

Manna's Discipleship Program: Revisited, Revamped, and Restructured for 2010-2011

By Julia Yoon '09

Intro

Up until my freshman year in college, I had been a faithful Sunday church-goer, faithfully praying to our Father in Heaven every night before going to bed, and talking to God like a Father/friend as I walked to the train station to commute to my high school. However, it was not until freshman year in college that my personal relationship with God was taken to another level. It was as if God had turned on a switch in my life and said, "This is me. Receive me in all areas of your life. ALL areas. And follow me."

Looking back, without the Christian community of brothers and sisters here on campus, I am really not sure how I would have followed God. Throughout my youth, I had been following God alone, every so often guided by adults and leaders in the church. However, I learned so much more of God's beautiful face and experienced the joy that comes with being a maturing daughter of our Heavenly Father because of my involvement in a Christian community. I have no doubt that it was my God's loving and amazing grace that I was blessed with this Christian community. Therefore, this year, I was motivated to analyze and contribute to the structure of Manna's Discipleship Program that changed my life in unimaginable ways.

There are three sections in my paper. In Part I, I will briefly explore the theology behind discipleship. To do this, I will first explore the larger story of the gospel using the diagram presented in James Choung's book "True Story: A Christianity Worth Believing In." Looking at God's larger story provides us with a good perspective about this world and the grander purpose that we are called to serve. In the second part of Part I, I will explain, in light of the Gospel worldview, why discipleship is so necessary, important, and potentially powerful. I will draw upon the wisdom of theologians like John Calvin (1509-1564), St. Augustine (354-430), and Dietrich Bonhoeffer (1906-1945) for my argument.

In Part II, I will talk about how Jesus Christ gave us a model for discipleship and what are the three-prong purposes for discipleship. In the Second half of Part II, I will talk about how Princeton University students' lives are affected by the Fall and how Manna Christian Fellowship is especially well-equipped to successfully implement a Discipleship Program with these gospel-centered purposes in mind. I will also propose a structure for Manna's Discipleship Program that could be implemented next year. In Part III, I will provide a more specific timeline for the Discipleship Program, and materials for the participants of the Program.

PART I: Normative – Theology Behind Discipleship

CHAPTER 1 – The Larger Story: Worldview

When I first learned about this larger story, I realized that I was not the protagonist of life. The world did not revolve around me. Instead, the world revolved around God and I was blessed to be an active part of this Creator’s amazing universe. I was also humbled to realize my lack of knowledge of our Creator and Savior, whom I was being called to serve and how much more there was to learn about the object of my faith.

Whether you are coming from having been practicing since you could remember or having had no prior experience/belief in religion, we all live in the same world where there is hardship, sadness, joy and beauty. We can all benefit from knowing the reason why the world is the way it is.

Creation: Created for Community with God and others

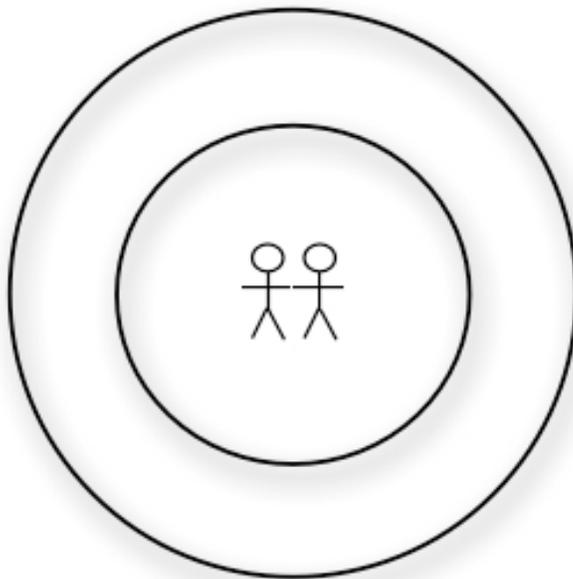


DIAGRAM 1: Created for God. There is harmony between man, man and God, and man and the world.

What was the world supposed to be like? In Genesis 1-2, we have a peek of how God intended the world to be, before it was tainted by the fall. When God first created the heavens and the earth, “God saw all that he had made, and it was very good.” (New International Version, Gen 1:31a) It was a world in which humans lived and worked in the beautiful Garden of Eden and God walked in the garden with them. It was a time when work was not painful toil. It

was a time when “the man and his wife were both naked, and they felt no shame.” (Gen 2:25) It was a time of harmony and peace for people in relation to God, to others, and to the world.

The Fall: Rebelling against our Creator

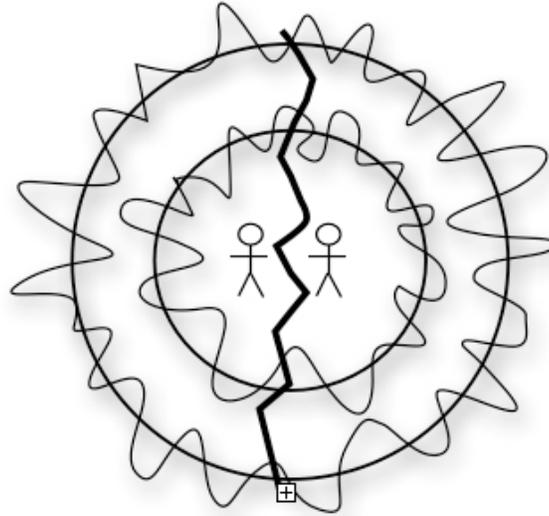


DIAGRAM 2: Rebellion against Creation. After the fall, relationships between humans, human and God, and human and Creation were broken.

However, the world that was meant to be is not the world in which we live in today. Upon humans’ disobedience to God, humans’ eyes “were opened, and they realized they were naked ... and hid from the Lord God among the trees of the garden.” (Gen 3:7-8) They were ashamed in front of each other and fearful of the Lord God. From that point of disobedience, there was enmity between woman and man and between humans and creation. There was also brokenness in humans’ relationships with God.

Therefore, today, we see many conflicts between people, and effects of the fallen world in the workplace, in society, in the international arena, etc. Whereas, before we would have been able to stop tilling the soil and working in the garden to unashamedly and unhesitatingly run to meet our Lord God and converse with him, after the Fall, humans found themselves fearful and hiding from their Creator. However, as N.T. Wright points out in *Simply Christian*, there are still whispers or voices of the way the world should have been that all people hear when they serve anger or sadness towards injustices.

Although the fall affected our tendencies and perceptions, God’s just and loving nature did not change. Although he banished Adam and Eve from the garden, He lovingly “made garments of skin for Adam and his wife and clothed them.” (Gen 3:21) The loving nature of God that had enabled Him to make a partner for man so that he would not be lonely had not changed. He accepted Adam and Eve’s mistakes and equipped them to face the reality of the situation with the necessary clothes and tools.

