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ABSTRACT

The problem addressed in this project emerges from my understanding of evangelism. For me evangelism must include proclamation, discipleship, a reliance on the Holy Spirit, and the utilization of small groups. I see DBS as accomplishing these goals, and the problem of this work was to demonstrate whether this is true in the context of African Christian College and the surrounding area.

I used a method called participatory action research. I made it my goal to learn all that I could about DBS and then share this material in a classroom setting with my students at ACC. We then participated together by going into the community around the ACC campus and actually doing DBS with those persons of peace who were discovered. Careful records were maintained so that it would be possible to measure the success of the effort.

Many things happened that were not controllable. Adjustments had to be made on the spot. Still the students got into the field and followed the plan they had been taught. They were very surprised because no team had to make more than two calls on potential prospects before they were granted a study. As the studies progressed, they became increasingly aware of the fact that DBS really does work. Deep personal relationships were formed and significant specific positive things happened: the Holy Spirit did work in ways that were observable (such as one healing).

There is no doubt in my mind, nor in that of the students who participated, that DBS really did work in the environs of ACC. The students were very enthusiastic each

day when they returned to campus after their time in the field. At the end of the project the students overwhelmingly expressed an enthusiastic desire to put the DBS method to work in their home region after they leave school.

Evaluating “Discovery Bible Study” in an Evangelism Program at African Christian
College

A Thesis

Presented to

The Faculty of the Graduate School of Theology

Abilene Christian University

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Ministry

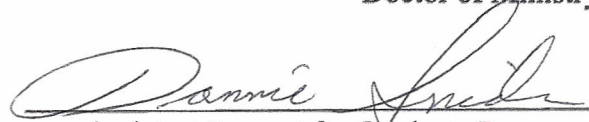
By

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This thesis, directed and approved by the candidate's committee, has been accepted by the Graduate Council of Abilene Christian University in partial fulfillment of the requirements for the degree


Doctor of Ministry



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To Connie Sue, who stood by me with love and encouragement every step of the
way

TABLE OF CONTENTS

	LIST OF TABLES	iv
I.	INTRODUCTION	1
	Ministry Context	1
	Problem	8
	Purpose	10
	Evangelism Must Include Proclamation and Incorporation	11
	Evangelism Is Proclamation	14
	Evangelism Is Incorporation	14
	Discipleship	16
	The Holy Spirit Must Be the Teacher	18
	An Ever-Growing Number of DBS Cell Groups	19
	Basic Assumptions	20
	Delimitations and Limitations	20
	Conclusion	21
II.	THEOLOGICAL AND THEORETICAL CONSTRUCTS	23
	Creation and Sin	25
	Promise and Law	27
	Jesus: Life, Death, Resurrection, and Reign	32
	Jesus's Church	33

	The Church: The Reign of God	34
	Eschatology.....	36
	Conclusion	37
III.	METHODOLOGY	40
	A Definition of Qualitative Research	41
	Definition of Participatory Action Research.....	42
	Overview of the Format of the Project Intervention.....	43
	Criteria for Selection of Students: The Summer of 2016	45
	Evaluation	46
	Procedures for Data Collection.....	46
	Procedures for Data Analysis.....	47
	Conclusion	49
IV.	INTERPRETATION.....	50
	Findings and Results.....	50
	Evaluation of Findings.....	55
	Results Derived from the Three Angles of Evaluation.....	55
	My Observations: Week 1 through 6.....	55
	The Initial FaceTime Participant Questions and Answers.....	59
	Written Questions in the Absence of FaceTime Capability.....	60
	Shewmaker’s Evaluation	67
	Conclusions Derived from the Three Angles of Evaluation.....	68
V.	FINDINGS AND RESULTS.....	73
	Significance of the Study	73

Trustworthiness and Credibility.....	76
Applicability	77
Dependability	78
Reflexivity.....	79
Significance and Implication	81
Theological Interpretations and Significance of the Data: Questions Still Not Answered or That Warrant Further Research	82
Conclusion	83
WORKS CITED	85
APPENDIX A: Institutional Review Board Approval Letter.....	87
APPENDIX B: The Beginning Point for DBS: Selecting the Person of Peace.....	88
APPENDIX C: Scripture List.....	89
APPENDIX D: Sample Consent Form for Interviews	91
APPENDIX E: Syllabus	94
APPENDIX F: Evaluation Instrument.....	103
APPENDIX G: Field Note Protocol	105
APPENDIX H: One Time Approach.....	106
APPENDIX I: Obey from the Heart	109

LIST OF TABLES

1. Inductive Bible Study7

CHAPTER I

INTRODUCTION

I studied the Discovery Bible Study (DBS)¹ method as introduced into and used in the context of the evangelism program at African Christian College² (The Kingdom of Swaziland) to determine its effectiveness. In the following thesis, I describe the use of the DBS method of evangelism in the African context as experienced among the students at African Christian College. In 2016, students went out into the community to engage in evangelism using DBS for the first time, by using the information they received in their classwork over the academic years of 2014, 2015 and 2016. The DBS method is elucidated in the following pages.

Ministry Context

First, it is necessary to address a specific question: What is ACC? ACC was begun fifty years ago under the name “Manzini Bible School” for the specific purpose of training African men to be preachers. The curriculum was composed of courses in Bible and related topics. This approach has proven to be impractical because, when students return home, there is no native church willing or able to support a preacher. Some seven

1. David Hunt, *Disciple Making Movements* (San Jose, CA: City Team International, 2014), 22. Much work has been done in this field that has contributed to and supports the thesis that I have chosen for this study. These resources and resource persons are referred to in numerous places in this study: Duane Jenks (minister of missions at the Hills in Ft. Worth), Sam Shewmaker (Missions Resource Network), and David Hunt (Church Planting Movement). All these have been responsible for implementing DBS in various locations in many areas of the world.

2. Brad Carter, www.africanchristiancollege.org, interview by author, Manzini, May 21, 2015.

years ago, the board of ACC made the decision to change directions. The school became a college and began the process of accreditation. This process is almost a reality now.

The college is not a full liberal arts college, but it has changed to the extent that numerous programs are offered that now enable the students (both male and female) to obtain one of several courses of study that will enable them to be a bivocational servant of God when they return home. The students may declare a major that will enable them to teach school, be a counselor (either in school or in the community), or work in some field of public service (a non-governmental organization, NGO). Regardless of their declared major, they receive a significant education in biblical studies. This is designed to prepare them to have a bivocational ministry, as well as equip them with skills that will benefit their community and serve as an access ministry into that community.

At the present, students go out into the villages (homesteads) or areas of the city one Saturday afternoon per month for what is considered a practicum in evangelism. There has been no systematic guidance in approaching first-time prospects. The sessions are directed by their evangelism mentor, Bheki Mamba. His teaching is based on his African background rather than on a thorough study of evangelism. He received his academic training (B.A. in Bible) at ACC, and that was inadequate to prepare him for the task of teaching DBS because DBS was not known in Swaziland at the time of his training. With my presentation of DBS in the classroom in 2014 (two different semesters) and again in 2015 (he was in attendance for all three of these semester-long sessions), I initially explicated the DBS method. Some members of the administration were vaguely familiar with some of the concepts of DBS prior to these classes. Some of the opposition (a tendency to be opposed to this “new method”) to the DBS method came from those

inside the established churches (because it is not seen as contributing to the growth of their congregation). This has been the case in the United States as well. It was not the method used by the previous American missionaries who came to be considered normative.³

When the students went out into the community to implement DBS, they knew the method because they were taught in a classroom setting and did practice sessions on campus using other students as “the evangelized.” I returned in 2016 and led the students from 2014, 2015 and 2016 in their actual initial use of DBS in the field.

What is DBS? The basic theory underlying the DBS program is that it is possible to present the gospel story to those who are not knowledgeable of it, the entire unevangelized population of the world (currently there are more than seven billion people in the world),⁴ in a little over thirty-three years if the process of geometric progression is initiated.⁵ The first task facing the students was to look for a person of peace.⁶ The key texts for this exercise are Matt 10:5-14 and Luke 10:1-11. These passages describe Jesus sending his disciples to proclaim the approach of the kingdom of heaven. They were to

3. Sam Shewmaker, interview by author, Fort Worth, April 16, 2014. Both Sam Shewmaker and David Hunt (along with others who work in the field) have experienced the mission field first hand. They have lived on the mission field, both as children and adults. They share a passion for the lost and have seen what has been done in the past and been aware of the results. They have worked in the development of this tool and have seen the results of the method firsthand. These workers come from differing denominations, but there is an amazing continuity in their work. There are some countries where open evangelism is not possible. In such situations, DBS (or some method very similar) may well be the only method open for use.

4. Robert Hardaway, “As the world welcomes its seven billionth human: Reflections and Population, Law, and the Environment,” *Sustainable Development Law and Policy* 14, no. 1 (2014): 14.

5. I explain geometric progression below.

6. See Appendix B.

look for “persons of peace” and use them as a base of operations to gain access to the community to prepare them for the coming visit of Jesus (Luke 10:1).

This method involves teaching, modelling, and completing their work in accordance with the example of Jesus.⁷ A good example of the person of peace can be found in Acts 10 in the record of the experience of Cornelius and his household. Cornelius was not only waiting for Peter himself but had gathered his family and friends in anticipation of Peter’s arrival. Persons of peace have been prepared by the Holy Spirit to welcome the one who comes in the name of Christ. They are prepared to receive the gospel of Christ and serve as a bridge into the community.⁸

As the evangelists look for the person of peace, they must be aware that there are many possible means of discovery. They have been encouraged to begin their search with prayer. This whole process must constantly be a matter of prayer. Then they continue their search by being of genuine service to the community so that the hearts of the community are opened to their offer to study the Bible that will come later. This allows the person of peace to be revealed. The evangelists have been encouraged to search constantly to meet new people. They do this by using culturally nonoffensive language, but they have also been coached to use conspicuously spiritual language. If a man or woman of peace is not found, the students have been trained to move on and look elsewhere.⁹

7. Robert Webber, *Ancient-Future Evangelism: Making Your Church a Faith-Forming Community* (Grand Rapids: Baker Books, 2003), 22.

8. George G. Hunter, III, *The Celtic Way of Evangelism: How Christianity Can Reach the West...AGAIN* (Nashville: Abingdon, 2010), 31.

9. Hunt, *Disciple Making Movements*, 22.

Since the study and follow-up is done in the home of the person of peace, there is no need for church buildings, professional preachers, or church budgets. Once the study is begun, the participants are encouraged to share any needs they may have with the other group members. This is designed to incorporate them into a mutually caring society (a church atmosphere that is aware of human weakness and willing to extend grace). This is specified in the first four of the eleven essentials that are given below.

In preparing to begin the DBS, it is important to remember that the eleven essentials must be incorporated if a DBS is to occur. In the absence of these eleven essentials, a Bible study may occur, but it will not be an inductive DBS. It is never bad to study the Bible; however, the DBS method is designed to initiate geometric progression into the evangelism process.

The eleven essentials for a multiplying small group using the Discovery Bible Study method:

1. Have each person share what they are thankful for.
2. Ask if there are any needs or problems that anyone has.
3. Ask how we might meet those needs. Perhaps pray over them.
4. With whom did you share last week's lesson?
5. Review last week's lesson:
 - a. Who wants to retell last week's story/passage?
 - b. How did you apply last week's lesson in your life?
6. Read, listen to, and copy the Scriptures.
7. Rewrite the text in your own words.
8. Questions to ask:
 - a. What does this passage teach us about:
 - i. God?
 - ii. Jesus?
 - iii. Humanity?
 - iv. Life?
 - b. What was the most interesting thing in the story for you?
 - c. What was the most important thing in the story for you?
 - d. If this story were true, how would you apply it? How would it impact you?

9. If someone misstates a point, simply ask them, “Where did you see that in this passage?” Listen respectfully to their reply, and go on.
10. How will you obey what you learned this week?
11. With whom are you going to share what you learned?¹⁰

The first three essentials are designed to lead students to be involved in a caring community. Though these people are not, at this point, Christians, they are learning about being incorporated into the life of a body of others who care. The last two essentials are designed to impress upon the learners that telling others is a natural part of the experience of learning about God. They are never given the opportunity to learn that Christians do not share the gospel with others. It is imperative that all the essentials be used continually. This is taught by modeling on the part of the evangelist. As the groups multiply the evangelist will provide specific instruction for new persons of peace enabling them to use the DBS tools and become evangelists themselves. This will be done in training sessions for these new leaders that are conducted outside the DBS sessions.

This inductive method of study employs a three-column approach. If paper is available, simply divide a landscape sheet of paper into three columns (as shown below). If the person of peace is not literate, this can be done orally and allow the student to use rote memory (Africans are good at this because in many cases their culture is oral, not written). In the first column, the Scripture is to be written or recited verbatim (read and then write it—the evangelist does exactly as they direct the students to do). In the second column, participants should paraphrase the passage and then all will share what they have written with each other. In this way, the words go into the ears and the mind another time.

10. Ibid.

In the third column, all simply list an application or a person with whom they will share this lesson during the next week.

Table 1. Inductive Bible Study¹¹

The Scripture Says:	This verse in my own words is:	My Application is: "I will"
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All participants are constantly pointed back to the Scriptures. The object is to create an atmosphere in which all listen to the Scriptures under the tutelage of the Holy Spirit—not a human teacher.¹² The students at ACC were impressed with the difficulty of learning to get out of the role of teacher. This has been one of the most difficult elements for them to learn because they have traditionally used the deductive method in their evangelism, in which one of them teaches the lesson as an expert. As Steinke said, “Deep change, adaptive change, or system change—whatever one calls it—is no easy process.”¹³

The situation described above leads naturally to actual participation in the DBS approach, which does not require clergy, buildings, or monetary involvement from outside. DBS has been used widely with great success—especially in less advantaged areas of the world. For example, this email (unedited) from South Africa.

My name is Tebogo Ramatsui a servant elder in Pretoria south Africa I was baptised in 1968 I served in various ministries in the church I worked in India, Cambodia, Vietnam, several countries in Africa. We as a church are using this method and it has been helpful in various ways, it has also revitalized our disciple

11. Ibid.

12. Ibid.

13. Peter L. Steinke, *A Door Set Open* (Herndon, VA: The Alban Institute, 2010), 49.

making process. I can assure it is helpful, my responsibility in the church has now been increased to do more disciple making.¹⁴

Numerous examples of the wide use and success of DBS are available from www.cityteam.org. The effectiveness of DBS had not been established in Swaziland because it had not yet been used before I introduced it. I was prompted to introduced DBS into the environment of ACC (in Swaziland) because it seemed that what was being done was not well designed and executed and I was afforded the opportunity to be there. The need for evangelism in the area was obvious when I observed the condition of the population of this area.

Problem

The problem addressed in this project emerges from my understanding of evangelism. Evangelism includes these items: proclamation, incorporation, discipleship, reliance on the Holy Spirit, and the utilization of cell groups.¹⁵ I came to this conclusion from my general reading, from talking with workers in Africa, and from my personal interviews with Sam Shewmaker, the African coordinator for Missions Resource Network.¹⁶

The overall goal of DBS is to initiate a process of numerical growth that results in growth by geometric progression rather than arithmetic addition. There is a rather complicated formula for calculating geometric progression in which few would be

14. Tebogo Ramatsui, email, through contact from Sam Shewmaker, August 20, 2015.

15. Hunt, *Disciple Making Movements*, 22.

16. Sam Shewmaker is the representative of Missions Resource Network for the continent of Africa. MRN's mission is to help churches make disciples of Jesus all over the world. Their website is www.mrnet.org.

interested or be able to use.¹⁷ Simply stated, pick any number and multiply it by a number that remains constant throughout the calculation to achieve geometric progression—let us illustrate with the number two. $2 \times 2=4 \times 2=8 \times 2=16 \times 2=32 \times 2=64$ and so on until the number 7.5 billion is achieved. Arithmetic addition can be illustrated thus: $1 + 1=2$ $+1=3$ $+ 1=4$ $+1=5$ and so on. If geometric progression is carried on, in 33.3 years it will equal 7.5 billion (the current world population).¹⁸ Perhaps the easiest way to conceptualize geometric progression is to consider the human process of reproduction. This process starts with a single cell (a fertilized egg cell) within the mother’s body, which then begins to rapidly divide and divide again and again (the constant is the number 2): one becomes two, two becomes four, four becomes eight and so on. At the end of the nine-month gestation period, a fully formed baby human being is born: this new member of our species is made up of trillions of cells. In spreading the message of Jesus, geometric progression is certainly a worthy goal, for if it is achieved, the evangelism of the unevangelized portion of the people of the world can be accomplished in slightly over thirty-three years (using the formula for geometric progression).¹⁹ This is speaking of the process of leading those ignorant of the story of Jesus to become familiar with and to accept Jesus as Savior and Lord—not proselyting from one Christian denomination to another. Many churches have practiced arithmetic evangelism, in which they evangelize people one at a time, causing slow growth. DBS proposes a model of

17. This formula was used in arriving at the 33.3 years necessary to reach the seven billion people of the world.

18. Robert Hardaway, “As the World Welcomes Its Seven Billionth Human”, 14.

19. Floyd Vidler, Jr., interview by the author, mathematics teacher at Sam Houston High School, Arlington, TX, June 11, 2014.

evangelism in which those who are evangelized immediately begin evangelizing others, so that church growth happens exponentially.

