

Applying Integrated Theology To the Disciple Making of the International Discipleship Making Initiative (IDMI)

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The opinions expressed in this thesis are those of the author and do not necessarily reflect the views of the South African Theological Seminary or the supervisor(s) of the research.

I hereby declare that the work contained in this research report it is my own work, based on my own research, and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

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1. Introduction

This paper is the final requirement of an **integrated master's programme** at the South African Theology Seminary (SATS). SATS views this as the preferred way of doing theology and in line with the purpose of all theology (Smith 2013:152). The programme commences with selecting a topic, which is chosen with a specific local church or ministry in mind. The bulk of the programme entails studying the topic from various theological perspectives—biblical, historical, systematic, and practical. The final stage is a research report that presents a summary of, recommendations for, and an evaluation of the integrated method of theological study with respect to the chosen topic in the context of a specific church or ministry.

The topic chosen for my integrated master's programme was the biblical directive to make disciples of Jesus and how to most effectively and faithfully carry this out in the ministry of the International Disciple Making Initiative (IDMI). Thus, the whole integrated master's journey has entailed answering the research question: What is an effective theology of disciple making, and how can IDMI's ministry fully reflect this theology? The first half of the question is answered by examining biblical, historical, and systematic theology perspectives on disciple making, while the latter is achieved by a small-scale empirical study of IDMI's ministry and correlating the results with the other theology perspectives.

The major focus of IDMI is the training of ministry leaders to become biblical, effective disciple makers. Their goal is to produce leaders who are equipped to make disciples who in turn will make disciples in perpetuity, leading to Disciple Making Movements (DMMs) where every new believer becomes a disciple-making follower of Christ. The final perspective studied was the practical perspective module, which focused on how IDMI goes about training African ministry leaders to make multiplying disciples and IDMI's current and likely long-term success.

This research report begins with a presentation and discussion of the integrated method of theological study (section 2). Then sections 3 to 6 address four theological perspectives on disciple making. Each section defines the perspective, delineates the methods used in researching the perspective, and summarizes the findings of this perspective. The books and articles cited within the body of this writing do not cover all the works cited in the papers presented on each perspective. The full list of works can be found in the relevant section of the bibliography at the end of the research report. Though some works were consulted and cited in more than one perspective, they are only recorded in the bibliography for the module where they were first cited. The perspectives will be handled in the following order: biblical, historical, systematic, and practical.

Section 7 discusses the implications of the findings of the integrated perspective for IDMI. The purpose of the integrated method of theological study in this project is to recommend to IDMI some improvements in their training of African leaders to launch DMMs that speed up fulfilling the Great Commission. Section 8 critiques the integrated method of study for seeking a truly biblically faithful model of disciple making for IDMI. Thus the suitability of the integrated theology method is evaluated as a tool to establish a contextualized African approach to fulfill the Great Commission, making disciples of all nations.

My theological training and background comes from an evangelical viewpoint, and IDMI is an evangelical ministry. Thus, the evangelical approach with its high view of the inspiration and authority of Scripture and the gospel of Jesus Christ markedly influences my research and conclusions.

2. The integrated method of doing theology

An integrated theological approach is holistic in that it converges various streams of theological study: biblical, historical, systematic, and practical theology (Smith 2013:129). Beginning with a problem or question related to an issue, biblical passage, or praxis, the integrated theological approach arrives at a solution, resolution, or answer. Integrated theology is the approach of Browning's strategic

practical theology (1991:55-56). Biblical theology first asks what the Bible says about a theme, subject, topic, issue, or situation. Historical theology explains what the church has taught in the past from the close of the canon of Scripture to the present day. Systematic theology is the scientific study that collects, compares, and defines facts concerning God and his works, including extra-biblical sources, but all under the final authority of Scripture for the evangelical theologian. Practical theology seeks to study the praxis related to the matter taken up by the other theological disciplines, including its underlying theory or theology and effectiveness. Each of these theological branches is a worthy endeavor. However, their greatest power is accessed via synergy. When these facets of theology are integrated, the combined effect is greater than the sum of the individual parts. Thus, I concur with SATS that integrated theology provides the best foundation for discerning and obeying God's will.

I agree with Smith's view defended in his book, *Integrated Theology: Discerning God's Will In Our World* (2013), that it is wise for theologians to follow a course that is integrated in its method of theological study, but also centered on Christ's person and words and the importance of engaging in the Great Commission to make disciples of all nations (pp. 131-132). Theologians studying in this manner are much more likely to arrive at conclusions that are biblical. Though this approach does not insulate the theological process from challenges or potential errors, it embeds the process with a purpose and course that, if followed faithfully, can lead to the exaltation of Christ and the furtherance of his kingdom work on earth. Because integrated theology aims to distill and apply theological truth to real-life challenges, it is very similar to practical theology. Practical theology though normally structures the theological process into a strictly praxis-theory-praxis paradigm (Smith 2013:71), whereas integrated theology does not necessarily start with a specific praxis and end with a fully developed strategy to improve it.

I chose an integrated approach for my master's programme because I hoped it would yield the most thorough, helpful, and spiritually dynamic findings for IDMI,

a strategic mission endeavor with whom our local church partners. In coalescing truths from biblical, historical, systematic, and practical theology, I have been able to produce a study that provides insights and recommendations to strengthen and further enhance the mission of IDMI.

3. Establishing the biblical perspective on disciple making

3.1. Defining the biblical perspective in integrated theology

3.1.1. Different definitions or paradigms

The followers of Jesus have been entrusted with the Scriptures, which constitute an instruction manual given by the inspiration of the Holy Spirit, as part of the believer's necessary equipment to carry out every good work for Christ (2 Timothy 3:16-17). Biblical theology is a branch of study that seeks to properly interpret the body of truth taught in Scripture by examining what the whole Bible says on any given subject. Some expressions of biblical theology, however, focus on a particular segment of Scripture such as the Old Testament (OT), New Testament (NT), the Prophets, Gospels, Johannine Epistles, or another corpus, examining everything taught on a certain subject within that part of the Bible. This section will summarize different views on biblical theology and my resulting definition and related methods that I chose for developing a biblical theology of disciple making.

Scobie (2000:11) emphasizes the fact that "the Christian church was concerned from a very early date to articulate a 'biblical theology' in some form." The exact term was likely first coined in the early 1600s, yet the purpose "to discern a unified and consistent theology in the Scriptures" was pursued long before. The Bible records internal theological summaries like the salvation-history compilations of the OT (Deuteronomy 26:5-9; Nehemiah 9:7-37; Psalms 78; 105; 106) and NT (Acts 7; Hebrews 11). The writers of the Gospels and epistles teach a Christology informed by a theology of the OT and also interpret OT doctrines in light of Christ's teachings. Paul and the writer of Hebrews in particular are viewed

as among the first NT theologians seeking to articulate a biblical theology of the OT as fulfilled by Christ.

The dogmatic-didactic method of biblical theology borrows the standard terms used in dogmatic or systematic theology to organize theological topics addressed into categories such as: God-Man-Salvation or Theology-Anthropology-Soteriology (Hasel 1991:39). These become the focus for the biblical theological endeavor. The structure of the dogmatic-didactic method is advantageous as it allows progression to be readily followed and discerned. It also provides a set of key subjects of importance to the modern theologian, which can guide the biblical interpretative process. However, its name exposes one of its shortcomings, as its didacticism can be overly deductive in nature. For example, Hasel questions if any individuals or groups in biblical times systematically considered the subjects of God, man, and salvation as the dogmatic method seeks to depict (p. 42). Thus, the dogmatic-didactic method may seek to force biblical writers and passages into artificial categories, which are not otherwise conducive to their context and original intent.

The genetic-progressive method traces the historic unfolding of God's self-revelation as presented in Scripture (Hasel 1991:42). Thus, divine revelation is divided and analyzed in separate periods or eras, which proponents claim are derived from the biblical text itself. These divisions find their definition in each of the covenants God made with Noah, Abraham, Moses, and finally through Jesus Christ. Some biblical theologians following this method, use time periods to organize their work, such as God's revelation to Adam in creation and the fall, the fall to Abraham, Abraham through the patriarchs, or broader sections like the revelation of worship and law regulations to Moses, the period of the major and minor prophets, and through the poetic writings.

Some books of the Bible remain undated, such as the book of Job, without internal timestamps that pinpoint specific chronological progression, which the genetic-progressive method requires. Thus, the Scriptural writers did not all

share this method's value of identifying each book's progressive timeframe. The genetic-progressive method, therefore, fails to provide a consistent model that thoroughly fits the original intent of every book in the biblical canon. This method forces historical or chronological progression onto books of Scripture that do not inherently share this feature.

W. Eichrodt demonstrated a different method for biblical theology in the 1930s, called a cross-section or thematic approach (cited in Hasel 1991:47). He chose the concept of covenant as the unifying theme that guided his biblical theology. Eichrodt also sought to interpret the biblical teaching on covenant within the context of the Israelites' original Hebraic mindset, not from a modern or Western point of view. He holds that the Kingdom of God breaking in upon this world is the uniting theme between both testaments. W.C. Kaiser used a blessing-promise theme in his cross-sectional biblical theology (p. 53). The cross-section thematic method exercises historical and systematic study tools working side by side with one concept—like covenant, kingdom, or blessing-promise—bringing unity and systemization. It pursues synthesis of the world of thought from the biblical period and emphasizes the unity of Scripture under the banner of a predetermined theme. It is important to acknowledge a theologian's subjectivity and personal bias in this method, especially regarding which unifying theme is chosen. Hasel identifies that a potential weakness lies in this specific systematic principle (p. 48). If the theme is too narrow, it will fail to encompass Scripture's great breadth of diversified teaching.

A Christocentric approach regards Jesus Christ as the center of true theological study and the key for biblical interpretation. The life, ministry, and words of Christ become a lens through which the Bible is to be interpreted. The OT is properly understood through the eyes of Christ as revealed by his recorded teachings in the Gospels. The apostolic writings of the NT flow from the hearts of devoted disciples whose personal interaction and ongoing relationship with Christ transformed their lives and fully informed their writing (Smith n.d.:162). In regard to biblical hermeneutics, Christocentricity calls for the words of Jesus to be

viewed as the interpretive key to the OT historical, prophetic, and poetic writings and the NT's ecclesiastical history, apostolic, epistolary, and prophetic writings. This Christocentric lens ensures a proposed interpretation of Scripture aligns with the teaching and life of Jesus. Because God chose to reveal himself to humanity preeminently through Christ (Col. 1:15-20), Christ must be central for proper knowledge of God and interpretation of his Word. As the Word incarnate, Jesus is the Chief Interpreter of Scripture. In order for biblical theology to be accurate, it must be governed by Christ's words and deeds. Hebrews 1:1-3 states that Christ is the definitive word in these last days and the final authority on all matters of Bible interpretation. Followers of Jesus are charged by him to teach all that He taught (Mt. 28:20). It is through obeying the commands of Jesus that believers demonstrate true love for Christ and the genuineness of their commitment to follow him (Jn. 14:15; 15:10, 14).

However, this Christocentric approach does not suggest the Gospels are a higher authority or more divinely inspired than the other sixty-two books of the canon. One must also ensure one's view of Christ is biblically accurate in order to be successfully Christocentric. Theologians must guard against basing a Christocentric approach on how one would like Christ to be or how one assumes he would be. One's view of Christ must be harmonious with messianic prophecies in the OT, pointing ahead to Christ; his biography and life teachings recorded in the four Gospels; and the Spirit-inspired explanations and applications of his teaching found in the remainder of the NT.

The Bible also reflects a strong missional lens and goal, namely, God's mission to advance his kingdom throughout history. This restorative mission in a world ravaged by the effects of the Fall is centered in the person and work of Christ. When interpreting and applying Scripture, the biblical theologian therefore needs to keep the great mission Christ left for his church as a central and defining focus. Theologians are to apply and teach what they learn from Jesus, so the lost can be saved and all nations be discipled.

The biblical perspective requires careful exegesis of Scripture. This is because without accurate exegesis the conclusions of biblical theology will be at worst misleading and at best incomplete. Thus, solid exegesis is the bedrock of biblical theology. The proper goal of exegesis is to draw out the Divine Author's originally intended meaning from a passage of Scripture in a manner that honors its literary-historical context (Fee and Stuart 1993:19), so it can be appropriately applied in the interpreter's life and transferred accurately to others.

The above definitions of biblical theology cover a wide range of views on the subject. What follows is the view and method of biblical theology I chose to apply to my study of disciple making.

3.1.2. My definition, especially relevant for a biblical-theological perspective of disciple making

As presuppositions to my approach, I agree with Rosner who emphasizes inspiration in biblical theology, viewing it as the discipline whose central aim is "not objectivity but to hear Scripture as the word of God" (2001:4). Like Francis Watson, I view biblical theology as "an interdisciplinary approach to biblical interpretation which seeks to dismantle the barriers that at present separate biblical scholarship from Christian theology" (Rosner 2001:3). Thus, it is highly practical and a necessary engagement for all believers, not merely academic theologians. As such, a biblical theology of disciple making must have a practical dimension that is concerned with the outworking of theology in real life.

I hold, like Osborne, that "biblical theology seeks overall thematic unity behind individual passages" (2006:348). With Rosner, I recognize "biblical theology is characterized by two distinct but related activities which may be broadly described as analysis and synthesis" (2001:5). Analysis aims to accurately interpret the theologies of the biblical writers. Synthesis weaves these analyzed theologies together into one collective theology, which represents the whole counsel of God on a subject as revealed in Scripture (Acts 20:27).

My approach to biblical theology as implied above borrows from the thematic approach, emphasizing the unity of Scripture, examining central themes, and highlighting connections between the testaments (Hasel 1978:81). Similar to the dogmatic-didactic method, I identify important topics relevant to my area of interest or concern to guide the biblical theological study based on exegesis of key passages relevant to each topic. The synthesis of the findings on the topics leads to an overall biblical theology.

I also utilize the Christocentric salvation-history and missional methods in my biblical theology. This is because I recognize redemption in Christ alone is the scarlet cord running throughout and uniting Scripture from Genesis to Revelation.

3.2. Methods used in establishing the biblical perspective on disciple making

Section 3.1 outlined some of the methods used in the field of biblical theology, including in my own approach. In applying the dogmatic-didactic and thematic methods, I isolated key elements of disciple making that presented themselves from a survey of training followers of God or disciples in both testaments. From the OT, I examined the spiritual development, which is the essence of discipleship, of individual Israelites and the collective nation of Israel. From the NT, I carefully noted the practices of Christ and his early disciples in producing disciples and defining the characteristics of true disciples. I also undertook a thorough biblical study of key texts on various essential facets of NT discipleship, including evangelism and prayer; its methods; and intended results that God desires in his people to reflect his character and will. Finally, I synthesized the findings to gain an overall biblical theology on disciple making.

As noted in section 3.1.1, I embrace a Christocentric and missional approach to biblical theology. Therefore, I sought to interpret the information gleaned from the thematic and dogmatic-didactic approaches through these lenses.

The NT biblical theological perspective gained from my research was enhanced by a study of Acts 1-12. I examined the spiritual, relational, and practical patterns

of the first twelve apostles and other disciples. Thus, this part of my study considered a substantial portion of Luke's corpus. Admittedly, this focused on only one NT writer. However, the fact that Acts sets out to present a historical account of the growth and life of the church makes it most suitable for seeking a biblical theology of disciple making for the church. The study of disciple making from these twelve chapters in Acts enabled me to both confirm and elaborate on the early church's identity and work. Exegetical attention was given to key verses covering the elements of a mature disciple and how to multiply disciples.

Because exegesis of Scripture is crucial for sound biblical theology, I will present in some detail the approach I used.

Method of exegesis of key verses

Because my exegetical work related to the topic of discipleship, in addition to key verses in Acts 1-12, a detailed exegesis of Romans 8:26-28 was conducted. The latter was to provide deeper insights into the prayer life of a disciple of Christ, a clear feature in the early church disciples.

The method I use for biblical exegesis includes drawing the intended meaning from a passage through prayerful conversation with its ultimate Author, namely the Holy Spirit, considering the context of the passage, noting the contexts of the human writer and original audience, studying key words in their original language as needed, identifying applications in my life, and communicating the discovered truth to others.

The historical and literary contexts of a passage help an exegete properly draw out interpretation. Thus, I agree with the early Antiochean School of biblical interpretation, which sought to understand Scripture from the perspective of the original cultural context instead of the prevailing Greek mindset of their time (Fuller 1988:865). Specific phrases, clauses, and sequence are taken into account until the whole meaning of the text is discerned as the sum of its parts. The method I hold similarly aims to discover literal and historical meaning.

From a posture of prayerfulness, I firstly select passages of Scripture for study. When working with a specific passage, I seek to isolate a complete, defined thought to avoid separating connected verses that are best understood in the context of each other. Otherwise, the intended message of a section of Scripture may be interrupted mid-thought. Next, I complete a prayerful reading of the chosen passage. I ask questions of the Holy Spirit about the various words and ideas in the text. I record notes for further study and examination. I ask for His illumination, guidance, and direction. This conversation with the Author is continued throughout the entire exegetical process. Pride and self-centeredness can influence an exegete to disregard the tutelage of the Spirit in studying His Word. I aim to study Scripture from a posture of humble surrender to its Divine Author, which I believe is the only appropriate approach if all Scripture is believed to be inspired of God and for an intended purpose.