Even though ideally, God's people would have left the Garden of Eden and lived, faithful to their Lord for his mercy on their disobedience, real life was nothing like this. People remained disloyal and untrusting of their Creator. Even Abraham, with whom God made a personal covenant promising a great blessed nation in his name, became impatient about God's promise to bless Abraham and Sarah with a male heir and had a son with his servant, Hagar. Another example is when Moses performs extraordinary feats by God's power and leads the Israelites out of slavery in Egypt, but as the people walk through the desert to the Promised Land, they speak against the Lord and ungratefully complain about how life had been better when they had been slaves in Egypt. Like these people, we also turn our faces from the Creator when we react selfishly and desire for more than the provisions God gives to us.

Redemption: Restoration of relationship with God

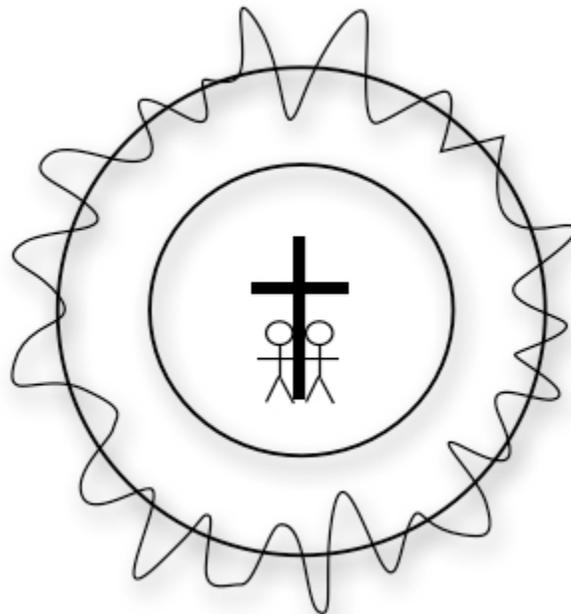


DIAGRAM 3: Redemption. "For God was please to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross." (Col 1:19)

Despite people's infidelity and lack of trust towards their Creator, however, God's steadfast love for humans still remained and He never lost sight of the purpose for which we had been created – to be good and to do good deeds. He loved us too much to leave us alone. Therefore, His love was manifested in His one and only Son, Jesus, who came "as the most helpless and dependent being in the universe: a baby. ... He was human, with humanity's mess

and insecurity, so that we could connect with him.”¹ He came to join humans in their hectic, fallen world.

What God’s Son had to do.

God’s Son had to pay the ransom. He had to pay the ultimate price for our sins so that our God’s just wrath could be satisfied. This is the crucial point in the story where Jesus Christ fully accepted God’s calling for Him to sacrifice Himself for the sake of all who are His. The innocent and perfect Son of God took on all our sins and was crucified on the cross to make us clean and justified in God’s eyes. It was not easy. It was quite painful as we know that Jesus was crying out to God, if possible, to take this cup from Him before the painful crucifixion.

Before He left, Jesus also set an example of how people should be living in the redeemed world. He also personally trained His followers so that after He left, they could go out and “make disciples” and teach others. His death was the crucial culmination of the justification of our sins; however, His training of His apostles was the planting of His seeds of this new era of the Restoration Movement so that they could physically spread the good news to others in the world.

What did God’s Son teach us?

“The time has come,” he said. “The kingdom of God is near. Repent and believe the good news!” (Mark 1:15)

“The time has come.”

During the time of Jesus’ life, Jews were living under the power of the Roman Empire that had a leader, Caesar, who was propagandizing himself as the Savior of all men. The Jews were meanwhile also waiting for the coming of the true Savior and the kingdom of God while living under the Roman Empire. Jesus came to serve as the true Savior of humans and to also usher in the kingdom of God. In God’s larger story, Jesus’ life marked the point in which the kingdom of God was ushered in, not only for the future after death, but for that present time and onward. Therefore, even though, effects of the fall still exist in the world, Jesus’ coming (historically called the Incarnation) was a landmark event in God’s larger story.

“The kingdom of God is near.”

One of the reasons that Jesus’ coming was a landmark event was that it ushered in God’s kingdom into the earth. This had several implications. The temple was no longer the only place in which people could experience God’s presence. Jesus also reconciled to himself “all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.” (Col 1:19) Everything on earth was restored and reconciled through Jesus’ death, from people’s hearts to relationships, from societies to the world. Heaven and earth intersected at the

¹ James Choung, True Story: A Christianity Worth Believing In (Illinois: InterVarsity Press, 2008) 119.

physical body of Christ, and at the very community of believers (the figurative body of Christ). “The kingdom of God is ‘on earth as it is in heaven...’”² The kingdom of God was not built on the things of this world like the Roman Empire had been. The kingdom of God was ushered in through God’s love, mercy, and grace. It came to preside over all things and was grounded in Christ alone.

If this truth became explosively true in our lives, would it not change the way that we lived each moment of our lives? If we truly believed that we were living in God’s kingdom here and now, how would that change the way that we viewed work, nature, the environment, art, culture, wars, injustices, etc.?

“Repent and believe the good news!”

Jesus also gives us commands to follow in light of this truth.

“In the original language, the word for ‘repent’ literally means to have a ‘change of mind.’ ... [And] to believe is more than to give mental assent. The verb means to place your trust in.”³

Jesus called for a radical changing of our mind. “Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!” (2Cor 5:17) Through faith in Christ, we are made new and called to repent and change our minds! People were not to live as they had been living before Christ. We are called to “walk by the Spirit” (Gal 5:16) and to “set [our] minds on things that are above, not on things that are on earth.” (Col 3:2) We were also made new and reconciled to Christ for a purpose. What is that purpose?

Restored for a Purpose

² James Choung, True Story: A Christianity Worth Believing In (Illinois: InterVarsity Press, 2008) 132.

³ James Choung, True Story: A Christianity Worth Believing In (Illinois: InterVarsity Press, 2008) 136.

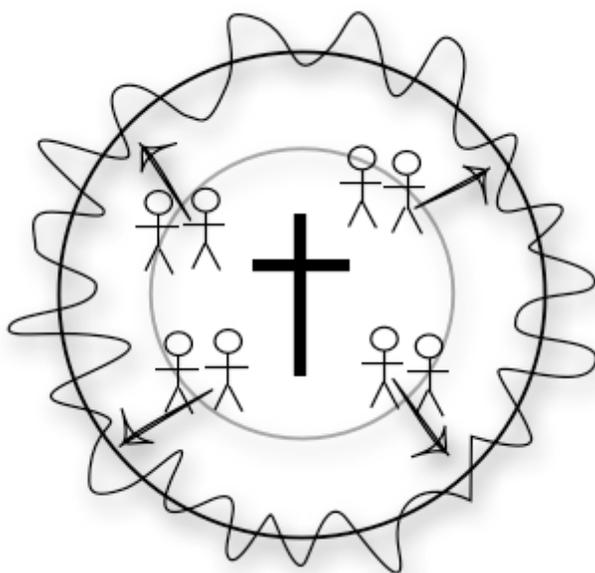


DIAGRAM 4: Restoration Movement. “All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men’s sins against them. And he has committed to us the message of reconciliation. We are therefore Christ’s ambassadors, as though God were making his appeal through us.” (2Cor 5:18-20)

Yes, Jesus died for us. Yes, He powerfully conquered death, was resurrected, and ushered in God’s kingdom into the world. However, we were not blessed with this freedom in Christ solely for our own happiness. God blessed Abraham and others in the Old Testament to be a blessing unto others. In God’s bigger picture, we are called to repent, trust in God, and also spread the glory of God throughout the fallen world and be an active actor in the redeeming “restoration project”⁴ that was started with the ushering in of God’s kingdom. “For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. For the whole law is fulfilled in one word: ‘You shall love your neighbor as yourself.’” (Gal 5:13-14)

When Jesus called his first disciples to follow Him, He did not promise them lives of happiness and comfort through knowing the true King and Savior. He promised to make them into “fishers of men.” (Mark 1:17) Similarly, in living by faith in Christ and walking in the Spirit, we are all called to be fishers of men and faithful soldiers of God’s kingdom to renew all areas of the world through our lives of obedience.

