be on the alert” for prayer needs in relation to spiritual threats believers face (6:10-17).⁵¹ This is only one way the community (body of believers) helps one another in their walk with the Lord; there are others.

Summary

It is amazing to see how God has woven together His Church into an

⁵⁰Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2002), 578.

⁵¹Hoehner, *Ephesians*, 858.

interdependent body that is designed to lovingly give of itself in ministry to edify each other. Both the body analogy and the one another's clearly illustrate that community is essential in discipleship. It is a reality where each member of the church body must do their part.

Conclusion

When all has been said, the above argument comes with the hope that, when training others to apply the Bible (discipleship), a whole-personed methodology would be used. Some churches and Bible studies today simply give people content (and they should) but miss developing character, competency, and community in a way that could dramatically impact the overall effectiveness of their discipling ministries. Thankfully, there are many resources that can help train people effectively. The next chapter will discuss theoretical and practical issues related to how outside curriculum and research can help strengthen the *MDM* training.

CHAPTER 3
THEORETICAL AND PRACTICAL ISSUES RELATED
TO HOW OUTSIDE CURRICULUM AND
RESEARCH CAN HELP MEN
APPLY THE BIBLE

Learning how to do something new is constant. From learning how to tie a shoe for the first time, to driving a stick shift car, to writing a will, people are in a continual need to learn. Discipleship is no different. When Jesus in Matthew 28 called His disciples to make disciples, it was a call to learn. This learning, however, is not of everyday competencies needed to get by in life; it is instruction on how to live in a way that pleases the very One who created life by applying His teaching. Discipleship, then, is no small task. It is a lifelong climb upward toward the highest of heights.

Yet in the same way, one does not climb Everest alone, it is important one does not rely on himself alone when discipling. This chapter, therefore, will review how four different Christian discipleship programs equip disciples of Christ to apply the Bible, and what cognitive scientists teach about the science of learning in a recently published work *Make It Stick*. To accomplish this goal, each resource will be introduced, summarized, evaluated for strengths and weakness, and then applied to the project.

Discipling, Mark Dever

Mark Dever is the senior pastor at Capitol Hill Baptist Church in Washington, DC, where he strives to create a culture of discipleship within the church body. He holds

several degrees, including an M.Div. from Gordon-Conwell Theological Seminary, a Th.M. from The Southern Baptist Theological Seminary, and a Ph.D. in Ecclesiastical History from Cambridge University. Dever is also the president of 9Marks ministries, which produced *Discipling* and many other Christian books that focus on teaching the essentials of church life and function.

Summary

The book *Discipling* is an excellent overview of the what, where, and how of discipleship. It was clear throughout the book that discipling is not a theory, but something that is used practically in the everyday life of Capital Hill Baptist Church. The book walks readers through discipleship by dividing its chapters into three parts: (1) What is Discipling? (2) Where Should We Disciple? and (3) How Should We Disciple.

Dever explains the what of discipleship as “. . . people . . . dedicated to helping others follow Jesus,”¹ and “deliberately doing spiritual good to someone so that he or she will become more like Christ.” When one reads the book, these definitions seem a bit vague at first. But Dever was wise in keeping them vague since they offered a good starting point, and later allowed him to expand and fill in the meaning. As the book progressed, Dever expanded discipleship as initiating a loving and humble relationship in which one disciple invests himself in the life of another in order to teach, correct, and

¹Mark Dever, *Discipling: How to Help Others Follow Jesus*, 9marks: Building Healthy Churches (Wheaton, IL: Crossway, 2016), 13.

model² what it looks like to become more like Christ, so that the disciple's life is conformed to the teaching of Christ both in understanding and living.³

He, then, describes the where of discipleship in one simple phrase, “the local church.”⁴ In the author's mind, though one-on-one discipleship is very important, “The local church—[is the] Father's designed, Jesus authorized, and Spirit gifted body—[and] is far better equipped to undertake the work of discipling believers than simply you and your one friend [only].”⁵ So while Dever encourages and emphasizes individual discipleship relationships outside of normal church functions, he sees the local church as the “basic” and “primary” discipler of Christians.⁶ For him, the pastor's preaching ministry is the core of the church's discipleship ministry,⁷ since it feeds all other discipleship relationships within the church body.⁸ Yet, it is not just the pastor's teaching that makes Dever feel that the “where” of discipleship is the local church. He also explains that when a person joins the membership of a local church, they place themselves under the leadership and authority of its elders and become accountable to its members. The church, then, beginning with the elders, knows the member's life (or

²Dever, *Discipling*, 30, 36.

³Ibid., 83-84.

⁴Ibid., 51.

⁵Ibid., 69.

⁶Ibid., 53-54.

⁷Dever never explains how he preaches. His point in the book is more that since the pastor's expository teaching ministry reaches and teaches the whole congregation, that it is the core of church discipleship.

⁸Dever, *Discipling*, 60.

should!) and can use their gifting to help, encourage, admonish, etc. to aid growth in Christ-likeness. So, according to Dever, a Christian can and should look to their local church as the where of discipleship.

Dever's emphasis on the local church as the main discipler of Christians, again, does not mean he believes the how of discipleship happens only at Sunday and Wednesday church services. Instead, Dever encourages individual members of the church to take up the call to make disciples from Matthew 28. Fulfilling this call could mean a mature believer is meeting another for coffee at Starbucks to study the Bible, or a mom having a young lady over while she does laundry to talk about spiritual things, or a man having a young man over for dinner and family worship time. Essentially, the how of discipleship is that a disciple first makes sure they are growing spiritually, and then they help others around them grow.⁹ So the priority in Dever's mind, therefore, is to first have a godly life that attracts others to listen, then they can be taught to both understand and live out the same principles of Scripture that are being lived out by the discipler.¹⁰ The how of discipleship, then, can happen at Starbucks, but must also be modeled in real time during everyday life situations (family worship, doing laundry, etc.).

Biblical Application

Throughout the book, the idea of biblical application is never addressed specifically. No plans or acronyms are laid out. But the book makes clear that Dever believes biblical application is an essential part of discipleship. He explains that teaching,

⁹Dever, *Discipling*, 81.

¹⁰*Ibid.*, 83-84.

correcting, and modeling is foundational to living out the Scripture. Teaching occurs from the pulpit on Sunday, in Sunday school curriculum covering the essentials of the Christian life, in casual Christian fellowship, and in one-on-one meetings. Correcting, on the other hand, happens between individuals that know one another's life well enough to understand what sin may be happening and to lovingly correct in truth. Yet, both the teaching and correcting is to be from mature Christians (not hypocrites) that model the truth they are teaching so that others can see an example to follow that reflects Christ.

Strengths

Discipling has many strengths. The main one is its mention of how discipleship is a work Christians should be dedicated to.¹¹ What made this a strength is Dever's explanation of how discipling should occur in every moment of life (Deut 6:6-7).¹² Discipling, therefore, is a way of life and not just something that happens on Sundays, at Starbucks, or in a formal counseling setting. Instead, Christians are to be constant Christ-like examples to those around them and teaching/correcting where appropriate.

Along similar lines, another strength is the book's emphasis on modeling. Dever understands that people learn from actually seeing something done, and not by teaching only. This truth was convicting since it means that disciplers need not only to know the truth but to live in such a way that their lives can (and should) be imitated. Placing the emphasis on modeling should help eliminate hypocrisy, while also providing an essential building block of building competent disciples.

¹¹Dever, *Discipling*, 13.

¹²*Ibid.*, 28.

Weaknesses

One weakness may be that the heart was not emphasized in discipleship, even though it is out of the heart that a person's life and living come from (Prov 4:23). It may have helped strengthen the book, therefore, to add a few paragraphs that encouraged teaching focused on addressing the heart (unbiblical thoughts, desires, commitments, emotions), and not only on content or behavior. To the book's credit, it did mention discipling someone by first knowing them, which may include knowing them on a heart level. Plus, it also mentioned two of the key heart attitudes a discipler must possess—love and humility. However, it would have been helpful to include a few paragraphs of encouragement directed toward teaching the individual's heart since it can be easy to only correct behavior without making sure the motives and attitudes have been transformed.

Application to Project

The book *Discipling* had several applications to this project. For one, the book challenged the way training was done in the project by encouraging better modeling of the principles being taught. To apply better modeling, a 45-minute window was added at the end of the Saturday morning training times to allow for either small group discussion on applying the principles, or a workshop where the principles were applied through an exercise (case study, etc.) that put what the men just learned into action. A possible future application, not included in the project, would be to limit class size so that each of the men can spend personal time with the instructor, so they can see specific principles in the teaching lived out.

The last application to the project was focused on the importance of the local church in discipleship. To accomplish this, questions were added to the men's training application that pertained to their level of church involvement relevant to discipleship. Once the information was gathered, the importance of the church in discipleship could be addressed more specifically in the fourth lesson.

Partners, Compass Bible Church

Compass Bible Church is located in Aliso Viejo, California, and is pastored by Mike Fabarez. One unique aspect of the church is their one-on-one discipleship ministry called *Partners*. This ministry was born out of a vision Fabarez had while attending seminary, which he then developed through his master's thesis at Talbot Theological Seminary with the help and input of his professors.¹³ The curriculum is now used in churches across the country and around the world, through the support of Focal Point ministries and Compass Bible Church pastors.

Summary

Partners exists to help new or mature Christians grow in their faith, build relationships within their church community, and be prepared to walk someone else through the ten-lesson curriculum once completed.¹⁴ Each of the ten lessons become the focal point of the ten one-on-one weekly meetings, where a mentor walks through the

¹³Mike Fabarez, "The Importance of One-on-One Discipleship" (video), accessed August 5, 2017, <http://www.compasschurch.org/partners/>.

¹⁴"Partners One-on-One Discipleship," Compass Bible Church, accessed August 5, 2017, <http://www.compasschurch.org/partners/>.

material that focuses on both knowing and applying ten aspects of the Christian life, including (1) Being Sure about Your Relationship with God; (2) Deepening Your Knowledge of God; (3) Learning to Study the Bible on Your Own; (4) Developing an Effective Prayer Life; (5) Living a Life That Is Led by the Holy Spirit; (6) The Importance of a Good Local Church; (7) Being Intentional about Biblical Fellowship; (8) Getting Actively Involved in Serving Your Church; (9) Sharing the Gospel with People Who Need It; (10) Striving to be Holy in an Unholy World.¹⁵

When going through the *Partners* material, weekly meetings at the same time and place are encouraged. The meeting spot can be anywhere if it allows the pair to discuss the week's material without interruption.¹⁶ Even though the material is a ten-lesson curriculum, participants are allowed up to 14 weeks to complete the program since schedules can experience unexpected changes, but they cap it at 14 weeks to encourage faithful and timely completion of the material. All who attend Compass Bible Church are encouraged to attend the training and then walk others through it, but it is not required.

To prepare those who are about to begin the training, a mentor first meets up with them to discuss why the church does *Partners*, go over the expectations, encourage them, and spend some time getting to know them personally. One expectation of the training is that students will purchase the \$14.95 curriculum and complete weekly lessons that focus on understanding and applying key Scriptures related to the week's topic.

¹⁵“Partners One-on-One Discipleship,” Compass Bible Church, accessed August 5, 2017, <http://www.compasschurch.org/partners/what-is-partners/>.

¹⁶Mike Fabarez, “Partners Zero Meeting” (video), accessed August 5, 2017, <http://www.compasschurch.org/partners/leader-resources-videos/>.

Biblical Application

Partners curriculum approaches biblical application through a three-step process: (1) then, (2) always, and (3) now.¹⁷ The first two steps include Bible study methodology. Students first study the Bible to discover what a biblical passage meant to the original audience (or “then”), and second, to pull out of the original context the timeless truth of the passage that applies to God’s people today (or “always”). From here, students are encouraged to find out what they can do “now” in response to the timeless truth discovered, by planning some specific steps to take (practical actions) as a result of the study. The *Partners* curriculum also encourages students to walk through each of these steps every time they study their Bible.¹⁸

Strengths

The strengths of the *Partners* ministry are voluminous. First, it gives disciplers a specific curriculum that has been developed by mature church leaders to use when training others. This structure helps the leaders of the church indirectly disciple and oversee the discipleship within their church through the *Partners* material. Second, the one-on-one training used in *Partners*, in contrast to a lecture or classroom style approach, allows for a multiplication effect. In other words, if each person disciplined by the curriculum walks two new people through the training each year, after ten years the number disciplined is significantly greater than what could be accomplished in classroom style instruction alone. Third, Compass Bible Church provides extensive support to their

¹⁷Focal Point Ministries, “Manual,” *Partners 1on1 Discipleship*, accessed August 13, 2017, https://manual.partnersprogram.org/manual/details_chapter-3_subchapter-4.html.

¹⁸*Ibid.*

disciplers, including written material and video training sessions, in-person Q and A sessions, and a staff ready to help answer any questions (theological or practical) over email or on the phone. Lastly, the *Partners* curriculum focuses not only on knowing key elements of the Christian faith but also on living those principles out in daily life. The one-on-one meetings allow disciplers the unique opportunity of knowing their trainees personally and therefore being able to help them make specific application—something a lecture style format cannot do with the same level of personal detail.