I thirdly examine the immediate context of the passage. I determine what ideas come in the verses directly before and after and how they relate to each other. Fourthly, I study the passage's context within the book where it is located. I research how it relates with the overall message of the book in which it is found, often using the "Keyword Learning System" from Walk Thru the Bible Ministries or a Bible handbook. Fifthly, I determine the context within the testament in which the passage is found in. If in the OT, I identify the historical significance by learning where the passage occurs along the timeline of Israel's history. I note any prophetic portions and fulfillments in the NT. If in the NT, I determine at what point in Jesus' earthly ministry or in the history of the church the writing occurred. Sixthly, I identify subjects raised in the passage and begin to examine what the Bible as a whole teaches on these topics, using a concordance to study related verses. Thus, I seek to place a specific passage within its context in the whole of God's Word.

I next identify key words in the passage and, if unclear in English, examine their meaning in the original language, using an interlinear Bible, theological wordbooks, and lexicons. I use Logos Bible Software to bring these biblical

language study tools together in one digital library. Eighthly, I consider the context of the human writer and the original audience by studying what the Bible records about their culture. When additional information is needed, I consult commentaries or the works of historians and biblical anthropologists. This allows me to, ninthly, better grasp and articulate what the passage meant to its original hearers when it was first inspired, recorded, and delivered. Tenthly, I determine the bridge, connecting the passage's intended meaning for its original audience and its current application for today (Richards and Bredfeldt 1998:70). This bridge is built by drawing out theological principles and timeless truths from the passage regarding who God is in His character and nature and how He interacts with humanity.

The next two steps are essential for Christ-honoring exegesis yet are often neglected. Eleventh, I listen quietly to the Holy Spirit's conviction and direction in identifying application of the passage in my own life. I seek to answer, how then should we live in light of this passage? I seek to begin immediately taking steps to live up to what has already been attained and be obedient to the message I have heard (Phil. 3:16). I record future steps of obedience to take and develop a plan for when and how to carry them out.

Twelfth, I seek to obey any commands expected of the passage, as an outflow of Christ's call to make obedient disciples to Jesus' teaching among all nations (Mt. 28:18-20). I look for opportunities to share what I have learned with others, and I make a plan to share with at least one other specific person. Every disciple of Christ has received this same commission to share the gospel and teach others the truth we learn from Jesus. These underpinnings reveal my motivation for choosing the integrated master's programme and the topic of disciple making. I desired to discover more about the subject, including from IDMI, and possibly recommend some improvements to IDMI's vision and methodology in the light of the study.

3.3. The findings regarding the biblical perspective on disciple making

Principles for disciple making are found in the guidelines revealed in the first five books of the Law, which established the responsibility of the family (Deut. 6:1-9, 20-25), spiritual leaders (Ex. 29:42-46; Lev. 8-9, 21-22; Num. 6), and national leaders (Deut. 17:14-20) to teach future generations the story of God's past miraculous works and his relational expectations for his people. The future historical, prophetic, and poetic writings of the OT called God's people to a lifestyle of continual repentance during times they rebelled against or neglected him (Neh. 9; Jdg. 4:1-4; 21:24-25) and living in the fear of the Lord and in true wisdom (Ps. 111:10; Prov. 9:10). They reminded Israel of his requirements and the entire world's desperate need for the coming Messiah's salvation (Is. 52-53) in order to truly live in right relationship with God.

This process of training, teaching, and reminding God's people, especially younger generations, of his past faithfulness in order to remain true to him was not referred to as "disciple making" until the formalized rabbinical system, which was adopted much later in Israel's history. However, throughout various times and seasons in Israel's development, people of influence, including parents in the home, priests in the temple, and prophets in the nation, made disciples or faithful followers of God on a familial and national scale.

The NT clearly records Christ calling and making disciples. It shows him modeling for his early followers a missional, disciple-making way of life (Mk. 1:14-20; Jn. 1:35-51) that he later articulated in the Great Commission (Mt. 28:16-20), and empowering them for this global task by his Holy Spirit (Acts 1:4-5, 8; 2:1-18, 33, 38-39). The record of this ministry after Jesus' ascension is recorded in Acts and further illustrated in the epistles. Both the OT and NT clearly demonstrate it has always been God's will for his people to display his character and fulfill his mission to make disciples of all nations, thus glorifying him and expanding his kingdom throughout their families, nation, and to the ends of the earth.

The call to obedience to Christ, the core of biblical discipleship, is the basis for the definition of a Christian ethic. Principles for sharing the gospel faithfully and effectively can be isolated in the NT. The ingredients of spiritual formation and its outworking in the church and society at large can be deduced, especially from the epistles, with prayer as taught by Jesus and the apostles being a crucial outflow.

It became clear that there is a saturation of biblical disciple-making principles throughout all of Scripture in both the OT and NT. Disciple making, though not always referred to by that exact designation, has been the model and mission of God's people through each period of Israel's history and through NT church history. This underscores the vital importance for followers of Christ of practicing a disciple-making methodology that is both biblical and effective.

The biblical theology of discipleship in Acts 1-12 showed how Luke clearly presents the importance, elements, principles, and values of true discipleship for the early church. These identifying marks of genuine disciples and of the disciple-making process included the Holy Spirit's empowerment, prayerfulness, high regard for Scripture and its teaching, reverential fear of God, an experiential dynamic where believers became increasingly Christ-like and committed to developing deeper communion with the triune God, guidance from the Holy Spirit, high value of community, ethnic inclusivity, and a disciple-making model that was both transferable and self-replicating. Discipleship strategies were identified which relied upon the Holy Spirit's power, emphasized continual prayer, were rooted in Scripture and God-honoring, included personal experiences of Christ's miraculous power, guarded the unity of a divinely wrought community of disciples, welcomed diverse ethnicities, and disciple-making practices that multiplied as succeeding generations made disciples everywhere they went—yielding a worldwide movement of the Spirit which actively transforms lives and nations to the present day.

The exegetical paper on Romans 8:26-28 focused on prayer as one aspect of disciple making. It underscored the importance of Spirit-led prayer as a facet of true biblical discipleship. In fact, it highlighted the centrality of prayerfulness in a disciple's life of devotion to Christ led by His Spirit. From this passage it can be concluded that it is vitally important to prioritize the practice of Spirit-led prayer for effective, Spirit-empowered growth and service that characterizes mature discipleship.

In summary, the NT church prioritized and practiced a disciple-making way of life and defined their corporate identity as disciples of the Lord Jesus. Christ desires his disciples to be prayerfully dependent on his Spirit, to remain in active relationship with him through his Word and prayer, to obey him without question or hesitation, and to share his teachings and commands with others. The Lord desires his disciples be people who reflect God's character, fulfill his mission to see the gospel of the kingdom brought to all nations, and thus glorify him. Jesus and his early church followed this prescribed pattern of ministry. Clearly making disciples was part of the DNA of the NT church.

This biblical theology of disciple making provides a tool for measuring IDMI's disciple-making vision and training strategy. It does not deal in depth with the processes that were used in the NT church to achieve spiritual maturity and multiplication. The more limited nature of the study meant little attention could be paid to the disciple-making praxis illustrated in Paul's missionary journeys. Further, a biblical theology does not strictly speaking deal with praxis or how an area of theology is worked out in the life of a believer or church. The limited scope of an integrated master's thesis prevents the full attention a biblical theology of disciple making and its outworking would require. However, the biblical theological perspective clearly established disciple making is a fulfillment of God's desire for His people and a central theme throughout Scripture.

4. Establishing the historical perspective on disciple making

4.1. Defining the historical perspective in integrated theology

Historical theology is the record of God's unfolding redemptive story from the close of the biblical canon to the present day, intended to guide and guard the church while serving as a bridge discipline that enables accuracy in applying God's truth. As the study of how professing believers through the ages have articulated and demonstrated their faith, historical theology empowers God's people to believe and live rightly according to his inspired standard of righteousness when accurately understood in its full scope. Pelikan explained the essence of historical theology as seeking to understand what the church "believes, teaches, and confesses as it prays and suffers, serves and obeys, celebrates and awaits the coming of the Kingdom of God" (1969:143). According to Smith, "Historical theology traces the developing contextualization of [a] doctrine through church history," following the trajectory of "each generation of believers [that] has studied God's word and tried to contextualize it" (2013:51).

Historical theology has several notable functions. Foremost, it assists in preserving truth and exposing error. This historical perspective ensures that followers of Christ do not stray from the truth while also ensuring that doctrine is assessed and tried according to Scripture as Paul urged in 1 Thessalonians 5:21. In addition to its pedagogic and corrective functions, historical theology also inspires faith by relaying testimonies of God's mighty works in and through his people. It aids theologians in tracing the scarlet thread of God's redemptive story written throughout history, which began in Genesis and will culminate in the fulfillment of his promises made in Revelation. In the two millennia since Christ's earthly ministry and establishment of his church, history reveals his faithfulness to preserve and uphold his followers by his Spirit even through periods of darkness, distraction, and even deception from false teaching. This prevailing testimony inspires hope and perseverance for believers today.

The discipline of historical theology was formally developed during the sixteenth century (McGrath 1998:10). The Protestant and Catholic reformations inspired thorough examination of the church father's theology, as both groups debated who was authentically "Christian." In eighteenth-century Germany, theologians furthered this development as the doctrines of the NT church were formally analyzed in an attempt to disentangle them from Western philosophical biases (p. 11). Essentially, historical theology was formalized to further strengthen the church's identity, to legitimize doctrine, and to establish authority in teaching and practice.

Without a clear and accurate sense of identity, the church lacks foundation, which Paul stated could only be built upon the apostles and prophets with Christ as Chief Cornerstone (Eph. 2:20). Through the effective exercise of historical theology, the church is protected and preserved on a biblical course with renewed faith for the journey.

4.2. Methods used in establishing the historical perspective on disciple making

If historical theological research is to be effectual, it requires critical reading and analysis to overcome the inherent subjectivity in historical evidence. Church history is concerned with the accurate recording and implications of individuals and events in the unfolding story of the church's development. Historical theology focuses on the beliefs espoused by the church and how they were preserved or changed overtime. Both disciplines require critical reading, analysis, and discernment to identify subjective bias both in the historical sources and in the present-day theologian executing the study.

Critical reading and analysis allows historical theologians to assess the legitimacy and quality of source material. Not all sources of evidence should hold equal weight in theological historical study. The quality of the source is the first test of potential bodies of evidence. This allows scholars to distinguish primary, secondary, and tertiary sources; written and unwritten sources; original

manuscripts and present day compilation sources; and to weigh the relevance, accuracy, and value of each for the study at hand (Bradley and Muller 1995:39).

Major methods for investigating the past vary from being focused or broad; from being organized chronologically, by theme, or by special interest; from having the purpose to survey, highlight diversity, or emphasize unified progression.

Theologians must be acutely alert to address the potential for misinterpretation in historical research (Bradley and Muller 1995:33-34). When these hurdles are overcome, one can sit under the tutelage of the “great cloud of witnesses” of past saints (Heb. 12:1), emulating their victories and learning from their failings to avoid reinventing the proverbial wheel and to uphold pure biblical truth.

I executed a problem-centered approach to historical theology, which acknowledges that effective historical theology answers specific theological questions or issues (Gunton 1997:3-4). In the historical perspective module, as Gunton commends, I sought to respect past theologians as “voices with whom we enter into theological conversation,” allowing room for both agreement and dialogue about differences (pp. 6-7). I employed a Christocentric lens to analyze the historic disciple-making methods Calvin and Luther employed through their catechesis. This required comparing Calvin and Luther’s disciple-making practices with the example set by Christ in his earthly ministry. I found some of Calvin and Luther’s practices aligned with Christ’s and some of their practices, which were based on negative feelings toward the religious establishment, led to reactionary measures that diverted from the patterns of Jesus. I also sought to answer how the historical catechesis methods practiced by early post-NT church leaders, Protestant Reformers, and English Puritans, sought to make disciples in each respective period of church history.

4.3. The findings regarding the historical perspective on disciple making

In the age of the early church fathers, catechizing was a vehicle for disciple making that empowered the church to guard apostolic doctrine and confront

heretical diversions. The church also provided education through homilies, which were often transcribed and circulated; congregational hymns, which included doctrine and Scripture; art, including paintings and sculpture; the church calendar with its feasts and fasts; and pilgrimages to holy sites and monasteries (Packer and Parrett 2010:59).

This early patriarchal period also provides an example of creative, story-based teaching methods. Augustine urged *narratio* or story to be the starting point for procatechesis, the preliminary instruction of those desiring to learn about and explore faith in Christ, the equivalent of modern evangelism and apologetics (Packer and Parrett 2010:82). Augustine encouraged the story to be told in a compelling way with selective highlighting of important events from creation to the present, instead of an all-inclusive survey. This creative storytelling resonates with the African story-telling culture and practice, which includes effective delivery with gestures, vocal variety, timing of dramatic pauses, and engaging audience participation (Gyekye 1996:129).

In the later patriarchal period after the Roman Empire officially sanctioned Christianity, nominal religion devoid of true spiritual vitality asserted dominance when catechists became negligent in their duties and failed to guard biblical doctrine and entrust it to future generations (Packer and Parrett 2010:59). The Roman Catholic Church addressed the predominant illiteracy of its congregants and the scarce availability of Bibles by conducting religious teaching through creative media, including stained glass windows, sculpture, paintings, music, and drama. These avenues for catechetical instruction exemplify contextualization, adapting delivery according to the needs and environment of those being instructed. In this case, the result was negative, however, because the message was also diluted. During the Protestant Reformation, Reformers sought to identify doctrinal errors that had arisen during the Middle Ages and to correct them by returning to Scripture (p. 61).

My Christocentric historical theology endeavor, which focused on comparing Luther and Calvin's catechetical methods with the disciple-making practices of Christ, found these reformers sought to restore the biblical doctrines of grace and salvation, to root authoritative teaching in the Bible, and to interact with learners through an engaging question-answer format that was readily committed to memory (Green 1996:16). As a result of zeal against Roman Catholic practices, Protestant leaders incorporated creative methods in their catechesis only initially. Soon extreme anti-Roman Catholic sentiments held by these theologians inspired vehement rejection of useful teaching methods employed by the Catholic Church, which included story-based, visual elements like paintings, carvings, sculpture, poems, and plays to teach about sin, sacraments, and acts of mercy (Green 1996:15).

The Reformers rejected many creative teaching methods unnecessarily and hindered their own work in training the people of God. This departed from the example set by Christ, who through his miracles and parables revealed and imparted various truths with creativity and strategic relevance that engaged hearers. Some Protestant groups, claiming the Bible alone as their guide for instruction and worship, even abandoned music completely (Green 1996:16). Thus, many creative teaching methods were precluded, and the transferability and retention of discipleship training was stunted. According to Green, Luther and Calvin positively replaced the former Catholic catechism format of a list of belief statements with questions and answers intended to assess learner retention and hold attention, increasing overall understanding and memory. This exemplifies an advantageous adaption of a Roman Catholic teaching tool and effective contextualization in disciple making.

The English Puritans of the seventeenth century carried on the Reformation tradition of utilizing a formal catechism for Bible instruction. A unique feature of English Puritanism displayed prominently in the life and ministry of Richard Baxter was home-based, family catechizing (Packer and Parrett 2010:66). In addition to regular Bible preaching at their local church, he centered his Scripture

teaching on homes and families. The value and attention that Baxter gave to family units aligns with the high value African culture places on preserving, upholding, and strengthening familial groups (Gyekye 1996:89). Since Baxter's work was biblical, relationally engaging, and influenced entire family groups, the reach of his disciple-making ministry prevailed for over a century (Packer and Parrett 2010:67).

From the above considerations of the time of the first apostles, the early church fathers, the Protestant Reformation, and the English Puritans, several common themes emerge concerning disciple making. They include the structure and design of specific catechisms developed over time and discipleship training marked by a commitment to accurate Bible teaching. This began in each age with a high regard for Scripture, a belief in biblical inspiration, and a desire to transfer accurately the original message of Christ. This commitment to help believers engage with the actual biblical text is essential as Scripture provides the content for effective disciple-making training.

In summary, the historical perspective study on effective training for disciple making shows that it must honor the command of Christ to teach what he taught, communicate Scripture accurately, be creatively contextualized, and lead to transformed lives. Some examples of this contextualization could include artistic and visual media, engaging question-answer discussion format, and a home-based family focus. Modern technological advances have made the creative and effective use of visual tools readily available. However, limited access to technology does not preclude the effective, engaging transfer of Scripture. This section on historical theology regarding making disciples has highlighted the importance of an engaging catechetical method, a contextualized approach, and sound biblical teaching that is faithful to apostolic doctrine, which will correct false teaching, strengthen families, transform communities, and disciple nations.