This is certainly a theologically desirable goal since the last words of our Lord before returning to the Father were these: “All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”²⁰

The problem for this study is the lack of evidence for the effectiveness of the DBS method in the Kingdom of Swaziland. DBS has never been used in Swaziland before. I define “effective” to mean that the program has the capacity to begin and sustain a DBS study with the unchurched Swazi population in the area surrounding ACC. The resulting cell groups will be conducted on a weekly basis and multiply progressively over time. I have also ascertained that if the studies follow the eleven essentials, allowing the Holy Spirit to be the teacher—rather than creating a deductive situation in which the human facilitator becomes the teacher—the DBS process can continue. The only way to measure this was to ask the two-person team of facilitators to share their perception of how they both managed to refrain from teaching. This was a part of their training.

Purpose

The purpose of this project was to evaluate the effectiveness of the DBS method of evangelism in Swaziland. This was measured by the eleven essentials: These eleven essentials can be broken down into two general categories: (1) incorporation (how well

20. Matt 28:18-19. All Scripture quotations are from the New International Version unless otherwise noted.

the persons being evangelized are assimilated into the small group meeting in the home of the person of peace), and (2) allowing the Holy Spirit to be the teacher rather than the human evangelist. (See the description given above).

Evangelism Must Include Proclamation and Incorporation

As we consider the ever-growing population of the world, it seems necessary to ask the question, “What is evangelism?” Stone is emphatic when he says, “all Christian evangelism is fundamentally rooted in ecclesiology. It can even be said that the church does not need an evangelistic strategy. The church *is* the evangelistic strategy.”²¹ He goes on to inform us: “The thesis of this book is that the most evangelistic thing the church can do today is to be the church—to be formed imaginatively by the Holy Spirit through core practices such as worship, forgiveness, hospitality, and economic sharing into a distinctive people in the world, a new social option, the body of Christ.”²² Stone is explicit about “the necessity and the urgency of carrying out evangelism as a virtuous practice.”²³ This sounds much like the description that James gives for religion that is acceptable to God: “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.”²⁴ Stone refers to “trifling approaches to evangelism” as an approach “in which motions or actions are disconnected from the proper aims, motivation, or attitude associated with the practice thus, a trifling approach to evangelism would be one that

21. Bryan Stone, *Evangelism after Christendom: The Theology and Practice of Christian Witness* (Grand Rapids: Brazos, 2007), 15.

22. *Ibid.*, 21.

23. *Ibid.*, 15.

24. Jas 1:27.

does not arise out of and is not motivated by the central Christian virtue of charity, but is instead sheer busyness.”²⁵ The Bible is the story of what God, in Christ, did—and is doing—for our salvation.

In some sense Jesus becomes the very content of evangelism, and we are invited to make his story ours... From beginning to end, the story of Jesus is the story of God’s offer of life to the world. Yes, God will judge; however, not to give people what they deserve, but because some people refuse to receive what no one deserves.²⁶

The last sentence of this quotation from Volf has a significant weight of truth. It is easy to fall into the trap of thinking that God is just concerned with condemning us for our sin. We are blessed to have a message of good news to share with the world. No one deserves to be forgiven and reinstated into full fellowship with God; however, it is only those who refuse to receive what no one of us deserves (true life) who will be the recipients of God’s condemning judgment. “The imperative statement found in John’s Gospel—‘I came that they may have life and have it abundantly’—it is but a gloss on the entire course of that life.”²⁷ It is refreshing to know that God has something more than scraps from the King’s table for us. God has a close and overflowing relationship in store for us. Our effort in evangelism is to share this good news with others. Jones observes that “all that we say or do is a public witness, invitation, and offer of God’s salvation to the world.”²⁸ This is what Paul is saying when he admonishes us, “and whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the

25. Stone, *Evangelism After Christendom*, 76.

26. Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity and Otherness, and Reconciliation* (Nashville: Abingdon, 1996), 298.

27. Stone, *Evangelism After Christendom*, 46.

28. Scott J. Jones, *The Evangelistic Love of God and Neighbor* (Nashville: Abingdon, 2003), 21.

Father through him.”²⁹ It is easy to read over this without taking it seriously; however, the words “whatever,” “whether in word of deed,” and “do all” appear to be something not to cast off carelessly. This is truly good news—both now and forevermore.

Jones uses *evangelism* and *discipleship* synonymously in the same paragraph and then says, “I will give an account of Christian discipleship as a response to the reign of God. I then suggest that a more adequate definition of evangelism will focus on initiation into Christian discipleship.”³⁰

William J. Abraham defines *evangelism* as the verbal proclamation of the gospel. He feels that this is a “clear and manageable concept” that is rooted in the early history of the word *evangelism* and calls the church to excellence in communicating that message to those who are willing to hear.³¹

The early church understood its mission to be that of proclaiming the gospel of God’s salvation through word and example to those who did not know it or had not accepted it. The object was to attract persons to the church with its good news concerning God’s reign. I call this ‘evangelism,’ and it took place in the society where people lived and worked.³²

Numerous answers have been given to the question, “What is evangelism?” In many cases the answer of one writer is put forth as though it were the only answer. It may well be that what we are presented with are numerous facets of the “one idea” as seen from different views since it embodies the whole life of the church (and the individual parts of the church). It is a large concern.

29. Col 3:17.

30. Jones, *The Evangelistic Love of God and Neighbor*, 21.

31. William J. Abraham, *The Logic of Evangelism* (Grand Rapids: Eerdmans, 2008), 235.

32. John H. Westerhoff, “Evangelism, Evangelization, and Catechesis: Defining Terms and Making the Case for Evangelization,” *The Study of Evangelism in Exploring a Missional Practice of the Church*, eds. Paul W. Chilcote and Lacey C. Werner (Grand Rapids: Eerdmans, 2008), 235.

Evangelism Is Proclamation

First, evangelism involves the element of the proclamation of the gospel. Paul defines proclamation using these terms: the death, burial, and resurrection of Jesus.³³ In proclaiming this gospel, it is not sufficient to merely mouth words. The heart must be engaged so that the words of proclamation are words of a loving heart. The words of proclamation thus become attractive words of love. Paul also declares the beauty of the means of proclamation when he referred to the beautiful feet of the messenger.³⁴ “To evangelize non-Christian persons without loving them fully is not to evangelize them well. To love non-Christian persons without evangelizing them is not to love them well. Loving God well means loving one’s non-Christian neighbor lovingly.”³⁵ The proclamation of the gospel is intrinsically relational and is the outcome of our love for our neighbor, “for to love our neighbor is to share the love of God holistically. When love becomes our meaning the ramifications for evangelism are immense. We are cleansed of legalism, judgementalness, coercion, and exploitation.”³⁶

Evangelism Is Incorporation

Another significant manifestation of our proclamation of the gospel is the incorporation of those to whom we proclaim the gospel into the loving and serving

33. 1 Cor 15:1-5.

34. Rom 10:15.

35. Jones, *The Evangelistic Love of God and Neighbor*, 75.

36. Elaine A. Heath, *The Mystic Way of Evangelism: A Contemplative Vision for Christian Outreach* (Grand Rapids: Baker Academics, 2008), 49.

fellowship of believers. It is not an exaggeration to say that “conversion happens in community.”³⁷

As the evangelized are incorporated into the loving collective of faith, they will be led to be a fellowship that avoids both captivity to the culture of the world and blind self-righteousness. They will learn to both give and receive nurture.³⁸ Incorporation has a drawing power. The social network has a tremendous attracting power. Friends attract friends.³⁹ We all need (and want) others. The DBS group is designed to accomplish incorporation. Christians have spent far too little effort and energy in developing “rites of passage” to celebrate and mark significant points of passage from a spiritual perspective. “Special milestones in life are all accompanied by rituals that mark these significant traditions.”⁴⁰ We recognize the importance of rituals, both in the common events of life and in our spiritual walk with God. While it might appear that this is a Western problem, it is equally an African concern. Those baptized by the evangelism program at ACC are generally never incorporated into any existing church (congregation) so that discipleship and small group nurturing may continue. Such incorporation has never been done and is not something considered as necessary. If the ancestors did not do it, there is a real hesitancy to incorporate anything. In the incorporation process we cannot afford to neglect the mentoring that takes place either in small groups or in one-on-one “immersion” within the community.⁴¹

37. Webber, *Ancient Future Evangelism*, 33.

38. *Ibid.*, 38.

39. Volf, *Exclusion and Embrace*, 37.

40. Webber, *Ancient-Future Evangelism*, 43.

41. *Ibid.*, 62.

Most people are somewhat hesitant to associate with new people or to be involved in new situations. Immersion within the community that is accomplished when one person or a small group mentors the new member into the development of a family relationship is most helpful. Paul elaborates on the fact that we are “fellow citizens, and members of God’s household.”⁴²

Discipleship

Webber is quite blunt when he says that the current models of evangelism do not make disciples. Webber then goes on to say, “According to the New Testament usage of the word, a convert is a disciple, one who receives Jesus as his or her personal savior, and becomes a member.” He then puts discipleship into this thumbnail sketch: believe, belong, and behave.⁴³ This is the design of DBS, though the sequence is different. In the DBS model the evangelized are led to belong (to be incorporated) before they necessarily believe in God and Christ. This belonging and believing results in a change of behavior.

Proclamation and incorporation result in discipleship.⁴⁴ This discipleship is demonstrated in good works—this is the reason for our creation in Christ Jesus.⁴⁵ Over time the unity between evangelism, discipleship, and Christian formation has broken down. Throughout time following this often-illicit religion has frequently resulted in the death penalty. The impetus for the unity between evangelism and discipleship has lessened. We rightly need to undo this serious problem. In a large measure this can be

42. Eph 2:19.

43. Webber, *Ancient-Future Evangelism*, 29.

44. *Ibid.*, 35.

45. Eph 2:9.

done by resurrecting the spirit—not the letter—of the discipleship approach used by the church in the early centuries.⁴⁶ The church inadvertently communicates the idea that nothing is expected after one becomes a Christian by “the absence of an intentional process of Christian formation.”⁴⁷ There are numerous lessons that we can learn from the early church concerning Christian formation. This proclamation will inevitably be costly. We are called on to denounce all and follow Jesus.⁴⁸

The central position given to proclaiming the gospel, the aim of which was to make disciples and initiate Christian formation in the early church, is significant. In Webber’s view the early church left us with these requirements for such proclamation that results in Christian formation:

1. It must be scripturally based.
2. It must embrace the full gospel story.
3. We must preach the centrality of Jesus.
4. We must preach to the heart as well as to the mind.
5. The centrality of the gospel must never be lost in our preaching.⁴⁹

Paul identified the message (the gospel) he preached in these words:

Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures.⁵⁰

46. Eph 2:8-10.

47. Webber, *Ancient-Future Evangelism*, 29.

48. Matt 16:24-27.

49. Webber, *Ancient-Future Evangelism*, 46.

50. 1 Cor 15:1-4.

According to a prominent Swaziland evangelist, one of the consequences of the current way evangelism is done in Swaziland (which is a small country) is that none of the newly baptized are incorporated into the existing churches and overall church growth is nonexistent. This is due to the fact that the church had not having been taught this aspect of evangelism and there is a cultural bias against doing anything that the older generations did not do. The current churches are either stagnant at best or dying at worst.⁵¹ The first three of the eleven essentials are designed to incorporate the new person of peace, and others who join the group, into a loving and caring fellowship from the very beginning.

The Holy Spirit Must Be the Teacher

The DBS method is built on the foundation that God's will is revealed in Scripture. Additionally, the role of the Holy Spirit in this process is emphasized. At the beginning of each DBS study, the passage to be studied is simply read by both the evangelist and by the person of peace. The lists of Scriptures used in the DBS studies are prepared by several evangelists of various groups and are readily available. Next, both the evangelist and the person of peace paraphrase the passage in their own words and then read these back to each other. If the student makes some mistake, the evangelist does not jump in and "teach them where they are wrong." The evangelist simply says, "Joe, when I read that passage, I did not see what you said." Then pointing to the passage, the evangelist asks, "Could you show me where you saw that?" Then, they finish the study. In this procedure, the passage has been put into the mind of all students at least four times and all are "discovering" what Scripture says. This is the emphasis of numbers 5, 6, 7 and

51. Bheki Mamba, interview by the author, Swaziland, August 19, 2015.

9 of the eleven essentials. The evangelist trusts the Holy Spirit to convict the person(s) in the study.⁵² This is not a passive trust in the Holy Spirit to teach. It simply takes the Scripture at face value and very actively strives to “get out of the way” so that the Holy Spirit can do what he claims to do. During many years of my ministry, I tried to do the work of the Spirit—and I am not capable! The question is, does the Holy Spirit teach, lead, guide, and convict, or are these just nice sounding words?

This process is designed to simply produce Christians who identify more closely with the label “Christian” than with any specific denominational identity.

An Ever-Growing Number of DBS Cell Groups

The participants in the DBS cell group are taught to be evangelistic even before they become Christians. Numbers 10 and 11 of the eleven essentials emphasize obedience and reaching out to share what has been learned with others (and bringing them to the DBS cell group for study together). When the group grows to ten or twelve persons, a new person of peace is found to become the nucleus of a new group—and on and on: geometric progression has begun! In the past century, the number of professing Christians in the whole of Africa has grown from nine million to more than 360 million.⁵³ While there is no doubt about the fact that the DBS method cannot claim all these numbers for itself, it is a significant contributor. The DBS method has been used in many places in Africa (and around the world) with amazing results.

52. John 16:8.

53. Hunt, *Disciple Making Movements*, 22.

Basic Assumptions

My basic assumption is that the hermeneutical and theological constructs of DBS are supported by the Christian tradition. It is not the aim of this study to defend the underlying foundations of DBS. Additionally, once the students are trained and understand the purpose and function of DBS, they will experience the reality of growth by geometric progression and be motivated to increase the scope of their ministry both as students and after they return home. At present their experience with growth is by arithmetic addition. Arithmetic growth and geometric progression growth both deal with numbers, but geometric progression provides a much more rapid growth over time. Rapid growth and adequate discipleship following that growth are equally evangelistic ideals.

Delimitations and Limitations

This study will apply only to the 2014, 2015, and 2016 cohorts, and only to them as they are implementing these activities in Swaziland. This delimitation is necessary because it would be impossible to examine every conceivable area of a subject with so many possible facets. There are numerous other areas that merit consideration so that we may add to our broader knowledge of the DBS process.

Since the length of this project is too short to measure the long-term impact of DBS in an empirical way, changed field behavior (what the students do in the field) will be evaluated. As the project unfolded, I kept records. This enabled me to determine (based on participant feedback) the degree to which the students followed the eleven essentials of a discovery bible study. A valid DBS cannot be done in the absence of all eleven of these essentials. This will be done by means of an interview administered at the end of each session of study.

Conclusion

I focused on and led the students to comprehend and practice a grace-based evangelism that is focused on discovering prospects who are unchurched and then helping them discover a relationship with Christ, using the DBS method. The Holy Spirit is the teacher, not the evangelist. This initially takes more of the evangelist's time for each prospect according to Duane Jenks, recently retired missions minister of the Hills Church of Christ in Fort Worth.⁵⁴ It may take seventeen to eighteen individual DBS sessions before the prospect discovers the need to ask about baptism; however, it will have a more long-term outcome for the growth of churches (DBS small group house churches) in the Swaziland, and eventually in other parts of Africa, enabling an evangelism that is accomplished by the means of geometric progression rather than addition growth. The evangelistic outreach was accomplished by means of the use of chains of Scripture references that are studied inductively—not deductively as most Christians usually study the Bible today.⁵⁵ The DBS method is designed to address both follow-up (incorporation into the body life of the small group) and evangelistic outreach (disciple-making through sharing what they have learned). The DBS prospects are taught to be evangelistic from the first session—even before they become Christians. They are taught to share what they learned on a weekly basis with new people and then introduce

54. Duane Jenks, interview by author, via e-mail, Fort Worth, September 2014.

55. See Appendix C. The inductive method is not achieved by the use of the passages listed in this appendix, but in the constant attention to allowing the Holy Spirit to be the teacher rather than the human evangelist as is described elsewhere in this study.

these new people into the ongoing group studies. From the beginning the participants discover that they are to care for each other.⁵⁶

Having explained these elements necessary to the understanding of what DBS is and how it works, I turn to the theological and theoretical constructs that undergird the motivation for the use of this method.