The Glorious End

⁴ James Choung, True Story: A Christianity Worth Believing In (Illinois: InterVarsity Press, 2008) 151.

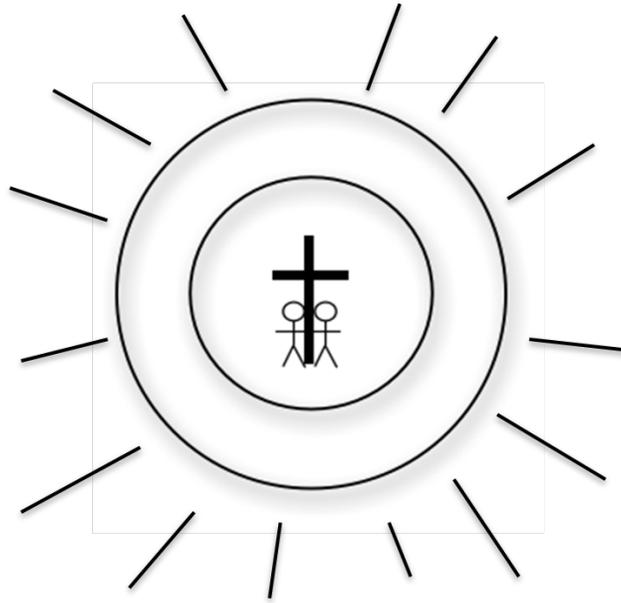


DIAGRAM 5: Image of Creation in Glory.

We also have the blessing of knowing the ending of God's larger story.

“Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, ‘Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.’” (Rev 21:1-4)

In John's vision, we know that the end will be the return of our Savior Jesus Christ and this consummates God and man's ability to once again live in harmony with each other. There will be no more pain or suffering or mourning. The earth will truly be what it was made to be in a newer and even better light. This is the end that we have to look forward to.

Right now, where are you in the larger story?

“At the end of World War II, the Allied forces stormed the beaches at Normandy. Though there were heavy casualties, it was the decisive battle of the war. The Allies knew that they'd essentially won the war after that day. It's called D-Day. But skirmish battles still occurred, and the war wasn't officially over. It wasn't until V-Day – Victory Day – that the fighting ceased in earnest. The Axis surrendered, and peace was brought back to the land. So we're in between D-Day and V-Day. D-Day for us is Jesus' death and resurrection. V-Day is when he comes back in the future and establishes his new nation. In the end he'll reward those who have

been agents of the resistance movement of love and healing, and those who opposed it will find themselves at the receiving end of justice. ... So... the war's already won, but we still fight these skirmishes along the way.”⁵

Although we sometimes feel an eschatological tension of having the knowledge that the victory over evil that has already been won by Christ but still living in a world affected by the fall, we are called to press on and fight for the kingdom of God in faith until Christ comes again to redeem all of the earth. The walk of faith is therefore not always a piece of cake, as we struggle to keep our eyes and hearts on this truth of the gospel. The Discipleship Program will be one way through which we receive reinforcements to fight sin and gain victory over evil.

CHAPTER 2 – Taking part in the Resistance Movement of love and healing

The Resistance Movement

You may say, “So I know the larger story and I believe it. Why is discipleship so important?” Let us go back to our purpose. Why were we saved and set free from damnation through Jesus Christ? As Paul points out, “You ... were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: “Love your neighbor as yourself.” (Gal 5:13-14) When asked what is the most important of all the commandments, Jesus also replied “The most important one ... is this, ‘Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘Love your neighbor as yourself.’ There is no commandment greater than these.” (Mark 12:28-31) Our allegiance is to be first to God, then to our neighbors. However, this is not our default! Our default today is not to worship with all our heart, mind, strength, and soul what we do not see. Our default is to worship the things of this world that falsely promise us love, rest and happiness. However, these are false promises because things of this world are temporary and powerless, whereas our inheritance in heaven is eternal and our identity in Christ is imperishable.

We are also now part of a Resistance movement. Against what? The spiritual forces of evil. (Eph 6:12) In C.S. Lewis’ *Screwtape Letters*, we are reminded of how sneaky and subtle Satan’s kingdom could be in blinding and tempting us away from a gospel-centered life. John Calvin also says that “The human mind is ... a perpetual forge of idols.”⁶ We are no different from the people of the Old Testament after they were banished from the Garden of Eden. Without the physical presence of God, people built golden calves and gave into temptations to worship other gods. We are no different with our idols of power, riches, successful careers, prestige, and believing that all of these things will lead to happiness and security.

In sum, we know that we are battling against the spiritual forces of evil, and that we have futile hearts whose default is to shamefully run away from the power of the gospel, which is

⁵ Oscar Cullman in James Choung, True Story: A Christianity Worth Believing In (Illinois: InterVarsity Press, 2008) 151-2.

⁶ John Calvin, The Institutes of the Christian Religion (Michigan: Christian Classics Ethereal Library, 1536) 83.

necessary for us to successfully conquer evil. In light of these truths, we only have one choice of action: “Put on the whole armor of God, that you may be able to stand against the schemes of the devil... [and] take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm... [and] take up the shield of faith, with which you can extinguish the flaming darts of the evil one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying at all times in the Spirit, for all prayer and supplication.” (Eph 6:11, 13, 15-17) Paul calls us to stand firm, use the word of God, and pray at all times.

Heart - Cheap Grace vs. Costly Grace: Which do you believe?