5. Establishing the systematic perspective on disciple making

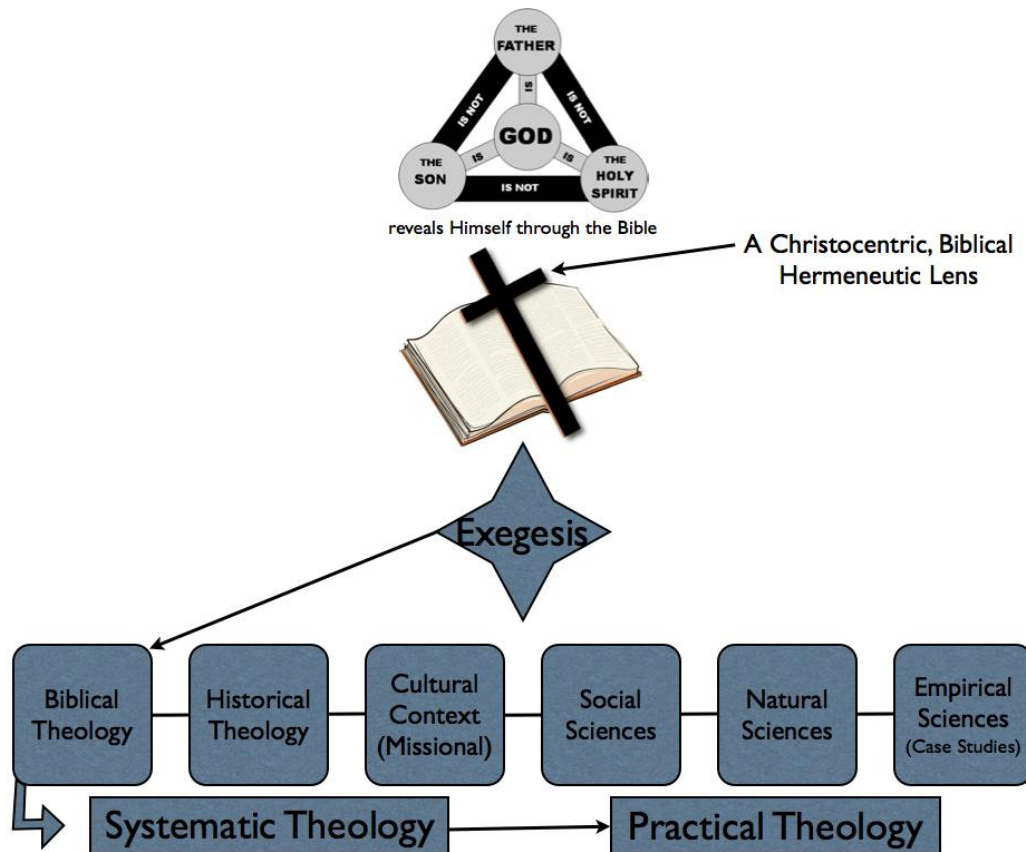
5.1. Defining the systematic perspective in integrated theology

Systematic theology aims to articulate an organized, thorough analysis of God's sources of revelation both through Scripture and his creation. Various theologians throughout history have defined and executed systematic theology with nuances according to their training and chosen emphases. Origen, who wrote a four-volume systematic work, is recognized as likely the first systematic theologian (Peppler 2010:3). According to Peppler, John of Damascus wrote an Eastern Orthodox systematic theology in the eighth century and Peter Lombard wrote the first for the western church in the 12th century. Peppler also cites Aquinas's systematic theology, published in the mid-thirteenth century and the Protestant Reformation's first systematic written by Philip Melanchthon, followed soon after by John Calvin's *Institutes* in 1536 (p. 4).

Beginning with the early nineteenth century, systematic theology became increasingly academic and removed from its historical heritage and practical application in church life. I chose a systematic theological approach that upheld the time-honored process of Scripture analysis but also was informed by other sciences. However, I recognize and affirm the Bible as the highest authority for testing truth claims from both tradition and scientific findings.

5.2. Methods used in establishing the systematic perspective on disciple making

I designed a diagram to display the stages in my view of systematic theology and its relationship with various theological and academic disciplines, including exegesis, biblical theology, historical theology, cultural or missional contextualization, social sciences, natural sciences, empirical sciences, and practical theology. The following diagram provides an outline of the priorities and steps I took in achieving the systematic perspective on disciple making:



This diagram shows how systematic theology captures the integrated theological model. I chose to begin with a symbol of the Trinity at the apex of the diagram followed by Scripture itself, exegesis, biblical theology, input of other disciplines, climaxing in systematic theology, and the application of systematic theology through practical theology. The practical perspective will be addressed in greater detail in section 6 of this research report. The order of items in the diagram reflects the starting point and progression of the systematic process and the relative importance of the steps. It also shows how the other theological and extra-biblical disciplines inform the process, with practical theology being the discipline that constructs a theory of praxis based on the systematic theological position that is produced. What follows is an explanation of the methods that achieve this process of systematic theology.

The symbol of the Trinity bears witness that a truly biblical worldview begins with and is centered upon one God in three Persons, who has revealed himself in the

Bible as the Father, the Son, and the Holy Spirit. Each divine Person of the Trinity is not the other two (for example, the Father is not the Son, and the Son is not the Spirit); however, each Person is equally God. This all-sufficient God enjoys perfect wholeness in relationship with himself, yet he invites the systematic theologian to engage with him and participate in this relationship by grace, through faith, and reflection on his Word and creation.

So the starting point in systematic theology is the God of the Bible. This implies that the Bible is given authoritative recognition because its record of its own interpretation and accuracy is taken seriously. For the evangelical, therefore, Scripture takes precedence over all other areas of knowledge as it alone bears divine attestation. This leads logically to a need for correct interpretation of the biblical revelation, the discipline called exegesis. To understand God's revelation through Scripture, an evangelical interpreter employs a biblical hermeneutic, which uses Christocentric and missional lenses, rooted in a view of the final authority and unity of Scripture. To be thoroughly biblical, the theologian allows the Bible to interpret itself by reading every verse in its related context within a chapter, book, testament, and the entire canon of Scripture (see section 3.2). To be Christocentric (see section 3.1.1) the theologian asks how the words and deeds of Christ inform the interpretation of every Bible passage. The missional lens means keeping in mind God's redemptive mission in the world (see section 3.1.1).

Exegesis is the chief theological discipline as it not only informs but also defines and measures the content of all the others. The diagram shows that systematic theology not only builds on exegesis and biblical theology, which include Christocentrism and the *missio dei*, but is also informed by the disciplines and perspectives of historical theology, cultural contextualization, and the other extra-biblical sciences. As aforementioned, historical theology informs systematic theology by analyzing what the church taught and practiced regarding a certain doctrine throughout history.

The cultural context step asks how theologians in various contexts from diverse cultural perspectives around the world interpret and apply biblical topics. As Light explains, "...the gospel is God's solution to overcoming cultural barriers and brings different people together in unity in the one universal church" (2012:222; cf. Gen. 12:1-4; Rev. 5:9-11). Clearly, then, Christians from all nations and ethnic groups have legitimate insights into the meaning of Scripture and these should be taken into account when seeking clarity on biblical themes and their application. This aspect of the systematic process identifies and guards against potential and existing cultural biases in the sources consulted and in the theologian completing the study. Light underscores "the importance of an unthreatened cultural identity for growth" in followers of Christ and development of local communities and economies (pp. 222-223). Thus, there must be a safeguard in biblical interpretation from undue skew toward any one point of view. Pooling diverse cultural insights on Scripture is also likely to lead to a richer and fuller interpretation.

God has chosen to infallibly reveal himself through the special revelation of Scripture. The natural revelation of God seen in the created order will therefore confirm and illustrate biblical truth. Regarding the extra-biblical sources that inform systematic theology, the social sciences examine human behavior, relationships, and societal conditions past and present. Disciplines like anthropology, sociology, psychology, and history provide this information. The natural sciences perform broad range observational studies of nature and the created order. Examples include astronomy, botany, zoology, and human anatomy. Creation provides clear evidence of its Creator (Rom. 1:19-20). Thus, these natural sciences should bear the fingerprints of their Maker. The empirical sciences rely on the scientific method to conduct experimentation, based on logical cause and effect, and examination of case studies to identify patterns and trends of occurrence.

For the evangelical, all these extra-biblical sources of knowledge, if conducted correctly, should not contradict but harmonize with Scripture. Since the Bible

does not contain all knowledge, these extra-biblical disciplines can be expected to provide truth not recorded in the Bible regarding the world God created. Hence, they are to be utilized in systematic theology; however, they must be submitted to the authority of Scripture as the divinely inspired Scriptures alone are finally authoritative.

While systematic theology summarizes and communicates God's truth from all available sources in an organized manner, practical theology seeks to obey and apply this truth in the lives of individual believers, in the corporate church life, and in the society of one's nation through prophetic proclamation and living out God's call to righteous standards. Thus, practical theology is the final outflow of the theological process. While the goal of the other disciplines is right thinking or believing, the goal of practical theology is holistic right living, consistent with God's truth. Though practical theology may not technically be a necessary final step to articulate a systematic theology, it is certainly the natural outflow for any systematic theologian who desires to live in light of what has been learned. Thus, systematic theology is the distillation and summary of God's truth from various sources of both special and natural revelation.

The importance of employing the cultural context step in systematic theology is especially relevant to my chosen topic of a systematic theology of disciple making. Recognizing cultural context is important in the final stage of synthesizing findings as well as in the initial exegesis, as it exposes potential and existing bias or cultural distortion. Theologians from various parts of the globe and diverse denominational backgrounds analyze theological questions from differing points of view. For example, the individualism of the West may cause an interpreter to brush over a passage's teaching about fellowship and community life, which the African theologian's cultural background would accentuate. Each exegete approaches a passage with presuppositions borne from his individual biases and or her background in church tradition, specific faith community, and personal experiences.

The cultural context step in systematic theology ensures we hear various cultural perspectives on a theological question. It also aims to appropriately contextualize application of gospel preaching and holistic biblical teaching for the given target cultural setting. In exposing interpreter bias, it is invaluable for exegesis. Further, as it further guides appropriate application, being sensitive to the cultural context fuels practical theology's focus, potency, and accuracy.

The role of scientific theories in developing a systematic theology also needs additional comment. The term "science" is rooted in the Latin meaning, "knowledge." Scripture often encourages God's people to value and pursue knowledge and understanding. In fact, reverencing the Lord is the genesis of knowledge in our lives (Prov. 1:7). Personal knowledge of the Lord does not immediately transform believers into all-knowing beings with access to total intellectual knowledge of all reality, but it does provide a relationship with the omniscient God who allows believers to receive illumination of his Word, wisdom, and direction from the Holy Spirit. Christ is the Truth (Jn. 14:6). Thus, all truth belongs to God and aligns with his character. The sciences can be broken into many categories and designations; however, all true science is honoring to the Creator, consistent with his revealed Word, and useful for informing systematic theology from a secondary position submitted to the Bible's authority.

Evangelical theologians affirm that the Bible is inspired by God the Holy Spirit and therefore is inerrant in its original manuscripts. This view would be opposed by scholars representing theological liberalism, who "do not accept the double authorship of the Bible" as both "human and divine" (Light 2012:16). Evangelicals accept the verses pointing to divine inspiration of Scripture. According to 2 Peter 1:21, holy writers were moved along by God's Spirit to record Scripture. The Spirit literally breathed out Scripture (2 Tim. 3:16). Thus, the Bible is considered trustworthy, because according to Numbers 23:19 and implied by many other passages, God never lies and always speaks the truth. The canon is thus taken as the measuring rod by which all proposed truth claims in science and theology are measured. This authority structure—with the Bible heard supremely as God's

authoritative voice and the extra-biblical sciences listened to as secondarily as supporting sources—is necessary for true, biblically-aligned systematic theology.

The role of apologetic interaction with systematic theology also requires careful attention. The interplay between science and theology becomes problematic when one elevates scientific presuppositions based upon non-biblical worldviews above the testimony of Scripture. Evangelical theologians regard science itself as never an enemy, as true science would record and report truth as a servant of God's purposes. Inaccurate, biased, and distorted scientific theories must be dismissed. These are identified by lack of precision in execution, unbiblical presuppositions, and direct contradiction of Scripture. Careful theologians must guard against the sin of Adam and Eve, who chose to elevate human logic or divergent truth claims above the revealed instruction of God (Gen. 3:1-6). When God's Word is given its proper place of chief authority over the sciences, scientific inquiry and study is a beneficial contribution, serving to illustrate, support, and even clarify or deepen biblical teaching in systematic theology. Apologetics seeks to defend a systematic theology against other systems of thought. It must not become the focus of systematic theology, as Scripture must be central. However, apologetics has a place as it seeks to answer the questions and objections of others who hold differing views. One's final systematic position on any topic must be defensible as fully consistent with both one's view of Scripture and the role, limitations, and findings of the scientific method.

The process delineated above, which I followed to produce a systematic theology of disciple making, is time intensive, requiring much study, research, and analysis of truth claims from a myriad of sources. Some of the steps and lenses for the systematic theology process are essential and cannot be removed; however, the latter half of the process can be streamlined.

Systematic theology for evangelicals must always begin with a correct Trinitarian view of God, a Christ-centered lens, and a biblical hermeneutic, which are necessary to allow accurate interpretation of Scripture. A simplified systematic

process will still ask, what Bible passages are relevant to this topic at hand? These informing passages can be grouped into categories based on their immediate relevance to the topic. Those most relevant will be focused on during exegesis. The exegetical findings will need to be distilled into summary principles that speak to the subject, which is the process of biblical theology.

The other theological disciplines and sciences can now be briefly heard by asking questions designed to highlight any stark disparities: does this systematic theology significantly diverge from how the church has historically taught this subject? Employing the cultural context step, how could a varied cultural context change this interpretation? Do the social, natural, and empirical sciences raise any major objections to these findings?

Some might argue that the final product in a streamlined approach to systematic theology is actually a work of biblical theology and not systematic theology if it does not fully synthesize truth claims from all the various disciplines; however, giving voice to these other sources, even in a restricted fashion, satisfies the requirements for a basic systematic theology. Thus, this simplified method for systematic theology is what I would commend to anyone undertaking a systematic study who feels pressed for time to carry it out in its fullest form.

My ultimate goal in my integrated master's programme was to propose an improved theory of praxis for making disciple makers in IDMI's ministry in Africa. Therefore my study also included areas of relevant educational research that reveal the implications of neuroscience, multiple intelligences, and learning styles for effective training of disciple makers. Specific implications for training those with African cultural backgrounds were also considered. The methods of this scientific research and their results will both appear together in section 5.3.

5.3. The findings regarding the systematic perspective on disciple making

The biblical and historical perspectives on my research topic reveal that throughout both the Old and New Testaments and the history of the church,

teaching God's people the revelation that came from him through creation and his messengers the prophets and apostles was important and essential. Thus, principles of biblical disciple making hold true for all God's people throughout time and thus even the present day. The biblical theology section revealed that the NT church taught the Messiah's coming and ministry ushers followers of Jesus into the New Covenant as his disciples. The systematic perspective builds on this conclusion of biblical theology.

Section 5.3 focuses primarily on findings with regard to how cultural and extra-biblical sciences can positively inform a systematic theology relevant to my research question. Differentiated instruction is addressed, which is an umbrella term in the field of educational research, encompassing purposeful attempts to design teaching strategies and curricula that reach different types of trainees with various learning styles from diverse cultural backgrounds. While this section will not address all aspects of differentiated education, it will highlight some ways the central theoretical framework of differentiation methods can be applied in disciple-making training.

In an attempt to discover the best way to retain information, a professional study (Blanchard, Meyer, and Ruhe 2007:2-4) tested retention in trainees who heard a lecture and recorded no notes. Three hours later they remembered only 50% of what they heard, and twenty-four hours later this was reduced by 50%. One month later, they exhibited less than 5% recall of the new material they heard in the lecture. To remedy this, the trainers conducting this study recommended trainees take notes, reread those notes within twenty-four hours, and summarize key insights using legible handwriting or type. Within a week of receiving training, learners are encouraged to pass on the new knowledge, retelling family or other relational contacts what was learned. These trainers found one of the best means of retention and immediate application of new knowledge is to teach what was learned to others.

A differentiated curriculum will provide intentionally-crafted content, process, and aims (Tomlinson and Edison 2003:10). Content is summarized as what trainees will know, understand, and be equipped to do as a result of the study. Process entails activities and methods designed to cause learning in students. Results are evaluated via opportunities for those trained to demonstrate what they have come to know and to put this into practice over the course of ensuing weeks or months. For example, one helpful closure activity asks those trained to share three new ideas received, two aspects they already knew, and one practical step of application they will take in response (p. 58).