56. Shewmaker, *Ibid.*

CHAPTER II

THEOLOGICAL AND THEORETICAL CONSTRUCTS

In this chapter I want to briefly explore the greatest evangelistic campaign that has ever been conducted. It is the work of God, begun before creation. God knew what we would do once creation occurred and engaged in this wildly extravagant campaign to rectify the problem. The ultimate cost was greater than any mortal can imagine. God worked in time, through people (not always the most cooperative), and then gave the ultimate self-sacrifice, when no other sacrifice would suffice. That work did not end at the cross. It is ongoing and will be ongoing until all believing children are safely at home with God forever. From the beginning of the human experience with sin, God has involved humankind in that evangelistic campaign on behalf of their brothers and sisters who are on their dangerous journey through a life of trials and temptations. Israel was chosen to be a light to the Gentiles (Isaiah 49:6)—a blessing to all nations. This is what connects this chapter to what follows.

In his article entitled “Yahweh Regenerates His Vineyard,” John T. Willis gives these points as central to the reformatory activity of God in the history of Israel:

- Yahweh as husband and Israel or Judah as wife
- Yahweh as parent and Israel or Judah as children
- Yahweh as doctor or physician or healers and Israel or Judah as ill patient
- Yahweh as shepherd and Israel or Judah as sheep or flock
- Yahweh as potter and Israel or Judah as clay
- Yahweh as king and Israel or Judah as people or kingdom or nation

Israel went through the stages of formation, captivity, and restoration. These themes are central to the narrative of Deutero-Isaiah and certain of the Psalms. God's saving activities directed toward Israel are typical of his eternal saving intentions for the whole world. God is active in history for the salvation of creation (made available to all people of all ages).¹

The theological constructs discussed in this chapter are the underpinnings of DBS. Since the whole world (every single one of the seven billion or so individuals who have not heard the story of Jesus and believed in him) is separated from God, the sooner we make a serious effort to evangelize them all, the more the intent of God will be realized. DBS has as a major objective the initiation of the process of geometric progression. This is a realistic method of reaching the population of the world in our lifetime.

Paul, in Eph 3, speaks of this human story, first beginning with the grace of God and the power of God. This history is one of unsearchable riches. It has, through the ages, been a mystery hidden by the wisdom of God awaiting the appropriate time to be made plain. All of this is governed by God's manifold wisdom and involves God's eternal purpose as he unveils his plan for the salvation of the world in Jesus.

In the following words, Paul sets the stage for an extensive examination of God's saving work.

I became a servant of this gospel by the gift of God's grace given me through the working of his power. Although I am less than the least of all God's people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ,

1. John T. Willis, "Yahweh Regenerates His Vineyard: Isaiah 27," in *Formation and Intertextuality in Isaiah*, ed. James Todd Hibbard and Hyun Chul Paul Kim (City Society for Biblical Literature, 2013), 201. Scholars who examine God's saving work among humanity are Paul E. Capetz, "The Old Testament as a Witness to Jesus Christ: Historical Criticism and Theological Exegesis of the Bible according to Karl Barth," *Journal of Religion* 90 (2010): 475-506; R. Allen Cole, *Galatians* (Grand Rapids: Eerdmans, 1989), 148; Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress, 1997), 169.

and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms according to his eternal purpose which he accomplished in Christ Jesus our Lord. In him and through faith in him we may approach God with freedom and confidence. I ask you, therefore, not to be discouraged because of my sufferings for you, which are your glory.²

Creation and Sin

The biblical narrative begins with good news—God created humankind in the divine likeness and placed the man and the woman in a pristine garden for their use and enjoyment as they experienced full fellowship with the Creator. God’s work demonstrates the divine intent. The creation established community. Yet we know the sad story of the tempter’s work and the awful results: the human problem—sin.³ Cain murdered his brother.⁴ Noah, though a “righteous man blameless among the people of his time,”⁵ was, after the flood, involved in drunkenness and a mysterious episode with his son Ham.⁶ Terah’s family (the father of Abram) was involved in idol worship and polytheism.⁷ No matter how far we follow the narration of human history, the situation (humanity’s sin and God’s perpetual work to rectify the resultant separation caused by sin) remains consistent. God continues working to bring salvation for the created ones.

Paul begins the book of Romans with a wide-ranging discussion of the universality of sin dating back to the garden of Eden. Then in three places (in the first

2. Eph 3:7-13.

3. Gen 3:1-13.

4. Gen 4:8.

5. Gen 6:9-10.

6. Gen 9:23.

7. Gen 31:19.

chapter) while speaking of the Gentiles, he avows that God “gave them over” because they did not give glory to God or give thanks to him (v. 24), “gave them over” (v. 26) because they exchanged the truth they knew for a lie and worshipped that which is not God, and again, “gave them over” because they did not think it was worthwhile to “retain the knowledge of God” (v. 28) that they did have. Thus God “gave them over” to all manner of sinful desires and godlessness (v. 28). The wickedness and rebellion of the nations is graphically established.

Then Paul, in the whole of Rom 2, turns his attention to the Jews (the chosen nation from among the nations). They were chosen to become a great nation and be a blessing to all the peoples of the earth.⁸ However they proved no better than the other nations (the Gentiles). Paul then continues his narration of the human story with these telling words.

for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.⁹

We are given specific information about God’s plan for saving humanity when Paul declares to Timothy that God wants “all to be saved and to come to a knowledge of the truth.”¹⁰ This is not a plan that was devised without thought—as it were, on the spur of the moment. “We want to assert unequivocally that God’s grace is already manifest in the pages of the Old Testament and does not wait to be introduced for Christians in the

8. Gen 12:1-3.

9. Rom 3:23-26.

10. 1 Tim 2:4

New Testament.”¹¹ Paul’s understanding of God’s plan demanded that God give the law of Moses its rightful place in the ongoing revelation; he was never more truly a Jew than when he became a Christian, as he argues in Rom 9:1-5.¹²

Following the creation story, we are introduced to four episodes elucidating how humans continued to sin until the time of Abram: these stories are of the sin of Adam and Eve, Cain and Abel, Noah and the flood narrative, and the tower of Babel.¹³ Thus the story continues demonstrating the human need for salvation. Paul’s interpretation of Gen 12:1-3 is made explicit. “The promises were spoken to Abraham and to his seed. The Scripture does not say ‘and to seeds,’ meaning many people, but ‘and to your seed,’ meaning one person, who is Christ.”¹⁴

Promise and Law

With the passage of time, the next recorded step in the execution of God’s eternal purpose follows:

The LORD had said to Abram, “Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”¹⁵

God’s work to rectify the sin problem involves extremely important issues. God chooses Abram and then makes two promises to him and changes his name to Abraham.

11. Bruce C. Birch, Walter Brueggemann, Terence E. Fretheim, and David L. Petersen, *A Theological Introduction to the Old Testament* (Nashville: Abingdon, 2005), 18, 20.

12. Cole, *Galatians*, 148.

13. Gen 3-12.

14. Gal 3:16.

15. Gen 12:1-3.

God adds the law to these promises, given at Mt. Sinai (Exod 20) as a means of leading Abraham's family to the fulfillment of the promise, culminating in the coming of Jesus. Abraham was chosen to be the instrument of executing God's eternal purpose—not as an end in itself; but, as the means to the end of blessing the world.¹⁶ If the Word is to become flesh and live among us so that we can see the glory of God, there must be a line of descent. While God might have chosen some other family as the means of bringing Jesus to the world, he did choose Abraham's family. This is a matter of God's sovereign choice, the reason for which he has not fully disclosed. This choice assured that God will be declared righteous according to his desire because of the nature of Jesus who made that declaration. If the Word is to become flesh to make this declaration, a line of descent must be established.

In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.¹⁷

The two promises (to make Abraham a great nation and to bless all people through him often simply called the promise to Abraham) are distinct from the law arrangement that was “added” to that promise later.¹⁸ The nation itself, beyond the family of Jacob (Israel), became what might be called a nation at the exodus from Egypt. Still, this first promise was precursor to the second promise of “blessing all people through

16. Gal 3:6-26.

17. Heb 1:1-3.

18. Birch, et al., *Theological Intro*, 16.

you.”¹⁹ The Israelite nation, as it developed, was intended to be the means of bringing Abraham’s blessing to all nations—to know God and to be incorporated into that blessing, even before Christ came. Matthew shows God’s work in time as we go through the story revealed in the Bible, to bring the Messiah at the appointed time by carrying the family tree all the way from Abraham to Jesus.²⁰ Since the inheritance is “shaped by gift and promise, it is certainly misguided to think that they (the Jews) can achieve it through a law-observing life style.”²¹ The fulfillment of the promises to Abraham are kept intact by God’s reliability—not because of the moral quality of the people.²²

Jesus obviously thought that the Hebrew Scriptures were a revelation concerning himself. While dealing with the two disciples from Emmaus, after his resurrection, Jesus said these words: “How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?” And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.”²³

When the descendants of Abraham received the Ten Commandments at Mt. Sinai, we find God adapting and applying principles to that one nation that had been either true or false since the beginning of time as recorded in the first chapters of the Bible—before

19. James Montgomery Boice, *The Expositor’s Bible Commentary*, vol. 10 (Grand Rapids: Zondervan, 1992), 461.

20. Matt 1:1-17. Matthew divides the descent of Jesus into three segments of fourteen generations each: from Abraham to David, from David to the Babylonian exile (Jeconiah), and then from the exile to the birth of Jesus. Matthew’s treatment of this material seems also to be somewhat stylistic in omitting some names (as was customary in his time). Luke, in chapter 3, goes in reverse order (beginning with Jesus and going all the way back to God).

21. L. Ann Jervis, *Galatians* (Peabody, MA: Hendrickson, 1999), 95.

22. Brueggemann, *Theology of the Old Testament*, 169.

23. Luke 24:25-27.

the Ten Commandments were given to that one nation. There had been only one God in Eden and Cain was demonstrated to be wrong in the murder of his brother,²⁴ even before Abraham and specifically before the giving of the Ten Commandments. The nation descended from Abraham was to live under the Ten Commandments (the ten eternal principles applied to that one nation), in a small geographic area, and this arrangement was to persist until the seed (Christ) should come, in whom the promise made to Abraham was to find its truest fulfillment (the ten eternal principles applied to all nations for all time). The giving of the law cannot change the promise. “Promise and law are antithetical by nature. They cannot be mingled or combined.”²⁵

The law was never intended to abrogate the promise.²⁶ The promise (two-fold) given to Abraham was the most significant thing on the theological landscape. If the inheritance of the blessing of the coming seed was found in the keeping of the law, then it would no longer be of promise (Rom 4), but it was always and forever a promise arrangement.²⁷ Abraham had earned no merit. God simply told Abraham what would come to be through Abraham’s seed. The “promise is given through grace, whereas law is given to demand obedience.”²⁸ The Torah, the Pentateuch, which was the divine application of the statements on stone given to Moses at Sinai (Exod 20 and Deut 5) is a good thing, as is pointed out in Rom 7. Paul’s problem with law is not the Torah but that through sin there was abuse of the Torah. Paul was against the “works of the law” as a

24. Gen 4:1-26.

25. Boice, *The Expositor’s Bible Commentary*, 463.

26. Ibid.

27. Ibid.

28. Abraham, *The Logic of Evangelism*, 150.

means of seeking justification (legalism). Hendricksen notes: “It is only when law and promise (works and grace) are both regarded as means whereby the sinner obtains salvation, that they can be viewed as opponents.”²⁹

Paul raised a legitimate question, “What then was the purpose of the law?”³⁰ As God formed this numerous people into a great nation, one thing stands out consistently. The Jews were, as Paul argued, no better than the Gentiles. All were sinners.³¹ Thus the obvious purpose of the law was to restrain their sin until the seed came so that the Jews, the vehicle of his coming, would be prepared to receive him and expedite his mission of blessing all nations. The law was “added” to the promise for that purpose.³² Still sin is the consistent feature of the moral landscape from Sinai to Jesus. No law, not even one given by God (which was all that a law could be), could make humankind right with God. There is a clear two-fold purpose of the law: to restrain sin and to show sin for what it really is, “utterly sinful.”³³ The problem was not with the law, but with humankind who could not keep the law. Jesus demonstrated his complete submission and willingness to carry out the Father’s will: “Father if you are willing, take this cup from me; yet not my will, but yours be done.”³⁴ “So then, the law is holy, and the commandment is holy, righteous and good. Did that which is good, then, become death to me? By no means! But

29. William Hendricksen, *Galatians and Ephesians* (Grand Rapids: Baker Book House, 2002), 143.

30. Roger Dickson, *Biblical Research Library, New Testament Commentary, Romans through Revelation*, vol. #8 (Bellville, South Africa: International Biblical Institute 2001).

31. Rom 3:23.

32. Gal 3:19.

33. Rom 7:13.

34. Luke 22:42.

in order that sin might be recognized as sin, it produced death in me through what was good, so that through the commandment sin might become utterly sinful.”³⁵

Certainly, the law was given to restrain sin in the interim between its giving and the coming of the seed.³⁶ This paints a rather negative picture of the law. A more positive side of the function of the law is given in these words: “So the law was put in charge to lead us (Abraham’s descendants) to Christ that we might be justified by faith.”³⁷ The original word literally refers to a “boy-leader,” referred to a man who most generally was a trusted slave, whose duty it was to take the boy (youth) to and from school in safety and to supervise his conduct until he came of age, at which time the services of the supervisor were ended.³⁸ Thus we see both a somewhat negative and a more positive feature of the role of the law, from its giving until the release of Abraham’s descendants from its supervision. This law was never given to anyone other than the Israelites. The seed to whom the law led them (Jesus) was the divine means of executing the second great promise God gave to Abraham.

Jesus: Life, Death, Resurrection, and Reign

It truly would have been preferable, to avoid the debacle of the cross, for the justification of humankind to have been achievable by law—if that were possible. However, that was not a possibility, given the inability of humankind to keep the law (even a good and spiritual law given by God). Sin is the culprit, as is made clear by

35. Rom 7:12-13.

36. Gal 3:19.

37. Frank J. Matera, *Galatians*, ed. Daniel J. Harrington, S, J., A Michael Glazier Book (Collegeville, MN: The Liturgical Press, 1992), 137.

38. William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2nd ed., ed. Walter Bauer (Chicago: University Press, 2002), 603.

Paul.³⁹ The death of the Word-become-flesh, was a moral necessity (this is made clear in the argument that Paul makes in Rom 1-7). If God is to justify sinners, the justice of God must be vindicated. If both Jews and Gentiles are to become righteous, it will be through the action of God and thus necessitate the death of Jesus in fulfilling the Law.⁴⁰

This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.⁴¹

In Gethsemane, Jesus demonstrates his complete submission to the Father's will and purpose. "Father if you are willing, take this cup from me; yet not my will, but yours be done."⁴²

Jesus's Church

According to Peter, God chose the Word to become flesh in the person of Jesus the Christ "before the creation of the world."⁴³ Paul extends this thought: "His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms according to his eternal purpose. Thus the biblical revelation is Christ Jesus our Lord."⁴⁴ God's plan, while eternal in his purpose,

39. Rom 7:12.

40. Rom 7:14-25.

41. Rom 3:21-26.

42. Luke 22:42.

43. 2 Pet 3:4.

44. Eph 3:10.

was worked out in time. “Its real meaning lies in its witness to Jesus the word with Himself who expresses, discloses, mediates, and reveals itself not as a truth but as *the* truth ...”⁴⁵

The Church: The Reign of God

Barth is emphatic that the primary objective of evangelism is the coming of the rule of God in history.⁴⁶ The church is our participation in the kingdom of God, being submissive to the rule and reign of God in the hearts and lives of men and women. In a real sense Jesus is the content, the heart and soul, of the evangelism of the church, and we are invited to make his story ours.⁴⁷ While Jesus taught extensively about God’s reign, we need to be continually aware that those who heard him insist that we live according to the pattern of the “life, death, and resurrection shown by Jesus.”⁴⁸ “He is life; in him the covenant is fulfilled; in him reconciliation is effected; in him is everything which shines out to the world around. He makes himself known as he makes known the name and kingdom and will of God on earth.”⁴⁹ Under no circumstance can Jesus be understood to say or imply exclusions in his church. We must never view the kingdom as our opportunity to seek the best seat in the synagogue.⁵⁰ May we ever be delivered from taking the view of the Pharisee who thanked God that he was not like other people—a

45. Karl Barth, *Church Dogmatics*, vol. 2, *The Doctrine of Reconciliation*, eds. G. W. Bromiley and T. F. Torrance, trans. G. W. Bromiley. London: T & T Clark International, 1961, 7.

46. *Ibid.*

47. Paul E. Capetz. “The Old Testament as a Witness to Jesus Christ,” 475.

48. Abraham, *The Logic of Evangelism*, 150.

49. Stone, *Evangelism after Christendom*, 7.

50. Matt 23:7.

sinner.⁵¹ “Apparently, Christian evangelism cannot take place where there is limited seating or where the table has been fashioned in such a way as to reinforce social privilege and hierarchy (and this means that at times evangelists must, of necessity, be ‘trouble makers’).”⁵² Is it any wonder that Jesus warned us not to expect the world to treat us any differently than it treated him? While the mission of Jesus was to announce the reign of God, we find this theme to have all but vanished from current evangelistic efforts.⁵³ We have become so obsessed with controlling our own lives that we are not able to consider submission to God’s reign.

