

Taylor University

Pillars at Taylor University

Christian Ministries Senior Capstone

Christian Ministries Program

5-2023

Discipling College Students Through Scripture Engagement: A Philosophy of Ministry

Keegan Matheson

Follow this and additional works at: <https://pillars.taylor.edu/christian-ministries-senior-capstone>



Part of the [Christianity Commons](#), and the [Religious Education Commons](#)

Taylor University

Discipling College Students Through Scripture Engagement:

A Philosophy of Ministry

By

Keegan S. Matheson

Philosophy and Strategies of Ministry

Rev. Dr. Hank Voss

Spring 2023

To Andrea Michelle

“Discipleship is not an option. Jesus says that if anyone would come after me, he must follow me.”

- Tim Keller

Abstract

Within the Church today, there is a concerning lack of Bible prioritization. College students are also leaving the Church and saying farewell to the Christian faith at an unprecedented rate. Discipleship with college students has become something that is sadly overlooked. Therefore, this paper presents a philosophy for *Instill Ministries* which is a college ministry that strives to disciple college students through Scripture Engagement. The goal of this paper is to provide a ministry paradigm that helps local churches in college towns to intentionally disciple the students in the area. This paper describes the theological and anthropological premises that will impact how a college ministry operates. Additionally, it gives a detailed description of what an individual should look like after being involved in the ministry. However, this paper not only provides a theoretical basis for a college ministry seeking to disciple college students, but it also provides a practical basis for doing so. Through intentionally organized programs, students are welcomed into a Christian community to be disciplined. As college students are being disciplined, they are becoming transformed into the image of God which is the ultimate purpose of humanity.

Table of Contents

<i>Introduction</i>	1
Description of Ministry.....	2
The Cultural and Social Setting of <i>Instill Ministries</i>	3
Peter the College Student	4
William Frankena and His Model	5
Personal Interest.....	6
Conclusion	7
<i>Box A: Ultimate Purpose</i>	8
The Ultimate Purpose of Humanity.....	9
The Purpose of Instill Ministries	12
Conclusion	13
<i>Box B: Premises</i>	15
Premise #1: Human beings are fallen and in need of restoration.	16
Premise #2: Scripture is the inspired, authoritative word of God and is essential to discipleship.	19
Premise #3: Humans are created to be in community.	21
Premise #4: Society is full of distractions which prevent spiritual transformation.	23
Premise #5: Jesus is the only human who can transform the hearts of fallen humans.....	25
Conclusion	26
<i>Box C: Profiles</i>	28
Profile #1: Disciple Maker	29
Profile #2: Servant Hearted	31
Profile #3: Community Centered.....	34
Profile #4: Praises the Lord in Daily Life	35
Profile #5: Loves Scripture	37
Conclusion	39
<i>Box D: Processes</i>	40
Theory #1: Discovery Learning	42
Theory #2: VIM Pattern	46
The Role of the Holy Spirit	49
Conclusion	51

Box E: Programs..... 52
 Expanding the Kingdom Model..... 53
 Program #1: Community Group 55
 Program #2: Instill Training..... 57
 Program #3: Servants Serving..... 60
 Program #4: Walk with Me 61
 Conclusion 63
Final Remarks 64
Bibliography 66

Introduction

The nation of Israel was chosen and called by God to be holy and set apart (Leviticus 19:2). The people of God rebelled and lived in disobedience despite this calling. During the reign of Josiah, Hilkiah the high priest reported to Josiah that he had discovered the Book of the Law. In response to hearing the Book of the Law, Josiah tore his clothes and wept for he recognized that the people of God had been living in rebellion towards God. Josiah, being spurred on by this conviction, gathered the people of God and made a covenant with the Lord declaring that the people of God would pursue Him in obedience (2 Kings 22:8-23:3). This profound event in the history of God's people perfectly demonstrates the transformational power of Scripture. Christians today still have access to these powerful words of Scripture that spur individuals and communities alike to right living; however, studies show that there is a lack of Bible prioritization amongst Christians today. A study done by LifeWay discovered that only 32% of Protestant Christians read the Bible daily (Earls 2019). This is concerning because, as illustrated by the story of Josiah and the Book of the Law, Scripture spurs on transformative change in the heart of believers. A vast majority of believers miss out on this transformative change that is offered through engaging Scripture due to the lack of Bible prioritization.

This paper introduces a philosophy of ministry for a college ministry that strives to equip and disciple college students in and through Scripture Engagement. The introduction offers a brief description of this college ministry, as well as the cultural and social settings relevant to the ministry. This will be followed by an introduction to a fictitious college student that represents the kind of individual that will be reached by this ministry. The author discusses their own personal interest for a ministry such as this one and describes the Frankena model, which is used to develop this ministry's philosophy.

Description of Ministry

This college ministry strives to equip and disciple college students in and through Scripture Engagement. The prioritization of discipleship within this ministry is derived from the Great Commission given by Jesus (Matthew 28:19-20) and what Paul says to the Ephesians about equipping the saints for the work of ministry (Ephesians 4:11-14). It recognizes that fewer Christians today engage with Scripture on a daily basis than ever before and believes that Scripture has a transformational effect on the lives of those who engage it. This ministry hopes to develop college students, primarily through Scripture Engagement, into disciple makers. It instills a deep love for God's Word and sharing it with others which will lead to disciples being made and multiplied. It is for this reason that this college ministry is named *Instill Ministries*.

What is Scripture Engagement?

The Taylor University Center for Scripture Engagement has partnered with BibleGateway in an attempt to educate the Christian community on the transformative power of Scripture. The Center for Scripture Engagement has discovered that Scripture has the greatest impact on spiritual growth. They describe Scripture as “the most powerful catalyst for spiritual growth” and that it is “unrivalled by anything else we’ve discovered” (Collins 2014). Dr. Fergus Macdonald has defined Scripture Engagement as:

[An] interaction with the biblical text in a way that provides sufficient opportunity for the text to speak for itself by the power of the Holy Spirit, enabling readers and listeners to hear the voice of God and discover for themselves the unique claim Jesus Christ is making upon them (Collins 2014).

Scripture Engagement is a way for believers to come to God's Word for more reasons than growing in intellect or knowing more about the Bible. Not only does Scripture Engagement

provide growth in these areas, but it also aids believers in approaching God's Word in way that puts the focus on Jesus Christ.

The Cultural and Social Setting of *Instill Ministries*

College campuses are one of the most diverse environments in society today. Maria Volpe and Roger Witherspoon describe the college environment well saying:

Throughout the country, colleges and universities are increasingly confronted by challenges and concerns involving the diversification of their governing structures, faculties, student bodies, curricula, and policies, many of which give rise to a wide range of conflict situations. Central to these conflicts are motivations, values, and beliefs strongly held by individuals and groups. (Volpe and Witherspoon 341)

College students enter into the collegiate sphere with a wide variety of beliefs, experiences, and cultures. These differing beliefs, experiences, and cultures must be accounted for when leading a ministry.

Despite the diversity on college campuses, many college students still share similar experiences. College students are likely independent for the first time in their lives while also experiencing many transitions. Additionally, many college students claim to be financially "broke" and often lack a feeling of purpose (Smith 34, 36, 53). Christian Smith also suggests that the majority of college students will say they have religious beliefs. However, Smith describes these religious beliefs as merely abstract concepts that play no significant role in their lives. Smith describes this approach to religion as moralistic therapeutic deism. In simple terms, this approach to religion suggests that God created humans to be moral and only gets involved in the lives of humans if they need help (Smith 154). This observation seems to suggest that college

students are generally religious or spiritual to some extent; however, the impact that faith has on their lives varies tremendously.

Peter the College Student

For a deeper understanding of how *Instill Ministries* will operate, I will be using a fictitious character named Peter to represent the typical member within this ministry. Peter shares many of the characteristics that are common amongst college students today. The goal in introducing this character to the reader is so that this ministry will be better contextualized and visualized.

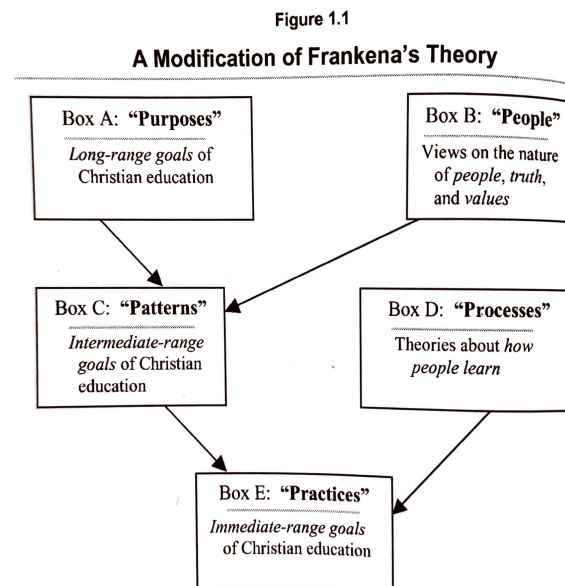
Peter is a twenty-year-old male who is currently attending University of Wisconsin-Madison. Peter comes from a middle-class family that is fairly irreligious. Peter was exposed to Christianity in high school through some of his friends on the football team. Cognitively, Peter has been in what Jean Piaget, a Swiss psychologist who created a theory of cognitive development, calls the stage of formal operations. During this stage, individuals are able to think abstractly. This is described as being able to “think about thought rather than concrete things” (Pulaski 27). According to Erik Erikson, a psychologist who developed a theory of psychosocial development, young adults are experiencing the sixth stage which is named “intimacy versus isolation.” During this time, individuals are seeking to form relationships with others (Dunkel and Harbke 59). Peter is developing relationships with classmates, professors, and those who are involved in *Instill Ministries*. Lastly, James Fowler, a theologian, suggests that there are seven stages to faith. Fowler would place Peter in the fifth stage which is called “Individuative-Reflective Faith.” During this time, Peter is able to critically examine his own beliefs and feels responsible for his own choices which are influenced by these beliefs (Fowler et al. 25).

Therefore, Peter is mature enough to reflect on what he is thinking about in an abstract manner. He also seeks to be in community with other individuals. Lastly, Peter has many questions about his own faith and how he can live it out. *Instill Ministries* is the perfect ministry for him because it is a ministry that prioritizes discipleship and spiritual growth.

William Frankena and His Model

William Frankena, an American philosopher, developed an extremely useful tool that can be utilized by ministry leaders to connect the theories and practices of their ministry (Stevens 301-302). This tool, known as the Frankena Model, will be used to express the philosophy of ministry for *Instill Ministries*. This model is comprised of five different boxes (Boxes A, B, C, D, and E). The boxes are split into two different categories.

The first category can be described as the “why for your ministry.” This includes Boxes A, B and C. Box A strives to define what the ultimate purpose is for your ministry and for humanity (Glassford 537). Ronald Habermas says that “Box A stands for ultimate goals” (Habermas 9). Box B describes what is true about humanity at this moment in time. This box is informed by Scripture, theology, and the contours of the context being observed and are known as the premises (Glassford 537). Lastly, Box C describes what a participating member should ideally look like within your ministry, otherwise known as excellencies. Habermas suggests that Box C represents the “intermediate goals” (Habermas 9).



The second category can be described as the “how of your ministry.” This includes Boxes C, D, and E. Box C is shared between each category because it acts as a bridge between the theoretical elements of your ministry and the practical elements of your ministry (Stevens 302). Box D puts forth a list of methods or processes that will inform how and what a ministry does in Box E. Box E consists of the programs that will help achieve the ideal result that is described in Box C (Glassford 538). Habermas says that “Box E produces the immediate goals – what we actually do, week in and week out” (Habermas 9). Figure 1.1 comes from Habermas which helps illustrate the relationships between these boxes (Habermas 14). Furthermore, this model is useful for ministry leaders because it “leads an educator to be *logical, consistent, and thorough* as reasons for both effective methods and appropriate objectives are established in a well-ordered educational process with superior ethical consequences” (Stevens 302; emphasis added). Frankena’s model can be an aid to ministry leaders who are seeking to remain true to their beliefs.

Personal Interest

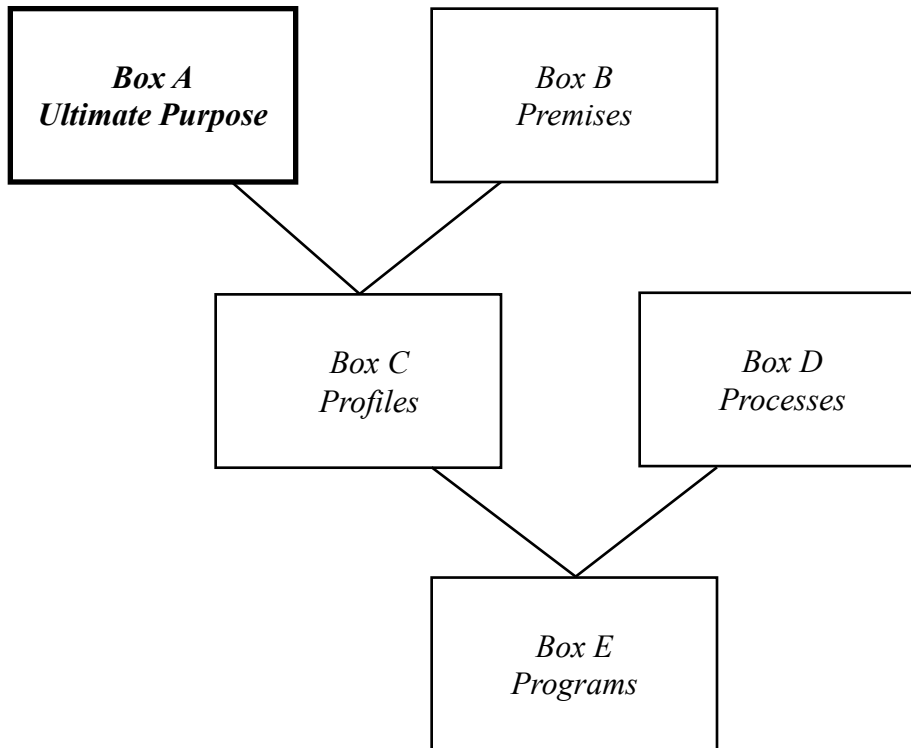
The reason why I have such an interest for *Instill Ministries* is because my life has been deeply impacted by both discipleship and Scripture Engagement. In high school, I began my relationship with Jesus Christ and had a group of devoted men who were passionate about discipling me into a mature Christian. The impact that these men had on my life created a deep desire in my heart to disciple others in the way I was disciplined. During my college years, I was exposed to Scripture Engagement through Dr. Phil Collins. Scripture Engagement has exposed me to a relational way of interacting with God’s word. Instead of only walking away with a growth of knowledge about the Bible, I walk away feeling like I was actually in the presence of God. I was also given the opportunity to work alongside Dr. Phil Collins to create a reading plan

through the book of Acts using a Scripture Engagement method. This has given me practical training in preparing Scripture Engagement experiences for others to engage with.