Weaknesses

Though there are several weaknesses noted below, they seem to be easy additions to the curriculum. First, the one-on-one meetings at Starbucks (or wherever) are personal and specific but do not seem to provide the opportunity for trainees to see their discipler's life. Not being able to see the principles they are being taught lived out is a weakness, but could be overcome through the discipler intentionally inviting their trainee to be a part of their lives in different ways (come over for dinner and stay for family worship, sit with them at church to see them model fellowship, etc.). One important aspect of modeling is it prevents hypocrisy, which can be easy if teaching only happens at Starbucks but is not seen lived out. Discipleship, however, can be effective without modeling, yet it seems important because it offers a real-life example to follow, just as Jesus and Paul offered to those they trained (Phil 4:9). Second, the *Partner's* ministry does not seem to equip those it disciplines to address specific sin struggles. Working through a specific sin may be more of a biblical counseling focus, but when discipling it seems that having a basic understanding of how to combat a specific sin issue would be important. Lastly, the curriculum seems to focus more on knowing and doing (key

doctrines, prayer, Bible study, etc.) than on the heart (desires, attitudes, commitments, emotions). For example, adding a section to the weekly lessons on the heart, or key attitudes of the Christian life (love, humility, the fruit of the Spirit) may help strengthen the curriculum. Plus, since all people live out of their unique heart, understanding their hearts better will help students know their weaknesses and be able to apply God's Word better.

Application to Project

The *Partners* discipleship program has one main future application to this project. The use of a curriculum like *Partners* would be an extremely helpful tool to multiply the ministry, while also creating a faithful structure the men disciplined by the project can take with them to disciple others. "Future" was mentioned above because creating a one-on-one style ministry at this point is not possible for two reasons. One, Brad Klassen (who oversees the ministry in which this project was applied) approved a discussion style teaching method. Two, preaching is the generally accepted method at Grace Community Church for training. To promote a one-on-one style discipleship, therefore, would require a ministry mindset shift that may not be a realistic goal of the project. But, regardless, in the future, it would be helpful to somehow incorporate a transferable curriculum that anyone can use to train others once he or she has been trained by it.

Fundamentals of the Faith, Grace Community Church

Grace Community Church today is a mega church by most anyone's appraisal. On any given Sunday around 7,000 members attend services, but attendance was not

always this high. When John MacArthur was hired as pastor in 1969, the church had well under 500 members. But in the early years of MacArthur's ministry, the church doubled in size every two years.¹⁹ So, out of a "joyful necessity," the *Fundamentals of the Faith* (FOF) discipleship curriculum was born to "ensure this growing congregation was firmly rooted in the fundamental doctrines of the faith."²⁰

Summary

The mission statement of *Fundamentals of the Faith* is both to share the gospel with the lost so they might be saved, and to disciple church members for usefulness in service to God and His people.²¹ The 13-lesson curriculum is led by a trained volunteer in a small group discussion setting (not lectures or preaching) with around ten members in each class. To limit the size, classes can begin at any time there are enough people signed up to create a class. Members of Grace Community Church are encouraged to attend, but not required. The one and a half hour meetings are spread over the course of 22 weeks, which means, each of the 13 lessons are stretched over two to three weekly meetings to allow for sufficient time to cover all the lesson material in the small group discussion format. The main topics of the curriculum include (1) Introduction to the Bible; (2) How to Know the Bible; (3) God: His Character and Attributes; (4) The Person of Jesus Christ; (5) The Work of Christ; (6) Salvation; (7) The Person and Ministry of the Holy Spirit; (8)

¹⁹"History," Grace Community Church, accessed August 11, 2017, <https://www.gracechurch.org/About/History>.

²⁰Grace Community Church, *Fundamentals of the Faith Teacher's Guide: 13 Lessons to Grow in the Grace and Knowledge of Jesus Christ* (Chicago: Moody Publishers, 2009), 3.

²¹*Ibid.*, 7.

Prayer and the Believer; (9) The Church: Fellowship and Worship; (10) Spiritual Gifts; (11) Evangelism and the Believer; (12) Obedience; and (13) God’s Will and Guidance.²²

As each new training class is formed, an introductory session is planned for all the members to get together to both meet one another and go over the expectations for the course. Students are required to purchase the \$9.99 curriculum and—as the course progresses—complete each of the 13 Bible lessons that focus on understanding and applying specific biblical truths. Students are also expected to bring their completed lesson (homework) to each meeting, so they can best participate in the classroom dialogue. The lessons are then handed in at the end of class and corrected by the leader. Correcting the homework ensures that students have the correct answers on their lessons for future study.²³ But, thankfully, *FOF* is not all business. At the end of the third week of meeting, Grace Community Church requires the class to meet for a potluck so that relationships can develop thus making learning and class discussion easier.²⁴

Biblical Application

The way *FOF* prepares students to know and apply the Bible is through its second lesson titled, “How to Know the Bible.”²⁵ The lesson teaches that the Bible is known through hearing, reading, studying, memorizing, and meditation. (Each of these topics is covered briefly in the lesson and expanded upon in the classroom). The focus of

²²Grace Community Church, *Fundamentals of the Faith Teacher's Guide*, 4.

²³*Ibid.*, 7.

²⁴*Ibid.*

²⁵*Ibid.*, 33-42.

the lesson, however, is on how to study the Bible as it walks students through a five-step method, including: (1) Preparing for study through confession of sin and seeking wisdom; (2) Observations on the key aspects of the text being studied; (3) Interpretation of the observations and utilizing key Bible study resources; (4) Application of the meaning of the passage to the student's life; and (5) Repetition. From this study, *FOF* then helps students apply Scripture using the acronym SPECS to think through different aspects of application. SPECS stands for Sin to forsake, Promise to claim, Example to follow, Command to obey, and a Stumbling block to avoid.

Strengths

The in-class dialog teaching style, versus a lecture or preaching format, is a strength because it expects students to have studied the lesson and be able to contribute to the classroom discussion. Whereas a lecture style teaching, only requires students to show up and hear the material. Dialog style teaching also promotes learning because it encourages students to think critically in class about how well they understand and have applied the material to their lives.

The 13-lesson curriculum is also a strength since it provides leaders with an excellent resource prepared by mature church elders to disciple people under their care. Discipleship at Grace Community Church, therefore, is set up to be a structured and cohesive system that will help each student learn the same elements of the faith. Even more, as these elements are learned, it will not only promote unity in the body through common belief but will also allow for a well-rounded approach to discipleship that builds maturity and helps students prepare to be a discipler.

Weaknesses

The *FOF* curriculum seems to have all the same weaknesses as the Partners ministry mentioned above (training not including the opportunity to see the discipler's life, not focusing on the heart, and not equipping students to handle specific sin issues), with the addition of how the classroom style teaching may lend itself to additional barriers in personal discipleship. In other words, with one teacher overseeing ten students, it would be very difficult if not impossible for the teacher to know each student's life well enough to give specific instruction tailored to the needs of their individual heart and hands (Prov 18:13). Classroom style teaching, therefore, would by necessity forgo some level of personal guidance and leave much of the application of lessons up to the student.

Application to Project

The *FOF* material was strong in practically helping students know and study their Bibles. Though the Bible study methods in both *FOF* and the project are virtually identical, it strengthened the project to change the small group time that immediately follows the lesson on competency (or the interpretation and application of the Bible) to a practical application lab. The lab walked students through the key elements of the DIG Bible study sheets (Observation, Interpretation, Memorization, Meditation, Application, Prayer, and Results)²⁶ as *FOF* does in class with its students. The lab was facilitated by asking students to bring to class the last completed DIG, and then walked them through how to know, study, and apply their Bibles using a discussion and practice format.

²⁶See appendix 3.

2:7 Series, The Navigators

The Navigator ministry was started by Dawson Trotman in the early 1930's after he experienced the benefit of discipleship principles in his own life and wanted to share them with others.²⁷ His early training ministry began in the lives of high school students and in Sunday school Bible studies at local churches. In 1933 the ministry expanded to include sailors on the U.S.S. *West Virginia*. Dawson began with one man and toward the end of his time on the ship around 125 men were growing in Christ and actively sharing their faith.²⁸ Since the 1930's a lot has changed, but the basic training focus on personal discipleship among those trained by the Navigators has not. To this day, there are many who actively share their faith in Christ (evangelism), and seek to make disciples by teaching them the basics of the Christian faith.

Summary

The 2:7 discipleship curriculum is an overflow of a continued ministry focus on discipleship by the Navigators. It serves as a tangible resource that any church can use to help establish the basics of the Christian life in the lives of its members.²⁹ One aspect of the 2:7 curriculum that is very different from the above discipleship curriculums (*FOF* and *Partners*) is the lessons do not focus on one topic. The 2:7 Series includes the same

²⁷“Our History,” The Navigators, accessed August 12, 2017, <https://www.navigators.org/About-Us/History>.

²⁸Ibid.

²⁹Ron Oertli, *Growing Strong in God's Family: A Course in Personal Discipleship to Strengthen Your Walk with God (The 2:7 Series Book 1)*, (Colorado Springs, CO: Navpress Pub Group, 2011), 120, Kindle.

core disciplines of the Christian life as the other curriculums, including, Bible intake (reading, meditation, study, memorization, etc.), prayer, fellowship, and evangelism, but each disciple is interleaved throughout the 33 lessons in a way that deepens and expands each as the curriculum progresses. These above topics are not the only ones covered, however, the series also covers key areas of the Christian life like character, the Lordship of Christ, obedience, the heart, maturity, spiritual warfare, God’s character, being a servant, self-examination, identity in Christ, love in action, and more.³⁰

While the Navigators are often known to focus on personal one-on-one discipleship, the 2:7 Series (three books total) was made for small groups of four to twelve people.³¹ Each book in the series includes 11 lessons (or “sessions”) for a total of 33. Each participant is expected to do an hours’ worth of work each week by completing the lesson that will be covered in group time.³² The three workbooks can be purchased on the Navigator’s website or on Amazon.com for about \$10 each. During meeting times leaders are asked to guide the lesson and seek to speak only about 20 percent of the time so that group members can share.

What is interesting about this curriculum is that it is not fact focused. Instead, the 2:7 Series primarily goes over what the student did that week in Bible study or memorization while also covering the content of the lesson. For example, meeting times

³⁰Oertli, *Growing Strong in God's Family* 5-6; Ron Oertli, *Deeping Your Roots in God's Family: A Course in Personal Discipleship to Strengthen Your Walk with God (The 2:7 Series Book 2)* (Colorado Springs, CO: Navpress Pub Group, 2011), 52-73, Kindle; Ron Oertli, *Bearing Fruit in God's Family: A Course in Personal Discipleship to Strengthen Your Walk with God (The 2:7 Series Book 3)* (Colorado Springs, CO: Navpress Pub Group, 2011), 38-54, Kindle.

³¹Oertli, *Growing Strong in God's Family*, 120.

often begin (after prayer) with the group talking through what they have been reading in Scripture, and then breaking into small groups of two to three to recite their memory verses.

Since the Navigators is a parachurch ministry, this material is typically picked up and used by a church or small group not directly affiliated with the ministry. Because of this disconnection, the Navigators provide many resources. Instructional videos and leader's guides are available that walk leaders through—in a very extensive way—how to lead and prepare for facilitating each group time.³³

Biblical Application

The 2:7 curriculum looks at biblical application differently than the previous two curriculums. Instead of having application as a part of the lesson on Bible study, 2:7 ties application to biblical memorization and meditation. By structuring the curriculum this way, the Navigators are not downplaying Bible study—they want students to understand the Bible rightly. 2:7 simply goes about teaching students how to live out the Bible as coming from memorization and meditation that then turns into “a positive, specific step [students] take.”³⁴

Strengths

One of the central strengths of the 2:7 curriculum is its focus on the heart/character. Many of its lessons focus on key Bible studies and devotional reading

³³“2: 7 Group Leaders,” Navigator Church Ministries, accessed August 19, 2017, <http://www.2-7series.com/2-7-Group-Leaders>.

³⁴Oertli, *Bearing Fruit in God's Family*, 423.

that promote characteristics like purity, a servant’s heart, love, and integrity among others. One lesson focuses entirely on the key study “My Heart Christ’s Home,” which teaches how Christ should be honored in the inner life (heart) of a Christian.³⁵ Another strength is that key disciplines of the Christian life (prayer, Bible intake, evangelism, fellowship, etc.) are interleaved throughout the curriculum—not taught on once and then not mentioned again—but regularly practiced and expanded upon throughout. This interleaving of the curriculum solidifies the training in the everyday life of the student.

Weaknesses

The Navigators, being a parachurch ministry, may be a weakness in some ways. For one, they cannot oversee the implementation of the curriculum in churches, meaning they cannot choose group leaders to make sure they are qualified. Second, curriculum originating from an outside group may have a hard time finding traction in a church that did not produce it, since it may not fit the preferences of that unique church. For example, the 2:7 curriculum encourages students to do their daily Bible reading from a paraphrased translation, of which many conservative churches, like GCC in Sun Valley, would likely reject in favor of a translation closer to the original language.

