



Equipping Men to Have a Biblical Mindset through Continuous Discipleship at GBI Rock Bogor

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ABSTRACT

This study explores how continuous discipleship at GBI Rock Bogor equips Christian men to develop a biblical mindset and how it transforms their personal lives, families, and ministries. In a culture shaped by secularism and consumerism, a biblical mindset is crucial for spiritual leadership. Using library research, the study draws on Dann Spader's 4 Chair Discipleship (2014) and Darrell W. Johnson's Discipleship on the Edge (2004). These frameworks highlight the structural and contextual power of discipleship amid modern challenges. Findings show that ongoing discipleship fosters Christ-centered transformation, empowering men to lead with integrity. The study urges churches to deepen relational and reflective discipleship practices to form spiritually mature and mission-driven men.

INTRODUCTION

Discipleship is at the heart of Christ's mandate for the church. In Matthew 28:19–20, Jesus clearly commands, "Go and make disciples of all nations... teaching them to obey all things I have commanded you." This command is not simply a call to expand religious outreach or increase church participation, but an existential call for every believer to experience life transformation and to share it relationally and sustainably. Discipleship is not an add-on to church ministry it is its foundation (Almirzanah, 2022; Cukrowski, 2024; Fredrickson-Laouini, 2021; (Medved, 2023).

In the context of a local church, such as GBI ROCK Bogor, the mandate of discipleship is realized through various forms of spiritual formation aimed at equipping the congregation, especially men, to live based on Gospel values. The focus on men does not arise without reason. In Christian theological understanding, men are called to play the role of priests in the household (Riley, 2022) as spiritual leaders (Freeks & Alard, 2023; Storsletten & Jakobsen, 2015), moral guides (Park & Ji-Young, 2023), and the primary responsibility for the health of their family's faith (Perangin Angin & Yeniretnowati, 2021). In the church, men are also expected to be visionary and full of integrity leaders, as well as to be drivers of mission and service (Freeks & Alard, 2023). However, there is often a wide gap between theological calling and life practice.

The reality faced by many churches, including GBI ROCK Bogor, shows a significant gap between the theological identity of Christian men and their expression in everyday life. Not a few men are nominally active in church activities, but do not experience real spiritual growth. Physical presence in worship and involvement in the organizational structure of the church do not necessarily reflect the depth of their relationship with Christ. In many cases, Christian men

experience stagnation in understanding their faith, weak decision-making based on God's word, and minimal involvement in transformative ministry (Dupuy, 2014). Ceremonial participation without spiritual depth is the main indicator of weak spiritual character formation (Stanss & Lopian, 2017).

This condition is exacerbated by social and cultural pressures that shape worldly mindsets in the lives of today's men (Matahelemual, 2022). The culture of toxic masculinity (Novalina et al., 2022), economic pressures, materialistic narratives of success (Moldes & Ku, 2020), and the demands of dual roles in modern society create their own complexities for Christian men in maintaining their spiritual integrity and identity. They are required to be strong, successful, rational, and dominant, while Christ's values emphasize humility, service, love, and sacrifice. Without intentional and continuous discipleship, many men are trapped in a dualistic mindset keeping their faith in the worship space, but living with the world's paradigm in their daily lives (Beard, 2015).

Therefore, there is a great need for a spiritual formation approach that is not only informative but also transformative (Byrd, 2011) namely, continuous discipleship (Auvinen-Pöntinen, 2015), relational (Putman et al., 2013), and contextually relevant (Susanto & Budiman, 2021). Discipleship cannot be limited to a one-time seminar or an interrupted class program. It must be a life journey with Christ (Mangentang et al., 2020) that involves intellectual (Ross, 2023), emotional (Davis, 2023), spiritual, and practical dimensions of life.

Spader (2014) in *Four Chair Discipling* offers a systematic and progressive discipleship framework, which maps a person's spiritual journey from the stage of knowing Jesus (come and see), following Him (follow Me), living in intimate togetherness (be with Me), to bearing fruit and remaining in Him (remain in Me). This

model emphasizes that discipleship is not an instant product, but rather a gradual process that requires time and relationships. In each stage, there is an emphasis on relational involvement, character formation, and the mission to multiply disciples. This framework is very applicable to be applied in the context of a local church such as GBI ROCK Bogor, because it provides a clear direction and map of spiritual growth for men.