The presence of people who are passionate about discipleship is not only important in the life of a high schooler like it was for me, but also in the lives of college students attending public universities. College students are undergoing one of the most formative times of their lives and are exposed to many different people and beliefs. A college campus with discipleship-minded people present will allow people to be exposed to the transformative power of Jesus Christ through the engagement of Scripture. I am passionate to see students on college campuses transformed by God's Word.

Conclusion

This paper provides a philosophy of ministry for a college ministry that strives to equip and disciple college students in and through Scripture Engagement. The introduction offered a brief description of this college ministry, as well as the cultural and social settings relevant to the ministry. This was followed by an introduction to a fictitious college student, Peter, who represents the kind of individual that will be reached by this ministry. The author of this paper also discussed their personal interest for a ministry such as this one and described the Frankena model, which will be the model used to develop this ministry's philosophy. A ministry such as *Instill Ministries* is necessary because it allows college students to experience the transforming power of Scripture as they come to know Jesus in a relational way. Through this transformational experience, college students will fall in love with Jesus and His Word while becoming disciple makers.

Box A: Ultimate Purpose

Imagine an individual is hired by their local church to be a part of the facilities team as the janitor. When this individual was hired, they were told that their only responsibility was to keep the church clean. However, they were not informed as to what the purpose of this role was or why it was so necessary. Unfortunately, this individual will likely approach their job with no passion or enthusiasm. After all, they have no idea why they are doing what they are doing. However, what if this individual was told that the purpose for this role was to cultivate a presentable and welcoming environment for people to come and be in community with other believers? This individual, now knowing the purpose for their role, will likely approach work with passion, enthusiasm, and even a sense of ownership.

Similar to the janitor knowing the purpose of their role, it is incredibly important for ministries to know their purpose and the ultimate purpose of humanity. Without an ultimate

purpose in mind, a ministry's efforts amount to aimless wandering. Frankena would add that Box A "contains a statement about the ultimate purpose of humankind" and that it "provides thematic unity to the other four boxes" (Newton 534). Box A describes "what *ought* to be" (Glassford 537). Therefore, this section will discuss the ultimate purpose of humanity and connect it with the purpose of Instill Ministries.

The Ultimate Purpose of Humanity

The ultimate purpose of humanity is to be transformed into the image of God. Within the Old Testament, the concept of being made in the image of God is only explicitly discussed on three separate occasions which all occur in Genesis (Hoekema 11). Despite the lack of frequency, this concept is still integral to the human identity and purpose. Matter of fact, when humans were created it says that "God created man in his own image, in the *image of God* he created him" (Gen 1:27, emphasis added). Humanity's identity was derived from God's own image from the very beginning. This profound statement which is seen within the first few pages of Scripture is not simply one that describes humanity's spiritual status within the Garden, but is a statement that describes humanity in "the totality of [its] existence" and that humanity's "entire constitution images and reflects God" (Hoekema 66). J.W. expands on the concept of the image of God and what it means for humanity to be given such an identity marker saying, "Like *human being*, a verbal noun, the title *image of God* states our nature and purpose, our being and doing" (Cooper 404). Lastly, Rick E. Watts describes this concept in a unique way saying, "all human beings, male and female, rich and poor, mighty and lowly, are intended to be living pictographs of Yahweh" (Dearborn 416).

It is necessary to acknowledge that this specific statement about humanity comes before the Fall; however, it is just as crucial to acknowledge that fallen humans are recognized as being

made in the image of God later on in the Old Testament (Gen 5:1, 9:6). Therefore, this identity marker of being made in the image of God transcends humanity's fallenness to some extent. John F. Kilner affirms this in the following quote:

Just because sin has badly damaged people, that does not mean that the standard, the image of God, has been damaged. The image "of God" involves the attributes of God – not the damaged attributes of fallen people. People created according to that image are to reflect godly attributes, even if it takes the death of God's Son to enable people to conform to God's image in Christ. (Kilner 135)

Kilner compares this phenomenon to the blueprint of a building. A building may be damaged or flawed; however, the intended design, the blueprint, still remains true to its original standard (Kilner 135). Therefore, even though humans may be marred by sin, the standard in which humanity is called to uphold – reflecting the image of God – remains intact.

Within the New Testament, there is one teaching which explicitly states that humanity still carries the identity marker of being made in the image of God. When writing to a group of scattered Jewish Christians, James discusses the power of the tongue and how with the tongue one can curse humans, which are created in the image of God (3:9). Hoekema states that this passage does not clearly define what being created in the image of God is like. Although, it does show that humans still carry the identity marker of being made in the image of God despite the damage of sin (Hoekema 20).

The reality at hand is that humanity will not and cannot restore themselves back to the intended standard of reflecting the image of God on their own. This reality will be simplified into the following metaphor. This bridge separates humanity from the identity marker which God

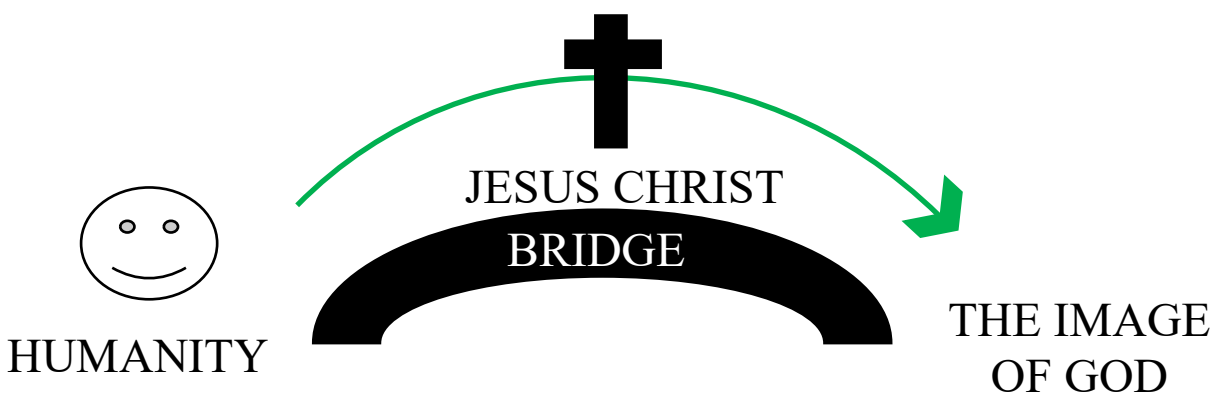
originally gave them. The graphic below illustrates the separation between humanity and this identity marker given by God:



Fortunately, God did not intend to leave humanity on the opposite side of the bridge. Matter of fact, He sent His Son, Jesus, to display the clearest image of God and to be crucified for the sins of humanity (Dearborn 416). Apostle Paul validates this fact by describing Jesus as the “image of the invisible God” (Col 1:15). Jesus even says, “Whoever has seen me has seen the Father” (Jn 14:9). Hoekema paraphrases this statement from Jesus in this way, “Jesus’ words come down to this: If you look carefully at me, you will have seen the Father, since I am the Father’s perfect image” (Hoekema 21). Jesus, who is God Himself, is the perfect image of God and humanity has been given an accurate picture of what it is like to be in the image of God because of His incarnate presence on this earth.

As previously stated by Kilner, the purpose of humanity is to reflect the image of God which is only possible through Jesus’ enabling of humanity to achieve such standard (Kilner 135). It is through this enabling that humanity is now able to cross this bridge through Jesus Christ. Hoekema suggests that humanity “must learn to know what the image of God is by looking at Jesus Christ” (Hoekema 22). Watts describes it in this way, “The glory of the image of God, now revealed in the mystery of the trinity, is to be found in face-to-face beholding of and

fellowship with the Father through the crucified Son, whose presence is now mediated by the Spirit” (Stackhouse and Watts 34). In order to fully cross this bridge, humanity must be transformed into a Christlike being. To be transformed into a Christlike being is synonymous to being transformed into the image of God. This transformation comes through the help of the Holy Spirit as humanity gazes upon the glory of God which is seen through Christ (2 Cor 3:18). The graphic below illustrates what this process may look like:



The Purpose of Instill Ministries

Again, the ultimate purpose of humanity is to be transformed into the image of God. Therefore, the purpose of Instill Ministries is to help lead college students into being transformed into the image of God through discipleship and Scripture Engagement. Instill Ministries believes that through the process of discipleship, humans are formed into a more Christlike image. Dallas Willard describes the purpose and role of a disciple like this, “As disciples (literally *students*) of Jesus, our goal is to learn to be like him” (Willard 24).

In order to learn to be like Jesus, humanity must encounter Him through the engagement of Scripture. The Taylor University Center of Scripture Engagement suggests that by engaging with Scripture humanity is entering into a relational process, a process which involves humanity

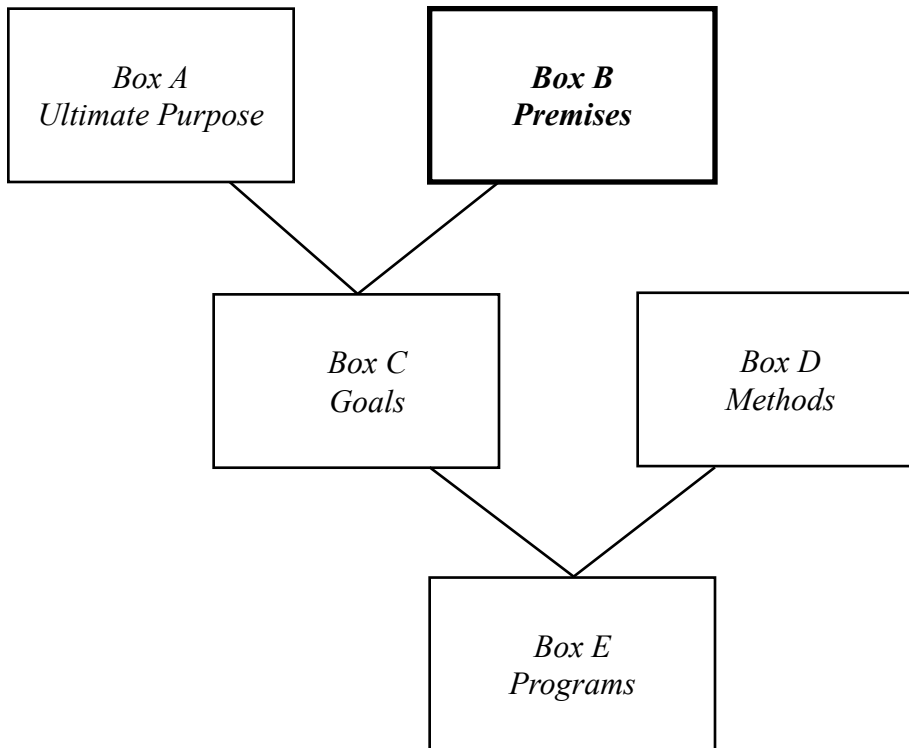
encountering God Himself (Collins 2014). Scripture Engagement is complementary, not substitutionary, to the practice of Bible study because it not only requires cognitive interaction with God's Word, but also affective interaction with God's Word. When humans engage with Scripture, they are encouraged to "listen with [their] minds and with [their] hearts" (Collins 2014). Dr. Lawson Murray suggests that through the Scripture Engagement process, humans "have meaningful encounters with Jesus Christ and their lives are progressively transformed in Him" (Collins 2014). As humanity engages with God's Word, they are engaging with Jesus Christ Himself. It is through this engagement that humanity is exposed to the transformative power of Scripture and how it enables disciples to learn to be like Jesus.

With this purpose in mind, Instill Ministries have the opportunity to walk alongside humans who are seeking to be transformed into the image of God. One of those individuals is Peter, our previously introduced college student. Peter is involved with Instill Ministries; however, he is a freshly new member of the ministry. However, several of Peter's peers have been discipled and trained to disciple others. These peers have set out to disciple Peter through Scripture Engagement practices in order to teach him how to be like Jesus. As Peter matures in his faith, he will become more like Christ, which is synonymous with being transformed into the image of God.

Conclusion

Similar to a janitor knowing the purpose of their job, a ministry must know their purpose and the ultimate purpose of humanity. This section has provided a thorough discussion as to what the ultimate purpose of humanity is and has connected this ultimate purpose to the purpose of Instill Ministries. Humanity's ultimate purpose is to be transformed into the image of God. Due to this belief, the purpose of Instill Ministries is to help lead college students into being

transformed into the image of God through discipleship and Scripture Engagement. Peter, a college student, is currently being discipled by his fellow peers through Scripture Engagement practices so that he can become more like Christ.

Box B: Premises

Imagine that the individual who was hired by their local church to be a janitor has now been informed about the purpose of their job. However, the facilities team unfortunately did not inform this individual about the conditions of the church. The conditions of the church are that the members of the church are extremely messy and never clean up after themselves, the floors have stains that are impossible to clean, and the vacuums are all broken. Sadly, this individual will quickly become frustrated with their job because they are constantly dealing with these conditions which were not previously acknowledged. However, what if the individual was informed about these conditions prior to starting their job? This individual, now knowing the nature of their job, will likely be much more prepared and understanding when it comes to dealing with these conditions.

In like manner to the janitor knowing the conditions in which they will be working in, it is crucial for a ministry to understand the nature of God, humanity, and society. In order to fulfill an ultimate purpose, humans must be aware of the conditions in which they currently exist under. These “conditions” are listed within Box B and are called premises. Frankena would describe premises as “the beliefs that inform one’s understanding and interpretation of life.” Premises discussed in Box A and Box B help define the goals which are established in Box C (Glassford 537). Therefore, acknowledging premises in Box B is an important step in developing a philosophy of ministry.

It must be said that the premises discussed within this section do not offer a comprehensive list of all the premises involved in the nature of God, humanity, and society. However, the premises that are discussed are foundational to *Instill Ministries*. Therefore, this section presents five premises informing *Instill Ministries* and their impact on Peter.

Premise #1: Human beings are fallen and in need of restoration.

As mentioned previously in Box A, the ultimate purpose of humanity is to be transformed into the image of God. The implication of this is that humanity has not quite reached the intended standard in which God set for them. This means that humanity is fallen and in need of restoration. One may ask, “How did this fallen state come about?” Well, humanity’s fallen state developed when the serpent enticed Adam and Eve to disobey God’s command to refrain from eating of the tree of the knowledge of good and evil (Genesis 3, ESV and so throughout unless noted).