Being a Christian does not merely mean that we live in this world with good morals and do good deeds unto others. That would not be truly believing and repenting as Jesus called us to do. We have to change our minds and trust in God. Dietrich Bonhoeffer talks about this incorrect belief, explaining that some people think that “Grace alone does everything, they say, and so everything can remain as it was before. ... The world goes on in the same old way, and we are still sinners ‘even in the best life’ as Luther said. Well, then let the Christian live like the rest of the world, let him model himself on the world’s standards in every sphere of life, and not presumptuously aspire to live a different life under grace from his old life under sin.”⁷ Bonhoeffer then proceeds to talk about how people who try to sustain their old lives are believing in a “cheap grace” and can only live in slavery to their sins. Cheap grace is “the grace which amounts to the justification of sin without the justification of the repentant sinner who departs from sin and from whom sin departs. Cheap grace is not the kind of forgiveness of sin which frees us from the toils of the sun. Cheap grace is the grace we bestow on ourselves.”⁸ Yes, Jesus died for our sins and we are now justified in God’s eyes. But does that mean that we go on living our lives, giving into evil desires, and being free to sin because we have no damnation to fear? Or should we all now excuse ourselves from the world and become recluses in Christian communities so that we don’t have to worry about things of the world that tempt us – like riches or worldly standards of beauty?

Both are incorrect extremes that many of us struggle with. It will be helpful for us to understand what grace really meant. “Grace is the justification of the repentant sinner who departs from sin and from whom sin departs.”⁹ This means that grace did not only clean our records in God’s eyes, but God called us His precious creatures and accepted us for who we were. The true acceptance of this truth can only lead to a strong trust in God and a humbling of ourselves in repentance. True grace is “costly because it costs a man his life, and it is grace because it gives a man the only true life.”¹⁰

Without the Christian’s obedience to follow God with all our heart, mind and soul, we cannot truly say that we believe in what Christ has done for us. When we run rampant with our desires and immediately satisfy all of our hungers with worldly things, we cannot help but be

⁷ Dietrich Bonhoeffer, The Cost of Discipleship (New York: Touchstone, 1995) 44.

⁸ Ibid.

⁹ Dietrich Bonhoeffer, The Cost of Discipleship (New York: Touchstone, 1995) 45.

¹⁰ Ibid.

enslaved by those things that “satisfy us.” “For where your treasure is, there your heart will be also.” (Matt 6:21) If we don’t have God as our priority, it is not God whom we are worshipping in our lives. In Augustine’s *On Free Choice of the Will*, he mentions that all human action stem from desires and, although these desires may be aimed at good ends, these good ends may be desired in a disordered way. Disordered ways of prioritizing one’s desires leads to evildoing, in Augustine’s eyes. If humans’ default is to treasure *something* in their lives and have some kind of prioritizing of desires, a faithful Christian who truly believes and repents would be one whose priority is to follow the greatest commandment: “Love the God with all your heart, soul, mind, and strength.” (Mark 12:30) God has to be the priority.

On the other hand, if we say that we live with God as their priority, but often become overridden with guilt when we do one thing wrong, we are also cheapening grace by making up laws through which to obtain their righteousness and perfection in God’s eyes. This legalistic view of grace prioritizes our own perfection by law and also cheapens the fact that God is the one that bestows the forgiveness upon us. There is no point where we can stand in this world without the help and strength of our Lord and Savior. “[A]part from me you can do nothing.” (John 15:5)

Therefore, what are we, as Christians, to do when we cannot do anything apart from God, but our hearts have trouble worshipping God without building other idols before God? Paul’s wisdom provides us with an answer.

Community

In his letter to the Ephesians, Paul says that Jesus Christ “gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.” (Eph 4:11-16)

Upon a close reading of this passage, we see that Paul is very much aware of the Resistance Movement that Jesus has started and we are called to be a part of. When he says, “... *until* we all attain to the unity of the faith and of the knowledge of the Son of God...” Paul points to the fact that we have not yet fully attained unity of the faith and of the knowledge of the Son of God. The Christian life is a process of growth in which we grow into “mature manhood ... so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.” Paul explicitly points out all these things that threaten us and toss us to and fro in our walks of faith. Therefore, our proclamation that Christ is our Savior is not the only thing that God calls us to make. Paul is aware that we are still affected by the fall in this world, and that we, ourselves, must be aware

that we are at a place that is not yet fully redeemed by Christ. There is maturing and growing to be done.

Paul also alludes to the purpose of God's equipping of people to attain this maturing and growing. The goal is "for building up the body of Christ..." "We are to grow up in every way into him who is head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love." Therefore, our ultimate goal is not just our personal change and growth. Our ultimate goal is so that the body of Christ, the community, is built up in love. After Christ's death, Christ rose and sent His Spirit so that he would continue His role and reign through us, the church and the body of Christ. When Christ died, the community became the body of Christ. As we have the opportunity, we are called to serve and love our neighbors more than ourselves. We are also, as a body, called to be built up to attain the fullness of knowledge and faith in Jesus Christ that we all desire.

"No one has seen God; but if we love one another, God lives in us and his love is made complete in us." (1John 4:12) It is when we love one another and are in community with one another that God is manifested and complete in us. Therefore, community is necessary for us to know God and be reminded of His presence in our lives. And, discipleship, walking in Christ, with your brethren is one of the recommended ways of being obedient to God's calling.

World

Before Jesus is taken up into heaven to sit at the right hand of the Father, He reminds His apostles of their calling for which Jesus had trained them to fulfill.

“All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (Matt 28:19-20)

Jesus has full confidence that the disciples are ready to go and make disciples of all nations and be the foot soldiers of the redeeming work of God’s kingdom. Therefore, even our battling of evil spirits in our hearts and the building up of the body of Christ all work towards the ultimate goal of all humans recognizing answering the call of our Creator until the days of God’s glory come.

PART II: Discipleship

CHAPTER 1 – Discipleship – what is it?

Leroy Eims, in his book *The Lost Art of Disciple Making*, paints the ideal picture of what Jesus probably had in mind of the growth of God’s kingdom. Jesus devoted most of His time to teach and train His twelve apostles through example and instruction. The apostles then go out into the world and take on other disciples and train them so that those disciples can be guided to the truth of living in Christ. After that, those disciples can then go out and train others. In this way, God can add to the numbers of those being saved.

Eims also examines how Jesus’ training of the apostles happened. There were three principles involved in the discipleship process for Jesus: selection, association, and instruction.

Principle of Selection

Jesus chose men with very human tendencies and failings. He did not only chose from the “highly cultured, of great intellect and wealth, who never had any nagging doubts or fears, men who never made mistakes or said things they later regretted, those who were stranger to the infirmities, desires, problems, and sins of the rest of us,”¹¹ because they would not be able to connect with our mediocre ways. They were common men. They were individuals. They were not photocopies of each other.

Eims concludes that Jesus explicitly called very different individuals so that they could also reach different kinds of people. Although there are obviously types of people that we get along with more so than others, Jesus does not want His body to be made up of only one kind of person. Jesus called both Simon the Zealot who hated the Romans who occupied Palestine, and also Matthew the tax collector who worked for the Romans. Therefore, there is no one occupation or temperament that is required to becoming a disciple of Christ. Following Christ’s model, we should also avoid choosing potential disciples based on whether or not they match some kind of mold that we have made for ourselves.

Principle of Association

Jesus “appointed twelve—designating them apostles—that they might be with him and that he might send them out to preach...” (Mark 3:14) Jesus took the apostles along with Him as He went around to preach the good news to various villages. Through being with Jesus, the apostles were able to witness God’s power and His character. It was by personal experience that the apostles were fed with the knowledge of God and grew in faith about what the Son of Man came to do. A lot of intangible aspects of instruction and example was transferred through association and fellowship with each other.