Application to Project

The way 2:7 training is interleaved throughout the curriculum was applied in limited ways to this project. The 2:7 curriculum has the advantage of including 33 lessons in the training, but it was still possible to interleave teaching and practice into this

³⁵Though the book *My Heart Christ’s Home* has a good emphasis on the heart, the author’s teaching that Jesus can be a Christian’s Savior but not his Lord is unbiblical (Rom 10:9).

project by giving homework that made students repeat key skills and then to discuss them at the beginning of class in a one-on-one setting. It was also easy to have men go over their memory verses from their DIG studies and identify problems they may be having early on in doing Bible study, that could be addressed in detail at the end of the third lesson. Hopefully, the interleaved and repetitive training helped the men become proficient in practicing what they learned and helped them develop the training into habits.

***Make It Stick*, by Brown, Roediger, and McDaniel**

Make It Stick is a book about how learning and memory work produce a “mastery of complex knowledge and skills.”³⁶ To accomplish this goal, cognitive scientists Henry Roediger and Mark McDaniel, along with storyteller Peter Brown, teamed up to take a vast body of modern research and put it in terms all understand. The research they used rose from a ten-year (2002-2012) collaborative effort among eleven cognitive psychologists who were awarded a grant to “better bridge the gap between basic knowledge on learning in cognitive psychology and its application in education.”³⁷ Yet the book itself is not about theory; it is about ways people can put proven methods into practice now “to learn better and remember longer.”³⁸

Summary

The book begins by trying to reshape the way people think about learning. The

³⁶Peter C. Brown, Henry L. Roediger III, and Mark A. McDaniel, *Make It Stick: The Science of Successful Learning* (Cambridge, MA: The Belknap Press of Harvard University Press, 2014), 36, Kindle.

³⁷Ibid.

³⁸Ibid., 48.

authors claim that conventional understanding and practice of how to learn, is, in many ways wasted effort. They argue that many learn through mass practice (cramming, or practicing one skill over and over) as a part of the accepted “lore” of current study practices, but that these practices need to be replaced with “highly effective, evidence based strategies” for learning.³⁹ People also tend to be poor judges of when they are learning effectively, the authors explain, often choosing what is easy and quickly forgotten in place of what is hard but longer lasting knowledge. What follows below is a summary of the main principles *Make It Stick* promotes and the popular ways of learning each should replace.

Many students tend to study for a test by rereading and highlighting the course material from their textbooks or notes. But the question is, does reviewing the text by rereading really hold the key to long-term retention and real-time application? Contrary to this common study method, *Make It Stick* argues that retrieval after gaining initial familiarity with new material (first reading of a textbook) is a much better way to build durable learning and practice than learning by review (rereading).⁴⁰ The authors’ reason is based not only on studies that showed rereading a text boast only negligible gains when students are tested,⁴¹ but on their belief that learning that is harder is more durable.⁴² By rereading over and over students tend to believe that familiarity with the material equates to mastery—but it does not. Familiarity is certainly better than nothing, but it does little

³⁹Brown, Roediger, and McDaniel, *Make It Stick*, 36.

⁴⁰*Ibid.*, 104.

⁴¹*Ibid.*, 265.

⁴²*Ibid.*, 92.

to tell a student what they do and do not know, and how readily available the knowledge would be to them when needed (a test for example). Retrieval, on the other hand, has students ask questions about the reading, whether immediately after reading or a day or two later—like a mini quiz would. What this type of retrieval does, the authors explain, is strengthen long-term retention needed to apply learning by simulating the sort of retrieval a test or real-world scenario would require.⁴³ In other words, by testing or quizzing to see if the information can be retrieved, the student strengthens the cognitive pathways (memory) necessary for application in real life and can expose where understanding is faulty so it can be strengthened.⁴⁴

Current study techniques also tend to lean toward using mass practice (like cramming for an exam) instead of spaced practice.⁴⁵ The reasoning behind adopting spaced practice over mass practice is that when some forgetting is allowed to occur in between practice sessions, it builds better long-term retention of the material.⁴⁶ But how is this longer retention possible? The authors explain,

It appears that embedding new learning in long-term memory requires a process of consolidation, in which memory traces (the brain's representations of the new learning) are strengthened, given meaning, and connected to prior knowledge—a process that unfolds over hours and may take several days.⁴⁷

Common sense also explains that students who cram for an exam remember very little of

⁴³Brown, Roediger, and McDaniel, *Make It Stick*, 326.

⁴⁴*Ibid.*, 633.

⁴⁵*Ibid.*, 96.

⁴⁶*Ibid.*, 698.

⁴⁷*Ibid.*

the material a month later, whereas a student who went over the material throughout the semester remembers more of what was studied long-term. The latter spaced practice, according to the authors, would produce more durable learning and lead to better test results over a longer period of time.

Going even further into a critique of popular training ideology, *Make It Stick* argues that practice should also be interleaved within each training session instead of mass (as mentioned above) or repetitive sequence practice.⁴⁸ The book calls this later method block practice and can be illustrated through how baseball players practice hitting balls.⁴⁹ One team practiced batting skills by having fifteen of a single type of pitch (fast ball, curve ball, etc.) thrown to them in succession before the next type of pitch was thrown, while another team practiced batting by having random types of pitches thrown each time. The reason why block practice is usually chosen as the preferred method is because of the almost immediate gains it provides. The team that received fifteen of the same pitch, for example, by the fifteenth pitch they were hitting them much better than when the pitches first started, whereas the other team that received varied pitches showed little gains. But over time, the team that practiced using interleaved practice (random pitches) saw a significant improvement in their batting averages when compared to the team that used block practice (15 of the same, expected pitches) because their practice mimicked more of what they would experience in an actual game. The authors, therefore, argue for interleaved practice because it produces better learning by helping train for real

⁴⁸Brown, Roediger, and McDaniel, *Make It Stick*, 929-30.

⁴⁹*Ibid.*, 1124-40.

world experiences (like batting or test taking) that asks students to recall needed information at random.

Strengths

One overarching strength is how the book exposes the tendency toward laziness in learning. Much of the accepted but inefficient strategies for learning, the authors call for change in, are more difficult than what is currently the norm in education. People tend, as it seems, to lean toward what is easy and not what is best.

Another strength is the authors' ability to expose faulty reasoning in learning. First, some believe that genetics are a determining factor in what can be learned, but *Make It Stick* makes clear that our brains are mutable and can change.⁵⁰ Why is mutability important? Although genes do play a factor, people are not stuck where they are at; the brain is capable of change and growth in learning. Second, although some hold to the idea of teaching according to an individual's preferred learning style, the authors found that real learning occurred better when subjects were taught according to certain learning styles that best communicated the subject being taught; for example, visual for geometry and auditory for poetry.⁵¹

Lastly, how the book explained the function of the mind in connection with the creation of habits was very helpful. The authors explain,

The actions we take by habit are directed from a region located deeper in the brain, the basal ganglia. When we engage in extended training and repetition of some kinds of learning, notably motor skills and sequential tasks, our learning is thought

⁵⁰Brown, Roediger, and McDaniel, *Make It Stick*, 2262, 2289.

⁵¹*Ibid.*, 1986.

to be recoded in this deeper region, the same area that controls subconscious actions such as eye movements.⁵²

Expanding a bit on this idea, the outer most part of the brain stores newly learned skills or information that must be consciously recalled in order to be used, whereas subconscious or habitual actions—like blinking our eyes—are stored in the inner (basal ganglia) part of the brain.⁵³ This deeper part of the brain is, in a sense, where people eventually want new skills to be stored so they can become habits without the conscious need to recall. For example, when first learning to drive a stick-shift car doing so takes a lot of focused thought on all the details. But once a person has driven a stick-shift for a while they hardly think at all about driving, they simply do it and can think about something else. Thinking through how the brain stores and recalls information was helpful and challenging in the sort of learning and hard work that is necessary to truly make something habitual.

Weaknesses

The main weakness of the book was its dependence on scientific research at the expense of biblical wisdom. In a couple areas, the book brings up issues, as if it is new research, that is already taught in the Bible. First, one study technique taught is *reflection*. But upon further inspection, reflection is nothing more than the idea of meditation (Ps 1:2). Or, in another area, the book explains the illusion of knowledge, where the learner is deceived into believing they know more than they really do. In the

⁵²Brown, Roediger, and McDaniel, *Make It Stick*, 2333.

⁵³Ibid.

Bible, this illusion is not surprising since the “heart is deceitful above all else” (Jer 17:9). With these two weaknesses pointed out, it also must be said that the book in these areas did draw some excellent and helpful conclusions; the material simply was already available in God’s Word, which could have offered greater depth to the research.

Another way the Bible could have provided greater depth to the research behind the book is how the affections are tied to learning. In Matthew 6:21 Jesus explains that what a person treasures (affection) “there the heart will be also.” But without a focus on the heart or the Bible, the connection between the thinking (a function of the heart, and a key to learning) and what a person treasures was not made (to the author’s credit, many of the Christian authors above did not make this connection either). So in learning, it is also important to speak to what a person loves, or their thinking and attention will likely not engage in any meaningful way in the material being learned.

Application to Project

One application to the project was encouraging the men in how difficulty and or hard work are needed to produce good durable learning. While reading the chapter on how the brain functions and stores information for retrieval, it was hard not to think about 1 Timothy 4:7. Here Paul encourages Timothy to “discipline [himself] for the purpose of godliness” as a necessary method to learn how to be godly. Paul does not say, lounge into godliness and practice it rarely, but to be disciplined about it, since this method is clearly the one that allows what is being learned to be stored in the deeper automatic part of the brain that is lived out naturally/habitually. On the other hand, avoiding hard work and practice (like only looking at the teaching on humility but doing nothing) will very likely fail to become everyday practice.

The learning methodologies of retrieval, spaced practice, and interleaving could also be applied to the project in the future. By quizzing the men after each lesson, it would expose what they can and cannot retrieve from memory and reveal specifics about the teaching they still have yet to understand. Knowing where they have gaps in learning would provide for more engaging small group times when the teaching and its application is reviewed. To apply spaced practice, quizzes could be sent to the men in between sessions, and at the beginning of each new session that requires them to retrieve principles from the previous teaching. The results can then be discussed at the beginning of the next class. Interleaving could also be practiced through quizzing by asking the men to recall material, not only from the most recent lesson but also from other lessons as well. These applications from *Make It Stick* were not incorporated into the training because the men were already overwhelmed by the homework. In the future, some homework could be removed to allow for these applications.

Conclusion

Climbing a mountain is best done with a team. One's fellow teammate's expertise and perspective can provide the needed elements to succeed in getting up and down the mountain with each member of the team still attached to the rope. In looking at several different discipleship programs and a book on learning science, much was learned that will made the men on the rope of this project better off. Each of the above resources contributed in several ways to strengthen the implementation of the project, and it is to this implementation that the focus of the project now turns.

CHAPTER 4

DETAILS AND DESCRIPTION OF THE PROJECT

All successful goals have a plan. This chapter lays out all the major project components for the goal of training men to apply the Bible (Matt 28:18-20). The project plan included three main sections, (1) introduction, (2) set up, and the (3) content of the *Men Discipling Men* curriculum. By laying out the plan below, the intention was to not only provide structure for the project goal but also to create a walkthrough another church or ministry could use to implement the project in their own church context.

Introduction to the *Men Discipling Men* Curriculum

The *Men Discipling Men* training runs twice a year in both the Fall and Spring. To help understand the training, a short introduction to the training is posted on the church website,

Men Discipling Men (a ministry of Men of the Word) provides training for men to grow as disciples of Christ and as disciple-makers (Matt 28:18-20). To accomplish these goals, specialized instruction, group discussion, and personal assignments focus not only on understanding the biblical teaching on discipleship but also on cultivating the character and skills necessary for following Christ and influencing others to do the same.¹

Any man interested in the training is asked to fill out an application.² The information

¹Daniel Schubert, "Men Discipling Men," GRACECHURCH.org, January 06, 2017, accessed August 25, 2017, <https://www.gracechurch.org/motw/posts/1030>.

²See appendix 4.

provided on the application helps to not only organize the class and get to know the men who will participate, but also gives insight into how they are currently involved in the life of the church and to get a commitment from them to finish the training.

Set Up for the *Men Discipling Men* Curriculum

Each of the five training sessions runs a total of two and a half hours from 8:00 a.m. to 10:30 a.m. on Saturday mornings, with one exception. The first session meets until 11:30 a.m. to allow time to introduce the course. The meetings are spaced every two to three weeks depending on the time needed to finish the given assignments before the next training session. What follows are the different parts of the training, including the (1) structure of the training sessions, and (2) the major homework assignments.

Structure of the Training Sessions

Each 8:00 a.m. to 10:30 a.m. Saturday morning training session includes these sequential parts, (1) devotional, (2) prayer, (3) one-on-one discipleship, (4) first break, (5) teaching, (6) second break, and the (7) practical application lab.³

Devotional and prayer (8:00-8:10 a.m.). At the beginning of each session, the devotional and prayer time is paired together during the first ten minutes of class. It can cover key discipleship passages that align with the lesson's goal for the day, but can also be given from selected Scripture derived from the instructor's personal quiet time. The devotional and prayer time helps prepare the men's hearts, and to disciple them through modeling Bible study methodology and prayer reflective of the text studied. For example,

³See appendix 5.

after the devotional text is read in its context, a few questions are asked about the context and specifics of the passage are being examined. These questions help men develop good observational skills, ask good questions of the passage, and know where to go to find answers to interpretive questions. Since this part of the class is brief, the passages are not examined thoroughly, but enough is done to encourage the men toward practicing these skills.