The ramifications of such a disobedient act, also known as sin, impacted all humanity, not just Adam and Eve. Emil Brunner describes this pervasive effect in this way, “There is a solidarity in mankind both in being created in the image of God and also in sin. No man can be

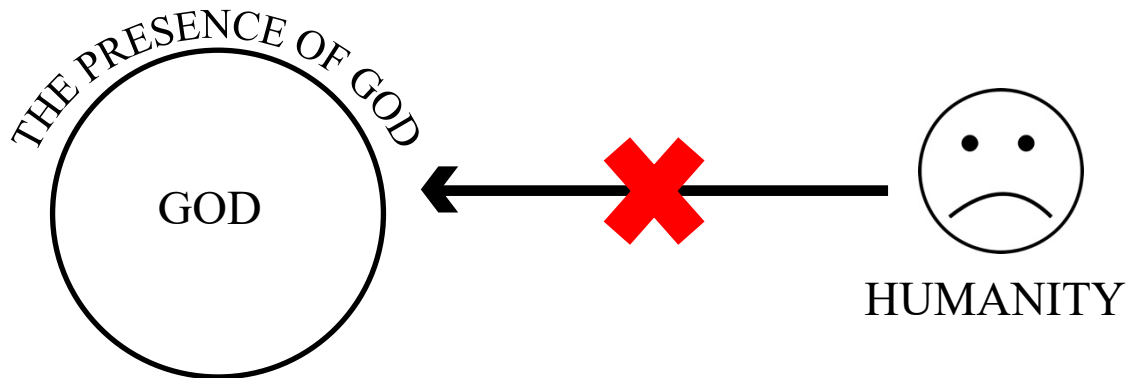
violated without all the others being violated with him in his person.” (Brunner 66). The fallen state in which humanity finds itself in is characterized by spiritual death, unsound reason, and bondage to sin (Demarest 306). In his book, *The Problem of Pain*, C.S. Lewis puts it this way:

Our present condition, then, is explained by the fact that we are members of a spoiled species. I do not mean that our sufferings are a punishment for being what we cannot now help being nor that we are morally responsible for the rebellion of a remote ancestor.... Theoretically, I suppose, we might say ‘Yes: we behave like [sinners], but then that is because we *are* [sinners]. And that, at any rate, is not our fault.’ But the fact that we are [sinners], so far from being felt as an excuse, is a greater shame and grief to us than any of the particular acts which it leads us to commit (Lewis 81).

Lewis is suggesting that humanity has been so plagued with sin that it is part of their being. He seems to suggest that the reality of being fallen is more of a shame than the actual acts in which it leads humanity to committing.

When prophesying to the nation of Israel, Jeremiah likens the condition of their rebellion to a lost sheep. The concept of humanity being like a lost sheep appears in several places throughout Scripture (Psalm 119:176; Matthew 15:24; Luke 15:4). When describing lostness in his book, *Renovation of the Heart*, Dallas Willard writes, “And when we are lost to God, we are not where we are supposed to be in his world and hence are not caught up into his life” (Willard 55). He later quotes Dietrich Bonhoeffer who says, “Every man exists in a state of voluntary isolation; each man lives his own life, instead of all living the same God-life” (Willard 57). Thus, the state of being lost is a life characterized by an active isolation from God and others.

Due to humanity's fallen condition, God separated Himself from humanity because He is holy. This means that humanity is in a seemingly perpetual state of being lost and unable to be in the presence of God. This condition is illustrated in the figure below:



Humanity, despite all efforts to be good, remains in this fallen condition seeking restoration.

Fortunately, as it will be discussed more thoroughly later on in this section, there is a solution to the problem of separation.

As previously stated in Box A, *Instill Ministries*' purpose is to help lead college students into being transformed into the image of God through discipleship and Scripture Engagement. *Instill Ministries* acknowledges that the people they serve are fallen and in need of restoration. As Peter comes to recognize that he is a fallen human being, he will feel the need to be restored by God so that he can be in relationship with Him. Through Peter's involvement with *Instill Ministries*, he will encounter Jesus through Scripture Engagement. As he matures in his relationship with Jesus, he will recognize the implications of what it means to be one of His disciples. Peter will grow in his understanding towards his own fallen condition and how Jesus Christ is able to save him from his sins.

Premise #2: Scripture is the inspired, authoritative word of God and is essential to discipleship.

As Paul writes to his spiritual son, Timothy, he instructs him to hold fast to what he learned and believed throughout his childhood. During this instruction, a profound statement regarding the nature of Scripture is made by Paul who says, “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness” (2 Timothy 3:16). The belief that Scripture is the inspired word of God is derived from this previous statement made by Paul to Timothy. However, what does it mean for Scripture to be the inspired word of God?

The idea that Scripture is the inspired word of God comes from the phrase, “All Scripture is breathed out by God.” J.I. Packer helps clarify what this phrase could mean by saying, “The thought here is that, just as God made the host of heaven ‘by the breath of his mouth’, through His own creative fiat, so we should regard the Scriptures as the product of a similar creative fiat – ‘let there be Law, Prophets, and Writings’” (Packer 92). This suggests that, in similar fashion to the making of Creation, God breathed into the Holy Scriptures.

Due to God’s true and infallible nature, this must mean that His words are true and infallible as well (Young 40). King David describes God’s words as “pure” and likens them to “silver refined in a furnace on the ground, purified seven times” (Psalm 12:6). The inspiration of Scripture, however, differs from revelation in the sense that it is not the act of communication between God to His people. Rather, the inspiration of Scripture is “designed to secure infallibility in teaching” (Young 41-42). Edward J. Young elaborates upon this distinction by saying:

The prophets were the recipients of revelation. God did, in most loving and wondrous fashion, speak unto them and reveal what they themselves in their own strength and

wisdom could never have learned. At the same time, the Word which *He* gave them was one which *He* placed in their mouth, one which, coming from *Him*, was pure and true and trustworthy. *He* also saw to it that they spoke precisely what *He* had commanded them.

(Young 42, emphasis added).

God certainly communicated with fallible beings, such as the prophets and the human writers of Scripture. However, what He communicated to them was true and infallible because the One who communicated was true and infallible Himself.

Since God's word is breathed out by Him, it follows that it must carry authoritative weight in the life of a believer. Packer suggests that Scripture carries authoritative weight because it is "the fact that [Scripture] comes to us from the mouth of God." He adds that instead of seeking to "correct the Scriptures," believers must seek guidance from God to understand and apply them to their life so that they may be corrected by it (Packer 96). In defending his argument for the authority of Scripture in the life of a believer, Packer says, "Jesus Christ is Lord of the Scriptures in the same sense in which any absolute monarch is Lord of the laws and proclamations which he sees fit to issue for the government of his subjects" (Packer 97). Thus, as believers submit to the authority of Scripture they are ultimately submitting to the authority of Jesus (Packer 97).

In view of the inspired and authoritative nature of God's word, it must also be acknowledged that Scripture has transformational potential to impact the life of a believer. In order for fallen human beings to be transformed into the image of God, they must engage with Scripture. Dr. M. Robert Mulholland adds that Scripture "stands close to the center of this whole process of being conformed to the image of Christ" (Mulholland 28). Additionally, Scripture is one of God's primary modes by which He communicates to us how to live a life that resembles

the life of Christ (Mulholland 28). The process of conforming to the image of Christ, according to Dallas Willard, should be the goal of every disciple of Jesus (Willard 24). Moments before being arrested, Jesus prayed to His Father saying, “Sanctify them in the truth; your word is truth” (John 17:17). As believers abide in God’s word, they experience spiritual cleansing. Therefore, the case must be made that Scripture is essential in the process of discipleship.

As Peter becomes involved with *Instill Ministries*, he will begin to trust Scripture for it is inspired by God, the trustworthy one. Additionally, through his engagement with Scripture, Peter will witness the need for a response to God’s word. In other words, Peter will view Scripture as authoritative on the way he lives his life. As Peter obediently submits to the word of God and yields to the Holy Spirit, he will slowly be conformed to the image of Christ.

Premise #3: Humans are created to be in community.

God created humanity to be in community with Him and others. This statement is clearly supported in the creation story when, in reference to Adam, God said, “It is not good that the man should be alone; I will make him a helper fit for him” (Genesis 2:18). God recognized that isolation lacked goodness. In response to this problem, God provided community for Adam through the creation of Eve. It may be argued that being in community is an essential aspect to the human identity.

As previously mentioned, the ultimate purpose of humanity is to be transformed into the image of God. Therefore, an aspect of His image that humanity must conform to is the active participation in community. Stanley J. Grenz suggests that the image of God “is a shared, corporate reality” and “is fully present only in community.” He explains this further in the following quote:

As the doctrine of the Trinity asserts, throughout all eternity God is community, namely the fellowship of Father, Son, and Holy Spirit who comprise the triune God. The creation of humankind in the divine image, therefore, can mean nothing less than that humans express the relational dynamic of the God who representation we are called to be (Grenz 179).

Elaborating further, Grenz suggests that the only way for an individual to accurately represent God as an image-bearer is to do so in the context of community (Grenz 179).

This concept of community is not only found in Scripture, but has also been found in the sphere of human psychology. Erik Erikson, a psychologist who created one of the world's most renowned theories of psychosocial development, also provides significant insight to the need for community. Erikson's goal in creating such a theory was to help explain "how healthy personalities develop rather than focusing on unhealthy developmental processes" (Bergen 43). There are eight different stages, or crises, within Erikson's theory. Each stage has a positive and negative resolution which then impacts the following stages (Bergen 44).

Peter, a twenty-year-old college student, is currently in the midst of Erikson's sixth stage, Intimacy versus Isolation. It will be assumed that Peter has successfully resolved the crises that occurred during the previous five stages. During this stage, Peter is "ready for intimacy" which can be described as community (Bergen 47). The priority of intimacy, according to Erikson, would be to form a romantic relationship with another individual; however, intimacy is also "necessary for deep friendship, affiliations with groups, and other interpersonal relationships" (Bergen 47). Therefore, Peter is ready to be in community with other individuals.

Instill Ministries offers an opportunity for Peter to experience Christian community. Bonhoeffer describes this type of community with the following words, "The physical presence

of other Christians is a source of incomparable joy and strength to the believer” (Bonhoeffer 19). Peter will develop deep, godly friendships that provide joy and strength to his faith. *Instill Ministries* seeks to gather believers together to engage with Scripture as a community. “In Dietrich Bonhoeffer’s vision for Christian community,” Jana Strukova writes, “sharing in God’s Word means sharing in the centrality of Christ’s love” (Strukova 199). *Instill Ministries* strongly believes that through Scripture Engagement, especially in the context of community, individuals directly experience the person and love of Jesus.

Premise #4: Society is full of distractions which prevent spiritual transformation.

In his book, *Celebration of Discipline*, Richard J. Foster writes the following, “In contemporary society our Adversary majors in three things: noise, hurry, and crowds. If he can keep us engaged in “muchness” and “manyness,” he will rest satisfied. Psychiatrist Carl Jung once remarked, ‘Hurry is not of the Devil; it is the Devil’” (Foster 15). This statement was written by Foster forty-five years ago; however, it still rings true today. In John Ortberg’s account of a conversation he had with Dallas Willard, he quotes Willard saying this, “Hurry is the great enemy of spiritual life in our day. You must ruthlessly eliminate hurry from your life” (Ortberg 20). The presence of hurry in the lives of humans clearly appears to be a perennial problem.

James Bryan Smith diagnoses American society with what he calls “hurry sickness.” He describes this as “an inner attitude that is not necessarily caused by outer circumstances; boredom is one of its symptoms” (Smith 171). He further suggests that the antidote to such a problem is “being present where you are” (Smith 171). Later on, Smith likens hurry to distraction and claims that humanity has mastered the art of both (173). Through the mastering of these “arts,” humans struggle to be present where they are.

How could this have happened? The answer is that humanity has become “a digital people – a digital generation, dependent on our devices” (Challies 60) This is largely due to the recent developmental boom of technology and the internet. This developmental boom has deeply impacted the younger generations. Younger generations have been exposed to technology and the internet their entire lives (Seemiller and Grace 40). Studies show that ninety-four percent of Internet users have at least one social media account. Of these Internet users, younger generations are most involved in the social media world, having an average of nearly nine social media accounts (Seemiller and Grace 46).

The developmental boom of technology and the internet poses as a huge threat to the process of spiritual transformation. Tim Challies, the author of *The Next Story*, helpfully explains this:

Christians may be excited about God, but because they have become a product of our digital world, they have a diminished ability to think deeply about him, to truly know him as he is. More and more of us are finding that we just can't stop long enough to read. We can't sustain our attention long enough to study. We can't find the time to meet with our Father. Where prayer used to be the first activity of the day, we now begin our daily routine by checking e-mail. Where the Bible used to be a special book we read and studied, now it's an e-book that competes with our voice mail, text messages, e-mails, and the ever-present lure of the internet (Challies 116).

Challies is clear that the presence of technology and the internet has led humanity into a state of perpetual distractedness. He suggests that this distraction is affecting humanity in two ways. The first being that individuals have begun to prioritize quantity over quality (Challies 117). In other words, whatever it takes to earn, feel, and produce the most in the least amount of time is what

must be done. The second being that individuals have lost the ability to deeply engage with things (Challies 117). Individuals within this type of society especially struggle to deeply engage with God's Word because they are consumed by the distractions that are swarming around them.

Peter, a member of Generation Z, is in the midst of the developmental boom of technology and the internet. He is surrounded by the seductive lures that social media and his digital devices have to offer. Unfortunately, social media and digital devices may pose as a threat to the spiritual transformation of Peter. However, *Instill Ministries* seeks to combat this threat by discipling Peter through Scripture Engagement Through this model of discipleship, Peter will experience fresh and new ways to experience the presence of God. Scripture Engagement suggests that as individuals interact with God's Word, they are partaking in a relational act with Jesus. During this relational act, individuals are encouraged to slow down and spend time with Jesus. Scripture Engagement may become a focusing activity for the lives of busy and distracted college students like Peter.

Premise #5: Jesus is the only human who can transform the hearts of fallen humans.

In response to a question asked by Thomas, one of the twelve disciples, Jesus declared, "I am the way, and the truth, and the life. No one comes to the Father except through me" (John 14:6). Jesus is making the claim that the only way to the Father is through Him which eliminates all other perceived ways to God. Within a religiously pluralistic society, this declaration becomes all the more provocative. Despite the provocative nature of Jesus' strong statement, it must be accepted as a fundamental belief of the Christian faith. To reject it is to essentially reject the Christian faith.

In William Hendriksen's commentary on the Gospel of John, he writes, "Jesus does not merely *show* the way; he *is* himself the way. It is true that he *teaches* the way (Mark 12:14; Luke

20:21), *guides* us in the way (Luke 1:79), and *has dedicated* for us a new and living way (Heb. 10:20); but all this is possible only because he *is* himself the way” (Hendriksen 267). He goes on to say that Jesus is God and that He is “the mediator between God and his elect” (267).

