

LIBERTY BAPTIST THEOLOGICAL SEMINARY

DEVELOPING A PLAN TO DISCIPLE INTERNATIONAL STUDENTS

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ABSTRACT

DEVELOPING A PLAN TO DISCIPLE INTERNATIONAL STUDENTS

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A current literature review demonstrates that only a limited amount of information is available for missionaries striving to disciple international students attending universities throughout the United States. Therefore, this project attempts to develop a discipleship plan based firmly upon Scripture, focusing particularly on the life and teachings of Jesus as an essential resource for international student ministry. Incorporating these insights, along with the suggestions from discipleship literature and campus missionaries, the plan presents a biblical approach to discipleship that specifically applies to international student ministry in Milwaukee. The project concludes with a thorough evaluation of the plan and several recommended improvements.

Abstract length: 101 words.

To: Terry

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CHAPTER 1

PROJECT INTRODUCTION

The command of Jesus spoken at the end of Matthew's Gospel describes the primary purpose for this project:

I have been given all authority in heaven and on earth! Go to the people of all nations and make them my disciples. Baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to do everything I have told you. I will be with you always, even until the end of the world.¹

Jesus spoke these words as part of His final instructions to His followers before physically returning to Heaven. The work He began on earth, to seek and save the lost,² would now continue through the disciples He called and trained. Jesus, Lord of the universe, sends out His disciples to represent Him in every nation! As they go, they baptize sincere responders and teach them to obey all Jesus taught them. Their effort, accomplished through His accompaniment, must not cease until He physically returns at the end of this age.

¹ Matthew 28:18-20, CEV. All Scripture references throughout this project are from the Contemporary English Version (CEV) unless noted otherwise. This version provides a highly accessible translation for those with limited English comprehension.

² Luke 19:10.

These words spoken by Jesus provide both the motivation *and* explanation of our missionary effort among international students in Milwaukee, Wisconsin. Much more needs to be said regarding this vital command, and chapter 2 below attempts a concise yet comprehensive explanation. Suffice it to say here that the discipleship plan presented in this project represents a sincere and determined effort to completely obey His command.

Traditionally missions in the United States has been “dominated by the picture of an individual or family being called to quit their job, pack their belongings, and move to another part of the world in order to minister to people in another culture.”³ However, a new opportunity exists which offers the potential to impact almost every nation without the missionary even leaving their homeland! Foreign students by the tens of thousands currently attend the colleges and universities of this nation.

According to a report by *Open Doors*, 564,766 international students studied in the USA during the 2005-2006 school year.⁴ Interestingly, the two leading nations, India with 76,503 students and China with 62,582,⁵ both fall

³ Tom Phillips, Bob Norsworthy, W. Terry Whalin, *The World at Your Door* (Minneapolis: Bethany House Publishers, 1997), 27.

⁴ Hey-Kyung Koh Chin and Bhandari Rajika, *Open Doors 2006: Report on International Educational Exchange* (New York: Institute of International Education), http://www.opendoors.iienetwork.org/file_depot/0-10000000/0-10000/3390/folder/50084/Open+Doors+2006_FastFacts_FINAL.pdf. (accessed May 16, 2007).

⁵ *Ibid.*

within the strategic 10/40 Window, which represents more than 90% of the least-reached peoples on earth.⁶ In addition, *Open Doors* counts 96,981 foreign scholars either teaching or conducting research throughout the United States, plus another 43,580 foreign students studying English.⁷ Adding these together brings the total to more than 700,000 internationals, not including the spouses and children who may also accompany them to the U.S!

On a more local level, the University of Wisconsin in Milwaukee claims 730 degree seeking international students, 91 attending the ESL program (English as a second language), 69 visiting scholars, and 69 international employees representing almost 90 nations.⁸ A second university, Concordia University of Wisconsin, located in the city of Mequon a few miles north of Milwaukee, lists a total of 224 international students from 26 nations, including 88 from India and 74 from Taiwan.⁹

All of this translates into “an incredible opportunity” for the church here in America “to influence the lives of this world’s emerging generation of

⁶ Patrick Johnstone and Jason Mandryk, *Operation World* (Carlisle, UK: Paternoster Lifestyle, 2001), 15. It should be pointed out that some of these have since relocated to other nations.

⁷ Hey-Kyung Koh Chin.

⁸ *University of Wisconsin - Milwaukee*, “International Population At The University of Wisconsin - Milwaukee Fall 2005,” <http://www.uwm.edu/Dept/CIE/IA/IA-Profile2005.shtml/> (accessed May 16, 2007).

⁹ *Concordia University of Wisconsin*, “Student Demographics,” http://www.cuw.edu/News_Events/statistics/student_demographics.html. (accessed May 16, 2007).

influencers.”¹⁰ Making disciples for Jesus from these international students and scholars could potentially impact an entire nation upon their return home.¹¹

Therefore, one of the most strategic mission fields in our day, or perhaps possibly even the greatest,¹² can be found right here in the United States on our college and university campuses.

Project Rational

Although the primary Scriptural support for this project comes from the words of Jesus in Matthew 28:18-20 as noted above, the call of God for His people to reach the nations certainly did not originate at that precise moment. This command by Jesus actually reiterates God’s heartfelt yearning throughout the entire Old Testament, with the distinguishing feature that it now centers upon Jesus and involves the community He came to establish. Three Scripture

¹⁰ Phillips, 16.

¹¹ Lisa Marzano, *Seeds Take Root* (Colorado Springs, CO: International Students, Inc, 2001), 1-38. At the time of writing (November 4, 2008), official statistics regarding the number of students actually returning to their country of origin following graduation could not be found. However, based upon our experience in Milwaukee, approximately 75% or more eventually leave the United States, either going back to their home nation or moving to another nation (such as Canada).

¹² International Students, Inc, *Reaching the World on American Colleges and Universities* (Colorado Springs, CO: International Students, Inc, n.d.). This informational brochure can be ordered from their website at <http://www.isionline.org> (accessed November 4, 2007).

passages serve to clearly affirm God's original intention to include *all* people within His plan of salvation.

First, in the initial call of Abram, the founding father of the nation of Israel, God expresses His plan to bless every people group:

The Lord said to Abram: Leave your country, your family, and your relatives and go to the land that I will show you. I will bless you and make your descendants into a great nation. You will become famous and be a blessing to others. I will bless anyone who blesses you, but I will put a curse on anyone who puts a curse on you. Everyone on earth will be blessed because of you.¹³

Second, in His code of ethics for the newly formed nation of Israel, God explains His expectation regarding the treatment of outsiders who choose to live among the chosen people:

Don't mistreat any foreigners who live in your land. Instead, treat them as well as you treat citizens and love them as much as you love yourself. Remember, you were once foreigners in the land of Egypt. I am the Lord your God.¹⁴

In one sense, it can thus be said that *outsiders* are to be treated by His people as *insiders*!¹⁵ Then third, when dedicating the newly built Temple to God, King Solomon's passionate prayer expresses God's purpose to establish a relationship with *all* people:

¹³ Genesis 12:1-3.

¹⁴ Leviticus 19:33-34.

¹⁵ Jim Petersen, *Lifestyle Discipleship: The Challenge of Following Jesus in Today's World* (Colorado Springs: NavPress Publishing Group, 1993), 27-39. Here Petersen develops the concept of God's people as "insiders."

Solomon stood facing the altar with everyone standing behind him. Then he lifted his arms toward heaven and prayed: Lord God of Israel, no other god in heaven or on earth is like you! You never forget the agreement you made with your people, and you are loyal to anyone who faithfully obeys your teachings. . . . Foreigners will hear about you and your might power, and some of them will come to live among your people Israel. If any of them pray toward this temple, listen from your home in heaven and answer their prayers. Then everyone on earth will worship you, just like your people Israel, and they will know that I have built this temple to honor you.¹⁶

Recognizing that the Jewish Temple represented the place God met with people for fellowship and forgiveness, this prayer reveals God's eagerness to incorporate "foreigners" into His family. Clearly God's salvation plan extends towards every person, citizen *and* foreigner!

These three verses, plus numerous others throughout the Old Testament,¹⁷ speak a strong challenge to the present day American church regarding the non-Christian foreigners now living among us, be they international students, scholars, or immigrants. Could it possibly be that God has raised-up the church in America "for such a time as this?"¹⁸ Well, according to David E. Schaumburg, in his excellent *Manual for Ministry to Internationals*, the answer is

¹⁶ 1 Kings 8:22-23 and 41-42.

¹⁷ See for instance Psalm 2:7-12, 22:27-28, 46:10, 47:7-9, 67:1-7, 96:1-13, and 150:6; Isaiah 2:2-5; and Zechariah 14:8-9.

¹⁸ Esther 4:14.

a resounding yes! He declares, "We now need the Church to rediscover the priority of 'reaching the world that has come to us.'"¹⁹

The idea that the world must be reached since it has come to us can be readily seen in the Leviticus and 1 Kings passages cited above. It can also be found when carefully considering the context of the words Jesus proclaimed just prior to His ascension into heaven: "You don't need to know the time of those events that only the Father controls. But the Holy Spirit will come upon you and give you power. Then you will tell everyone about me in Jerusalem, in all Judea, in Samaria, and everywhere in the world."²⁰ Just ten days later the church began with a worldwide impact because all nations had come to Jerusalem for the Jewish festival of Pentecost and God poured out His Holy Spirit in fulfillment of Joel's prophecy.²¹ Therefore, "the primary pattern for reaching the world," according to the Old Testament and to Jesus, consists in God's people telling the Good News to all people, "beginning at home."²² For the disciples then, home

¹⁹ David E. Schaumburg, *Manual for Ministry to Internationals* (Springfield, MO: The General Council of the Assemblies of God, 1987), 29. In this particular statement, Schaumburg quotes the motto of International Students, Inc. Throughout his discussion in chapter 1, entitled "A New Perspective in Missions," he includes the above mentioned Scripture references from the Old Testament along with several others (29-30).

²⁰ Acts 1:7-8.

²¹ Schaumburg, 28.

²² Ibid, 28-29. The principle seems clear: mission outreach begins first in Jerusalem, expands to Judea, then to Samaria, and finally "to the ends of the world." In their specific context, the disciples began in Jerusalem.

was Jerusalem where God had gathered the nations.²³ For us, the American church, home is America where God has once again gathered the nations! Thus the mission to “everywhere in the world” begins at home, in *our* “Jerusalem,” with international students and scholars.

Project Beginnings

While serving as pastors of a small church in Beaver Dam, Wisconsin, the Lord challenged my wife (Terry) and me with the opportunity to pioneer a ministry for international students. In seeking His direction regarding several ministry options available at that time, we eventually recognized international students as representing God’s specific plan for our family. We received missionary approval through the Assemblies of God and subsequently resigned from our pastorate in May, 2003. After spending two years raising our financial support, we began part-time ministry among the students in August of 2005 and then full-time beginning in June 2006. Although I felt called by God to missions in 1985 while working as a chef at the Bob Smith Yacht Club in Galveston, Texas, He saw fit to lead me on a long, winding road to the mission field!²⁴

²³ According to Acts 2:8-11, the nations in Jerusalem hearing the Good News on the Day of Pentecost included Parthia, Media, Elam, Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Rome, Crete, and Arabia.

²⁴ My journey with the Lord following His call included time in Texas, Missouri, Wisconsin, Michigan, and then Wisconsin again spanning a period of about 21 years. Interestingly, the actual distance of our move to the mission

Throughout this time, I often struggled intensely with my failure to fulfill His call and with God's seeming failure to fulfill His call in my life. Perhaps I misunderstood His voice. Maybe He really did not speak to me at all. Or worse, probably a poor decision somewhere in the journey caused me to miss His plan entirely. Yet the long road I traveled on – first alone, then with my wife, and eventually also with our two daughters – refers specifically to the length of time and the numerous lessons learned from the moment He called until we finally arrived on the mission field. As always, God demonstrated His timeliness and His faithfulness, for our prior ministry experiences have proven to be an extremely valuable preparation for the mission in Milwaukee just now beginning.

Project Goal

This project attempts to develop a plan to effectively make disciples among the international students attending the University of Wisconsin in Milwaukee and Concordia University of Wisconsin in Mequon, a suburb of Milwaukee. While involving an extensive amount of research, the emphasis clearly remains focused upon practice rather than theory, on an understanding that leads to obedience. Thus the project strives to determine *how* to best carry out the discipleship command of Jesus among the international students God called us to reach. Therefore, everything included on the pages below, from the

field, from our pastorate in Beaver Dam to our present home near Milwaukee, covers merely fifty miles.

analysis of Scripture, the survey of discipleship literature, the questionnaire responses from campus missionaries, and the discipleship plan itself *all* serve to accomplish one ultimate goal: full obedience to the command of Jesus to go and make disciples from every nation!

Project Definitions

The crucial task at the onset of this project is to provide a clear definition of the word “disciple,” along with the related concepts, “discipling” and “discipleship.” While definitions of these terms vary widely within Christian literature, most contain at least one or more of the following five essential characteristics: imitation of Christ,²⁵ learning about Christ,²⁶ loyalty or commitment to Christ,²⁷ a relationship with Christ and other believers,²⁸ and both an attitude and lifestyle transformation by Christ.²⁹

²⁵ William E. Wegert, “Seminary Student Spiritual Formation: Recommendations Based on a Review of Scripture and a Survey of Evangelical Seminaries” (PhD diss., Liberty Baptist Theological Seminary, Lynchburg, VA, 1998), 59-60.

²⁶ R. P. Meye, “Disciple,” in *The International Standard Bible Encyclopedia*, fully revised ed.; I. Howard Marshall, A. R. Millard, J. I. Packer, and D. J. Wiseman, eds., *New Bible Dictionary*, 3rd ed. (Downers Grove: InterVarsity Press, 1997), 277; Lawrence O. Richards, *Expository Dictionary of Bible Words* (Grand Rapids: Zondervan Publishing House, 1985), 226; and Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (New York: HarperCollins Publishers Inc, 1998), 283.

²⁷ Marshall, 277; and Michael J. Wilkins, *Following the Master: A Biblical Theology of Discipleship* (Grand Rapids: Zondervan, 1992), 325.

With these key components in mind, the following definition of a “disciple” has been developed for this project: A disciple loyally follows Jesus by learning, incorporating, and practicing His teachings, actions, and character traits in a passionate effort to daily live as He lived in this world. By design, this definition takes into account every aspect of a person’s life: “loyalty” expresses a commitment of the *will*; “following” requires and reveals an intimate relationship between the human *spirit*³⁰ and Jesus; and “learning” involves primarily the *intellect* but also includes the *emotions* and *behavior* as attitudes, desires, and character undergo significant change, impacting *relationships* with other believers and with nonbelievers.

Two words closely related to “disciple,” namely “discipleship” and “discipling,” also require some clarification. “Discipleship” refers to the entire process involved in becoming a disciple. Biblically, this requires a long-term

²⁸Win Arn and Charles Arn, *The Master's Plan for Making Disciples* (Pasadena, CA: Church Growth Press, 1982), 25-26; Robert E. Coleman, *The Master Plan of Evangelism*, 2nd Spire ed., abridged (Grand Rapids: Fleming H. Revell, 2000), 41-50; Leroy Eims, *The Lost Art of Disciple Making* (Grand Rapids: Zondervan Publishing House, 1978), 30-36; Greg Ogden, *Transforming Discipleship: Making Disciples a Few at a Time* (Downers Grove: InterVarsity Press, 2003), 42-43; Wilkins, 279-280; and Tom Wright, *Paul for Everyone: The Prison Letters* (Louisville, KY: Westminster John Knox Press, 2004), 109.

²⁹Yong Woong Lee, “A Discipleship Model for Missionaries Establishing Churches in Thailand” (PhD diss., Liberty Baptist Theological Seminary, Lynchburg, VA, 2003), 48; Richards, 227; Wilkins, 276 and 325.

³⁰“Spirit” here is defined as the God given aspect of a person which allows them to develop a relationship with Him. A person’s spirit also lives forever, either with God or separate from Him. See, for instance, Richards, 575-577.

process and not just a momentary event,³¹ although specific events can often make significant contributions.³² As for the term “discipling,” that specifically describes the effort of a disciple to make another disciple. The person discipling thus serves as the *human* discipler, with the understanding that Jesus always functions in every Biblical discipling relationship as the primary Discipler. Thus, while “discipleship” describes the big picture, “discipling” draws attention to the relationships involved within the discipleship process. Furthermore, although discipling may involve one primary discipler at any given time, ideally discipleship best occurs through the efforts of several disciple makers during the course of a lifetime.

One extremely vital issue requiring at least some discussion concerns the actual starting point of discipleship. Specifically, does discipleship begin immediately following conversion, or could it possibly begin prior to conversion? While some writers tend to view discipleship as the second stage of the Christian life *after* salvation,³³ others hold a much different perspective.³⁴ For instance,

³¹ See Acts 20:24 and Hebrews 12:1-3.

³² Numerous examples of this can be found throughout the book of Acts.

³³ See, for instance, Leroy Eims, 41-42; Wilkins provides an insightful evaluation of several discipleship models, 25-34. However, it should be noted that I strongly disagree with the way in which he categorizes some of the authors mentioned in his book. I also differ with his assessment regarding the weaknesses of the discipleship model he entitles, *Disciples Are Converts Who Are in the Process of Discipleship*, 31-34.

³⁴ See the excellent discussion by Michael Green in *Matthew for Today* (Dallas: Word Publishing, 1988), 298-301. Here Green notes that in the Great

Donald McGavran and Win Arn, in their book *Back to Basics in Church Growth*, offer the following definition of the word “disciple” when commenting on the words of Jesus in Matthew 28:16-20:

The great commission is a mandate to enroll believers in churches, to start them on the journey out of Egypt to the Promised Land. It is necessary to emphasize this because in the seventies it became popular to use the verb disciple to mean “make existing Christians into highly educated and committed Christians.” Certainly it is desirable that Christians grow in grace and knowledge of the Lord. Certainly post-baptismal nurture and instruction is beneficial. . . . But the primary meaning of the verb “disciple”—to bring men to belief in Jesus Christ and to baptism in the Triune Name—must not be wiped out by the obvious need to “teach them all things.” . . . In this volume, therefore, we use the verb “disciple” in its primary sense: to bring men and women to saving faith in Jesus Christ and to membership in his Body through baptism in his name.³⁵

Therefore, this project adopts a similar approach, viewing discipleship as beginning the moment a campus missionary strives to reach out to an unconverted international student.³⁶

Commission, Jesus commands His disciples to make disciples among the *unreached* (emphasis mine). In other words, Jesus did not say, as many understand Matthew 28:18-20, “Go, convert the lost, and then disciple them.” Rather, He clearly said, in the words of Michael Green, “Go, reach the unchurched,” (299), thus strongly indicating that discipleship begins *prior* to salvation. The discussion in chapter 2 provides an additional analysis of this important issue.

³⁵ Donald McGavran and Win Arn, *Back to Basics in Church Growth* (Wheaton: Tyndale House, 1981), 102.

³⁶ This does *not* deny the prior work of God's Holy Spirit in that student. Rather, it affirms that the effort by a Christian to establish a friendship with a non-Christian student either begins, or depending on the student's previous exposure to the Good News, continues their discipleship journey. Of course, every human effort in discipleship ultimately proves fruitless without the continual Presence of

Finally, this project often mentions the term “campus missionary” in describing Christian workers involved in international student ministry. While the term normally refers to professionals serving in a full-time ministry position, this is not the intended meaning here. Rather, it includes all Christians involved in international student ministry, whether with remuneration or without. Thus “missionary” describes those who raise financial support (such as myself) or serve on staff at a local church involving international students, as well as those who might work full-time as a nurse, professor, or housewife but then also seek to build friendships with international students for the purpose of making disciples.

Project Limitations

Although ministry to international students involves a variety of complex cross-cultural issues, I intend to focus only briefly on these in this project. In part this is due to the significant cultural and religious differences *between students* from Asia, Africa, Latin America, and the Middle East, all of which are represented in the Milwaukee area. Thus a typical outreach effort may include Muslim students from Iran, Buddhists from Taiwan, a Hindu from India, an atheist scholar from China, a Catholic from Mexico and perhaps even postmodern Lutheran students from Germany. Therefore, rather than emphasizing their vast

the Holy Spirit revealing Jesus, convicting of sin, and drawing the person into salvation.

differences in thinking, behavior, and religious background, it seems far more appropriate in a project of this length to focus instead on the ways in which these students and scholars are similar.³⁷ Some of the basic similarities include their desire for friendships, struggles with homesickness, the challenge of English as a second or even third language, American culture, American food, and their intense desire to learn.

Additionally, it should be recognized that God's Word applies equally to all cultures. Even though differences in culture created some significant conflicts during the formative years of the New Testament Church,³⁸ eventually the church leaders understood that cultural differences always take a subordinate role to the authority of God's Word.³⁹ In other words, the principles taught in Scripture, including the principles of discipleship, speak and apply to all people regardless of cultural background.⁴⁰ While methods of presentation and relational approaches vary, God's Word transcends all human culture. In fact, a multi-

³⁷ Those interested in pursuing further study on the differences between cultures should see Rajendra K. Pillai, *Reaching the World in Our Own Backyard* (Colorado Springs: WaterBrook Press, 2003) and James W. Sire, *The Universe Next Door* (Downers Grove: InterVarsity Press, 2004).

³⁸ See Acts chapters 6 - 15.

³⁹ See Acts 15:22-35.

⁴⁰ Along these same lines, one additional fact should be noted. Most international students represent cultures that more closely resemble New Testament culture than our present Western society! So, when teaching Scripture, campus missionaries may discover unchurched international students quickly grasping spiritual truth and occasionally expressing some profound biblical insights!

cultural gathering actually provides evidence that God's power is at work, for ultimately only He can breakdown the walls that serve to divide one culture from another.⁴¹

A second limitation for this project concerns the issue of evaluation. No attempt shall be made to formally evaluate the quality of the disciples produced through either the campus missionaries interviewed or our own campus ministry efforts in Milwaukee. One major reason for this perspective relates to the nature of biblical discipleship. Often the real results cannot be accurately measured within a few months, or even after a few years. Surely the disciples of Jesus appeared quite unpromising although personally spending three entire years with Jesus!⁴² True discipleship involves a life-long process.⁴³

A second reason concerns the nature of people. Each person's discipleship journey varies significantly depending upon background, spiritual desire, and opportunity. Mention has already been made above regarding my own long journey with God. Furthermore, what may be a severe struggle for one person to overcome might not even be an issue for someone else. God treats

⁴¹ See Ephesians 2:11-22.

⁴² Consider the numerous arguments amongst themselves to determine which one is the greatest (Luke 9:46-50 and Matthew 20:20-28), the continual lack of faith in His power (Matthew 17:14-23 and Matthew 26:69-75), and the constant misunderstanding of His Words and actions (Matthew 16:13-28 and Acts 1:1-8).

⁴³ Philippians 3:12-16.

each person as His unique “child.”⁴⁴ Hence one of the glaring weaknesses of standardized discipleship programs,⁴⁵ which often fail to take into account individual needs and concerns!