In talking about our failure to live up to our king’s expectations to be people in whom God reigns and therefore people who take seriously the Lord’s command to be disciple-makers, Stone has these sobering thoughts: God does not cringe at the prospect of his community (his church) being a community in the wilderness or in exile, for it is here that God is teaching and refining us in the same way that he refined Israel in the Babylonian captivity. “In the end, it is God and not the Babylonians who terminated the temple project. In the face of the possible eventuality of God’s refining discipline in our own time and circumstance, the ways for the survival of an alternative imagination in an alternative community call for new strategies.”⁵⁴ In essence we must learn about survival from the past—both from the mistakes of Israel and from our own past mistakes.

51. Luke 18:10.

52. Volf, *Exclusion and Embrace*, 24.

53. Stone, *Evangelism after Christendom*, 7.

54. *Ibid.*

Eschatology

Until Jesus returns that ongoing work will never be finished, for we are the subjects of God's great love as he continues to strengthen us to offset our inabilities. "For it is God who works in you to will and to act according to his good purpose."⁵⁵ In view of God's injection into our lost condition, we have a clearly enunciated imperative to make this "gospel"—this good news—known to others. In its simplest form this is evangelism. Barth observes that "The church reads the Old Testament faithfully only if it is reading it not for its own sake but for the sake of the broken world to which it is sent—the world God loves and seeks to judge and redeem."⁵⁶ The world has been broken since the garden of Eden when sin entered the human experience. The Old Testament is the record of God's involvement in the broken world. The record of God's work in the Old Testament is certainly the story of Jesus. After his resurrection while walking down the road with two of his disciples from Emmaus, Jesus, "beginning with Moses and all the Prophets explained to them what was said in all the Scriptures concerning himself."⁵⁷ Truly the story of the Old Testament is the story of Jesus. As Philip engaged the Ethiopian official as he read Isaiah, we read: "Then Philip began with the same Scripture and told him the good news about Jesus."⁵⁸ The good news of Jesus is not finished until he returns to restore all things to be as they were originally intended to be. "Now we see but a poor

55. Phil 2:13.

56. Barth, *Church Dogmatics*, 173.

57. Luke 24:27.

58. Acts 8:34-35.

reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am known.”⁵⁹

Conclusion

I will work to demonstrate that the DBS method can result in a process of leading people to know the story of God through Christ and through the work of the Spirit.⁶⁰ This work is manifested in the fruit of the Spirit,⁶¹ as people experience a new life in Christ. This new life will be a constructive and long-lasting experience between the new Christians, their teacher (the Holy Spirit), and God. This is the end, the final chapter, of the saga of God’s salvation achieved on behalf of sinful humanity here on earth. The available literature demonstrates that this is already being done in many parts of the world (Africa, South America, China, and even countries where Islam dominates the religious landscape).⁶² While Webber is talking about evangelism in general, what he says has relevance here.

DBS connects solidly to the overall theme of God’s work. The objective of DBS is to facilitate the participation of men and women in sharing in the realization of their experience of that salvation that is the work of God. DBS is certainly not the only method of evangelism; however, the avowed purpose of DBS is to initialize a process of geometric progression with the capacity to evangelize the population of the world in 33.3 years. If an effective evangelist, using any other method of evangelism, leads forty people

59. Gal 5:22-25.

60. Webber, *Ancient-Future Evangelism*, 15.

61. 1 Cor 13:12.

62. Hunt, *Disciple Making Movement*, 3-168. To get a realistic idea of the current significant growth of Christianity in such places, as mentioned it is necessary, to have a large body of material from which conclusions may be drawn. This is provided in these pages of Hunt’s material.

a year to the knowledge of Christ and has an effective ministry of forty years, they will lead 1,600 people to Jesus in a lifetime of ministry. Using DBS, they have the potential to lead the entire population of the globe to a knowledge of Jesus in less time. God wills that all be saved through Christ; this is the will of God from eternity. This is expressed in the entirety of God's dealings with the race from the encounter with the serpent in the garden to the selection of Abraham and the promise made to him, the adding of the law to that promise, the coming of Jesus to fulfill that law, the gospel being given to announce the offer of human salvation, and the anticipation of Christ's return resulting in the ultimate eradication of the sin problem and the restoration of humanity to God's original intent.

This chapter lays heavily on our consciousness the fact that God wants all to be saved, and that the message must include proclamation, incorporation, discipleship, reliance on the Holy Spirit, and the reliance on small groups for continued growth. This is evangelism. Ecclesiology and pneumatology are dealt with briefly in this chapter; however, the chief focus of the chapter is this: We have a problem that can only be fixed by God and he has worked throughout history to provide this cure for sin. Since we are the recipients of this great work, the proper response is to share this message effectively and efficiently, not to hoard it selfishly. Israel was intended to be a light to the Gentiles, but they languished in selfishness. We must not do the same. We are to go and make disciples of all the nations. This wonderful news is not for us alone. DBS reflects the spirit and movement of God's Spirit in the realization of God's will for human salvation. This is the gospel story.

Having considered the eternal purpose of God for the salvation of humanity, it then becomes important to consider how we may best partner with God in the accomplishment of his work as we partner with the Holy Spirit.

CHAPTER III

METHODOLOGY

I began my journey by first becoming familiar with DBS myself. As a part of the missions committee at the Hills Church of Christ, I was asked to spend some time at Missions Resource Network with a group of teens from our church who were interested in becoming missionaries. This was my first exposure to DBS. All missionaries from the Hills are required to go through DBS training before going to the field, and they are expected to commit to the use of the tool in the field. Next, Duane Jenks took several of the members of the committee through a practice run on a series of Wednesday evenings before the regular missions committee meeting. I then made an appointment with Sam Shewmaker and asked him for guidance in a more intensive study of the method. He provided me with a DVD study program compiled by the Disciple Making Movement.¹ Following this, I applied myself to study the material to the point that I could grasp the composition and the connection of the various parts of the method. By means of a firsthand experience with my students in Africa and their evangelism programs, I was enabled to see the practical application of what I had studied.

1. This material can be found in a DVD provided by David Hunt who is affiliated with the *Disciple Making Movement* program.

A Definition of Qualitative Research

We are designated as ambassadors.² If we are to faithfully discharge our calling, it is reasonable that we use the most effective tool(s) available to us. The use of qualitative research as a means of evaluating DBS to determine the effectiveness of this tool for use in Swaziland is therefore a reasonable approach.

Since qualitative research is an integral part of the approach taken in the DMin program, it is necessary to define the term. In the DMin program qualitative research is used to foster pastoral leadership rather than theological debate.³ There is a need for both the practical and the theoretical approaches to theology if we are to be well-rounded theologians.⁴

Swinton and Mowat give this definition. “Qualitative research involves the utilization of a variety of methods and approaches which enable the researcher to explore the social world to access and understand the unique ways that individuals and communities inhabit it.”⁵ Still, they say, “qualitative research is therefore slippery and difficult to contain within a single definition.”⁶ The qualitative research approach seeks to deal with issues as they effect a difference in the “community of faith” and look closer at how these methods and approaches “hold up on the street.”⁷ “Qualitative researchers,

2. 2 Cor 5:20.

3. Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projecst for Doctor of Ministry Theses* (Eugene, OR: Wipf and Stock, 2011), xxii.

4. John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM, 2006), 44.

5. *Ibid.*, 29.

6. *Ibid.*

7. Sensing, *Qualitative Research*, xxxii.

then, are most interested in how people groups arrange themselves and their settings and how inhabitants of these settings make sense of their surroundings through symbols, rituals, social structures, social roles, and so forth.”⁸ The qualitative research approach is both “culturally specific” and “contextually rich.”⁹ Qualitative research is designed specifically to produce a relationship between God and his people. Qualitative research is “designed to enable the faithful performance of the gospel and to exploring and taking seriously the complex dynamic of the human encounter with God.”¹⁰

Qualitative research is designed to “serve as a catalyst for change throughout a life time of learning and transformation, it is a process rather than a product.”¹¹ Swinton defines qualitative research “as critical, theological reflection on the practices of the church as they interact with the practices of the world with a view to ensuring faithful participation in the continuing mission of the triune God.”¹² Swinton then goes on to say that qualitative methods offer “a particular way of seeing and discovering.”¹³ Qualitative research helps in this ongoing process of doing practical theology.

Definition of Participatory Action Research

In this study, I have employed a method of qualitative research that is based on participatory action.¹⁴ “I simply advocate a form of action research that employs a multi-

8. Ibid., 57.

9. Ibid., 58.

10. Swinton, *Practical Theology and Qualitative Research*, 4.

11. Sensing, *Qualitative Research*, xxv.

12. Swinton, *Practical Theology and Qualitative Research*, 25.

13. Ibid.

14. Ibid., 31.

method approach within community located in a specific setting and is intended to bring transformation.”¹⁵ Participatory action research is research in which I work with others—we participate together. Sensing describes participatory research as embodied in his discussion of the nature of qualitative research.¹⁶ “I propose that the DMin projects are a type of participatory action research that introduces an intervention to provide ministerial leadership for the transformation of an organization.”¹⁷ Some form of tension will always be present between observer and participant. It is imperative for church leaders to discover some means of negotiating this tension. Quite often it is impossible for a church leader to merely be an observer.¹⁸ Yet the assumption is made that “people move from being the *objects* of research, to *subjects* and *co-researchers*.”¹⁹

Overview of the Format of the Project Intervention

The intervention involved the use of DBS, which is an alternative method of evangelism that has no known history of ever having been used in Swaziland. I believe that it will be effective in Swaziland because it has been demonstrated to be effective in many other parts of Africa as used by different evangelistic groups in addition to Missions Resource Network.²⁰ The students have, in a full semester in the classroom, received the basic tools of DBS and have been instructed in the use and purpose of the

15. Ibid., 227.

16. Sensing, *Qualitative Research*, 55.

17. Ibid., 57.

18. Osmer, *Practical Theology: An Introduction* (Grand Rapids: 2008), 61.

19. Swinton, *Practical Theology and Qualitative Research*, 228.

20. Hunt, *Disciple Making Movements*, 22.

materials. After having used the material in the field the students participated in an evaluative process dealing with the effectiveness of this method.

The 2014 class was composed of ten students—six women and four men. Of these, eight are still enrolled as students to the present time. They ranged in age from twenty-two to sixty-five. The oldest student in school in 2014 was a first-year male who was sixty-five. He and his wife both were in the class and are back this year as second-year students. The twenty-two-year-old was a woman from Swaziland who is no longer a student.

The 2015 first-year class numbers twenty-one. There was a good balance among the central and southern African nations. None of these students have declared themselves to be a “ministry major,” though several of them are deeply concerned with preparing themselves to be ministry leaders when they return home. The reality of Africa is that the churches have not been taught to give financially, so the imminent possibility of church support for a preacher, in the traditional sense, is not possible.²¹ They have been forced to be vocational ministers. There are fifteen men and six women in this class. Attendance is up this year due to better recruiting and because of some of the requirements of the accreditation board. The number of non-Church of Christ background students has also increased. One of my male students was Pentecostal, and one was Nazarene; there were other denominations represented, as indicated by their “testimonies.” They were accepted by the other students quite well (in things such as participation in chapel services and in the worship that takes place on campus on Sunday

21. Shewmaker, *Ibid.*

evening). This has not impacted my study because no effort is being made in the use of DBS to proselyte the potential participant from one Christian denomination to another.

There were no students in the 2015 class who were older than thirty-five, and most were younger. In general, their academic ability was quite good; however, several of them needed (and are receiving) help with their English. (The school offers English I and II.) Their writing skills are inferior to their speaking skills. I do not believe that age or the English-speaking ability of the students affected the project because the students were approaching prospects who were of similar background to their own.

I, as the investigator, oversaw the process and gathered the field notes. I employed an outside expert to assist in the collection and evaluation of the data. Sam Shewmaker, the Director for Africa at Missions Resource Network, agreed to fill this role.

Criteria for Selection of Students: The Summer of 2016

The students involved in the 2016 intervention were those who had successfully completed the evangelism class at ACC in either 2014, 2015, or 2016. The total number was fourteen students. They knew from the beginning of class about the project and have willingly agreed to participate. An informed consent form, as an invitation and agreement to participate, was obtained from each student.²²

The class, all three years, was co-taught by Bheki Mamba (the regular mentor for the evangelism practicum at ACC) and me. I did most of the teaching because Bheki had never heard of DBS previously. I used him in the teaching of certain segments of the class because these segments were within his range of experience. The administration

22. See Appendix D.

asked me to teach the class because they needed to use my academic credentials in the accreditation process.

The class was a regular part of the curriculum of the school, and it was convened four days a week for one hour and twenty minutes. There were no summer breaks in the schedule—the students attend school year-round. This module was two months long (eight weeks). The total class hours for the module were 43 hours and 40 minutes.²³ Class lectures, demonstrations, field work, and small-group exercises for practicing the techniques were all employed. Quizzes, tests, and various written assignments were also employed. Appreciative inquiry was employed prior to the evangelistic experience. This project helped set a positive atmosphere for the whole project. Harder gives very specific instructions for the use of this technique.²⁴ In the appreciative inquiry exercise (conducted out of class), the students were polled concerning the things they see about their existing school curriculum that were worthy of being appreciated. They were asked to write their responses and then share with the others what they had written. I divided the students into two separate groups, and each group brainstormed questions that dealt with their ability to continue to be evangelistic should they wake up tomorrow and find that overnight all church buildings, all preachers, and all church budgets had evaporated.

Evaluation

Procedures for Data Collection

I used three sources of data: (1) field notes, (2) an outside expert, and (3) group interviews. I gathered field notes both by means of audio recording and by taking

23. See Appendix E for the syllabus.

24. Cameron Harder, *Discovering the Other* (Herndon: Alban Institute, 2013), 72, 105.

extensive handwritten notes.²⁵ I paid close attention both to what was said and to any emotional content that I detected. These notes were transcribed at the earliest possible time and preserved confidentially (locked in a metal security box). My outside expert, Sam Shewmaker, committed to assisting in this process. I had adequate time with him to gain his insights and observations as well as his recommendations.

The data from the students were collected upon the students' return from the evangelistic experience at the end of the last session. They were shared in a group setting so that all received a benefit from this group experience. This was accomplished by means of a group-led oral discussion using the evaluation instrument that I had developed for the purpose.²⁶ Group interviews were done on the Saturday afternoon of the seventh week and I performed the evaluation. It was shared in a group setting so that all benefited from this group experience. This was accomplished by means of a written evaluation form prepared with the assistance of Missions Resource Network.²⁷

Procedures for Data Analysis

Triangulation

Triangulation uses three sets of data. These data are gathered from the outside expert (Sam Shewmaker), my field notes, which were taken throughout the study, and from the notes accumulated during the group interviews conducted with the students. I employed two teams of student evangelists (seven students on each team) to go into the field and employ the DBS method of evangelism. These students were from the 2014 and

25. See Appendix F.

26. See Appendix F.

27. See Appendix G.

2015 classes in evangelism that I taught at ACC each of those years, as well as three additional students from the 2016 class. One angle was Sam Shewmaker, the Director for Africa at MRN who acted as my outside expert—Sam agreed to assist in this work. I was the researcher and was present to take extensive field notes, including both what was said and the feelings reported which is the second angle. The third angle was the students. I conducted the evaluation myself using the evaluation tool developed for the purpose. Each individual student evangelist was interviewed in this process, in a separate, private interview.

These interviews gathered the students' experiences and reactions to the total field engagement. During the process of triangulation, I kept several questions in mind:

1. What themes emerged from the three data sets?
2. Did these themes correlate with the eleven essentials?
3. Did any themes not occur? Were there any silences?
4. Did any themes diverge or not line up? Was there any slippage?²⁸

I employed triangulation to evaluate the effectiveness of the students' use of the eleven essentials. This process made cross-checking more feasible, so that comparison and contrast made the study as full and balanced as possible.²⁹ The students went into the field and implemented the eleven essentials.

Coding of Data

Coding is the process by which the data gathered in the press of the time and the situation are separated into like or similar bits of information so that the total material may be rearranged in such a way that it is possible to look for patterns and

28. Sensing, *Qualitative Research*, 73.

29. Ibid.

interrelationships between the different pieces of the puzzle.³⁰ This made it possible to do analysis of the data, as various bits of like information were assembled together quickly.

The data were coded by using different colored dots. The following coding system was used:

White: finding a person of peace

Blue: success in following all eleven steps

Yellow: success in following the Scripture reference list

Green: success in using the three-column method

Red: success in allowing the Holy Spirit to be the teacher—having an inductive study

Orange: success in encouraging the participants to share what they had learned with someone else that week

Conclusion

These procedures allowed the data to be preserved and analyzed in such a way that the optimum amount of information was gathered so that it could be determined how well the students employed DBS as a tool of evangelism. Analysis would be impossible unless the information was collected properly.

30. Mary Clark Moschella, *Ethnography as a Pastoral Practice: An Introduction* (Cleveland: Pilgrim Press, 2008), 173.

CHAPTER IV
INTERPRETATION
Findings and Results

After the students had implemented DBS in the field and the results were recorded and coded, it was possible to examine the findings, comparing what I expected to find and what I found.