One-on-one discipleship (8:10-8:40 a.m.). On the first day of training, men pair up with a man of their choice to form a course long one-on-one discipleship group. In group time, men discuss their application of God’s Word from recent homework and receive feedback from their discipleship partner to further their specific application. Before group time begins, since students tend to focus on the understanding of key truths, they are encouraged to give the lion’s share of time in their group to how truth was applied practically in their life. Each man, therefore, is asked to bring in his completed homework for reference, fifteen minutes is spent on one man’s application and feedback, and then they switch. The discipleship groups are important in the training, not only because of the homework accountability it offers but because it allows each man the opportunity to receive feedback—something that is difficult for a larger group.

First break (8:40-8:50 a.m.). Men are encouraged to take a ten-minute break.

Teaching (8:50-9:35 a.m.). The teaching time focuses on one of five lessons. Students are given notes that include blanks to fill in and are encouraged to ask questions and interact with the material. If student participation is low, questions are asked to help

students engage with the material. Specific lesson content will be provided in the next section.

Second break (9:35-9:45 a.m.). Men are encouraged to take a break and be purposeful in fellowship so they can get to know one another better.

Practical application labs (9:45-10:30 a.m.). Depending on the lesson, the labs use small groups, case studies, or walkthroughs to maximize application of the material. After sessions 1 (content) and 4 (community), small groups are formed of four to six men, with an appointed leader. Each man is given questions that challenge him to recall and apply the lesson.⁴ Lesson 2 (character) has the men read and apply the teaching to a case study using the Three Tree's diagram. After the men complete the diagram, the class gets together to review how the men applied the material from lesson 2. After lesson 3 (competency), the men are asked to pull out their most recent DIG Bible study homework; each section is then walked through briefly by teaching on the overall idea for the section and then opening the class time up for discussion. The men are also asked directed questions, much like in the devotional and prayer time at the beginning of each class, to encourage good Bible study methodology. Lesson 5 (how to make disciples) has the men break back into their two-man discipleship groups from the beginning of class but asks them this time to evaluate whether their advice included the 4C's. If not, they are given an opportunity to rethink how they can incorporate content, character, competency,

⁴See appendix 6.

and community into their feedback on the other man's personal application of the homework.

Major Homework Assignments

As students progress through the training, they are given homework to maximize training between meetings. The only homework submitted to the instructor is the sanctification project. In the past, homework was collected, but grading required so much time that the instructor meeting personally with each man to discuss their sanctification project was not possible. To allow for these one-on-one meetings, the men no longer submit homework and are instead held accountable to complete it for their one-on-one discipleship groups. The major homework assignments in the course include, (1) DIG Bible studies and memorization, (2) reading and reading reviews, and (3) the multi-part sanctification project.

DIG Bible studies and memorization. One of the central assignments in the training is a Bible Study form that requires students to give attention to a single passage in six categories, (1) observation, (2) interpretation, (3) meditation, (4) application, (5) prayer, and (6) results.⁵ Students are asked to review each passage daily (memorizing it) over the course of the week assigned with the goal of applying its meaning. The DIG helps students focus on becoming more like Christ in everyday life (Phil 3:12-16) by training them in accurate Bible study methodology. When asked in their discipleship groups, students recite the assigned text word for word. Memory verse quizzes can cover

⁵See appendix 3.

the DIG verse(s) assigned for that week, and any verses assigned previously in the training.

The term “DIG” refers broadly to the disciplined study of God’s Word, or the way disciples must “DIG” into the Word to rightly understand and apply it (2 Tim 2:15). However, each letter also has significance. The “D” comes from Psalm 119:11 and speaks to a student’s dependence on God to discover wonderful things from His Word. The “I” refers to James 1:25 and how students must look at God’s Word with the intent of being an effectual doer of it, as compared to a forgetful hearer. Lastly, the “G” from 1 Corinthians 10:31 reflects on how study and application must be for the glory of God, by loving Him and others.

Reading and reading responses. Selected texts are assigned as reading in the course, including, (1) *The Gospel Primer* by Milton Vincent, (2) *The Transforming Power of the Gospel* by Jerry Bridges, (3) *Spiritual Disciplines of the Christian Life* by Donald Whitney, and (4) a few chapters from *Grasping God’s Word* by Duvall and Hayes, and *True Fellowship* by Jerry Bridges. After each reading assignment, students create a written response that is designed to assist him in interacting with the reading in a godly way, and in sharing his progress with his discipleship group partner. Students are encouraged to use this suggested outline: (1) What principle from the reading challenged you the most? Where could this principle be found in Scripture? (2) How can you apply the above principle to your life? Be specific in your answer by including what you need to put off and on in both attitude (heart) and behavior (Eph 4:22-24) in order to truly

change. Include a Scripture that can help renew your mind and encourage Christ-likeness in this area as you meditate on it throughout the week.⁶

Forums. To encourage interaction during the two three-week breaks after training sessions three and four, an online discussion forum is used for the men to interact with one another on key principles from the homework. Each student is required to (1) respond to a forum question created by the instructor and to (2) respond to at least two classmate's posts. The forums are set up online through a free online classroom called Eliademy.

Sanctification project. The major project for the training is the sanctification project.⁷ In this project, students seek genuine biblical change in a problem area in their life, keeping John 15:1, Hebrews 12:5-14, and Psalm 139:23-24 in mind. The project will be pursued through three parts, spread throughout the term, including, (1) a diagnostic tool called the "Drawing Out the Purposes of the Heart Questionnaire" (DPH), (2) a contract that helps students create a biblical plan for change, and (3) a vignette (or real life snap-shot) of their progress toward change close to the end of the term.

Another key element of the sanctification project is two one-on-one meetings with the instructor to discuss key parts of the project's implementation. The meetings are set up on a voluntary basis and men can sign up to meet with the instructor any time they are both available. Typically, the meetings happen at church, Starbucks, or over the

⁶Stuart Scott, *BC502: Essential Qualities of the Biblical Counselor Syllabus* (Santa Clarita, CA: The Master's University, 2017), 3.

⁷*Ibid.*, 4-5.

phone if circumstances prevent an in-person meeting. The meet-ups are timed to happen at two crucial times during the implementation of the project, (1) immediately after their “Drawing Out the Purposes of the Heart” is completed, and (2) immediately after their vignette has been submitted. The first meeting allows the instructor to help the student choose a topic for their project and discuss how the student plans to write their contract. The second meeting allows the instructor to review the student’s vignette, and give feedback on how the student is practically carrying out their sanctification project.

Content of the *Men Discipling Men* Curriculum

Each of the five training sessions explained below includes four main parts, (1) discipleship groups, (2) teaching, (3) application labs, and (4) homework.

Session 1: Becoming a Disciple through Biblical Content – What Is a Disciple?

The goals of the first session are to provide a course overview,⁸ answer any questions, introduce the 4C’s training methodology,⁹ and complete the first session of training. To fit in all the introductory material, the first session runs an hour later than other sessions (8:00 a.m to 11:30 a.m.).

Introduction. One of the goals in the first session is to introduce them to the 4C’s training methodology. The first C stands for “content” or the truth of God’s Word rightly understood (John 17:17). The second C is “character” and embodies the impact

⁸See appendix 7.

⁹Robert W. Kelleman, *Equipping Counselors for Your Church: The 4e Ministry Training Strategy* (Phillipsburg, NJ: P & R Pub., 2011), 182.

God's truth must have on the *heart* (Jas 1:25; Prov 4:23). The third C stands for "competency," and the practical training often needed to live out God's commands successfully (Phil 3:17; 1 Cor 11:1). The fourth C is "community" and highlights the responsibility and broad ministries the church has been given to help fellow believers grow in Christ-likeness (Col 1:28-29; Eph 4:11-16).¹⁰

When thinking about how the four C's will disciple the men and help them disciple others, imagine a common scene; a mother reminds her daughter to go clean her room as her father asked her to do. In response, the daughter (Annabelle) gets up and cleans her room in a way that pleases her father. Even though a child's obedience is often not this simple, there are at least four parts that can be seen to contribute to the success. One, Annabelle understood the content of her dad's command. Two, she possessed the character that led to the commitment which fulfilled her dad's command. Three, Annabelle knew what her dad meant by "clean" and could do it because, like many parents, her dad (community) built competency by showing her how to clean her room. Four, Annabelle would have likely forgotten her dad's command unless reminded by her mom (community). In this example, content, character, competency, and community were important in helping Annabelle live out what her father asked her to do.¹¹ In a similar way, the 4C's have been incorporated into the project curriculum to help men

¹⁰The label four C's does not mean to imply there are only four elements in the Bible to consider when making disciples. For example, "Christ" is in consideration as the fifth C since God is vital in sanctification (John 15:5).

¹¹All four C's are found in Rom 15:14. While Paul is not teaching a biblical methodology for discipleship training in this passage, what he's saying is that the Roman church could do something God desires ("admonish one another"), and he mentions each of the four C's when explaining what contributed to their ability.

grow as disciples, and learn how to help others grow so they can better please their heavenly Father.

Discipleship groups. After the course introduction, and the devotion and prayer time are complete, the first session training begins by pairing the men in groups of two. Since this is the first session, and there is no previous homework to review, the groups will focus on getting to know the other man that will be their discipleship partner throughout the training. Questions are given to help facilitate the time together, including, (1) What's your name, age, and fellowship group? (2) What was your family like growing up? What does family life look like now in your home? (3) Current hardships or difficulties? (4) How did you come to faith in Christ? (5) On a scale of 1-10 where would you rate your relationship with Christ now? Why?

Teaching. After a short ten-minute break, students reconvene in their seats and are given a note packet for the upcoming lesson. The first lesson focuses on Mathew 28:18-20. The central part of the teaching walks through what Jesus' disciples would have understood Him to mean by "disciple." The definition used is, a Christian disciple follows Jesus Christ (by faith), and it is a process that begins when a person confesses Jesus Christ as Lord, repents of their sin, and believes in Him (John 3:16, Rom 10:9). From this point on, a disciple of Jesus strives to be like Him so that their lifestyle is transformed in every respect to reflect his Master's (Luke 6:40). A disciple, therefore, must be willing to lay aside everything that may get in the way of becoming like Jesus, including his own life (desires, wishes, goals, loves, etc.) by crucifying anything to the contrary in himself (Luke 14:26, Gal 5:24, 1 Pet 4:1-2). As a disciple becomes more like

Jesus, he will go out into the world with the same message, ministry, and love (Matt 10:5); practicing the same obedience and dependence (Matt 12:46-50); exercising the same servanthood (Mark 10:45); and experiencing the same suffering (Mark 10:38-39). As a disciple becomes like Jesus, he will bear fruit to God (John 15:8) by living a righteous life (Phil 1:11) and will be growing in relationship with God. Although the teaching time is a lecture format using a pulpit at the front of the room, lots of questions are asked to encourage reflection and discussion on the material presented. Immediately following the lesson, the men are encouraged to take a ten-minute break and get to know the other men in the group until lab time begins.

Application lab. For the first lab time, the men break into small groups of four to six men. They then receive a model for how to conduct the small group time so that the time is focused and purposeful. A leader is chosen¹² to guide each group's discussion and who is encouraged to balance the conversation between the men in the group and to pay attention to the time so that all the small group questions can be discussed. The small group questions for session one focus on two areas, (1) principles and (2) practice.

When discussing key principles, men are asked to recall key parts of the lesson, including, (1) What does Christian discipleship begin with? (2) What are some of the main characteristics of a Christian disciple? (3) What does the Bible mean by "hate yourself" (Luke 14:26), or to "crucify the flesh with its passions and desires" (Gal 5:24)? For this section, men are encouraged to look at their notes for answers they cannot recall.

¹²Leaders are chosen from men who already serve as small group leaders during the regular Men of the Word meetings. If there are no small group leaders present, then Grace Church deacons are chosen from the group.

When discussing practice, men are challenged to consider how they are currently applying the lesson by asking, (1) What role does evangelism play in your life? (2) Knowing the goal of a disciple is to be like Christ, do you have any other goals you can think of that are in competition with this goal? (3) Does being a disciple of Christ mark your identity so that it is clear to those who know you? (4) What is the biggest thing keeping you back from pursuing the type of discipleship that Jesus is calling you to?

Homework. Immediately following the small group time, the men are thanked for their participation and encouraged in all that God will do through their hard work in the weeks ahead (Phil 2:12-13). They are also reminded about the homework over the next two weeks, including (Week 1) Reading and Report on chapters 8-10 in *Transforming Power of the Gospel*, and a DIG on John 8:31-32; and (Week 2) Reading and Report on the *Gospel Primer* parts 2-3.

Session 2: Becoming a Disciple through Biblical Character – The Heart That Enables Us to Follow Christ

The goals of the second session are to better prepare the men for their discipleship groups and to help the men understand themselves as worshipers and their hearts as the central command center for all they do.