On the other hand, Johnson (2021) in *Discipleship on the Edge* invites readers to understand discipleship as a faithful response to Christ in a stressful world. Based on his exposition of the book of Revelation, he emphasizes that the church is called to remain faithful and not compromise with the corrupt and destructive values of the world. In the context of today's Christian men, discipleship means having the courage to reject worldly mindsets which emphasize power, control, and egoistic success and replace them with the values of the Kingdom of God such as love, forgiveness, truth, and self-sacrifice (Nel, 2017; Coetzee et al., 2023).

By understanding this dynamic, GBI ROCK Bogor sees the importance of designing and implementing a discipleship program that specifically targets the needs of Christian men. This program is not only focused on increasing Bible knowledge or technical service training, but also goes further to forming a Christocentric mindset. In the context of this local church, male discipleship is directed to rebuild their spiritual awareness as family leaders, church servants, and witnesses of Christ in the community. This effort is carried out through small discipleship groups, intergenerational mentoring, spiritual character training, and routine coaching that touches on the realities of their lives from marriage, work, to social relations.

In practice, discipleship also becomes a healing space for many men who are emotionally wounded but have not had a safe place to voice their burdens. Peter Scazzero (2021) emphasizes that without discipleship that touches on the emotional aspect, spiritual maturity will always be flawed. Many Christian men grow up in a religious system that demands strength and obedience, but ignores their inner wounds and the need for recognition, acceptance, and healing. Therefore, continuous discipleship must also be a space full of empathy and presence, where a man can grow not only in truth, but also in love and wholeness of soul.

Discipleship in this context also recognizes that the challenges for Christian men are not just internal, but also structural and cultural. The modern world does not provide much space for men to experience deep spiritual formation. Fast-paced living, fragmented relationships, and competitive leadership models distance many men from the values of the gospel. Discipleship, then, needs to be a countercultural space, a place where men learn to reshape their identities based on the truth of God's word, not misleading social constructs.

Although various church literature and practices have discussed the importance of discipleship as a foundation for faith growth, most of these studies still focus on the general aspects of discipleship or on the congregation population at large without specifically highlighting the process of Christian men's mindset formation in the context of the local church in Indonesia. In addition, many approaches emphasize structural and cognitive aspects alone, while the relational, emotional, and existential dimensions that greatly determine the success of discipleship are often neglected. Studies that integrate these five dimensions comprehensively in the context of male discipleship in the local church are still very limited. Therefore, there is an urgent need to critically and

contextually examine how continuous discipleship can form a holistic biblical mindset in Christian men amidst the challenges of the times.

Based on these things, this study aims to explore in depth how the continuous discipleship process at GBI ROCK Bogor can equip men to have a mindset that is deeply rooted in biblical values. This study will also analyze the impact of discipleship in various aspects of life, including in the context of personal, family, and ministry. This study uses a qualitative approach based on Library Research, with a review of the latest theological literature as a basis for conceptual and practical reflection. The focus of the research is directed at exploring key elements of the discipleship process that successfully shape Christian mindsets, as well as implementative strategies that can be adopted by other local churches.

By placing discipleship as a core strategy in shaping the mindset and character of Christian men, this study is expected to provide real contributions to the local church in strengthening the spiritual and social structure of the community. Moreover, this study is an effort to reaffirm that discipleship is not an optional agenda in church ministry, but rather the main path to presenting true transformation starting from individuals, spreading to families, and having an impact on the wider community.

METHODS

This study uses a qualitative approach based on library research or literature study. This approach was chosen to examine in depth the concept of discipleship in various theological and practical frameworks, and to relate it to the contextual needs of forming a biblical mindset in men at GBI ROCK Bogor. The focus of the study is not on collecting field data, but on conceptual and implicative understanding of relevant primary literature in supporting theological and pastoral arguments.