Once the DBS program had been fully implemented, and the students had seen it in practice, I believed they would eagerly adjust to the new procedures and work effectively and efficiently in the program because they would see that the results of their work were more fruitful and long lasting than what they had experienced in the past in the evangelism program at the school as reported by both students and faculty. I also believed that they would acquire knowledge and skills that would translate to their work once they returned to their homes after completing school.

I led the student evangelists in a discussion of what they felt went on as they practiced DBS and why these happenings were observed. I emphasized the body aspects of actual church involvement and discipleship—not merely the individual aspects—of a true relationship with Christ.

The findings and results of the project did not emerge as expected. Unforeseen hitches fell under two major headings. These involved the accreditation process at ACC and the absence of Brad Carter, the president, which caused a vacuum of leadership.

Several events related to the impending accreditation of African Christian College by ACTEA (Association for Christian Theological Education in Africa) affected the project. Accreditation is a good thing, in the long run, for the school and its ability to better serve Africa (especially Southern and Central Africa). ACC began fifty years ago as Manzini Bible School. Its sole purpose was to train young men to be preachers. Now as a college, offering several different areas of academic preparation for its students (both male and female), several changes became necessary. Initially, the accreditation process opened the door of admission to many non-Church of Christ students, thereby increasing enrollment. Now that trend has reversed itself because the academic admission requirements have been tightened, making it harder to get into the school, and the enrollment for 2016 is down compared to previous years. The projection for 2017 is up considerably. Because ACC is no longer just a Bible school, it was considered imperative (by a committee of students, staff, and faculty) to reduce the “evangelism” requirement of the entire student body from a weekly excursion into the community for evangelism—first, to a twice-a-month thrust—and now to what is a once-a-month evangelism excursion into the community. Since Bheki Mamba, the leader of the evangelism effort and a local preacher, was himself unfamiliar with other methods, the missions thrust centered on going into the community and inviting people to gospel meetings or to appearances of the gospel chariot (a traditional gospel meeting with a traveling team of participants) sponsored by World Bible School. With the significant decrease in time allotted to evangelism since I began my study (over two years ago) it was difficult to get the number of participants who promised to help me last year to work in the DBS program this year. Their word was not considered binding (this too is an aspect of the

culture). To secure their help, I found a benefactor (me, but unknown to them) who paid them the wages they missed by being out doing evangelism on Saturday morning (a work day at school—work done so that they can pay their school bill). This turned out to be good for all concerned. I do not believe that it adversely affected either the students or me. They did not know the source, and I was pleased to help them as they helped me. They got their pay, and it did not cost me excessively because their pay is low (in U. S. money) and because there was a 12% difference in the currency in my favor.

A second aspect involved the absence of Brad Carter (president of ACC), who was not on campus, so there was no overseeing authority for the students. This is not intended to be critical: Brad is doing a great job. Brad and his family were in the US raising money and attending a board meeting held in Austin, Texas. He and his family also continued with a much-needed vacation. I discussed my plans with him last year and my plans were consistent with his plans. With his absence and other people not aware of our discussions, other faculty members were granted access to Saturday as field trip time over a five-week period (the first five weeks of my intervention), which took several of my workers out of town. This effectively eliminated them from my project. The students went into Manzini for the intervention six Saturday mornings, and the evaluation was after the sixth week. An appreciative inquiry experience was engaged in the Thursday night before the first Saturday of the project.

I taught DBS again in 2016, as requested by Brad, and found that by adjusting my syllabus, I could provide the 2016 class the segment of the DBS material that they needed before adding them to the 2014 and 2015 students who were available for the field work. This was not my first intention; however, it worked out well, and I added three trained

students for the project, giving me a total of fourteen students for the project. There were other aspects of the classroom work that were added for the first-year students as the community experience progressed. This did not pose a problem for the 2016 students. They did need the material that was presented in class on an ongoing basis, but the initial absence of this material did not prevent them from functioning well in the field. I saw no indication that this affected the field results. The students had what they needed to perform the task expectation and got the additional material in a timely method.

When I introduced DBS, I was careful not to give the appearance of depreciating other methods of evangelism or persons who might be using other forms of evangelism. There are certain times and circumstances, for instance when on a plane ride and will only see the person the Holy Spirit is leading you to evangelize this one time, when it is impossible to use DBS. Such instances make it necessary to use some other approach. I introduced a “one-time approach” to the students for use in such cases. It was suggested that they mark their Bible with the references given as a chain-reference. This “one-time approach” was included in the lesson plan for the semester.¹ This is not contrary to my earlier claims for two reasons. First, there will be times when it is better to evangelize as far as circumstances allow rather than not to evangelize at all. Next, the person discovered in the one-time approach should be developed as a “person of peace” around whom a DBS may be initiated later.

I made sure that the students were aware of the need to appreciate what has been done before by others. This was done by means of an appreciative inquiry modeled after

1. See Appendix H.

the work of Cameron Harder.² The appreciative inventory exercise was done on Thursday evening, October 6, 2016 (two days prior to the first day in the field). It was conducted in the education building on campus at ACC, from 6:00 to 7:30 PM. I led the students in considering appreciatively the things and people that they were aware of in their existing school program of evangelism that they saw as worthy of being appreciated. I instructed the students to write their responses and then share these responses with the rest of the group. I made sure that the students were aware of the fact that they stood taller if they stood on the shoulders of those who had gone before them rather than kicking the shins of their predecessors.

Following Harder, the rest of the exercise was built around a series of questions. The informed consent forms were collected the Friday evening before the first day in the field.³ No effort was made to edit the students' grammar. All names were converted to pseudonyms.

Harder lists five assumptions of the appreciative inquiry approach. These all seemed worthy of calling to the attention of my students.

1. The way we see ourselves is the way we will act.
2. Our self-image is determined by the questions we ask.
3. Like plants, people tend to grow toward the light.
4. To move into the future with confidence, we need to take the best out of our past.
5. We must work together.⁴

2. Harder, *Discovering the Other*, 73.

3. An informed consent form for each participant is preserved in a locked box under my sole control.

4. Harder, *Discovering the Other*, 87.

Evaluation of Findings

Results Derived from the Three Angles of Evaluation

The work of the outside expert (Sam Shewmaker) began at 8:00 PM, November 12, 2016, in the classroom building on the campus of ACC, where we gathered for our discussions with Sam Shewmaker, by way of FaceTime. He served as the outside expert and a discussion leader. Some of my observations are based on what Sam said in the discussion sessions. We had all gathered and made our FaceTime connection with Sam. The session began well; however, this was the rainy season in Swaziland. At about 8:30 PM a rather severe rain (and wind) storm hit the campus. We maintained contact for a time, but shortly the storm knocked out the electricity. This is not at all uncommon in Swaziland—we all keep candles in our residence. When the electricity went out, we lost the Wi-Fi as well as FaceTime. There was no Wi-Fi for three days of constant rain. We were forced to continue and conclude our session later and under different circumstances. We used our computers individually and communicated electronically after Wi-Fi was restored. FaceTime proved to be too cumbersome and undependable. Sam and I both asked and received communication from the students by computer messaging rather than by using FaceTime.

My Observations: Week 1 through 6

From my debriefing with the students on week 1 I learned that each team of students found a person of peace and conducted a DBS study the first day—none making more than three calls to initiate a study. This was not a surprise to me, based on my personal experience. They were forced to cooperate with other members of our team to find those who could speak languages other than English or SiSwati and to deal with

some illiterate prospects. There was no way this could have been anticipated prior to the field experience. The students were all shocked that they all found someone who was willing to study with them so quickly, for they did not expect anyone to be willing to study with them.

From the beginning the students complained that some of the passages used were too long (this is clearly visible in lesson 1 in which the whole of Gen 1 is used). As an element of the learning experience, I insisted that they follow the material I had given them to the letter. They tried to do this but did find it difficult to follow long passages when they had illiterate people with whom they were reading. There is no question that some of the passages are quite long. The first one is of the creation story and contains all the creative days. This is quite long, and it is true that someone who is experienced (such as Sam or me) may need to help the students in dealing with this problem. It does appear that Avid's (a disguised name) group handled it in a creative way. This can be seen in the exchange that follows.

The work of the Holy Spirit was constantly in the minds of the students as they worked. We had spent significant class time discussing the person and work of the Holy Spirit. This was contrasted with the spirits of departed ancestors, which plays heavily in African traditional religion. They were enabled to see the Holy Spirit's work along with their work. The doctrine of the Holy Spirit has not been at the forefront of the teaching of the Churches of Christ in the Kingdom of Swaziland. This is, in my view, principally because they were long ago evangelized by American missionaries who were themselves uninformed of this area of Christian teaching. I do see progress in understanding a more biblical view of the doctrine of the Holy Spirit in this part of Africa today. It was clear

from what the students reported that, as the students allowed the Holy Spirit to be the teacher, they experienced the Spirit's leading. They were led to persons of peace who were receptive and who became a means of reaching others. The receptive attitude of the people who were studying with the students was reported over and over, as were changes in the level of preparation for the study period.

The eleven essentials are given in chapter 1. Essential 9 is the point at which the work of the Holy Spirit is specifically apparent. The student evangelists are never to inject themselves into the session as the teacher. If the prospect makes some mistake in column 2 (the paraphrase section of the study in which the participants put the Scriptures into their own words), the evangelists are to simply say something such as this: "Jim, when we read the passage for today, I did not see that, can you please show me where you observed that in the reading?" The evangelists should point to the passage while asking this question. Then, even if the reply is not the most complete or accurate, the evangelists simply continue. The evangelists trust that the Holy Spirit, using his sword, which is being repeatedly embedded in the heart of the discoverer, will teach that person truth. I asked each student, at the end of our work together each day, to self-evaluate how successfully their team had done this. In addition to this, one team reported a healing. They simply relayed this matter-of-factly as they gave credit to the Holy Spirit. I had taught them in class that the Spirit operates when, where, and how he chooses but always consistently with his total character. The fact that the students, who did not believe that anyone would study with them, all got a study very quickly, manifested the work of the Holy Spirit as he led his children to those in need of Christ. All the students spoke of the joy that pervaded their studies. Joy is a manifestation of the fruit of the Spirit as specified

in Gal 5:22-26. Most of the students reported that they were aware that it was difficult to get out of the traditional teacher role and follow the lead of the Holy Spirit. As the studies progressed and the students saw evidence of the Spirit's work, it became much easier.

By the third week the students were beginning to recognize that the use of the DBS method would not convert people to the Church of Christ denomination. I found it both challenging and refreshing to help these students recognize that we must not be interested in replicating a denomination but winning people to Jesus. This approach is designed to allow the Holy Spirit to lead people to faith in God and in Christ through the Bible. Obedience to what they see the Spirit telling them to do in Scripture and through his leading is paramount. The approach has been developed by numerous people of various denominational backgrounds, but all aim simply to lead people to be Christians (without denominational designation).

By the sixth week the students were beginning to be concerned with what would happen to those with whom they studied as time passed by. I worked to lead them to see that the objective of DBS is not to lead new believers (such as DBS believers) to be incorporated into the existing local churches. Generally, existing local churches do not practice incorporation (the first three of the eleven essentials) well. They are too centered on self. Nor are existing churches generally convinced that they need to be evangelistic. They want to invite people to come to us rather than go to them. These are the last two of the eleven essentials. This is not to condemn all existing churches. When a DBS small group grows to about fifteen in number, the mentor should consider leading them to divide and find a new person of peace and create another small group. As they study they will eventually come to obedience and along the way understand that they should meet

collectively for the observance of the Lord's Supper, fellowship and other activities such as public baptisms. As baptism and the Lord's Supper are viewed as very important by most believers, though they may view them differently, DBS will naturally incorporate these practices into the curriculum. The Holy Spirit will be the teacher here as in other matters. They can then bind several small groups together and create a new bigger church in the area that incorporates and evangelizes. This church can grow to any size, but must never lose its focus on incorporation and evangelism. Keeping the focus on incorporation and evangelism is difficult in the conventional church of today. The sixth week in the field was devoted almost exclusively to crying and praying and committing the readers to others who were committed to follow them in their learning about God. Frankly, for me, the bonding that took place here was as gratifying as any other aspect of what was done in this experience.

The Initial FaceTime Participant Questions and Answers

These questions and answers are transcripts of the entire conversation prior to the interruption caused by the storm. After the interruption, I was forced to give highlights of the students' responses to the written questions that Sam and I presented to them.

Sam: How did it work when you went seeking a person of peace? How did you find a person of peace?

Eno answered: We approached a man who had been studying by himself. He asked us to chat with him and pray for him, which we did. The second week we got hugs from him and we took him to the Matsapha Church of Christ on Sunday. He was very excited.

Avid: Are you able to hear me? It was not easy for my group to find one. We found a woman on our third call. She invited us in and she invited other people and it continued to grow. (At this point we had to call Sam again and had a hard time getting through, but finally did.) They find us different in that we shared Scripture and did not ask them to go to church.

Sam: People found it easier to share in their homes rather than merely being invited to go to church, is that what you mean?

Avid: We just went to them and did not ask them to come to our congregation. They find this more acceptable than to come to us. They kept on inviting others to join us in their home.

Sam: How did you feel when you found people who could read but did not have a Bible?

Avid: Our group has not come to that yet. (At this point it became almost impossible to hear each other because of the storm.)

Written Questions in the Absence of FaceTime Capability

Sam and I decided to provide the students with written questions and encourage each student to answer at least two of the questions—or more if they chose. We processed these questions and responded personally to the students. Sam and I both injected questions and information as requested and necessitated by the answers. This process began on November 11, 2016.

Question 1: What surprised you most about going into the field and asking those you consider to be “persons of peace” to study the Bible with you right then?

Nick: It seems difficult to find a person of peace, but if you follow the approach we have learned the Holy Spirit will lead us, they want to learn more and even bring others and all can discover a lot of things you have not known.

Aku: I was surprised to find a person of peace. Sometimes it was difficult, but always the Holy Spirit leads you to a person of peace.

Hewie: What surprised me was the response of the first person we visited. To be honest we never believed so much in this method. We thought it could not work here in Swaziland—maybe in some other countries, but we were amazed as were the others of my group. We followed exactly the way we were taught to conduct the DBS. Our person of peace was so excited and was very open for us to know what he was going through in his life. We prayed with him and that added more happiness in his life. We have learned that DBS is an approach which is holistic, because you don't only study God's word but you touch people's lives as well as physically. People want relationships, they want to know how you care for their problems before they know how much you know. We are now very excited and confident that DBS is a good method. Our person of peace is very excited. Every Saturday he makes sure that his little bench is set for us before we are there.

Question 2: Did you expect the person of peace to become attached to you so quickly and show signs of sorrow that you were going to be leaving on November 19?

Pat: At first I was not sure that the person of peace that I found was serious with us until the second week. Then she told us that she was waiting for us to come and study the Bible. We spend this time in study, sharing and fellowshiping. November 19 will be

a sorrowful thing because for the last five weeks they have had someone to share their problems with and whom they could pray.

Avid: Personally, I would say, “Yes!” The reason is that in the past I have involved myself with volunteer evangelism. We found a woman whose mother left for business because she was not interested but the woman told us that we were genuine evangelists because we first shared about God and then about Jesus. At first I thought they were bored but I was wrong. When we told them we would be leaving on November 19 they said, “If you go, who will be coming to us?” They looked bored because of their needs. That sorrow was identified within them even before that date. We will leave a big gap for someone to fill. Matsapha has agreed to do follow up.

Nick: The most difficult part of DBS is when you ask the student if he/she has any problems and how to deal with them. To me this is difficult because problems will never end. As we went out there we met with situations of sickness, hunger, shelter, divorce, and parentless situations. We must show love and those who come later must show love—this will require some special preparation.

Eno: Yes, I did, and the relationship is growing every time we go there. They are eager to learn the word of God. This group is amazing. It is not easy to tell someone you have just met about your problems. They are not shy to pray. When we talked about leaving you could see sorrow written on their faces. We, at the time this came up, could not give them a straight answer about who would come after us. If it were left up to them we would continue.

Question 3: How did you feel when people who could read but did not have a Bible asked you for a copy?

Floyd: We made sure that all of those who could read and requested a Bible, received a copy in their native language.

Aku: It was hard because people would prefer to read in their local language rather than English.

Pat: When they asked for a copy, this gave me the assurance that they are interested in reading the Bible and that they want to understand it better.

Mire: This touches my heart very much because when we were doing DBS the man of peace asked this question—can you give us a Bible. I felt very shy because I only had an English Bible. I felt very bad thinking that if we can have Bibles and give them to these people they might change completely but the fact that they don't have Bibles they will just stay without reading the words of God which can change them in spirit. I wish if we can have Bibles to give each people it will help them because maybe they are failing to spread the word because they don't have Bible where to read. I was very happy because when someone asked for something like a Bible, it shows that the person is willing to serve God in his Kingdom. I believe next time if we have Bibles to give people at least it will be better.

Question 4: How hard was it to allow the Holy Spirit to be the teacher?