¹¹ Leroy Eims, *The Lost Art of Disciple Making* (Michigan: Zondervan Publishing House, 1978) 29.

Although we are not all living itinerant lives of ministry today, Jesus' example of spending a lot of time with the apostles points to how we must also invest time into those with whom we are in discipleship relationships. We must battle the temptations of busy schedules and personal responsibilities to make time to spend in fellowship with our disciples. This also limits the number of people that one person can disciple at one time. Jesus could have spent his time on earth trying to disciple as many people as he could, but he chose to limit his intimate and concentrated teachings to a few number of disciples around Him. Knowing that we do not have the emotional capacity to truly invest ourselves into too many people's lives at once, we should follow Jesus' example and concentrate our energy and love to mentoring a few number of disciples at once.

Principle of Instruction

Jesus' training was also mostly on the job. The apostles were there to witness Jesus' miracle healings by the power of God, but they were also there when the Pharisees challenged Jesus with difficult questions about the law. The apostles were there when Jesus was suffering in prayer in the Garden of Gethsemane. Jesus was not afraid to show the apostles how He endured against the attacks of the Pharisees. As we disciple younger disciples, we are not called to be the almighty, flawless leader, but a vulnerable leader who opens up one's challenges and suffering with the younger disciples so that the younger disciple can also see the truth of the challenging walk of faith in Christ Jesus and witness how we are to endure and persevere.

We often fear that we will lose the respect of our followers if we show our weaknesses or struggles. However, Jesus was not afraid to show the disciples how painful such experiences were to Jesus. If we were to hide our struggles and battles from those whom we disciple, we would be depicting a fake Christian walk of faith, because it is often in troubling times that we grow and mature in Christ the most. Jesus' manner in instructing the disciples also truly exemplified His confidence which rested on God's strength and power alone. This truth frees us up to be confident in something more eternal than the things of this world, and also to bravely bring all things to the light, instead of keeping them in darkness. Your own personal struggles will truly exemplify how costly discipleship is to maturing Christians.

"Jesus' training was out where the battle raged."¹² Although He would take the apostles aside and teach them the meanings behind the parables and the apostles were blessed to receive God's teaching straight from Jesus' mouth, all of these lessons and privileges were for the purpose of preparing for their ministry after Jesus was gone. Therefore, the greater purpose of ministry was always on the back of Jesus' mind as He taught them and loved them.

Purpose of Discipleship

While Allan Coppedge, another scholar who wrote *The Biblical Principles of Discipleship*, acknowledges that one of the purposes of discipleship to be evangelism and spreading the good news, he also reminds us that that is not the chief function of discipleship. The chief function is "to draw men and women to God so that he might do with them as He

¹² Leroy Eims, *The Lost Art of Disciple Making* (Michigan: Zondervan Publishing House, 1978) 35.

pleases.”¹³ We were made to glorify our Creator and God. Coppedge continues to point out these things:

1. grow in relationships with God
2. develop character that is Christ-like
3. conduct fruitful service for the Lord

The last purpose of conducting fruitful service for the Lord consists of two responsibilities in ministry – building up the body of Christ and reaching out to the world. Therefore, the purpose of discipleship is not only so that one is propped up and mature after the process so that he/she can boast about his/her own accomplishments. The purpose is to keep in mind that the process of discipleship serves as a means to accomplish God’s ends. We are all a part of God’s greater story and we have the blessing to be a part of it through this Restoration Movement that Jesus has ushered into our world. However, as we have discussed already, we need community and help in order to grow closer to God, develop Christ-like attributes, and conduct fruitful service for the Lord.

In the next section, I will talk about how Manna Christian Fellowship is very well-equipped to bring about this ideal model of multiplication into fruition. I will propose a structure to Manna’s Discipleship Program that can guide this process so that more Princeton students could be trained and used by God as He pleases.

CHAPTER 2 – Manna Christian Fellowship

“Manna is an interdenominational evangelical chaplaincy, dedicated to renewing all things through Christ’s love.” Every week, this is how Manna is introduced to newcomers at Large Group. Interestingly, this is a rephrasing of our old mission statement: “Manna is an interdenominational evangelical chaplaincy, dedicated to developing and engaging a Gospel Worldview.” Manna’s goal of developing and engaging a Gospel Worldview, however, has not changed despite the rephrasing of its mission statement, and Manna’s focus on developing this true Gospel Worldview in each student’s hearts and minds is the unique aspect of this fellowship that makes it powerful and useful in God’s growing kingdom. Manna’s devotion to engaging the gospel in the heart, community and world is reflected in its new curriculum that encourages students to individually and corporately apply the gospel to all aspects of their life.

Manna’s Discipleship Program Changes Hearts

However, Princeton’s students also struggle with believing in cheap grace, rather than costly grace. Often times, their belief in cheap grace is exhibited in an extreme devotion and idolatry of good grades, or giving into laziness of not working hard because the Lord already has our futures in His hands. However, costly grace teaches us that we have already been saved by grace and that we are no longer enslaved by worldly standards. We are called to believe in this truth with all our hearts, minds, and souls; however, it is difficult to do this alone.

¹³ Allan Coppedge, The Biblical Principles of Discipleship (Michigan: Zondervan Publishing House, 1989) 157.

“For at one time you were darkness, but now you are light in the Lord. Walk as children of light (for the fruit of light is found in all that is good and right and true), and try to discern what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to speak of the things that they do in secret. But when anything is exposed by the light, it becomes visible, for anything that becomes visible is light. Therefore it says, ‘Awake, O sleeper, and arise from the dead, and Christ will shine on you.’”(Eph 5: 8-14)

In order to deal with the struggles that we have in our hearts, we must expose them to the light as Paul exhorts us. Having a community like Manna Christian Fellowship becomes a blessing because you have brothers and sisters that can sympathize, keep you accountable, and pray for you as well. Discipleship programs will also facilitate this process because it is easier to prepare one’s hearts with guidance from an older sibling that has gone through similar struggles in the past. Therefore, Manna’s Discipleship Program would allow for more gospel-centered transformations to occur through personal relationships within a community that is already blessed with good camaraderie among the people.

Manna’s Discipleship Program also changes Community & World

One of Manna Christian Fellowship’s major strengths is the strength of its community. Persons of other organizations often notice the strength and tightness of the community, which is a reflection of an ideal Christian community that builds itself up in love. Within this fellowship where camaraderie between brothers and sisters in Christ is so strong, discipleship in community can further encourage such tight relationships to be truly grounded in Christ so that there is not just superficial love shared between the people of Christ, but love that is grounded in Christ that will bear fruits of service for the Lord.