Project Research

This project involves two different kinds of research: theoretical and practical. Together these comprise the principal components for developing a discipleship plan specifically focused upon international students. The theoretical aspect involves an examination of the Biblical method of discipleship, giving particular attention to the teachings and methods of Jesus in an effort to extract the essentials. This detailed study of discipleship considers the original language and cultural setting in which the words of Scripture were initially presented, primarily through the assistance of Bible commentaries, theological dictionaries, and various Bible study books and articles. The present effectiveness and enduring value of this project rests primarily on an accurate understanding of Scripture. Only God’s Word can provide the kind of solid foundation necessary for building an effective ministry.⁴⁶ Thus all additional research takes second place to the priority of that which God has spoken!

⁴⁴ See, for instance, Brennan Manning, *Abba's Child: The Cry of the Heart for Intimate Belonging* (Colorado Springs: NavPress, 2002).

⁴⁵ An example of this type is Greg Ogden, *Discipleship Essentials: A Guide to Building Your Life in Christ* (Downers Grove: InterVarsity Press, 1998).

⁴⁶ See Matthew 7:24-27 and 2 Timothy 2:14-19.

Following this study of Scripture, the theoretical research aspect involves a survey of recent Christian discipleship literature, both in print and electronic formats. Here the intention is to discover the most beneficial suggestions and principles available from the writings of others. Although mainly emphasizing literature focused specifically upon international student ministry, some supplementary resources have also been included. The insights obtained from this survey in chapter 3 serves to then reinforce and clarify the previous Biblical analysis, providing specific applications to international student discipleship.

Secondly, the practical research for this project consists of five campus missionaries completing and submitting a ministry questionnaire stressing *how* they actually conduct ministry among the students.⁴⁷ In addition to describing their responses and discussing the implications, I also include some personal observations and comments based upon our own ministry experience. While obviously involving a great deal of subjectivity and lacking any means of verification, this method serves to provide a current picture of campus ministry practices directed towards international students.

Based upon these two research components, a discipleship plan has been developed specifically for international students attending the Milwaukee area

⁴⁷ See appendix A for the questions received by each campus missionary and chapter 4 for the responses.

universities.⁴⁸ However, acknowledging human imperfection and limitations, this project then incorporates an objective evaluation by two campus missionaries.⁴⁹ Following a discussion of their evaluations, the project concludes by incorporating several recommended improvements as well as describing a few potential future adjustments.⁵⁰ Thus, while recognizing that the revised version most likely improves the initial discipleship plan, ongoing revisions beyond the scope of this project will certainly be required. An effective ministry plan can never really develop a “final copy” stage as changing circumstances and new insights naturally lead to continual adjustments. Flexibility is clearly essential in keeping discipleship methods effective!

Project Outline

This entire project, therefore, consists of 6 chapters. Chapter 1 covers a variety of basic introductory issues as already noted above. Chapter 2 carefully examines the topic of discipleship according to Scripture, with a focused emphasis on the teachings and practices of Jesus. Chapter 3 surveys a variety

⁴⁸ See chapter 5. Although this project has a specific focus and location, it should also readily apply to international students attending universities throughout the United States, and perhaps even in other nations.

⁴⁹ Both campus missionaries reviewed a copy of the discipleship plan as presented in chapter 5 and then completed an evaluation questionnaire. Their comments are recorded in chapter 6 below. A copy of the questions they received can be found in appendix B.

⁵⁰ See chapter 6.

of discipleship literature in both print and electronic formats, particularly though not exclusively as it addresses international student ministry. Chapter 4 lists the campus missionary questionnaire results along with some personal comments and insights. Chapter 5 formulates the initial draft of the discipleship plan for international students from the discoveries provided in chapters 2, 3, and 4. Finally, chapter 6 evaluates the strengths and weaknesses of the discipleship plan, incorporates the necessary improvements, and concludes this project by offering several anticipated results!

CHAPTER 2
DISCIPLESHIP ACCORDING TO SCRIPTURE

Discipleship and the Great Commission

A number of Christian authors have recently deplored the lack of discipleship found within the modern Western church. For instance, in *Celebration of Discipline*, Richard Foster begins by declaring that “superficiality is the curse of our age. The doctrine of instant satisfaction is a primary spiritual problem. The desperate need today is not for a greater number of intelligent people, or gifted people, but for deep people.”¹ He then declares that the key to changing this situation begins with each person, and therefore calls every Christian to a lifelong pursuit of inner transformation.² Other authors expressing similar sentiments include Greg Ogden,³ David Watson,⁴ Edward Dayton,⁵ and Dallas Willard.⁶

¹ Richard Foster, *Celebration of Discipline*, revised ed. (New York: HarperCollins Publishers, 1988), 1.

² Ibid, 11.

³ Ogden, *Transforming Discipleship*, 22.

⁴ David Watson, *Called and Committed* (Wheaton, IL: Harold Shaw Publishers, 1982), 2-3.

Even though many “followers of Jesus” have made discipleship merely a peripheral in living a Christian life, Jesus made it the central core of Christianity.⁷ Following His death and resurrection, and shortly before His ascension, Jesus clearly and powerfully established the primary task for His disciples to accomplish:

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, ‘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.’⁸

According to D. A. Carson, the primary emphasis in this passage “is on the command to ‘make disciples.’”⁹ While spoken specifically to the eleven disciples gathered at that moment around Jesus, the command most likely applies to all disciples of Jesus, calling each to make of others what they have become themselves.”¹⁰ Therefore, this “Great Commission,”¹¹ as it is commonly

⁵ Edward R. Dayton, *What Ever Happened to Commitment?* (Grand Rapids: Zondervan Publishing House, 1984), 15-24.

⁶ Willard, *The Divine Conspiracy*, xvii.

⁷ Ibid.

⁸ Matthew 28:16-20, NIV.

⁹ D. A. Carson, *Matthew*, The Expositor's Bible Commentary, ed. Frank E. Gaebelain, vol. 8 (Grand Rapids: Zondervan Publishing House, 1984), 595.

¹⁰ Ibid, 596.

called, “*remains at the top of the agenda* of Jesus for his people. The last recorded commandment of Jesus is ‘Go, reach the unchurched.’”¹²

Several important issues need to be pointed out regarding these words spoken by Jesus. The first relates to their context. Jesus experienced crucifixion, burial, and then resurrection, thereby conquering sin, Satan, and death. The disciples, recognizing His Lordship over all creation, worship Him, though some still struggle with the significance of these events. Yet as they worshipped and doubted, Jesus vigorously proclaims His authority, making a “conscious allusion” to Daniel 7:13-14.¹³ In these Old Testament verses, Daniel speaks of “a son of man” who receives authority from God to rule over the entire universe and establish his everlasting kingdom. As Carson points out, the same Greek word translated “authority” in Matthew 28:18 also translates the Aramaic word recorded by Daniel in 7:14 in the Septuagint.¹⁴ This connection between Daniel and Matthew thereby emphasizes that “Messiah’s ‘kingdom,’ meaning “his

¹¹ For an excellent discussion on the history and theological meaning of this term, see A. Scott Moreau, Harold Netland, and Charles Van Engen, eds., *Evangelical Dictionary of World Missions* (Grand Rapids: Baker Book House Company, 2000), 412-414.

¹² Green, 299 (emphasis his).

¹³ Carson, 595.

¹⁴ Ibid.

'king-dominion' and thus "the exercise of his divine and saving authority . . . has dawned in new power."¹⁵

Therefore, as a result of His universal authority, the disciples "are to go and make disciples of all nations." In other words, their ministry would no longer be confined only to the land of Israel. "His promotion to universal authority serves as an eschatological marker inaugurating the beginning of his universal mission."¹⁶ Furthermore, this authority provides His disciples the confidence needed as they obey the task now conferred upon them.¹⁷ Previously Jesus explained that His disciples should expect opposition from various sources as they strive to follow Him.¹⁸ Yet here in Matthew's Gospel, Jesus reminds them that He is far greater than anything or anyone in all of creation¹⁹ and thus exercises "sovereign control of 'everything in heaven and on earth.'"²⁰ This command to go and make disciples in every nation has thus been given by the King who rules over every nation!

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ See Matthew 5:11-12 and John 15:20.

¹⁹ See Ephesians 1:18-23.

²⁰ Carson, 595; see also Romans 8:28.

Second, according to these verses, making disciples for Jesus involves three basic steps: going, baptizing, and teaching.²¹ The going requires following the example of Jesus, who came into our world to seek and to save the lost.²² The baptizing symbolizes inner cleansing by God's Spirit, identification with the death and resurrection of Christ,²³ entrance into the family of God, and submission to the Lordship of Christ.²⁴ The teaching involves not only an intellectual understanding, but a behavioral change that progressively reflects the character of Jesus. Thus any "program of discipleship" that fails to produce transformed, obedient followers of Jesus seriously misses the essence of Biblical discipleship!

More needs to be said here regarding the subject of teaching as stated by Jesus. Specifically, verse 18 declares that His disciples are to teach newly baptized disciples "everything I have commanded you." Surely the emphasis is not on a "hasty profession of faith" or a meaningless baptism,²⁵ but on a genuine

²¹ Darrell L. Bock, *Jesus According to Scripture: Restoring the Portrait from the Gospels* (Grand Rapids: Baker Book House Company, 2002), 401; and Craig S. Keener, *A Commentary on the Gospel of Matthew* (Grand Rapids: William B. Eerdmans Publishing Company, 1999), 718.

²² Luke 19:10.

²³ Bock, 401.

²⁴ Carson, 597.

²⁵ Green, 300.

conversion that creates a receptive heart to the teachings of Jesus²⁶ and a transformed lifestyle that reflects the character of Jesus.²⁷ Keener, in commenting on this command of Jesus to teach, interestingly suggests that the necessary teaching material is actually found in five extended teaching sections throughout Matthew's Gospel, "which work well as a discipling manual for young believers."²⁸ Certainly careful follow-up by the disciple maker becomes imperative, although often presenting an even more difficult assignment.²⁹ Yet Jesus, knowing the disciples could not possibly accomplish this task on their own, concludes by providing a reassuring promise that He will be with them always!³⁰

Third, "all 'nations' probably signifies 'all peoples,' rather than the modern concept of 'nation-states.'"³¹ Thus the commission given by Jesus extends far beyond the borders of Israel, including both the Jewish people and all other ethnic groups as well.³² The primary issue here concerns the constant outward

²⁶ Acts 2:42.

²⁷ Romans 8:29.

²⁸ Keener, 720; chapters 5-7, 10, 13, 18, and 23-25 comprise the five teaching sections contained in Matthew's Gospel.

²⁹ Green, 300.

³⁰ Matthew 28:20.

³¹ Ibid, 719.

³² Carson, 596.

focus of Jesus' disciples toward unreached people in every place!³³ Just as Jesus came to "bring outsiders into the Kingdom . . . now, at the climax of the Gospel, his followers are called to follow His lead, and to go into all the world to make disciples."³⁴

Fourth, this command and Matthew's Gospel end with a tremendous promise given by Jesus. Although now "seated at the right hand of the Father,"³⁵ Jesus also remains present "with His disciples always" as they strive to carry out His mission. As insightfully pointed out by Carson, the One introduced by Matthew as Immanuel, "God with us"³⁶ remains with us each day, all the way "to the very end of the age" when the kingdom will be consummated.³⁷ However, it should be noted that perhaps only those obedient to this command can rightly claim the promise of His continual presence.³⁸ As Keener proclaims, "If many Christians today have lost a sense of Jesus' presence and purpose among them,

³³ Green, 300. This stands in stark contrast to the prevailing focus on maintenance rather than mission found in many modern Western churches.

³⁴ Ibid, 301.

³⁵ See Matthew 26:64 and Ephesians 1:20.

³⁶ Matthew 1:23, NIV.

³⁷ Carson, 599.

³⁸ Ibid; and Green, 301.

it may be because they have lost sight of the mission their Lord has given them.”³⁹

Fifth, this passage at the end of Matthew’s Gospel declares the divinity of Jesus at least four times, providing a highly significant feature in this discussion on discipleship. First, upon meeting the risen Jesus in Galilee,⁴⁰ the disciples worship Him, showing their recognition of Him as God. Secondly, during this act of corporate worship Jesus asserts that He possesses “all authority,” thus identifying Himself as God. Third, the “disciples baptize not only in the name of the Father and the Holy Spirit, whom biblical and Jewish tradition regarded as divine, but also in the name of the Son.”⁴¹ Here Jesus places Himself “on the same level as both the Father and the Spirit.”⁴² Fourth, the promise that His Presence will continually abide with His disciples wherever they go declares His omnipresence, an attribute that can only be applied to God.⁴³ The significance of these four references here to the Divinity of Jesus in the midst of His giving the Great Commission suggests an extremely close connection between discipleship

³⁹ Keener, 720-721.

⁴⁰ Interestingly, Galilee is in the land of the Gentiles. Thus Jesus, as their Lord, leads them into His worldwide mission. Furthermore, this is also the place in which Matthew, quoting Isaiah, proclaims “the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned” (Matthew 4:16). See also Green, 299.

⁴¹ Keener, 716.

⁴² Ibid.

⁴³ Ibid, 718.

and an accurate conception of Jesus, especially as the Son of God.⁴⁴ Those who make disciples and those who become disciples both need to comprehend His Divinity in a continual effort to fully submit their lives to Him and His agenda.⁴⁵

Therefore, to summarize the discussion so far, Matthew 28:16-20 expresses the primary agenda of Jesus for His people.⁴⁶ The ones who have been with Jesus now go to every nation in His authority,⁴⁷ accompanied by His Presence, in an intentional and continual effort to “make disciples” among those who are lost. This statement suggests an extremely important yet often overlooked issue in discipleship! The command to “make disciples,” as spoken by Jesus, of necessity must include evangelism, for He sent them to *every nation*. Those living in the nations at that time included God-fearing Gentiles,

⁴⁴ David Peterson, *Engaging With God: A Biblical Theology of Worship* (Downers Grove: InterVarsity Press, 1992), 82-83.

⁴⁵ Of course, both the Divinity and humanity of Jesus are essential doctrines. While the disciples seemed to understand the humanity of Jesus, having spent three years with Him, they now struggled to also grasp His Divinity. Yet as the church developed throughout the New Testament period and beyond, belief in the full humanity of Jesus also became a key doctrinal battle as 1 John indicates.

⁴⁶ Green, 299.

⁴⁷ Timothy M. Warner, *Spiritual Warfare: Victory over the Powers of This Dark World* (Wheaton: Crossway Books, 1991), 50-53. Here Warner offers an excellent insight regarding the church's effort to make disciples. He notes that prayer must be continually offered, in the authority of Jesus' Name, on behalf of potential disciples in order to free them from the captivity of sin and release them for discipleship.

unbelieving Jews, idol worshipers, as well as the demonized!⁴⁸ In other words, people separated from God, whether through ignorance or deliberate choice. Among these people, and all other lost people living in the nations, Jesus said, “make disciples.” The full significance of this may be best captured by Win Arn in his excellent book, *The Master’s Plan for Making Disciples*:

In the Great Commission, Jesus makes clear that the command to “go and make disciples” includes the concept of *winning*. Today the term “discipling” has almost universally evolved to mean the process of spiritual perfecting-tutoring, learning, growing, maturing. Few “discipling” programs in churches today accurately reflect Christ’s vision to make disciples, or measure their success on the basis of new disciples they produce.⁴⁹

This understanding of discipleship carries tremendous ramifications in developing a plan for international students, who reflect people comparable to those described above in the book of Acts.

Within these final words of Jesus as recorded by Matthew is the means by which each generation of disciples reproduces in the nations a brand new generation of disciples.⁵⁰ Thus, every person seeking to live as a genuine disciple cannot ignore this command of Jesus to “make disciples” by going, baptizing, and teaching.⁵¹ As Michael Green explains,

⁴⁸ See Acts 10:1-48; 14:1-7; 17:16-34; and 8:5-25.

⁴⁹ Arn and Arn, 10.

⁵⁰ Carson, 599.

⁵¹ Carson claims that “one of the failures of our own discipleship” has been to neglect making more disciples among the nations. See Carson, 599, and also 2 Timothy 2:2.

The baton has been passed from the Master to the disciples. The power of the risen Christ is available for those disciples. The commandment of the risen Christ is given for those disciples: they must go and make disciples. And the promise of the risen Christ is their comfort and stay: nothing shall ever rob them of his presence.”⁵²

Discipleship in the Teaching of Jesus

According to the *e-Sword* Bible software program developed by Rick Meyers,⁵³ the CEV contains 351 references to “disciple” or “disciples” in the Gospels. These are recorded in a total of 342 verses, beginning with the first reference (“disciples”) in Matthew 5:1 through the last one (“disciple”) in John 21:24. Interestingly, in the CEV, no other verses in any part of Scripture, either in the Old Testament or the New Testament contain any form of the English word “disciple.” Among other things, this demonstrates the priority *Jesus gave* to becoming a disciple and to making disciples! Thus the goal of this section includes both demonstrating the emphasis given by Jesus on discipleship and then discussing the key characteristics of a disciple as expressed by Jesus.

In Matthew 10:1, “Jesus called together his twelve disciples. He gave them the power to force out evil spirits and to heal every kind of disease and sickness.” Two issues are in view in this verse, the first of which comes out more clearly in the NIV, “He called his twelve disciples to him” In grasping the meaning of these words, the context plays a significant role! Jesus sees the

⁵² Green, 299.

⁵³ Rick Meyers, *e-Sword 7.8.5*, <http://www.e-sword.net/> (accessed December 4, 2007).

crowd of people, recognizes their confusion, helplessness, and lack of direction, and experiences compassion for them, declaring “A large crop is in the fields but there are only a few workers.”⁵⁴ Then, in the very next verse, Jesus provides the solution to this overwhelming need, calling His disciples to Himself and then sending them out into the harvest field.⁵⁵ Without doubt, Jesus views discipleship as *the answer* to human need!

Jesus, in calling the disciples “to him,” reveals a foundational characteristic of discipleship. The parallel passage in Mark affirms this principle even more plainly by saying, “He appointed twelve—designating them apostles—that they might be with him and that he might send them out to preach and to have authority to drive out demons.”⁵⁶ Although Mark calls them “apostles,” meaning “to send with a particular purpose,”⁵⁷ elsewhere these same twelve are referred to as “disciples.” Without getting sidetracked on the distinction between “apostles” and “disciples,” the following comment by Wilkins provides a succinct and clear explanation: “Both terms are applied to the Twelve in the Gospels. As ‘disciples’ the Twelve are set aside as examples of what Jesus accomplished in

⁵⁴ Matthew 9:37.

⁵⁵ Matthew 10:1; Tokunboh Adeyemo, ed., *Africa Bible Commentary* (Grand Rapids: Zondervan, 2006), 1130.

⁵⁶ Mark 3:14-15.

⁵⁷ Marshall et al., 58.

believers; as ‘apostles’ the Twelve are set aside as the leaders within the new movement to come, the church.”⁵⁸

Thus Matthew says Jesus called His disciples “to him” and Mark records Jesus calling them to “be with him.” Hugh Anderson brings out the theological significance of this simple phrase when he asserts that “the first thing in discipleship is to be with Jesus.”⁵⁹ Obviously discipleship connects a person to Jesus in a way that His life is then shared with that disciple, causing them to become more and more like Jesus in action, attitude, desire, and speech.⁶⁰ Whatever else discipleship accomplishes in and through the disciple, it flows out from this intimate association between the two.

The second characteristic of discipleship addressed in these verses follows close behind the first one. The disciples were called to be with Him so that they could then be sent out to reach others for Him through proclaiming and demonstrating His kingdom!⁶¹ This implies that as the disciples “hang out with Jesus” they receive from Him that which is necessary to then follow His example. Hence, while discipleship certainly includes intellectual learning, it also requires

⁵⁸ Wilkins, 149.

⁵⁹ Hugh Anderson, *The Gospel of Mark*, The New Century Bible Commentary, ed. Ronald E. Clements and Matthew Black (Grand Rapids: William B. Eerdmans Publishing Company, 1994), 116-117.

⁶⁰ See especially the classic study on this topic by Andrew Murray, *Abide in Christ* (New Kensington, PA: Whitaker House, 1979).

⁶¹ Keener, 310.

far more! Again Anderson says it best: “Drawn into his company, the disciples enjoy the shared experience of the powers of the kingdom already present in his word and deed.”⁶²

Jesus expresses this same concept through a different word picture in chapter 15 of John’s Gospel when He teaches:

I am the vine, and you are the branches. If you stay joined to me, and I stay joined to you, then you will produce lots of fruit. But you cannot do anything without me. . . . Stay joined to me and let my teachings become part of you. Then you can pray for whatever you want, and your prayer will be answered. When you become fruitful disciples of mine, my Father will be honored.⁶³

Without a doubt, discipleship cannot happen apart from Jesus! In spite of all the personal effort attempted *and* required, and surely much is required, the effort must first prioritize developing an intimate relationship with Jesus. Actually, not even one significant spiritual achievement can be accomplished in our own effort alone, for “without that continual and close contact our lives will always be unfruitful.”⁶⁴ Therefore, this cooperative effort occurs through such disciplines as Bible study, Bible meditation, prayer, and worship in which the disciple “sits at the feet of Jesus” to listen, understand, submit, incorporate, and apply His Words to their daily life.⁶⁵

⁶² Anderson, 117.

⁶³ John 15:5 and 7-8.

⁶⁴ Leon Morris, *Reflections on the Gospel of John: The True Vine* (Grand Rapids: Baker Book House Company, 1988), 518.

⁶⁵ Carson, 595-596.

One additional issue needs to be addressed at this point in the discussion. The disciple's commitment is not ultimately to the human disciple maker, but to Jesus, the Divine disciple maker.⁶⁶ The one working to make disciples must maintain the same attitude expressed by John the Baptizer when he exclaimed, "Jesus must become more important, while I become less important."⁶⁷ In this way, the one striving to disciple others must be sure to continually direct the disciple's attention and dependence towards Jesus and away from themselves, for both disciple maker and disciple are ultimately disciples of Jesus!

Following this relational foundation, Jesus repeatedly emphasizes the cost of discipleship. After Peter proclaims his recognition of Jesus as the promised Messiah, he quickly exposes his misunderstanding of the concept by rebuking Jesus for announcing His soon rejection and death. Jesus immediately corrects this misunderstanding by explaining the sacrifice required by those who sincerely choose to follow Him. Mark records these words in 8:34-38:

If any of you want to be my followers, you must forget about yourself. You must take up your cross and follow me. If you want to save your life, you will destroy it. But if you give up your life for me and for the good news, you will save it. What will you gain, if you own the whole world but destroy yourself? What could you give to get back your soul? Don't be ashamed of me and my message among these unfaithful and sinful people! If you are, the Son of Man will be ashamed of you when he comes in the glory of his Father with the holy angels.

⁶⁶ Jeff Ballantyne, telephone interview with author, 23 June 2007.

⁶⁷ John 3:30.

All training in discipleship, in order to be in agreement with Scripture, must include this element of continual, costly sacrifice. Grant Osbourn captures the heart of these words when he writes, “Jesus’ teaching on discipleship made clear that the true follower was to place him above everything. . . . Crossbearing is the essential component of imitation Christi (the ‘imitation of Christ’), a willingness to die for Christ.”⁶⁸

Yet there exists another way of looking at this passage of Scripture so as to realize that the sacrifice demanded by Jesus also carries a specific purpose. According to Eugene Peterson, this kind of sacrificial life serves to clear out the clutter in a person’s life, freeing them to more fully connect with God.⁶⁹ In other words, while on the surface it appears that Jesus calls for a lifestyle that is life-denying, it actually ends up life-giving, for it allows the development of a single minded focus towards the things of God.⁷⁰

Humility represents a third basic aspect of discipleship. More than once in the Gospels we find the disciples arguing over which one of them should be considered the greatest.⁷¹ Luke records the following exchange:

⁶⁸ Grant R. Osborne, *Revelation*, Baker Exegetical Commentary on the New Testament, ed. Moises Silva (Grand Rapids: Baker Book House Company, 2002), 477.