Aku: It was sometimes difficult for them to tell.

Mire: At first this was difficult but as time goes on they could understand and I observe that was the Holy Spirit. The Holy Spirit helped.

Question 5: Were you able to use the three-column approach?

Vinnie: Sometimes yes and sometimes no.

Eno: Yes, we were also able to use the three-column approach and it became real as one chose any verse from the day's passage which he/she thinks touches him/her most. And this experience was very good because the word of God became new alive. We were also able to interact with the passage, put it in our own words and how are we going to apply it in our daily lives. We were also able to share what the Scripture says in our own words among the group. The persons of peace were happy about this experience that they can interact with God's word that way. Before us people not studying with them. They thanked us for such a different approach to God's word.

Avid: Yes! We used the three-columns correctly like the requirements for DBS. However, our challenge was on column number one copying the text. To be honest the Eleven Essentials consumes a lot of time to copy the whole chapter or several verses. The given space is not enough. Because of those reasons, we read scriptures together and divided them where each person took two or three verses for example: we divided the scripture into the same number of sections as our group members. That made each of the members to copy and summarize the scriptures we wrote in our word and shared the application on how each one of us is to apply and the person with whom each is going to share.

Sam: There is no question about the fact that some of the passages are long. It is possible that we might be able to divide some of the readings into more than one session.

Mire: To reword the text in our own words and then share with the other members of the group was most difficult. The man of peace that we found was not educated and this was difficult for him. We tried to teach him how to do this but it was most difficult, and we tried to encourage him to do work at home on this. Some of them were have

trouble understanding that they were to rewrite in their own words. Despite such difficulties, we could see that they were interested.

Question 6: What did you find to be the most difficult thing to do in the eleven essentials?

Vinnie: The shortness of time needed to do everything.

Floyd: In the initial class-room experience the most difficult thing was getting the students to see that they must follow the Scripture list rather than jumping initially to Acts 2:38 (etc.) at the very beginning. While it is true that time is a problem, I was insistent that they carefully follow all eleven essentials for the sake of the learning experience.

Sam: Certainly, it can be modified so long as the eleven essentials are incorporated into the modification. As you mention, recording (video or audio) would be an excellent modification. Obviously, in the situation of illiteracy, modifications must be made. Africa has for a long time had a culture passed down orally, and I might add, passed on quite well. If this is the culture where you are working, you must rely on reading or playing a tape—but you will need to read or play repeatedly and they will memorize it quickly (that is why the second column is so important).

Sam: Where did you have the study?

Hewie: We always go to his house. We got him some clothes and other things to help him and he was happy. We prayed for him. He is always waiting for us. He has his place ready (very modest) for us. He was healed and was walking around.

Sam: People found it easier to share in their homes rather than merely being invited to go to church, is that what you mean?

Aku: Is DBS limited to the Church of Christ?

Floyd: No! This approach is not designed to replicate any denomination but simply allow the Holy Spirit to lead people to faith in God and in Christ and to obedience to what they see the Spirit telling them to do in Scripture and through the Spirit's leading. The approach has been developed by numerous people of various denominational backgrounds, but all simply to lead people to be Christians (not any kind of Christian).

Vinnie: Who is the founder of the DBS program, what inspired him/her to create such a program?

Floyd: This would be impossible to answer because numbers of different people from different backgrounds have worked on DBS. All of them would share a common passion for the lost and a recognition that we are commanded to go to the lost—not merely invite them to come to us. The way we currently do evangelism (by addition), world evangelism can never be accomplished. DBS purposely aims to create geometric progression. This method will enable the possibility of evangelizing the seven billion people of the world in something over thirty-three years.

Avid: What results have you seen apart from those people coming to local churches? If they come to the local churches, did they remain faithful?

Floyd: The objective of DBS is not to lead new believers (such as DBS believers) to be incorporated into the existing local churches. Generally, existing local churches do not practice incorporation (the first three of the eleven essentials) very well. They are too centered on self. Nor are existing churches generally convinced that they need to be evangelistic. They want to invite people to come to us rather than go to them. This is the last two of the eleven essentials. This is not to condemn all existing churches.

Shewmaker's Evaluation

I am an African by birth, the son of African missionaries, but an American by passport. I am quite sure that the ignorance of Americans of the Holy Spirit in the past played a significant part in the ignorance passed on to their African converts. I do see progress being made currently. I have spent considerable time in numerous countries in Africa and it seems clear that the Africans are making reasonably good progress in coming to appreciate the biblical concept of the Holy Spirit.

In consideration of the students' concerns about the length of some of the passages in the list of Scriptures used in DBS, there is no question about the fact that some of the passages are long. It is possible that we might be able to divide some of the readings into more than one session. We should be careful not to encourage inexperienced mentors to take on this job, but encourage those who have worked with the program for some time to undertake such a revision. The major reason for this is to prevent those who do not see the overall reason for the arrangement of the Scriptures used from trying to inject such subjects as baptism (as important as it is) before the person of peace has learned about and come to believe in God, Christ, and the rationale for obedience. We cannot baptize someone who does not believe in God and in Christ. We can get them wet, but biblical baptism involves the prerequisite of faith.

In the situation of illiteracy, modifications must be made. Africa has for a long time had a culture passed down orally. If this is the culture in which you are working, you must rely on reading or playing a tape recorder—but you will need to read or play repeatedly and they will memorize it quickly (that is why the second column is so

important). The major purpose behind the use of the first two columns is to facilitate the repeated repetition of the material, which helps with memorization.

Conclusions Derived from the Three Angles of Evaluation

DBS can and does work even though the students began the experiment with doubts about the workability of the system. It did work and greatly surprised them all. There were numerous areas of difficulty as the study was initiated, such as the weather, conflicts in schedules, and cultural misunderstandings. These difficulties were anticipated at the beginning of the prospectus. Provision was made for rain gear and the presence of multicultural and multigender teams of workers. Needed help was always known to be a phone call away.

Both Sam and I agree that it is best if the students are taken into the field for the actual experience of doing DBS as soon after they are introduced to the essentials necessary for the practice of this method in the classroom. Additional classroom teaching is good, but the practice sessions must come quickly to assure maximum effectiveness in the field; experience and additional classroom work can accompany the actual field experience. Nothing generates excitement like an actual successful field experience—however, this does run the risk of an unsuccessful field experience. If the students fail to have a successful experience, they could become discouraged and be reluctant to try such an experience again.

It also seems that some classroom time should be given to the need to make adjustments in the field to accommodate such things as unexpected language barriers and illiteracy, and preparation for having Bibles available for the literate who do not have Bibles.

I believe that I needed more preparation for dealing with cultural issues, such as when is a lie a lie? What is to be expected when Africans (or Americans for that matter) gives their word to do something? Even though I have spent seven semesters (of varying lengths) on campus, I was not well prepared for some issues—even those as simple as informing me when the cafeteria opened on Saturday morning.

When the students returned to campus after each evangelistic excursion, I collected the information from them concerning their experience and then employed the color coding system described earlier in this work. When our last session was completed, it was clear that there were some points of convergence and some points of divergence. None of the evangelists made more than three calls (white dot) before they found a person of peace and began a study. They continued this study for the entire time of our experience. As the study sessions continued, there was a high degree of convergence with following the eleven essentials (blue dot) and complete convergence in following the Scripture list as given (yellow dot). The convergence of intent was total; however, the convergence in practice fell short in some instances. Due to illiteracy, the absence of Bibles, and the time factor, there was a decline in those who used all three of the columns (green dots). I observed that the students did a good job of allowing the Holy Spirit to be the teacher (red dot). This declined as the study got into questions that the evangelized asked. It was difficult for all on this first experience with the method to be able to simply point to Scripture and allow the Holy Spirit to answer without feeling the need to inject themselves in an explanation. Considering that this was a first-time learning experience, I believe that the students did a credible job. Perhaps the greatest point of divergence was in encouraging the participants to share what they had learned with someone else in the

coming week (orange dot). I do not believe this was purposeful avoidance, but an unintended result of the shortness of time occasioned by the length of some passages and the cumbersomeness of using an unpracticed method for the first time.

In considering the strengths and weaknesses of each of the eleven essentials, it seems that all eleven are just that—essential. If one is omitted, the progression that is designed to take place is weakened; however, that is not to say that there are no relative strengths and weaknesses.

It was most interesting to observe the impact of the first three of the essentials in the experience of the students. The purpose of these essentials is to foster inclusion—a sense of fellowship and belonging. This worked well—perhaps overly well. Both the evangelist and the evangelized became so emotionally involved that they were practically overcome. There were issues of poverty, no Bibles, abuse, sickness (or illness and infirmity), and one experience of healing. All of this was so new to the students that they were awestruck. This can be debilitating or good. I believe that these experiences and the spiritual growth involved will assure that only good will result for the students and the evangelized. The students often found themselves seeing and feeling needs that they were powerless to do anything about, which led to a sense of helplessness. Such is not a bad thing. The student evangelists were driven to see and understand that the power is of God and not of them. When we are weak we see God's strength more clearly.

In looking at the strongest of the eleven essentials, I believe that number 6 is exemplary (read, listen to, and copy the Scripture). All could see that this was effective. When the Scripture is repeated in multiple forms in a nurturing environment, the retention of the Scripture is accelerated. With each successive experience this will

become even more obvious. Not only do the persons of peace learn but the mentor retains more knowledge and exposes their heart to the working of the Holy Spirit, thus making place for God's work in all their lives.

The ninth of the eleven essentials is a crucial point. It is the central point in allowing the Holy Spirit to be the teacher. I was pleasantly surprised at how easily the students grasped the use of this step. It is potentially difficult for new practitioners of the DBS method not to jump in and become the teacher rather than allowing the Holy Spirit to work in his intended way. I am quite sure that the students did not practice this essential to the degree that they expressed; however, I did see significant involvement in this practice. I got this understanding from some off-handed comments they made about their feelings in this area. Continual practice will expedite the use of this skill.

Essentials 4 and 11 are companion practices. Number 4 asks for all to discuss their sharing experience from last week. Number 11 leads them to think about the person with whom they will share the current lesson during the coming week. The purpose of these two essentials is to lead the evangelized to become evangelists—even before they become Christians. This is to prevent them from ever acquiring the idea that not all Christians are to be evangelists. It was interesting to observe that the students reported an enthusiastic response to this from those they were evangelizing. This only aided the feeling of excitement and enthusiasm from being evangelists among the students.

In the experience of the students, number 5 (review last week's lesson) was the weakest. This was due to the time factor, especially when the longer Scripture passages were being considered (for example, lesson 1 which covers all of Gen 1). The students

were conscious of the length of the session, and they tended to omit this step. It would likely be better to divide lesson 1 into two parts so that emphasis can be given to review.

The eighth of the essentials (what does this question ask) was a weak point in this experience. This weakness was occasioned by the students having a hard time grasping what the question was getting at. They tended to want to ask every aspect of the question rather than the one thing that applied to their situation. They would ask, “How does this passage teach us about Jesus?” when the passage was talking about God. They tended to follow the questions from a rote method. This problem will be rectified with the progressive maturity of the students.

Essential 10 (how will you obey what you have learned this week) was a weak point in the study. This was not due to the question, but to the fact that the students had a hard time being able to be this direct with the person of peace. The students have come to understand the importance of not being rude and were having difficulty in being direct without being rude. I did see indications of the students getting a glimmer of the difference between direct and rude, and I see this difficulty becoming a strength.

CHAPTER V
FINDINGS AND RESULTS

While it is possible to see many things that we can learn and conclusions that can be drawn from the information gathered in the triangulation phase of the investigation, what we have looked at here is most important and doubtlessly will lead to other ideas as time progresses and leads to even more ideas. At this point it is important that the question be asked, “Why is this study significant?”

Significance of the Study

This study is significant because it demonstrated that even when those who are conducting the DBS studies are skeptical about the method’s workability, if they will follow the eleven essentials, the method works in the environs of ACC—which is what was being studied. The eleven essentials were followed; however, it is certain that this was not done perfectly. It was done with diligence and enthusiasm. During the classroom sessions, I was diligent to stress the importance of adhering to the eleven essentials. They are not to be considered eleven suggestions. Every one of them is essential if this method is to work. In my conversations with numerous people, I have come to see that most people know only of the three columns (step 6) and see that as all there is to DBS. DBS, as discussed in this document, will occur only when all eleven steps are adhered to as essential. I know from my experience with the students in the classroom that it is extremely difficult to convey these ideas clearly. It is all new and radically different and

sometimes the students' faces simply go blank. This requires patience and a willingness to repeat—perhaps using different words to clarify the idea.

Each of the student groups found a person of peace and began a study the first day in the field. None of them approached more than three potential persons of peace before they found one who was ready and willing to read from God's Word. This was, as Hewie reported, because they came in friendship and did not beat people over the head with the Bible, or begin the study by challenging the baptism of the person of peace initially. This approach is critical. I do not, nor do I believe that others, like to be challenged crudely on important issues of difference at the beginning of a relationship. People were interested in a study of the Bible. This was such a hard thing for the students to believe. Quickly relationships developed between the students and the person of peace with whom they were reading. This is the stated function of the first three of the eleven essentials. The students reported that they maintained a consistent use of the eleven essentials. It was clear that this was a consistent use of intent rather than of accomplishment. I have detailed notes from each of the students' work sessions. While they did not, on every occasion, follow all eleven of the essentials as closely as they should have, for a first-time experience, they did quite well. This was something that I constantly emphasized to the students.

Avid was impressed with how quickly both the students and the person of peace became comfortable with allowing the Holy Spirit to be the teacher (number 9 of the eleven essentials). Adherence to this understanding is imperative for a DBS to occur. This is difficult for those of us who have not had a sound theology of the Holy Spirit as a part of our experience. It was surprising to me that numerous students, in their debriefing,

referred to their awareness of the person and work of the Holy Spirit during their study. We are all in a process of becoming when it comes to our understanding of and reliance on the Holy Spirit.

Because no effort is made to make the DBS group into the image of any denominational expression, it is true that many of the churches emerging from the use of the DBS method may have more of a charismatic flavor than many of us in the traditional church may find within our comfort range. It is true that the use of this method will require all of us to be more tolerant of differences than we have customarily been. I say this based on my life experiences, which tell me that Christian people can be very intolerant of new teaching on this subject. This will force us to consider what is essential and what is merely custom as we do church. We will be required to be more tolerant of differences while maintaining unity and love for each other.

The span of this study was short, yet some conclusions can be drawn from the study. It was possible, even though many of the students thought otherwise, to go into the community surrounding ACC, and find people who were interested in a study of the Bible, and do a continuing study. This makes it possible to begin a process that may, though this study does not address it, initiate the process of geometric progression. Geometric progression is the goal of DBS, but this study was not able to assess this, and such a study would be a ripe subject for a future long-term study.

This current study does demonstrate that people who have a history of “being the teacher” in the use of other methods of study can learn rather quickly to use DBS, which is inductive, not deductive. I believe that I see constructive signs of a deeper understanding of the work of the Holy Spirit in the lives and hearts of the students at

ACC, who come from many places in Africa. Their ancestors were evangelized by sincere missionaries who did not know the biblical teaching or the personal experience of the reality of the Spirit's work.¹ A study of this length cannot give us information concerning the long-term impact of DBS. Still, this study points to the pressing need for study of the long-term impact of DBS.

Trustworthiness and Credibility

“The umbrella term for these issues (generalizability, validity, and reliability) in qualitative research is *trustworthiness*.”² “If those to whom it was presented judge the research useful, relevant, and significant, then the research is deemed valid.”³ I see this research as valid because it is useful, relevant, and significant. It has been demonstrated that people who have never used DBS before and who are convinced that persons of peace cannot be found who will be receptive and agree to a reading session in the Bible immediately are able to use the method effectively. The attitude of the one coming in the name of Jesus is the important issue. If loving people approach the prospect in love and humility, individuals who are ready and willing to study the word of God are available and ready to study.

Credibility measures how confident others who may read the work are in the findings of the project.⁴ I have, to the best of my ability, made every effort to measure what I set out to measure. I believe the entire work to be consistent with the announced

1. Sam Shewmaker, who is an American by passport, but an African by rearing, has spent most of his life in Africa. His experiences and education have given him a unique insight into this aspect of African life. We have had long conversations on this point.

2. Tim Sensing, *Qualitative Research*, 214.

3. *Ibid.*, 215.

4. *Ibid.*

intentions of the opening paragraphs. Certainly, those who may read this work will be the final judges of whether that has been done to their satisfaction. I believe that I have done what I set out to do and submit these considerations based on this belief. Based on my research, ACC students in Swaziland could learn and implement the tools of DBS with relative success. I sincerely believe that if, like my students, one makes the leap to the experience of this tool it will be discovered that it is an effective tool in your context. My students did not believe that it would work and did not want to try it; however, once they did try it, they were impressed.