As with clothing, so with training processes, one size may not fit all cultures and climates (Gregory and Chapman 2013:2). Trainees with varying sensory-based learning styles—auditory, visual, and tactile or kinesthetic—are best taught by differentiated means (p. 30). Methods to reach auditory learners include speaking and listening, aural questions, lecture, stories, songs, vocal variation, and discussion; for visual learners: illustrations, pictures, diagrams, graphics, and color; for kinesthetic: doing and moving exercises, handling materials, writing, drawing, role-playing, simulations, creating models, and opportunities to move around the learning space (p. 31). Evaluating the state of a group's learning process begins by first asking questions to discern existing knowledge of a topic, discovering what learners want to know, and at the end reflecting on what they have learned (p. 117).

Tomlinson (1999:38) identifies a learner who has gained true understanding of a subject as one who can explain it clearly with examples; compare and contrast it with other concepts; relate it with instances in other subjects and personal life experiences; transfer it to foreign settings; discover the concept embedded in a problem; combine it with other understandings; pose problems that exemplify the concept; create analogies, models, metaphors, symbols, or illustrations of the concept; pose and answer relevant *what if* questions; generate research questions and hypotheses leading to further inquiry; generalize from specifics to form a whole concept; and employ knowledge to appropriately assess personal

performance or that of another. These facets of true understanding are relevant for effective disciple making, which requires the disciple maker to accurately receive, process, internalize, and apply biblical concepts in order to transfer and replicate these practices in the lives of future disciples.

Tomlinson (1999:82) bases her application of differentiation on Howard Gardner's entry points for learners with various intelligence profiles, which are:

- 1.) narrational or story-based;
- 2.) logical-quantitative, numerical or scientific;
- 3.) foundational, philosophical and vocabulary-based;
- 4.) aesthetic or sensory;
- 5.) experiential or hands-on learning strengths.

By designing training methods that at various times match each of these learning profiles, disciple-making training can more effectively connect with the broad spectrum of learners.

Sousa and Tomlinson (2011:141) base their multiple intelligence theorizing on Robert Sternberg's proposed three-fold analytical, practical, and creative intelligences. Their studies suggest retention is highest when content both makes sense and provides personal connection to the past experiences of learners (p. 49). Further, disciple-making training that engages learners with multiple intelligences will include intellectual analysis, kinesthetic practice, and creative reflection alongside content relevant to the life experiences of those trained.

Jensen (2008:19), a recognized neuroscience expert, connects research from biology and psychology with training methods. His findings on how emotion, physiological conditions, and sensory stimuli affect learning and retention can help inform effective disciple-making training. Jensen explains the role of the left-brain is to process parts and language in sequence, while the right-brain randomly analyzes wholes and spatial information. Natural attention goes through peaks and valleys throughout the day, following cycles of brain

processing. One important cycle of the brain processing and storing new information lasts about ninety minutes, and attention can lag at its low point. Allowing trainees to stand and stretch can help avoid drowsiness (p. 25). Cross-lateral physical activity, such as stretches that reach across one's body, help engage both hemispheres of the brain (p. 27). Offering periodic movement and stretch breaks can help maximize retention of new content. Along with physical activity, nutrition and adequate rest influence one's learning capacity. Jensen's studies found adults learn best when focused sessions are no more than twenty-five minutes and are then diffused by an elaboration activity like mind-mapping, which is visually diagramming what has been learned, or peer discussion (p. 29).

Other recommendations for brain stimulation include reviewing previous lessons regularly, varying color of handouts and visuals (Jensen 2008:50), and keeping environment temperature too cool rather than too warm, but neither at best (p. 61). As literal memory decreases throughout the day, activities that invoke an emotional response from learners are especially important later in a full-day training session (p. 162). Giving feedback and guided reflection activities are recommended about every thirty minutes (p. 238).

In addition to the physiological dynamics of learning, one must also assess the cultural dynamics of learning in an African context. Kunhiyop (2008a:60) cites moral blights and family crises that plague Africa, including child and spousal abuse, abortion, sexual immorality, addiction, crime, economic exploitation, fraud, and racism. African ministry leaders also face persecution, imprisonment, and threats to varying degrees. All are exposed to false teaching, enticements, and seduction.

Kunhiyop suggests that true biblical discipleship evidences itself as a Christ-centered lifestyle that stands out as "positively different" (2008a:62). Instead of questioning well-documented statistical trends showing Africa is transforming into a more highly Christian continent than the global north, he asks to what extent the habits, belief-systems, and lives of professing Christian converts in Africa are

changing. Kunhiyop has placed his finger on a potential hole in the biblical discipleship of professing Christian families. Not only does he provide numerous examples of moral failings, which are not distinctive to the African context, but he proposes a renewal of efforts to provide new African disciples with teaching consistent with their cultural worldview, free from false dichotomies and compartmentalization, proof-texting untrue to Scripture, and superfluous debates of philosophy on subjects with limited relevance. Instead, he calls for evangelical, spiritual, holistic, community-based discipleship training to be provided with applications for the disciple's daily context, coordinated biblical teaching in family-oriented environments, as well as on-going relationship with spiritual mentors (cf. Light 2012:383-388).

In light of the biblical evidence, record of church history, educational research, and widespread need for discipleship in Africa, disciple makers are to be challenged to design strategic plans for effective disciple-making training. This process of forming mature disciples does not happen without prayerful and intentional orchestration. Best practices for effective instruction that bridge cultural contexts must also be applied. Ministry leaders must foster community environments designed for relational engagement that prioritize disciple making through biblical training and life-on-life interaction, which is a discipleship rooted in mentoring. My systematic theological study of providing disciple-making training was not only intriguing but highly fruitful, yielding more than mere facts to increase knowledge but also applicable wisdom for fruitful disciple making.

6. Establishing the practical perspective on disciple making for the IDMI

6.1. Defining the practical perspective in integrated theology for IDMI

The practical perspective module was the last in the integrated master's programme and was required to be directly focused on a specific church or ministry's training approach to see leaders become disciple makers. I chose

IDMI's work in Africa for an empirical, descriptive study (Osmer 2008:34) into its training of African leaders in disciple making. IDMI's stated mission is to "finish the Great Commission by launching multiplying movements of discipleship among every nation and every people group on earth... by training leaders, [who] ...then show others how to live as biblical disciples who multiply" (<http://theidmi.org>). The practical perspective required an empirical study with the goal of the integrated master's programme being to correlate and synthesize all the modules in order to recommend a biblically-faithful, operative theology regarding disciple making that would enhance IDMI's training in disciple making for ministry leaders.

IDMI's training was developed by its founder, Kurt Olson, based upon biblical disciple-making principles derived from his study of the NT and mission practices in the early church. It also incorporates disciple-making tools from David and Paul Watson (<https://www.contagiousdisciplemaking.com>), described in their book *Contagious Disciple Making* (2014), and from Dr. Ed Gross, coordinator of international discipleship renewal at CityNet Ministries (<http://disciplesgo.com>).

For purposes of this integrated master's, the practical perspective on disciple making can be more fully defined as establishing the ethos and strategic training ministry of IDMI to produce leaders capable of training disciple makers so that DMM is precipitated (see section 1). This approach is intended to accelerate the growth of the church throughout the world and dramatically speed up the fulfillment of the Great Commission.

6.2. Methods used in establishing the practical perspective on disciple making for IDMI

The practical perspective module examined IDMI's strategy, including its vision, mission, success, methodology, and teaching materials for providing training in disciple making with the goal of seeing DMM among every people group on earth. This was achieved through studying IDMI's literature with clarification from Olson through a number of interviews (see 6.3. and Appendix A, section 1, pp.

58-68, for the questions and results of the interview). Interviews were also conducted with nine participants categorized in three groups: (i) three IDMI trainers, (ii) three who were trained by IDMI trainers, and (iii) three new disciples who were reached by disciple makers carrying out IDMI's training methods (see 6.3. and Appendix A, section 2, pp. 68-75; section 3, pp. 75-81; and section 4, pp. 81-84, for the questions and results of the interviews). I carefully crafted interview questions to solicit data that would allow adequately assessing IDMI's effectiveness. After surveying these groups, I also compared IDMI's methodology with that of an indigenous missionary training school in the North Africa/Middle East (NAME) region. I became acquainted with this indigenous missionary school and its founder through Pioneers (<http://pioneers.org>). Interviewees, whom I corresponded with in person, via phone and email, and the school itself remained unnamed in my report for the sake of the indigenous mission leaders' security serving in a sensitive region.

I was able to have several in-person interviews and follow-up phone conversations with Olson. With regard to the other nine interviewees, the primary challenge I faced in the interviewing process was related to distance and the remote locations of several interviewees. Because I conducted my interviews from a different continent in Wisconsin, USA, and was unable to travel to meet in person each of the nine African interviewees, who were located in Kenya, Uganda, and Rwanda, I relied primarily upon the internet and electronic communication for correspondence. In most cases, I sent interview questions via email or instant messenger and received replies in the form of a recorded video response.

I initially created an exact transcript of each of these video responses to ensure every aspect of each reply was taken into account and no details were missed. Then, I went back over these notes to distill the main points and summarize each interviewee's comments. When I had follow-up questions for additional clarification, it was often challenging and required significant time to receive replies. However, Olson directly helped with correspondence in several cases

and also provided a clear picture of the broad spectrum of IDMI, which helped me discern meaning and better place specific interviewee responses on several occasions.

I found interviewees very willing and enthusiastic to provide feedback regarding their experience of IDMI's disciple-making training. The three trainers (three of the nine interviewees) expressed their desire to see the work of IDMI furthered and their sincere hope for a greater spread of this training all around the world. All nine interviewees shared very openly their own personal testimonies, current and past challenges they faced in the light of the training, and how their lives changed as a result. All of the interviewees offered to be identified by name; however, to avoid unnecessarily putting these leaders at risk of becoming targets for persecution, I chose to omit their surnames and exact locations. They agreed to their responses being placed in a document that would be available to other academics and practitioners in the field of missiology and church planting. In spite of this, their responses were transparent and very open even while sharing personal stories.

6.3. The findings regarding the practical perspective on disciple making for IDMI

While Olson was training to serve as a traditional church planter in the United States, he became exceedingly burdened by the apparent ineffectiveness of the existing system and common methods for planting churches, which he also found are often cumbersome, costly, and difficult to replicate. He reflected on the decrease in traditional church attendance in the U.S. as follows:

Over 2.5 million people stop attending annually. In fact, only 15% of the U.S. population attends church weekly. At the IDMI, we are all about fulfilling the Great Commission. We believe that discipleship is a lifestyle that can happen anywhere. Jesus said go and make disciples. He did not say go make Christians, converts, or church members...

Obviously, as a nation, we've lost sight of what it means to truly follow Jesus, and we need to urgently regain an understanding of biblical discipleship. In Jesus' day, a disciple of rabbis or religious leaders would obey them, imitate them, memorize their teaching, and gather more disciples to their rabbi. By that definition, how many of us would qualify as true disciples of Jesus? Much of the traditional church in America has lost sight of biblical discipleship and our mandate to reach the world.

Olson thus holds that a proper understanding of biblical discipleship is rooted in an understanding of Scripture informed by the cultural context of the rabbinical society of Christ's day. The first century understanding of a disciple of a rabbi entailed the rabbi as master of the disciple with complete authority over all areas of the disciple's life (Olson 2016). Because there were so many rabbis with disciples, the entire culture had a clear understanding of the requirements of discipleship in Jesus' day. To a first century Israelite, it was clearly understood that disciples would obey their rabbi without question or hesitation, memorize all the teachings of their rabbi without writing them down to be sure they would not be unintentionally distorted or lost, agree with their rabbi's interpretation of the Old Testament, imitate the actions of their rabbi in all areas of life, and consistently bring more disciples to follow their rabbi.

Olson also stated,

3/10 of the people on earth today have never heard the name of Jesus, and roughly 6,000 people groups have never yet heard the gospel. What would happen if every Christian really started to live like a true disciple of Christ? We believe we would see a revival unlike anything the world has ever seen. When Jesus gave the Great Commission, he told [his] disciples to go and make disciples of every person on the planet. He was starting a chain reaction of discipleship that continues to this day. This process of multiplying disciples has the

potential to disciple nations. Because without a system that multiplies disciples faster than the population grows, we have no hope of ever fulfilling the Great Commission.

The IDMI is part of the global resurgence of discipleship that is taking place all over the world today. We are intentionally simple. We are ordinary people using ordinary resources but having an extraordinary impact for the kingdom of God.

IDMI's disciple-making strategy seeks to follow the pattern Christ gave his disciples in Luke 10. The disciples' implementation of this strategy can be traced throughout the book of Acts in the missionary journeys of the early disciples and the NT epistles.

The elements of this Luke 10 strategy include:

- Going two by two to prepare the way for the Lord's coming (verse 1)
- Praying the Lord of the harvest will thrust out more laborers from and for the harvest field (v. 2)
- Willingness to go into dangerous places (v. 3)
- Not relying on extra supplies and resisting distraction (v. 4)
- Giving a blessing of peace (v. 5)
- Seeking people of peace, who are open to relationship with disciple makers, are spiritually hungry, and are spiritual sharers willing to pass on what they are learning to others in their relational networks (v. 6)
- Receiving food and drink while remaining with one household (vv. 7-8)
- Healing the sick and announcing the kingdom of God is near (v. 9)
- Moving on when a village will not welcome his kingdom (vv. 10-16)

The guiding premise is to be led by prayerful dependence on the Holy Spirit and to ask before employing a potential ministry strategy, "Do we see this practiced in the NT by the early disciples of Jesus?"

In IDMI training, participants are taught to use a tool called Discovery Bible Study (DBS) to learn to hear the Holy Spirit's voice through careful study of Scripture. There are a few versions of the DBS questions used by practitioners around the world. The DBS questions provided by IDMI are included in Appendix B. DBS is central for IDMI's disciple-making process. It was developed by Watson of CityTeam while serving in India. IDMI provided the following overview of how a DBS operates:

As God reveals a leader within a community, a disciple-making coach helps... [him or her] to form a group from among... [his or her] friends and family. The group starts a process of direct interaction with God's Word. The format is simple [asking questions like]: What does the passage say? What does it mean? What will I do in response? And finally, who can I tell so another group can start?

Personal discovery, immediate obedience, and consistent replication are the launching pad for new movements [of disciples]. Every individual has a unique circle of influence. No two are exactly alike, but everybody's circle overlaps with many others. The intersection points are where movements take off.

DBS teaches consistent obedience and sharing with others what one is learning. Further, participants in a DBS group hold one another accountable to grow in becoming disciples who follow Jesus. Each of the DBS questions represents a strand of discipleship DNA, designed to be imparted over time through practice. Values learned include worship, prayer, intercession, ministry or serving others, accountability, obedience, high regard for Scripture, evangelism, the priesthood of believers through group correction, discovery, and multiplication.

As part of the DBS process, sets or tracks of biblical texts on certain topics, such as discovering God (see Appendix C, p. 87), discovering obedience (pp. 87-88), discovering spiritual community (pp. 88-89), and emerging leaders (p. 90), are provided as a discipleship guide to help lead disciples on a journey of discovery

through God's Word. Within each track, the DBS process reinforces obedience to Jesus and consistent sharing with others outside the group what each disciple is learning. Olson has suggested that a set of discovery texts could be created for any discipleship need. Examples include parenting, marriage, the role of the Holy Spirit, and the authority of Scripture. The DBS questions can also be used to study through entire books of the Bible. DBS is a tool to build a foundation for accurate understanding, obedience, and active sharing of Scripture as a lifestyle.

For IDMI, a disciple is defined as an active participant in a DBS involving discovering God, learning obedience to Jesus, and sharing what one is learning with those in one's respective relational network. IDMI draws this pattern of discipleship from the early followers of Jesus who walked with him during his earthly ministry, learning to follow him over time and professing their faith in him along the way. DBS group participants study one Bible story together in each meeting. The first DBS track called "discovering God" begins with creation and takes participants through Old Testament stories to establish God's character and the problem of sin, moving into the Gospels and arriving at Christ's life, death, and resurrection. Later discovery tracks cover biblical commands for followers of Jesus and foundations of biblical leadership for emerging leaders.

The DMM methodology of IDMI holds that disciple making includes the entire process of engaging unbelievers with the gospel and teaching them to obey Jesus as they discover who Christ is and who they are through studying the Bible. This differs from discipleship models that focus on training in doctrine or specific spiritual practices for those who have already professed faith in Christ. For IDMI, disciple making entails evangelism, conversion, growing in obedience to Christ, and multiplication as new disciples make disciples of others. Thus spiritual seekers are discipled to the point of conversion, and their discipleship continues after their conversion as they grow together in spiritual communities. IDMI has intentionally chosen not to take an academic approach, as DMM training seeks to create habits in all disciples that will lead to accurate

understanding of Scripture, which when obeyed will transform behavior and lead to increasingly mature faith and multiplication of believers.

The nine African interviewees from Kenya, Uganda, and Rwanda consistently demonstrated that though IDMI training is brief, intensive, and focused on specific principles and disciple-making practices, it is thorough and provides tools, including a biblical definition of true discipleship, DBS questions, and discovery tracks with lists of Scripture passages that prepare disciple makers for continuous growth and faithfulness to Christ. The three IDMI trainers interviewed and the other six interviewees who had been trained by IDMI experienced significant and often dramatic fruit through practicing what they learned from IDMI (as noted above, the questions and interview results can be found in Appendix A). Their only recommended changes were centered around local practical or cultural needs, such as requesting meeting during the dry season and requiring that participants help cover more training costs to eliminate dependency on external, Western funding sources.