⁶⁹ Eugene H. Peterson, *Christ Plays in Ten Thousand Places* (Grand Rapids: Eerdmans Publishing Company, 2005), 196.

⁷⁰ See, for example, Hebrews 12:1-3 and James 1:1-27.

⁷¹ See Matthew 18:1-5; 20:20-28; Mark 9:33-40; and 10:35-45.

Jesus' disciples were arguing about which one of them was the greatest. Jesus knew what they were thinking, and he had a child stand there beside him. Then he said to his disciples, "When you welcome even a child because of me, you welcome me. And when you welcome me, you welcome the one who sent me. Whichever one of you is the most humble is the greatest."⁷²

In this awkward circumstance, Jesus turns an embarrassing argument into a teachable moment. While the disciples sought after position and status, Jesus "overturns the value structure of the world," explaining that the "life of discipleship is to be characterized by humble and loving service."⁷³

The importance of humility probably cannot be overstated, as it affects the disciple's relationship with God as well as his⁷⁴ relationship with people.

Towards God, this characteristic can be seen in the disciple's willingness to depend upon God for his needs, expressed through a lifestyle of continual prayer.⁷⁵ In relation to people, we have the supreme example of Jesus as described by Paul in Philippians 2:3-9:

Don't be jealous or proud, but be humble and consider others more important than yourselves. Care about them as much as you care about yourselves and think the same way that Christ Jesus thought: Christ was truly God. But he did not try to remain equal with God. Instead he gave up everything and became a slave, when he became like one of us.

⁷² Luke 9:46-48.

⁷³ *NIV Study Bible* (Grand Rapids: Zondervan Publishing House, 2002), 1548.

⁷⁴ For the sake of simplicity throughout this project, the male pronoun is used in a generic sense to refer to people of either gender.

⁷⁵ See Matthew 5:3-5; 6:9-13; James 4:4-10; and 1 Peter 5:5-6.

Christ was humble. He obeyed God and even died on a cross. Then God gave Christ the highest place and honored his name above all others.

This leads naturally to the fourth yet certainly not the least characteristic of discipleship: love. The Gospel of John contains the most extended instructions by Jesus on this topic. For instance, in John 13:34-35, Jesus declares, "But I am giving you a new command. You must love each other, just as I have loved you. If you love each other, everyone will know that you are my disciples." Jesus follows these words with John 14:15 by adding, "If you love me, you will do as I command. Then, in 15:8 Jesus again stresses the priority of love by reminding them of His example: "Now I tell you to love each other, as I have loved you. The greatest way to show love for friends is to die for them."

In this discussion by Jesus, He addresses three closely related issues. The first and third references above focus on the love Jesus has for them and their subsequent love for each other, while the middle one emphasizes love for Jesus. All three of these are clearly interrelated and must be kept in proper balance. Disciples receive love from God, respond with love for God, and as a result develop love for people! Essentially, a disciple lives a life of love! Love from God is expressed by loving people. Love for God is demonstrated through obedience to God's commands, specifically those calling the disciple to love other people. Love for people is not limited to feelings of love but follows the example of Jesus, who demonstrated His love by sacrificing self for the benefit of others!

This discussion points to Matthew's Gospel where Jesus expresses a succinct version of the same teaching recorded by John. After an expert in Jewish law questions Jesus as to which commandment is the most important, Jesus replies,

“Love the Lord your God with all your heart, soul, and mind. This is the first and most important commandment. The second most important commandment is like this one. And it is, “Love others as much as you love yourself.” All the Law of Moses and the Books of the Prophets are based on these two commandments.”⁷⁶

Perhaps the best detailed study of this passage is by Scott McKnight in his recent, *The Jesus Creed: Loving God, Loving Others*.⁷⁷ Here he emphasizes that Jesus daily lived out these words, making this the ruling principle of His life. As McKnight confesses, these verses in Matthew express “*the* spiritual-formation principle of Jesus,” constantly reminding him, “not as a command but as a confession,” that everything he does throughout each day should “be shaped by loving God and loving others.”⁷⁸

To summarize this section, the discussion has emphasized four vital characteristics of discipleship: an intimate relationship with Jesus, a simple life focused on Jesus and His agenda, a humble dependency upon God the Father and an attitude of servanthood towards people, and a life characterized by love

⁷⁶ Matthew 22:37-40.

⁷⁷ Scot McKnight, *The Jesus Creed: Loving God, Loving Others* (Brewster, MA: Paraclete Press, 2004).

⁷⁸ Ibid, 12 (emphasis mine).

for God and for people. While these four in no way present a comprehensive understanding of discipleship, they *do* provide an essential and solid foundation of what Jesus taught His followers to become and to practice.

Furthermore, it should be observed that discipleship encompasses both a relationship between God and humans, with God always taking the initiative and people continually responding, and then a relationship between humans with God in the center. While Jesus clearly chose twelve disciples for a symbolic significance, He also chose twelve for the purpose of forming a brand new community. These disciples learned how to relate to Jesus in the company of each other and learned how to relate to each other in the Presence of Jesus! Thus, discipleship is much more than an individualistic pursuit, but primarily God's intention for His people corporately! Although this principle has been mentioned briefly in the above discussion on Matthew 28:19, it needs to be noted again, especially in view of the individualized approach so prevalent in modern Western culture.⁷⁹

Discipleship in the Lifestyle of Jesus

The method employed by Jesus in making disciples resembled the "typical first-century itinerant teacher of Judaism. Not in synagogue classrooms but on hillsides, in fields, and in remote locations this Galilean carpenter's son clustered

⁷⁹ See Doug Pagitt and the Solomon's Porch Community, *Reimagining Spiritual Formation* (Grand Rapids: Zondervan Publishing House, 2003), for an excellent example of what discipleship might look like within a community setting.

many pupils about him.”⁸⁰ The significance of this method can hardly be overstated. While most modern discipleship programs emphasize a classroom setting, Jesus taught primarily “on the go,” making substantial use of the “ordinary”⁸¹ events of life in first century Palestine as opportunities for teaching.⁸²

One surprising setting in which Jesus can often be found, and one for which He received continual criticism from the religious leaders, is the dinner table! What had been a source of division between the people of God and everyone else,⁸³ Jesus transforms into a place of “fellowship and inclusion and acceptance,”⁸⁴ as well as one of instruction. For instance, at the table Levi (Matthew) experiences a change of heart, a “sinful woman” experiences forgiveness, and a man suffering from “swollen legs” is healed.⁸⁵ These meals

⁸⁰ Marvin R. Wilson, *Our Father Abraham* (Grand Rapids: Eerdmans Publishing Company, 1989), 40.

⁸¹ Of course, Jesus constantly transformed the ordinary events of life into extraordinary situations through miracles of healing, deliverance, and His control of nature. Through His words and actions, Jesus revealed Himself to people and showed them how to live. Even in His parables, Jesus selected common life events as the means for teaching Kingdom values.

⁸² A few examples include calming the storm in Matthew 8:23-27, teaching about the Sabbath after picking grain in Matthew 12:1-14, teaching parables by the lake in Matthew 13, and meeting the Samaritan woman at a well in John 4.

⁸³ See Deuteronomy 14:3-21, Luke 7:34, and Acts 10:9-23.

⁸⁴ McKnight, 35.

⁸⁵ Luke 5:27-32; 7:36-50; and 14:1-24.

also provide a variety of opportunities for people to learn to live as “a new society—the kingdom society of Jesus.”⁸⁶

However, this discussion of Jesus’ method in making disciples should rest primarily on the example He set for others. Just as Jesus continually imitated His Father, so each disciple lives his life in imitation of Jesus.⁸⁷ Surely the words spoken by Jesus would carry little conviction had He not first practiced those words through His daily lifestyle.⁸⁸ A good example of this can be seen in how His life of constant prayer led to His opportunity to then teach His disciples about prayer in Luke 11:1-13. Or, as noted by Griffiths, His teaching on mercy would have been stripped of all power had Jesus not spent so much time with His disciples among the outcasts of society.⁸⁹

Therefore, confirming what has previously been stated above, discipleship consists not merely in what a person knows, but also in how they live each day. Biblical discipleship involves striving continually to live as Jesus lived. A true disciple increasingly acts, sounds, and thinks more and more like his Divine Teacher and Lord. As Jesus explained, “disciples are not better than their teacher, and slaves are not better than their master. It is enough for disciples to

⁸⁶ Ibid, 38.

⁸⁷ Michael Griffiths, *The Example of Jesus*, The Jesus Library, ed. Michael Green (Downers Grove: InterVarsity Press, 1985), 41-53.

⁸⁸ Ibid, 46.

⁸⁹ Ibid, 46.

be like their teacher and for slaves to be like their master.”⁹⁰ Thus in every effort to be a biblical disciple, the disciple can do no better than in following the example of Jesus. Plus, in striving to make disciples, the disciple maker must continually model the lifestyle and character of Jesus,⁹¹ or even the best teaching efforts may be nullified.

Going even one step further, the example set by Jesus resulted in opportunities for the disciples to quickly put into practice what they first saw Him do. For instance, in Matthew 10, Jesus expects His disciples to go out among the Israelites, following His example in speaking, healing, and setting people free. Prior to this point, they experienced His call, heard His teaching, and watched His ministry among hurting people.⁹² Now, their turn has come and Jesus sends them out with some additional instructions:

As you go, announce that the kingdom of heaven will soon be here. Heal the sick, raise the dead to life, heal people who have leprosy, and force out demons. You received without paying, now give without being paid. . . . I am sending you like lambs into a pack of wolves. So be as wise as snakes and as innocent as doves. . . . Anyone who welcomes you welcomes me.⁹³

Perhaps the comments by Michael Green on this passage provide the best explanation:

⁹⁰ Matthew 10:24-25.

⁹¹ 1 Corinthians 4:16 and 11:1.

⁹² See Matthew chapters 4, 5-7, and 8-9.

⁹³ Matthew 10:7-8, 16, and 40.

I recall asking a respected Christian friend, when I became Rector of St Aldate's church, Oxford, what I should concentrate on. His reply was unequivocal: "Train, train, train." We sought to do just that, the results in the congregation are plain for all to see. There are training courses for agnostics, for new believers, for Fellowship Group Leaders, for Sunday School Teachers, for Lay Pastors and so forth. The twelve received training by watching the example of Jesus, by receiving the training that he offered, and by a practical assignment. They were sent out. They must have learnt an inestimable amount by this excursion. It is a marvelous way to train members of any congregation. The best way to train people in mission is not to give eloquent addresses on the subject, but to get people out on the streets. That is precisely what Jesus did to his followers on this occasion.⁹⁴

Clearly Jesus intended for His disciples to closely follow His example in ministry and in life.⁹⁵ Some additional Scriptural support for this includes Luke 9:10-17, though here the disciples did not know what to do; Luke 9:37-43, with the disciples failing; and Luke 10:5-24, where Jesus followed up their efforts with an evaluation, discussion, and additional teaching. This learning by observing and then imitating provides an added and necessary dimension to discipleship training often neglected today.

In summarizing this section, three issues quickly stand out. First, Jesus incorporated a variety of formal and informal teaching methods, from a hillside lecture to mealtime discussions. It seems that in practically all of these, the "common" or "ordinary" provided the setting and often the teaching topic as well. Secondly, Jesus taught by *how* He lived. He not only explained the Kingdom

⁹⁴ Green, 114.

⁹⁵ Eims notes his own mistakes regarding this issue. Teaching without opportunity for hands-on experience does not usually produce effective disciples. See Eims, 36.

values He expected His followers to exemplify, He practiced those values in real life situations. Michael Griffiths, quoting T. W. Manson, draws the inference that “discipleship . . . was not a theoretical discipline . . . but a practical task in which men were called to give themselves and all their energies.”⁹⁶ He then further quotes Manson, who suggests that “apprentice” may be more appropriate than “student” in describing a disciple of Jesus.⁹⁷ Third, Jesus expected His disciples to follow His example, thereby showing future disciples and potential disciples *how* they are to live their lives in the real world.⁹⁸ This example extends to providing future disciples ample opportunity for ministry to others! Could the emphasis on ministry practice outside the classroom setting be *a significant* missing ingredient in the church’s effort to make disciples capable of impacting today’s secular society?⁹⁹

Discipleship in the Remainder of the New Testament

Interestingly, the term “disciple,” though found often in the four Gospels, appears seldom in the rest of the New Testament. In the CEV, there are actually

⁹⁶ Griffiths, 48.

⁹⁷ Ibid.

⁹⁸ See John 13:15.

⁹⁹ The discipleship plan presented in chapter 4 attempts to incorporate this ‘missing ingredient’ on pages 112-114. Depending upon the disciple’s growth, however, it can *and should* begin prior to their return home.

no references to “disciple, disciples, or discipleship” after the Gospel of John!¹⁰⁰ The King James Version (KJV) contains thirty-one references after the Gospels, though all are found within the first twenty-one chapters of Acts.¹⁰¹ As for the NIV, there are thirty-three references in Acts, with the last one also in the 21st chapter.¹⁰² Michael Wilkins provides an excellent explanation for this phenomenon, explaining that “*mathetes* continued to be an appropriate word to designate adherents of the Master, but since he was no longer present to follow around, other terms came naturally into use to describe the relationships of these disciples to their risen Lord, to the community, and to society.”¹⁰³ These alternate terms include believers, brothers and sisters, servants, church, saints, and Christians.¹⁰⁴

Thus, in the book of Acts, “disciple” describes church members in 6:1-7 and 9:36,¹⁰⁵ believers in 4:32 and 6:2, and “Christian” in 11:26.¹⁰⁶ From this later term, it may be strongly inferred that God never intended the modern distinction

¹⁰⁰ Joseph R. Myers, *The Search to Belong: Rethinking Intimacy, Community, Small Groups* (Grand Rapids: Zondervan Publishing House, 2003).

¹⁰¹ *Ibid.*

¹⁰² *Zondervan*, “Zondervan Bible Search,” www.zondervanbiblesearch.com/ (accessed July 4, 2007).

¹⁰³ Wilkins, 288.

¹⁰⁴ *Ibid.*, 294-301.

¹⁰⁵ Marshall et al., 278; and Meye, 948.

¹⁰⁶ Wilkins, 279.

often made between a “Christian” and a “disciple.” Biblically, disciples are not a smaller group of more devoted followers of Jesus within the broader category of all Christians. Rather, Jesus and the New Testament writers intended for every Christian to be a disciple! The standard for every Christian is a lifelong pursuit of discipleship, and a person cannot honestly claim to be one without also being the other!

Although the New Testament thus eventually replaces the term “disciple” with a variety of other words, the concept as taught by Jesus still remains the same! An excellent example is readily seen in the way Jesus characterized discipleship as a life of sacrifice, often in terms of the disciple taking up their cross and giving up their life.¹⁰⁷ Paul expressed this concept exactly, only in different words, when he declared,

I don't know what will happen to me in Jerusalem, but I must obey God's Spirit and go there. In every city I visit, I am told by the Holy Spirit that I will be put in jail and will be in trouble in Jerusalem. But I don't care what happens to me, as long as I finish the work that the Lord Jesus gave me to do. And that work is to tell the good news about God's great kindness.¹⁰⁸

Here Paul affirms his effort to live a sacrificial life in obedience to the teaching of Jesus, putting God's call and God's will above his own safety and comfort.

¹⁰⁷ See Mark 8:31-38, Matthew 10:38-39 and 16:21-28, Luke 9:18-27 and 14:25-35, and John 12:23-26. Although some of these most likely refer to the same occasion, it should not be overlooked that this concept is expressed at least once in each of the four Gospels. Other notable passages describing a life of sacrifice using different terminology include Matthew 5:19-34 and Luke 9:57-62.

¹⁰⁸ Acts 20:22-24.

Later,¹⁰⁹ in his letter to the Philippian church, Paul offered the following testimony, declaring that

what I once thought was valuable is worthless. Nothing is as wonderful as knowing Christ Jesus my Lord. I have given up everything else and count it all as garbage. . . . All I want is to know Christ and the power that raised him to life. I want to suffer and die as he did, so that somehow I also may be raised to life. . . . All of us who are mature should think in this same way. My friends, I want you to follow my example and learn from others who closely follow the example we set for you.¹¹⁰

This provides one of many possible examples demonstrating that Paul, as well as the other New Testament writers, remain consistent with the teachings of Jesus even though they employ different language. Discipleship still requires love for God,¹¹¹ love for people,¹¹² humility,¹¹³ obedience to God,¹¹⁴ living a life

¹⁰⁹ It seems best to date the writing of Philippians as about year 61, and Acts 20 probably somewhere between the years 53-57. See the NIV Study Bible, 1702-1703.

¹¹⁰ Philippians 3:7-9, 10-11, 15, and 17.

¹¹¹ 1 Peter 1:8 and Revelation 2:4.

¹¹² Romans 12:9-10; 13:8-10; 1 Corinthians 13; and 1 John.

¹¹³ Ephesians 4:2; Philippians 2:1-11; James 4:6-10; and 1 Peter 5:5-6.

¹¹⁴ 2 Thessalonians 3:14; James 1:22; 1 John 2:5; and 1 John 5:3.

similar to Jesus,¹¹⁵ identification with Jesus,¹¹⁶ continual prayer,¹¹⁷ and seeking after the lost.¹¹⁸

However, one concept receiving only a brief mention by Jesus but gaining great prominence in the rest of the New Testament after the four Gospels is the church.¹¹⁹ It seems quite obvious, even through a superficial reading of Acts through Revelation, that this post resurrection community (the church) becomes the place where the followers of Jesus learn to live as His disciples.¹²⁰ Whereas much could be said, and perhaps should be said regarding this key issue, suffice it to say that the New Testament clearly intends for discipleship to be a community process, as opposed to only an individualistic pursuit.¹²¹

Therefore, to conclude this brief discussion of discipleship in the New Testament, it can be shown that the Epistles and Acts restate and convincingly reinforce, in different terminology, the teachings of Jesus on discipleship as recorded in the Gospels. Thus Jesus provides the foundation upon which Paul,

¹¹⁵ Philippians 3:17; 1 Corinthians 11:1; 1 Timothy 4:12; and 1 Peter 5:3.

¹¹⁶ See any of the numerous “in Christ” statements by Paul.

¹¹⁷ Acts 2:42; Ephesians 6:18; 1 Thessalonians 5:17; and James 5:13-15.

¹¹⁸ Acts 13:1-3; and Romans 10:1-15.

¹¹⁹ The word “church” is found in the Gospels only three times, once in Matthew 16:18 and twice in Matthew 18:17. See the NIV Study Bible, 1495.

¹²⁰ See Acts 2:42-47.

¹²¹ Gordon Fee, *Paul, The Spirit, and the People of God* (Peabody, MA: Hendrickson Publishers, 1996), 63-64; and Wilkins, 243-245 and 256-280.

Peter, James, John, and the others then seek to explain and apply in the context of various church situations.¹²² Probably the most significant contribution of Acts and the New Testament letters can be found in their emphasis on discipleship *within* community.

Summary and Application

In summarizing the above discussion, the following two tables provide a quick view of the key characteristics of a disciple (see Table 1) and the primary methods employed by Jesus in making disciples (see Table 2). Each characteristic includes the appropriate Scriptural support.

Table 1. The essential requirements of discipleship as taught by Jesus

Characteristics	Scriptures
A life of sacrifice and simplicity	Matthew 6:25-34 and Mark 8:34-38
Obedience to Jesus	Matthew 7:24-27 and 28:16-20
Power over demons	Matthew 10:1 and Luke 24:45-49
Intimacy with Jesus	Matthew 10:1 and John 15:1-8
An accurate understanding of Jesus	Matthew 16:13-20 and 28:16-20
A life of humility and servanthood	Matthew 18:1-5 and Mark 10:35-44
A life of sincere love	Matthew 22:34-40 and John 13:34-35

¹²² Wilkins, 262 and 274-275.

Worshipping God as life's first priority	Matthew 28:16-20 and Luke 24:50-53
Imitating Jesus	Matthew 28:16-20 and John 13:1-17
Identifying with Jesus	Matthew 28:16-20 and John 15:18-25

Table 2. The primary methods in making disciples as practiced by Jesus

Characteristics	Scriptures
Authority over demons	Matthew 10:1 and 28:16-20
Relationships with people	Matthew 10:1 and 28:16-20
Searching for people	Matthew 10:5-42 and 28:16-20
Revealing God's Presence to people	Matthew 28:16-20 and John 14:15-27
Teaching	Matthew 28:16-20 and John 21:1-19
Spending time with people	Luke 10:38-42 and 19:1-10
Imitating the example of God	John 13:12-17 and 20:19-23

These tables plainly affirm two extremely significant aspects of discipleship. First, the characteristics in Table 1 demonstrate the central place of Jesus in discipleship. He must be known intimately, loved supremely, obeyed fully, worshipped wholeheartedly, and imitated continually. His teachings and His power produce transformation, His example provides inspiration, and His friendship brings satisfaction. So closely does the disciple identify with Jesus that seeing the disciple *is* to see a glimpse of the Savior. So deeply does the

disciple love Jesus that all other loves in this life seem as hate in comparison. Therefore the disciple lives for Jesus, lives with Jesus, lives in Jesus, and lives like Jesus!

Secondly, the characteristics in Table 2 show the close connection between discipleship and relationships. Jesus met people at the lake, on the lake, on the road, on a hill, in the graveyard, in the synagogue, in the homes of friends, in the home of an enemy, in a tree, and even at a pool! Essentially, Jesus spent time with people on their own territory, making disciples *in the real world*, out where *they* live, and not in a classroom setting.¹²³ While many have written about the necessity of relationships throughout the discipling process,¹²⁴ this key aspect definitely needs further exploration, explanation, and application due to the pervasive influence of our highly individualistic culture here in America.¹²⁵

This chapter has attempted to provide a simple yet comprehensive overview of discipleship according to Scripture, with an emphasis on the teaching and practice of Jesus. The purpose of this effort is to establish a Biblical precedent by which to analyze the comments, opinions, and practices described

¹²³ Wilkins, 22.

¹²⁴ Ogden, *Transforming Discipleship*, 99-135; Pagitt, 17-160; Leonard Sweet, *A Cup of Coffee at the Soul Café (Nashville: Broadman and Holman Publishers, 1998)*, 28-36; and Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan Publishing House, 1995), 11.

¹²⁵ See chapter 5 below, especially 105-107.

by campus missionaries interviewed in chapter 3 and to then provide a biblical foundation for the discipleship plan presented in chapter 4. Effective disciple making for Jesus begins not with what other people are doing but with what Jesus did!