One of the dangers of such a strong community is exclusivity. In order to battle this danger, Manna has an Outreach Team that is composed of leaders that encourage the fellowship to look outward in applying the gospel to the world. Manna’s curriculum also now consists of a “Cultural Renewal Project” that encourages members to meditate on areas of fallenness in Princeton’s campus in which the gospel can bring about renewal and propose a project that the community could take part in so that this renewal can be actively brought about on Princeton’s campus. The Discipleship Program can also be a powerful medium through which students can be encouraged to actively bear fruit from their growing discipleship relationship. Ideally, this would result in a natural overflowing of the disciples’ desires to take up the cross of Christ and bring about renewal to this fallen world.

Manna’s Discipleship Program In relation to Manna’s Big Sib/Lil Sib Program

Manna’s Big Sib/Lil Sib program has served as a way through which underclassmen can build one-on-one relationships with upperclassmen in the community. However, there has been growing confusion between the Big Sib/Lil Sib program in relation to the Discipleship Program because both hold such seemingly similar purposes. The pairings are also all done by the staff,

which proved to be repetitive because the same students would sign up for both programs while others would only sign up for one of each.

In Manna's history, the original purpose of Manna's Big Sib/Lil Sib program was to provide the incoming freshmen class with opportunities to have an older brother/sister in their Residential Colleges for guidance and support. Next year, I propose that the Big Sib/Lil Sib program will return to this mission so that the freshmen, who are usually in one of the most challenging transitional stages in their lives, can have someone to look after them with their Residential Colleges. Therefore the pairs would be formed solely between sophomores and freshmen. While many of the older disciples in the Discipleship Program will consist of juniors and seniors, the Big Sib/Lil Sib program will allow sophomores to reach out to their younger siblings in the community. Ways of reaching out can range from grabbing meals every so often, and helping them choose classes, to praying for/with them and keeping them accountable and beyond. The pairings will be done by Freshmen Small Group leaders as they will be most familiar with the freshmen class. They can take into consideration personality, hobbies, interests, etc.

Structure of Manna's Discipleship Program

Based on Redeemer's "Fellowship Group Handbook", I will discuss the three essential stages in Manna's Discipleship Program – (1) Arena to armor oneself to fight the spiritual warfare in the hearts of students (2) Becoming a worker in the community (3) Making other workers and being active participants of God's kingdom in the world.

(1) Arena to armor oneself to fight the spiritual warfare in the Heart

This stage consists of a gradual transition from one step to another – from "Being Fed" to "Feeding Oneself". As we already reviewed, Paul reminds us that God has already equipped us with what we need to stand firm against evil. However, in order to "be accountable to Christ for discipleship," we also need "accountability to other human disciples."¹⁴ Therefore, the discipleship relationship will serve as an arena for armoring the disciple with the whole armor, belt of truth, breastplate of righteousness, shoes, shield of faith, helmet of salvation, and the sword of the Spirit which God provided for us. (Eph 6:10-20) After the younger disciple says yes to the calling of getting to know the object of his/her faith more through the discipleship relationship, the older disciple begins to guide the younger disciple by feeding him/her with pastoral care and knowledge while also providing him/her with an example of discipline of self-feeding. The end goal of the "feeding" of the younger disciple with Christlike love and service is to allow the younger disciple to be able to turn to God first before depending on his/her circumstances or fellowship in community. "The disciple must learn to follow the truth and rely on the truth rather than on his/her fears, anxieties, perceptions, desires. The disciple will learn what it means to 'serve God for nothing' (Job 1:9), i.e. to obey God for his own sake. ... This does not mean that we outgrow the need for accountability relationships to God. This does not mean that we ever outgrow the need for accountability relationships or for sitting under mature

¹⁴ Timothy J. Keller and Jeffrey O. White, Fellowship Group Handbook: A Manual for Leaders & Coordinators (Version 2.0) (New York: Redeemer Presbyterian Church, 1997) 4:1.

Christians, but it does mean that we become less dependent on that.”¹⁵ Feeding of the younger disciple can be exhibited in various ways, including pastoral care, reminders of biblical truths, sharing of past experiences and struggles of faith, and modeling of good discipline of self-feeding (through Bible-reading, prayer, devotionals, etc.).

In Manna’s Discipleship Program, the discipleship pair will be given a book or various resources through which to study the gospel and have a resource that is aiding in the process of learning how to be fed by God’s truth. Specifics about these reading resources will be explained more in the last part of the paper.

(2) Becoming a worker in the community

As the younger disciple becomes comfortable and stable with the “Feeding Oneself” stage and “has become able to admit, analyze and solve personal problems, then he or she becomes able to minister to others. The discipleship pair should then naturally follow into the “Feeding Others” stage where they begin to pray for and creatively think about how to steward their gifts well for building up the body of Christ.

The human minds’ default is not to look outward from one’s own needs, especially at a busy place like Princeton University where students are often struggling to keep up with their own responsibilities and busy schedules. Therefore, Manna’s Discipleship Program will keep the discipleship pairs accountable in this endeavor by providing them with a suggested timeline and possible ideas for community projects. Some of these include: encouragement cards for peers, care packages for other classes, praying together for others in the community, etc. In some instances, this may also translate into the younger disciple becoming an older disciple to another younger disciple on his/her own.

(3) Making other workers and being active participants of God’s kingdom in the world

The third stage serves as an even wider extension of the second one in that the younger disciple is encouraged to look outward into the world. The disciple would not only serve the body of Christ, but also go and share the gospel with others in the world. As we discussed in the first chapter of this paper, this last stage of engaging the world points to the calling that Jesus gave to all of his followers – to go into all spheres and make disciples of all nations.

One of the first ways in which to start thinking about the world, which includes the wider Princeton community on campus, outside of campus, and national or international arena, is to pray Kingdom-centered prayers. There are three aspects to Kingdom-centered prayer, as outlined in the Redeemers’ Fellowship Group Handbook – (1) God’s presence and kingdom, (2) bold and specific, and (3) prevailing and corporate. An overview can be found in detail in the last part of this paper as well. Praying a kingdom-centered prayer together will allow the discipleship pair to start thinking about the world in powerful, hopeful, and gospel-centered ways.

¹⁵ *Ibid.* 4:2.

Next, similarly to working for God's kingdom in the Christian community, Manna's Discipleship Program can also suggest ways that the discipleship pair could keep each other accountable in their efforts to be faithful, obedient, powerful workers in the wider world. These suggestions include: meals with non-Christians, volunteering outside of Manna together, adopting a project together that increases knowledge of international affairs like reading the newspaper together and praying for various issues, praying for and encouraging other communities on campus, etc.

Conclusion

These three stages will be the main components of the Discipleship Program that fulfill the three purposes of discipleship (as pointed out in the last Chapter). The disciple will grow in his/her relationship with God as he/she establishes stable disciplines of feeding oneself, which will prove to be a helpful and essential skill for post-college life as well. The disciple will also develop character that is Christ-like by being in community and working within the community through service and prayer. The disciple will also conduct fruitful service for the Lord as he/she is encouraged to be creative, think outside of themselves, and steward their gifts for others in the community and the world.