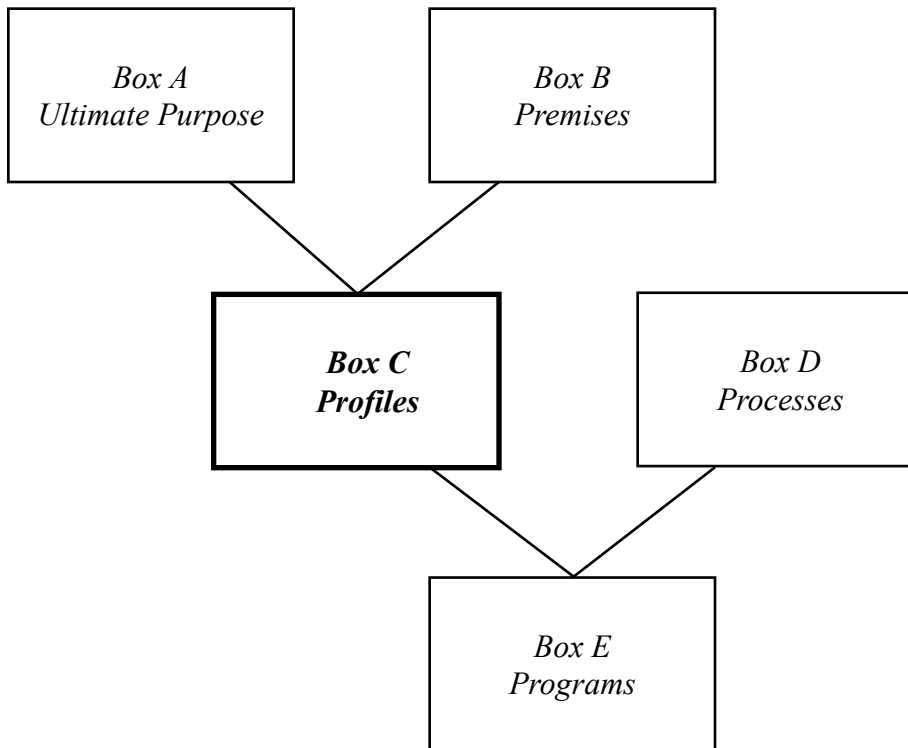
What does it mean for Jesus to be the mediator between God and humanity? H.W. Hoehner describes the role of a mediator as the one who “brings reconciliation between parties – biblically, bringing sinful humans to reconciliation with our holy God” (Hoehner 532). Jesus also played the role of a priest, whose main function is “mediatorial” (Hughes 695). Under the authority of the law, the nation of Israel was required to offer sacrifices for the atonement of their sin. However, this custom was only temporary because God had a greater plan for His people. In other words, “[The priesthood] was preparatory; it portrayed the principle of propitiatory sacrifice but not the fulfillment” (Hughes 696). However, God sent His Son into the world to save the world (John 3:17). Jesus acted as both the Mediator and Priest to God’s people as He sacrificed Himself on the Cross. Now, through a relationship with Jesus Christ, humanity is able to be transformed into the image of God through the sanctifying work of the Holy Spirit.

During his time in *Instill Ministries*, Peter will be disciplined through Scripture Engagement so that he may form an intimate relationship with Jesus Christ. Through his relationship with Jesus, Peter will have access to the transformative power that is offered through God the Father, God the Son, and God the Holy Spirit. As he is changed by this transformative power, Peter will begin to look more like Christ which, as previously stated, is the goal of every disciple of Jesus (Willard 24).

Conclusion

This section presented five premises relevant to *Instill Ministries* and Peter. *Instill Ministries* primarily, but not exclusively, functions with the following premises in mind: (1)

humans beings are fallen and in need of restoration; (2) Scripture is the inspired, authoritative word of God and is essential to discipleship; (3) humans are created to be in community; (4) society is full of distractions which prevent spiritual transformation; and (5) Jesus is the only human who can transform the hearts of fallen humans. All of these premises directly impact the life of Peter and must be considered when doing ministry with individuals like him.

Box C: Profiles

The janitor has now been informed about the purpose of their job and the conditions, also known as the premises, of the church. However, the facilities team has once again neglected to communicate to the janitor one of the most crucial aspects of their job – the goals for the position. The facilities team expects the janitor to dust every corner of the building, wipe down every surface, and vacuum all the floors each week. Also, they have set out to receive both “The Cleanest Church in America” award and “The Facilities Team of the Year” award for the third consecutive year. Lacking this information, the janitor will likely fall extremely short of the goals that have been set out for them. However, consider what would happen if the janitor was informed about these goals and expectations. If this were the case, the janitor would possess a clear vision to excel in their performance and obtain the intended goals.

In similar fashion to the janitor knowing the goals they are trying to reach, it is necessary for a ministry to know the goals, also known as profiles, they have determined regarding the people they are serving. Frankena would describe these profiles as the “desirable abilities, habits, states, or traits” which are meant to be developed (Frankena 5). These profiles found in Box C are not arbitrarily created. On the contrary, these profiles are deeply related to the purpose and the premises previously defined, hence the two lines connecting Box C to Box A and Box B. When describing the relationship between the purpose, premises, and profiles, Gary Newton says, “[Profiles] refer to the characteristics one’s educational philosophy is designed to produce, based upon the foundational ideas mentioned in the *Ultimate Purpose* and the *Premises*” (Newton 534). He adds that these profiles “collectively paint a picture of the ideal person” that is developed from the ministry (Newton 534).

In other words, Box C poses the question: What characteristics or abilities must be instilled into Peter, a fallen human being, in order to be transformed into the image of God? The desired characteristics to be instilled into the life of Peter include the following: (1) Disciple Maker; (2) Servant Hearted; (3) Community Centered; (4) Praises the Lord through daily life; and (5) Loves Scripture. These characteristics were chosen due to *Instill Ministries*’ commitment to disciple college students in their Christian walk. It is for that reason that the characteristics form the acronym, D.S.C.P.L. Therefore, the purpose of this section is to describe what it looks like for *Instill Ministries* to aid Peter in becoming a D.S.C.P.L. of Jesus.

Profile #1: Disciple Maker

Instill Ministries strives to develop Peter into a disciple maker. However, before discussing the concept of being a disciple maker, one must know what makes someone a disciple in the first place. In his book, *Multiply*, Francis Chan describes a disciple as a “student” or

“follower” of Jesus (Chan 16). Those who learn from or follow Jesus are meant to “imitate Him, carry on His ministry, and become like Him in the process” (16). In other words, to be a disciple is to be someone seeking to be transformed into the image of God, which is the ultimate purpose of humanity (Box A). As previously established, this transformation only occurs through the person of Jesus (Box B). This begs the following question: “Why bother with being a disciple maker if being a disciple simply means to conform to the image of Christ?”

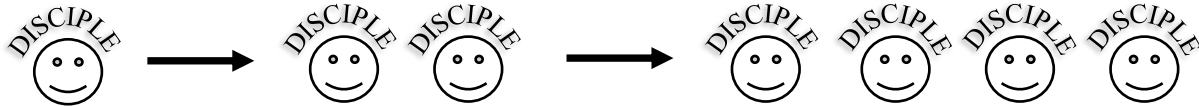
The answer is clearly laid out in Scripture. According to Matthew, in His final words to His disciples, Jesus said, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (Matthew 28:19-20b, ESV and so throughout unless noted). This statement is known as the Great Commission.

The Great Commission is one of the most crucial tasks for a disciple to carry out. When describing the centrality of the Great Commission in the life of a disciple of Jesus, David Platt describes it in this way:

All who know the love of Christ yearn to multiply the life of Christ. God has formed, fashioned, and even filled Christians with his own Spirit for this very purpose. I think, then, it’s reasonable to conclude that something is spiritually wrong at the core of a Christian if his or her relationship with Christ is not resulting in reproduction [of other disciples]. Maybe more plainly put, wherever you find a Christian who is not leading men and women to Christ, something is not right.... To be a disciple of Jesus is to make disciples of Jesus (Platt 207).

Platt essentially argues that in the core of the Christian identity resides a longing to multiply and expand the Kingdom of God. The absence of such a longing in the life of a Christian implies the

presence of a spiritual illness. God intends for the life of a disciple to look like a life full of multiplication. This type of life is illustrated in the graphic below:



Along with multiplication, there are other identity markers within the core of the Christian identity. In their book, *Shaping the Journey of Emerging Adults*, Richard Dunn and Jana Sundene offer several postures of an effective disciple maker which include the following: trust, submission, and love (Dunn and Sundene 225). A disciple maker must *trust* in the ways of God, *submit* to His will, and *love* His people. These postures are derived from Jesus Christ who exemplified each of these in perfection. Jesus was ruthlessly committed to trusting and submitting to His Father's will and through the process of doing so, He loved His people. Therefore, it is necessary for disciple makers to imitate these postures in order to be transformed into the image of God.

Instill Ministries strives to develop college students into disciples of Jesus. However, in alignment with the Great Commission, *Instill Ministries* develops these college students into disciples who go and make more disciples. Therefore, Peter will be discipled and equipped to be a disciple maker who multiplies. Peter will also learn to trust in the ways of God, submit to His will, and love His people as he engages with Scripture and comes face to face with Jesus, the one who perfectly exemplified these postures.

Profile #2: Servant Hearted

Instill Ministries seeks to develop Peter into a servant hearted leader. The day before He was crucified, Jesus modeled to His disciples what it looked like to be a servant hearted leader.

He got down on the dusty floor and washed the dirty feet of His disciples (John 13:1-17). This act would have been viewed as “a great sign of humility” and was a task often reserved for the servants of the household (Keener 288). Matter of fact, Mark goes even further and describes the purpose of Jesus’ ministry on earth as this, “For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Mark 10:45). Service was a central task in the life of Jesus. Therefore, it must be argued that a heart of service in a believer is necessary in order to look like Christ (Box A).

Dietrich Bonhoeffer describes the Christian commitment to service beautifully in the following quote:

The Christian community should not be governed by self-justification, which violates others, but by justification by grace, which serves others. Once individuals have experienced the mercy of God in their lives, from then on they desire only to serve. The proud throne of the judge no longer lures them; instead they want to be down among the wretched and lowly, because God found them down there themselves. (Bonhoeffer 72)

Service is a response of obedience to the mercy of God that has been gifted to humanity. Not only that, but this mercy drives believers to be among the wretched and lowly. When describing Jesus’ ministry of service, Stanley Grenz says, “Jesus engaged in service to people in need. The sick, the outcasts, the demon-possessed, the sinful, and the sinned against found in him a friend and healer” (Grenz 507). Service among the lowliest and neediest people is of the utmost importance in the life of a believer. Matter of fact, Jesus told his disciples that they would continue to do His work after He is gone with the Father (John 14:12).

Bonhoeffer suggests that humility is a necessary prerequisite to learning how to live a life of service (Bonhoeffer 73). This humility, according to Bonhoeffer, can only come in the life of

someone who is “[living] by the forgiveness of their sin in Jesus Christ” (73). In order to approach service in humility, individuals must understand the fallen condition they were in when they were offered the forgiveness of their sins through Jesus Christ (Box B). Bonhoeffer adds that believers who are able to obtain such humble thinking will prioritize the interests of others more than their own (73). Paul echoes this in his letter to the Philippians when he says, “Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others” (Philippians 2:3-4).

To clear up any confusion, Bonhoeffer also describes what service may practically look like within the life of a believer. He puts forth three types of service that allow opportunities for believers to partake in the service of God’s word. These three types of service include listening, active helpfulness, and bearing with others. Bonhoeffer describes listening to others as “the beginning of love for other Christians” (Bonhoeffer 75). He adds that if believers are incapable of listening to their brothers and sisters, then an inability to listen to God will soon follow (75). Active helpfulness is simply aiding others in the daily, menial tasks of life (76). Lastly, believers are to bear with one another. “They are obliged to bear with and suffer one another,” Bonhoeffer says, “but what is more important, now by virtue of the law of Christ having been fulfilled, they are also able to bear one another” (78). Through Christ’s redemptive work on the cross, believers are now enabled to bear one another’s burdens.

Therefore, *Instill Ministries* seeks to develop college students into servant hearted leaders because of the example Jesus Christ has set before humanity. During Peter’s time in *Instill Ministries*, a longing to serve those who are lowly and needy will be developed in his heart. However, in order to obtain such a longing to serve, Peter must learn to live a life of humility.

This comes through a proper understanding of his fallen condition and the gift of mercy God has given him. Peter will serve his community by listening to others, actively being helpful, and bearing other's burdens.

Profile #3: Community Centered

Instill Ministries provides a space for Peter to become community centered. In the first of his three letters, John writes, "But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin" (1 John 1:7). As believers walk in the ways of Jesus, they are simultaneously walking in fellowship, also known as community, with other believers. As previously mentioned, *Instill Ministries* believes that humans are created to be in community and that to be in isolation in your Christian walk is something that lacks goodness (Box B). However, what does it look like for believers to be in community?

In an attempt to restore Christian community, Jerry Bridges offers four ways in which believers in community must interact with one another: (1) caring for one another; (2) honoring one another; (3) reproofing one another; and (4) praying for one another. Instead of condemning and judging brothers and sisters who are struggling in their Christian walk, believers must attempt "to gently restore the erring brother or sister" (Bridges 66). The first step in accountability is to offer gentle love within the community of believers. Bridges believes that in true Christian community, competition is eliminated amongst believers (68). When elaborating what he means by this, he says, "When another part of the Body is honored, we should rejoice because that part of the Body belongs to us and we belong to it" (68). Within a community, believers must celebrate the victories of their brothers and sisters because they are one collective "body." Living in community is more about celebrating than it is about competing. In light of

God's gracious reproof of humanity, believers should also rebuke other believers in a "loving, caring manner" with the intention to obtain a "restoration of the fellowship" (Bridges 71). Lastly, believers must "[recognize] that the larger purpose of each member's growing and working is the building up of the entire Body in love" (Bridges 73). This is done through the practice of prayer (Bridges 71-73). Praying for the lives of others within one's own respective community is an obligation one takes upon themselves when joining the community.

Along with these four responsibilities of a believer within a community, a fifth responsibility must be mentioned. The fifth responsibility of a believer within a community is to be hospitable. Matter of fact, "the whole point of community is to bring people together, despite their differences, and unite them into one common group" (Peters 107). As communities practice hospitality, they offer a "testimony to the gospel's transforming power and truth" (Pohl 403). In her book, *Making Room*, Christine D. Pohl suggests that as believers welcome "situations where they could encounter strangers" in their lives, they begin to form the habit of hospitality (Pohl 172).

Instill Ministries seeks to develop college students into people who are community centered. During Peter's involvement with *Instill Ministries*, he will learn what it looks like to be community centered. Peter will seek to care for his fellow believers, honor them above himself, graciously rebuke them, and pray for them. Through modeling, *Instill Ministries* seeks to develop in Peter a habit of hospitality.