Discipleship groups. During the second session, the discipleship groups officially start. Last session the men focused on getting to know one another, but this session will focus on accountability and encouragement in living out God's Word from the homework. The time begins by providing a model for how the time should be used. A model is important because of the tendency toward sharing truth only, or even an event

that happened in their week, as opposed to the principle they applied over the past two weeks. So, the men are given a model where one man shares a principle from the homework he applied and how it went, then his partner gives feedback to encourage and build up the one who just shared. Then the roles are reversed. Since the men are unfamiliar with the model at this point, the instructor plays both parts.

To aid the men in their time together the following questions are provided: (1) From your completed DIG Bible study, what is the application you made and how did you do on carrying it out? What has helped or hindered your obedience? OR (2) What truth from the reading have you sought to apply, and how did you do on carrying it out? What has helped or hindered your obedience? Men, in response to each other's answer to one of the above questions, what encouragement and/or help could you offer?

Teaching. After a short ten-minute break, the men return to their seats for teaching on the worshiping heart and its role in following Christ. The great commission account in Matthew 28:19-20 may be the best passage of Scripture to understand discipleship. It is here that Jesus commands His disciples to, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.” In the process of teaching others to live out the Bible practically, one extremely important truth is often overlooked. In Jesus's command to make disciples, He said, “teaching *them* to obey” (emphasis added). In this statement, Jesus was directly referring to “them” as those who are disciples identified by baptism. But, what this word also points to, is that people are the ones that need to be taught. Therefore anthropology—or who people are and why they do what they do—should be

understood when teaching people to be disciples. The second lesson, therefore, has four main components, (1) we are worshipers (Isa 43:7; 1 Cor 10:31), (2) we become like what we worship (Ps 115:8), (3) the functions of our heart and how they express worship (Prov 4:23), and (4) how the Three-trees diagram¹³ illustrates why we do what we do. At the end of the teaching, a ten-minute break is given before the lab begins.

Application lab. For this lab, men are given a case study involving a married couple. Using the three-trees diagram, that was just taught in the teaching time; men are to plug the details of the case into the diagram. After about 20 minutes, or once the men finish, a Three-trees diagram is drawn on the board, and the men are asked questions about how they filled in the diagram. As the diagram is walked through, some key truths from the lesson are discussed including, (1) What are the different parts of the heart biblically? How are they displayed in the case study? (2) What are each of the people worshipping (living for)? How is their worship displayed in their behavior?

Homework. After the lab, the men are reminded about the homework over the next three weeks, including, (Week 1) read Dr. Scott's chapter on humility, do a DIG on Philippians 2:3-4, and the DPH; (Week 2) read the Peacemaker handout on the heart, then respond to the question on the online forum and respond to at least two of your classmates' posts, and listen to the sermon entitled "Three Reasons to Fear God" by John MacArthur; (Week 3) read chapters 2-3, and 5-7 in *The Transforming Power of the Gospel* and MacArthur's Commentary on 1 Corinthians 13:4-7, and do a DIG on 1

¹³See appendix 8.

Corinthians 13:4-7. The men are then encouraged to sign up for a time to meet up once their DPH is complete. Meet ups are voluntary but will give a chance for the instructor to give one-on-one feedback to each student.

Session 3: Becoming a Disciple through Biblical Competency – The Skills We Need to Follow Christ

The goals of session three are to continue encouraging best practice in discipleship groups and to teach skills needed for living out the Bible, including (1) principles of biblical interpretation, and (2) principles for biblical application.

Discipleship groups. By this time in the course, the men understand the general flow of the class. Plus, they are also receiving session reminder emails that include a visual layout of each session from 8:00 a.m. to 10:30 a.m., along with a reminder to bring a homework assignment to share in their discipleship group. After the devotional and prayer are complete, the only need is to continue encouraging purposeful and structured communication in discipleship groups. With only 30 minutes for each man to share and receive feedback, the men must use their time wisely. It is usually explained immediately following the prayer, that each man should begin his time with sharing the principle for a couple minutes, and then to spend the rest of the time explaining how it was applied practically. Also, since the men just finished the teaching on the heart and had done several assignments to understand the heart better, they are also encouraged to think through whether their applications are addressing the heart. After these words of encouragement, the men are handed the same questions they received last time in discipleship group as a guide.

Teaching. After a short ten-minute break, the men return for teaching on how to apply the Bible. The teaching begins by helping men understand key principles of biblical interpretation and two common pitfalls. Key principles include, (1) authorial intent, (2) normal sense, and (3) grammatical-historical interpretation. The main idea in this portion of the training, is to help the men understand that when interpreting the Bible, meaning is found in discovering what the author's original intent was when he communicated (grammar and syntax he uses) to his audience (historical context); and that the Bible should be interpreted in the most natural way it can be understood, avoiding most allegorical interpretation unless warranted by the text. The two common pitfalls that lead to bad interpretation include (1) narcissism and (2) Christocentric interpretation. The main idea here is that if students are focused on historical-grammatical interpretation, they will avoid narcissism; which thinks that the Bible is about them first and foremost instead of God. And will avoid reading Christ into every passage (Christocentric); as if David and Goliath is an Old Testament shadow about how Christ overcame death.

The second portion of the teaching focuses on biblical application by walking through several main points, including, (1) dependent responsibility (Phil 2:12-13), (2) really knowing (Ezra 7:10), (3) the change process from Ephesians 4:22-24, and (4) the 4C's in application (Rom 15:14). To open this section of the teaching, the men are encouraged with the idea that although God does sanctify Christians (Phil 1:6), His work does not make personal discipline in God's Word unimportant. God's work simply makes our discipline effective (Phil 2:12-13). The men are then challenged with the idea of what it means to really know something. They are walked through that to "really know" a person needs hands on knowledge, not only an understanding of facts. A soldier, in other

words, does not know how to shoot a gun only after receiving classroom instruction, but after he has practiced on the range. In the same way, really knowing the Bible includes more than knowledge, it includes actual practice. Lastly, the three steps of change (put off, renew, put on) are walked through with the men alongside the 4C's to help them think through their application of the Bible. When applying the Bible, it can be easy to leave out one or more of these important parts and lead to failure in biblical application. A person may identify something he needs to start doing (put on) but fails to renew his heart (second C) or make a game plan for how to put off the sinful habit. Instead, application must create a specific plan to put off sinful habits, renew and replace the thoughts and desires of the heart with truth, and put on specific biblical ways of thinking (heart) and doing (hands).

Application lab. Immediately following the teaching, students are encouraged to take a ten-minute break before coming back for a whole-class lab time on their most recent DIG assignment. To start the lab, the connection is made between the two parts of the teaching (biblical interpretation, application) and its connection to the different sections of the DIG. The first two sections of the DIG (observations, interpretation) are connected to the first part of the teaching on interpretation, whereas the second part of the teaching on application is connected to the remaining sections on the DIG (meditation, application, prayer, and results).

The first part of lab focuses on biblical interpretation and therefore the first two sections of the DIG, (1) observations and (2) interpretation. The men are asked to summarize the main points for the teaching. Depending on what they come up with, they are either encouraged or led back to their notes for clarity on (1) authorial intent, (2)

normal sense, or (3) grammatical-historical interpretation. After good summaries are given, the men are asked to share a few of their observations and interpretations, and they are briefly discussed. After each section is reviewed, the men have an opportunity for questions. This part of the lab should go no longer than 20-minutes of the 45-minute lab time. The remaining 25-minutes of the lab are spent on the application section of the teaching, and how the men can strengthen their meditation, application, prayer, and result in sections of their DIG in response. The application section of the lab follows the same format as the previous section beginning with a summary of key points from the teaching, sharing, and the questions on each section.

Homework. After the lab, the men are reminded about the homework over the next three weeks, including, (Week 1) Complete a Sanctification Contract (plan), and read chapter 2 from “Grasping God’s Word”, (Week 2) Read Chapters 1-3 in “Spiritual Disciplines for the Christian Life,” (Week 3) Read chapters 4, 9, 13 in “Spiritual Disciplines for the Christian Life,” and remember to practice the sanctification plan daily.

Session 4: Becoming a Disciple through Biblical Community – How the Church Helps One Another Follow Christ

The goal of the fourth session is to teach the responsibility of church members to help one another follow Christ. Men can have a “pull myself up by my bootstraps” attitude, but they are encouraged to see the Christian life, not as a solo show, but a cooperative effort done in the context of a local church body. The men will be encouraged to both receive ministry and to participate in it. To speak to the men directly,

it is helpful to review the applications¹⁴ filled out before class to see how the men are involved in church life, and if they have ever been disciplined.

Discipleship groups. Immediately following the devotional and prayer, men are encouraged to pair up for discipleship groups. They are handed the same questions they received in the previous session to help them focus on the principle they applied and to give feedback.

Teaching. After a short ten-minute break, the men return for teaching on their personal ministry responsibilities to the body, and the church's ministry to them. When thinking about discipleship, a person-to-person ministry within the church community is irreplaceable. Scripture lays out a plethora of dimensions these relationships must take, but because of space, only two are considered, (1) the church as a body (1 Cor 12) and (2) the one another commands.

The key idea behind the church as a body is that the church is an interdependent single body with many individual members. In other words, the church is a body much like our own physical body (1 Cor 12:12). The human body is made of many different parts, and each contributes to the needs of the whole. Just like the feet, legs, and hips contribute by helping our bodies walk, our eyes by helping us see, or our hands by helping us eat, each member of the church body has been individually gifted by God (1 Cor 12:7) to contribute to the (discipleship) needs of the church as a whole (1 Cor 12:14-21). This ministry begins with the pastor's preaching from the pulpit and goes all

¹⁴See appendix 4.

the way down to Sunday school classes, special church training, and the everyday person to person ministry that happens when the church fellowships and practices the one another's. Essentially, God calls Christians to build up one another using their gifting and by practicing the one another's.

The key idea behind the one another's in the church community is how men, after understanding their role in the body, will minister to one another using their gifting and purposefully practicing the one another's. Men are taught that the Greek word Paul uses for "edify" (Eph 4:16) means "to strengthen, to make more able, to build up" or, in other words, to help other Christians "grow spiritually" into the likeness of Christ. The one another commands in the Bible are then surveyed, and the men are called to reflect on how they can think differently about their participation in the church. Immediately following the lesson, the men are encouraged to take a ten-minute break and get to know the other men in the group until lab time begins.

Application lab. For the fourth lab time, the men break out into small groups of four to six men. Students are then reminded about the model for how to conduct the small group time so that the time is focused and purposeful. Leaders are then chosen to guide the discussion and are encouraged to balance the conversation between the men in the group and to pay attention to the time so that all the small group questions can be discussed.

The small group questions for session four focus on two areas, (1) principles and (2) practice. When discussing key principles, men are asked to recall key parts of the lesson, including, (1) What is the definition and goal of edification? (Eph 4:15-16). (2) What does it mean for the church to be a body? What are some wrong views of the

church? For this section, men are encouraged to look at their notes for answers they are not sure about.

When discussing practice, the men are challenged to consider how they are currently applying the lesson by asking, (1) In what ways do you currently minister (edify) in the church? (2) Thinking about one another ministry as one done without a name tag (an “official ministry”), how could this change the way you prepare for and participate in Sunday morning fellowship?

Homework. After the lab, the men are reminder about the homework over the next two weeks, including, (Week 1) continue to practice your sanctification plan daily, and write a 1-2 page vignette of what your plan looks like practically, (Week 2) Read chapters 1 and 7 in “True Fellowship” and do a DIG on this week’s Sunday sermon. The men are then encouraged to sign up for a time to meet up once their vignette is complete. Meet ups are voluntary.

Session 5: Becoming a Disciple Maker Using the 4C’s – Go Make Disciples!

The goal of the fifth session is to teach how to use the 4C’s when discipling others. Thankfully, at this point in the training, the idea of using the 4C’s to train others is not new to the men. From the introduction to the course on the first day of training, and throughout each session, connections are made over and over on how the 4C’s methodology works.¹⁵

¹⁵See the first session introduction for the specific details that are reviewed here.

Discipleship groups. Immediately following the devotional and prayer, men are encouraged to pair up for discipleship groups. They are handed the same questions they received in the previous session to help them focus on the principle they applied and to give feedback.

Teaching. After a short ten-minute break, the men take their seats for teaching that covers two parts, including, (1) the goal of disciple making (Isa 43:7; 2 Cor 5:9; Matt 3:16-17), and (2) how to use the 4C's method to disciple others (Rom 15:14).

The key idea behind discipling others is to glorify/please God by helping them become like Christ. The teaching on the goal of discipleship also includes warnings on these common pit falls, which are substituted for Christ-likeness when discipling, including, (1) seeking to make the other person's life easier (comfortable, trial free), (2) seeking their approval (living to please them), (3) seeking their happiness first, and (4) seeking to make personal disciples (based on personal wisdom).