CHAPTER 3
DISCIPLESHIP ACCORDING TO RECENT LITERATURE

A Brief Overview

A number of Christian writers have sought to present a Biblical method for discipleship resulting in a wide variety of plans and methods. For instance, both Richard Foster¹ and John Ortberg² focus on the disciple's need to consistently practice spiritual disciplines, while David Schroeder³ emphasizes character development. Greg Ogden⁴ claims that discipleship best occurs in a group of three, or a "triad," as he calls them. Coleman essentially agrees when he states that "the best work is always done with a few. Better to give a year or so to one or two people who learn what it means to conquer for Christ than to spend a lifetime with a congregation just keeping the program going."⁵ On the other

¹ Foster, 1-11.

² John Ortberg, *The Life You've Always Wanted*, Expanded ed. (Grand Rapids: Zondervan, 2002), 41-58.

³ David E. Schroeder, *Follow Me: Discipleship by the Book* (Camp Hill, PA: Christian Publications, Inc, 1992), 21-240.

⁴ Ogden, *Transforming Discipleship*, 15.

⁵ Coleman, 109.

hand, Doug Pagitt,⁶ pastor of Solomon's Porch in Minneapolis, views discipleship as requiring consistent involvement within a healthy spiritual community.

Many more examples could easily be given, such as those authors adhering to a systematic approach within the church⁷ and others advocating a holistic approach which emphasizes a lifestyle focused on making disciples.⁸ Rather than feeling confused or even disheartened by the great variety of discipleship perspectives and methods, this actually demonstrates that the Bible does not offer a "one plan fits all people" approach. In other words, different people require different methods and various circumstances require an appropriate perspective! Therefore, the best discipleship plan first agrees with Scripture and then flexibly applies those Scriptures according to the specific ministry setting and personal needs of each disciple.

This succinctly explains why so many authors, reading the same Scriptures, end up developing distinct approaches.⁹ The same holds true for this project. The specific ministry context, as well as the background of the author, colors both the perspective and methodology of discipleship. Therefore, this project first began (see chapter 2 above) with a careful study of Scripture, adds

⁶ Pagitt and Solomon's Porch, 26-29.

⁷ Warren, 309-392.

⁸ Petersen, *Lifestyle Discipleship*, 15-39 and 151-168.

⁹ Wilkins, 25-34, describes five common discipleship models, each of which over emphasizes one aspect of Jesus' teaching while ignoring some of His other teachings.

the insights of others obtained through books, articles, and websites (chapter 3), and then considers the responses of other campus missionaries (chapter 4) *before* formulating a discipleship plan for international students.

Discipleship books focused specifically on international students are virtually nonexistent, given the limited scope of this topic. However, several recent efforts addressing the somewhat broader topic of international student ministry include *The World at Your Door*, authored by Tom Phillips, Bob Norsworthy, and W. Terry Whalin. In this excellent book, the authors primarily endeavor to motivate the reader to consider personal involvement in international student ministry. In the process, they present a basic overview on reaching international students for Christ. Although it contains many helpful insights for developing friendships with students and then introducing them to Christianity, discipleship receives very little attention.¹⁰

A second book, entitled, *Manual for Ministry to Internationals*, contains a much stronger focus on discipleship.¹¹ Here Schaumburg defines a disciple, presents a “profile” of a disciple, and then explains eleven essential principles for making disciples. This work actually provides a tremendous resource for anyone attempting to effectively reach and disciple international students. His

¹⁰ In chapter 9, entitled, *Studying the Bible with International Students*, the authors explain how to establish and teach a Bible study for unbelievers. These same principles, however, readily apply to also leading Bible studies for believers. Generally, our studies consist of both unbelievers and believers.

¹¹ Schaumburg, 193-203.

contributions in developing a discipleship plan for Milwaukee will be evident in the discussion below.

In regards to electronic literature, the most significant help for this project comes from the numerous international student ministry articles available on the InterVarsity website.¹² Topics include friendship, evangelism, world religions, Bible studies, and equipping students for effective service. Most articles range in length from one to four pages, and can easily be downloaded free of charge for personal and ministry use. Especially valuable among the many articles referenced below include *Anatomy of a Discipled*,¹³ *Beginning an Outreach to Internationals on Campus*,¹⁴ and *The Lost Art of Lingerin*.¹⁵

¹² InterVarsity Christian Fellowship/USA, *International Student Ministries*, <http://www.intervarsity.org/ism/> (accessed October 30, 2007). The site provides several navigation options. Clicking on the “Ministry resources” link in the upper left corner (<http://www.intervarsity.org/ism/articles.php/>, accessed October 30, 2007) provides a comprehensive list of topics, each of which contains numerous articles, plus several additional links advertising future international student events, ministry materials for purchase, and other helpful websites.

¹³ Lisa Kirazian, “Anatomy of a Discipled,” InterVarsity Christian Fellowship/USA, <http://www.intervarsity.org/slj/article/2344/> (accessed April 21, 2007).

¹⁴ “Beginning an Outreach to Internationals on Campus,” *InterVarsity Christian Fellowship/USA*, <http://www.intervarsity.org/ism/article/109/> (accessed April 21, 2007).

¹⁵ Shawn Young, “The Lost Art of Lingerin,” *InterVarsity Christian Fellowship/USA*, <http://www.intervarsity.org/slj/article/1530/> (accessed April 21, 2007).

Finally, several dissertation projects provide a few additional contributions, with the work by Yong Woong Lee the most applicable.¹⁶ In his discipleship model, Lee presents an excellent definition and discussion of Biblical discipleship. A second resource can be found in the measuring instrument developed by Henry D. Styron,¹⁷ though applying this survey would prove to be a virtually impossible task among international students, for the reasons stated above. Third, William Wegert's discussion of discipleship as it relates to spiritual formation, in which he explains that both involve becoming more like Jesus, doing His will, living as He lived, obeying His commands, and making other disciples,¹⁸ offers a helpful understanding regarding the essence of discipleship. Lastly, John Ott presents a logical step-by-step model for developing an effective ministry program, assisting this author in thinking through the steps needed for this project, although his focus is on evangelism rather than discipleship.¹⁹

This chapter now seeks to discuss three significant insights extracted from an examination of the discipleship literature mentioned above, along with a number of additional sources available in either print or electronic formats.

¹⁶ Lee, 45-53.

¹⁷ Henry D. Styron, "Developing a Measuring Instrument to Determine the Discipleship Commitment Attained by Individual Christians" (PhD diss., Liberty Baptist Theological Seminary, Lynchburg, VA, 2004).

¹⁸ Wegert, 59-60.

¹⁹ John W. Ott, "Developing and Evaluating a Program of Evangelism for the Local Church" (PhD diss., Liberty Baptist Theological Seminary, Lynchburg, VA, 2001), iv and 7-10.

Included here are articles, books, and websites directed specifically towards international student ministry as well as discipleship materials that should apply to most every people group.²⁰ However, as stated previously, the Bible remains the foundation for the discipleship plan presented in chapter 5 below, and thus provides the standard upon which all other ministry perspectives and practices shall be evaluated.

The Essence of Discipleship: Quality Friendships

Even a quick survey of the articles available on the InterVarsity Christian Fellowship website for International Student Ministry (ISM)²¹ reveals one topic that stands out as crucial in reaching international students: friendships!²² At

²⁰ Additional sources have been incorporated due to the lack of discipleship materials currently available for international student ministry. These also serve to provide a broader spectrum of input for developing a comprehensive discipleship plan for the international students in Milwaukee.

²¹ *InterVarsity Christian Fellowship/USA*.

²² Kirazian; Young; "Amigos Are Hard to Make," *InterVarsity Christian Fellowship/USA*, <http://www.intervarsity.org/ism/article/484/> (accessed April 21, 2007); "Building a Friendship with an International Student," *InterVarsity Christian Fellowship/USA*, <http://www.intervarsity.org/ism/article/6/> (accessed April 21, 2007); "Hints on Leading Cross-Cultural Bible Studies," *InterVarsity Christian Fellowship/USA*, <http://www.intervarsity.org/ism/article/469/> (accessed April 21, 2007); "Keys to the Iranian Heart," *InterVarsity Christian Fellowship/USA*, <http://www.intervarsity.org/ism/article/397/> (accessed April 21, 2007); "Tips for Friendship with International Students," *InterVarsity Christian Fellowship/USA*, <http://www.intervarsity.org/ism/article/34/> (accessed October 9, 2007).

least two of these articles²³ quote 1 Thessalonians 2:8, a verse of Scripture which clearly connects friendship with effective ministry. As stated in the NIV, Paul writes, “We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us.” Thus, genuine friendship (“we loved you so much that we were delighted to share . . . our lives”) often provides the context in which teaching about Christianity may best be introduced to others. *The Message* highlights this relational aspect of ministry even more by translating, “We loved you dearly. Not content to just pass on the Message, we wanted to give you our hearts. And we *did*.” While often a forgotten aspect in many modern discipleship programs,²⁴ relationships appear as absolutely essential in ministry throughout the New Testament.²⁵

Yet it must be acknowledged that this ministry “method” seems quite slow by modern Western standards.²⁶ However, “impatience and pushiness” on the

²³ “Building a Friendship with an International Student;” and “Tips for Friendship with International Students.”

²⁴ A number of recent works have sought to restore or reemphasize this Biblical perspective. Examples include books by Larry Crabb, *Connecting*, (Nashville: W Publishing Group, 1997); Myers; Ogden, *Transforming Discipleship*; Pagitt and Solomon’s *Porch*; and Sweet.

²⁵ This can often be seen in both the teaching and ministry of Paul. Some specific examples include 1 Corinthians 11-14, Romans 16, Philemon, and Paul’s greetings in both the beginning and ending of his letters. This is also a key characteristic in the early church, such as in Acts 1:13-14, 2:1-4, 2:41-47, 4:32-35, and 13:1-3, and of course in the ministry of Jesus (see chapter 2 above).

²⁶ Young.

part of a campus missionary can actually erect a significant barrier in a student's decision to follow Jesus.²⁷ On the other hand, a relationship filled with love and trust carries the greatest potential for transformation.²⁸ Therefore, "a deep friendship can only develop if we're prepared for Jesus' sake to share and invest time. Friendships grow as time is invested."²⁹ Specifically, these friendships require unconditional love,³⁰ listening,³¹ patience,³² sensitivity,³³ a willingness to admit mistakes,³⁴ and hospitality.³⁵ Clearly the disciple maker must continually

²⁷ "Ali: One Muslim's Story," InterVarsity Christian Fellowship/USA, <http://www.intervarsity.org/ism/article/33/> (accessed October 24, 2007); and "Amigos are Hard to Make."

²⁸ "Ali: One Muslim's Story."

²⁹ "Building a Friendship with an International Student." The emphasis shown above is a direct quotation from the original.

³⁰ "Ali: One Muslim's Story;" "How to Develop an Evangelistic Lifestyle," InterVarsity Christian Fellowship/USA, <http://www.intervarsity.org/ism/article/33/> (accessed April 21, 2007); and "Keys to the Iranian Heart."

³¹ "Being Culturally Sensitive," InterVarsity Christian Fellowship/USA, <http://www.intervarsity.org/ism/article/30/> (accessed October 24, 2007); "Building a Friendship with an International Student;" "Friendship and Witness with Chinese Students," InterVarsity Christian Fellowship/USA, <http://www.intervarsity.org/ism/article/28/> (accessed October 24, 2007); and "Hints on Leading Cross-Cultural Bible Studies."

³² "Amigos are Hard to Make" and "Being Culturally Sensitive."

³³ "Being Culturally Sensitive."

³⁴ "Making Friends Cross-Culturally," InterVarsity Christian Fellowship/USA, <http://www.intervarsity.org/ism/article/470/> (accessed October 24, 2007).

make every effort to be a person whose character traits closely resemble the character of Jesus.³⁶

Other international student ministries also recognize the necessity of friendships. For instance, in *The World at Your Door*,³⁷ coauthored by Dr. Tom Phillips, who at the time served as president of International Students Incorporated, emphasizes establishing a trusting relationship as the context out of which the Gospel can be explained, Bible studies are taught, and mentoring occurs. In an effort to correct a common misunderstanding, the authors state that while the church sees evangelism as an event, biblically it “involves forming a relationship.”³⁸ This book, one of only a few recent books written exclusively for international student ministry, as noted above, may best be described as presenting a friendship evangelism approach to ministry.

In his *Manual for Ministry to Internationals*,³⁹ David E. Schaumburg, a campus pastor with the Assemblies of God at the time of writing, emphasizes what he calls “Bridge Evangelism.” Designed as an acrostic, each letter of the

³⁵ “How to Reach Out to Your Muslim Friends,” InterVarsity Christian Fellowship/USA, <http://www.intervarsity.org/ism/article/113> (accessed October 24, 2007). See also the above discussion in chapter 2 under the heading, *Discipleship as Seen in the Lifestyle of Jesus*.

³⁶ Kirazian.

³⁷ Phillips and others, 53-71.

³⁸ Phillips, 61. The authors reference Acts 26:12-18 as an example of this principle.

³⁹ Schaumburg, 108-161.

word “bridge” begins a phrase describing an essential characteristic of the relationship to be established between the campus pastor and the international student. These are as follows:

- B = Be Aware of the Person
- R = Respect the Person
- I = Identify Felt-Needs
- D = Demonstrate God’s Love
- G = Give Away Your Faith
- E = Expect God to Work Through You.⁴⁰

Furthermore, as this section (chapter 8) of the book begins, Schaumburg explains,

While attending a conference for international student ministry, I heard one of the most powerful testimonies of how an American girl helped an international student become a Christian. The new convert said, ‘She built a bridge from her heart to mine, and Jesus Christ walked across!’ I don’t know of a better way to describe how we should minister to others.⁴¹

Consequently, any disciple making effort that fails to prioritize friendships shall probably be destined for ineffectiveness!⁴² Ministry success flows out of quality relationships, which require primary and then continual emphasis.⁴³

One difficult issue that each campus pastor ultimately faces involves friendships with students that seemingly fail to produce disciples. In other words,

⁴⁰ Ibid, 6.

⁴¹ Ibid, 108.

⁴² Leonard Sweet defines discipleship as a relationship of love (28-36). He then states that “To be a disciple of Jesus Christ means to live life . . . walking alongside” (30-31).

⁴³ Schaumburg, 108.

in spite of the friendship, perhaps even a quality friendship, the student demonstrates little or no interest in Christianity. The previously mentioned article, *Making Friends Cross-Culturally*, offers great insight regarding this issue as the author writes that “a cross-cultural friendship is a goal in itself and meaningful even when it does not lead to conversion.” The realization that conversion is a process taking months or even years turns every friendship with an unbeliever into a life transforming opportunity. With this in mind, the campus missionary should continually pursue friendships with international students, maintaining hope that they will eventually decide to follow Jesus.⁴⁴ Without a doubt, ministry effectiveness among international students both begins *and continues* through the context of friendships.

The Content of Discipleship: The Character of Jesus

While discipleship flows best out of a trusting relationship, it must also move beyond the sharing of self to the sharing of Jesus! The content exchanged between the campus missionary and the international student requires a sustained effort to gently and clearly point the student towards Jesus. They should begin to understand the motivating reason for the campus missionary’s friendship. As stated by Paul in his 2nd letter to the Corinthians, “For Christ’s love compels us, because we are convinced that one died for all, . . . that those who live should no longer live for themselves but for him who died for them and was

⁴⁴ See, for example, 1 Corinthians 3:5-7.

raised again.”⁴⁵ The persistent effort to be a friend and the desire to serve in practical ways, like teaching English and offering hospitality, are thus motivated by the love received from Jesus and the love then kindled in response to Jesus for those whom He gave His life.⁴⁶

As noted above, one of the most helpful resources for campus missionaries focused on international student ministry is the InterVarsity Website.⁴⁷ Here the campus worker finds a wide variety of prepared Bible studies, many of which can be downloaded free of charge, while some provide links to alternate websites from which they can be purchased. Primarily these studies highlight the life and ministry of Jesus, but also include book studies on Genesis, Ruth, and Acts, as well as an introduction to the Bible. Two common characteristics include an emphasis on the narrative passages of Scripture, providing a story telling approach, and an effort to promote interaction, presenting a question and answer approach among the participants to facilitate

⁴⁵ 2 Corinthians 5:14-15, NIV.

⁴⁶ Matthew 22:34-40; John 15:12-13; 1 John 3:16-18; and 1 John 4:19-21.

⁴⁷ InterVarsity Christian Fellowship/USA. To view the “International Student Ministries” (ISM) page, click on the “International” link under “On Campus” located in the upper left corner. Or, it can also be accessed directly at <http://www.internarsity.org/ism/> (accessed December 5, 2007). After then clicking on the “Ministry resources” link, two of the most helpful categories listed include “Bible Studies” (or <http://www.intervarsity.org/ism/cat/41/>, accessed October 30, 2007) and “Equipping Students for Effective Service,” (or <http://www.intervarsity.org/ism/cat/42/>, accessed October 30, 2007). See footnote #12 above for additional suggestions on navigating this website.

self-discovery. In contrast, a second website, Campus Church Networks,⁴⁸ offers numerous discipleship Bible studies available for download free of charge.

However, while supplying detailed lessons on topics like prayer, perseverance, and faith, the format typically accentuates either self-study or lectures, which greatly limit their usefulness in effective disciple making.⁴⁹

Turning towards resources available in print, one of the most detailed discipleship plans focused specifically on international students⁵⁰ can be found in the *Manual for Ministry to Internationals*.⁵¹ Here Schaumburg succinctly explains

⁴⁸ *Campus Church Networks*, "Bible Learning Materials," <http://www.campuschurch.net/equip/equip.php/> (accessed October 18, 2007).

⁴⁹ Based upon the author's experience, a question-and-answer Bible study format (essentially a dialogue in which the leader serves as facilitator rather than lecturer) provides a far greater opportunity for challenging existing beliefs, discussing personal application, and verifying an accurate understanding of the Scriptures. It allows students, already trained through higher education to investigate and critically analyze data, to thoughtfully process the truth presented in the Bible. This is the most common approach taken by the studies available through InterVarsity and demonstrates a fundamental difference between their teaching philosophy and that of Campus Church Networks. Therefore, the studies available on the Campus Church Networks website would require substantial revision in an effort to adapt them from a lecture format to a question-and-answer (or self-discovery) approach. In the author's opinion, this severely limits the usefulness of the Bible studies currently provided by Campus Church Networks.

⁵⁰ The section on discipleship covers just 11 pages. However, in comparison to other available books covering this topic, this is actually quite substantial!

⁵¹ Schaumburg, 194-203.

“the profile of a disciple,”⁵² which he bases upon the teaching of Jesus in the fifteenth chapter of John’s Gospel. The nine characteristics are as follows:

- A Disciple Totally Is Dependent upon Jesus Christ (John 15:5).
- A Disciple Abides and Remains in Christ (15:4-5).
- A Disciple Is Committed to a Life of Purity (15:2-19).
- A Disciple is Characterized by Increasing Fruitfulness (15:2-8).
- A Disciple Spends Regular Time in Prayer and Bible Study (15:7).
- A Disciple is Obedient to the Commands of the Lord (15:10).
- A Disciple Lives in Loving Fellowship With Other Believers (15:12-17).
- A Disciple is a Witness to His World (15:16-27).
- A Disciple Is Characterized by Joy and Praise (15:11).⁵³

These attributes strongly emphasize character as opposed to doctrinal belief. Or perhaps it would be much better to state that these accentuate behavior exemplified by Jesus *as the outworking* of a Biblical understanding of Jesus. Thus doctrine is certainly not ignored, but taught with the “concrete terms of illustrations and stories, instead of logical outlines based on abstract thinking,” while keeping the focus on developing their relationship with the Lord and their relationship with the community of believers.⁵⁴

At this point, since the discipleship material for internationals is so sparse, it would be instructive to examine several noteworthy resources regarding discipleship written without necessarily targeting a specific people group. However, it should be mentioned that material written by Americans inherently contains a bias favoring and promoting both Western thinking and culture, and

⁵² Ibid, 196.

⁵³ Ibid, 196-198.

⁵⁴ Ibid, 200.

thus may not apply in cross-cultural situations without first making some necessary alterations.

With that limitation in mind, *The Lost Art of Disciple Making* by Leroy Eims provides an especially helpful guide covering the essentials of discipleship. In the appendix,⁵⁵ he lists thirty key topics, providing for each a training objective, some practical activities such as sharing a testimony or praying together, appropriate Scripture verses, and additional resource materials. The first twelve studies discuss the assurance of salvation, quiet time with God, obtaining victory over sin, separating from a sinful lifestyle, experiencing Christian fellowship, and studying the Bible.⁵⁶ As noted with Schaumburg, the focal point here also underscores Bible study for the purpose of teaching biblical behavior. His noteworthy insight relates to the importance of teaching disciples how to study the Bible for themselves as he devotes seven of the first twelve studies to this topic! This provides an indispensable foundation for the disciple in correctly discerning the truth of Scripture and thus maturing in his or her Christian faith.⁵⁷

A second helpful study on discipleship emphasizing character development has been written by David E. Schroeder. In *Follow Me: Discipleship by the Book*, Schroeder defines a disciple as a person “whose sole

⁵⁵ Eims, 159-180.

⁵⁶ Ibid, 163-167.

⁵⁷ See Ephesians 4:7-16 and 2 Timothy 2:15.

motivation is to be like” Jesus.⁵⁸ He then proceeds to extract fifteen essential character traits of a disciple from the Gospel of Luke: teachability, flexibility, humility, compassion, integrity, selflessness, intensity, courage, dependency, transparency, contentment, trustworthiness, accountability, alertness, and servanthood. One distinct advantage in his approach is the ability to directly target areas of weakness in the disciple and to then at least casually measure their progress through changed or changing attitudes and behaviors. A second positive feature in Schroeder’s discipleship plan regards the disciple maker’s ability to teach all of these principles through a study focused primarily on one book of Scripture.⁵⁹

Third, *Tools for Mentoring* by Joy Schroeder provides the campus missionary with a comprehensive resource for making disciples. Developed out of the author’s effort to disciple an American college student, this massive loose-leaf binder contains nineteen chapters or “blueprints for building people.”⁶⁰ Some of the topics covered include evangelism, water baptism, Christian morals, studying the Bible, worship, time management, suffering, and missions. The uniqueness of this resource is that each chapter presents the scriptural teaching

⁵⁸ Schroeder, 13. Here he cites Luke 6:40, in which Jesus explains that “everyone who is fully trained will be like his teacher” (NIV).

⁵⁹ The author supplements these character traits from Luke’s Gospel with corresponding verses throughout Scripture!

⁶⁰ Joy Schroeder, *Tools for Mentoring: 19 Blueprints for Building People* (Bozeman, MT: Father Heart Ministries, Inc., 2002), i.

on that particular topic, a list of questions to answer, and suggests specific actions to take, all focused on *first* enabling *disciple makers* to grow in their Christian walk. Then, following their personal study and response, they prepare a lesson to teach other disciples in either a one-on-one mentoring relationship or in a small group. This resource includes a CD with all the lessons and graphics to print additional pages for teaching sessions. The value of *Tools for Mentoring* comes from its strong focus on character transformation for both the disciple maker and student, the depth of coverage provided on each topic, and the flexibility of using the material within a variety of settings in an order most appropriate for the students!