Profile #4: Praises the Lord in Daily Life

Instill Ministries intends to develop Peter into a person who praises, or worships, the Lord in his daily life. In his letter to the Romans, Paul writes, "Therefore I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to

God – this is your true and proper worship” (Romans 12:1, NIV). Believers are spurred on by Paul to offer their lives as worship to the Lord. Additionally, Jesus, in response to temptation, answered, “You shall worship the Lord your God, and him only shall you serve” (Luke 4:8). Jesus prioritized His Father as the only subject of worship. It can be argued then, that believers must offer their whole lives, including the mundane tasks of daily life, to the Lord as praise and worship in order to be transformed into the image of God (Box A).

In his book, *The Pursuit of God*, A.W. Tozer describes the difficulties that come from the “sacred-secular dilemma” in the following quote:

For instance, it may be difficult for the average Christian to get hold of the idea that his daily labors can be performed as acts of worship acceptable to God by Jesus Christ. The old antithesis will crop up in the back of his head sometimes to disturb his peace of mind. Nor will that old serpent, the devil, take all this lying down. He will be there in the cab or at the desk or in the field to remind the Christian that he is giving the better part of his day to the things of this world and allotting to his religious duties only a trifling portion of his time. And unless great care is taken, this will create confusion and bring discouragement and heaviness of heart. (Tozer 116)

However, Tozer offers advice to believers who are trying to overcome these difficulties. Believers must live out “an aggressive faith” by offering every part of their lives to God (Tozer 116). Tozer adds that believers constantly “[remind] God in [their] times of private prayer that [they] mean every act for His glory” (117). Believers must be constantly aligning themselves and their own actions with the will of God. Tozer ends saying, “Let [believers] practice the fine art of making every work a priestly ministrations. Let [believers] believe that God is in all our simple

deeds and learn to find him there” (117). As believers go throughout their days, it is possible for them to constantly be doing the work of God.

Instill Ministries intends to develop college students into people who are offering their whole lives to God as praise and worship. Peter will learn to integrate his faith in every aspect of his life. The exercising of his faith will not be limited to ministry or church activities. Rather, Peter will learn to worship God through his education, sports, relationships, and all other aspects of his life. Peter’s faith will be holistic in nature, reaching every facet of his life.

Profile #5: Loves Scripture

Finally, *Instill Ministries* develops a love for Scripture in the heart of Peter. In Psalm 119, the Psalmist writes, “Oh, how I love your law! I meditate on it all day long. Your commands are always with me and make me wiser than my enemies. I have more insight than all my teachers, for I meditate on your statutes” (Psalm 119:97-99). The Psalmist who wrote this has a deep and permeating love for God’s word which is rare within the Christian community today. Believers have been ‘infected with a disease’ that has prevented them from experiencing the transformative power of Scripture (Box B).

In his book, *Eat this Book*, Eugene Peterson describes three distinct groups of people who approach Scripture differently. The first group approaches Scripture intellectually (Peterson 28). In other words, this group solely enjoys the mental challenges that arise from the pages of Scripture. The second group approaches Scripture for the sake of practicality (29). Essentially, they trust that the Bible offers wise instructions as to how they should live their life. The third group approaches Scripture so they can be uplifted or inspired (29). Scripture, to this type of person, is simply a source of motivation or encouragement. Peterson describes the problems that arise from these approaches in the following quote:

.... you will be *using* the Bible for *your* purposes, and those purposes will not necessarily require anything of you relationally. It is entirely possible to come to the Bible in total sincerity, responding to the intellectual challenges it gives, or for the moral guidance it offers, or for the spiritual uplift it provides, and not in any way have to deal with a personally revealing God who has personal designs on you. (Peterson 29-30)

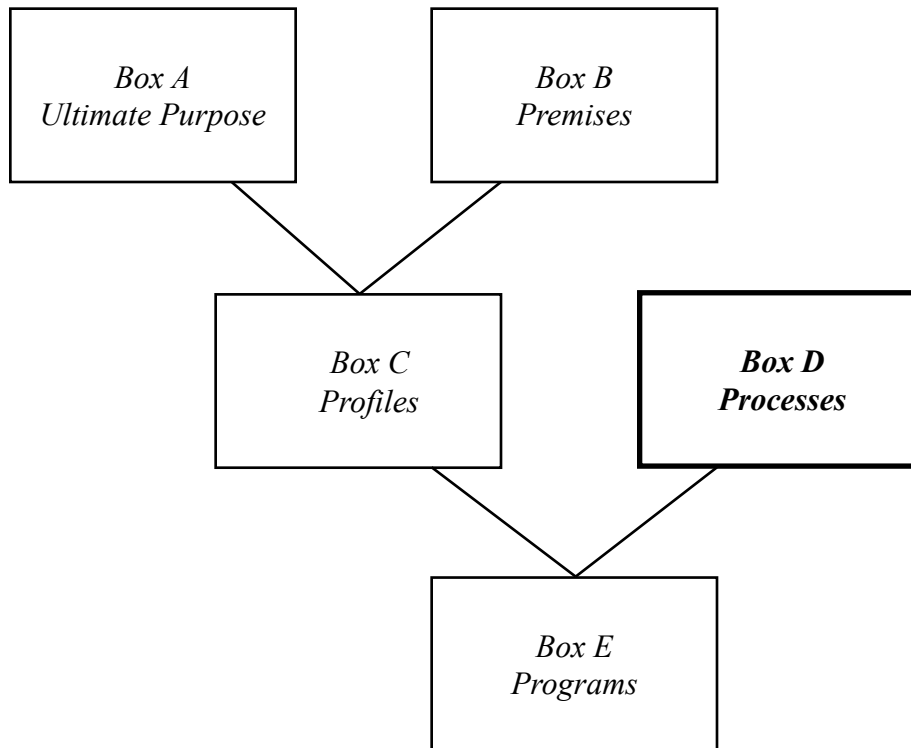
The commonality amongst these three groups is that none of them approach engaging with Scripture as a relational act with Jesus. This type of Scripture reading, also known as a non-relational approach to Scripture, is the disease that has infected believers today.

However, the type of love for Scripture that the Psalmist expresses can indeed be cultivated through a relational approach to Scripture. What this means, however, is that believers must approach Scripture with the expectation that they are relationally interacting with the person of Jesus Christ. Chris Webb challenges believers “to read as lovers, to approach the Bible as an opportunity for encounter, as the medium of the divine kiss, as a way into presence” (Webb 77). Believers can confidently approach Scripture in this way because it is the way in which “God invites us [into] a relationship with him and with one another” (Reynold 75). Spending time in God’s word should be about more than just reading to gain knowledge or to be motivated. Rather, it must be seen as one of the most potent ways to meet Jesus face to face.

Instill Ministries seeks to instill a love for Scripture in the hearts of college students. Matter of fact, *Instill Ministries* frequently engages with Scripture as a community because they believe Scripture is transformative in nature. During his time in *Instill Ministries*, Peter will come to love Scripture because it is a way for Him to relate to Jesus. Peter will be equipped through Scripture Engagement and will be spurred on to love God and his neighbor. He will grow in love as he meets face to face with Jesus through the practice of Scripture Engagement.

Conclusion

This section has presented five characteristics, also known as profiles, that *Instill Ministries* seeks to develop in the life of Peter. The following characteristics were presented: (1) Disciple Maker; (2) Servant Hearted; (3) Community Centered; (4) Praises the Lord through daily life; and (5) Loves Scripture. These characteristics were chosen because *Instill Ministries'* commitment to discipling college students in their faith. After Peter's time with *Instill Ministries*, he will be a D.S.C.P.L. of Jesus Christ.

Box D: Processes

Suppose the janitor has now been informed of the purpose, conditions, and goals of their job. However, the facilities team has neglected to communicate to the janitor the methods or processes which are most effective for cleaning the church. Chemicals like bleach, borax, and water are powerful cleaning agents alongside tools such as mops, vacuums, and dusters. These chemicals and tools have been proven to be helpful and therefore have been used for years. Without this information, the janitor is likely prone to failure. However, what would happen if the janitor was aware of these effective processes for cleaning the church? With this information, the janitor is set up for success because they know the best processes for cleaning which in turn will help them obtain the goal of having a presentable building.

Similar to the janitor knowing the effective processes in cleaning a church, it is critical for a ministry to know the processes which are most effective in attaining the profiles stated in Box C. In other words, Box D offers “explanations based on empirical and scientific theory about how to produce the stated [profiles]” (Newton 534). Essentially, Box D answers the question, “What learning theories must be employed in order to achieve the stated profiles in Box C?” The answer to this question reveals what a ministry believes about the learning process. However, before the discussion of these theories begins, a clear definition of learning must first be established.

Learning is an ongoing process. Ronald Habermas describes it in this way, “Learning, like breathing, occurs every minute of every day” (Habermas 102). One would be mistaken to subscribe to the misconception suggesting that learning is solely a cognitive practice. Learning actually impacts at least three different levels that make up an individual’s whole being. The three levels include the following: (1) knowledge; (2) emotions; and (3) behavior (Habermas 105). Learning holistically impacts the life of an individual and, according to Martha Leypoldt, spurs them on to change (Leypoldt 27). William Yount describes the changes that occur within each level:

A change in behavior refers to enhancing abilities and mastering skills. A change in cognitive capacity refers to establishing a useful knowledge base and creating a meaningful synthesis of concepts, principles, and perspectives. A change in affective capacity refers to increasing the number of positive values, strengthening those values, and organizing them into a coherent value system (Yount 167).

As individuals learn, they are changing in a matter of ways. Additionally, learning is an integral part of conforming to the image of Christ. Habermas affirms this by saying, “Learning for

Christians is change, through deliberate or incidental experience, under the supervision of the Holy Spirit, and in which one regularly integrates age-appropriate knowledge, attitudes, values, emotions, skills, and habits into an increasingly Christ-like lifestyle” (Habermas 110). Therefore, it will be assumed throughout this paper that learning is a holistic process that results in cognitive, affective, and behavioral change.

Now that a definition has been established for learning, the learning theories that will be discussed throughout this paper will be briefly introduced. The first theory that will inform *Instill Ministries* is called Discovery Learning which was developed by Jerome Bruner. This theory prioritizes learning that comes from an individual’s own discovery and interaction with a topic or problem (Yount 241). The second theory is Dallas Willard’s VIM pattern, which is a theory of Christian spiritual formation. This theory provides a curriculum of discipleship that leads to an individual’s conformity to Christlikeness (Anizor et al., 171). Both theories deeply influence *Instill Ministries* alongside the Holy Spirit’s crucial role which will be defined later. Therefore, this section presents a discussion on Bruner’s Discovery Learning theory, Willard’s VIM pattern, and the role of the Holy Spirit while also making connections to *Instill Ministries* and Peter.

Theory #1: Discovery Learning

As previously mentioned, Bruner, an American psychologist, championed the theory of Discovery Learning. Bruner would argue that the act of discovery is fundamental in the process of learning (Bruner 13). One may ask, “what does Bruner mean by the act of discovery?” Discovery, when explained by Bruner, is more than the simple acquisition of formerly unacquired information. Rather, it “[includes] all forms of obtaining knowledge for oneself by the use of one’s own mind” (Bruner 11). This process of discovering for oneself enables previously acquired information to be rearranged and transformed, which may develop

“additional new insights” (Bruner 12). There are four main ideas offered by Bruner in support of Discovery Learning: (1) intellectual potency; (2) intrinsic and extrinsic motives; (3) learning the heuristics of discovery; and (4) conservation of memory.

When discussing intellectual potency, Bruner describes two different responses or attitudes observed in a series of experiments involving children who played the twenty-questions game. These attitudes are referred to as “episodic empiricism” and “cumulative constructionism” (Bruner 14). The child with the attitude of episodic empiricism often asked questions in the form of a hypothesis (Bruner 15). Due to this approach, this child was not considering previously acquired information when asking questions and therefore was not working on a solid foundation. However, the child with the attitude of cumulative constructionism often asked questions that limited the possible answers (Bruner 15). Put more simply, the child who asked questions such as these was able to build on previously acquired information resulting in an accurately stated hypothesis. Bruner explains the resulting effects of these two attitudes in the following quote:

The child who has flooded himself with disorganized information from unconnected hypotheses will become discouraged and confused sooner than the child who has shown a certain cunning in his strategy of getting information – a cunning whose principal component is the recognition that the value of information is not simply in getting it but in being able to carry it (Bruner 15).

Discovery Learning is learning that builds upon itself. When a builder constructs a house, they first begin by laying a firm foundation. Upon that foundation, they erect the frame of the house. Once the frame is finished, the builder then installs the windows, roofs the house, and lays the

floor. It is a cumulative process. Like the process of constructing a house, learning requires a firm foundation in order to build upon itself.

Bruner takes on the weighty task of defining the role of motivation in learning. He argues against the popular belief of his contemporaries which suggested that extrinsic motivation was the most effective way to encourage a student to learn. In refuting this belief, Bruner says, “learning that starts in response to the rewards of parental or teacher approval or the avoidance of failure can too readily develop a pattern in which the child is seeking cues as to how to conform to what is expected of him,” which shows that “their learning is not their own” (Bruner 17). However, what Bruner argues for is that learning should be approached “as a task of discovering something rather than ‘learning about’ it because discovery itself is the reward” (Bruner 17). This approach, according to Bruner, allows students to effectively apply acquired information which results in mastery over a certain topic (Bruner 19). Yount adds that this approach, which is fueled by intrinsic motivation, “sustains [the] will to learn” (Yount 244). However, learning done for the sake of external rewards alone often only leads to the acquisition of information. Information acquired by a student who is extrinsically motivated is rarely ever applied to their life. Discovery Learning not only demands that students acquire more information (cognitive change), but also requires a change in emotions (affective change) or habits (behavioral change).

Gary Woodill defines a heuristic as “a rule of thumb that guides [one] toward [a] solution” (Udell and Woodill 189). As students are trained in the heuristics of discovery, they are equipped “to generalize what one has learned into a style of problem solving or inquiry that serves for any kind of task one may encounter – or almost any kind of task” (Bruner 23). The analogy of building a house once again should be considered. Once a student builds a foundation of different problem-solving styles, they can utilize these familiar styles in the event of future

problems. Yount describes these as “fundamental ideas that relate to each other” (Yount 243).

Discovery Learning equips students to reuse previously learned information, feelings, or habits in future situations.

In one of his experiments, Bruner observed that a group of individuals who organized information in a memorable fashion were much more successful in later retrieving that information (Bruner 24). He explains this saying, “... any organization of information that reduces the aggregate complexity of material by imbedding it into a cognitive structure a person has constructed will make that material more accessible for retrieval” (Bruner 24). Yount claims that students are often inclined to adopt one of the three following modes of understanding: (1) enactive; (2) iconic; and (3) symbolic (Yount 243). These modes of understanding often aid students in the learning process. He adds that the student that learns in an enactive manner learns by doing, the student that learns in an iconic manner “learns visually,” and the student that learns in a symbolic manner “learns intellectually” (Yount 243). Within a classroom of students, a variety of learning styles may be present. Discovery Learning accounts for this by creating spaces where students can apply previously learned information in different learning environments or scenarios.