The key idea of using the 4C's to disciple others is to help the men better understand how each C is important when training others, and what implementing them looks like. At the end of the teaching, the men understand that when discipling, the content is knowing the right truth to accomplish God's purpose found in His Word (John 17:17), character is applying the truth to the worshiping heart (Prov 4:23; Matt 15:19), competency is helping others know what to do practically to live out the truth (Phil 3:17; 4:9; 1 Cor 11:1), and community is what the church community does to help other Christians grow in Christ-likeness (Col 1:28-29; Eph 4:11-16).¹⁶ The teaching concludes

¹⁶One extension of the community is what Christian parents do to train their children in the disciple and instruction of the Lord (Deut 6:6-8; Eph 6:4). Another way to think of community is how God

with a case study on anger and explains what biblical content, character, competencies, and community are needed to grow in Christ-likeness. After the lesson, the men are encouraged to take a ten-minute break and to fellowship until lab time begins.

Application lab. For the fifth lab time, the men are asked to return to their discipleship groups and recall the counsel they gave one another in response to their application at the beginning of class. They are also asked to evaluate whether their counsel included all the 4C's and how it might be strengthened. Students are given 30 minutes to evaluate themselves, and the last 15 minutes of class are opened up for class discussion. After the principles seem to be making more sense, the men are encouraged to bring this sort of instruction into their everyday fellowship and counseling in the home and at church.

Homework. Since this is the last session, no homework is assigned. Before leaving, the men are thanked for their participation and encouraged to continue applying their plans for change.

Conclusion

When the dust settles, and training is complete, the goal was that each of the men be better equipped as disciples of Christ to obey His teaching through biblical application (Matt 28:19-20). Many of the men gave specific testimony to the benefits they received from the training, but the results have also been measured by a pre- and post-survey that sought to gauge the success of the training objectively. The next chapter

uses people the lives of others to accomplish His purposes. We simply do not accomplish his will solo.

reflects on the overall results of the project, and what can be improved for the next time the project is used in church ministry.

CHAPTER 5

EVALUATION OF THE PROJECT

A race car's grandeur and glory on race day is soon replaced by its results on the track. In a similar way, a project can look good, but the real test is if it accomplishes its goals. The purpose of this chapter is to offer a retrospective evaluation of the five-lesson discipleship curriculum created to help men apply the Bible and to offer personal reflections.

The project was carried out from January to April 2017 at Grace Community Church through the Men of the Word men's ministry. Five men completed the training, in this third and final offering of the course. The number of men was lower than expected, as the course had been offered twice before with a higher attendance of 14 and 10 respectively. The reason for the downturn, very likely, was because of class repeating three times in a year and a half. Nonetheless, in the three training sessions, around 30 men received training. This number encompasses more than 30 percent of regular attendees in Men of the Word ministry. What follows below will give more specifics through evaluations of the project's purpose, goals, strengths, weaknesses, in addition to theological and personal reflections.

Evaluation of the Project's Purpose

The project's purpose was to develop and teach a curriculum for *Men Discipling Men* based on the 4C's (biblical content, character, competency, and

community) that would help men in the Men of the Word ministry apply the Bible; first to their own lives, and then to equip them to help others apply it in theirs. To accomplish this purpose, a five-session training curriculum was created, an expert panel evaluated the curriculum, and the project was implemented in spring 2017. To evaluate whether the purpose was accomplished, two positives and negatives will be considered below.

As with most anything post-Genesis 3, save God, there are positives and negatives. The overarching positive of the project is that the purpose as a whole was accomplished. Men gave personal testimony through conversation and expressions of thanksgiving for the way the project helped them in their walk with the Lord. A specific instance was during the last Men of the Word gathering before Christmas break, where men from the training gave testimony of its benefits in their life. Eric said the project helped him apply the Bible better by growing in his knowledge of God, so he could now trust God at home when circumstances do not go the way he expected. As I met with many of the men individually to discuss their sanctification projects, each man also grew to better understand how they could apply God's Word to their specific struggle.

The negative in the accomplishment of the project's purpose was that the men did not have something more tangible to train others with at the end of their training. The DIG Bible studies gave them an excellent Bible study and application tool, but more could have been done to help them understand how to take the training they received and use it to train others. An in-hand curriculum the men could have been given to walk other men through would have helped, but to do this in addition to the current curriculum was not possible given time constraints and balancing of other responsibilities.

The purpose of helping the men apply the Bible to their lives, therefore, was much stronger than the secondary purpose of equipping them to help other men apply the Bible. This failure can be seen in that only the last session addressed equipping the men to disciple others. So, in the end, while there was some help to equip other men to apply the Bible, there was not enough done to develop specific competencies in this area. In the future, the project's purpose of equipping men to disciple others would need to include more instruction and practice to develop the competency needed, and a more tangible resource to do so.

Evaluation of the Project's Goals

The first goal was to assess the current level of biblical application made by participants from the Men of the Word ministry using questions based on the 4C's. To accomplish this goal, participants in the training took an anonymous pre-test survey so that they could freely answer each question.¹ The first goal was successfully met when men took the discipleship survey before the beginning of their training.

The second goal was to develop a five-session training curriculum with weekly homework that helped attendees of the training better apply the Bible. To accomplish this goal, after the curriculum and homework were completed, I asked an expert panel to evaluate the curriculum. The expert panel included the pastor of my church, John MacArthur, the head of the undergraduate biblical counseling major at The Master's University and originator of the 4C's methodology Ernie Baker, and the pastor that leads

¹See appendix 1.

the Men of the Word ministry in my church, Brad Klassen.² As an evaluation tool, along with a detailed outline of the training, the expert panel was given a curriculum evaluation rubric (CER) to assess the curriculum in five areas: (1) biblical accuracy; (2) scope; (3) logical order; (4) methodology; and (5) practicality. This goal was considered successful, after the evaluation of the curriculum surpassed the original goal of 90 percent or better in each area. Yet, considering his expertise in the 4C's training methodology, Ernie Baker's evaluation was taken with the most weight. So, although the CER was over 90 percent overall, Ernie Baker's CER marked the project less than 90 percent in methodology related to the third lesson. After receiving his feedback, the third lesson was revised to offer more practical training in competency.

The third goal was to equip those who attended the training by facilitating each of the five sessions and meeting personally with each man twice during the training. To accomplish this goal, the teaching was completed from January to April 2017, with a total of five men completing the training during this third and final run. Two major changes, however, were made after implementing the project for the second time in fall 2016 leading me to revise the original goals for project implementation in spring 2017.³

The original plan, for example, was to grade all the homework; but it proved to be too much work for me to grade and meet personally with each man twice for his

²Originally, John Street, the chair of the Masters of Art in Biblical counseling program at the Master's University, was also asked and given the curriculum for review, but it was never returned.

³The original third goal of the project was to equip those who attend the training by teaching the five lessons, grading homework, meeting personally with each man twice during the training, and facilitating small groups.

sanctification project. One factor that contributed to this decision was poor performance on homework that greatly extended the time planned for grading. The poor performance was due to men who struggled with formatting and following basic directions, or homework that seemed to be only casually engaged in. Therefore, considering the circumstances, grading was removed for all assignments except the sanctification project. Students were then held accountable in their one-on-one discipleship groups to complete the remaining homework. After the bulk of grading stopped, the men seemed more focused on doing the homework for personal growth, and discussion in their discipleship group. Plus, with no more grading, the extra time allowed me to focus on giving feedback for the sanctification projects, and meet with each of the men personally for additional encouragement and help.

The other significant change made after the first *MDM* training was reducing the number of small group meetings from 5 to 2. This change was made after coming to a better understanding of the training methodology. Small group times are productive, but 3 of the 5 were changed to provide better training in competency, including (1) a case study, (2) practical training in Bible study, and (3) practice in discipling other men with the 4C's. So even though there were a couple changes in the project's original third goal, they were done to help with the successful implementation of the project's purpose.

The fourth goal was to assess the growth of participants in biblical application using the 4C's to see if there was a statistically significant improvement in student's ability to apply the Bible after *MDM* training. To accomplish this goal, participants in the training took a post-test survey, identical to the pre-test survey, to evaluate what they learned. The results from both the pre- and post-test surveys were then taken and assessed

to see if there was a statistically significant improvement in biblical application after the training. The assessment was done by asking students a total of 16 questions equally divided on each of the 4C's using a Likert scale, and then by converting each Likert result into a number from one to six. The results for each of the C's were then added together for each man, and a paired, one-tail *t*-test was used for each C to find if there was a significant difference ($\leq .05$) or not ($> .05$) between the pre- and post-test results.

Comparing the C1 (content) pre- and post-course surveys using a paired, one-tail *t*-test, there was *no* statistically significant improvement ($t_{(5)} = 1.23, p = .1372$) in student learning regarding the content (essential truths) of discipleship. What this result likely means is that students were not paying attention. No, in all honesty, I am not sure why the results were negative here, but this will be prayed about and considered as the curriculum is revised in the future. It is possible that since Grace Community Church is very strong in content, that this strength is the reason for the lack of significant growth. Either way, when doing the training, I want to make sure students understand what it means to be a disciple and that it is being applied to their lives. Thankfully, content is the only test of the four that did not have a positive result between pre- and post-test scores.

Comparing the C2 (character) pre- and post-course surveys using a paired, one-tail *t*-test, there was a statistically significant improvement ($t_{(5)} = 4.11, p = .0046$) in student learning regarding the character (essential personal attitudes) of a disciple. The same statistically significant improvement was true of C3 ($t_{(5)} = 2.79, p = .0191$) in student learning regarding the competency (essential skills) of a disciple, and of C4 ($t_{(5)} = 3.22, p = .0117$) in improving student learning regarding the church community's role in discipleship. The total score, when combining all four C's together ($t_{(5)} = 2.77, p =$

.0196), also provided a statistically significant improvement in student learning overall. The only limitation in the numbers noted above was the limited sample size. Only six men took before and after surveys, and of the six, only five (to my knowledge) completed all the training. But even with the limitations, what the positive combined score means, is that the fourth goal was not only met, the training overall showed an improvement in student learning.

The fifth goal was to revise the curriculum and produce a strategic plan for further implementation. To measure this goal, student's discipleship survey results were used to assess weaknesses in the four main areas of the curriculum: (1) content; (2) character; (3) competency; and (4) community. This goal was considered successful when survey results were evaluated, and a plan was developed to strengthen the curriculum in the specific area of weakness (content, as noted above) and was approved by two of the expert panel.⁴

Strengths of the Project

Overall, the implementation of the project went well and included two main strengths. The first strength of the project was its methodology. Before the training began, I was thankful to come to know the 4C's through Ernie Baker and Bob Kellemen, and am even more convinced of its effectiveness now than when the project began. It made a big difference in the effectiveness of the training to have a methodology that went beyond discussing terms in a lecture and had the men practice the skills they were being trained to do. Even though no baseball coach would ever tell his players how to swing a

⁴Approval was given by Ernie Baker and Brad Klassen.

bat and then move on to other instruction without having them practice batting, this is how I used to think about training. But as the 4C's were applied, it was clear that the men understood the material better when they were challenged to put what they learned into practice following the teaching. When questions came up in the application labs or incorrect answers were given, or help was needed in the application, I could offer immediate feedback and help the men think through their application of the training. The methodology, in this way, strengthened the training.

The second strength of the project was gender specific training. By including only men in the training it allowed for candid discussion during the teaching and labs. Plus, meeting one-on-one would have been much harder since it is always important to exercise wisdom in meeting with the opposite gender to discuss personal issues. So while gender mixed training was very possible, having only men allowed a greater focus and openness for the men to learn the material.

Weaknesses of the Project

Though the project was a success overall, and students were encouraged by the training, there were weaknesses in the project. First, the initial expectations on my end for how much homework the men could do were too high. Whether I tried to accomplish too much and should have taken the men's readiness into greater consideration, or the men failed due to busyness or lack of personal discipline, I am not sure. Either way, the homework tended to be a big struggle. On the first day of class, after seeing the homework, one student jokingly asked if he would be able to spend time with his family over the next couple months while he completed the course. At first, his comment was surprising, and I tried to encourage him that if he spent 30 minutes a day on the

homework, he would easily have time for his family. But before the third session of training, this man had dropped out of the training. To better serve those I train in the future, I will plan to get a better sense of where the men are at before the training begins, and adjust the homework as needed.

The second weakness was not having a transferable curriculum, that is, a curriculum that the men could have in hand that walked them through the training, that they would then use as a template to disciple other men. The format used instead was a lecture and notes style training that allowed for little use beyond the course itself. In the future, it would be helpful to create a curriculum the men could use not only in the training but also once the training is complete.

The third weakness is a logistical one. Having the training twice a year seemed to reduce the number of men interested in attending the training. The lower attendance in the sessions that followed the first could be connected to other factors. But, it seems reasonable that pulling men from the same ministry, twice a year, would more quickly thin out the number interested. In the future, it will be suggested to Brad, who leads the men's ministry, that the training be offered only once a year.

The fourth and final weakness was a certain lack of practicality that the Navigator's 2:7 discipleship curriculum had when training their students to read, study, memorize, and apply the Bible. In other words, while the DIG's are a good tool, they were not as practical as I would have liked to train laymen. The DIG's may never be used again by the men I trained, simply because of the time it takes to complete each one. In the future, I will rethink the way students are trained for Bible intake. One change would

be to provide students with skills that are simple enough to use in everyday Bible intake and application, which they will also enjoy and therefore strive to turn into habits.