Fourth, and finally, *Lifestyle Discipleship* by Jim Petersen presents an intriguing perspective that makes it worthy of inclusion in this study. Peterson served as International Vice president for the Navigators, and pioneered the Navigator's ministry in Brazil, Latin America, Eastern Europe, and the Middle East. His highly relational approach begins with disciple makers accepting their roles as *spiritual* parent for the newborn Christian.⁶¹ In this parent-child relationship, the disciple learns four foundational teachings: the life of Jesus, the person of Jesus, His resurrection, and His ascension.⁶² Upon establishing this foundation focused upon Jesus, Petersen then emphasizes three essential New

⁶¹ Scriptural support for his perspective includes Galatians 4:19, 1 Thessalonians 2:7-11, 1 Peter 2:2-3, 1 John 2:1-18, and Hebrews 5:11-14.

⁶² Petersen, *Lifestyle Discipleship*, 45.

Testament teachings required of all genuine disciples: faith, hope, and love.⁶³ In tracing “these three words through the Epistles, it becomes apparent that the writers assessed their ministries and the progress of their spiritual offspring with the question: How are they doing in the areas of faith, hope, and love?⁶⁴ He then proceeds to claim that all other Christian virtues essentially originate out of one or more of these three qualities.⁶⁵

A short explanation of each word helps clarify Petersen’s unique perspective on discipleship. Faith grows within the disciple as he stays focused upon the person of Jesus and all He accomplished on our behalf.⁶⁶ Hope develops from an understanding of His resurrection, ascension, and numerous promises.⁶⁷ Love originates in God, and has been supremely demonstrated in the life and death of Jesus for others.⁶⁸ Thus, “faith, hope, and love” develop in disciples as they grasp the person and work of Christ, producing “the first signs of true spiritual life.”⁶⁹ Eventually, these lead to perseverance (faith), sacrifice (faith), overcoming the enemy (faith), prayer (faith), purity (hope), joy (hope),

⁶³ Ibid, 46.

⁶⁴ Ibid.

⁶⁵ Ibid, 47-48.

⁶⁶ Ibid, 46.

⁶⁷ Ibid, 47.

⁶⁸ Ibid.

⁶⁹ Ibid.

courage (hope), forgiveness (love), obedience (love), servanthood (love), and patience (love), the observable characteristics of the genuine disciple.⁷⁰

Furthermore, as the disciple grows in these characteristics, the disciple maker begins to transform his parent-child relationship into a brother-to-brother or sister-to-sister relationship.⁷¹ How long this takes depends upon several factors, including the background of the person being disciplined and his responsiveness towards the Holy Spirit as He works to apply the Scriptures to their lives.⁷²

Petersen agrees with much that has already been discussed above, including the necessity of relationships in the disciple making process and his eventual focus on behavior. In addition, he makes two substantial contributions to this project. First, his insistence on beginning the discipleship process by teaching about Jesus. Providing a foundational understanding of His birth, life, teachings, death, resurrection, and ascension must be considered crucial in any discipleship plan, especially when those taught come from Muslim, Buddhist, Hindu, or atheistic backgrounds. Much false teaching and many misconceptions need to be counteracted and replaced with biblical truth, particularly about Jesus. Secondly, building upon this new foundation with the three basic concepts of “faith, hope, and love,” offers a simple yet comprehensive description of the Christian life. Since this project seeks to develop a discipleship plan for

⁷⁰ Ibid, 47-50.

⁷¹ Ibid, 63.

⁷² Ibid, 63-65.

international students, most of whom speak English as their second or perhaps even their third language, then the approach espoused by Petersen provides an uncomplicated description of the Christian life that can be easily explained and fully supported with Scripture.

The Method of Discipleship: Modeling

One additional issue needs to be addressed from the literature in developing a plan to disciple international students. As observed by Phillips in *The World at Your Door*, “international students who have found Christ say that seeing Jesus in the life of their American friends brought them to where they could not deny their own need for Jesus in their life.”⁷³ Jim Peterson confirms this by noting that a lifestyle in harmony with the teaching of Jesus attracts potential disciples to Jesus.⁷⁴ Certainly this agrees with the scriptural portrayal of Jesus in the Gospels as He modeled the lifestyle that He expected His disciples to follow.⁷⁵ Thus effective discipleship requires both words and actions, with the actions actually taking the initial precedence. Before the campus missionary can make disciples, he or she must first be a disciple!

⁷³ Phillips, 66.

⁷⁴ Jim Petersen, “A Disciple's Vision,” *Discipleship Journal*, <http://www.navpress.com/EPubs/DisplayArticle/1/1.100.4.html>. (accessed April 21, 2007).

⁷⁵ See the discussion in chapter 2 above and especially the summary of the character traits of Jesus in chart 2.

While this certainly does not imply perfection, it does necessitate a genuine and growing personal relationship with Jesus and a sincere effort to live in full obedience to Jesus. As stated by Eims, "we must remember the tremendous power of the personal example."⁷⁶ Therefore, *earning a hearing* through actions suggests a number of important characteristics, especially when working with international students. These include the highest respect for both their culture and religious background, a keen awareness of their spiritual needs, sensitivity in addressing those needs, good listening skills, a willingness to serve, humility, patience, kindness, acceptance, harmonious family relationships (especially when the student is visiting!), and Godly love.⁷⁷

One of the ways to specifically express these characteristics relates to the issue of ministry flexibility. Rather than designing a program and then searching for people who can fit in, the disciple maker should exhibit enough flexibility to adapt himself towards the disciple's needs, life situation, time schedule, learning style, and personality.⁷⁸ The uniqueness of each disciple then becomes the primary factor in *how* they are disciplined. Admittedly this approach may be

⁷⁶ Eims, 44.

⁷⁷ Phillips, 45-106.

⁷⁸ Sue Kline, Tom Yeakley, Kevin Grenier, and Clark Cothorn, "Four Faces of Follow-Up," *Discipleship Journal*, <http://www.navpress.com/EPubs/DisplayArticle/1/1.107.4.html>. (accessed April 21, 2007).

impossible for many church settings, but for campus ministry among internationals it should be considered a requirement.⁷⁹ This places the spotlight firmly upon disciples and their uniqueness instead of the disciple maker's ministry, hence the need for attentive listening, sensitivity, acceptance, unconditional love, humility, and servanthood.

A second way often mentioned in discipleship literature to express these character traits concerns the practice of prayer. Many of the articles available through the InterVarsity website discuss the high value of prayer and strongly encourage the campus missionary to pray consistently for the students.⁸⁰ For example, *Building a Friendship with an International Student* begins with "Pray daily. Ask God for guidance and openness. As you pray, God will give you the right contact, and will prepare you for friendship." A few paragraphs later the

⁷⁹ The reasons for this include a lower number of participants, the constant influx of new students, the short length of time most students remain in the U.S., the high value given to relationships by most international students, and the need to teach according to their English ability level, which varies widely from student to student. Approaching discipleship according to the uniqueness of the disciple has already been discussed in chapter 2.

⁸⁰ "Beginning an Outreach to Internationals on Campus;" "Building a Friendship with an International Student;" "Developing Relationships with People Who Don't Know Christ," InterVarsity Christian Fellowship/USA, <http://www.intervarsity.org/ism/article/31/> (accessed April 21, 2007); "Discovering and Getting to Know International Students," InterVarsity Christian Fellowship/USA, <http://www.intervarsity.org/ism/article/35/> (accessed April 21, 2007); "Hints on Leading Cross-Cultural Bible Studies;" and "Tips for Friendship with International Students." One additional example of the value of consistent prayer from a source other than InterVarsity is the helpful article by Scott Morton, "Discipling from the Heart," *Discipleship Journal*, <http://www.navpress.com/EPubs/DisplayArticle/1/1.107.2.html> (accessed April 21, 2007).

author then writes, “Pray regularly for your new friend” and finally, “Keep praying! **Pray** for the international student regularly, in your devotions, family prayers and at church.”⁸¹ In this emphasis on prayer, one is quickly reminded of Jesus, who prayed often by Himself,⁸² and when observed by his disciples, had an opportunity to then teach them how to pray!⁸³ As readily seen from the book of Acts, these disciples learned their lessons quite well.⁸⁴

Therefore, the issue regarding method does not really concern a decision between utilizing large group meetings, small groups, or one-on-one mentoring. All can be effective to some degree, though generally, the larger the group, the less effective the individual impact.⁸⁵ What does matter is that discipleship takes place with the method most effective for that individual disciple! Thus the discussion here returns to the comments suggested above, namely that the relationship between disciple maker and disciple provides the key factor in

⁸¹ “Building a Friendship with an International Student” (underlining and emphasis theirs).

⁸² Luke 5:16.

⁸³ Luke 11:1-13.

⁸⁴ Acts 1:14; 2:42-47; 3:1; and 4:23-31.

⁸⁵ As mentioned above, language often presents a significant hindrance in understanding the lesson. Bible studies quickly become English lessons as words and concepts need to be defined. Larger groups usually consist of students exhibiting a wide range of English ability, thus further compounding the problem. Proceeding too fast in the study may produce frustration as some fail to grasp the lesson, while on the other hand going too slow inevitably causes others to experience boredom. Attempting to group students together according to their English ability offers one possible solution to this problem.

discipleship success.⁸⁶ Since this relationship serves as the key factor in determining success, then it unmistakably follows that the disciple maker keeps striving to closely exhibit the character traits of Jesus, thereby providing the “glue” to maintain a healthy relationship and at the same time demonstrating the validity of Christianity.

Summary and Application

To summarize the above literature, three items should be briefly noted. First, discipleship best occurs within the context of healthy relationships. Without a relationship with the student, discipleship will likely never even begin. Secondly, discipleship makes every effort to bestow a foundational understanding of the person and work of Jesus. Yet, this understanding must go far beyond the Bible study class-room and the disciple’s intellect so that it *infects* every aspect of his life. Discipleship is a 24 hour a day, 7 day per week experience! Third, a “one size fits all” approach greatly limits the ability to effectively disciple, because each student comes from a unique background and bears a unique calling from God. Thus a flexible method, modeling the Christian lifestyle while continually directing the disciple’s attention to Jesus should maximize ministry effectiveness.

⁸⁶ According to Petersen in *LifeStyle Discipleship*, 43, the greatest need, especially during the early stages of discipleship, is a caring relationship not more information.

These three principles demonstrate an especially close connection with those developed after studying the life of Jesus in chapter 2 above. Both a Scriptural study and an examination of discipleship literature accentuate the centrality of Jesus in the discipleship process. Also, both stress the absolute necessity of relationships. These include the relationship between the disciple maker and the student as well as, though to a somewhat lesser degree at least initially, the relationships amongst the students themselves. Ultimately, however, the two key relationships consist of the one between Jesus and the disciple maker and Jesus and the one between Jesus and the student. Finally, both Scripture and the discipleship literature agree on the enormous power of modeling. This allows for discipleship to occur within the normal activities of life, not just in a Bible study setting. As disciple maker and student spend time together, the student should constantly observe *how* to live the Christian life in a variety of settings. Furthermore, the disciple maker can make the most of every opportunity” in his effort to teach, correct, rebuke, and encourage the disciple.⁸⁷

⁸⁷ See Ephesians 5:16 and 2 Timothy 4:2.

CHAPTER 4
CAMPUS MISSIONARY RESPONSES

The Campus Missionaries

In an effort to obtain a broad perspective on international student ministry, I either sent out or personally distributed questionnaires to twelve campus missionaries serving in a variety of ministry settings. From these I received seven replies for a response rate of 54%. These missionaries represent universities in Illinois, Michigan, Minnesota, and Wisconsin. Four of them are salaried campus missionaries and three serve as volunteers. Five are from the U.S., one is from Egypt, and one from India. In presenting their comments, I generally paraphrased or summarized, though occasionally, when the statement seemed especially significant, I provided a direct quotation.¹ Questions 2, 4, and 9 include a discussion of the answers received along with a table displaying those responses to allow for a quick and easy comparison.²

¹ Each missionary is referred to by only their first name.

² The three tables below do *not* include every answer given by the campus missionaries to that particular question. Rather, for these questions (2, 4, and 9) I made a list of all of the responses received and tallied the identical or similar remarks together. I then noted which four answers were stated most often, and *only* those have been included in each table. See pages 81-82, 85, and 92.

The Responses

Question 1: In your role as campus leader or pastor to international students, how do you specifically apply Jesus' command to 'go and make disciples' in Matthew 28:19?

This first question attempts to discover the primary method applied by campus missionaries in seeking to make disciples among international students. Essentially it addresses the heart of this entire project! Knowing *how* to obey the command of Jesus within a local ministry context often presents a significant challenge. While Jesus commanded His followers to make disciples and provided an example of how He achieved the task,³ He never established a specific step-by-step plan for accomplishing that mission. Rather, it appears He left it up to His followers *to discover how to best obey* His command!

Of the seven missionaries responding, six mentioned Bible study as part of their answer, while one stated “to share with words,” which in context implied the communication of Scripture. So clearly, at least for these seven, the “how” includes and certainly even *requires* the study of God’s Word. Yet, as Ashok appropriately points out, discipleship demands more than attending Bible studies, for it involves an entire lifestyle of “obeying Jesus.” As Jesus said in Matthew 28:19-20, “Go to the people of all nations and make them my disciples. . . . and teach them to do everything I have told you.” If our effort as campus

³ See chapter 2 above.

missionaries results only in more information and not a corresponding transformation, then we have surely failed to fulfill the command of Jesus!

Several significant insights from the responses received regarding the “how” in making disciples include developing a close friendship between the campus missionary and the disciple or potential disciple, modeling discipleship by the campus missionary, connecting the student to a church and other Christians, and involvement in ministry. Regarding ministry involvement, three of the seven emphasized the importance of releasing the disciple in ministry. In other words, Biblical discipleship results in disciples who then make other disciples. Or, as Paul instructed Timothy, “You then, my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.”⁴

Question 2: At what point does discipleship begin for the international students you focus upon in your ministry?

As stated in chapter 2 above, I hold some strong feelings regarding this particular issue. Thus the question sought to determine if other campus missionaries believe the same way. Farouk presented the more traditional approach, stating that “once they become Christian, we disciple them” whereas Ashok provides an alternate perspective:

⁴ 2 Timothy 2:2.

“If discipleship is defined as ‘teaching students to observe all that Jesus commanded,’ then discipleship begins from whatever point they are at. If they are not followers of Jesus, we work to bring them to obey Jesus’ command to repent and believe in him. If they are followers, we challenge them to a lifestyle of complete surrender. If they are ‘sold out,’ we work at areas of brokenness (finances, relationships, submission, to authority, giving, service) or challenge them to be fully engaged in the great commission (spirit baptism, spiritual gifts, evangelism), until they are obeying Jesus fully, which includes making disciples themselves.”

Since I consider this a crucial issue for this project, it seems best to show the perspective of each campus missionary in the table below:

Table 3. The four responses to question 2: At what point does discipleship begin for the international students you focus upon in your ministry?

	Clearly after salvation	At the point of contact ⁵	A two stage approach ⁶	Not sure
Ashok		X		

⁵ “At the point of contact” refers to the student’s spiritual condition when they initially come into contact with the campus missionary. This category therefore includes those already following Jesus as well as those who have not yet made that decision.

⁶ A “two stage approach” refers to the commonly held perspective that views bringing a person to make a decision for Christ as evangelism (stage one) *and then* striving to make them a disciple (stage two). Both Jeff and Mark seemed hesitant to consider witnessing as part of the discipleship process. Yet, Mark admits that “while this shouldn’t really be called discipleship, there is certainly something about Jesus, and those serving in Jesus’ name, that is drawing these people in.” Additionally, Jeff concedes that “all along in our interactions with internationals, we are sharing truths with them about what it means to be a follower of Christ. Thus I placed both of them in this “two stage” category, as opposed to the “clearly after salvation perspective, to acknowledge their view of two distinct stages, while also recognizing the clear connection they see between each stage.

Bery				X
Dawn		X		
Don		X		
Farouk	X			
Jeff			X	
Mark			X	

Question 3: What are the steps involved in Biblical discipleship, and how do you apply these to international students?

At the very least, this question sought to obtain a few helpful insights regarding the practical aspects of discipleship. On the other hand, perhaps it might also reveal a detailed discipleship plan currently in place by a campus missionary. While several offered a list of specific steps they follow in discipling students, others took a more general approach. Probably Mark described the clearest plan of all, presenting three simple steps in assisting a student in their *journey* from unbeliever to disciple. Step one involves finding ways to attract them to Jesus and encouraging a response to Him. Step two brings the student into a relationship with Jesus through Bible study, prayer, and church attendance. Step three includes their growth as a Christian and their involvement in ministry to others.

Ashok takes a different approach, describing discipleship as bringing “every area of life under the rule of God.” This covers lifestyle, finances, relationships, career, ministry, and self-care or staying healthy physically,

emotionally, and spiritually. Once again Ashok stresses full obedience and “complete surrender” to Jesus as the essence of biblical discipleship.

Two other responses each require some additional discussion. First, Dawn mentioned the necessity in developing a relationship of openness and honesty between the campus missionary and the student. This allows the missionary or person making disciples to walk as a partner with the new disciple or, perhaps more accurately, as a parent,⁷ in an ongoing effort to provide the necessary teaching and encouragement.⁸ Certainly this describes what Jesus did with His disciples during His approximate three and one half years in ministry. While limiting the number of people a campus missionary can personally reach and teach, it serves to greatly increase their effectiveness in reproducing a quality disciple.

Secondly, both Dawn and Don noted the importance of beginning ministry right where the student is at and tailoring the discipleship efforts towards his specific needs. In my perspective, this represents an indispensable characteristic in effectively making disciples. Instead of a “one approach fits all”

⁷ While Dawn did not use the word “parent” in her answer, the Bible does! Note, for instance, Paul's frequent use of “son” when referring to Timothy in both 1 Corinthians and in the Pastoral Epistles. See also John's references to “my dear children” throughout 1 John.

⁸ William Wegert, e-mail message to author, March 14, 2008. In his correspondence, Wegert suggests that this describes a “contribution’ approach to discipleship rather than a conversion approach” or step-by-step method. In other words, since only God can change a person's heart, the missionary’s ministry effort consists primarily in contributing to whatever work God is already doing within that individual.

program in which each disciple or potential disciple receives the exact same course of instruction, this reveals the need for flexibility on the part of the discipler. This approach takes seriously the individual concerns, struggles, circumstances, and background of that particular disciple and then appropriately adjusts the program to them, rather than trying to make them fit the program. Perhaps this explains why Jesus never provided a step-by-step plan for all to follow as noted above! Thus Jesus often focused on the everyday events of life, turning them into teaching and training moments that dealt with specific struggles and misunderstandings in the lives of His disciples. Surely a necessary characteristic of a successful discipleship program concerns its flexibility in conforming to the needs of the individual disciple while at the same time never compromising the unchanging message of Christ.

Question 4: What do you consider to be the three primary characteristics of a disciple? Explain why you chose these three.

The answers to this question provide a picture of a genuine disciple according to the view of campus missionaries focused on international students. Its value lies in the fact that what is considered a key characteristic of a disciple is probably what that campus missionary will then most emphasize in their effort to make disciples. In other words, the ideal picture provides the target for which the missionary then aims to reproduce. For this question, I again consider it best to show the results through a table:

Table 4. The four primary responses to question 4: What do you consider to be the three primary characteristics of a disciple?

	Obedience	Time with God	Time with believers	Reaching the lost
Ashok	X			
Bery				
Dawn	X	X		X
Don	X	X		
Farouk	X	X		
Jeff	X	X	X	X
Mark	X	X	X	

Several inferences can be drawn from these responses and the variety of others not included in the above four.⁹ Obedience is obviously the most common characteristic of discipleship according to these campus missionaries, and as noted above, fully agrees with the teaching of Jesus. Time with God also defines a genuine disciple, and includes both personal Bible study and prayer. After these two, however, the characteristics become quite varied. Probably in part this is due to the many characteristics of a disciple according to Scripture as noted in chapter two. Perhaps it also reveals the common tendency of many

⁹ One campus missionary actually provided four responses to this question.

Christians to value certain teachings of Jesus over other teachings due to background, personal struggles, or the training they received themselves as a new Christian.

Surprisingly, church attendance and reproducing other Christians do not seem to be considered significant characteristics of a disciple according to these responses, unless both are represented by each missionary under the broader topic of “obedience.” Secondly, only one missionary included Godly character as a necessary aspect of discipleship, an issue I personally consider highly important, unless of course this too also fits in the category of “obedience.” Probably those who mentioned “serving others” and “faithfulness” consider these as aspects of Godliness, and rightly so, though more limited in scope. Third, only one person mentioned the importance of exhibiting a desire to learn about God and grow in their relationship with Him. Certainly this is a vital aspect, for without this internal desire in the disciple, even the best efforts of the campus missionary will prove fruitless! Fourth, not one missionary mentioned belief in a certain doctrine or doctrines as the essence of discipleship.

Question 5: What specific actions do you employ to promote the discipling of international students?

Six out of the seven responders consider Bible study as one of their primary actions in discipling international students. The seventh person mentions Bible study in answering questions 1, 7, and 9 and perhaps chose to not repeat it again here. Without any doubt, the Bible serves as the foundation in

any effort to make disciples. Yet *how* it is taught also determines its level of effectiveness. Based on the suggestions by InterVarsity¹⁰ and our own personal experience, Bible studies for international students should be taught in simple English, focus on one key concept, and consist primarily of a question and answer format.

Other ministry efforts listed by campus missionaries in discipling international students include connecting them to a church, matching mature believers with new believers, providing worship and sermon CDs (and other resources), spending time together, offering Biblical counseling when needed, consistently praying for the students, involving the students in ministry opportunities, and modeling a consistent Christian lifestyle. Regarding this last action, which in many ways carries a greater impact than teaching from the Bible, at least in the initial stage of discipleship, Ashok makes a challenging statement worth repeating: “One of the key things that draws them into discipleship is seeing the fruits of it in our lives. . . . Seeing something in us produces hunger in them – so the greatest thing I can do to promote discipleship is to grow deeper myself in the character, wisdom, and power of God.” A sobering thought!

¹⁰ *InterVarsity* Christian Fellowship/USA.

Question 6: What are your three greatest challenges in discipling international students?

The responses to this question repeated two common challenges faced by the campus missionaries. The first concerns language and cultural barriers. Communicating the Scripture in an understandable way to international students often presents a significant difficulty. Although most students exhibit a basic proficiency in English, depending on their country of origin, the Bible contains a number of uncommon words. For example, the word “sin” almost always requires an explanation and still may not be accurately understood. Some Bible studies can get bogged down in discussing English language definitions, making it difficult to effectively teach the study.

In addition, and closely related to the language barrier, is that of culture or worldview. While occasionally a student’s worldview allows them to share a Scriptural insight that a western mindset fails to grasp, at other times they struggle to see what seems obvious to the missionary. Furthermore, this issue becomes compounded when presenting the Scriptures to a group of students coming from a variety of backgrounds. What one may easily understand, such as a Catholic student from Kenya, may make absolutely no sense to a Hindu student from India. Often the best suggestion in working through this common challenge is found in allowing the students who do understand to then explain it in their own words to those who find it difficult.

Secondly, the extreme busyness of students severely hinders discipleship efforts. This is especially true for those students working as teaching assistants

while pursuing their own degree. Since their schedule is full and their time quite limited, often the campus missionary has to continually make adjustments in order to meet when the student is available. This often makes a regular Bible study meeting time difficult if not impossible to maintain for more than perhaps one semester at a time. Flexibility, patience, and wisdom become key virtues for an effective campus missionary.