In addition to these four main ideas, Bruner later developed the opinion that learning is not a process that is solely approached in an independent manner. Rather, learning is done communally. Bruner says, “In the intervening years I have come increasingly to recognize that most learning in most settings is a communal activity, a sharing of the culture” (Bruner 127). In other words, the process of learning is especially, but not exclusively, a shared reality within the context of groups.

The theory of Discovery Learning is extremely relevant for the ministry setting of *Instill Ministries* for multiple reasons. First, with *Instill Ministries*' primary audience being college students, those who are being served by the ministry may already have a plethora of previously established ideas about God and faith. Therefore, through the process of discovery in the form of Scripture Engagement, Peter is enabled to rearrange and transform this old information which may lead to new insights. This process allows him to build a house and make necessary changes when certain parts of the house are faulty or insufficient. What this means is that as Peter discovers old ideas in his own life that do not align with the life of Christ, he is able to put into effect some sort of cognitive, affective, or behavioral change that will align him closer to Christ.

Additionally, Peter has been extrinsically motivated to learn his whole life. However, this approach to teaching is unsustainable and can even become inappropriate in the context of discipleship. Peter must own his faith and learning. This type of ownership comes from applying information and insights to his own life. Along with this, when Peter learns in memorable ways, he is more capable of recollecting and reusing previously learned information. Scripture Engagement provides Peter with a variety of memorable ways to approach Scripture in a relational manner. Lastly, Peter is deeply entrenched in social relationships. As previously mentioned, learning is often done communally. A ministry like *Instill Ministries* recognizes that the pursuit of becoming like Christ is done not only individually, but also communally.

Theory #2: VIM Pattern

In *Mere Christianity*, C.S. Lewis, describes Christian spiritual formation:

And now we begin to see what it is that the New Testament is always talking about. It talks about Christians 'being born again'; it talks about them 'putting on Christ'; about Christ 'being formed in us'; about our coming to 'have the mind of Christ'. Put right out

of your head the idea that these are only fancy ways of saying that Christians are to read what Christ said and try to carry it out They mean that a real Person, Christ, here and now, in that very room where you are saying your prayers, is doing things to you (Lewis 191).

Along with Lewis, Dallas Willard offers valuable input in the conversation of spiritual formation. Willard has developed a theory of spiritual formation that is described using the following acronym – VIM. This theory of spiritual formation was developed in response to consumeristic Christianity, where the spiritual transformation of believers is neglected (Gangel 155). Willard’s VIM pattern, which sets a direction in the life of a believer for spiritual transformation, carries three main ideas which include the following: (1) vision; (2) intention; (3) and means (Willard 83). These three ideas correlate well with the three levels of learning previously discussed (i.e., knowledge and vision, emotion and intention, and behavior and means).

According to Willard, the starting point for spiritual transformation in the life of a believer begins with an appropriate vision. Willard suggests that the vision of a believer should be one that is centered around the kingdom of God (Willard 86). He suggests that the vision that is centered around the kingdom of God is ultimately centered around the will of God (Willard 86). When describing the fundamental relationship that this vision has with the process of spiritual transformation, Willard says:

[This vision is] the vision of life now and forever in the range of God’s effective will – that is, *partaking* of the divine nature through a birth “from above” and *participating* by our actions in what God is doing now in our lifetime on earth.... In everything we do we are permitted to do his work. What we are aiming for in this vision is to live fully in the kingdom of God and as fully as possible *now* and *here*, not just hereafter (Willard 87).

Fallen humans, however, are incapable of creating such a vision alone (Willard 87). Therefore, through the person of Jesus Christ, God has revealed this vision to humanity. He is the vision that believers must have in mind when beginning the journey of spiritual transformation.

As individuals claim Jesus as their vision, they are now able to have the intention to live a life resembling the life of Christ through trusting in Him (Willard 87). The intention of living a Christlike life is, in other words, an intention of “[obeying] the precise example and teachings of Jesus” (Willard 87). Willard warns his reader that trust in Christ is more than “merely believing things about him,” but rather describes it as something that causes individuals “to act as if [what they believe is] true” (Willard 88). Thus, it can be said that this intention to actively obey Jesus is a necessary component that must be present in order for an individual to be spiritually transformed. Intentions, however, are not always acted upon. So, Willard adds that this intention is “brought to completion only by a *decision* to fulfill or carry through with the intention” (Willard 88). Therefore, the process of spiritual transformation is enacted by a decision to act upon the intention of obeying Jesus which is based on an appropriate vision of Him.

The dual presence of the appropriate vision of Jesus and the intention to obey Him “will naturally lead [one] to seeking out and applying the means to that end” (Willard 89). It would be antithetical to the gospel, however, to claim that these means simply describe the ways in which believers are able to will *themselves* to Christlikeness. Matter of fact, “the means to [the end of being like Christ] are not all directly under [their] control, for some are the actions of God toward [them] and in [them]” (Willard 90). Thus, these means, whether enacted by God or believers, must be explored in order for an individual to undergo the process of spiritual transformation. When diagnosing the problem of spiritual transformation, Willard says, “[the problem] is not that it is impossible or that effectual means to it are not available. The problem is

that it is not intended” (Willard 91). The means to spiritual transformation, which is the process of becoming like Christ, are plentiful like the number of trees in a forest. However, believers must have a firm foundation which consists of an appropriate vision of Jesus and act upon the intention to obey Him through the means that are widely available.

Willard’s theory of spiritual transformation is especially helpful for *Instill Ministries* which believes that the ultimate purpose of humanity is to be transformed into the image of God. In order for Peter to undergo the process of spiritual transformation, he must have an appropriate and accurate vision of Jesus Christ. This vision of Jesus will be attained through discipleship and Scripture Engagement. As Peter develops this vision and an appreciation for the value of being like Christ, he will learn to intend to obey Jesus. *Instill Ministries* will provide a plethora of means by which Peter can adopt in his own life to become more like Christ. However, these means are only miniscule when compared to the work of the Holy Spirit in the heart of a believer.

The Role of the Holy Spirit

The previously discussed theories are extremely influential for *Instill Ministries*. The role of the Holy Spirit, however, claims the title of being the most influential. Unfortunately, within evangelical circles, the role of the Holy Spirit has often been undermined (Anizor et al., 177). However, despite frequent neglect, the Holy Spirit still plays a pivotal role in the process of spiritual transformation. Dan Lambert suggests that it is primarily God’s role to spiritually transform believers (Lambert 32). He bases this claim on the following: (1) the Holy Spirit teaches; (2) the Holy Spirit guides and protects; and (3) the Holy Spirit works in the life of the disciple (Lambert 32-33).

Lambert says that a fundamental belief regarding the role of the Holy Spirit is that it gives weight to an individual's teaching. Without the Holy Spirit, any teaching "will be for nothing" (Lambert 32). This belief is rooted in what Jesus said concerning the Holy Spirit which described the Holy Spirit as a Helper who teaches humanity all things (John 14:26). Paul affirms this in his letter to the Corinthians by saying, "Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God" (1 Corinthians 2:12). The Holy Spirit properly enables the teacher to teach and the learner to learn.

Lambert would also add that the Holy Spirit is responsible for guiding and protecting the Truth found in God's Word (Lambert 32). "Throughout the centuries," Lambert writes, "as preachers preached and teachers taught, the Spirit was there to make sure the Truth was communicated clearly and accurately" (Lambert 32). The belief in the Holy Spirit acting as the one who guides and protects the truth is portrayed in the gospel of John which says, "When the Spirit of truth comes, he will guide you into all the truth" (John 16:13). The nature of the Holy Spirit is to be truth and lead people to truth. Therefore, the Holy Spirit, by nature, is inclined to protect all truth.

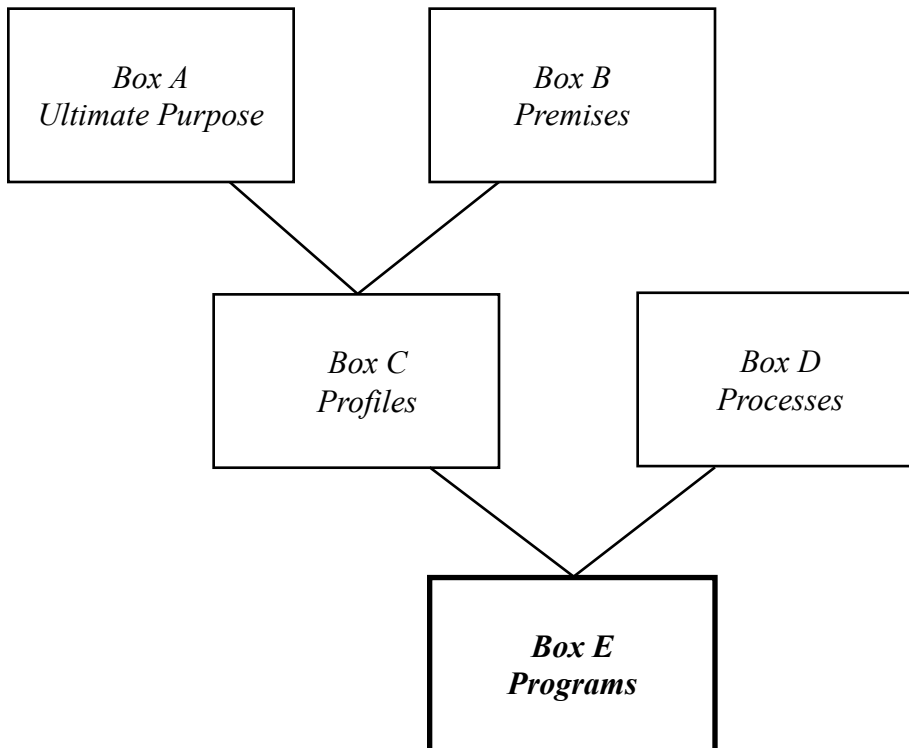
Lastly, Lambert would claim that the Holy Spirit works in the life of a disciple through the "work of convicting, changing, comforting, filling, growing, ministering, and so on" (Lambert 33). In the letter to the Roman church, Paul admonishes believers to "live according to the Spirit" by "[setting] their minds on the things of the Spirit" (Romans 8:1-13). As believers live according to the Spirit, they will be convicted (John 16:8), filled (1 Corinthians 6:19), transformed (2 Corinthians 3:18), washed (Titus 3:5), and tested (1 Peter 4:12) by the Holy Spirit. This belief suggests that the Holy Spirit is the primary conduit of spiritual transformation. This aligns well with what Willard previously said concerning the means of spiritual

transformation that are enacted by God. Thus, it can be said that those God-enacted means should be credited to the work of the Holy Spirit in the heart of a believer.

One cannot overstate the influence of the Holy Spirit in a ministry like *Instill Ministries*. *Instill Ministries* heavily relies on the role of the Holy Spirit because of their belief that the Holy Spirit teaches, guides, protects, and works in the life of disciples. As Peter is disciplined through Scripture Engagement, the Holy Spirit will work in his heart, enabling him to better understand the Truth found in God's Word. Not only this, but the Holy Spirit will also guide those who disciple Peter to speak truth into his life. Additionally, while Peter walks in stride with the Spirit, he will be filled, convicted, and transformed. In other words, as Peter submits his life to God the Father, the Son, and the Holy Spirit, he will be spiritually transformed.

Conclusion

Bruner's Discovery Learning theory and Willard's VIM pattern tremendously impact a ministry like *Instill Ministries*. These theories have major implications concerning how *Instill Ministries* should serve college students like Peter. Additionally, they play a huge role in the process of spiritual transformation. However, the Holy Spirit plays the most crucial role through teaching, guiding, protecting, and working in the hearts of Peter and college students alike. The next section of this paper, which discusses relevant methods of programming, will be heavily informed by the learning and spiritual formation theories offered above.

Box E: Programs

The janitor has been informed of the purpose, conditions, goals, and the effective methods involved in cleaning the church. The presence of this information alone does not mean the purpose and goals set by the church will be achieved. The janitor also needs to implement effective and appropriate practices in order to achieve these things. The practices that the janitor will implement include the following: sweeping the floors of the church every Monday, cleaning the gym every Sunday night after youth group ends, and wiping the surfaces of the kitchen after the monthly potluck. Now with these practices in place, the janitor is well on their way to creating a presentable and welcoming environment that is worthy of receiving “The Cleanest Church in America award.”

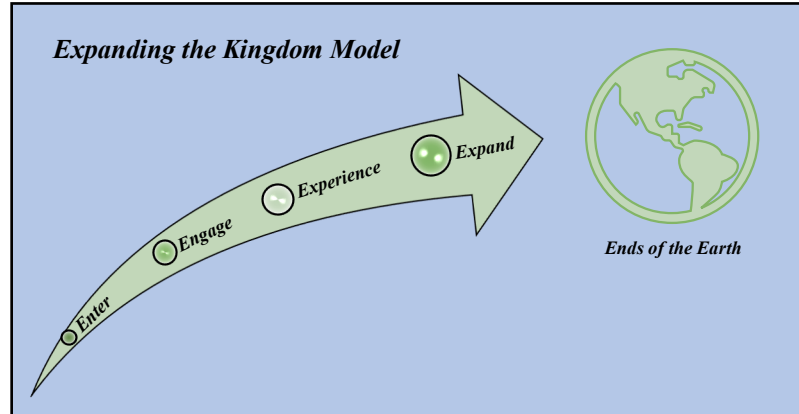
Just like the janitor being ready to implement practices that help achieve the purpose and goals of their church, a ministry must be prepared to work towards the ultimate purpose of humanity (Box A) and develop the desired profiles in those they serve (Box C). The ways in which a ministry works towards the ultimate purpose and desired profiles is by implementing practices or programs (Box E). Frankena describes Box E as the “concrete conclusions about what to do, when, [and] how” (Frankena 7). Additionally, the information presented in Box E “[is] based on the data from the first four boxes” which “guards against one of the great dangers in educational ministry, that of utilizing methods that are not well thought out philosophically, theologically, and educationally” (Newton 534). Put more simply, Box E is the part of an iceberg that is visibly seen on the surface of the water while Boxes A through D comprise the part of an iceberg that is invisible from the surface.

In an effort to achieve the purpose of *Instill Ministries*, which is to help lead college students into being transformed into the image of God through discipleship and Scripture Engagement, certain programs will be implemented that are influenced by the premises (Box B), profiles (Box C), and processes (Box D) that were mentioned above. These programs will be connected to the life of Peter and prove to be significant in his discipleship. The following programs are what will be implemented by *Instill Ministries*: (1) Community Group; (2) Instill Training; (3) Servants Serving; and (4) Walk with Me.