What I Would Do Differently

Though the project was helped in many ways by the input of the expert panel, and the feedback from my faculty supervisor Stuart Scott, I would make certain changes in the program to overcome some complications that were difficult to foresee. First, before the training begins, the men need to be fully aware of the expectations of the training before committing. This change could be accomplished by holding an informal meeting a couple weeks before the training begins. In the meeting, the men will first hear encouraging testimonies from men who took the training previously, and then see what is expected week by week. This prelude to the training would be helpful since the men are more used to a lecture format of training with no homework. The meeting would also be a good opportunity to get a better feel as to where each of them is academically, in case the workload needs to be adjusted.

Second, the homework load may need to be lessened initially to help students who are not used to doing homework or are not disciplined in their walk with the Lord. This change could be implemented by beginning with a lighter homework load that gradually increases over the course of the training. The goal would be to ease men into doing the work who are not used to homework assignments (like older gentlemen) and encourage undisciplined students to create new habits more gradually. This change would either mean that the course would need to be lengthened, or that a few early homework assignments would need to be removed.

Third, to help students better engage with the teaching material, homework assignments will be reorganized to allow students to do some assignments corresponding to the upcoming lecture in the week before the lecture is given. This change could be implemented by moving all the homework assignments back a week. It may also help to send the men an email with reflective questions on their homework they may not be fully able to answer until hearing the teaching the following week. These questions will hope to identify weaknesses in their understanding that will encourage learning.

Theological Reflections

As I consider the project overall, there are several reasons to give God glory. One, the way God used the project in the lives of the men is a testimony to the sufficiency of His Word. Not one of the men I met with personally had an issue the Scripture did not address in a way that helped them glorify God and saw their problem diminish. If the problems humanity faces are because of sin, then the answer to man's problems are not found in secular psychology and human wisdom, but in the unfolding of God's Word to help men renew their hearts and reform their actions. To God's glory, at the end of the project, men gave specific testimony to this truth, as Eric did above.

Another reason to give glory to God is for the complexity of how He created man. Research for this project gave helpful insight into why people do what they do, and how to help them change. For example, while reading the book *Make It Stick*, there was a chapter that laid out how the brain is believed to store habitual actions.⁵ The author

⁵Peter C. Brown, Henry L. Roediger III, and Mark A. McDaniel, *Make It Stick: The Science of Successful Learning* (Cambridge, MA: The Belknap Press of Harvard University Press, 2014), 2333, Kindle.

explained that to have learning and skill stored as an unconscious habit, a person needs to not only understand what should be done but also practice it enough until it becomes habitual. Much like how driving a stick-shift car is after you really have it down and no longer need to think about all the steps. Many people, however, treat applying God's truth like step-by-step directions required to cook garlic-mashed potatoes—here for the moment, but then quickly forgotten without practice. Instead of the second approach, Christians should treat learning and applying God's Word to learning to drive a stick-shift car—learn, practice, learn, practice, learn, practice—until obedience becomes a habit.

Thankfully, this practical principle also finds support in Scripture. In 1 Timothy 4:7, Paul calls Timothy to discipline himself for godliness. To practice godliness and apply Scripture, a person needs to put in the hard work needed to reform their heart and hands from what they used to do, to the new godly habit. Seeing now a clearer picture of how God made man to function so that he can learn and develop habits that are lived out in a seemingly automatic way is amazing. If man could not learn and build habits in this way, we would constantly be consumed by all the details needed to drive a stick-shift, and never lean to do something automatically (habitually).

Personal Reflections

Throughout the course of the project, there were many personal gains. First, I learned significantly about training individuals where they are. Working in academics at the master's level for the past several years, I experienced a reality check after reviewing the men's first homework assignment. To my surprise, and for whatever reason, their work seemed to be below that of high school student. In response, I tried to encourage

and offered my help with the homework, but in the future, I will attempt to better understand where my students are at before the training begins. The expectations of the training need to be reasonable and based on where the men being trained are at academically.

Second, having attended churches that used lecture (preaching) style training for discipleship, learning the 4C's was a huge mindset shift for me. Though it seems clear that actual practice is important when training people in skills like Bible study, it was not clear, simply because this method was not how I received training in the past. Understanding now the different approach to training/discipleship offered in the 4C's has been very challenging but also very rewarding.

Conclusion

Looking back at my education at the Southern Baptist Theological Seminary, I am so thankful for the time spent and all that I have learned from my professors and fellow students. Thinking about the impact it has had on my family, I am equally grateful. Not only was my wife, Heidi, built up through the many papers she edited for me (to the relief of graders everywhere), but my professors were gracious in letting her sit in class when she was able.

When all is said and done, and my race car has crossed the finish line, I am also grateful to have been the only one "racing." With all that has come before me, by way of discipleship training, there is still much I need to learn. In the future, I am excited for the opportunity to strengthen what I have built here, not for competition, but to train men to better follow and love their Lord with all their heart, mind, soul, and strength. Looking forward to the opportunity to excel still more (1 Thess 4:1).

APPENDIX 1

MEN DISCIPLING MEN COURSE DISCIPLESHIP SURVEY (DS)

This instrument was used to assess the level of biblical application practiced¹ in the lives of the discipleship training attendees both before (pre-test) and after (post-test) the training. The DS was administered to assist in knowing what portions of the curriculum to emphasize before training began, and what sections of the curriculum may need revision after the completion of the project.

¹Stuart Scott, "24 Manifestations of Humility," accessed July 8, 2015, http://www.Crawford Broadcasting.Com/~wmuz/24_Manifestations_Of_Humility.pdf.

DISCIPLESHIP SURVEY

Agreement to Participate

The research you are about to participate in will ask questions in areas related to applying the Bible. This research is being conducted by Daniel Schubert for the purpose of collecting data for his D.Min. project. In this research, you will be asked to answer questions before the training, and then the same questions again at the conclusion of the training. Any information you provide will be held strictly confidential, and at no time will your name be reported or identified with your responses. Participation is strictly voluntary, and you are free to withdraw at any time. By the completion of this survey, you are giving informed consent for the use of your responses in this project.

Directions: Answer the following multiple-choice questions by placing a check next to the appropriate answer. (*check only one*)

1. Have you repented of your sin and trusted in Jesus Christ for salvation?

A. Yes

B. No

2. What is your age?

A. 16-25

B. 26-35

C. 36-45

D. 46-55

E. 56-65

F. 66-75

G. 76-99

3. How long have you been a Christian?

A. 0-2 Years

B. 3-5 Years

C. 6-10 Years

D. 10-15 Years

E. 15+ Years

Content

4. Short Answer: When you think about the word disciple, what comes to mind?

Character

5. Short Answer: One of the foundational application in Scripture is to love. How do you apply what the Bible says about how we should love others?

Competency

6. Short Answer: How do you currently study and apply Scripture to your life?

Community

7. Short Answer: In what ways does the body of Christ help one another apply the Bible (i.e., grow as disciples of Christ)?

Directions: The following questions will ask your opinion using the following scale: SD = strongly disagree, D = disagree, DS = disagree somewhat, AS = agree somewhat, A = agree, SA = strongly agree.

8. I have a helpful method to apply Scripture in personal Bible study. SD D DS AS A SA

9. I believe a central purpose of discipleship is to help others apply Scripture to their lives. SD D DS AS A SA

10. Based on scriptural truths about Jesus' character, I purposely seek every week to look more and more like Jesus in the way I think and live. SD D DS AS A SA

11. I regularly look to Scripture as my authority/guide for making daily decisions instead of figuring out life on my own. SD D DS AS A SA

12. I understand what it means to deny myself as a part of becoming more like Christ, and practice self-denial daily.	SD	D	DS	AS	A	SA
13. I regularly live in a humble way before God and people.	SD	D	DS	AS	A	SA
14. I live as a person who genuinely fears God by concerning myself with living all the details of life in a way that pleases God.	SD	D	DS	AS	A	SA
15. I understand what it means for a person to live out of their heart and could give practical examples of the four parts of the heart in everyday life.	SD	D	DS	AS	A	SA
16. I understand practically what it means for all people to be worshipers, and could give practical examples of how what a person worships impacts everyday life.	SD	D	DS	AS	A	SA
17. I understand some foundational principles of hermeneutics and can apply them when I interpret the Bible.	SD	D	DS	AS	A	SA
18. I can apply several principles of repentance (confession, godly sorrow, putting off, renewal, put on) in response to my sin.	SD	D	DS	AS	A	SA
19. Regarding weekly devotions, group Bible study lessons, and sermons, I regularly meditate on and make application of the biblical truth(s) learned.	SD	D	DS	AS	A	SA
20. I understand my responsibility as one of many members in Christ's body, and actively seek to use the ways God has gifted me to edify the church body.	SD	D	DS	AS	A	SA
21. I am equipped to disciple someone.	SD	D	DS	AS	A	SA

22. I am purposeful in helping others at church (even if it is only a few people) grow in Christ-likeness. This can be informally (in general fellowship) or formally (one-on-one setting).

SD D DS AS A SA

23. I know how to get the right help with my sin problems from mature men at church.

SD D DS AS A SA

Please write down a four-digit personal identification number: _____

APPENDIX 2

MEN DISCIPLING MEN CURRICULUM
EVALUATION RUBRIC (CER)

This rubric was used by the expert panel to evaluate the curriculum for the *Men Discipling Men* course.

CURRICULUM EVALUATION RUBRIC - LESSONS 1-5

Name of Evaluator _____

Date _____

1= Insufficient 2= Requires Attention 3= Sufficient 4= Exemplary

Criteria	1	2	3	4	Comments
Biblical Accuracy					
The content of the curriculum reflects accurately what the Bible teaches. All Scripture is properly interpreted, explained, and applied.					
Scope					
The curriculum's content sufficiently covers each issue it is designed to address.					
Logical Order					
These lessons address important topics to this stage of the participants needs.					
Methodology					
The curriculum makes use of various learning approaches such as lecture, small groups, case studies, role play, and homework.					
Practicality					
This curriculum will help the student to better apply the Bible.					

APPENDIX 3

MEN DISCIPLING MEN COURSE: DIG BIBLE STUDY SHEET

This instrument was originally created by Dr. Bob Somerville to train others in Bible study and application and was used with his permission. His original DWT sheet was renamed DIG after changes were made, and was used in training to help attendees learn how to study and apply the Bible.

“D” Psalm 119:18, “I” James 1:25, “G” 1 Corinthians 10:31

[Scripture ref. here] **Before you begin to study, Pray for understanding! (Proverbs 1:23)**

OBSERVATION	INTERPRETATION	MEDITATION	PRAYER
<p>What does this passage say?</p> <p>Write out the text, noting differences in various translations. Read the text in context to get the big picture. Memorize the text. Write ten different observations of the text and context. This section can also include key questions to answer in the interpretation section. 10pt font can be used to help fit all 10 observations.</p> <p>[Delete instructions before submission]</p>	<p>What does this passage mean?</p> <p>Define key words, find cross-references, then succinctly write the interpretation and include any insights you gain from reading a key commentary. *This section should be based off your observation section and additional study.</p> <p>[Delete instructions before submission]</p>	<p>What key truths should be meditated on (thought about) for further clarity and help in application? Write the time (5-15 mins is typical) and which truth(s) were meditated on.</p> <p>Meditation is “the Bridge between knowing and doing.”</p> <p>[Delete instructions before submission]</p>	<p>Use the passage as a model to pray the scripture back to God by using the words/truths in the passage to shape your prayer, and include a personal prayer asking God to help accomplish in your life what the passage demands.</p> <p>[Delete instructions before submission]</p>
		<p align="center">APPLICATION</p>	<p align="center">RESULTS</p>
		<p>What key truths from the passage can be applied to my life? What specific ways do I need to practice loving God and/or others to apply this truth to my life (How does my mind need to be renewed? What needs to be put on in likeness to Jesus?) Write down what you are going to do, with whom and for whom and when you will start.</p> <p>[Delete instructions before submission]</p>	<p>What happened in my life because I applied this truth? To complete this section, the DIG will need to be completed with enough time before the due date to apply what you planned in your application and record how it went.</p> <p>[Delete instructions before submission]</p>

APPENDIX 4

MEN DISCIPLING MEN COURSE APPLICATION

This application was given to the men who voiced interest in the discipleship training. Each man was required to complete an application before attending the training.

Men of the Word
Discipleship Training
Application

Name: _____ Contact number: _____

E-mail address: _____ Age: _____

Occupation: _____ Fellowship group: _____

How long have you attended Grace Church? _____ Have you been baptized? _____

List the ways you are currently involved in church life:

Have you taken Logos classes at Grace Church, and if yes, which ones?

Have you ever discipled someone, and if so, how?