Two other responses worth noting include the lack of mature Christian workers for discipling and the fear many students feel if they convert to Christianity. For some, conversion can result in death! For others, it can mean family rejection, a price that brings much pain and turmoil. Other students could suffer the loss of social status or job opportunities upon their return home. Obviously, these tend to be unique issues faced when working with international students. Most Americans in the U.S. never face, or even think through, these kinds of challenges. Yet, when dealt with both realistically and compassionately, these obstacles can actually lead the international student to a commitment to Christ far stronger than that often experienced by the average American Christian.

Question 7: Other than the Bible, what are the three key resources you employ in making disciples among international students?

As might be expected when surveying campus missionaries with a variety of backgrounds and denominational affiliation, I received a wide range of answers to this question. For instance, two make use of a series of books,

entitled *Design for Discipleship*,¹¹ and the Navigator's Topical Memory System.¹² These tools combine to offer a systematic method of discipleship while attempting to deposit God's Word in the heart of the believer. Other specific resources mentioned include *A Song of a Wanderer*,¹³ *Tools for Mentoring*,¹⁴ *New Bible Dictionary*,¹⁵ and the *New Bible Commentary*.¹⁶

In addition to these written resources, the responses also emphasized the value in connecting students with mature Christians and the involvement in ministry opportunities, especially serving other people. Essentially it can be said that discipleship involves learning from Scripture and books about Scripture, learning from other Christians, and learning from involvement in ministry. Furthermore, the specific resource, as long as it is based firmly upon Scripture, is probably not nearly as crucial as the relationship developed between the campus

¹¹ *Your Life in Christ: DFD 1, Design for Discipleship* (Colorado Springs: NavPress, 2006). Other volumes include *The Spirit-Filled Christian: DFD 2; Walking with Christ: DFD 3; Our Hope in Christ: DFD 4; Foundations for Faith: DFD 5; Growing in Discipleship: DFD 6; and Our Hope in Christ: DFD 7.*

¹² *Navigator's Topical Memory System* (Colorado Springs: NavPress, 2006).

¹³ Li Cheng, *A Song of a Wanderer: Beckoned by Eternity* (Torrance, CA: Overseas Campus Magazine, 2005).

¹⁴ Schroeder.

¹⁵ Marshall et al.

¹⁶ D. A. Carson, R. T. France, J. A. Motyer, and Gordon J. Wenham eds., *New Bible Commentary*, 4th ed. (Downers Grove, IL: InterVarsity Press, 1994).

missionary or discipler and the disciple and the practical application of the Biblical principles being learned!

Question 8: On a scale of 1 to 5, with 5 as the most successful, how would you rate your success in making disciples among international students?

This question primarily measures each person's perceived success rather than their actual success in the eyes of God. The two could easily be quite different! Plus, God often brings great success out of that which initially looks like a huge failure. My purpose for asking this question was to provide each campus missionary an opportunity to evaluate their own ministry effectiveness. Of the six who answered this question, the average response comes out to 2.75, just slightly below the midway point.¹⁷ This seems to indicate, at least among those surveyed, that most campus missionaries focused on reaching international students consider themselves to be less successful in ministry than they desire! This speaks to the importance of staying encouraged by attending an occasional conference, spending time with other campus leaders, and keeping one's attention fixed firmly upon God, who brings forth fruit as we strive to faithfully serve Him!

¹⁷ Only six of the seven campus missionaries offered a numerical response to this question.

Question 9: What Three Things Would Improve Your Success in Making Disciples?

After serving as a campus missionary for almost two years at the time of this writing, the responses received provided no surprise. The four issues obtaining the highest scores include more prayer, more workers, more power from God, and more time. Table 5 below records the results:

Table 5. The four primary responses to question 9: What three things would improve your success in making disciples?

	More Prayer	More Workers	More Power from God	More Time
Ashok		X	X	
Bery	X			X
Dawn		X	X	
Don	X			X
Farouk				
Jeff	X	X	X	
Mark		X		

Regarding prayer, this verifies the importance in the campus literature given to consistent prayer by the campus missionary on behalf of the

international students.¹⁸ The primary concern here is that students cannot ultimately be convinced to follow Jesus through eloquent sounding words and well reasoned arguments. God must intervene, by His Holy Spirit, in order for the message to be effective.¹⁹ Thus prayer increases, or perhaps in some way even releases, God's Spirit to work within the lives of those needing salvation.²⁰

Those who partner with God in prayer become instruments through whom He accomplishes His will in the lives of other people.²¹ Interestingly, a very close connection exists between prayer by those following Jesus and the provision of more workers reaching out to the lost for Jesus. As He taught His disciples, the solution for a lack of workers can be found in asking God for more workers!²²

The other two key issues for improving success, more time and more power, should also be resolved, at least to some degree, through prayer. Scripture also portrays a high correlation between prayer to God and power for

¹⁸ See chapter 3 above, especially pages 74-75.

¹⁹ See 1 Corinthians 2:1-16. One of the responders made reference to Romans 15:18-19 which states: "I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done—by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ" (NIV).

²⁰ Scriptures supporting this perspective include John 14:1-17:26, where Jesus combines teaching on prayer and the work of the Holy Spirit; the Book of Acts, especially chapters 1-4; and 1 Thessalonians 5:16-22.

²¹ See Matthew 6:10; 1 Timothy 2:1-7; and 2 Peter 3:8-9.

²² Matthew 9:35-38.

God.²³ As for time, always a challenge in ministry, prayer for wisdom to focus attention on the best and most expedient activities at least provides a good start in addressing this issue. Ultimately, though, the campus missionary might have to continually encourage themselves that God can accomplish His plan even through our limited efforts.

Finally, one significant comment offered as a way to improve ministry success calls for the campus missionary to keep developing a closer walk with God. This statement by Ashok serves as an excellent reminder of the words Jesus spoke in John 15:4-5:

“Stay joined to me, and I will stay joined to you. Just as a branch cannot produce fruit unless it stays joined to the vine, you cannot produce fruit unless you stay joined to me. I am the vine, and you are the branches. If you stay joined to me, and I stay joined to you, then you will produce lots of fruit. But you cannot do anything without me.”

In context, Jesus then goes on to talk about prayer. In other words, obtaining answers to prayer depends on staying “joined” with Jesus:

“Stay joined to me and let my teaching become part of you. Then you can pray for whatever you want, and your prayer will be answered. When you become fruitful disciples of mine, my father will be honored” (John 15:7-8).

The point Jesus makes here is that ministry success, or fruitfulness, can best be improved when a personal relationship with Him receives the highest priority. Surely it can be said that prayer, proceeding from a consistent, intimate

²³ See Acts 4:23-31; also see Ephesians 6:10-20.

relationship with Jesus, results in more power from God to accomplish His work!²⁴

Summary and Application

The above responses provide a number of helpful suggestions in developing a plan to disciple international students in Milwaukee. These especially include the steps involved in the process of discipleship from question 3, the actions for discipleship in question 5, and the factors necessary for improving success in question 9. Essentially the campus missionary responses served to verify the insights obtained from the literature review in chapter 2 and confirmed much of our own experience among international students. As can readily be observed below, their ideas and insights significantly influenced the development of our ministry plan in Milwaukee. I sincerely appreciate the effort of these campus missionaries to contribute their ministry experience for this project! To each one I extend my sincere appreciation!

²⁴ This “power” can be in the form of healing miracles, deliverance for those in bondage, or a greater anointing in speaking God’s Word. But this could also refer to an increased efficiency in managing available time as well as raising up of new workers to multiply the ministry.

CHAPTER 5
THE MINISTRY PLAN FOR MAKING DISCIPLES AMONG INTERNATIONAL
STUDENTS ATTENDING MILWAUKEE AREA UNIVERSITIES

The ministry plan presented in this project seeks to combine the insights from the Scriptural study on discipleship in chapter 2, the literature in chapter 3, and the results recorded from the survey questions in chapter 4. As previously stated, the Bible remains the foundation for this discipleship plan and thus the standard upon which all other ministry practices must be evaluated. Therefore, the following discussion first describes the “process” in making disciples based upon the example provided by Jesus during His time here on earth. Here I focus completely upon the necessary ministry actions of the disciple maker in striving to obey the Great Commission commanded by Jesus in Matthew 28:16-20. The supposition is that the right actions by the campus missionary serve to help produce the necessary characteristics of a disciple. Included within this discussion are several tables listing *potential* events and activities that portray how these ministry actions could be implemented throughout a typical school year.

Secondly, a relatively brief description follows highlighting the essential characteristics of a genuine disciple according to the teachings of Jesus. While

clearly not the primary focus of this project, these characteristics serve to clarify the intended results within those students who journey through the discipleship process. In other words, developing these characteristics in each disciple remains the continual aim of the campus missionary. These are *the kind of disciples* Jesus calls us to reproduce!

The Essential Process in Making Disciples

Genuine Love

An effective plan for discipling international students actually begins not with the campus missionary, but with the nature of God. Consequently, who God is, and all He does because of who He is, together provide the essential starting point for true biblical ministry. One vital declaration of God's nature as revealed in Scripture can be found in the Apostle John's first letter: "My dear friends, we must love each other. Love comes from God, and when we love each other, it shows that we have been given new life. We are now God's children, and we know him. God is love, and anyone who doesn't love others has never known him."¹ To say this succinctly, God's worker must continually exhibit God's character!² Since God *is* love, the campus missionary loves in a way that clearly reflects God's love for people.

¹ 1 John 4:7-8

² See the research presented in chapter 3 above, especially pages 72-76.

This principle surely cannot be overstated. Without godly love, even the best “ministry efforts” and the greatest “ministry gifts” fall far short of producing the results God seeks. Paul clarifies this when writing to the church in Corinth. Among the many serious problems within that congregation, he specifically addresses their preoccupation with spiritual gifts while at the same time neglecting genuine love for each other. Perhaps the desire for personal attention and recognition took precedence over their concern for people! Paul affirms in 1 Corinthians 13:1-8 that a foundation of God’s self-giving and self-sacrificing love must undergird and motivate *all* effective ministry:

“What if I could speak all languages of humans and of angels? If I did not love others I would be nothing more than a noisy gong or a clanging cymbal. What if I could prophesy and understand all secrets all knowledge? And what if I had faith that moved mountains? I would be nothing unless I loved others. What if I gave away all that I owned and let myself be burned alive? I would gain nothing unless I loved others. Love is kind and patient, never jealous, boastful, proud, or rude. Love isn’t selfish or quick tempered. It doesn’t keep a record of wrongs that others do. Love rejoices in the truth, but not in evil. Love is always supportive, loyal, hopeful, and trusting. Love never fails!

These instructions powerfully describe the essential starting point for the campus missionary!³ Biblical ministry begins by experiencing God’s unconditional, unlimited, and unending love, which both heals and transforms character from the inside out, and thus qualifies and equips the receiver to work for God. Therefore, in both preparing for student ministry and when implementing student ministry, campus missionaries strive to personally know God’s love, to keep

³ This is certainly true for all Christian workers, though the particular focus here concerns campus ministry among international students.

growing in their knowledge of God's love, and to then continually exhibit God's love through their actions and conversations.⁴

This growth in love comes primarily through spending time with God in prayer and Bible study, allowing Him to search, cleanse, purify, and transform, and by developing intimate relationships with people.⁵ Above all, love characterized the life and ministry of Jesus and should therefore characterize the life and ministry of His representatives. As Jesus taught, "I am giving you a new command. You must love each other, just as I have loved you. If you love each other, everyone will know that you are my disciples."⁶

Passionate Prayer

Sincere love for God and for people leads naturally towards a deep devotion to prayer.⁷ As stated in chapter 3,⁸ prayer is a key factor in successfully reaching students and should thus pervade every aspect of the ministry from

⁴ See Paul's prayer in Ephesians 3:14-21.

⁵ These relationships include those with other Christians in a local church setting, family relationships, and also with people outside of the church, such as neighbors, coworkers, friends, and family members.

⁶ John 13:34-35.

⁷ For example, shortly after writing that "God has given us the Holy Spirit, who fills our hearts with his love" (Romans 5:5), Paul then declares, "Dear friends, my greatest wish and my prayer to God is for the people of Israel to be saved" (Romans 10:1).

⁸ See the discussion in chapter 3, pages 74-75, along with the articles on prayer cited in footnote # 80, page 75.

start to finish. This includes prayer for students before they come to the US, asking God to prepare their hearts for a Christian witness. Once they arrive, prayers should include requests for God's guidance as the missionary attempts to initially contact students, as well as wisdom, sensitivity, favor, and ability in establishing new friendships with them. Later, prayers need to focus on asking God for an opportunity, in accordance with His timing and plan, to speak about Jesus and eventually begin teaching⁹ them how to follow Him.¹⁰ Finally, prayers should emphasize the growth and maturation of "Good News" seeds planted within their hearts,¹¹ and for God to raise them up as workers in His harvest field.¹²

⁹ This teaching includes formal Bible study, informal sharing (which often proves quite effective) plus consistently demonstrating through daily lifestyle how to wholeheartedly follow Jesus.

¹⁰ Several more intercessory prayers can also be added, including prayer for conviction from the Holy Spirit, prayer for the student to experience freedom from the bondage of sin and satanic activity, and prayer for salvation. The main concern is in allowing God's Spirit to direct so that God's Will can be accomplished within the student's life.

¹¹ As Paul wrote in 1 Corinthians 3:6-7, "My job was to plant the seed in your hearts, and Apollos watered it, but it was God, not we, who made it grow. The ones who do the planting or watering aren't important, but God is important because he is the one who makes the seed grow." (NLT)

¹² Matthew records the heart attitude *and* response of Jesus in 9:36-38: "When he saw the crowds, he felt sorry for them. They were confused and helpless, like sheep without a shepherd. He said to his disciples, 'A large crop is in the fields, but there are only a few workers. Ask the Lord in charge of the harvest to send out workers to bring it in.'"

Clearly a strong emphasis on prayer in international student ministry closely follows the example given by Jesus, who “would often go to some place where he could be alone and pray.”¹³ While each of the intercessory prayers mentioned in the previous paragraph cover vital issues not to be neglected, prayer *must* primarily and consistently remain focused upon two basic essentials: the campus missionary’s personal relationship with God and bringing students into a personal relationship with Jesus.

If we take seriously the words spoken by Jesus in John’s Gospel, the development of an intimate and growing relationship with God might actually be the most crucial factor in achieving long-term ministry success:

Stay joined to me, and I will stay joined to you. Just as a branch cannot produce fruit unless it stays joined to the vine, you cannot produce fruit unless you stay joined to me. I am the vine, and you are the branches. If you stay joined to me, and I stay joined to you, then you will produce lots of fruit. But you cannot do anything without me.¹⁴

Campus missionaries must take these words to heart each day for the simple reason that the kind of relational intimacy commanded here by Jesus requires a significant amount of time, energy, and attention.

Secondly, prayer must remain focused upon bringing students into a personal relationship with Jesus. As Paul instructed Timothy:

First of all, I ask you to pray for everyone. Ask God to help and bless them all, and tell God how thankful you are for each of them. Pray for kings and others in power, so that we may live quiet and peaceful lives

¹³ Luke 5:16.

¹⁴ John 15:4-5.

as we worship and honor God. This kind of prayer is good, and it pleases God our Savior. God wants everyone to be saved and to know the whole truth. . . .¹⁵

This kind of prayer for students releases the Holy Spirit to open their hearts to the truth about Jesus and their need for Him,¹⁶ while at the same time sensitizing the missionary to God's desire and effort in making students disciples of Jesus! The following table, listing potential prayer events for the 2008-2009 school year at the University of Wisconsin, provides an example of how this commitment to passionate prayer could look within my own campus ministry setting.¹⁷

Table 6. Passionate prayer events

Day and Date	Event or Activity with Brief Explanation
Friday – normally the first and third Friday of each month at 2:30 PM, from 8/1/08 through 6/5/09	FIN prayer meeting at the Chinese Christian Church. This group, known as the <i>Friends of Internationals Network</i> , includes campus missionaries at the University of Wisconsin at Milwaukee focused specifically on international student ministry.
Generally between the 15 th to the 25 th of the month – September, January, April, and June	Prepare and send out a quarterly newsletter with prayer requests via email. Prayer partners usually receive the first name of students with whom we have begun a friendship so they can pray specifically for them and us. There are currently there are approximately 250 individuals and churches on our prayer team list.

¹⁵ 1 Timothy 2:1-4.

¹⁶ John 16:7-14.

¹⁷ Tables 6 through 10, while presenting specific examples for implementing the various discipleship characteristics, *do not include my* personal ministry practices, such as daily times of prayer, spontaneous meetings and meals with students, or unplanned requests by students for assistance.

Sincere Serving

When students first arrive in the U.S. from other nations, they often experience a number of unique needs, which vary by their country of origin. These include such practical issues as transportation, securing a place to live, acquiring furniture, English language assistance, and developing new friendships. Here the campus missionary is immediately afforded with a number of opportunities to demonstrate Christian faith through good works. As Paul the Apostle wrote in his letter to Titus:

Remind your people to obey the rulers and authorities and not to be rebellious. They must always be ready to do something helpful and not say cruel things or argue. They should be gentle and kind to everyone. . . . God our Savior showed us how good and kind he is. . . . Jesus treated us much better than we deserve. He made us acceptable to God and gave us the hope of eternal life. . . . These teachings are useful and helpful for everyone. I want you to insist that the people follow them, so that all who have faith in God will be sure to do good deeds.¹⁸

In context, these “good deeds” or acts of kindness allow God’s people to show the reality of the Good News and thus present an effective Christian witness!¹⁹ As pointed out in the literature discussed above, the Gospel needs to be shown *before* it can be spoken effectively.²⁰ This principle points directly to the example of Jesus, whose actions led to discussions with people resulting in

¹⁸ Titus 3:1-2, 4, 7, and 8b.

¹⁹ This is what Jesus refers to as “salt and light.” See Matthew 5:13-16.

²⁰ See pages 72-76.

significant change in their lives.²¹ Yet one word of caution is in order: the campus missionary should continually strive to sincerely serve the students without any “strings attached,” or they risk seriously jeopardize the developing friendship.²² Table 7 lists possible “serving events” during the 2008-2009 school year at the University of Wisconsin.²³

Table 7. Sincere serving events

Day and Date	Event or Activity with Brief Explanation
Tuesday – each week at 6:30 PM until 8:00 PM, from 8/5/08 to 6/30/09	English as a Second Language (ESL) class in the UWM Student Union. These are offered free of charge to any international student or scholar desiring to improve their understanding of American culture and English speaking ability. We focus primarily on vocabulary, pronunciation and conversation. These classes provide great opportunities for building friendships!
Friday – yearly event beginning at 6:30 PM on 8/29	Welcome Dinner for Chinese Students and Scholars held at the Chinese Christian Church of Milwaukee (hereby referred to as CCM). This meal brings students into the church for a traditional Chinese food, gives opportunity to meet the church leaders, provides an occasion to make new friends, and

²¹ See for example the stories of Zacchaeus in Luke 19 and the Samaritan woman in John 4.

²² On a personal note, my wife and I worked through this issue when beginning our ministry among international students. Serving others only for the purpose of obtaining a response towards Christ comes dangerously close to manipulation. Neglecting those who show no initial response may result in avoiding the people who most need a Christian witness. An attitude of sincerely serving others because of one's love for Christ, while leaving the results to Him, presents a powerful and effective form of witness.

²³ See appendix D for some additional ideas and suggestions.

	<p>serves as a way for promoting upcoming events and activities sponsored by the church.</p>
<p>Saturday – yearly event from 1:00 to 7:30 PM on 8/30</p>	<p>Tour of Milwaukee. This tour is designed primarily for incoming international students and scholars. It maintains an essential bridge between FIN and the international student office at the university. Furthermore, it connects new students with a local Christian family as most of the volunteers come from Milwaukee area churches. Approximately 100 students, scholars, and family members are expected to participate.</p>
<p>Sunday – almost every week at 1:00 PM until 2:00 PM, from 9/7/08 through 6/28/09</p>	<p>ESL Class at CCCM. The format followed here is similar to the ESL class offered each Tuesday, with the exception that about once every three weeks the lesson comes from the Bible. This provides a great opening in introducing students and scholars to Christianity and ascertaining their interest level. The lessons basically involve reading a story, defining the words, and comprehending the content.</p>
<p>Monday – meet at 11:45 AM on 9/1</p>	<p>Milwaukee Brewers Baseball Game</p>
<p>Saturday – meet at 10:00 AM on 9/20</p>	<p>Tour of Madison</p>
<p>Friday – meet at 7:30 on 10/10</p>	<p>Hayride and Bonfire at a farm in Random Lake, WI.</p>
<p>Wednesday – meet at 6:15 PM on 11/26</p>	<p>Milwaukee Bucks Basketball Game.</p>
<p>Monday – meet at 5:45 PM on 5/11</p>	<p>Milwaukee Brewers Baseball Game.</p>
<p>Sunday – meet at 5:00 PM on 8/5</p>	<p>English Class BBQ at our home in Cedarburg. This event concludes our ESL Class at CCCM for the 2008-2009 school year.</p>

Sacrificial Connecting

As previously noted, relationships are absolutely essential in order to successfully disciple international students.²⁴ One verse of scripture, 1 Thessalonians 2:8, is often mentioned to highlight the close connection between ministry and friendships taught in God's Word: "We cared so much for you, and you become so dear to us, that we were willing to give our lives for you when we gave you God's message." Genuine friendship, defined here as both "caring" and "giving,"²⁵ provides the necessary context for effective evangelism and discipleship.²⁶

This requires a sensitive and a sustained effort by the campus missionary as well as Divine intervention to bridge a significant cultural gap. Perhaps this is where the character of Jesus expressed through the life of the missionary makes the greatest impact. His or her patience, kindness, sensitivity, compassion, humility, and love enable the missionary to overcome many cultural barriers and to invest the necessary time and commitment needed for both establishing and

²⁴ See pages 58-63.

²⁵ Although quoted previously, *The Message* translation of this verse is worth repeating: "We loved you dearly. Not content to just pass on the Message, we wanted to give you our hearts. And we *did*." This aspect of self-giving leads to the title for this section of the project, "Sacrificial Connecting," and emphasizes that all true connecting involves the continual and often costly giving of one's self to others *for their benefit*.

²⁶ See pages 30-44 above, which present the relational aspect of disciple making as seen in the teachings and lifestyle of Jesus.

growing that friendship. Out of all the literature reviewed in chapter 3 above, Schaumburg's "Bridge Evangelism" offers the most comprehensive yet easy to follow plan for developing relationships across cultures:

- B = Be Aware of the Person
- R = Respect the Person
- I = Identify Felt-Needs
- D = Demonstrate God's Love
- G = Give Away Your Faith
- E = Expect God to Work Through You²⁷

The BRIDGE model keeps the campus missionary focused on the person they are attempting to reach rather than on self. Moreover, it functions as a continual reminder that discipleship is neither an event nor a program, but a relationship between two or more people into which Jesus is introduced and in which Jesus is central.²⁸ Table 8 describes a weekly event scheduled at the University of Wisconsin primarily for the purpose of connecting local Christians with international students.²⁹

²⁷ Schaumburg, 108-161.

²⁸ See pages 58-63 for a brief survey of the literature regarding this issue.