Expanding the Kingdom Model

However, before explaining each program, it must be noted that the programs have been intentionally organized to develop and send out college students to be disciple makers. Each program is designed to meet the spiritual needs of college students who are at a specific level of spiritual maturity. The five levels of spiritual maturity include the following: (1) the Enter level;

(2) the Engage level; (3) the Experience level; (4) the Expand level; and (5) the Ends of the Earth level.



Those within the Enter level are college students who

lack spiritual maturity. Students who reside in this level tend to enjoy the community and relationships that are offered by *Instill Ministries*. These students are open to hearing about the gospel but have not made a personal commitment to following Jesus.

Those within the Engage level are students who have a growing level of spiritual maturity. Students in this level are seeking to grow spiritually and strengthen their faith. These students have a personal relationship with the Living Word (Jesus) and are learning to engage with the written Word (Scripture).

Those within the Experience level are students who are ready to put hands and feet on their faith. Students in this level not only listen and engage with God's Word, but they also live it out. These students allow Scripture to change the way they live. Despite their growing level of spiritual maturity, these students are still growing personally and are not actively reproducing their faith in the lives of others.

Those within the Expand level are students who are spiritually mature enough to expand the Kingdom of God by making disciples. Students in this level are being equipped and encouraged to reproduce their faith in others. These students then go out and reach individuals who reside in the Ends of the Earth level. These students then continue to disciple these new members as they grow in their spiritual maturity.

Program #1: Community Group

One of the six profiles that Peter will develop during his time in *Instill Ministries* is that he will become community centered (Box C). The primary program that develops this profile is Community Group which primarily serves students in the Enter level. During Community Group, college students gather together to worship, listen to a teaching from Scripture, and discuss in small groups.

Worship at Community Group is meant to develop college students into individuals who make worshipping God a priority in their life (Box C). In *Worship on Earth as it is in Heaven*, Rory Noland uses David and his priority for worship as an example for believers today (Noland 27). Noland says that “because God was [David’s] ultimate priority, worship was his primary activity” (Noland 27). Therefore, worship during Community Group will be focused primarily on God and who He is. This type of worship is called “ascriptive worship.” Ascriptive worship is “worship that is obsessed with God’s intrinsic worth and ascribes to God alone the glory and honor due Him” (Noland 124). Noland adds that “ascriptive worship acknowledges that God is not like us; he is in a class by himself, and it’s the highest, greatest, and loftiest class of all” (Noland 125). Therefore, the group of individuals who lead worship will select songs that focus more on God and His goodness than songs that turn the focus on humanity.

The teaching that is offered during Community Group is meant to holistically impact the audience. In light of the lives of college students, the goal of transformational teaching is that “the life of Christ [would] permeate and energize all the thinking, attitudes, decisions, and actions of a believer” (Carlson 135). Teaching that happens at Community Group follows Thomas Groomes’ movements of shared Christian praxis. The movements include a focusing activity and five additional movements. In short, the goal of Groomes’ movements is to make a

connection between the story of God and the story of the learners (Groome 25). Within a college ministry, it is crucial to show students that Scripture is relevant to their life. Additionally, *Instill Ministries* assumes that the Holy Spirit enables teachers to accurately teach the message of Scripture and opens the hearts of the students to receive the message (Box D).

Lastly, Community Group will end with a time for small group discussions. During these small group discussions, the leaders and students of *Instill Ministries* will be a “people of presence.” M. Scott Boren describes what a people of presence looks like saying, “Rather than doing our group activities and asking God in prayer to bless what we just did, we begin by acknowledging that God is already present in our midst when we gather” (Boren 71). He adds that this acknowledgement “is what drives communion, relating, and engagement” (Boren 71). By acknowledging the presence of Jesus, the pressure is taken off the shoulders of the leaders and the students to make transformation happen. Jesus is there and He is the only one who transforms (Box B).

Boren suggests that the way in which small groups make space for Jesus is by encouraging conversations within the group (Boren 72). This means that leaders simply facilitate the group as opposed to providing further teaching (Boren 72). Leaders facilitate the group by asking open-ended questions that come in the form of observation, interpretation, and application questions (Boren 72). As the students respond, the leader is expected to keep an eye out for responses that suggest God is working in the hearts of the students (Boren 73). This approach leads to healthy and productive conversations that often encourage students to reflect on their own life and experiences.

Community Group is the first stepping stone during Peter’s involvement with *Instill Ministries*. Peter will be welcomed into a community of believers who are passionate about

worshipping the Lord, learning about Scripture, and digging deeper in small groups. This program provides a place for Peter to become community centered. Additionally, this is the space in which the gospel would be presented to Peter.

Program #2: Instill Training

Instilling a love for Scripture in the heart of Peter is one of the foremost goals of *Instill Ministries* (Box C). The primary program geared to develop this love for Scripture is called Instill Training which focuses on students in the Engage level. Instill Training is a five-week course offered to college students which trains students in the art of Scripture Engagement. Each week is geared towards teaching students a method of Scripture Engagement. The five methods that will be focused on include the following: (1) Journaling Scripture; (2) Praying Scripture; (3) Imaging Scripture; (4) Contemplating Scripture; and (5) Engaging Scripture through Art. This list of Scripture Engagement methods barely scratches the surface. However, the goal of this course is not necessarily to give students *all* the tools they need to engage with Scripture. Rather, the goal is to expose students to a new way of reading God's Word – reading it to connect with the person of Jesus. Bruner's theory of Discovery Learning will be utilized throughout this course as students are given the tools to explore and 'discover' God's truth through Scripture Engagement (Box D).

Journaling Scripture is a method which encourages students to reflect, observe, and question what is going on in the passage being studied (Murray 118). For some students, this method primarily helps them in maintaining focus on God; however, for others, this method is a simple way to record what God has been teaching them (Murray 119). This method is not concerned about developing students into creative and skilled writers. Rather, this method is about “[lingering] in the Word until you meet with God” (Murray 121). This method of

journaling, however, must not be confused with a log of daily events or experiences (*Journaling Scripture*, Collins). Journaling alone is beneficial for an individual's mental health and spiritual growth; however, journaling accompanied with Scripture is a powerful tool in the life of a believer (*Journaling Scripture*, Collins).

Praying Scripture is a method that “allows you to use the words and emotions of the Bible to gain more confidence in your own prayers” (*Praying Scripture*, Collins). Praying Scripture transforms students' “earth-bound” prayers into heaven-bound prayers (Murray 109). As fallen humans (Box B), individuals are bound to be self-centered when praying. However, when an individual's prayers are influenced and centered around the Word of God, they are focusing on Him and His will. Additionally, when students pray through Scripture, “they pray prayers from His heart, which brings great delight to God” (Murray 109).

Imaging Scripture is a method that helps “penetrate the Scriptures more holistically, i.e., allowing you to interact with the Scriptures as a living story” (Murray 100). Put differently, this method encourages students to imagine themselves within the story of Scripture. This allows students to experience what is going on in a way that feels personal and real. This method is deeply focused on the affective domain of an individual. Thus, it must be stated that this method is “not a good tool to understand the *meaning* of the passage” but rather useful when trying to interact with a passage more holistically (*Picture It*, Collins). Due to the affective and imaginative nature of this method, it is particularly useful for those who are prone to engaging the Word of God solely with their cognitive domain. This allows for them to exercise the metaphorical muscle of imagination which may make the story feel more tangible.

With the help of J.I. Packer, Lawson Murray describes the method of Contemplating Scripture as “actively dwelling on the Word, ‘in the presence of God, under the eye of God, with

the help of God; as a means of communion with God. Its purpose is to clear one's mental and spiritual vision... and to let His truth make its full and proper impact on one's mind and heart,' says Packer" (Murray 94). This method of Scripture Engagement is largely focused on saturating one's own mind with the powerful Word of God and to reflect in the presence of Christ. Phil Collins describes this method as "a tool to help us use God's Word to have a personal conversation with him" (*Contemplate*, Collins). Contemplating Scripture forces readers of God's Word to allow space for God to speak and for them to listen.

The method of Engaging Scripture through Art utilizes visual representations of stories from the Word of God. Biblical art has a rich history and was at one point considered to be the "*biblia pauperum*" or "the Bible of the poor" (*Engage through Art*, Collins). This method is especially helpful in because visual art "connects with our emotions and can convey deep truths" (*Engage through Art*, Collins). As individuals observe an example of Biblical art that is spiritually sound, they are able to encounter God's Word with fresh eyes. This method is also engaging with the larger community of faith by utilizing the "wealth of insights God has already given to others" that have been expressed in the form of art (*Engage through Art*, Collins).

Instill Training is integral to Peter's development as a disciple during his time in *Instill Ministries*. He will be taught how to engage with God's Word in new and fresh ways. As he learns these new methods, Peter will come to create a habit of engaging with Scripture consistently and relationally. No longer will he simply read the Bible solely for knowledge, but also to engage with the person of Jesus Christ, the one who impacts his hands, heart, and mind. Additionally, as Peter engages Scripture in this manner, a love for Scripture will be instilled in his heart.

Program #3: Servants Serving

Developing a servant heart within Peter is one of *Instill Ministries'* central goal (Box C). The leading program that will develop this profile of being a servant hearted leader is called Servants Serving which focuses on students in the Experience level. Servants Serving is a program that is centered around teaching and equipping college students to be servants of Jesus Christ.

Servants Serving involves a six-week period of study and training. Each session will be focused on studying the topic of service and what Scripture has to say about it. Additionally, throughout these sessions, students will be trained to be on a specific mission field. After the six-week period is over, the group of students will then be taken on a mission trip. The goal of this mission trip is to deepen the faith of the students through serving those in need around them. In *College Ministry from Scratch*, Chuck Bomar describes the role of service in missions by saying:

[The] service aspect allows college-age people (or anyone, for that matter) to plan, organize, be creative (with crafts, games, and so on), and implement all kinds of things. They can be a part of bringing a solution and accomplishing something that brings a sense of justice to a situation (Bomar 141).

As college students are developed in their discipleship, an extremely important step is to provide opportunities for them to put hands and feet on their faith. This is accomplished during the mission trip. However, the posture of being a servant will continue as students return to their respective communities and learn to live as a servant there as well.

A football field is the place where players are able to use their strength and speed to win games and prove that they are highly trained and equipped to play football. Similarly, Servants Serving is a place where disciples, like Peter, are able to use their faith in action. During his time

in Servants Serving, Peter will grow in his understanding of what it means to live a life of service for God and His Kingdom. Additionally, he will be given the opportunity to go out and serve those in need. The goal of this program is to develop an enduring servant heart in Peter. This means that he will not only serve on the mission field, but he will serve in his home, classrooms, and church community.

Program #4: Walk with Me

“If I were to choose one word to summarize the state of discipleship today,” Greg Ogden writes, “that word would be *superficial*. There appears to be a general lack of comprehension among many who claim Jesus as Savior as to the implications of following him as Lord” (Ogden 22). Therefore, *Instill Ministries* deeply desires to develop Peter into a disciple of Jesus who understands what it means to follow Christ and is equipped to make more disciples (Box C). Ideally, discipleship is happening throughout all of *Instill Ministries*’ programs. However, the program that has been designed to potently disciple college students is called Walk with Me which is designed to serve students in the Expand level.

Walk with me is a one-on-two discipleship program that simply looks like a mature believer “walking” with two younger believers. This image of walking is derived from the concept of pacing. Richard Dunn describes pacing as being a costly approach to discipleship which requires time and an ability to listen well (Dunn 16). This approach, however costly it may be, develops trust that leads to a relationship full of spiritual exchanges (Dunn 16).

In *Discipleship Essentials*, Greg Ogden describes the benefit to this method of discipleship over a one-on-one approach saying:

Why do I believe a triad to be superior to one on one? (1) The one on one sets up a teacher-student dynamic... When a third person is added, the dynamic shifts to a group

process... (2) triad discipling shifts the model from hierarchical to relational... (3) The most startling difference between one on one and three or four is the sense of “groupness” ... (4) There is wisdom in numbers. The group approach multiplies the perspectives on Scripture and application to life issues... (5) Finally, and not to be minimized, by adding a third person who is being equipped to disciple others the multiplication process is geometrically increased (Ogden 11).

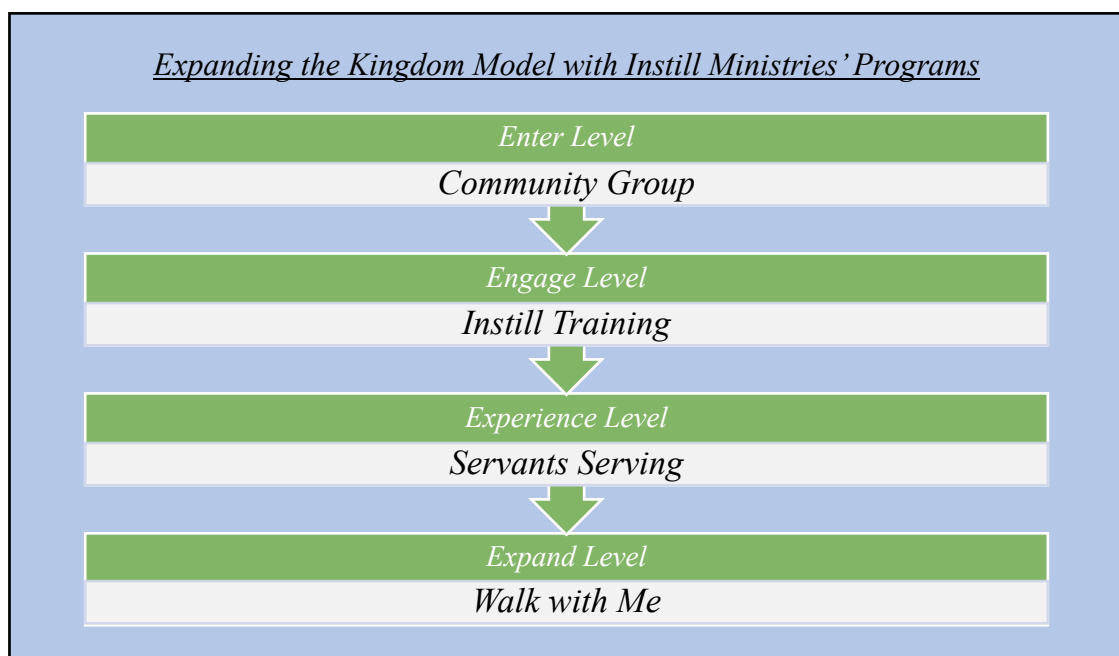
With these two concepts in mind, *Instill Ministries* strives to approach discipleship in a way that is reminiscent of Jesus’ approach to discipleship. In Luke’s gospel, there is an account of Jesus walking with two individuals who are asking questions and seeking answers (Luke 24: 13-35). Jesus listened well, knew their needs, corrected their misconceptions, and answered with the Truth. Additionally, Jesus stayed with these individuals and shared a meal with them. Therefore, *Instill Ministries* uses this image of “walking” because it requires a disciplemaker to have a willingness to listen, know, correct, and teach the students in which they are discipling.