Will you firmly commit to attending each of the five training sessions? _____
(8:00-10:30am, on Saturday mornings: Jan 21, Feb 4, 25, Mar 18, Apr 1)

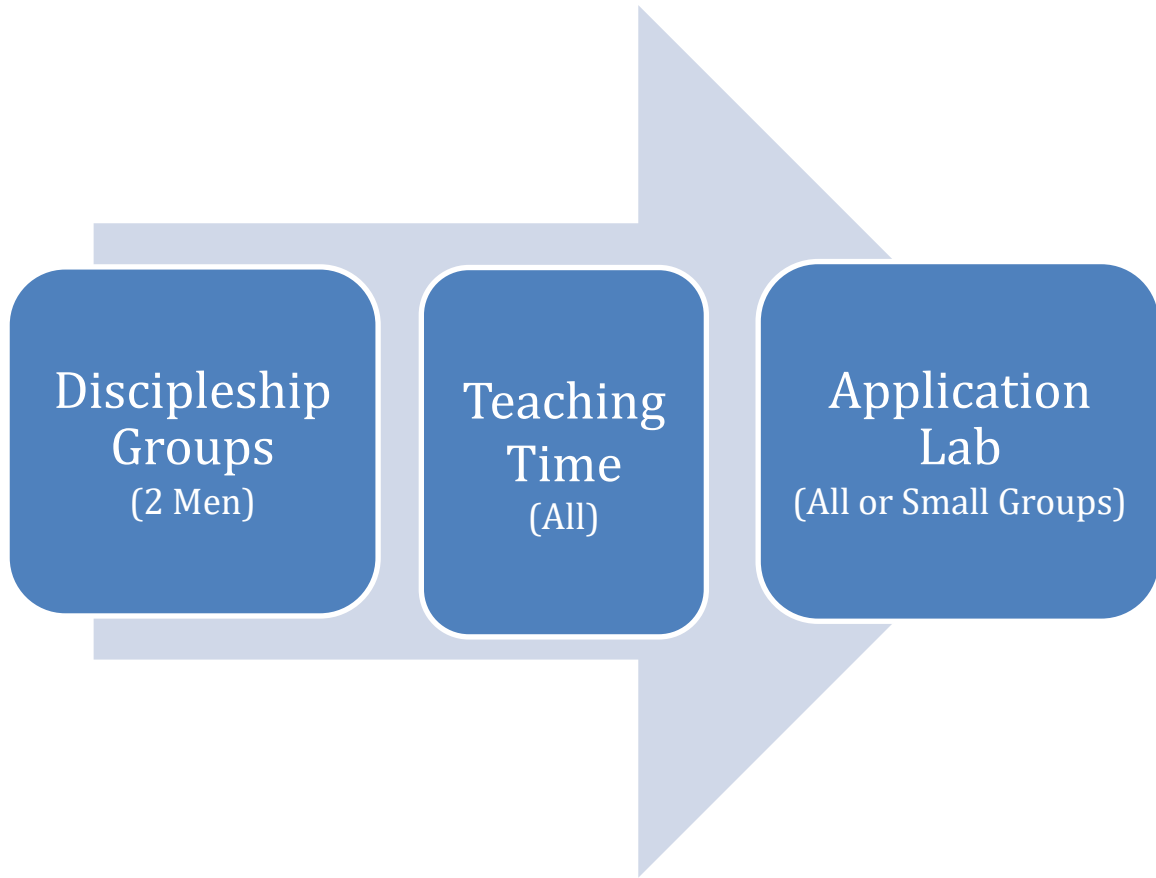
Will you commit to the assigned reading (2-3 books) and homework? _____

What do you most desire to receive from this training?

For more information, contact Daniel Schubert at schubertdm@gmail.com
or Brad Klassen at bklassen@tms.edu

APPENDIX 5
MEN DISCIPLING MEN TRAINING
STRUCTURE

MDM Training Structure
The Saturday Morning Training is Broken
Down into Three 45 Minute Sections
Separated by 10-minute breaks



APPENDIX 6

MEN DISCIPLINING MEN COURSE:
SMALL GROUP QUESTIONS

Small Group Questions: Lesson 1

Principles:

1. What does Christian discipleship begin with? (The gospel)
2. What is the goal of Christian discipleship? (Christ-likeness – Luke 6:40b)
3. What does the Bible mean by “hate yourself” (Luke 14:26), or to have “crucified the flesh with its passions and desires” (Gal 5:24)?

Practice:

1. What is the biggest thing keeping you back from pursuing the type of discipleship that Jesus is calling you to?

Possible areas of hindrance (Heb 12:1-2), for consideration:

- A. Situations (job, family commitments, time, etc.)
- B. Habits, choices you make (disciplines)
- C. Desires, affections (what you love)
- D. Thoughts (possible fears, lack of clarity on what to do)

Small Group Questions: Lesson 4

Principles:

1. What is the definition and goal of edification? (Eph 4:15-16)
2. What does it mean for the church to be a body? What are some wrong views of the church? A: One wrong view is thinking church ministry is all about what it can do for you.

Practice:

3. In what ways, do you currently minister (edify) in the church? How can you tell if it is your desire or motive to edify others in your current service? What are some temptations (pride)? (10 mins)
4. Thinking about one another ministry as one done without a name tag (as an “official ministry”), how could this change the way you prepare for and participate in Sunday morning fellowship?

APPENDIX 7

MEN DISCIPLING MEN:
COURSE OVERVIEW

Course Schedule

The dates below indicate when assignments are *due*. Bold dates signify training dates. Submit assignments according to the method listed in the right-hand column. *Only* the Sanctification Project is submitted to the professor. Bring all other completed assignments to your discipleship group for discussion. Focus on understanding and applying God's Word in *every* assignment.

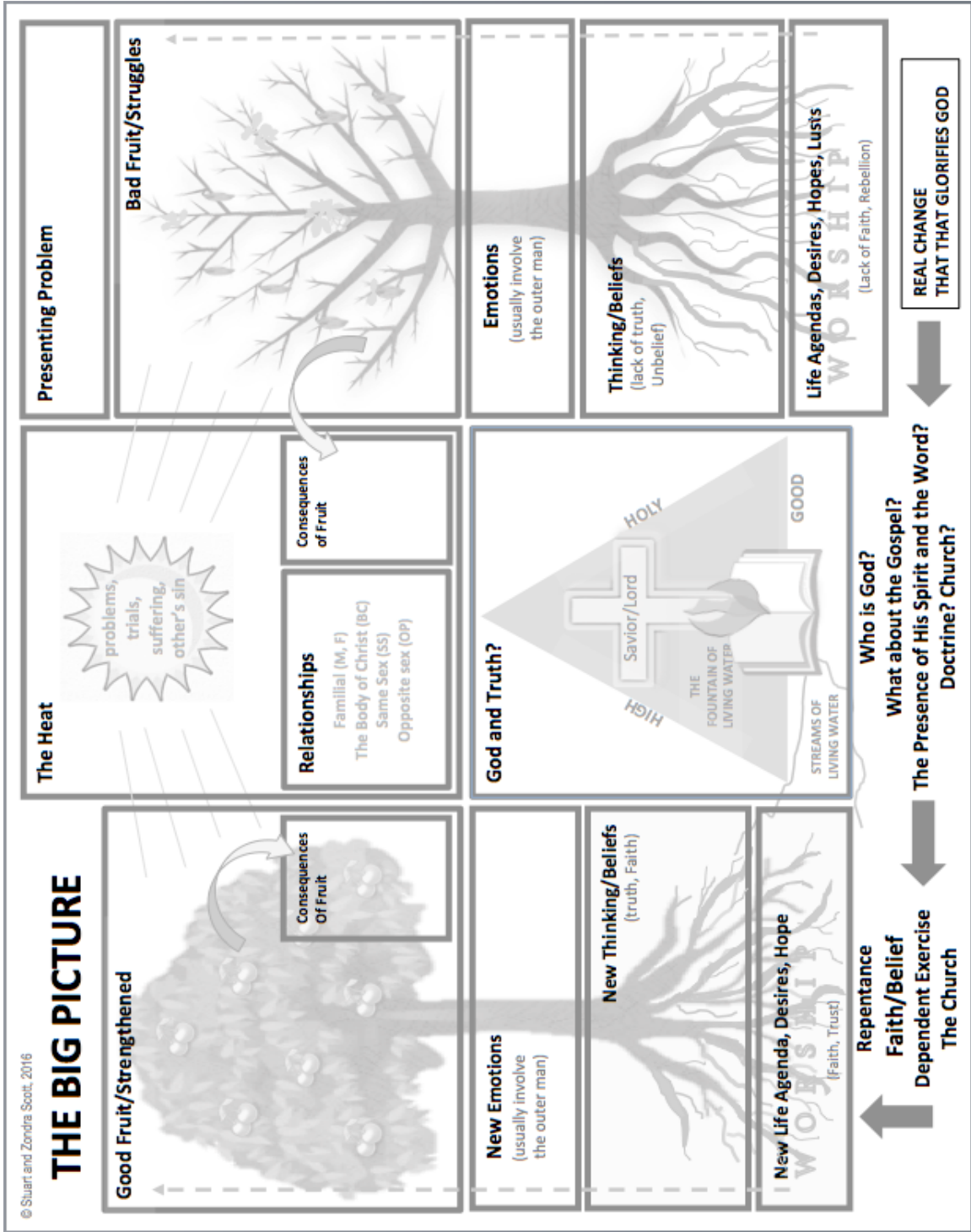
<i>Due Date</i>	<i>Assignment</i>	<i>Submit via</i>
Jan 21	TRAINING: What is a Disciple and Discipleship? Discipleship Survey	
Jan 28	Read: The Transforming Power of the Gospel (Chapters 8-10) DIG: John 8:31-32	
Feb 4	TRAINING: Becoming a Disciple through Biblical Character Read: Gospel Primer by Milton Vincent (Part 2 and 3)	
Feb 11	Read: Dr. Scott's Chapter on Humility Sanctification Project: Drawing Out the Purposes of the Heart DIG: Phil 2:3-4	<i>Email</i>
Feb 18	Read: Peacemaker Handout on the Heart of Conflict Sermon: MacArthur, "Three Reasons to Fear God" Forum 1	<i>Eliademy</i>
Feb 25	TRAINING: Becoming a Disciple through Biblical Competency Reading: (1) The Transforming Power of the Gospel (Chapters 2-3, 5-7) (2) MacArthur Commentary on 1 Corinthians 13:4-7 DIG: 1 Corinthians 13:4-7	
Mar 4	Sanctification Project: Plan for Change Read: Grasping God's Word (Chapter 2)	<i>Email</i>
Mar 11	Read: Spiritual Disciplines for the Christian Life (Chapters 1-3) DIG: On this Week's Sunday Sermon at Church Forum 2	<i>Eliademy</i>
Mar 18	TRAINING: Becoming a Disciple through Biblical Community Read: Spiritual Disciplines for the Christian Life (Chapters 4, 9, 13)	
Mar 25	Personal Sanctification Project: Vignette	<i>Email</i>
Apr 1	TRAINING: Becoming a Disciple-Maker Using the 4C's Read: True Fellowship (Chapters 1, 7) DIG: On this Week's Sunday Sermon at Church	

APPENDIX 8

MEN DISCIPLINING MEN: THREE-TREES DIAGRAM

The format of the Three-trees diagram used in *MDM* was created by Dr. Stuart Scott and was used with his permission. The diagram was implemented in training to help clarify why people do what they do, by connecting their behavior and emotions (fruit on the tree) to the thoughts and desires of their heart (the root of the tree).

THE BIG PICTURE



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ABSTRACT

USING THE FOUR C'S DISCIPLESHIP APPROACH TO EQUIP MEN AT GRACE COMMUNITY CHURCH IN SUN VALLEY, CALIFORNIA, TO APPLY THE BIBLE

Daniel Marc Schubert, D.Min.
The Southern Baptist Theological Seminary, 2017
Faculty Supervisor: Dr. Stuart W. Scott

This ministry project was designed to develop and teach a men's discipleship course using the 4C's methodology, to help men in the Men of the Word ministry apply the Bible, and equip them to help others apply the Bible. Chapter 1 outlines the project's ministry context at Grace Community Church in Sun Valley, California, in addition to its rationale, purpose, goals, and research methodology. Chapter 2 examines the biblical and theological rationale behind using the 4C's training method (content, character, competent, and community) to help apply the Bible. Chapter 3 studies theoretical and practical issues related to how other discipleship curriculums and cognitive science can help to apply the Bible. Chapter 4 describes the project training structure and other details including homework and lecture content, in a way that another church could replicate the training. Chapter 5 evaluates the implementation of the project to see if it accomplished both its original purpose and goals using a student pre- and post-training survey; while also looking at the project's strengths and weaknesses.

VITA

Daniel Marc Schubert

EDUCATIONAL

B.S., The Master's University, 2010

M.Div., The Master's Seminary, 2014

ACADEMIC

Graduate Teaching Fellow, The Master's University M.A.B.C. Program, 2012-

Chair of Biblical Counseling, The Master's University Degree Completion
Program, 2016-

MINISTERIAL

Under-shepherd of USC College Ministry, Grace Community Church, Sun
Valley, California, 2011-2015

Short-Term Ministries Team Leader to India, Grace Community Church, Sun
Valley, California, 2012-2014

Children's Ministry Teacher, Grace Community Church, Sun Valley,
California, 2012-2016

Leader of *Men Discipling Men*, Grace Community Church, Sun Valley,
California, 2015-