They also expressed the desire that additional or repeat IDMI training seminars be hosted to either expose others to DMM principles, or to review and enable them to master the material themselves. All three trainers compared the IDMI training to other more Western-styled academic training and to simple church-planting methods, which they had previously been exposed to. They consistently highlighted their preference for IDMI methods. Their experience and comments similarly identified the ease of implementation and replication of IDMI training and DMM methodology compared to other ministry or church-planting practices.

Because followers of Jesus in many regions of Africa experience ongoing spiritual attacks, persecution, and the pressure to follow African Traditional Religions that pull on new disciples to return to old ways of life, I asked interviewees how IDMI training prepared them to stand firm when their biblical faith was challenged. Those interviewed, which included individuals from diverse religious and socioeconomic backgrounds, demonstrated that IDMI training

provided them with a foundation of truth and tools to experience genuine transformation and perseverance in their own lives as disciples following Jesus, in their families, and in their communities as DMMs were launched.

In my comparative assessment of IDMI's methodology contrasted with that of an indigenous missionary school in the NAME region, I found that both IDMI and the indigenous missionary school have chosen to focus on making disciples through training ministry leaders for disciple making. While IDMI has more broadly trained leaders throughout central and southern Africa, including in Uganda, Kenya, Rwanda, South Sudan, Tanzania, Malawi, the Congo, and Burundi, the missionary school has thus far focused on northern Africa. The missionary school provides residential, academic training, spanning nine months followed by an eighteen-month church-planting internship. IDMI on the other hand has chosen an intensive training format normally comprising three eight-hour days.

IDMI's training format is intentionally interactive, including practice sessions, participant discussion, and dialogue over questions (Olson 2016). Through interviews with the NAME missionary school's founder, students, and staff during three visits to the school, I learned that training sessions vary greatly with each trainer, including some indigenous and some Western guest presenters, with some incorporating many interactive learning elements and others primarily lecturing. IDMI has chosen to focus its training on biblical principles and tools for DMM, especially DBS. The missionary school covers a much wider range of biblical and theological topics, more traditional church-planting methods, and vocational skills training to develop future income sources for graduates once deployed to unreached fields (see Appendix D for the missionary school's curriculum outline as provided by its founder).

IDMI's emphasis on providing succinct, intensive DMM training for ministry leaders allows it to be both cost effective and require a lesser time commitment from trainees. Due to the additional expenses of providing full accommodation, meals, and travel expenses, the school requires significantly more funding to

train disciple makers than IDMI does. However, the missionary school has also chosen to focus on equipping disciple makers to work among unreached people groups in primarily the Muslim world, which is a strategic mission priority.

The missionary training school could benefit from streamlined training that focuses on biblical DMM principles with teaching methods that are more consistently and intentionally interactive to cement learning for those trained. However, IDMI would benefit from concentrating on working to see DMM among the most unreached people groups of the world, which is the stated priority of the missionary school. Though DMM training could benefit ministry leaders all over the world, focusing on mobilizing disciple makers to serve the most unreached is highly relevant and essential to IDMI's stated mission to "finish the Great Commission by launching multiplying movements of discipleship among every nation and every people group on earth."

IDMI's results in terms of DMMs in multiple African nations are truly remarkable and inspiring. IDMI's training in Africa has yielded hundreds of thousands of new disciples following Jesus and churches planted through DBS groups in Uganda, Kenya, Rwanda, South Sudan, Tanzania, Malawi, the Congo, and Burundi (see Appendix A). Because these movements are relatively young compared to the overall history of the church, if IDMI was the only mission employing DMM methods today, one might raise the objection that we must wait to see if serious error, false teaching, or a great falling away could derail these movements of disciples, which were born apart from the traditional format of training disciples and leaders.

However, testimonies of DMM longevity have been tracked over the course of more than two decades and documented in works like *Miraculous Movements* by Jerry Trousedale (2012), *The Father Glorified* by David Watson and Patrick Robertson (2013), and *Contagious Disciple Making* by David and Paul Watson (2014). The oldest DMM, birthed through DBS groups started by Watson among the Bhojpuri people in India, is over 25 years old and continues to rapidly multiply

with reproducing churches in the tens of thousands and a total number of biblical disciples in the millions within a region previously known as “the graveyard of missionaries” (Watson 2014:2) and among a people group that was totally unreached.

Analyzed from a conventional church-planting framework, one might question whether new churches and disciples birthed through DMM would require regular visits from outside teachers to ground them in their faith. However, as explained by Watson, the DBS process that IDMI employs intentionally, incorporates safeguards against false teaching that reinforce the maturity of new disciples (Watson 2014). Most DBS groups begin with participants who believe various heresies, as its members do not yet know Christ or have a foundation in his Word. The DBS questions reinforce the priesthood of all believers and group correction as disciples are exposed to Scripture and learn to hold one another accountable to accurately understand and obey what they are learning from the Bible.

Throughout church history, heresies have been introduced through individuals who taught falsely and gained a following. IDMI seeks to follow the pattern of the NT in grounding disciples in the Scripture as their final authority. As groups of new disciples become baptized followers of Christ, leaders emerge from within these groups who have developed the DNA of biblical discipleship through DBS and help launch new DBS groups, multiplying churches in their region with this same DNA while remaining accountable to one another and grounded in the Scripture. Thus, without the voices of outside experts who might introduce extra-biblical or unbiblical teachings, DMM leaders are disciple makers, born from the harvest, who have become laborers in new fields (Lk. 10:2), and held accountable to the Scripture by the members of DBS groups they participate in.

It is appropriate to end section 6.3. with a summary of its findings. The practical perspective module showed that IDMI’s training was consistently described by interviewees as biblical and effective, changing personal lives and families of

those trained and providing reproducible training material that encourages obedience to Jesus, sharing with others, and consistent replication leading to DMM (see Appendix A). When compared with the methodology of the indigenous missionary training school in the NAME region, my practical perspective module found that IDMI's methods were found to be more cost effective and requiring a lesser time commitment. As noted above, a strength of the NAME region missionary school is its focus on the training and mobilizing of disciple makers to work among unreached people groups. IDMI should be encouraged to prioritize this aim. This priority, coupled with IDMI's Spirit-led, prayer-dependent, Bible-based, reproducible, cost-effective, time-efficient methodology, has positioned IDMI to equip African ministry leaders in strategic locations for unprecedented impact in Africa and beyond.

7. The implications of all the theological perspectives for IDMI

The integrated master's programme is intended to deal with a topic relevant to a local church or ministry organization. It firstly explores the topic from the biblical, historical and systematic theological perspectives. As observed in section 5, the latter also includes some attention to extra-biblical perspectives from the human and social sciences in particular. Then a qualitative research study is conducted into the local church or ministry with reference to the topic to see how it is understood and the practical response. This provided the practical perspective in the integrated method of doing theology. Sometimes the qualitative research can reveal that the claimed beliefs concerning the topic do not match the praxis, suggesting or indicating that the actual underlying beliefs or the praxis are in need of adjustment. The last phase of the integrated master's is to correlate and synthesize these various perspectives to arrive at a biblically faithful theology and praxis or operative theology with reference to the topic that is contextually appropriate for the church or ministry. The term operative theology refers to an understanding of the topic in the light of all the theological perspectives and the appropriate practical response.

The biblical perspective module highlighted that the disciple-making process is a thoroughly biblical concept, reinforced throughout the OT and NT. First, prayerful dependence on God and the leading of the Holy Spirit are emphasized in biblical disciple making. The values and practices of the first disciples in Acts are observable in effective disciple-making ministries, including dependence on the Holy Spirit's power, emphasis on prayer, high regard for Scripture, reverence toward God, experiential growth where disciples become increasingly like Christ and develop deeper walks with him, the leading of the Holy Spirit, high value for community, ethnic inclusivity, and a self-replicating disciple-making methodology. These biblical disciple-making values are shared by IDMI's founder and incorporated in IDMI's training and methodology. IDMI equips trainees to hear God's voice through His Word and to lead others into the same experience whereby they may learn to follow Christ and mature in their faith in him.

Findings from the historical perspective module suggested that each age of church history included various contextualized disciple-making methods, which were used to reach particular cultures with Scriptural teaching and the invitation to follow Christ. These methods have included creative media and art, engaging and even dramatic storytelling, interactive question-answer discussions, and home-based family teaching sessions. The catechetical method, inherited from Roman Catholicism and refined by the Reformers, was a disciple-making tool employed throughout several periods of church history. The question-answer catechism developed through the Protestant Reformation sought to correct perceived moral and ministerial negligence. In some periods, special emphasis was placed on correcting false doctrine. Like the catechists of old, IDMI disciple-making training today must confront the idols and erroneous teachings of this age and context, exposing them as false and unworthy of worship in light of the standard of God's Word and the glory of Christ.

IDMI does not use a catechism method with questions and answers to be memorized like the Reformers; however, the DBS questions serve a similar purpose, teaching disciples the process of how to accurately draw truths about

God and humanity from the Scripture and apply these to daily life through active obedience. IDMI is encouraged to avoid mimicking the mistake of some Reformers who eliminated creative teaching methods in reaction to Catholicism. IDMI's training includes some storytelling, visual elements, and question-answer sessions. These could be even more prominently featured to maximize engagement and retention of trainees.

Some disciple makers throughout history employed creative teaching methods more effectively than others; however, each age contributes constructive insights to help address the problem of the need for true discipleship today. Some examples of this contextualization used by IDMI include artistic and visual media, engaging question-answer discussion format, and a home-based family focus in making disciples. Transferable disciple-making training must be biblical and deculturalized or able to be applied within various cultures. As Scripture and church history testify with clarion voice, disciple-making training that is effective at honoring the Lord Jesus and transforming the lives of hearers must be biblically accurate, Christ centered, relational or family oriented, and contextually relevant within diverse cultural settings.

The systematic module helpfully suggested trainees come to a training experience with various learning styles, multiple intelligence profiles, and brain-based learning dynamics that are affected by both their biological makeup and the training environment. Differentiated methods reach trainees with various intelligence profiles, including the following: narrational or story-based; logical-quantitative, numerical or scientific; foundational, philosophical and vocabulary-based; aesthetic or sensory; and experiential or hands-on learning strengths. Current IDMI training methods primarily engage auditory and visual learners. By designing training elements that at various times reach each learning profile, trainers could more effectively connect with the full range of learners, increasing retention and replication. IDMI trainers would also be wise to learn from educational research compiled about how to most effectively engage the minds, hearts, and hands of learners. IDMI trainees are encouraged to share with and

train others, which is a powerful means of cementing retention. The IDMI training includes processing and closure opportunities, including question and answer sessions, group discussion, and practicing DBS tools individually and in small groups. IDMI could consider incorporating elements that would better engage varying sensory-based learning styles of auditory, visual, and tactile or kinesthetic trainees.

Because of the desire to cover a significant amount of material in an intensive, limited timeframe, IDMI training sessions tend to be longer than the 25-30 minutes recommended by neuroscience educational studies. Encouraging regular breaks for stretching, movement, and processing could also improve overall IDMI trainee retention. Especially in some African contexts, keeping the training space at a moderate temperature can be challenging. However, brain-based studies show temperature, especially extreme heat, affects retention rates. Incorporating more stories and illustrations with emotional implications for trainees, especially later in the training day is another useful strategy that could be implemented. IDMI disciple-making methods are yielding great fruitfulness in Africa in part likely because IDMI training incorporates biblical and African cultural values of relational, family-based learning with engaging, story-infused communication. IDMI is encouraged to consider before each DMM training session is provided how to best tailor the training methods for the specific cultural context and learning environment at hand, to match learning profiles, to make the most of the training facility, and to maximize the retention and implementation rates of those trained.

Through the practical module, the nine interviewees who were influenced by IDMI that included trainers, those trained, and disciples affected by DMM, consistently experienced significant and often rapid fruit through practicing what they learned from IDMI training both immediately following training and in ensuing years. Their only recommended changes centered on local, practical, or cultural needs. They requested additional IDMI training be hosted to help them review the material and to expose others to it. They identified the ease of implementing

and replicating IDMI training as compared to other previous church-planting training they had received. The latter they described as more difficult to understand, retain, implement, and replicate. As compared with an indigenous missionary training school in the NAME region, it was suggested that IDMI consider concentrating on training to see movements among the most unreached people groups of the world, which the missionary school has chosen as its focus. Focusing on equipping disciple makers among the most unreached is highly strategic toward IDMI's stated mission to "finish the Great Commission." Though IDMI training could benefit many ministry leaders, strategic choices must be made to prioritize where to train according to missional priorities.

A multitude of training programmes have been promoted as solutions for discipleship needs in the church. However, programme-oriented discipleship that is not relational will always fall short. Putman, Harrington, and Coleman suggest that maturity as a disciple results from biblical community, wherein individuals live in accountable relationships with one another (2013:148). Without these life-on-life relationships in a group context, as modeled by Christ and the early disciples, no programme will yield true, biblical discipleship. Within the DMM framework, DBS groups seek to provide this life-on-life accountability and connection within the context of new disciples' existing relational networks.

Through his study of first-century discipleship, Olson has sought to define and train others for true biblical discipleship. When Christ called his first disciples, he explained multiplication of other disciples would become their calling as "fishers of men" (Mk. 1:17). Though integral to their call, disciple making did not end with gospel proclamation alone. As practiced by Jewish rabbis in the first century, discipleship was first articulated by Heroditus in Greece and centered on obedience; disciples were like servants who followed and imitated the rabbi or master. It was considered a high honour to be covered with the dust of one's rabbi, having walked most closely in his footsteps along dusty roads (Olson 2016). It was understood that a disciple was committed to living under the ultimate authority of the rabbi. As such, disciples were required to obey their

rabbi without question or hesitation, memorize all his teachings, imitate him in all things, agree with all his interpretations of OT Scripture, and gather more disciples into their rabbi's school.

Another suggested remedy to address the modern need for discipleship has been theological instruction in an academic context. Though theological training that emphasizes intellectual understanding of Christ's teachings can be highly valuable, this also falls short of biblical discipleship when isolated from the active ministry application and relational engagement that was clearly demonstrated in the disciple-making of Christ and in turn his early followers, as documented in Acts and the NT epistles. The disciple-making methods of Christ and the early apostles often engaged entire families, encouraging disciples to find open, spiritually hungry people of peace who would share with others and begin by reaching and teaching those within their own personal relational networks (Olson 2016). Life-on-life mentoring can occur in an academic setting; however, didactic instruction alone cannot replace a lifestyle of true, relational disciple making.

Because DMM entails rapid multiplication of new disciples, it follows the pattern of explosive growth experienced by the early NT church. Traditional church-planting techniques would suggest that mature church planters or teachers would be needed to counter heresies that could threaten young movements. This is a potential weakness that the DMM model addresses through the DBS process. As aforementioned, DBS is designed for group accountability and to avoid dependence on any human teachers, who might introduce false doctrine and lead a group astray. As the early NT church multiplied rapidly in new places, apostolic leaders remained with fledgling disciples, sometimes for over a year, at times revisiting and writing letters to ensure the young churches grew steadily in the faith and avoided heresies. Olson and other IDMI trainers do remain in relationship with new disciples, at times taking the biblical roles of coach, encourager, and mentor. However, IDMI's philosophy is very clear that movement leaders must always point disciples to Christ as their Teacher, to the Holy Spirit as their Guide, and to seek answers in Scripture as their final

authority, which are discerned by studying the Bible in the context of group accountability. This honors the NT pattern, precludes formulating a religious system that gives excessive influence to fallible human teachers, and reinforces the priesthood of all believers.

Christ the Rabbi calls his followers to a lifelong journey of discipleship that includes obedience, learning his teaching through understanding his Word, imitating him, and gathering more disciples to follow him together until every people group has heard the gospel of the kingdom and has had opportunity to become disciples of the King (Mt. 24:14).

8. A critique of the integrated theological method

This section evaluates the integrated theological method's suitability for studying a topic in a church or ministry. Is this method with its distinct and mostly separate disciplinary studies the best way to tackle a topic in the context of some church or ministry? What are the pros and the cons?

In this study it was found to be highly effective as it explores a given topic from the vantage point of multiple theological perspectives. Handling the different perspectives in separate studies means a more thorough treatment of them. It also ensures a fully comprehensive approach to studying and understanding the topic. This approach to doing theology stands a better chance of achieving a biblically faithful understanding of, and response to, the topic at hand.

The serious follower of Christ and those in ministry leadership will appreciate the importance of starting with biblical theology to seek to discern God's view and will on the matter. Then one will want to consult historical theology, making accessible what the "great cloud of witnesses" has previously taught and practiced in this area. Their insights provide greater vistas to study the topic. A broad range of sincere approaches to a scriptural issue or passage better equips one to appreciate any exegetical challenges and prevent hurried interpretations and premature conclusions.