Applicability

External validity or generalizability is the degree to which the findings derived from one context or under one set of conditions may be assumed to apply in other settings under other conditions. Once a rich description is provided, it is up to the reader, secondary researchers, or other practitioners to decide if the models described could be transferable to other contexts.⁵

Given that the variables are great from one situation to another, the judgment of the reader is not only needed but required. Even then, it is necessary for one who is interested in considering generalizability to do some experimentation with this model. It does not seem possible to conceptualize this model apart from actual field experience. Field experience is different from classroom instruction. It is imperative that we not discount the power of the Holy Spirit as we make human judgments in this matter. Jesus did not ask us to understand everything, but to respond in faith to his call for laborers to go into the harvest. I came as close as twenty-four hours to cancelling the project and concluding that it was impossible to do what I had proposed in the prospectus. It seemed that if it could go wrong it did as I tried to initialize this project. The thing that made the

5. Ibid., 219.

difference was getting the students into the field and having them experience success on the first day of work with people in the community, and there were many difficulties here; however, it did work. It is essential that actual work sessions happen as close as possible to the theoretical presentation of the ideas in the class. If the theory and the practice are learned step by step together, it is much easier to prevent the students from concluding that it is impossible to follow this method—a method that is unfamiliar to them.

Dependability

“Credibility is related to the degree of confidence that others can have in the findings of a particular project.”⁶ “Dependability and confirmability are provided through an audit trail that clearly describes the process of collecting and analyzing data and provides the means by which readers may refer to the raw data.”⁷ My experience tells me that this method is credible, and I see in the experience of others in Africa that the concepts are reproducible in other contexts. The bibliography and the appendices provide the resources from which this means for further reader investigation can be found. Even then, some experimentation by anyone interested in considering the dependability and confirmability of this method is required if the reader is to gain confidence in the dependability of what I have done and see it as transferrable to other situations. The reader can, by experimentation, come to the dependability of the method in a way not otherwise possible. This must never be seen as an opportunity to experiment to the degree

6. Ibid., 219.

7. Ibid.

that we see experimentation as the end. The end is going into the fields that are ready to be harvested.

Reflexivity

There can be no question that my presence, or the presence of any other researcher, would affect the research. Because I am an outsider (white, speak only English, and am not aware of many facets of the culture), I purposefully stayed out of the field of work. One of my fellow workers at ACC, who is a native Swazi, led the students to and from the area, was available to them by phone, and was in contact with those involved in the studies.

One of the greatest surprises was found in an aspect of Swazi culture that was stronger than I had understood prior to the study. The students were most reluctant to report any situation or event to me that they felt would not be what they thought I wanted. There was also a definite hesitancy to do anything that they did not feel was workable. As an example, the students were reluctant to tell me when the cafeteria opened for breakfast because that was not compatible with my announced work schedule.⁸

I think that I need to share some of my experiences in working to overcome such cultural biases. How did I come to be confident that the students were giving me the true information rather than what they thought I wanted? First, I employed the relationship that I had developed with the students. For most of them, this was the third year that I had related to them as teacher and friend. We talked openly about the differences in our respective cultures. As I more clearly understood their culture and they understood that

8. Elise Parad Gary Sulkin. Hawthorne Effect. *Medial Education* 64:31-39 (Jan. 2017), 51, accessed June 7, 2017.

we approach things differently (not a discussion of whose culture is the better), they saw clearly that, because this was a research project, I needed them to give me the real answer. They came to see that it was a matter of understanding what is really going on and not a matter of pleasing me as a teacher or of being culturally correct. We talked about these matters openly, in groups and as individuals. I believe that this helped us transcend culture (theirs and mine) and come to the place that we could communicate openly and un-cultured, at least on the matter at hand.

Once the studies began, I was deeply touched by how rapidly the students and the people with whom they were studying formed a deep emotional bond. Tears were shed at the thought of ending the study and not seeing each other again. I do not believe that these emotions affected the research in any negative way because these feelings were embodied in an exchange between the students and the newly discovered persons of peace, and the student left the person of peace with a personal introduction to a local resident native worker who was committed to follow up. This local involvement in the follow-up sounds good, but it causes me a great deal of concern. It is so difficult to get people who are involved in the traditional church to see the relevance of the DBS process. This is specifically manifested in the traditional church's unwillingness to involve itself in the work of incorporation and evangelism, as has been discussed in this document. Many traditional church people are opposed to DBS because they do not see it as producing a growth in the local traditional church. This is true. The DBS model is more concerned with adding to the church universal and the multiplication of our numbers by geometric progression. Our traditional evangelism has centered on growth by

addition—which is much slower than geometric progression. It is true that geometric progression may appear slower to begin with.

Significance and Implication

One of the most significant insights I gained was about being careful not to allow the cultural influences of the subjects to confuse the interpretation of what transpired. I discovered on more than one occasion that the students were reluctant to report their actual findings if they thought I would not be pleased with what happened or thought I would not be pleased with them. They were also reluctant to go into the field because they had a preconceived notion that the method would not work. They did not believe that anyone would study with them right on the spot. To summarize this, the impact of culture and cultural preconceptions plays a significant role in how the results of the research comes out. The students, more than once, had me on the verge of concluding that it was impossible to do DBS in the ACC setting. The impact of their previous teaching concerning what evangelism is and how it is done has made it difficult for them to grasp new concepts. One of the tightly held cultural views is that nothing must be done that departs from the way the ancestors did it. This view is most closely held even though at times they are unaware of it, and it is rooted in the paganism of ancient Africa. Another thing of importance that I have learned is the value of patiently listening to what the students were saying. The more I came to understand their culture, the more accurately I came to understand their actions. It is very easy to misjudge the meaning of their words and actions when these are received impatiently and out of context.

The implications for further ministry growth are great. Contrary to what many believed at the beginning of the study, the students could rather easily be led to

participate in the DBS project once they saw, from what they did, that people would talk to them if they came in the spirit of Christ and not confrontationally. The process rather easily resulted in the formation of close and loving relationships between the students and the persons of peace. They anticipated their time together. There are, due to the long-term implication of this subject, numerous areas open for long-term studies. These studies might, in some cases, need to be multiyear and therefore not be suitable for studies such as this one demanding a short amount of time. Such areas of study would deal with the initiation of the process of geometric progression, the formation of churches from numerous DBS small groups, the finding and training of leadership in these ever-growing small groups, and the tolerance for differences demanded by this process.

For those who might want to replicate the study it will be important to remember to keep the culture (of both students and those with whom they study) in mind and not become discouraged too quickly. It appears quite plain that the closer the classroom training and the actual field work are done together, the easier it is to get student participation.

Theological Interpretations and Significance of the Data: Questions Still Not Answered or That Warrant Further Research

This study obviously took place over a short time—seven weeks. To be of greater impact the issues studied need to be observed over a longer time span and involve a wider group of subjects. Much more study needs to be given to growth from one area of one community to an ever-growing number of scattered subjects to determine if geometric progression can be generated. The major concern must deal with the time factor. A seven-week study cannot possibly be enough time to consider the concerns dealing with

discovering the possibility whether this method will be able to set off a process that makes it possible for the gospel to be carried to the seven billion people of this world in a mere 33.3 years.

There can be no doubt about the fact that those of us accustomed to more traditional methods of evangelism and church growth must come to grips with the fact that any ideas we had about controlling the church growth that results from DBS will certainly be a dream that can no longer be realized (not that it ever was in our control but the illusion of control was there). These churches will be more diverse and certainly will be more of what is by many called “charismatic” because the Holy Spirit is invited to be the teacher in the inductive process. This poses a challenge to what many have seen as the necessity of the church (each congregation) to be a carbon copy of all others. This is a false idea of what unity is all about. The DBS method will never result in such unity, nor is such expected by practitioners of DBS. The DBS method would never involve the degree of inter congregational control necessary to produce such a concept of unity. I see ACC as coming of age at a time in the history of Swaziland when God is working mightily throughout Swaziland and throughout Africa to bring a new day there. I hope my vision is accurate.

Conclusion

There is no doubt in my mind that the study has validated the fact that DBS is a valid means of evangelism in the area around the campus of ACC and that the students, with a minimum of training, can be led to employ the method with considerable success. Not only are the people of the area receptive, but the students are enthusiastic, and a great deal of affection for each other developed in a relatively short time. The students also

concluded the experience with very positive feelings. They were all anxious to begin to apply the method when they return to their homes. They have already had a successful hands-on experience at school. They both saw and felt the results of their labor. Only God knows the extent of the effect of the work done in Swaziland in 2016.

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APPENDIX A

Institutional Review Board Approval Letter

ABILENE CHRISTIAN UNIVERSITY

Educating Students for Christian Service and Leadership Throughout the World

Office of Research and Sponsored Programs
320 Hardin Administration Building, ACU Box 29103, Abilene, Texas 79699-9103
325-674-2885



3/8/2016

Floyd Vidler
Graduate School of Theology
ACU Box 29416
Abilene Christian University

Dear Mr. Vidler,

On behalf of the Institutional Review Board, I am pleased to inform you that your project titled "Evaluating "Discovery Bible Study" in an Evangelical Program at African Christian College

was approved by expedited review (46.110(b)(1) category 7) on 3/2/2016 for a period of one year (IRB # 16-008). The expiration date for this study is 3/2/2017 . If you intend to continue the study beyond this date, please submit the [Continuing Review Form](#) at least 30 days, but no more than 45 days, prior to the expiration date. Upon completion of this study, please submit the [Inactivation Request Form](#) within 30 days of study completion.

If you wish to make **any** changes to this study, including but not limited to changes in study personnel, number of participants recruited, changes to the consent form or process, and/or changes in overall methodology, please complete the [Study Amendment Request Form](#).

If any problems develop with the study, including any unanticipated events that may change the risk profile of your study or if there were any unapproved changes in your protocol, please inform the Office of Research and Sponsored Programs and the IRB promptly using the [Unanticipated Events/Noncompliance Form](#).

I wish you well with your work.

Sincerely,

Megan Roth

Megan Roth, Ph.D.
Director of Research and Sponsored Programs

APPENDIX B

The Beginning Point for DBS: Selecting the Person of Peace

THE MAN OR WOMAN OF PEACE: Key texts: Matthew 10:5-14 and Luke 10:1-11

- The person Christ has prepared to welcome a disciple when Christ is about to visit a community
- A person worthy of receiving the Gospel
- A bridge into the community
- No person of peace, no church planting for now
- Church planting is simplified to one basic starting point—finding the person of peace
- The Acts 10 description of Cornelius provides a list of typical characteristics

How to Find the Man or Woman of Peace

- Be aware of many possible means of discovery
- Ask God to reveal the person of peace
- Provide genuine service to the community to enable the person of peace to be revealed
- Search by meeting new people
- Use non-offensive, but conspicuously spiritual language to allow a person of peace to respond
- If a person of peace is not found, you must go somewhere else, however you will always find a person of peace where Christ is about to visit.

A BRIEF OVERVIEW OF FINDING THE PERSON OF PEACE

Read LUKE 10:1-11, AND MATTHEW 10:5-14

CHARACTERISTICS OF THE PERSON OF PEACE (LUKE 10: MATTHEW 10)

- Open his/her door to you Luke 10:5
- Receives your blessing and shows interest Luke 10:6
- Open his/her house to you; hospitable Luke 10:7
- Offers to sustain you in some way Luke 10:7
- He/she is worthy Matt. 10:13
- Has influence in his/her home Matt. 10:13
- Receives you Matt. 10:14
- Hears your words Matt. 10:14

APPENDIX C

Scripture List

This listing will only look at two “tracks” as examples due to space limitations.

Discovering God

God Creates Genesis 1:1-25

God Creates Man and Woman Genesis 2:4-24

Man and Woman Eat the Fruit Genesis 3:1-13

God’s Curses Genesis 3:14-24

God Regrets His Creation Genesis 6:5-8

God Saves Noah and His Family Genesis 6:9-8:14

God’s Covenant with Noah Genesis 8:15-9:17

God’s Covenant with Abram Genesis 12:1-8, 15:1-6, 17:1-7

Abraham Gives His Son as an Offering Genesis 22:1-19

God Spares His People Exodus 12:1-28

The Commands of God Exodus 20:1-21

The Sin Offering Leviticus 4:1-35

God’s Righteous Servant Isaiah 53

Discovering Jesus

Jesus is Born Luke 1:26-38, 2:1-20

Jesus is Baptized Matthew 3; John 1:29-34

Jesus is Tested Matthew 4:1-11

Jesus and the Religious Leader John 3:1-21

Jesus and the Samaritan Woman John 4:1-26, 39-42

Jesus and the Paralyzed Man Luke 5:17-26

Jesus Calms the Storm Mark 4:35-41

Jesus and the Man with Evil Spirits Mark 5:1-20

Jesus Raises a Man from the Dead John 11:1-44

Jesus Talks about His Betrayal and the Covenant Matthew 26:17-30

Jesus is Betrayed and Faces Trial John 18:1-19:16

Jesus is Crucified Luke 23:32-56

Jesus is Resurrected Luke 24:1-35

Jesus Appears to the Disciples and Ascends to Heaven Luke 24:36-53

Enter into the Kingdom of God John 3:1-21

APPENDIX D

Sample Consent Form for Interviews

Informed Consent

Introduction: My name is Floyd Vidler, and I am a student at Abilene Christian University conducting an ethnographic study for a course on ethnography and ministry. My telephone number is 817-905-3589. My research supervisor is Dr. Tim Sensing and his phone number is 325-674-3792. You may contact either of us at any time if you have questions about this study.

Purpose: The purpose of this research is to study the practice of Discovery Bible Study at African Christian College. I am trying to learn more about the effectiveness of the DBS method of evangelism in the Kingdom of Swaziland.

Procedure: If you consent, you will be asked several questions in an oral interview that will take place on the campus of African Christian College. I will make an audiotape recording of the interview.

Time Required: The interview will take approximately 1-2 hours of your time.

Volunteer participation: Your participation in this study is completely voluntary. If you choose to participate, you may still refuse to answer any question that you do not wish to answer. You may also withdraw from the study at any time.

Risks: There are no known risks associated with this interview. However, it is possible that you might feel distress in the course of the conversation. If this happens, please inform me promptly.

Benefits: While there is no guaranteed benefit, it is possible that you will enjoy sharing your answers to these questions or that you will find the conversation meaningful. This study is intended to benefit the school by enlivening our discourse on the theology and practice of Discovery Bible Study.

Confidentiality/Anonymity: Your name will be kept confidential in all the reporting and/or writing related to this study. I will be the only person present for the interview and the only person who listens to the tapes. When I write the ethnography, I will use pseudonyms—made up names—for all participants, unless you specify in writing that you wish to be identified by name.

If you wish to choose your own pseudonym for the study, please indicate the first name you would like me to use for you here: _____ . I will protect the electronic data by keeping all electronic files password secured.

Sharing the results: I plan to construct an ethnography—a written account of what I learn—based on these interviews together with my reading and historical research. This ethnography will be submitted to my professor at the end of the term.

I also plan to share what I learn from this study with the school. Portions of the ethnography may be printed and made available to the members.

Publication: There is the possibility that I will publish this study or refer to it in published writing in the future. In this event, I will continue to use pseudonyms (as described above) and I may alter some identifying details in order to further protect your anonymity.

Before you sign:

By signing below, you are agreeing to an audiotaped interview for this research study.

Be sure that any questions you may have are answered to your satisfaction. If you agree to participate in this study, a copy of this document will be given to you.

Participant's signature: _____ **Date:** _____

Print Name: _____ Date: _____

Researcher's signature: _____ **Date:** _____

Print name: _____

APPENDIX E

Syllabus

African Christian College Academic Affairs Course Syllabus Template- 23rd July -18th September, 20

Instructor and Course information:

Course instruction days: Monday, Tuesday, Thursday, and Friday for 1 hour and 20 minutes

Practicum Instructor's name: Floyd Vidler/ Bheki Mamba

meeting days and times: once a Month Saturdays. From: 8:00 AM - 1:30 PM.

Classroom: First Year Classroom

Semester: second semester 2015

Office Location: Home (Bheki), on campus flat (Floyd)

Office hours: unlimited

Office phone/ cell: 2505 6193/ 76148619.

Email: bheki@africanchristiancollege.com.- floydvidler@africanchristiancollege.com.

Course Description.

Course title: Personal Evangelism with emphasis on Discovery Bible Study Method

Prefix and Number:

Course hours: 3

2.4 Major course Concepts

- 2.4.1 A study of personal evangelism designed to equip students to be church leaders, leaders who will be able to train and prepare others in different skills related to

evangelizing and discipleship. A thorough introduction to the Discovery Bible Study method and the practical use of the tool in the field.

- 2.4.2 A study of evangelistic imperatives and various methods of personal witnessing; a particular emphasis on follow-up, discipleship and Bible knowledge.