²⁹ As noted above, this list does not include ongoing efforts throughout the school year to meet either individually or in small groups with students as the need and opportunity arises. Some specific occasions for these meetings include providing English language assistance, involvement in a common activity, and resolving a problem.

Table 8. Sacrificial connecting events³⁰

Day and Date	Event or Activity with Brief Explanation
Friday – each week at 6:30 PM until 9:00 PM (open house style), from 8/1/08 to 7/31/09	International student dinner at the Meyer’s home. This provides a consistent place for students and their families to hang out and develop friendships. Occasionally a special activity is also offered, such as Irish dancing lessons, ice skating, a talent show, or a furniture and bicycle give-away.

Thoughtful Discussions

A careful analysis of Jesus’ life shows that while He taught formally on a few occasions, such as His Sermon on the Mount, He spent more time informally discussing significant issues with His disciples and potential followers. Often these occurred within the context of a meal!³¹ At other times they occurred during the common, everyday events of life.³² Interestingly, in many situations Jesus began or continued a conversation by asking one or more key questions.³³ This questioning method of conversation offers great potential in developing the

³⁰ Many of the events and activities listed in the tables above and below also qualify as opportunities to connect with students but are not repeated here. While an event usually reflects one primary purpose, it often functions to fulfill one or more additional purposes within the discipleship process.

³¹ Luke 7:36-50, Luke 10:38-42, Luke 14:1-14, and Luke 19:1-10. See also pages 40-41.

³² See the discussion on pages 39-40.

³³ Examples include the Samaritan woman in John 4, the invalid at the pool in John 5, the feeding of the 5000 in John 6, the healing of the blind man in John 9, and Peter’s confession of Christ in Matthew 16.

friendship between the campus missionary and the student, for learning more about the student's background, culture, and needs, and, of course, for creating an opportunity to share Jesus.³⁴

Biblical Teaching

While Bible teaching often occurs informally throughout the discipleship process as the campus missionary lives out the character of Jesus and creates opportunities to discuss significant topics, this step relates specifically to the formal teaching of Scripture. However, this does not necessarily imply nor require a traditional classroom setting, as seen in the example of Jesus and discussed above.³⁵ Nor does it imply teaching a Bible study in a lecture format. On the contrary, a story-telling or interactive approach is often the most effective method of "teaching" the Bible.³⁶ What this teaching of Scripture requires is a

³⁴ See appendix E for a list of questions posed by Jesus during his ministry as well as potential questions for the campus missionary to ask international students. A list of events is not included here since almost every event mentioned in tables 6 through 10 affords an opportunity to engage in a thoughtful discussion. This is particularly true for ESL classes, attendance at sporting events, and Friday night dinners. The key factors generating these discussions include a trusting relationship, an ongoing demonstration of Christian character by the campus missionary, a keen sensitivity to the needs of the student, and asking timely questions.

³⁵ See pages 39-44.

³⁶ Pages 64-65 provide a brief discussion of the teaching methods of Jesus. Throughout His earthy ministry, Jesus made exceptional use of both stories and questions. Robert H. Stein presents an excellent study of this in his book, *The Method and Message of Jesus' Teachings* (Philadelphia: Westminster Press, 1978), 7-59.

clear emphasis upon Jesus, including the life that He lived, the words that He taught, and His essential nature as foretold in the Old Testament and brought to fulfillment in the New Testament. The goal is not to just merely expound information about Jesus, but to lead the hearers into a personal encounter with Jesus. Table 9 provides a list of actual events at the University of Wisconsin that provide opportunities for students to hear, understand, incorporate, and respond to God's Word.³⁷

Table 9. Biblical teaching events³⁸

Day and Date	Bible Studies and Christian Lectures
Wednesday – 7:00 PM from 8/5/08 until 7/29/08 (the specific day depends upon the student's schedule; this study could be extended through the summer depending upon the students' needs)	Bible Study. This usually meets in our home but could meet either on the UWM campus in the Student Union or at CCCM, depending upon which location works best for the students. The topic mostly centers upon the life and teachings of Jesus, while addressing questions and issues pertinent to the students.
Friday – at 12:00 PM most weeks during the school year, from 9/5/08 until 5/29/09	Luncheon and short lecture about Christianity at CCCM. A free Chinese meal is offered to all Chinese students, scholars, family members, and guests. While they eat, a PowerPoint presentation often in Chinese, explains a relevant Christian theme

³⁷ See also appendix C for an example of a narrative Bible study.

³⁸ This schedule does not reflect spontaneous Bible study or Bible discussion opportunities that often arise in response to questions asked by students and scholars. Sometimes the setting is a dinner together, an ESL class, a conversation following an ESL class, a ride home, attendance at a sporting event, or whenever a student experiences a need that requires the campus missionary's help.

	such as creation versus evolution.
Friday – 8:00 PM from 9/5/08 until 5/29/09 (time and dates could be altered according to the students' schedule and desire.	Bible Study. This will probably meet either on the UWM campus in the Student Union or at CCM. The topic shall also be determined according to the needs of those attending, but will focus mostly upon the life and teachings of Jesus.
Sunday – at 3:30 PM on 9/7	Student Dinner and Bible Study. An outreach oriented event designed to discover which new students have an interest in Bible study. It also provides a great opportunity to follow up with students we met the previous week on the tour. Our goal is to sponsor an event like this every 6-8 weeks.
Saturday – at 3:30 PM on 10/18	Dinner and Bible study at our home
Sunday – at 3:30 PM on 11/23	Thanksgiving dinner and Bible study at our home
Saturday – at 3:30 PM on 12/13	Christmas dinner and Bible study
Saturday to Friday – 12/27/08 to 1/2/09	International House Party at Cedar Campus. This is a six day winter camping trip designed especially for international students and scholars interested in learning more about Christianity. It is sponsored by InterVarsity and takes place in Cedarville, Michigan. The week includes Bible studies, lectures about Christianity, and a church service, along with numerous indoor and outdoor sporting events and activities.
Saturday – at 3:30 PM on 3/21	Dinner and Bible study at our home
Saturday – at 3:30 PM on 4/11	Easter Dinner and Bible study
Sunday – at 3:30 PM on 6/7	Dinner and Bible study

Sending Out

In many cases, international students return to their home countries, and this eventuality provides a focal point for the final step discipleship model: preparing them to be sent out.³⁹ Actually, the entire discipleship process described above, should maintain this ultimate focus, just as Jesus continually strove to prepare His disciples for the time when He would eventually send them out.⁴⁰ This preparation includes instilling a vision for discipling the lost,⁴¹ developing the gifts and ministry or ministries God has specifically called them to,⁴² as well as addressing the potential for experiencing “reverse culture shock.”⁴³ This transition, while on the one hand a time of great excitement as the disciple is about to be “sent out,” often also creates a time of difficulty as the existing relationship between the disciple and discipler either comes to an end or

³⁹ Even if students or scholars have opportunity to stay long-term in the U.S., they still have numerous possibilities to influence friends and family members through a trip back home, phone calls or internet chats, or when hosting visitors to the US.

⁴⁰ This is culminated in the words Jesus spoke to His disciples in John 20:21: "After Jesus had greeted them again, he said, 'I am sending you, just as the Father has sent me.'"

⁴¹ Matthew 28:16-20.

⁴² See, for instance Ephesians 4:11-16, 1 Corinthians 12-14, and Romans 12:6-8.

⁴³ This is a normal adjustment required by international students when returning to their home countries after spending an extended period of time in the U.S. See Phillips, 176-186, for a detailed explanation.

changes significantly.⁴⁴ Table 10 describes several events at the end of the 2008-2009 school year at the University of Wisconsin specifically designed to help address these transitional issues.

Table 10. Sending out events

Day and Date	Event or Activity with Brief Explanation
Thursday to Tuesday – 5/21 to 5/26	Central International Student Conference (CISC). This is an annual conference sponsored by Chi Alpha Campus Ministry (Assemblies of God). It involves extended times of prayer, worship, along with Bible studies and a water baptism service. It concludes with a communion and commissioning service to send students back to their nation as missionaries.
Sunday – at 3:30 PM on 8/16	Student Dinner. This is especially for the students and family members returning home with whom we have developed relationships with during the year. While some leave Milwaukee at various times throughout the school year, many wait until the middle or end of August. Thus the date needs to be flexible so as to include as many of the students as possible. The dinner involves a time of prayer for each student attending and may also include a short Bible study or Bible discussion. We also may offer Christian resources for them to take home with them, such as a Bible, book, or the Jesus DVD if they are able to do so safely.

⁴⁴ Modern technology allows discipleship to continue even though thousands of miles separate the two people. This includes instant messaging, chat rooms, internet calling, and to a lesser degree email due to its lack of immediate interaction.

Summary of the Discipleship Process

These seven steps comprise a process to be followed by the campus missionaries as they seek to make disciples among international students. In essence, campus missionaries pattern their own lives after the life and ministry of Jesus,⁴⁵ striving continually to live a Christ-like life and thus make disciples as He did. Therefore, through *genuine love, passionate prayer, sincere serving, sacrificial connecting, thoughtful discussions, biblical teaching, and sending out*, the campus missionary makes disciples in obedience to the command of Jesus. This model clarifies and hopefully simplifies the *how* of discipleship, which constitutes the primary focus of this project.

A second question requiring some explanation, concerns the issue of *what* needs to be taught through this discipleship process. The answer, as with the discipleship process, comes again from the life and teachings of Jesus. The following discussion attempts to reaffirm the key qualities to be developed in the disciple throughout the process of discipleship.⁴⁶

⁴⁵ This is basically what Jesus meant when he said, "Come, follow me" (Matthew 4:18, NIV).

⁴⁶ See pages 49-52.

The Essential Characteristics of a Disciple

Based upon the research presented in chapter 2, the following characteristics comprise the primary requirements of discipleship as taught by Jesus:⁴⁷

- Love for God and people
- Obedience to the Lordship of Jesus
- Worship of God through Jesus
- Intimacy with Jesus
- An accurate understanding of Jesus
- Imitation of Jesus
- Identification with Jesus
- Humility or servanthood towards others
- Power or authority over Satan

This list has purposefully not been numbered to plainly illustrate that each quality is absolutely vital and that a hierarchy of qualities, suggesting one is more important than another, should be rejected. Therefore, the absence of numbers reinforces the flexibility required by campus missionaries in directing their ministry efforts on developing these traits *according to the specific needs* of individual disciples.

For instance, instead of a “factory approach” in which each disciple follows “the assembly line of discipleship” from beginning to end,⁴⁸ this model offers an individualized approach emphasizing the personal development necessary for each particular disciple. This requires that the campus missionary develop and

⁴⁷ Pages 30-39 provide a more detailed study of these characteristics.

⁴⁸ For a popular example of discipleship based upon this step-by-step approach, see Warren, page 144.

maintain a close relationship with the disciples in order to accurately understand his spiritual, emotional, and relational needs.⁴⁹ This also calls for continual sensitivity to the Holy Spirit, as He works to reproduce within disciples these essential characteristics.⁵⁰

The discipleship plan presented above concentrates on developing the characteristics emphasized by Jesus through practicing the methods He employed to produce disciples.⁵¹ This process enables the disciple maker to bring any willing international student regardless of distance from God to a place of greater intimacy with Him. It begins wherever students are at spiritually, even if strongly affirming that God does not exist, and seeks to gently yet persistently lead them into a wholehearted devotion and obedience to the One they previously denied. The ultimate goal of this effort, of course, is the fulfillment of the great commission as commanded by Jesus in Matthew 28:16-20.

One possible way of labeling this discipleship plan has been offered by William Wegert, who defined it as “a ‘contribution’ model of discipleship.”⁵² Here

⁴⁹ See pages 105-107 above. Leonard Sweet defines discipleship as relationship. Thus he writes, “When Jesus called men and women to be his disciples, he called them to the same task, to be in relationship with the world around them (30).”

⁵⁰ See pages 99-102 above. See also John 16:12-15, Galatians 5:16-26, and the Book of Acts.

⁵¹ These “methods” are expressed on pages 97-115. Additional details regarding these methods can be found on pages 39-44 and 49-52.

⁵² Email message to the author, March 14, 2008. He clarifies that this model is “neither ‘conversion’ oriented nor a lock-step ‘program.’”

the disciple maker continually strives to contribute to the work God is already doing and desires to do within that individual disciple's life. Such an understanding presumes and requires a close partnership between God and the disciple maker, particularly emphasizing the promise Jesus gave at the end of the great commission: "I will be with you always, even until the end of the world."⁵³

Perhaps a "contribution" model of discipleship can best be explained by considering the structure of the New Testament itself. Clearly, no single New Testament book addresses every issue necessary in discipleship. Instead, an accurate understanding of discipleship is formed by studying the Gospels, Acts, *and* the Epistles, with the Gospels serving as the foundation. The individual books of the New Testament generally focus upon specific issues relevant to a particular congregation or audience. The authors dealt with problems experienced by those Christians and sought to teach the necessary corrections and develop the needed characteristics.⁵⁴

⁵³ Matthew 28:20.

⁵⁴ One obvious example of this is 1 Corinthians, in which Paul dealt firmly with disunity and self-promotion among the congregation (chapters 1 – 4). He then strove to teach those church members genuine love for one another (chapter 13). A second example is his letter to the Galatians, where false teachers tried to add human works as a necessary means to obtaining salvation. Here Paul reaffirms salvation as God's free gift (chapters 1 – 4), and then explains the subsequent work of His Spirit to produce Christian character within the believer (chapter 5). Thus through his letters Paul deals with specific issues faced by the Christians in each particular church thereby "contributing" to the specific work God desired to accomplish with them. While this in no way negates the universal application of God's Word both then and now, it draws attention to

Discipleship contributions can take place through different venues such as sharing a meal together, serving in ministry activities together, studying Scripture, praying with and for each other, and staying connected to one another through personal contact, phone, or the internet. As campus missionaries work through the process of discipleship, they continually take the initiative in developing and maintaining relationships with international students and in closely following God's agenda for their lives. In this fashion they consistently and regularly make appropriate contributions to the lives of students. Ultimately, each of these contributions combine to bring about the fulfillment of God's perfect will within the life of each disciple!

the fact that God works in different ways with different people. He always knows what is most needed by any person or persons in any given moment. A third example comes from the life of Jesus as recorded in the Gospel of John. Repeatedly John emphasizes that Jesus speaks only the words His Father speaks (3:34, 12:49-50, and 15:15), He only does only what His Father does (5:19-20), and He gives to others only that which His Father first gave to Him (17:7-8). Thus Jesus, in a total submissive partnership with His Heavenly Father, "contributed" to the lives of others according to God's agenda. In other words, He knew what to say, when to say it, and who needed to hear it; He also knew what to do, when to do it, and who needed to receive it. What an awesome example, and difficult challenge, for the campus missionary seeking to make a significant impact upon international students and scholars!

CHAPTER 6

CAMPUS MISSIONARY EVALUATIONS

The discipleship plan described in the previous chapter for Milwaukee area international students was submitted to the scrutiny of two experienced campus missionaries involved in similar work. Evaluating the plan serves a two-fold purpose. First, it will expose any weaknesses and omissions that may be hidden from me but which are obvious to those involved in a similar ministry. This allows for initial adjustments, corrections, and making disciples. Thus, in response to the evaluation, appropriate aspects of the plan shall be revised. Secondly, it will confirm that the plan presented here, while unique in its approach, still remains in basic harmony with the ministry efforts of other campus missionaries.

To this end, I asked two experienced campus missionaries¹ to read and then evaluate my discipleship plan by answering a series of eight questions. The first, Bery, is a local pastor's wife in Milwaukee and a campus missionary volunteer reaching out to the international students at the University of Wisconsin. Jeff, the second reviewer, serves as a full-time campus missionary

¹ Both have more than five years experience in their present ministry.

for the international students attending the University of Minnesota in Minneapolis. Both previously responded to the campus missionary questionnaire above. The evaluation questions and their responses are explained below.²

The Responses

Question 1: Describe your initial impressions after reading through this discipleship plan.

I designed this question to measure the evaluators' first reactions to the overall plan before asking for an analysis of the specific details. Jeff writes that the plan appears to be "very comprehensive" covering "Bible studies and friendship activities." However, on a negative note,³ he recognizes that "it requires a lot of team workers because of the number of events and activities" planned.

Bery views the plan as "a very basic, simple and clear approach to discipleship" for international students. She considers the emphasis on establishing friendships through which God's Word can be shared as a good fit

² In the first section of this chapter, I record the evaluation responses as accurately as possible, quoting their responses when appropriate. Here I mostly withhold any comments on my part so that the reader can clearly grasp both the positive and negative aspects of the evaluations without interference. Then, in the second part, I interact with these responses, explaining any issues that may have been misunderstood by the evaluators, and offering some suggestions for adjusting the discipleship plan to improve effectiveness.

³ See Jeff's response to question 3 and question 4 below.

with my personality and ministry goals.⁴ One concern she expresses is whether “friendship evangelism” can accurately be defined as “discipleship.”

Question 2: What are the three greatest strengths of this plan? Explain.⁵

According to Jeff, the greatest strengths of this plan are as follows. First, it is comprehensive, covering “multiple areas of ministry.” Second, it is both “detailed” and “concrete,” extending through the entire school year. Third, the focus is on “serving the felt needs” of students “through loving friendships.”

Bery takes a different approach in answering this question, describing the strengths of the plan in three words: “Love, relationship, and prayer.” As Bery explains, “love” for God and people must always be the primary motivation for ministry. Otherwise, all efforts, no matter how well planned or executed, shall be ineffective. Regarding “relationship,” Bery views the development and maintenance of friendships as absolutely essential in ministry to international students. In her view, relationships express the essence of the Gospel. Concerning “prayer,” this results in releasing the Holy Spirit to work in the lives of the students and keeps “the missionary right with God and others.”

⁴ Bery and I have served together in ministry through FIN since 2003.

⁵ In the original questionnaire given to Bery and Jeff, this question read, “In your opinion, what are the three greatest strengths of this plan? Explain.” It has been slightly rephrased here to improve both clarity and quality without altering the meaning. The same wording adjustment, dropping the phrase “in your opinion,” has also been made to question 3.

Question 3: What are the three greatest weaknesses of this plan? Explain?

This question centers on the heart of the evaluation, providing feedback regarding potential flaws and problem areas that may not be quite so obvious to me. From Jeff's perspective, far too many workers are required to carry out "the large number of events and activities that are scheduled throughout the year." This is certainly an important issue that I address below. Secondly, he points out that "the content of the Bible studies is not defined." Thus, he implies that more details should be provided in the plan regarding specific discipleship topics to be taught. Third, he sees as problematic the lack of emphasis on equipping and releasing international students for involvement in ministry to reproduce more disciples.⁶

In Bery's point of view, "there is a lot of time-consuming activity" through "meeting needs" and "planning events." Here her concern seems to be with too much time in administration and group activities and not enough time for individual students, as noted in the third weakness below. Secondly, in agreement with Jeff, this plan requires too many highly committed workers. Third, because of the large amount of time required for group activities, too little time remains for building relationships with students during their short time in Milwaukee and in then maintaining communication with them following their return home.

⁶ Perhaps Jeff has 2 Timothy 2:2 in mind.

Question 4: How effective do you believe this plan will be? Why?

The answers to this question did not provide the specific details I had hoped for. Rather than evaluating the positives and negatives of the plan, each offered only a short response.⁷ Jeff perceives that the effectiveness of this plan is primarily dependent upon the quality of the team, the skill they exhibit in working together, and the coordinator's ability to manage that team. Bery, on the other hand, states that the discipleship plan's effectiveness depends upon the faith "of the one implementing it." By this I understand that she thinks the plan itself can be effective, depending upon the missionary's ability to trust in God's power to bring it about.

Question 5: Describe any essential discipleship characteristics not specifically addressed in this plan?⁸

By this question, I intended to discover if the plan failed to acknowledge any specific traits necessary for disciples to develop.⁹ Jeff perhaps responded to a different understanding of question, but nevertheless provided several helpful

⁷ In hindsight, this question should be revised to read, "Based upon the strengths and weaknesses of the plan already mentioned, how effective do you believe this plan will be in making disciples among international students? Please fully explain your answer."

⁸ This question has been revised here. The original questionnaire stated, "Are there any essential discipleship characteristics not specifically addressed in this plan? Thus, "describe" replaces the words "are there" at the beginning of the question. An identical change has been made for question 6 as well.

⁹ These are listed on page 115.

insights. First, he says, the plan fails to specifically differentiate between those students who need salvation and those who already follow Jesus and now need to grow deeper in their relationship with Him. These two levels of spiritual comprehension thus necessitate the teaching of two different kinds of Bible studies. Secondly, the plan neglects to mention the recruiting and training team members for ministry among students. Third, Jeff believes that the plan lacks sufficient flexibility to successfully adjust to the varying spiritual needs of the students.

Bery, also answering this question differently than my original intention, points out that the discipleship plan neglects to encourage or help students commit themselves to a local body of believers. She considers this a “high priority” in international student ministry, especially since most students come from nations that are community oriented.

Question 6: Describe any essential discipleship activities not specifically addressed in this plan?

This question intends to discover whether the plan omits any activities necessary in developing disciples. Jeff believes there is not enough effort in preparing students for the challenges they will face when returning home. He also states that the plan ignores “the process of bringing someone to be a disciple maker and then how to coach them as they reproduce.” In other words, the students need to be trained and then released for ministry during their time here in the U.S.

Bery presents another vital concern as she favors a stronger emphasis on home gatherings, since many students come from nations where churches are either nonexistent or underground, such as in Muslim and Communist countries, or where churches often lack vitality, such as in Europe. She indicates that home-based gatherings would better prepare students for the reality of Christianity in their home countries. Furthermore, she sees a strong need for “teaching about false doctrines and religions . . . because . . . the evil one would want to steal these sheep.” Interestingly, this expresses a similar concern stated by Jeff: adequately preparing students and scholars to go back to nations hostile to Christianity or to churches that no longer proclaim the Good News as found in Scripture.

Question 7: If you adopted this plan in your own ministry, what would you subtract? What would you add?

If Jeff adopted this discipleship plan for his own ministry, he would make three specific changes. First, he would “subtract some of the group activities and focus on the individuals and going deeper with them to help them reproduce.” This confirms his comments recorded in questions 1 and 3,¹⁰ as well as Bery’s response to question 3.¹¹ Secondly, he sees it necessary to add “more leadership development with the team members and also for the student

¹⁰ See pages 121 and 123.

¹¹ See page 123.

leaders.” Third, Jeff would add an ongoing evaluation process in which all the team members periodically discuss additional revisions of the plan.

According to Bery’s perspective, this plan contains too much of an “emphasis on the missionary being ‘the main source’ rather than “a team of missionaries.” Thus she recommends adding more workers in order to accomplish the plan. She ends by stating that there is nothing from the present discipleship plan that she would subtract.

Question 8: Do you have any other comments or suggestions not addressed in the above question?

While Jeff did not respond to this question, implying that he had no additional thoughts, Bery states that “this was well thought out” and considers it “anointed.” She hopes that it can be successfully implemented in Milwaukee among the international students “to train workers for the harvest.”