Ogden suggests that “discipleship entails helping college-age people learn to think for themselves, challenging thought process, and helping them think about the world through a biblical grid” (Ogden 136). This approach to discipleship requires disciplemakers to ask questions and to know their people well. How is this achieved? This is achieved, as previously mentioned, through the process of pacing which is in some sense doing life with those around you. As disciplemakers come to know their students, they are able to correct any misconceptions and replace those things with the Truth gleaned from Scripture. However, the Holy Spirit maintains the most important role throughout this process as it enables the disciplemaker to lead and the disciple to follow (Box D).

Walk with Me is the program in which *Instill Ministries* deeply prepares and equips Peter to go and make disciples. Peter will be paired with two other individuals, one of which is the disciplemaker, to meet weekly and do life together. As Peter is disciplined, he will have questions answered, be challenged to correct misconceptions, and be shown how to live as a disciple of Jesus Christ. Not only will Peter understand the implications of being a disciple, but he will also be equipped to reproduce his faith in the lives of the students in the Ends of the Earth level. After Walk with Me, Peter's time with *Instill Ministries* does not have to end. Rather, Peter will be encouraged to take lead as a disciplemaker within the Walk with Me program.

Conclusion

This section has presented four intentionally organized programs of *Instill Ministries* which include the following: (1) Community Group; (2) Instill Training; (3) Servants Serving; and (4) Walk with Me. These programs help achieve the purpose of *Instill Ministries*, which is to help lead college students into being transformed into the image of God through discipleship and Scripture Engagement. These programs were connected to the life of Peter and shown to be significant in his discipleship.



Final Remarks

This paper has presented a philosophy for a college ministry that strives to equip and disciple college students in and through Scripture Engagement. This philosophy is based on the belief that the ultimate purpose of humanity is to be transformed into the image of God. Therefore, *Instill Ministries* seeks to help lead college students into being transformed into the image of God through discipleship and Scripture Engagement. There were five primary premises that described the context in which *Instill Ministries* would be operating within. These premises briefly discussed the state of humanity, the need for restoration, and the one true solution – Jesus Christ.

In light of the premises and the ultimate purpose, *Instill Ministries* has developed a detailed description of a student that has gone through their ministry. A student involved in *Instill Ministries* will become a disciplemaker who is servant hearted and community centered. They will also live their lives as constant worship for the Lord and will have a deep love for Scripture. In order to develop students into this type of person, *Instill Ministries* relies heavily on the Holy Spirit to transform the hearts of the students while also employing two learning theories that influence the practices of the ministry: Discovery Learning and the VIM Pattern. Influenced by the desired description and these two theories, *Instill Ministries* offers intentional programs that target students from different levels of maturities. The programs that are offered include Community Group, Instill Training, Servants Serving, and Walk with Me. These programs are designed to develop students into individuals who are ultimately more like Christ.

College ministries focused on rigorously discipling college students are desperately needed on every college campus. The tragic reality is that college students are leaving the faith at an unprecedented rate. The temptation is to say that these students simply lack passion or zeal for

the Lord. This may be true in some cases, but the real problem is that they are not being intentionally disciplined. The world is in dire need of churches that are serious about teaching college students the way of Jesus. If churches around the world responded to this problem, a flame would be ignited in the dormant hearts of college students that would spread like wildfire. The world would be full of passionate young people who are committed to making the name of Jesus Christ known. Lord, let it be so...

Bibliography

- Anizor, Uche, et al. *Evangelical Theology*. T&T Clark, Bloomsbury, 2021.
- Bergen, Doris. *Human Development: Traditional and Contemporary Theories*. Pearson Prentice Hall, 2008.
- Blimling, Gregory S. *The Resident Assistant: Applications and Strategies for Working with College Students in Residence Halls*. 7th edition, Kendall Hunt, 2010.
- Bomar, Chuck. *College Ministry 101: A Guide to Working with 18-25 Year Olds*. Zondervan, 2009.
- . *College Ministry from Scratch: A Practical Guide to Start and Sustain a Successful College Ministry*. Youth Specialties/Zondervan, 2010.
- Bonhoeffer, Dietrich, et al. *Life Together*. Reader's edition, Fortress, 2015.
- Bonhoeffer, Dietrich, trans. John W. Doberstein. *Life Together: The Classic Exploration of Faith in Community*. 1st edition, Harper & Row, 1954.
- Boren, M. Scott, et al. *Leading Small Groups in the Way of Jesus*. IVP Books, 2015.
- Bridges, Jerry. *The Crisis of Caring: Recovering the Meaning of True Fellowship*. P & R, 1992.
- Bruner, Jerome S. *The Act Of Discovery*. Edited by Andrews University Center of Continuing Education for Ministry, 2004.
- Bruner, Jerome S. (Jerome Seymour). *Actual Minds, Possible Worlds*. Harvard University Press, 1986.
- Brunner, Emil. *The Scandal of Christianity; The Gospel as Stumbling Block to Modern Man*. John Knox, 1965.

- Carlson, Gregory C. "Transformational Teaching." *Christian Education: A Guide to the Foundations of Ministry*, edited by Freddy Cardoza, Baker Academic a Division of Baker Publishing Group, 2019.
- Challies, Tim. *The Next Story: Faith, Friends, Family, and the Digital World*. Zondervan, 2015.
- Chan, Francis, and Mark Beuving. *Multiply: Disciples Making Disciples*. David C Cook, 2012.
- Collins, Phil. "Abide: Picture It." *Thomas Nelson Bibles*, 10 Mar. 2020, <https://www.thomasnelsonbibles.com/blog/abide-picture-it/>.
- . "Contemplate - Thomas Nelson Bibles | Biblical Meditation." *Thomas Nelson Bibles*, 3 Mar. 2020, <https://www.thomasnelsonbibles.com/blog/abide-contemplate/>.
- . *Defining Scripture Engagement*. <https://www.biblegateway.com/resources/scripture-engagement/sidebar/defining-scripture-engagement>. Accessed 14 Feb. 2023.
- Collins, Phil. *Defining Scripture Engagement*. <https://www.biblegateway.com/resources/scripture-engagement/sidebar/defining-scripture-engagement>. Accessed 20 Feb. 2023.
- Collins, Phil. "Engage Through Art." *Thomas Nelson Bibles*, 3 Apr. 2020, <https://www.thomasnelsonbibles.com/blog/abide-engage-through-art/>.
- . "Journaling Scripture - Thomas Nelson Bibles | The Abide Bible." *Thomas Nelson Bibles*, 17 Mar. 2020, <https://www.thomasnelsonbibles.com/blog/abide-journaling-scripture/>.
- Collins, Phil. *Praying Scripture - Thomas Nelson Bibles | Luke 11:1-4 | The Abide Bible*. <https://www.thomasnelsonbibles.com/blog/abide-praying-scripture/>. Accessed 19 Apr. 2023.

---. *Scripture Engagement Compare to Bible Study*.

<https://www.biblegateway.com/resources/scripture-engagement/sidebar/comparison>.

Accessed 20 Feb. 2023.

Collins, Phil. *What Is Scripture Engagement?*

<https://www.biblegateway.com/resources/scripture-engagement/main/what-is-scripture-engagement>. Accessed 14 Feb. 2023.

Collins, Phil. *What Is Scripture Engagement?*

<https://www.biblegateway.com/resources/scripture-engagement/main/what-is-scripture-engagement>. Accessed 20 Feb. 2023.

Demarest, B.A. "Fall of Humanity." *Evangelical Dictionary of Theology*, edited by Treier et al., Third edition, Baker Academic, a division of Baker Publishing Group, 2017.

Dunkel, Curtis, and Colin Harbke. "A Review of Measures of Erikson's Stages of Psychosocial Development: Evidence for a General Factor." *Journal of Adult Development*, vol. 24, no. 1, Mar. 2017, pp. 58–76.

Dunn, Richard R. *Shaping the Spiritual Life of Students: A Guide For Youth Workers, Pastors, Teachers & Campus Ministers*. InterVarsity Press, 2001.

Earls, Aaron. "Few Protestant Churchgoers Read the Bible Daily." *Lifeway Research*, 2 July 2019, <https://research.lifeway.com/2019/07/02/few-protestant-churchgoers-read-the-bible-daily/>.

Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*. 3rd ed., HarperSanFrancisco, 1998.

Fowler, James W., et al. *Stages of Faith and Religious Development: Implications for Church, Education, and Society*. Crossroad, 1991.

- Frankena, William K. *Philosophy of Education*. Macmillan, 1965.
- Gangel, Kenn. "'Education for Renovation' An Executive Summary of Dr. Dallas Willard's Presentations at the 2004 NAPCE Conference." *Christian Education Journal*, vol. 2, no. 1, pp. 154–61, <https://doi.org/10.1177/073989130500200109>.
- Glassford, Darwin K. "Philosophy of Ministry." *Evangelical Dictionary of Christian Education*, Baker Academic, 2001.
- Grenz, Stanley J. (Stanley James). *Theology for the Community of God*. Eerdmans, 2000.
- Groome, Thomas H. *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry: The Way of Shared Praxis*. 1st ed, HarperSanFrancisco, 1991.
- Habermas, Ronald T. *Teaching for Reconciliation: Foundations and Practice of Christian Educational Ministry*. Rev., Wipf and Stock, 2001.
- . *Teaching for Reconciliation: Foundations and Practice of Christian Educational Ministry*. Wipf and Stock, 2001.
- Hoehner, H.W. "Mediation, Mediator." *Evangelical Dictionary of Theology*, edited by Treier et al., Third edition, Baker Academic, a division of Baker Publishing Group, 2017.
- Hoekema, Anthony A. *Created in God's Image*. Eerdmans, 1986.
- Hughes, P.E. "Priesthood." *Evangelical Dictionary of Theology*, edited by Treier et al., Third edition, Baker Academic, a division of Baker Publishing Group, 2017.
- Keener, Craig S. and InterVarsity Press. *The IVP Bible Background Commentary: New Testament*. Second edition, InterVarsity Press, 2014.
- Kilner, John Frederic. *Dignity and Destiny: Humanity in the Image of God*. Wm. B. Eerdmans Publishing Co., 2015.

- Lambert, Dan. *Teaching That Makes a Difference: How to Teach for Holistic Impact*. Youth Specialties, 2004.
- Lewis, C. S. (Clive Staples). *The Problem of Pain*. HarperOne, 2001.
- Leyboldt, Martha M. *Learning Is Change*. Judson, 1971.
- Mulholland, M. Robert Jr. *Shaped by the Word: The Power of Scripture in Spiritual Formation*. Upper Room, 1985.
- Murray, Lawson W. *Bible Engagement Basics: Read, Reflect, Remember, Respond*. Pickering, Ontario: Scripture Union, 2017.
- Newton, Gary C. "Philosophy of Christian Education." *Evangelical Dictionary of Christian Education*, Baker Academic, 2001.
- Noland, Rory. *Worship on Earth as It Is in Heaven: Exploring Worship as a Spiritual Discipline*. Zondervan, 2011.
- Ogden, Greg. *Discipleship Essentials: A Guide to Building Your Life in Christ*. InterVarsity Press, 1998.
- . *Transforming Discipleship: Making Disciples a Few at a Time*. InterVarsity Press, 2003.
- Ortberg, John. *Soul Keeping: Caring for the Most Important Part of You*. 1st [edition], Zondervan, 2014.
- Packer, J. I. (James Innell). *God Has Spoken: Revelation and the Bible*. 2nd edition, Baker, 1994.
- Peters, Greg. *Becoming a Community of Disciples: Guidelines from Abbot Benedict and Bishop Basil*. TUMI Press, The Urban Ministry Institute, 2021.
- Peterson, Eugene H. *Eat This Book: A Conversation in the Art of Spiritual Reading*. INscribe Digital, 2009.
- Platt, David. *Follow Me: A Call to Die. A Call to Live*. Tyndale House Publishers, 2013.

- Pohl, C.D. "Hospitality." *Evangelical Dictionary of Theology*, Third edition, Baker Academic, a division of Baker Publishing Group, 2017.
- Pohl, Christine D. *Making Room: Recovering Hospitality as a Christian Tradition*. W.B. Eerdmans, 1999.
- Pulaski, Mary Ann Spencer. *Understanding Piaget: An Introduction to Children's Cognitive Development*. 1st ed, Harper & Row, 1971.
- Reynolds, Alan. *Reading the Bible for the Love of God*. Brazos Press, 2003.
- Seemiller, Corey, and Meghan Grace. *Generation Z: A Century in the Making*. Routledge, 2019.
- Smith, Christian, and Patricia Snell. *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults*. Oxford University Press, 2009.
- Stackhouse, John G. (John Gordon) and Watts, Rick E. "The New Exodus/New Creational Restoration of the Image of God." *What Does It Mean to Be Saved?: Broadening Evangelical Horizons of Salvation*, Baker Academic, 2002.
- Stevens, Daniel C. "Frankena, William Klaus." *Evangelical Dictionary of Christian Education*, Baker Academic, 2001.
- Strukova, Jana. "Community." *Evangelical Dictionary of Theology*, edited by Treier et al., Third edition, Baker Academic, a division of Baker Publishing Group, 2017.
- Tozer, A. W. (Aiden Wilson). *The Pursuit of God*. Christian Publications, 1993.
- Treier, Daniel J., et al. "Human Being." *Evangelical Dictionary of Theology*, Third edition, Baker Academic, a division of Baker Publishing Group, 2017.
- Treier, Daniel J. and Elwell, Walter A. "Image of God." *Evangelical Dictionary of Theology*, Third edition, Baker Academic, a division of Baker Publishing Group, 2017.
- Udell, Chad and Gary Woodill. *Mastering Mobile Learning*. John Wiley & Sons, 2014.

- Volpe, Maria R., and Roger Witherspoon. "Mediation and Cultural Diversity on College Campuses." *Conflict Resolution Quarterly*, vol. 9, no. 4, 1992, pp. 341–51.
- Webb, Chris. *The Fire of the Word: Meeting God on Holy Ground*. InterVarsity Press, 2011.
- Willard, Dallas. *Renovation of the Heart: Putting on the Character of Christ*. NavPress, 2002.
- . *The Great Omission: Reclaiming Jesus's Essential Teachings on Discipleship*. 1st ed, HarperSanFrancisco, 2006.
- Young, Edward J. (Edward Joseph). *Thy Word Is Truth: Some Thoughts on the Biblical Doctrine of Inspiration*. Eerdmans, 1976.
- Yount, William R. *Created to Learn*. 2nd ed, B & H Academic, 2010.
- . *Created to Learn: A Christian Teacher's Introduction to Educational Psychology*. 2nd edition, B&H Academic, 2012.