Of course, these stages do not have to occur in chronological order. Depending on the gifts of those involved in the relationship, each pair will probably find themselves in different stages at different times of their relationship. Sometimes learning how to serve can only be accomplished by actually serving. For example, two people who are very passionate about global injustice may find that after a few weeks of "feeding," they are naturally motivated to actively serve in ways that can bring about justice to global areas. Therefore, these stages act not as a checklist of progress, but a framework in which the discipleship pair can grow and be kept accountable in their growth and progress.

In the next section, I will talk a little bit about the overall implementation of Manna's Discipleship Program and the resources that will be provided.

PART III: Existential – Materials

Overall Implementation (Step-by-step)

I. Choosing/Training of First-generation of Disciples [Summer – early Sept.]

In Manna's college campus ministry, there is already a hierarchy set by the age of the students. Upperclassmen are usually the natural leaders and role models of the community. Using this system that is already in place, the first step for the staff next year would be to pray and choose disciples from the upperclassmen to train as the older disciples of next year. This pool of first-generation disciples can be put together by staff's recommendation and volunteers from the upperclassmen themselves.

For the past four years, the discipleship pairs were put together by getting volunteers who were interested in being a disciple to someone or being disciplined by someone, and then pairing those volunteers up with each other, based on personality and fit, through the prayerful discernment of the staff. However, this system is faulty in that not all of the staff knows the freshmen class at the beginning of the school year (when the pairing usually happens). Also, the discipleship relationship becomes another "activity" that must be checked off the list for some students, and (in some cases) are forgotten due to the busyness of people's schedules. However, if we are to truly follow the model of Jesus' training of the twelve apostles, we should also follow Jesus' natural approaching of the disciples and asking them to walk with Him.

Therefore, instead of the organized pairing up of people, the new model will start off with staff members training a couple of motivated and mature upperclassmen during an intense six-week course on disciple making, during which they themselves are fed, become more disciplined in feeding themselves, and leave prepared and more confident to feed others.

A. Characteristics to look for in First-generation disciples next year

1. Knowledge and belief in the Christian purpose

- a. The first-generation disciple should be an upperclassman who is knowledgeable about the larger story of the gospel and lives out his/her life believing in this truth.

2. Life in the Gospel

- a. He/she should also be leading a faithful life of obedience to Jesus Christ in the gospel in all aspects of his/her life. He/she should also have had experience in serving the body of Christ, whether in Manna or in other contexts. These past experiences will be helpful tools that the disciple can use when feeding others.

3. A heart for people and larger vision for multiplication of Christ's body

- a. He/she must have the heart and motivation to care for others. Through the awareness that all people are beloved children of God through His merciful grace, the disciple must also treat others in line with this truth. A past devotion

- and love for Manna's community will be one way of knowing that the person cares for other people's growth and the fruitful building up of the community.
- b. The potential disciple should also show signs of understanding the potential power of the multiplication of the body of Christ so that he/she will be motivated to continue, even in challenging situations when discipleship may become difficult. If he/she understands the potential power of the producing of workers for God's kingdom in Christ's Restoration movement, it will help the person set his/her discipleship efforts in the larger context of God's story.
4. Characteristics of a Disciple¹⁶

In order to disciple younger disciples, the first-generation disciple must first be a disciple to Christ.

a. Heart for God

"... God gives to all persons grace to choose for Him to continue His shaping and reshaping work in their lives ... [All] people have the privilege of choosing to let more grace work in their hearts and in relationships with Him. People are hungry for God because they choose to hunger after Him. ... [T]hey choose a series of actions or attitudes that make it possible for God to work more significantly in their lives."¹⁷ God does not arbitrarily give more grace or awareness to certain people and less to others. Like the people who went out to the wilderness to hear John the Baptist preach or crowded around Jesus to hear teachings and see His work, there are people that want "to be in places where God is working. ... Often they cannot fully explain it, but they sense a drive to get to where God is working, where God's people are. They decide that it is a priority matter..."¹⁸ It is not that they were chosen to have such a drive, but that they chose to listen to this something and be open to the calling. These are the people that God wants to be trained into disciples for His kingdom. Jesus says, "Blessed are those who hunger and thirst for righteousness." (Matt 5:6)

b. Availability

A part of Jesus' instruction of the apostles came from spending time with them. The people that also crowded Jesus when he preached also had occupations and things to do. However, they chose to take time out of their schedules to stay on the mountain and listen to Jesus speak wisdom. Princeton University students are not immune to the impression that 24 hours in a day is just not enough time to complete everything in their busy schedules. However, students that truly hunger for God and hold that as a priority will reorder their schedules and lives to reflect the kingdom and God's desire for them, as they increase in the knowledge of self and God.

c. Faithfulness

Faithfulness to God requires a demonstrated commitment to following Jesus' example. Faithfulness also naturally overflows into passing on what one has

¹⁶ Allan Coppedge, The Biblical Principles of Discipleship (Michigan: Zondervan Publishing House, 1989) 54-60.

¹⁷ Ibid. 55.

¹⁸ Ibid. 56.

learned about God with others as Philip went out, found Nathanael and told him about Jesus right after Jesus called Philip to follow. (John 1: 43-45)

Faithfulness is also not automatic and has the possibility of being lost. As one of Jesus' own apostles lost faith in Jesus and betrayed Him, there is always the sad possibility that we can break our commitments and promises to God. However, a demonstrated faithfulness sheds light on the person's desire to know God and can only be kept accountable to God by being kept accountable to others in community. One powerful way in which to do this is discipleship. A demonstrated faithfulness to following Jesus is also a good quality for a disciple to maintain.

d. Teachability

Teachability does not refer to the personality of the person, but to an "openness of the spirit that distinguishes those for whom the Lord is looking."¹⁹ One who goes to teachers and actively asks questions, attentively listens to the answers, and shares the information that one has gained is one who is teachable. Going back to Nathanael's acceptance of Jesus, Nathanael's first reaction is skepticism about anything good coming out of Nazareth. "[H]is questions are direct and open, and Jesus notes that he is an Israelite 'in whom there is no guile' ... He is straightforward, but he is teachable."²⁰ Nathanael is willing to be convicted and learns quickly about the truth after his skepticism disappears upon evidence that Jesus knows something that Nathanael thought was unknown. No matter what personality, doubts, or issues one has, each person can choose to listen to what God has to say. A person who is open to listening and learning and is also active in this pursuit (by asking questions or using various resources) is a good candidate for discipleship.

B. Turbo-Training of First-generation Disciples [Sept. – Oct.]

1. The Coordinator of the Discipleship program, preferably a staff member of Manna Christian Fellowship, will guide these first-generation disciples during an intense six-week training period. There will be a handbook provided for this training session.
2. Handbook Outline
 - a. Purpose of the Discipleship Program – First Chapter of this Project
 - b. Discipleship Program in Princeton University's Manna Christian Fellowship context – Second Chapter of this Project
 - c. What is a disciple? (Smallman, *The Walk*, 21-34)²¹
 - i. How does this fit into Christ's restoration movement?
 - ii. Begin a journal. (Computer, notebook, anything)
 - d. Review of the Basics
 - i. Going to Church (Smallman, *The Walk*, Ch. 2)

¹⁹ Allan Coppedge, *The Biblical Principles of Discipleship* (Michigan: Zondervan Publishing House, 1989) 58.