Systematic theology is also most helpful because it draws on both biblical and extra-biblical sources. It works on the premise that God has provided his Word as special revelation and his work in the creation of this world and universe as general or natural revelation. Both are sources of truth. Considering the voices of truth from sources outside of Scripture distilled from studies of God's general revelation in the world contributes to a fuller understanding of the topic.

The practical perspective on the topic emerges to some degree in the other three theological perspectives. But by conducting a small-scale qualitative research into a real-life situation in a church or ministry, the value is twofold: (i) it provides the opportunity to evaluate the topic as understood and responded to in a concrete situation in terms of the operative theology developed from correlating-synthesizing the other theological perspectives; and (ii) the practical research can help to better understand the other theological perspectives. The modus operandi of IDMI has provided a more concrete understanding of how the multiplication of disciples probably happened in the NT church.

There are thus obvious positive reasons for using the integrated theology method when dealing with any topic in the context of a church or ministry. However, there are also aspects that detract somewhat from this complementary view. The integrated or multi-disciplinary method requires a great amount of time. Another criticism is that because the systematic study includes incorporating the findings of the previous biblical and historical perspectives, it creates unnecessary overlap and repetition in the systematic theology module, especially the conclusion.

I found the biblical perspective module most challenging to complete within the time constraints, because it alone could have consumed the time allotted for the entire master's programme. Further, within the time restrictions of a master's in integrated theology, the biblical module was only able to provide a brief biblical examination of and conclusion to the multi-faceted principles, practices, and implications related to disciple making. As a result I found the recommendations

for IDMI that resulted from the biblical module to be the most theoretical and least specific. Although far from providing an exhaustive biblical theology of disciple making, I found the biblical module essential as it set the foundation and tone for the remainder of the programme.

Clearly the average ministry leader in the context of a local church or disciple-making mission organization may not be able to commit the total time that a master's programme in integrated theology requires for each theological or methodological question that arises over the course of a lifetime of ministry. However, for those seeking to undertake an integrated theological study, who feel pressed for time, an abridged version of this integrated theological method was proposed in section 5.2.

The integrated method certainly provided a dynamic tool to study disciple making and both assess and recommend improvements to IDMI's methods toward DMM.

9. Conclusion

This research report presents a synopsis of an integrated theology study that looks at a topic in the context of a ministry from multiple theological perspectives. The goal was to attain a more complete or correct biblical understanding of the topic and how to respond practically. The four theology disciplines undertaken were biblical, historical, systematic and practical theology. The topic chosen for my integrated programme was disciple making with reference to the International Disciple Making Initiative (IDMI). In the version of the integrated method used in my study, the practical perspective focuses on a qualitative study of the ministry of IDMI, an organization that provides training to launch Disciple Making Movements (DMMs), which are rapid multiplication of disciples in ever-widening circles.

This research report covers the different perspectives on disciple making in the following order: biblical, historical, systematic, and practical theological perspectives. Further, this was achieved by dividing the report on each

perspective into three sections: the definition of the particular theological perspective, the specific methods used to obtain the perspective, and the findings with reference to disciple making. By correlating and synthesizing the four theological perspectives it is possible to recommend slight improvements to IDMI's work so that it reflects a more biblically faithful and effective training process for its purpose of precipitating DMMs. This will enhance IDMI's stated mission to "finish the Great Commission by launching multiplying movements of discipleship among every nation and every people group on earth... by training leaders, [who] ...then show others how to live as biblical disciples who multiply" (<http://theidmi.org>).

Finally, the integrated theology method with reference to IDMI is critiqued. A number of positive and negative features are identified. It is acknowledged that many of those actively making disciples in the church, in the marketplace, and among the most unreached people groups of the world, for whom this integrated theological method could be relevant and helpful, are also highly busy and therefore cannot be expected to undertake an in-depth process required for study at a master's level. An abridged version of the integrated theological method is proposed to resource those pressed for time who are seeking to discern God's truth, heart, and will, in answering theological questions.

Appendix A:

Interview Results from the Empirical Research Study

I first present the results of the interview with Kurt Olson, founder of the IDMI, summarizing his responses, followed by the results of the interviews with three additional groups of interviewees: (i) three African leaders who have effectively become IDMI trainers, (ii) three African followers of Christ who were trained by IDMI's trainers, and (iii) three African disciples who were affected by DMMs started through IDMI. I address the groups one at a time and provide a summary of the interviewees' answers to each question. Occasionally, I provide quotations from the respondents to better relay the full scope of IDMI's impact.

1. Results of the interview with founder Kurt Olson

Question 1: How many groups has IDMI trained in Africa?

Olson has personally provided five complete IDMI training seminars in Africa. He has formally presented the vision for DMM principles in Africa four additional times. Trainers trained by Olson have provided dozens of additional disciple-making seminars throughout Africa.

Question 2: How many people altogether has IDMI trained?

Olson has personally provided IDMI training for 4,055 in four years around the world. In Africa, IDMI has trained at least 1,285. In addition to training sessions at which Olson was personally present, those trained have the freedom to go and train others, so the total number trained by IDMI could be counted as many thousands higher. For example, Olson has not personally trained in Tanzania or in Malawi, but DMM is spreading there due to training seminars conducted by those previously trained by IDMI. Olson has chosen not to track or manage all these training statistics, as an expression of his trust in the Holy Spirit to superintend and place people where He wants them.

Question 3: In what cities and countries in Africa has IDMI provided training?

Isaac, an African ministry leader, invited Olson to provide his first DMM training in Africa in Webuye, Kenya in late March/early April 2015. This was a three-day training of elders, pastors, and bishops. His second African training was held in Mbale, Uganda just across the border from Webuye, as an impromptu two-day training after participants in Kenya remarked, “This was so good you have to do another!” Directly following Mbale, Olson’s third training in Africa was held in Kampala, Uganda.

Traveling in Africa with Samuel, a seminary professor and local pastor, who served as Olson’s interpreter, caused Samuel to catch the vision for DMM. Olson reported that tens of thousands are in the kingdom now because of this one man’s disciple making.

Henry, a school teacher by vocation and a gifted spiritual teacher, was involved in planting simple churches patterned after how larger churches customarily structure their gatherings with participants sitting in rows and one individual standing up front to speak. After catching the DMM vision, these simple churches began to “multiply like rabbits.” Ten months after Olson’s first three DMM trainings in Africa, movement leaders reported 60,000-70,000 new disciples of Jesus in Kenya and Uganda alone.

African disciple makers told Olson, “Brother, you have to come train in Rwanda!” where Justin was trying to plant simple churches but was still using conventional methods with rows of chairs and a message delivered from a leader upfront. In January 2016, Olson led his fourth African training in Kigali, the capital of Rwanda. Olson’s training in Rwanda drew participants from Rwanda, Burundi, and the Congo. As a result, DMM is occurring in Burundi and the Congo, though Olson has never been there.

Directly following Rwanda, IDMI sent a team of African disciple makers previously trained by Olson to Juba, South Sudan, to provide training. Olson was

detained at the border because of a visa issue and not allowed entrance. Those trained by IDMI have also brought DMM training to Tanzania.

When Olson was unable to enter South Sudan, he used five unexpected days in Kampala, Uganda to meet with leaders, speak for churches, and present the vision for DMM. According to Olson, he communicates vision for a new wineskin, highlighting how Jesus' way of doing things is infinitely more productive than traditions of men. Olson has provided four vision-communicating sessions in Africa, which focused on meeting groups of believers to share about biblical DMM and stories of what God is doing around the world. Each session targets the specific group's questions or needs and is shaped through prayer by the direction of the Holy Spirit. For example, Olson met with a university professor in Kampala, who had some previous exposure to DMM principles, spending a whole afternoon with him and some of his student ministers. This group requested a complete IDMI training.

Another DMM vision presentation entailed going out to dinner with a group of pastors from Kampala, which included some leaders who were experiencing DMM after applying what they learned through Olson's training. These pastors requested a larger pastor training in Kampala, which became Olson's fifth training in Africa, held in February 2017.

Olson aims to organize his training schedule to be away from his family in the United States for no longer than two weeks at a time. He often provides two training seminars over weekends and uses the weekdays in between to either provide introductory sessions on DMM for ministry leaders or to lead those trained in practicing what was learned by seeking people of peace and actively engaging the lost in their community.

Question 4: Has IDMI always used the same curriculum or teaching material in its training?

Initially, Olson used teaching slides he received from CityTeam after attending their DMM training. While providing training in Caracas, Venezuela in August 2014, Olson was awoken one night by the Holy Spirit and prompted to rewrite the training in what he felt was a clearer, concise, systematic format.

Olson stated that after CityTeam training, those trained would often leave excited but unsure how to put into practice what was taught, giving feedback like: “This is awesome, and I hope someday I figure out the nuts and bolts so I can apply this!” Olson feels the Holy Spirit gave him clarity on how to more effectively, provide DMM training, combining material from CityTeam, Dr. Ed Gross, and Olson’s own 17-year study of the disciple-making practices of the early church.

Since revising the training in 2014, Olson has used that same material for ministry leaders around the world with only minor adjustments in length or depth when time constraints do not allow a full training. Each time Olson provides training, he makes a new slide presentation for that training, reading through each slide prayerfully. Olson stated, “As the Holy Spirit grows me, my understanding matures.”

Olson may make minor adjustments in wording or incorporate a Scripture he has recently come across that highlights a point better. He receives reports almost daily with new stories of additional people coming to Christ, new DBS groups forming, and new miracles taking place. He includes these fresh testimonies in each training seminar. But the substance of IDMI training remains the same, which focuses on re-defining theological terms and concepts central to DMM that have lost their true biblical usage over time and how to practice DBS.

IDMI training requires two eight-hour days in a Western context or 16 hours total. In an African context, Olson provides 24 hours of training, typically in the form of three eight-hour days, allowing ample time for question and answer and practicing DBS. He sometimes will opt for two twelve-hour days, if organizers are seeking to limit the lodging cost or expenses for those traveling long distances to attend.

Olson prefers training over three eight-hour days, as this format also provides two nights for local participants to go into the community and practice. They usually return with testimonies of how they have seen God at work! In Western nations like the USA where Olson has found many are in a hurry and slow to commit to a two-or three-day training, he plans to break the training into smaller sound bites to become podcasts, so participants can receive the whole IDMI training over the course of a month. He is also creating a video version of the training that can be easily shared.

Question 5: Does IDMI change its training at all according to local cultural contexts?

Olson adjusts the training according to local traditions in some minor ways. For example, in one session, he uses the illustration of a national sport to explain the rules for a Jewish disciple in Jesus' day. Olson asks participants, "What's your national sport? What are the rules of that sport? How do you know if you're a good fan?" At some seminars, they have discussed cricket, football, soccer, or baseball, depending on the area and country's national sport. This introduces the question: "What did it mean in Jesus' day to be a disciple of a rabbi?"

IDMI training is designed to be interactive in any cultural context with time to practice DBS and for participants to ask questions. Watson explained it takes roughly fifteen minutes per person on average for a complete DBS. Olson thus provides one hour to practice DBS and asks participants to break into groups of exactly four. If groups are different sizes, they finish at different times; which hinders the flow of the training schedule. The amount of time for questions and answers is based on how training organizers build the schedule. For example, if a tea break is provided every 2.5 hours, Olson leads a question-and-answer session as a re-gathering activity after tea.

At the beginning of each new day, Olson asks everyone to share what he or she learned the previous day. This reinforces the habit of sharing that IDMI intends to teach. This also may bring up questions participants have been mulling over

since the day before. Sometimes at end of a day, before dismissing trainees, Olson will offer an optional opportunity to stay later for additional Q&A.

If participants already know each other, Olson has found they tend to be much more talkative than if they come to the training as strangers. When a group is very vocal and interactive, Olson limits time for sharing at the beginning of the day. A larger group presents more logistical challenges, so Olson may ask for three people to stand up and share what they learned yesterday, instead of inviting the whole group to share. Also, interpretation into multiple languages affects the time required for training. At Olson's training in Rwanda, for example, he spoke in English and interpretation was provided into three additional languages.

Question 6: How do those trained respond spiritually to the training?

Those trained report experiencing exponential growth in their own personal discipleship, as they discover and develop the qualities of a biblical disciple, and in their disciple-making ministries, as they practice the DMM tools.

After receiving IDMI training, participants have expressed to Olson they feel a freedom from empty religion and traditions they now recognize are not truly needed to experience biblical DMM. Participants have reported feeling empowered as they now know how to disciple their households, workplaces, neighborhoods, towns, and nations. This gives Olson joy, as truly it echoes Christ's commission to go disciple all nations!

An Assembly of God pastor, who had served 40 years in Venezuela, told Olson, "If we had gotten this training 40 years ago, we would be living in a different nation. I feel like I've been born again *again!*" A 75-year-old, silver-haired pastor in India, who had also ministered for decades, questioned passionately, "Why hasn't anyone told us this before? Why am I only hearing this now?"

One pastor in Argentina was weeping when he told Olson, "I've been a pastor 25 years but never knew this. I've been trying to just get people to be church

members in my building.” A pastor in Waupaca, Wisconsin in the USA, who serves with a Charismatic Lutheran Church, said, “I went to seminary, but what they taught me to do was how to operate a religious institution not how to make disciples.”

Question 7: How many disciple-making movements, involving how many disciples, has IDMI seen started by those trained by IDMI?

Olson does not have a definitive number; however, an educated guess can be made of the fruit of his trainings in Africa. As a result of his first training seminar in Africa, three days with 50-60 elders, pastors, and bishops in Webuye, Kenya, who minister in various contexts, the initial group has started 20-30 networks of disciples that would each be defined by Watson as a DMM, involving between 300,000-500,000 disciples. DMM teaching is spreading across Kenya like a wildfire! Each of these movements is still multiplying without signs of slowing.

As a result of Olson’s impromptu two-day training in Mbale, Uganda, those trained reported to Olson that within a year 17,000 baptisms had been performed and 30,000 people were in over 2,500 DBS groups. The new networks launched as a result cover seven regions of the country. At their rate of growth at the time of last report, Olson estimated their numbers are likely close to 50,000. Also, as a result of this second training, 33 prostitutes followed Jesus, including Patience (interviewed below), and a Muslim man named Habib was healed of AIDs (interviewed below), which led to 100 more people coming to faith in Christ.

Olson’s third African training in Kampala, Uganda had very different results. Three hundred were trained over the course of several days. However, some participants only stayed for a portion of the training. Olson reports virtually nothing near the scale of DMM resulted from that training. One pastor’s wife has encouraged some ladies to begin discipling others. Overall, Olson sensed the vision for DMM was not caught. He suggested that part of the reason for this, in addition to participants not receiving the entire training, lies in the fact that the church hosting the training was in the midst of constructing a 10,000-capacity

stadium. The pastor who organized the training viewed DMM as an avenue to fill this building rather than create a movement of obedient disciples who would go to the unreached.

Olson remarked that when interacting with those highly invested in the traditional church paradigm, which tends to emphasize buildings and programs, it takes an average of three years from the first exposure to DMM principles to the point when major changes occur in their lives and ministry. Olson noted Jesus also took three years of His earthly ministry to disciple a group of primarily committed, religious, and synagogue-attending Jewish disciples.

Four months after his fourth African training held in Rwanda, Olson received a report that 400 new DBS groups had started across Burundi, eastern Congo, and Rwanda with 10-15 people per group and at least 3,000 new disciples following in Christ's footsteps. All the Rwandans trained by IDMI had previously received training in a simple house church methodology and as a result had tried to plant churches by recreating conventional church services in homes. Each participant reported leaving that model after receiving IDMI training with a renewed vision of how truly simple the disciple-making process is and how they could practically and immediately implement it.

Question 8: What follow up does IDMI provide for those trained?

For participants who had previously received church-planting training before IDMI, Olson reports, most do not require significant follow-up. Some of those trained contact Olson through What'sApp with occasional questions. They all received a copy of Olson's teaching slides, and many provide training for others.

In the first couple weeks to a month following IDMI training, Olson often receives multiple questions from those trained. However, the need for continued follow-up often lessens as those trained practice the material and begin to experience movement. Olson recognizes a small percentage of those trained view it as an interesting seminar and choose not to apply the material. However, about 97% of

those trained by IDMI are independently making disciples. Olson holds that training is unsuccessful if those trained remain dependent on the trainer.

In areas where IDMI has seen the most tremendous growth, movement leaders are bi-vocational farmers or employed elsewhere in the business world. They view their disciple-making work not as a job to earn an income but as their calling from Christ. Olson has observed this pattern with some of the leaders of the largest house church networks in Asia, where leaders also work in agriculture or other tent-making roles.

Question 9: Are there any other comments you wish to make about IDMI?

The theological foundation for IDMI's DMM training includes these biblical principles:

- Christ promised to give His followers the Holy Spirit to guide them into all truth (John 16:13).
- His followers have one Teacher, the Christ (Matthew 23:8-10).
- All those the Father draws to Jesus will come to Him and be taught by God; any who hear the Father will follow Jesus and learn from Him (John 6:44-45).
- Thus, the Triune God—Father, Son, and Holy Spirit—is the biblical disciple's true Teacher.
- Each disciple, following Jesus, must learn to hear the Holy Spirit directly from the Scriptures.