2.5 **Expected Objectives for Students learning**

- 2.5.1 Knowledge Objectives: Upon completion, the students will be able to:
- 2.5.2 Outline the guidelines and principles used by first century believers to evangelize the lost
- 2.5.3 Ability to initiate a conversation about salvation with another person
- 2.5.4 To know how to train and equip others to do personal evangelism
- 2.5.5 To defend the true Gospel of Christ and its foundations
- 2.5.6 Memorize key verses for personal evangelism and integrate them to their theology.
- 2.5.7 Students will master new evangelism methods of witnessing for Christ
- 2.5.8 Learner will be zealous to follow-up on new converts and wayward Christians

2.5.2.0 **Skills Objectives**

- 2.5.2.1 Upon completion the student will be able to:
- 2.5.2.2 Spend the rest of your life witnessing, leading others to Christ, discipling the Holy Spirit's converts, and inspiring others to be involved in personal evangelism
- 2.5.2.3 To put together a team of evangelists to work together for evangelism
- 2.5.2.4. Be able to write his/her personal testimony in preparation for use in gospel presentations
- 2.5.2.5. Be able to analyze personal evangelism methodologies for preparation of the task

2.5.3.0 **Character Objectives**

- 2.5.3.1 You will have a burden to reach the lost
- 2.5.3.2 You will be more conscious of opportunities to witness/ to share Jesus
- 2.5.4.3 You will have the confidence to initiate conversations about spiritual matters
- 2.5.5.4 You will have the confidence to present the Gospel to others, and, if they are ready, begin a DBS
- 2.5.6.5 You will have a vision to reach others, one on one, and disciple them to do the same
- 2.5.7.6 You will become a personal soul winner, "doing the work of an evangelist" (2 Tim.4:5) as a way of life

3.0 **Pedagogy**

- 3.1 Personal evangelism practicals are done once in a month by sending students in groups of 10-15 to help churches to easily reach out to their communities.
- 3.2 Classroom Lectures, discussions, book reading and assignments
- 3.3 Quizzes, tests and Exams
- 3.4 Role playing and reports
- 4.0 Course Materials given out electronically for the student's computers

4.1 Handouts (hard copies)

4.2 **Books Readings**

4.2.2 *Howard Belben, The Mission of Jesus, Epworth Press, 1970*
Due date for the Reading assign. 28th August 2015.
Kigali, Rwanda Report

5.1.0 **Course Requirements**

i. Personal Outreach Assignment and Report (20%)

1. Personal Outreach Assignment

• **Identify** a minimum of at least **THREE** non-Christians in your church visitors list. It should be people that you will be able to meet regularly, especially during your worship Meetings/ church services and during your evangelism outing or at any time you can be able to arrange to meet with them. You may choose to develop relationships individually, in teams of two or as married couples

1. **Pray** for the people on your list weekly (minimum) during the time you studying with them.

Students are strongly encouraged to fulfill their weekly prayer commitment by Recruiting someone to pray with and for them at a regular time each week.

• **Show** them Christ's love. Initiate a friendship. Find out their needs. Establish a Common ground. Listen, care, and build a relationship—try not to see such people as merely a class project.

• **Invite** a non-Christian on your list to join you for some activities in your church an outreach event, a worship service, etc. or outside church, a sports event, exercising together.

• **Share** your personal story (testimony) and/or the gospel as God gives you the opportunity. Attempt to help them take their next steps toward a personal relationship with God through Jesus Christ.

• **Be accountable** and share your experiences in the weekly class sessions called Reports from the Field. You should be prepared to share your most recent outreach experience (negative or positive) in every class session.

2. Personal Outreach Report

You will receive full credit for this Outreach Assignment by completing an Outreach Report (2-3 pages) added to your portfolio, at the end of **October 2015**, and that will be the time you will be able to get your full credit for this course if you have been able to fulfill all the assignments requirements. Always check with the instructor if there are some difficulties. Dates for assessments on the project: on **30th September 14th October 2015**, you can call at any day if you feel you need assistance with project (call Bheki after September 20, 2015).

- a. The names and descriptions of each person.
- b. A description of the relationship developed with each person, including a description of the invitations issued and the activities experienced

Note: The desire is for you to have a meaningful experience with a non-Christian during the course study. If after three sincere invitations to some event, etc., have been made (even if there has been no positive response) this requirement is fulfilled.

c. *The results/lessons learned from these outreach experiences. (Sections B and C) should be the major part of your report.*

NOTE: *if you do this project well, and satisfactorily, you will find that you have created for yourself a tool that you will forever use in your ministry, therefore, do it well not just for the grade.*

5.2.2 **Methods of Evangelism Paper**

In a 4–7-page paper, the student will select 3 methods of evangelism from the lists provided. These methods must be researched and the student must summarize his or her findings. He or she will present advantages and disadvantages to each method, then compare each method and choose the method that most suits his or her life and personality and his or her community. Then the student will explain how this method will help him or her in future evangelism ministry. Describe how you would employ the Access Ministries in conjunction with your method of evangelism.

Methods for evangelism:

1. *Discovery Bible study*
2. *One Time Approach*
3. *Some other approach of your choosing*
4. *Door to door ministry*
5. *Gospel tracts distributions*
6. *Open Air Evangelism such as Gospel Chariot*
7. *WBS courses etc.*

Access Ministries Employed

- a. *Benevolence ministries*
- b. *Invite neighbors for dinner in your house*
- c. *Back to school events*
- d. *Life style evangelism*
- e. *Disaster relief ministry*
- f. *Health educational events*
- g. *Using your personal testimony*

- h. *Fun and games outreach*
- i. *Hospital visitation*

5.2.3. **1. Personal Testimony:**

The student is required to prepare a written personal testimony (3-5 pages double spaced) in preparation to effectively articulate his/ her personal testimony in witnessing encounters during the course and after. The testimony should be divided into three sections: 1) My life before I met Christ, 2) how I came to trust Christ as my Savior, 3) Spiritual growth after conversation, 4) how my life has changed as a result. Write the testimony as if giving it to a non- Christian audience. Avoid using religious big terms. There will be two types of Presentation, 1) in class in small groups, and 2) as hard copy on the due date, **21st August 2014**. This assignment counts **10%** of the student's final semester grade

6.1.1. **Tests and Exam**

Tests will cover what we you have covered in your readings and from the class handouts. Exam consists of multiple-choice and true/false questions, and some essay questions. There will be time for review before the exam if we all collaborate with the proposed course schedule.

6.1.2. **Late assignments and Policy:**

If the student is unable to complete an assignment on time, then he or she must contact the instructor immediately by email.

Assignments that are submitted after the due date without prior approval from the instructor will receive the following deductions:

1. Late assignments submitted after a day of the due date will receive a 10% deduction
2. Assignments submitted a week late will receive a 20% deduction
3. Assignments submitted after one week late or after the final date of the class will not be accepted
4. Special circumstances (e.g. death in the family, personal health issues) will be reviewed by the instructor and academic dean on a case-by-case basis

7.0.0. **COURSE GRADING AND POLICIES**

1. Testimony Paper 10%
2. Book reviews- 10%
3. Tests -10%
4. Methods of Evangelism- 20%

5. Witness Report- 20%
6. Exam-30

READING REPORT GUIDELINES

Your Name:

Course Title:

Date:

Title of Book:

Complete Bibliographic Reference:

Overview—Give a brief overview of the book, including its theme, perspective/perception and approach/style.

Critique/ Assessment—Offer a brief critique of the book, including elements of strength and weakness.

Application—Offer some specific application to your own ministry— demonstrating the value and relevance of the material in this book

Best Quote/s—be sure to include the page number where the quote can be found.

Did you read the entire book/selections thoughtfully (not merely skimmed)? Yes ___
No ___

5.0 Course Schedule

Days	Date	Topics to be Covered	Reading Assignments
1	23 rd July 2015	Course introduction	
2	24 th July, 2015 Friday	Introduction to personal evangelism	
3	25 th July 2015	The Heart of God for the lost	
4	28 th July	God's heart about the lost	Evangelism terms –
5	29 th July	Your Testimony in Evangelism	quiz
6	31 st July Friday	Telling your own personal story	Write your testimony
7	1 st August	Read: <i>The Mission of Jesus</i> by Belben	Discuss in class
8	4 th August	Dealing with	

		Different kinds of disobedient people	
9	5 th August	Process the “three column” approach	Submit a two-page paper explaining this tool.
10	7 th August Friday	Characteristics of a soul winner	Read DMM material on this subject
11	8 th August	Characteristics of a church planter	Read text on this material
12	11 th August	Christ’s Methods for evangelism	
13	12 th August	Christ’s Methods for Evangelism	
14	14 th August Friday	Paul turning the World outside down	
15	15 th August	Paul’s methods for evangelism	quiz
16	18 th August	Modern Evangelism Methods	Read Kigali material
17	19 th August	<i>Holiday</i>	
18	21 st August Friday	Modern Evangelism methods	Read text on the contrast with DBS
19	22 nd August	Planning an evangelism campaign	
20	25 th August	Planning an evangelism campaign	quiz
21	26 th August	identifying the Person of Peace in a community	Read this section of the text
22	28 th August Friday.	Identifying a person of Peace in an area	Read Matt. 10 and Luke 10 and consider the case of Cornelius
23	29 th August	<i>National Holiday: Reed Dance</i>	
24	1 st Sept.	Local Church and the DBS method	Read text on why the insiders will give the most opposition
25	2 nd Sept.	Local Church and the DBS method: DBS does not need a	Do discussion of this in class: why does the local church oppose?

		preacher, a building, or a bank account	
26	4 th Sept. Friday	Questions on the method fielded from students	Read the ways that DBS differs from other methods
27	7 th Sept.	Holiday: Independence Day	
28	8 th Sept.	Do DBS with a class mate	
29	9th Sept.	Process in class	
30	11 th Sept.	Do DBS with a class mate	
31	12 th Sept.	Process in class	
32	15 th Sept.	Reviews	
33	16 th sept.	Review	
34	17 th Sept.	Exam	

APPENDIX F

Evaluation Instrument

(Any numeric information is merely suggestive and tentative. A longitudinal study would be needed to measure anything beyond this. The information sought here is: can a DBS method study be set up by the students in Swaziland and can they be guided to follow all of the steps listed below.)

Evaluation Instrument: Did you employ the Eleven Essentials in each study?

1. Have each person share what they are thankful for at the beginning each session?
The purpose is to set a positive sense of thanksgiving for the group.
2. Ask if there are any needs or problems that anyone has that may be addressed by the group? This is designed to facilitate a sense of belonging in which the member address the needs of the other members of the group.
3. Ask, how we might meet those needs? Perhaps pray over them or actually, as a group, address the need.
4. Ask, who did you share last week's lesson with? The purpose is to lead the members to be evangelistic even before they become Christians.
5. Review last week's lesson as a tool of reinforcing the lesson.

Who wants to retell last week's story/passage?

How did you apply Last Week's lesson in your life?

6. Read, listen, and copy the Scripture. A Scripture reference for each week is provided each student so that the study will progress through the overall story of the Bible.

7. Rewrite the text (paraphrase) in your own words.

8. Questions to ask:

What does this passage teach us about: God? Jesus? Humans? Life?

What was the most interesting thing in the story to you?

What was the most important thing in the story to you?

If this story was true, how would you apply it? How would it impact you?

9. If someone misstates a point, simply ask them where they see that in this passage?

At this point go on, and allow the Holy Spirit to work on the heart as the teacher.

10. Ask, how will you obey what you learned this week? Take time for each participant to answer—including yourself.

11. Ask, with whom are you going to share what you learned this week

APPENDIX G

Field Note Protocol¹

Date _____, Time, _____, Place _____ Two Column Method

Observations	Initial reactions, feelings, and Interpretations
1	(1)
2	(2)
3	(3)

1. Sensing, 180.

APPENDIX H

One Time Approach

One possible One Time Approach: Prayer is appropriate anywhere! Anytime!

(outline)

Greeting: Hello! How are you today? My name is _____ and this is _____.

We are taking advantage of this beautiful (or whatever kind of) day to talk to people in your area (homestead, neighborhood, etc.) about the beauty of Jesus! (Keep it positive: none of this what a terrible day.) Could we share what the Bible says about God and His Son?

When you get settled (seated or whatever they offer: Remember to look for “the person of peace” for future study).

Have all the necessary materials (Bibles, pens, pencils, paper, printed handouts, etc.) ready and organized. What you do reflects on Jesus—good or bad!

You may want to mark your Bible with a chain of references (show them how to do this).

1. God is creator:
 - A. Genesis 1:1-3; 6; 9; 11; 14; 20; 24; 26-27
 - B. Do you believe that God created us?
2. God made us and loves us:
 - A. John 3:16

- B. 1 John 4:7-21
 - C. Do you believe that God loves you?
3. Sin separates people from God.
- A. Romans 3:10-17
 - B. We have a problem that we (not you) cannot fix! Matthew 19:25-26
 - C. Do you believe that sin separates US (not you) from God? It looks like that includes me and you.
4. God makes this possible through his Son, Jesus!
- A. Acts 4:12
 - B. John 1:1-4; 15-18
 - C. Do you believe that Jesus is God's Son?
5. Only Jesus has "salvation"
- A. He wants all of us to be saved (to be back with him—not separated!)
 - 1. If God had his way all of us would be saved. 1 Timothy 2:1-6
 - 2. However, without faith it is impossible to please God (Hebrews 11:6).
 - B. Do you believe in Jesus?
6. How would God or I know that you believe in Jesus?
- A. What is the Gospel?
 - 1. Romans 1:16
 - 2. 1 Corinthians 15:1-4

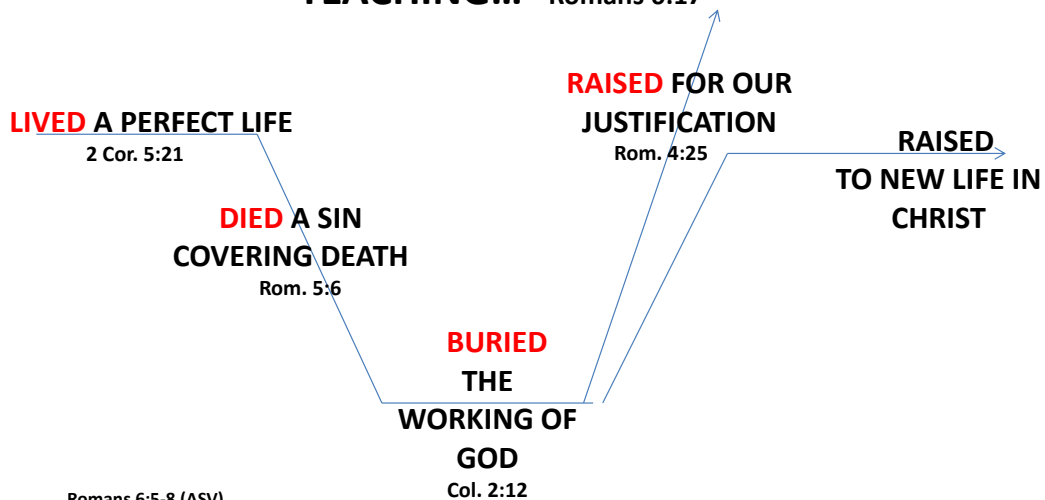
3. Romans 6:1-14 (use chart: Obey from the Heart! from Appendix I)
- B. James 2:14-17
- C. Do you believe that you need to join Christ in his death, burial, and resurrection by being baptized?
 1. Could we baptize you now? (You must be prepared: where, when?)
 2. If they do not say, “Yes!” then you can follow up with scriptures that you know.
6. No matter what they do: **thank them for sharing** with you and leave them the name and information of someone with whom they may talk.

APPENDIX I

Obey from the Heart

This chart is included to give the students a precise way of dealing with this material in an actual study situation as they use the One-Time Approach. They tend to omit everything (even faith in God and in Christ) from the passage except immersion in water.

“OBEY FROM THE HEART THAT FORM OF TEACHING...” Romans 6:17



Romans 6:5-8 (ASV)

⁵ For if we have become united with *him* in the likeness of his death, we shall be also *in the likeness* of his resurrection;

⁶ knowing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be in bondage to sin; ⁷ for he that hath died is justified from sin. ⁸ But if we died with Christ, we believe that we shall also live with him;

BRIEF VITA

I was born in Cleburne, Texas, on December 19, 1936. I attended Abilene Christian College, obtaining a Bachelor of Arts in Bible in 1958 and a Master of Arts in Bible in 1960. I returned to Marshall University for a Master of Arts in Counseling in 1983.

My wife, Connie, and I have been married 33 years and have six children between us. Since I am currently 81 years old, I am retired. I am not currently employed in the traditional sense of the word, I am currently involved in numerous volunteer situations that have and do keep me quite busy. I served as volunteer chaplain at the Federal Medical Center in Fort Worth for twelve years. I am a Certified Mediator and regularly conduct mediation at the Juvenile Detention Center in Fort Worth. My wife and I are both Certified Presenters for the Preparation and Relationship Enhancement Program (a federally sponsored family enrichment program). I am a volunteer presenter for a program designed to help men on probation for non-payment of child support be better fathers (Fathers Offering Children Unfailing Support). This program meets every week—fifty weeks per year. I have worked in Qingdao, China, for the last seven years with Let's Start Talking. Since 2011, I have served as a Visiting Lecturer at African Christian College in Swaziland, Africa. From 2010 to the present time I have served on the Missions Committee of the Hills Church of Christ in Fort Worth, both at the North Richland Hills campus and now at the West Fort Worth campus.