The primary sources for this study are books by contemporary discipleship figures such as Dann Spader (4 Chair Discipling, 2014), Darrell W. Johnson (Discipleship on the Edge, 2004), Ajith Fernando (Discipling in a Multicultural World, 2019), Peter Scazzero (Emotionally Healthy Discipleship, 2021), and Samuel Whitefield (Discipleship Begins with Beholding, 2018). These five sources were chosen because each offers a unique approach to the discipleship process, whether in terms of structure, emotion, context, existence, or spirituality.

The analysis was conducted through a critical interpretative method by identifying the main themes in each work, then inductively linking them to the actual needs of Christian male formation. The results of the interpretation were arranged into a conceptual model that shows the contribution of each theoretical approach to the research objectives. Conceptual validity was maintained by avoiding excessive generalization and by linking each conclusion to the original text from the primary source.

RESULTS AND DISCUSSION

The results of the literature review in this study indicate that the process of discipleship carried out continuously has a significant influence on the formation of Christian men's mindsets to be in line with biblical values. In the context of GBI ROCK Bogor, discipleship is not only seen as a routine church activity, but as a comprehensive transformation process that touches all aspects of Christian men's lives. This study identifies five main dimensions that play a role in the effectiveness of mindset transformation, namely: structural, relational, emotional, existential, and spiritual dimensions. These five dimensions are interconnected and form an integrative unity that guides Christian men towards true and lasting spiritual maturity.

The first dimension is the structural dimension. Effective discipleship requires a clear, measurable, and systematic framework. In this regard, the “4 Chair Discipleship” model developed by Spader (2014) makes a major contribution in providing a gradual structure for spiritual growth. Spader divides the discipleship process into four stages: come and see, follow Me, be with Me, and remain in Me. These four stages not only reflect Jesus’ approach to discipleship, but also provide a suitable framework for Christian men who need a logical and practical roadmap in living their spiritual lives. In the GBI ROCK Bogor environment, this structure can be adapted as a basis for compiling a discipleship curriculum, so that men who follow this process can know their current position and the spiritual goals they want to achieve. Thus, discipleship becomes not only informative, but also transformative and directed.

The second dimension found is the relational dimension. Fernando (2019), in his book *Discipling in a Multicultural World*, states that discipleship cannot take place in a mechanical or impersonal context. He emphasizes the importance of emotional closeness and the real presence of the discipler in the daily life of the disciple. The relationship built in discipleship ideally resembles a spiritual father-son relationship full of love, understanding, and support.

In the context of GBI ROCK Bogor, the application of this dimension can be realized through the formation of small groups of men who accompany each other in the growth of their faith. This group is not only a place to learn the word, but also a space to share life, challenges, and victories of faith. When Christian men are open and supportive of each other in a safe and loving community, the values of the Gospel are not only learned, but also experienced in real terms. Thus, the relationships formed in discipleship will accelerate the internalization of biblical

values and strengthen the steadfastness of the mindset that is in accordance with the word of God.

The third dimension that is no less important is the emotional dimension. In many discipleship practices, this aspect is often neglected because it is considered not as important as doctrinal knowledge or spiritual practice. However, Scazzero (2021), in his work *Emotionally Healthy Discipleship*, shows that true spiritual maturity is impossible to achieve without emotional maturity. Many Christian men, although active in ministry, harbor unresolved inner wounds, such as guilt, past trauma, hidden anger, or feelings of worthlessness. If these wounds are not dealt with seriously, they will become obstacles to the growth of their faith. Therefore, in its implementation at GBI ROCK Bogor, the discipleship program needs to provide space for emotional recovery through pastoral guidance, counseling sessions, or spiritual retreats. When Christian men have the opportunity to realize, acknowledge, and heal their inner wounds in the light of Christ’s love, a healthier mindset will be formed that is in accordance with the truth of the word. This will be reflected in their relationships with family, others, and in their ministry responsibilities.