This process of being taught by the Holy Spirit through the Bible refers primarily to the Spirit's ministry of illumination, where He helps bring a more clear understanding of Scripture in the group study context, and also to the Spirit's work of convicting and applying a passage as He inspires faith and obedience to Christ in DBS group participants.

Olson has never seen a better process to help people become disciples of Jesus and who make disciples than DBS. Studying the characteristics of a disciple in the early church and how they followed a DMM process, Olson holds we want to

function as closely as we can to the early church: to see ourselves as bond slaves of Jesus with firm commitment to obey Him and share His teachings, ultimately obeying the Great Commandment to love God and people and fulfilling the Great Commission. Jerry Trousdale of CityTeam recommends first praying and laboring to see fruit with the original DMM vision and process before attempting to innovate the DBS questions.

Often Olson is asked whether DMM is occurring in the Western world. A DMM was birthed in the Hispanic community of San Jose, California in the USA, which began among the homeless population there. Over 100 DBS groups are now meeting, and the movement has spread south through California and into Central America.

Olson also cited Wolfgang Simpson, author of *Houses that Change the World* (1998), who has started several networks of multiplying house churches. Simpson suggested that in America, a nation based on a Declaration of Independence and Bill of Rights, some might seek to assert independence from God and rights to life, self, and existence apart from Him. Olson recognizes the value of independence and rights as they pertain to Western government; however, in relationship to God, none are independent from His rule, and there are no intrinsic rights outside of Him. In more affluent cultures, Olson expressed sadness over observing some professing believers who seemingly prefer paying others to listen to God for them rather than listening to God for themselves.

Olson has observed varying degrees of spiritual fruit after IDMI training in areas with a strong traditional church or pastor-centered paradigm. Peter Sozi of Kampala, Uganda shared with Olson that many Ugandan people struggle breaking from what Sozi calls the “pastor paradigm.” Sozi explained this paradigm espouses the belief that it is the professional’s job to do ministry and fails to recognize ministry is the daily work of every believer. Olson reported that after being trained by IDMI, some groups influenced by a pastor paradigm have even attempted to send a trained leader into a new community to start a DBS.

While some community members may join initially out of curiosity, unless DBS participants begin to view themselves as disciples and missionaries, who are called to engage in fulfilling the Great Commission, a multiplying DMM will never be experienced.

2. Results of interviews with African leaders who have effectively become IDMI trainers

Although IDMI does not employ trainers, those trained are encouraged to replicate what they received and are provided with teaching notes. Isaac of Kenya, Henry of Uganda, and Justin of Rwanda are three, who have trained a significant number of others, and therefore can be recognized as IDMI trainers. Each has experienced DMM in his region as a result of actively practicing DMM principles and providing IDMI training for others.

Question 1: What comments have those trained shared with you about the training?

Isaac, Kenya

Isaac received IDMI training in 2015. He previously worked six years with a house church network, focusing on planting simple churches. Isaac reported that IDMI training helps people realize their true identity in Christ.

Henry, Uganda

Henry was trained by IDMI in 2015 with a group of 20 in Uganda. Henry explained those trained reported a shift in their thinking from focusing on converting more Christians to making more biblical disciples.

Justin, Rwanda

Justin struggled for nine years, leading a traditional church with a group of 80 believers. In 2010, he learned about DMM from CityTeam, which stirred his

desire to see rapid multiplication. After receiving IDMI training in 2015, Justin's group began to view themselves as disciple makers.

Question 2: What spiritual impact have you observed the training having in the lives of those trained? For example, can you see their own lives becoming more Christ-like and committed to being obedient disciples?

Isaac, Kenya

Isaac highlighted how those trained develop the ability to learn quickly, directly from God through the Bible, and together in groups. He identified the DBS process as the key to disciples becoming more Christ-like. Isaac noted growth in disciple-making ability, as DBS participants plan future meetings together and often invite other friends and neighbors to learn how to start their own DBS groups. New groups follow the same DBS pattern, which develops habits of a biblical disciple, including obeying and sharing with others.

Henry, Uganda

After Henry applied the IDMI training with his family and leaders in the church where he served as bishop of outreach ministry, he reflected, "We became better disciples of Jesus" with all his leaders active in disciple making. Henry acknowledged that for some who participated in early trainings, "it was very hard to leave their church's traditional ways." He reflected that most find DMM very simple, and much fruit comes because DBS gives everyone the opportunity to actively participate.

Justin, Rwanda

Justin reflected on the spiritual impact on families following IDMI training. He contrasted this with the traditional church model he previously experienced, where some family members might gather regularly in a building, but often primarily women would come and later return home to issues with their husbands. According to Justin, "With this model of discipling households, we

begin to work with the family, which is the foundation of everything.” As a result, more are coming to Christ and becoming disciples who make more disciples.

Justin explained DMM occurs when whole households and not just individuals follow Christ. When families become disciples of Jesus together, their relational networks become “launch pads for DMM.” In response to the Rwandan genocide, open family discussions became common practice, which they have found, are an effective setting for DBS. As new households are engaged, people of peace are found. Justin reported, “Through the process of DBS, we believe every household in our country will become disciples of Jesus Christ.”

Question 3: How biblical are the methods of IDMI?

Isaac, Kenya

Isaac identified several misconceptions he held that were clarified through Scripture passages during the training. He explained that previously gathering people into houses for church meetings, he never considered “the difference between a true disciple and a professing Christian.” After six years, they had less than 200 house churches in their network. Isaac highlighted the great increase in spiritual fruit that resulted from shifting “to look to the Bible and the pattern of the New Testament church as our guide for disciple making.” He feels IDMI methods are both “biblical and work really well.”

Henry, Uganda

Henry also explained that through IDMI he learned to make disciples not just Christians and discovered the difference by examining how the Bible uses the terms “Christian” and “disciple.” Henry shared, “This began a very new season in my life. I was yearning to see how I could share with others.” As a result, Henry went to South Sudan and trained believers there, whom he found also accepted the material with “open and glad hearts.”

Justin, Rwanda

Justin holds IDMI's methods are very biblical, citing how families involved in the movement have been affected by DBS, which is centered on properly understanding, applying, and sharing Scripture. Justin sees entire households coming to Christ as a biblical pattern set by Christ with the household of Lazarus, Peter with Cornelius, and Paul with Lydia. Justin stated, "I have now experienced this biblical pattern in my own network."

Question 4: How effective do you find the training in preparing those trained to be disciple makers? For instance, do they fully understand the material and show they can effectively apply the process and principles in their context?

Isaac, Kenya

Isaac explained that people of peace are trained to begin making disciples from their first meeting. The process is intentionally simple and open, so "this movement will spread throughout the lives of the people." In the context of their home and relational network, new disciples hear about Jesus, begin to understand the Bible, and invite others onto the same journey as they share wherever they go what they have come to understand from Scripture.

Henry, Uganda

Henry attributes the great effectiveness of IDMI training to everyone contributing by sharing their discoveries in a DBS and helping making disciples. It is no longer one leader attempting to do everything. According to Henry, "These churches planted themselves and develop leadership by themselves," following the initial DBS tracks with recommended passages to study provided by IDMI training. The evidence these groups are maturing is seen in their multiplication, as they find new people of peace and help plant new DBS groups.

Justin, Rwanda

Justin used the biblical analogy of a new wineskin for new wine to illustrate the effectiveness of IDMI training in Rwanda. The training reinforced the DBS process and characteristics of a true disciple. He now teaches new disciples to begin obeying Jesus and gathering others to follow Him right away.

Question 5: How have you grown or changed personally and spiritually as a result of leading IDMI training?

Isaac, Kenya

Isaac grew up in poverty known for being the youngest child of the fifth wife of a man with sixty-five children. Today, the people of Isaac's village call the mountain he lives on by his last name, because of his family's impact on their region.

As a father with nineteen children in his home, actively trying to plant house churches, he found himself neglecting his family and even his own spiritual walk. There was no peace in his home. Since IDMI training, Isaac began ensuring he was home each night to host a DBS with his family. His wife and children now communicate every day while he is away training others, saying, "We miss you! We are praying for you! We wish we could be with you!" He considers these real-life results. Isaac stated what he learned from IDMI is different from previous church-planting training, saying, "Now, I seek to live like Jesus. I do what Jesus did."

He shared, "I can see in the children's faces they are happy! We are connected. We have that bond together as a family." Isaac described his high-school daughter's spiritual growth, who is now sharing her faith at school and inviting her friends to visit their home to experience the DBS process with them. Isaac reflected, "I now see myself as a discipler of my family as well as my community."

Henry, Uganda

Though Henry had also received previous ministry training, he changed significantly when he learned from IDMI how to teach disciple making to others. While his previous training focused on how to gather people into simple house churches, IDMI taught how to make disciples in the homes of people of peace within their relational network. He found this shift led to true disciples instead of just professing Christians.

Justin, Rwanda

Through experiencing DMM and meeting daily for DBS with his wife and children, Justin expressed, “God brought peace to my house.” Justin remarked, the traditional church system might host a meeting that “claims to bring the power of God,” inviting the Holy Spirit there, “but you go home to the same problems in your house.”

With DBS in local homes, the Holy Spirit speaks through Scripture to inspire making peace within families. Like Isaac, Justin would travel helping others to the neglect of time with his family. Now, as a family, they ask God to show them people of peace among their neighbors. For Justin, it is in the context of a DBS “where Jesus teaches people. In the traditional church, the emphasis can become more on a man teaching instead of Jesus.” As a whole household, Justin, his wife, and children have now chosen to focus their lives on following and sharing Jesus.

Question 6: How has your disciple-making ministry been impacted as a result of leading IDMI training?

Isaac, Kenya

Isaac extended the first invitation to Olson to provide training in Africa through LinkedIn and has today become the point person for IDMI in Africa. His disciple making has shifted to focus on finding people of peace and sharing with these

influential people. Instead of inviting people to leave their relational networks and join separate existing church groups, Isaac has learned to ask for invitations into their households and existing relational networks.

Isaac's ministry now includes frequent travel to provide training, including in Tanzania and Malawi. He has never met most of those affected by resulting DMMs, but he receives daily reports of new baptisms and trainings taking place within their network. Isaac shared, "The disciples are multiplying very rapidly!"

Henry, Uganda

Before receiving IDMI training, Henry traveled to learn for a month from disciple makers laboring in a challenging area of India, which inspired him to believe that disciple making could also be effectively done in Uganda. War had previously hindered Henry's network from planting any churches in northern Uganda. Since IDMI training, several DBS groups have been planted there. Henry's DMM network is now operating in several regions, including eastern, central, and western Uganda. His impact has also spread beyond Uganda, as participants from Kenya and Burundi came for DMM training he hosted. Henry follows up to see how those trained are implementing DMM methods in their areas, and he is regularly encouraged by the testimonies and reports he receives.

Justin, Rwanda

Before IDMI, Justin had received training from CityTeam, but his group continued seeking to plant simple house churches where meetings looked like conventional church services but in homes. Justin shared, "We have learned now, you don't invite them to you. You go to them to fulfill the Great Commission!" DBS groups are rapidly multiplying throughout Rwanda and surrounding nations.

Question 7: What changes would you recommend to IDMI's training methods and material?

These three IDMI trainers have experienced very positive results in their lives as followers of Jesus, in their families, and in their disciple-making ministries as a result of IDMI's training methods and material. As a result, their responses to question 7 regarding recommended changes were either very practical and tailored to their context, as in Isaac's recommendation that training be hosted during the dry season and that trainees be charged a monetary fee in addition to the existing requirement of bringing a meal item contribution, or used as an opportunity to restate their exuberant support for IDMI training and their desire to see it multiplied.

Question 8: Are there any other comments you would like to share?

Isaac, Kenya

Isaac desired to share they “deal with demons every day,” as they go out and make disciples. He also addressed the question of leadership development in DMM, explaining that though new disciples have not attended formal Bible school, they learn to “read the Bible carefully and properly with DBS.” After a couple DBS meetings, new disciples begin understanding what they read in the Bible. He reported, “Through DBS, we’re seeing Christ form mature disciples much faster than traditional ways.”

Henry and Justin did not have any additional comments.

3. Results of interviews with other African followers of Christ who have received training from IDMI trainers

This section represents a second successive generation of those trained by IDMI. Isaiah learned DMM principles through a training with both Isaac and Henry. Irene was a person of peace, who opened her relational network to Christ

as a result of being engaged by Isaac and Henry, as they practiced the biblical principles of DMM. Samuel was also introduced to IDMI through Isaac.

Question 1: What spiritual impact did the IDMI training have on your life? For example, did you see yourself increasingly becoming more Christ-like and committed to being a better disciple? Did the training make you want to become a disciple maker or a better one?

Isaiah

Becoming a biblical disciple maker meant radical change for Isaiah, who has been a follower of Jesus for three years. Though he was able to participate in only one hour of IDMI training, what he studied and learned “impacted [his] soul so much.”

Irene

Irene was trained in Uganda in 2015. She explained her life and ministry have changed since the training. IDMI taught her how to make disciples and the nature of true discipleship. In her personal walk with the Lord and Bible study habits, Irene has learned through DBS to read not just one isolated verse at a time but whole chapters and full sections of Scripture in context.

Samuel

Samuel served as the interpreter for the 2015 training in Kenya. He explained it has impacted his life, ministry, and family. According to Samuel, as he interpreted, “the message touched and blessed [his] life.” Though he had been a Christian for 35 years and was ordained in 1989, serving in various capacities both in the local church and lecturing in a seminary, before IDMI training he was previously unsure how to disciple others.

Question 2: How effective did you find the training in preparing you to be a disciple maker? For instance, did you fully understand the material and are you able to apply the process and principles of the training in your context?

Isaiah

Isaiah attributes the effects he has seen in his disciple-making ministry to the goodness of God and the training he received from IDMI. He immediately left training with a desire to disciple street kids. One young woman on the street named Esther was so inspired by Isaiah's message, that she responded in faith and has now become a fruitful disciple maker herself. She encouraged Isaiah that now they could go two by two and "do more than the work of one person."

In addition to discipling families, Isaiah is helping resettle street kids into new adoptive families. Sometimes they get to reunite estranged families, teaching them how to be disciples of Jesus together. Isaiah rejoices to see former street kids "living in happy families."

Irene

Irene experienced her first IDMI training with Henry. She felt equipped and immediately started making disciples. She learned the DBS process, which allowed her to go "to different people teaching them how to read the Bible, how they can love Jesus, and how to give their lives to Jesus."

Samuel

The 50 people in Samuel's church had always invited others to their congregation, hoping it would grow. When Samuel shared the principles of DMM with the church he pastored, five immediately understood, asked for additional guidance with implementation, and began going out to share with others. Today, they have experienced at least seven generations of multiplication of DBS groups from the initial five he trained. Within 10 months, 50 grew to 2,500 disciples!

After IDMI training, Samuel immediately began a DBS with his wife and four children, and “something very fantastic happened.” He continued, “DBS has brought cohesion to my family, and my children are all now disciples of Jesus.” As they experienced studying the Bible for themselves, understanding, sharing, and obeying Scripture, they began retelling and sharing with others outside their family what they were learning.

His youngest daughter has implemented DBS in a group she started on her high school campus. She invited her friends during a break from school to come visit their family to learn more from her dad about disciple making.

Question 3: Have you as a result of the training been able to effectively train others to be disciple makers? More specifically, how many Disciple Making Movements, involving how many disciples, have you helped launch as a result of IDMI training?

Isaiah

After experiencing only one day of training, Isaiah sought additional mentoring from IDMI through the internet. Close to Kampala, Isaiah reached a household of 33 women, who were living together in one room, practicing both witchcraft and prostitution. They expressed hunger for the Word of God and interest in DBS. Today, Isaiah calls their home the IDMI House of Joy. Several DBS groups started in neighboring houses, and they began a feeding program.

Esther, who also became a disciple of Jesus through DBS, has traveled with Isaiah to several other cities, following the instructions of Jesus in Luke 10 to find people of peace as a two by two pair. They have started movements of disciples that continue to advance and have seen many healings and miracles, including a Muslim man healed of AIDS, over forty demons cast out, and a woman dead for thirty minutes raised to life again.

In one village, more than 30 houses host DBS groups with many coming to faith in Christ. They shared the IDMI training notes with a local pastor and were soon

making disciples together. Isaiah shared, “People are realizing who Jesus is. They are now really thirsty for Christ.” Isaiah has started developing a disciple-making strategy, together with Esther, Irene, and Henry on how to best reach various regions, so their entire nation can be discipled.

Irene

In the first year following her IDMI training, Irene saw 50 people engaged in different discovery groups that have been started as she preached the Gospel to others and found people of peace.

Samuel

Helping provide training in South Sudan, alongside Henry for over sixty pastors and bishops, gave Samuel confidence that he could also train his own people. Samuel expressed the struggle of breaking with tradition now that they have learned a “simple, uncomplicated way” of making disciples.