Interacting with the Responses

First, I wish to express my sincere appreciation to Jeff and Bery for taking the time to read and evaluate my discipleship plan for Milwaukee. Their insight and recommendations provided much valuable help in my effort to increase our effectiveness among international students. Secondly, although their comments have been included in the above discussion, this does not automatically imply my full agreement with their assessments. However, in most areas of disagreement, the difference may be due more to my inability to clearly explain the discipleship

plan rather than because of different perspectives in either theology or practice. Therefore, this section presents my interaction with their evaluations, offering several clarifications of my plan along with some possible ways to incorporate their suggestions.

I begin with their comments regarding the strengths of this discipleship plan. When starting the project, I determined to develop a biblical plan that comprehensively covered the topic of discipleship and at the same time expressed it in a simple, and therefore reproducible format. Interestingly, both evaluations mentioned one of these words in answering the first question. Thus Jeff initially considered the discipleship plan as “very comprehensive,” while Bery viewed it as “simple!”¹² My hope is that the plan’s simplicity makes it relatively easy for other campus missionaries to adopt and adapt as needed for their ministries. My goal is that the comprehensiveness of the plan enables each missionary to better fulfill the command of Jesus in Matthew 28:18-20 to produce genuine disciples among every nation.

A second strength, according to the evaluations, concerns the plan’s strong emphasis on relationships. Ultimately the relationship most important, and most necessary, is the one each person develops with God. Some attention

¹² Jeff’s evaluation states that the plan “is very comprehensive,” since it covers “both Bible studies and friendship activities.” Bery writes that “this is a very basic, simple and clear approach to discipleship for internationals.” See question 1.

has already been given above to this vital issue.¹³ However, God almost always chooses to work through human instruments to accomplish His work.¹⁴ Thus, closely following the priority of cultivating a vertical relationship with God is establishing the priority of horizontal relationships with people.¹⁵ These have been discussed above on several occasions.¹⁶ Thus Bery writes in her evaluation that “love, relationships, and prayer”¹⁷ form the three greatest strengths of this plan!

Third, a potential strength of the plan also serves as a possible weakness, specifically the necessity and involvement of a large team of workers. Although Jeff indicates that this serves as a hindrance because it requires a great deal of administration,¹⁸ it also carries several key benefits. These include engaging more people in ministry so that most can function primarily in their area or areas

¹³ See pages 99-102.

¹⁴ Some notable exceptions in Scripture include God speaking through an angel or a dream! For example, see Genesis chapters 19 and 37, the book of Daniel, Luke 1, Acts 16, and the book of Revelation.

¹⁵ See Matthew 22:37-40.

¹⁶ See pages 39-44, 58-63, and 106-108.

¹⁷ See question 2.

¹⁸ See question 3. Bery also observes that this plan depends upon a large number of highly committed workers to be successful. However, in question 7 she mentions the benefits of teamwork for effective ministry, while in questions 4, 5, and 7 Jeff indicates that proper training and good administration should ensure the team's effectiveness in making disciples. Thus I view the large ministry team needed for achieving this plan as a strength, though I also recognize the possible pitfalls and corresponding challenges.

of gifting and the ability to connect students to a wide variety of Christian friends. While definitely increasing administrative duties, it also significantly multiplies potential ministry effectiveness. The key remains to recruit wisely, stay organized, and pray often!

Now we turn our attention towards two major weaknesses of the plan as expressed by Jeff and Bery. First, Jeff points out the need for training students as workers so that they are equipped to disciple other students. This multiplies the ability to teach individual and group Bible studies.¹⁹ Here Jeff agrees with Paul's instructions in 2 Timothy 2:2, which state, "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (NIV).²⁰ Without a doubt, Jeff exposes a definite weakness of the plan and one that deserves further exploration.

Though this same issue is not specifically mentioned by Bery, she does note that the numerous group activities leave little time for more personalized ministry.²¹ I see both of these evaluations as revealing a similar deficiency. Therefore, spending more time with a few individuals, specifically for training them to lead Bible studies, should receive a much greater priority in this discipleship plan for Milwaukee!

¹⁹ See questions 3 and 6.

²⁰ This verse was previously referenced on page 29.

²¹ See question 3.

Our ministry challenge this previous year has been that we connected more with international scholars rather than students. While this represents a highly influential group, the difficulty concerns their relatively short time in the U.S., which is generally about six months to one year. Furthermore, in our previous three years of ministry, we have yet to meet one scholar already following Jesus upon his or her arrival. So, the vast majority of our efforts have focused on building friendships, planting seeds, and trying to lead these scholars to Jesus rather than teaching them how to lead others to Jesus!

However, I believe that we can do much better in this effort by making at least three adjustments. First, through a focused prayer effort by ourselves and our prayer partners, asking God to give us one or two scholars (or students!) to quickly train and release in ministry towards other students and scholars. Since this kind of prayer and effort fully agrees with God's Will, it can be presented with absolute confidence that He will answer.²² Secondly, though not readily obvious when reading through the discipleship plan, many of the group activities listed in the above tables are actually sponsored and organized by other ministry coworkers. Most require only my attendance or my bringing other students to the

²² "When he saw the crowds, he had compassion of them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.'" (Matthew 9:36-38, NIV)

event.²³ Thus I could refrain from participating in these events, as I have done in the past, without a significant negative impact, in order to free additional time for personal interaction, Bible study, and training. Third, a stronger effort needs to be made in developing international students or scholars to serve as an assistant leader in our Bible studies, with the understanding that they eventually will lead their own studies. Additionally, this effort serves to address the legitimate concern expressed by both Jeff and Bery that the plan better prepare students for their return home by providing more intensive ministry training for at least one or two students.²⁴

A second crucial weakness, pointed out by Bery, concerns the importance of connecting students and scholars to a local church.²⁵ This insight exposes a problem that we have previously sought to solve through attempting a variety of approaches, but with little success so far. Currently we teach our English as a second language (ESL) class during the Sunday School hour at the Chinese Christian Church of Milwaukee.²⁶ Our desire to introduce students to the church

²³ This includes the Friday lunch and lecture at the Chinese Christian Church of Milwaukee and the Friday dinner at the Meyer's home.

²⁴ See question 6.

²⁵ See question 5.

²⁶ Except for the first Sunday of the month and special holidays, the church provides two services on Sunday morning: at 9:30 AM in Chinese and at 11:00 AM in English. During the English service, Sunday school classes are offered in Chinese. Following the English service a meal is served and then Sunday school in English is held from 12:45 PM to 1:45 PM. Our ESL class starts at 1:00 PM and ends about 2:00 PM. Currently the majority of ESL

through our English class has been moderately successful at best.²⁷ Our friendship and invitation to attend the English service has not yet had the results we anticipated. However, we recognize that these students are generally adults thirty years of age and over who have never previously attended church before coming to the U.S. Establishing new lifestyle patterns takes time, effort, and a whole lot of intercessory prayer.

I strongly affirm Bery's concern that international students attend a local church during their time in the U.S. Encouraging them to become involved in a church as a participant most accurately expresses the biblical standard for discipleship.²⁸ I suggest three ways to incorporate this additional effort into our discipleship plan. First, some Bible studies can include teaching on the importance of church attendance. Secondly, we need to exert a stronger effort to invite individual students to attend church with us rather than offering general invitations to the entire English class.²⁹ Third, we should pray specifically for God to give international students and scholars a desire to regularly attend church services, either with us or at another local Bible teaching church.

students arrive at church for the meal and to attend the class. Only two or three attend the church service!

²⁷ At least two students in the previous school year (2007-2008) also joined one of the small group Bible studies meeting throughout the week.

²⁸ Ephesians 4:7-16.

²⁹ This can easily take place in a private conversation at a group event, when riding together in a vehicle, or in a phone call.

In examining the evaluations, three issues mentioned by the evaluators require some clarification. First, Jeff notes that the plan neglects to specifically define the content of any Bible studies. He also points out the plan's failure to differentiate between Bible studies for non-Christian students and for those already following Jesus. In response to these concerns, I should reemphasize that for the previous two years, practically all of the students and scholars involved with our family have been non-Christian.³⁰ Therefore, the content of our studies has focused predominately upon the person, life, work, and teachings of Jesus, and to a lesser degree on the account of creation, the fall of mankind, and Old Testament predictions of Jesus.³¹ This addresses Jeff's comment regarding

³⁰ From 2006 till 2008, we have taught Bible studies to Hindus, Buddhists, Muslims, Atheists, nominal Christians and a few Christians.

³¹ While I greatly appreciate Jeff's concern, I refer the reader to the above discussions: *Discipleship in the Lifestyle of Jesus*, pages 39-44; table 1, page 49; and *The Essential characteristics of a Disciple*, pages 115-119. Rather than teaching a prescribed set of doctrines, I prefer to focus on developing the necessary characteristics in the disciple and then formulating an appropriate Bible study. For instance, a student struggling with life priorities could be taught a Bible study based on the words of Jesus in Matthew 6:19-34, emphasizing that a disciple seeks God first in their life. Or, that same student might also be taught the words of Jesus in Matthew 22:37-40, stressing the priority of love for God. Both studies attempt to teach essentially the same principle, but approach it differently. This method allows for designing a Bible study according to the personal needs and struggles of the disciple, though admittedly risks neglecting one or more essential Christian doctrines. However, keeping in mind that most international students and scholars have a limited amount of time here in the U.S., the campus missionary must constantly seek to make every Bible study as significant and meaningful as possible. Supplementary teaching materials can then be provided as needed. Perhaps the campus missionary can even maintain a mentoring role through the internet once the student returns home.

the plan's lack of flexibility in adjusting to the varying spiritual needs of students.³²

Secondly, Jeff and Bery both make several statements regarding the campus ministry team. Jeff believes too many workers are needed to accomplish the discipleship plan.³³ He also comments on the necessity of the team working well together³⁴ and receiving leadership training.³⁵ Bery, on the other hand, hopes for a revision that stresses team ministry more while emphasizing the individual campus missionary less!³⁶ By this she seems to suggest that the ministry plan should involve a campus leadership team rather than a solitary campus missionary leader.³⁷ In either case, I view each of these observations as extremely valid. Sharing leadership responsibilities results in sharing the burdens, while offering meaningful leadership and ministry training prepares new leaders, and increases leadership quality and multiplies ministry options and effectiveness!

³² See question 5.

³³ See questions 1 and 3.

³⁴ See question 4.

³⁵ See question 7.

³⁶ See question 7.

³⁷ Even the Lone Ranger had Tonto!

At the present time³⁸ we offer only a short training session for the volunteers involved in the Tour of Milwaukee.³⁹ The volunteers participating in other events and activities, such as ESL or Friday night dinners, generally receive on-the-job training.⁴⁰ However, a periodic training session, perhaps once each semester, could be developed in an effort to prepare new workers, foster teamwork, provide skill and ministry gift development, and offer encouragement and support for those currently involved.

Final Summary and Application

Based upon the evaluations and discussion above, the following two adjustments to the discipleship plan shall be implemented immediately. First, I will identify and focus on one or two key individuals throughout the school year, for the express purpose of training them for ministry. While I cannot create a trained ministry leader by my own effort, I can seek to make a significant contribution to His work already taking place in their lives. This will mean less participation at other planned events in order to free up the time needed.

³⁸ These words were written in July, 2008.

³⁹ This tour is a yearly event, usually at the end of August, and involves approximately 40-60 drivers and guides. About 20-30 people also assist with food preparation and serving, though they do not participate in the training session.

⁴⁰ Here, on-the-job training means that the interested person initially attends and observes the event or activity. As their comfort level increases, they become increasingly involved and enhance their skills.

Nonetheless, this clearly appears to be a positive alteration to the original discipleship plan which does not require canceling other previously scheduled events. Rather, Divine wisdom will be needed to know which events I can miss without adversely affecting other ministry efforts. As this training effort progresses during the next school year,⁴¹ the result will be that less effort can then be exerted on sponsoring and attending group activities.

Secondly, connecting students and scholars to a local church in Milwaukee requires a greater priority and effort. The three ideas listed above, namely intercessory prayer, a renewed effort to personally invite students to church, and teaching about the importance of church attendance in Bible studies, should hopefully contribute to increased church attendance. Yet, we must actually go beyond church attendance to church participation! Talking with the pastor of our local church, along with two or three other area pastors, in an effort to find ways for international students to involve themselves in ministry would be a great first step. Developing a way to promote this and prepare students for this can then be incorporated into our discipleship plan. Probably it fits best under the category of either “Biblical Teaching”⁴² or “Sending Out,”⁴³ as the campus missionary attempts to equip the disciple to become a disciple maker.

⁴¹ 2009-2010.

⁴² See pages 109-112.

⁴³ See pages 112-114.

Therefore, the discipleship plan remains essentially as presented in chapter 5, with the above two important additions. As for future adjustments, providing a basic training session or seminar for campus volunteers once per year or once each semester seems like the next vital step for increasing effectiveness. Plus, as noted by Jeff, this plan demands adequate team preparation and continual harmony in order to successfully make disciples.⁴⁴

In conclusion, I return to the command of Jesus quoted in the beginning of this project:

I have been given all authority in heaven and on earth! Go to the people of all nations and make them my disciples. Baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to do everything I have told you. I will be with you always, even until the end of the world.⁴⁵

May these words from Jesus burn brightly in our hearts today . . . and tomorrow!
May they consume our thoughts! May they direct our decisions! May they describe our ministry efforts! May they continually characterize our daily lives so that we fully Honor Him!

⁴⁴ See question 4.

⁴⁵ Matthew 28:18-20.

APPENDIX A
CAMPUS MISSIONARY QUESTIONNAIRE

1. In your role as campus leader or pastor to international students, how do you specifically apply the command of Jesus to “go and make disciples” in Matthew 28:19?
2. At what point does “discipleship” begin for the international students you focus upon in your ministry?
3. What are the steps involved in Biblical discipleship, and how do you apply these to international students?
4. What do you consider to be the three primary characteristics of a disciple?
Explain why you chose these three.
5. What specific actions do you employ to promote the discipling of international students?
6. What are your three greatest challenges in discipling international students?
7. Other than the Bible, what are the three key resources you employ in making disciples among international students?
8. On a scale of 1 to 5, with 5 as the most successful, how would you rate your success in making disciples among international students?
9. What three things would improve your success in making disciples?

APPENDIX B

DISCIPLESHIP PLAN EVALUATION

1. Describe your initial impressions after reading through this discipleship plan.
2. What are the three greatest strengths of this plan? Explain.
3. What are the three greatest weaknesses of this plan? Explain.
4. How effective do you believe this plan will be? Why?
5. Describe any essential discipleship characteristics not specifically addressed in this plan?
6. Describe any essential discipleship activities not specifically addressed in this plan?
7. If you adopted this plan in your own ministry, what would you subtract? What would you add?
8. Do you have any other comments or suggestions not addressed in the above questions?

APPENDIX C

EXPLANATION AND SAMPLE OF A TYPICAL BIBLE STUDY

How to lead a question-and-answer Bible study:

1. Begin with one or two simple (and preferably fun) questions that everyone can easily answer. This should get each person thinking in some way about the main idea of the study. A great resource is the *Serendipity Bible for Groups*.
2. Ask students and scholars to take turns reading through the passage, perhaps having each one cover 2 or 3 verses. This involves everybody, helps maintain their attention, and allows each person the opportunity to hear God's Word spoken with their own voice!
3. Provide a Bible for each person instead of making copies of the Scriptures on a hand out. It seems significant, especially for those studying the Bible the first time, to see and touch God's Word and to find the passage themselves (with perhaps the help of the leader providing the page number!). In studies with international students, we use the CEV (Contemporary English Version) due to its simplicity and readability. Each participant should also receive a one page printout of the Bible study to assist in their effort to understand the English language and provide a place to write some notes and insights for future reference.

4. Instead of a lecture format, this method encourages lots of interaction among the participants and promotes learning from one another (rather than from the Bible “expert” leading the study).
5. This study approach does not attempt to answer every question nor strives to correct every wrong or misguided answer that might be given. In fact, how the leader responds to incorrect answers largely determines the continued willingness of students to interact throughout the remainder of the study! Kindness and grace are key characteristics in the leader.
6. During the discussion, the leader should continually highlight the main idea of the passage, so that when the study concludes, each person has a clear grasp of one significant truth from God’s Word.

Example of a typical Bible study:

TITLE: GOD CREATES THE WORLD!

Introduction:

1. Ice-Breaker questions
 - a. Describe something you made or created as a child?
 - b. What modern “creation” is most important to you?
2. Describing the context of our study
 - a. Today we are going to read Genesis 1 and 2.
 - b. These verses describe the creation of the whole universe by God

- c. Interestingly, as you will see, the Bible does not begin by trying to prove that God exists. Plus, nothing at all is said about where God came from! Rather, we discover where everything else in the universe came from!
- d. The Bible begins by immediately referring to God AND then describes what He did.
- e. So let's read about it together. As we do, feel free to ask about any words or phrases that you do not recognize. Also we will pause along the way and discuss some vital questions.

Text: Genesis 1:1-31 and 2:1-25

Study (ask each question after first reading the appropriate section):

1. What did God create on day one **(1:1-5)**?
2. What did God create on day two **(1:6-8)**?
3. What did God create on day three **(1:9-13)**?
4. What did God create on day four **(1:14-19)**?
5. What did God create on day five **(1:20-23)**?
6. What did God create on day six **(1:24-31)**?
7. What did God create on day seven **(2:1-3)**?
8. After creating the entire world, what or who becomes the main focus of the story **(2:4-25)**?

Follow-up Questions:

1. How did God create everything?
2. Why did God create everything?
3. Knowing this, how might you respond when seeing the beauty of creation?

4. What is different about the way God created people (Adam & Eve)?
5. What is the meaning of “and they will be like us” in v. 26?
6. Have you ever thought of yourself as created in the image of God?
 - a. What does that say about you?
 - b. What does that say about God?
7. If it is true that you are created in God’s image, how might this affect your life on a day to day basis?

APPENDIX D

PRACTICAL WAYS TO SERVE INTERNATIONAL STUDENTS

The list below presents a number of practical suggestions for serving the needs of international students.¹ As can readily be noticed, these *acts of servanthood* extend far beyond activities that only provide help to the student. They primarily involve mutual activities in an effort to foster a more intimate friendship together. Furthermore, while these may not directly represent Christianity, they become part of the much larger effort to build a friendship of trust and love in which Christianity can be readily and effectively shared. Where appropriate, I have included a comment or two regarding the value of that activity.

1. A ride from the airport when the student first arrives (a great opportunity to become the student's first new friend in America)
2. Provide temporary housing when the student first arrives (a time to show how a Christian family lives)
3. Provide a meal in your home (hospitality is a powerful way to demonstrate Christianity according to Romans 12:13)

¹ See Phillips, 187-212; and Tips for Friendships with International Students.

4. Sponsor a tour of the city so they can learn their way around town (helps especially in building a friendship when they first arrive and provides time for conversation)
5. Offer a free furniture giveaway to help furnish their apartment
6. Organize a shopping trip (especially helpful as most students do not drive; you can both do your shopping together)
7. Invite a student to attend church and share a meal afterwards (especially during Christmas and Easter holidays)
8. Introduce the student to other local Christians (the more devoted Christians they meet, the greater can be the impact of Christianity upon them)
9. Provide friendship partners and / or professional partners (find a Christian in their field of study who is willing to meet occasionally with the student)
10. Organize activities for student's wives
11. Offer American cultural activities, such as attending a sporting event or holiday parade (or attend an event celebrating an important holiday in their home culture)
12. Watch and discuss a movie together (for instance, show a Christmas movie and then talk about the meaning of the movie and the student's impressions)
13. Attend a Christmas or Easter drama at a local church
14. Include students in common activities, such as grocery shopping, cooking, shoveling snow, or washing the car

15. Meet for coffee or tea at a local cafe
16. Listen carefully
17. Enjoy a quiet walk in the park or at the beach
18. Involve a student or students in helping another student, such as when
moving to a new apartment or needing their car repaired
19. Play tennis together
20. Organize a potluck, instructing each student to bring a traditional dish from
their home nation and then be prepared to share with others the history or
significance of that food and how to prepare it

APPENDIX E
STRATEGIC QUESTIONS FOR INTERNATIONAL STUDENTS

Teachers who ask appropriate questions enable their audience to participate in the learning process.¹ Jesus frequently asked insightful and challenging questions during His earthly ministry. According to Stein, “By being drawn out from the listeners rather than by simply being declared by Jesus, the correct answer was more convincingly and permanently impressed upon their minds.”² Therefore, through well-timed questions, a campus missionary provides an international student the opportunity to seriously consider issues they may not have thought about previously, while allowing them to discover the solution. Below is a list of sixteen questions asked by Jesus, along with a suggested context in which to perhaps ask similar kinds of questions. These should be sufficient to inspire a number of additional questions that the campus missionary might ask during conversations and Bible studies with international students.³

¹ Stein, 23.

² Ibid.

³ For instructions on how to incorporate questions into a Bible study and a list of additional resources, see the article, “Investigative Bible Studies with Internationals,” *InterVarsity Christian Fellowship/USA*, <http://www.intervarsity.org/ism/article/40/> (accessed June 10, 2008).

1. Challenging those who base their salvation upon good works: “If you love only those people who love you, will God reward you for that” (Matthew 5:46)?
Or, “If you greet only your friends, what’s so great about that? Don’t even unbelievers do that” (Matthew 5:47)?
2. Challenging those who struggle with faith: “Can worry make you live longer” (Matthew 6:27)? Or, “Why were you afraid? Don’t you have any faith” (Mark 4:40)?
3. Challenging those who feel afraid to pray to God: “Would any of you give your hungry child a stone, if the child asked for some bread? Would you give your child a snake if the child asked for a fish” (Matthew 7:9)?
4. Challenging those who come from cultures steeped in demonic practices: “How can anyone break into a strong man’s house and steal his things, unless he first ties up the strong man” (Matthew 12:29)?
5. Allowing students to discover spiritual truths on their own after first hearing a Bible story: “Which one of the sons obeyed his father” (Matthew 21:31)?
6. Allowing students to feel perplexed about the teachings of Scripture: “If David called the Messiah his Lord, how can the Messiah be a son of King David” (Matthew 22:45)?
7. Questioning values: “Which is greater, the gold or the temple that makes the gold sacred” (Matthew 23:17)? Or, “Then he asked, ‘On the Sabbath

should we do good deeds or evil deeds? Should we save someone's life or destroy it" (Mark 3:4)?

8. Challenging students to live an evangelistic lifestyle: "You don't light a lamp and put it under a clay pot or under a bed. Don't you put a lamp on a lampstand (Mark 4:21)?
9. Allowing students the opportunity to think through the demands and claims of Christianity: "What is God's kingdom like" (Mark 4:30)?
10. Inspiring students to keep growing in their understanding Scripture: "Don't you know what I am talking about by now" (Mark 7:17)?
11. Challenging students to grow in their faith: "Why are you always looking for a sign" (Mark 8:12)?
12. Allowing students to discuss what they have heard others say about Jesus: "What do people say about me" (Mark 8:28)?
13. Allowing students to discuss what they believe about Jesus: "But who do you say I am" (Mark 8:29)?
14. Challenging students to reflect upon their own response to God: "Why was this foreigner the only one who came back to thank God" (Luke 17:18)?
15. Inspiring students to grow in their understanding of God's character: "Won't God protect his chosen ones who pray to him day and night? Won't he be concerned for them" (Luke 18:7)?
16. Challenging students to seriously consider their attitude towards Jesus: "Saul! Saul! Why are you so cruel to me" (Acts 9:4)?

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