²⁰ Ibid.

²¹ Stephen Smallman, *The Walk: Steps for New and Renewed Followers of Jesus* (New Jersey: P & R Publishing Company, 2009)

- 1) Write about your experience with your church and Manna's community in your journal. Is Manna a church?
- 2) Make/Renew a promise to go to church every Sunday. Choose a church. Ask someone to keep you accountable each week.
- ii. Importance of being fed by God (Smallman, *The Walk*, Ch. 3)
 - 1) Choose a personal daily discipline that you would like to start or continue that includes the following: (Choose a time and make a commitment.)
 - a) God's Word
 - b) Prayer
 - 2) Resources for discipline, reading the bible & praying
 - a) Lord's Prayer (in Smallman, *The Walk*, Ch. 3)
 - b) Read the Bible in A Year Plan
 - c) Chambers, Oswald. My Utmost for His Highest
 - d) Bennet, Arthur. Valley of Vision
 - e) Carson, D. A. For the Love of God, Vol 1 & 2 (Companion for daily Bible reading plan)
- e. Arena to armor oneself (Redeemer's Fellowship Handbook, Part 4: Biblical Change)
 - i. Read through Biblical Change section.
 - ii. What stuck out to you? When were times in your life when you experienced such biblical change? Journal about it and share.
- f. Review of the Ultimate Purpose of Discipleship (Smallman, *The Walk*, Ch. 12)
 - i. Take time to read through the Great Commission (Matt 28:16-20) and journal about what this means to you. Pray about your hopes for the discipleship turbo-training.
- g. Troubleshooting – Possible obstacles or challenges of discipleship (Smallman, *The Walk*, Appendix C)
 - i. Emotional obstacles
 - ii. Logistical obstacles
 - iii. Leadership obstacles
- h. Orientation to the Discipleship Self-Monitor booklet & Older disciple Handbook
 - i. Discipleship Self-Monitor Booklet
 - ii. Responsibilities of Older disciple
 - 1) Staff is here to help you!
 - 2) Actively keep records of progress.
 - 3) Reminder of purpose of discipleship
 - 4) We are growing together and God uses all things. One of the most important things about discipleship was Jesus' physical presence and association with His apostles. Therefore, physical presence can become one of the most important and powerful things for the younger disciple to learn from.

II. Choosing younger disciple [Sept. - Nov.]

As the first-generation disciples participate in the Training session from September to October, they should also be participating in Manna's community and meeting up with underclassmen that they feel led to speak with. In November, first-generation disciples should start observing and praying about which underclassmen would be good to start a discipleship relationship with. The Coordinator of the Program, along with other staff members should also be guiding you during this process.

A. Qualities to look for in the younger disciple

1. Refer to "Characteristics of a Disciple" section in Step I of Implementation.
2. Hunger to be involved in a disciple-making ministry
Although this quality may not be brought up or as obvious in the young disciple, he/she must come to understand that the main purpose of a discipleship relationship is to make more disciples. However, this can be brought up in a natural way some time during the discipleship relationship.
3. Desire to have a hunger for God
 - a. Although a hunger for God may not be fully manifested in practice in new/young/recently refreshed believers, repeated evidence of desire to have a hunger for God or a churning of the person's thoughts that are driving the person towards faithfulness to God are good signals for that person to be disciplined by someone. There are also ways to help someone to further develop the desire for fellowship with Jesus Christ and answer the whispers of the calling in active obedience.
 - b. One resource: Ways to help someone develop the desire for fellowship with Jesus Christ. (Eims, *The Lost Art of Disciple Making* 68-70)
 - i. Tell the person why you yourself have fellowship with Christ daily.
 - ii. Share some blessings you have gotten from your own time with the Lord.
 - iii. Get him/her into fellowship with others who are spending daily time with the Lord.
 - iv. Pray for him/her. The importance of intercessory prayer cannot be overemphasized.

B. Qualities to look for in the younger disciple in relation to you

1. Fit
 - a. You want to get along with the other person. Although an automatic personality-click is not necessary, discipling someone who is so different from you that you cannot carry on a conversation together would not be desirable.
 - b. Do I respect this person?
 - c. Do I desire to see this person grow?
2. Transparency
 - a. Can you see yourself opening up to the other person?
3. Be open, not close-minded.
 - a. There are obviously people that we feel more comfortable with; however, going back to the analysis of Jesus' selection of His apostles, Jesus did not discriminate against any type of person. His disciples had very different occupations, statuses, backgrounds, and personalities. Therefore, try to prayerfully keep an open mind to whom you consider for discipleship. Leave

your preferences at the door and look at whom God is calling you to serve, love and care for.

4. Be open to staff's suggestions
 - a. Throughout the year, staff will be meeting up with many of the students. If the staff could meet with students that may not be plugged in or in contact with upperclassmen, they may run into students that they know would benefit from a close discipleship relationship. Staff should prayerfully discern whether a student is really ready to be a disciple and suggest them to an older disciple in the community.
 - b. Anecdote: This year, I ran into four students, each of whom showed signs of a hunger to know God more, but I unfortunately did not have the resources or the time to attend to them. Truthfully, it seems that some of these students would not have volunteered for a formal program of discipleship; the hopes for more natural, organic pairing up will hopefully result in the natural discipleship of students such as these.
- III. Approach a potential younger disciple in late November. Once the younger disciple says yes, notify the Coordinator and obtain the Discipleship Handbook. [Nov.]
 - A. Refer to Discipleship Handbook in Appendix 1 of this paper.
- IV. Assessment & Evaluation [May]
 - A. After one year, take time to assess the discipleship relationship with each other. Give this assessment to the Coordinator. Pray about the next steps – whether or not to continue the discipleship relationship.
 - B. If the younger disciple appears to be naturally feeding others, the older disciple should also slowly decrease the number of meetings and suggest to the younger disciple to disciple another person if there are perceived gifts of discipleship in the disciple. The older disciple should, every so often, check in with the disciple and see how he/she is doing.
 - C. Post-Undergraduate life: If the older disciple graduates and is no longer physically available to meet with the younger disciple, he/she can still every so often check in with the younger disciple. A page on Manna's website may be set up so that the older disciple is sent reminders to pray for and check in with the younger disciple.

Appendix 1

Discipleship Self-Monitor Booklet (based off of Gotham Mentor Supplement workbook)

Disciple-Training Manual + Older Disciple handbook

Suggestions

1. D.A. Carson-Bible Commentary
2. ESV Study Bible
3. Bible Dictionary
4. Naues Topical Bible

Resources

- 1a. Simply Christian
- 1b. The Walk
- 1c. A Praying Life, Paul Miller
- 1d. Bible-individual books
- 2a. Gospel Transformation
- 2b. Jerry Bridges
- 2c. Prodigal God

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