He previously “was a pastor sitting but disobeying the Bible.” Instead of “sit and make disciples,” he has heard the call to “go and make disciples.” Samuel now also uses the IDMI teaching slides to train others to make disciples. He remarked, “As the grassfire of this same sequence continues, many will be reached for the kingdom of God.”

Question 4: How effective do you feel the IDMI training is?

Isaiah

Isaiah thanks God for the effectiveness of IDMI training, as he sees many in his network “moving on to make disciples.” Although their teams are working in different places, they gather to share testimonies of what God is doing. These multiplied stories testify to the effects of IDMI training, empowering and inspiring disciple makers to continue their important work.

Irene

Irene has found what she learned through IDMI training to be very effective. In one village, where she preached the Gospel, those she met were so happy that she allowed them to speak and listened to them during the DBS. They had only previously experienced religious environments that required them to sit and listen to others.

As they practice sharing in a DBS, participants learn to share about Jesus with others. This first group gave their lives to Jesus, and they are now living for Him. They have started making disciples, as they saw modeled by Irene.

Samuel

Regarding IDMI's effectiveness, Samuel chose to address potential concerns about the maturity of so many new disciples raised up in such a short time. He has found that new disciples can mature rapidly when given the proper tools and training. Disciple makers must be true, obedient disciples of Jesus, who understand what it is to be a disciple.

Samuel believes the effectiveness of IDMI training comes from teaching disciples to obey all that Jesus has commanded. As new disciples are learning to go and share with others, they are also learning to obey. They are maturing in both these aspects of discipleship through participating in DBS groups. As the groups multiply, maturity comes through this process.

Maturity is not instant after one DBS group meeting. However, Samuel pointed to the process of discipleship evidenced in the ministry of Jesus. Samuel suggested just as there was no school Christ sent His disciples to for preparation, disciples today must learn through practice both to obey the commands of Christ and how to share with others. Samuel explained, "We see commitment in these new disciples and maturity follows." Meeting challenges and trials helps disciples mature, as they face them together with their DBS group.

Question 5: What changes would you recommend to IDMI's training methods and material?

Isaiah, Irene, and Samuel each stated they would not make any changes to the IDMI training. Samuel expressed that through IDMI training, he “learned how we can truly make disciples of the whole world.”

Question 6: Are there any other comments you would like to share?

Isaiah desired to reiterate the challenge for all who hear his testimony to listen for what God is asking each of us to do to make disciples.

Irene shared about how engaging with Scripture through DBS has emboldened her to be “moving in the Spirit, praying for the sick and believing, and seeing many healed,” whom she invites to “become disciples of Jesus.” Though divine healing is not directly addressed in IDMI training, DBS encourages direct obedience to what disciples are studying and learning in Scripture.

Samuel desired to express appreciation to IDMI and its supporters.

4. Results of interviews with African disciples who were affected by Disciple Making Movements started through IDMI

This represents the third successive generation of those affected by IDMI, who did not participate in IDMI training but became disciples of Jesus as a result of DMM. Esther and Habib became followers of Jesus through the disciple-making ministry of Isaiah. Patience joined a DBS through Isaiah and Esther's witness.

Question 1: How has your life and family been affected as a result of IDMI?

Esther

Before Esther became a disciple of Jesus through Isaiah's witness, she was homeless, living on the street since her childhood. When she first heard of Jesus from Isaiah, she told him, “If He can take me from the street and give me a

purpose, I will serve Him all my life in making disciples.” Her heartfelt declaration proved to be prophetic.

Habib

In October 2016, Isaiah shared with Olson in a conversation online that his team was planning a door-to-door outreach in Muslim neighborhoods. Olson suggested they prayerfully consider operating in total obedience to the example found in Luke 10, including going two by two and looking for “people of peace.” Isaiah acknowledged going door to door was not a mandate of Scripture but a tradition they had picked up observing common religious practices of others.

Trusting the Holy Spirit to direct them the day of their outreach, Isaiah and his team found five Muslim households that wanted to follow Christ with an average of ten members per household. This included Habib’s Muslim-background family.

Since the team did not go door to door, they met Habib in the town market. Isaiah and his team shared the Gospel with Habib, who had planned to end his life in three days. He responded, “If Jesus is really the Son of God, then I and my family will follow Him if He heals me from AIDS!” Isaiah laid his hands on Habib and commanded AIDS to be gone in the name of Jesus. When a doctor confirmed Habib was healed of AIDS, true to his word, he and his entire family became followers Jesus. Their household has become a fellowship of disciples who multiply.

Habib began sharing with everyone his joyful testimony: “Jesus healed me from AIDS!” This led to their family being forced out of their primarily Muslim neighborhood and Habib being fired from his job. He declared with newfound faith and reliance on Christ, “If Jesus can heal me of AIDS, then He can find me a new home and job.” Habib expressed gratitude to the Lord for how He has consistently provided for their family.

Patience

Patience lives at the IDMI House of Joy started by Isaiah and Esther. Because these disciple makers came to teach her and the others in her home how to follow Jesus through DBS, together all thirty-three of these ladies, who formerly practiced witchcraft and prostitution, now follow Jesus.

Question 2: What effects has Discovery Bible Study (DBS) had on you, your family, and your community?

After IDMI's impromptu 2015 training in Uganda, Isaiah introduced Esther to Jesus. They went on to lead Patience's group of prostitutes to Christ. Rescued from the sex trade and learning to follow Jesus through DBS, Esther is also helping them become self-sufficient to provide for the needs of their children by making and selling sandals, soap, candles, jewelry, and grinding corn.

Habib and his family are now growing as obedient disciples of Jesus through the witness of disciple makers who were living out the principles of DMM and now through multiplying DBS groups among others hearing his testimony.

Patience has multiple children, altogether in one home with the other 32 ladies and their children, who all do honorable work to support themselves while they seek to obey the Bible and follow Jesus. They learned these biblical values through DBS.

Question 3: How are you obeying what you are reading in the Bible?

Esther read in Scripture about God's power to do miracles. As a result, she has seen so many people healed by Christ, as she laid her hands on them, that she has been nicknamed "the mobile hospital." She also has such a passion to help people receive Scripture that she collected shoes to sell in order to raise funds for purchasing Bibles.

Habib seeks to put into practice immediately new truths he learns from the Bible of how Jesus calls him to live.

Patience and the other ladies in her home, who left prostitution and witchcraft to follow Jesus, are now actively sharing with others and making more disciples among their neighbors.

Question 4: Whom are you sharing with about what you are learning through DBS?

Esther's sharing has reached at least 300 new disciples. She has seen three lame people healed, forty other people healed of various diseases, and many demons cast out. Twenty-five households in Kampala have come to Christ through Esther introducing them to the DBS process.

Habib's story continues to spread through the region and has resulted in the salvation of many others. One new disciple was an imam, who previously taught others to follow Islam, but began following Jesus after hearing of Habib's healing. More than 100 have come to faith in Jesus, as Habib has shared of Christ's healing work in his life. He now serves as a church leader in another part of Kampala. By God's grace, he is leading and training others to make disciples.

As Patience and the ladies have been sharing with others in their relational network, they have so far led more than thirty-three additional prostitutes to faith in Christ.

Question 5: Are there any other comments you would like to share?

Habib and Patience did not have any additional comments.

Esther desired to give praise and glory to God for His mighty work and how grateful she is to share her testimony of all Jesus has done since the day He rescued her from life on the street. She challenged all who would read these words to be actively standing with her in prayer and making disciples for Jesus.

Appendix B:

Discovery Bible Study questions group process

1. What are you thankful for today?
2. What is a current concern of yours?
3. How can we help with these concerns?
4. How did you put into practice the Scripture/story we studied last time we met?
(asked week 2 and beyond)
5. Who did you share with since we last met and how did it go?
(asked week 2 and beyond)
6. Someone read the passage aloud while the others follow along.
7. Now read the passage again while the rest are not looking at it.
(A different version is good)
8. Someone retell this passage in your own words.
(Group fill in any missing details)
 - A. What was the most meaningful to you and why?
 - B. What does this passage tell you about God?
 - C. What does this passage tell you about people?
9. If this passage is true, how would God have you apply it to your life this week?
(In the form of: "I will...")
10. Who will you share this passage with this week?
(Try and name someone specific. Be intentional.)
11. Who do you know in need and how can we help them?
(Make a measurable plan to meet the need within the next week if possible.)
12. When and where would you like to meet again?

RULES:

- 1) We agree to only discuss the Scripture passage for today (or others we've studied together as a group). *(No added stories or added verses)*
- 2) If someone introduces a false or odd teaching, simply ask, "Where do you see that in THIS passage?" *(This keeps heresy out of the groups.)*

Appendix C: Discovery tracks provided by IDMI

Discovering God Scripture guide

- | | |
|----------------------|----------------------|
| 1. Genesis 1:1-25 | 17. Luke 2:1-20 |
| 2. Genesis 2:4-24 | 18. Matthew 3 |
| 3. Genesis 3:1-13 | 19. John 1:29-34 |
| 4. Genesis 3:14-24 | 20. Matthew 4:1-11 |
| 5. Genesis 6:5-8 | 21. John 3:1-21 |
| 6. Genesis 6:9-8:14 | 22. John 4:1-26 |
| 7. Genesis 8:15-9:17 | 23. John 39-42 |
| 8. Genesis 12:1-8 | 24. Luke 5:17-26 |
| 9. Genesis 15:1-6 | 25. Mark 4:35-41 |
| 10. Genesis 17:1-7 | 26. Mark 5:1-20 |
| 11. Genesis 22:1-19 | 27. John 11:1-44 |
| 12. Exodus 12:1-28 | 28. Matthew 26:26-30 |
| 13. Exodus 20: 1-21 | 29. John 18:1-19:16 |
| 14. Leviticus 4:1-35 | 30. Luke 23:32-56 |
| 15. Isaiah 53 | 26. Luke 24:1-3 |
| 16. Luke 1:26-38 | |
- (<http://theidmi.org/resources>)

Obedience-based discipleship Scripture guide

- | | |
|--------------------|---------------------|
| 1. Matthew 4:1-11 | 5. John 1:35-51 |
| 2. Luke 5:1-11 | 6. Matthew 10:16-23 |
| 3. Matthew 4:18-22 | 7. John 15:18-25 |
| 4. Mark 1:16-20 | 8. Matthew 10:23-31 |

9. Mark 13:9-13
10. Matthew 10:18-22
11. Mark 13:11-13
12. Matthew 5:10-12
13. Matthew 5:13-16
14. Matthew 5:17-23
15. Matthew 7:17-23
16. Matthew 19:1-6
17. Matthew 5:33-37
18. Matthew 5:38-42
19. Matthew 5:43-48

20. Luke 6:27-36
 21. Matthew 7:12
 22. Luke 6:27:38
 23. Matthew 6:1-4
 24. Luke 12:33-34
 25. Matthew 6:5-8
 26. Matthew 6:5-13
 27. Luke 11:1-4
 28. Matthew 18:21-22
- (<http://theidmi.org/resources>)

Discovering spiritual community Scripture guide

1. Romans 15:1-7
2. 1 Corinthians 1:10-17,
Philippians 4:2-3
3. Colossians 3:12-14
4. Romans 12:3-5
5. Philippians 2:1-4
6. Malachi 2:10-16
7. 1 Thessalonians 5:4-11,
Ephesians 4:29
8. Galatians 6:1-5
9. 1 Corinthians 12:21-27
10. James 5:13-16
11. Deuteronomy 5:21,
Exodus 20:17
12. Romans 13:8-10
13. Leviticus 19:11
14. Galatians 5:13-15
15. Romans 12:10
16. Matthew 18:15-17
17. Hebrews 13:16
18. Romans 1:11-12
19. 1 Thessalonians 4:13-18,
Hebrews 3:12-13
20. Hebrews 10:19-25
21. Galatians 5:22-26

22. Leviticus 19:15-16
 23. Romans 14:20-22
 24. 1 John 1:5-7
 25. 1 Peter 4:10
 26. Ephesians 4:23,
Matthew 18:21-35
 27. 1 Peter 4:10
 28. Proverbs 3:28, Luke 6:30
 29. Romans 16:16,
1 Peter 5:14
 30. Leviticus 19:18
 31. Zechariah 8:16-17
 32. Zechariah 7:9-10
 33. James 5:7-10
 34. Deuteronomy 15:7-8
 35. Proverbs 3:29
 36. Romans 12:16, 1 Peter 3:8
 37. Leviticus 19:17
 38. Romans 12:10
 39. 1 Peter 4:9
 40. 1 Peter 5:5
 41. Romans 14:10-17
 42. Romans 15:14
 43. Deuteronomy 23:19
 44. James 4:12
 45. 1 Thessalonians 5:15,
2 Timothy 2:22-26
 46. Ephesians 4:32
 47. Exodus 20:16,
Deuteronomy 5:20,
Colossians 3:9-10
 48. Philippians 2:1-4
 49. Obadiah 1:12
 50. Mark 12:28-34
 51. Zechariah 7:9-10
 52. Deuteronomy 15:11
 53. Ephesians 4:1-3
 54. Mark 9:42-50
 55. 1 Thessalonians 5:12-14
 56. James 5:13-16
 57. Matthew 5:21-26
 58. 1 Peter 2:13-17
 59. Leviticus 19:18
 60. 1 Corinthians 10:24
- (<http://theidmi.org/resources>)

Emerging leaders Scripture guide

- | | |
|----------------------|---|
| 1. Matthew 4:18-22 | 17. Matthew 11:25-30 |
| 2. Matthew 5:1-16 | 18. Matthew 13:3-9 |
| 3. Matthew 6:33-34 | 19. Matthew 13:18-23 |
| 4. Matthew 6:1-8 | 20. Matthew 14:13-21 |
| 5. Matthew 6:16-18 | 21. Matthew 20:29-34 |
| 6. Matthew 6:19-34 | 22. Matthew 16:13-28 |
| 7. Matthew 7:1-6 | 23. Matthew 17:1-13 |
| 8. Matthew 18:15-20 | 24. Matthew 17:14-21 |
| 9. Matthew 7:7-12 | 25. Matthew 18:15-35 |
| 10. Matthew 7:21-28 | 26. Matthew 19:3-9 |
| 11. Matthew 9:9-13 | 27. Matthew 20:20-28 |
| 12. Matthew 9:18-33 | 28. Matthew 25:14-30 |
| 13. Matthew 9:35-38 | 29. Matthew 25:31-46 |
| 14. Matthew 10:1-16 | 30. Matthew 28:16-20 |
| 15. Matthew 10:16-31 | |
| 16. Matthew 5:43-48 | (http://theidmi.org/resources) |

Appendix D: Curriculum outline provided by the indigenous North Africa/Middle East (NAME) region missionary school

1 st Semester													
Week	1	2	3	4	5	6	7	8	9	10	11	12	13
Theology 6 hrs/wk	The Bible		God		Man			Christ					
Spiritual Maturity 5 hrs/wk	The Quiet Time	Prayer Life		Spiritual Growth	Lordship	Scripture Memory	Submission to authority	Balanced living	Health & Hygiene	Steward- Ship	Sexual purity	Christian Character	Dealing w/ trials
Bible	Matthew		Genesis		James	Ephesians	Psalms	Jonah	Romans			Ruth	Philippians

2 nd Semester													
Week	1	2	3	4	5	6	7	8	9	10	11	12	13
Theology	Biblical Facts						The Holy Spirit			The Church		The Sacraments	Church Discipline
Spiritual Maturity	Adam and Eve	Abraham		Jacob	The Call of Moses	Prayers of Moses	Faith/Kadesh Barnea	David	Daniel	Gideon	Peter	Paul/evangelistic trips	
Bible	Mark		Exodus	Numbers	Acts	Galatians	Proverbs	Job	Hebrews		1 Samuel		1 Peter

3 rd Semester													
Week	1	2	3	4	5	6	7	8	9	10	11	12	13
Theology	Faith and Works		Law and Grace		Assurance and Perseverance	Angels & Demons Satan	Spiritual Warfare	The Second Coming	The Final Judgment	Tabernacle, Temple	Sacrifices/ Feasts	Progress of Redemption	
Spiritual Maturity	Team- Work		Church Planting		Leadership		Cross-cultural Communication		Disciple- making	Inner Healing	Small group dynamics	Evangelism/ Soul- winning	Finishing well
Bible	Luke	Joshua	Judges	1 Corinthians			Isaiah		2 Samuel	1 Timothy	Colossians	2 Peter	1 John

4 th Semester													
Week	1	2	3	4	5	6	7	8	9	10	11	12	13
Theology	Sharing with cousins		Church History/Creeds		Dealing with cults		Apologetics		Spiritual Authority	Animism	Missions history		Heaven, Hell
Spiritual Maturity	Family			Relational skills		Worship	Preaching		Bible study		Administration	World Vision	The Man of God
Bible	John	Hosea/Joel	Ecclesiastes	1 Kings	2 Kings	Ezra	Nehemiah	Esther	2 Timothy	Malachi		Revelation	

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