Furthermore, the existential dimension is the main focus in responding to the challenges of this era. Johnson (2021), in *Discipleship on the Edge*, uses an expository approach to the book of Revelation to describe the condition of Christ’s disciples who live “on the edge”—namely between the tension between loyalty to Christ and the pressures of the anti-Christ world system. In the context of GBI ROCK Bogor, many men face great pressure in their daily lives both from the world of work, family conflicts, and from a popular culture that is increasingly moving away from gospel values. Existential discipleship means equipping men to be steadfast witnesses of Christ, able to say

"no" to compromise, and live in integrity. This requires strong teaching about the Christian worldview, as well as life examples from spiritual leaders. In discipleship groups, discussions about ethical dilemmas, moral challenges, and spiritual strategies for remaining faithful in a corrupt world become very important. When men are able to develop existential courage, they become not only passive followers of Christ, but also agents of change in the workplace, family, and society.

The fifth dimension is contemplative spirituality, which according to Whitefield (2020) in *Discipleship Begins with Beholding*, is the core of true transformation. He quotes 2 Corinthians 3:18 which states that transformation occurs when we gaze upon the glory of God and are transformed into His image. Contemplative spirituality invites Christian men to dwell before God, not just reading the word or doing spiritual activities, but truly experiencing a personal encounter with Christ. In the context of discipleship at GBI ROCK Bogor, this approach can be applied by providing special time in the discipleship schedule for personal prayer, deep worship, and meditation on the word of God. Men who are accustomed to living in the busy world of work need space to calm their souls and align their hearts with the heart of God. When discipleship is no longer seen as a mere religious duty, but as an intimate relationship with God, then the transformation of mindset will occur naturally and last a long time. They will think, feel, and act based on the love and truth of Christ.

The integration of these five dimensions in one discipleship ecosystem will make the discipleship process a holistic transformative tool. At GBI ROCK Bogor, the development of a discipleship curriculum based on these five dimensions can start from the stages of spiritual identity recognition, discipleship group formation, emotional and pastoral

guidance, existential courage training, to contemplative spiritual development. Each stage needs to be equipped with evaluative indicators, not only in the form of cognitive tests, but also relational, emotional, and spiritual assessments. The success of discipleship is not only measured by how many verses are memorized or doctrines are mastered, but by the extent to which students experience changes in character and mindset that reflect Christ in everyday life.

Thus, these findings and discussions confirm that true discipleship is a long-term process that changes people from the inside out. GBI ROCK Bogor has a great opportunity to become a model church that produces mature, integrity-based, and fruitful men in ministry and life. When discipleship is carried out with a relational, emotional, existential, structural, and spiritual approach, a generation of Christian men will be born who not only know about Christ, but live in the character of Christ and become a light in society. Discipleship is not just a method, but a calling to create a life that is in harmony with the Gospel, and to shape the culture of the kingdom of God in a world full of challenges.

CONCLUSION

Continuous discipleship has been proven to have a significant contribution in forming a biblical mindset in Christian men, especially in the context of a local church such as GBI ROCK Bogor. Through a library research approach, this study successfully identified and elaborated five main dimensions of discipleship that are intertwined in forming character and ways of thinking that are in line with the principles of God's word.

First, the structural dimension as explained by Spader (2014) provides a clear and measurable direction in spiritual growth, emphasizing the spiritual journey from knowing Christ to multiplying disciples. Second, the relational dimension

highlights the importance of the presence of a real and involved disciple in the life of the disciple, as developed in Fernando's approach (2019). Third, the emotional aspect as stated by Scazzero (2021), emphasizes that spiritual maturity cannot be separated from the healing of untouched inner wounds.

Furthermore, discipleship must also be existential, as explained by Johnson (2021), who positions Christ's disciples as faithful witnesses in the midst of a world full of pressure and moral compromise. Finally, Whitefield (2020) emphasizes that true discipleship is rooted in awe of the person of Christ that produces profound and lasting transformation of the heart and mind. These five dimensions form a solid foundation for a discipleship program that targets not only behavioral change but also a total renewal of mindset.

In the context of GBI ROCK Bogor, these five approaches can be integrated into a model of male discipleship that is designed in a gradual, relevant, and transformation-oriented manner. A discipleship program like this will be an effective means of equipping Christian men in living their personal, family, and ministry lives with a perspective shaped by gospel values.

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