

Whole-Life Discipleship

Living Jesus-Shaped Lives



A handbook for those running training consultations

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The Whole-Life Discipleship story

Warning

Please do not read this book unless you are prepared for hard work, deep personal encounter, changed relationships, and the struggles of resourcing growth.

This is not a booklet about discipleship. It is a handbook for those who are ready and prepared to lead other Christian leaders on a journey of discovery, through training and mentoring, about how we live lives that are shaped by the life of Jesus every day.

The story begins

The beginning of this particular journey into whole-life discipleship began at an international gathering of mission agency leaders facilitated by Faith2Share in 2010. What these leaders said to each other was something like this – “We are quite good at evangelism and planting churches, we know how to train and support leaders for these churches, and we put a lot of effort into health care, education, community development and even environmental care but we are failing to nurture disciples of Jesus Christ.”

This ***failure of discipleship*** has led directly to such tragedies as:

- A genocide in what was nominally the most Christian country in Africa (Rwanda).
- Rampant corruption within our churches (US\$53 billion lost through church crime in 2016)
- Rampant nominalism and decline sweeping across European churches and beginning to affect churches in Africa and elsewhere.

These leaders then asked, “What would the world look like if we could help every Christian to live every day as Jesus would live – at home, at work, at recreation, in politics, in church, alone on their computer?”

This workbook describes how together we began to answer that question.

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Setting your objectives

This workbook is designed to help you run a consultation process in your own context with one clear objective – to enable all those you work and live with to become ‘whole-life’ disciples of Jesus Christ.

The workbook will also help you think about ‘multiplication’ or ‘replication’, in other words, how you can help those whom you train to then go on and train, or mentor, others.

The material you will find on the next few pages is based on our experience within Faith2Share of running these consultations over the past six years in several different countries in Africa, Asia and Latin America, and enabling similar work in Europe and the Middle East. One of the important things that we have learnt is that whole-life discipleship is highly contextualized. For that reason you will not find in this handbook a fully ‘fits all’ programme for your consultation but rather a framework on which you can build a creative consultation which meets your local needs.

You may want to write your objectives into the boxes provided below.

Objective 1

To see ‘whole-life’ disciples living ***Jesus-shaped lives*** every day.

Objective 2 Who will you train?

This is where you need to begin contextualizing. On the whole Faith2Share has so far trained senior mission leaders who had the capacity to reshape the activities of their agency or church to address whole-life discipleship issues. But you need to be clear about your target audience. Who, in your context, has the greatest potential to move the church into ‘whole-life’ discipleship mode? Who could, at a later stage replicate this training?

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Objective 3 What is your geographical target?

Are you planning to run a consultation for a city, a country, several countries or a local community, and will you include Christians from just one tradition (denomination) or several? All these are possible and all are valid but you must be clear about your target before you begin designing your programme. This is not a 'fit all' consultation.

Objective 4 What are your hurdles and challenges?

Try to be clear, perhaps after some research, about what currently prevents Christians in your specific context from living Jesus-shaped lives. In some contexts it will be because they are trapped in materialism, in others it will be tribalism, or witchcraft, or issues of morality – or it may be a lack of Biblical teaching or even access to Scripture in their mother tongue. Your consultation needs to tackle these hurdles head on.

Objective 5 What changes are you expecting?

Try to write down what change you expect to see in your context (city, country, etc.) twelve months after this consultation takes place. What do you need to do during the consultation to make sure this happens?

Objective 6 Multiplication

Who do you expect to replicate this consultation, to run similar training events in their own context, after this event? How will you equip them to do this?

Objective 7

Is there any other objective you have for this consultation which may be quite specific to your context?

Before we move on to the design of your consultation we need to step back and make sure we are clear about two things

- Are we sure we know what we mean by discipleship?*
- What exactly does “whole-life” mean?*

The next two sections will deal with these foundational issues.

Discipleship

We all think we know what discipleship is about but it will be helpful to step back and reflect on this for a moment before we design your consultation.

Discipleship is most definitely *not* the course you do after you become a Christian. Courses 'on' discipleship can be helpful but discipleship itself is much more significant – it is about the shape and purpose of our whole lives. Discipleship is essentially about a relationship – a relationship of grace (which means receiving life and blessing from God), loyalty and obedience. In short 'Living a Jesus-shaped life'.

The second thing to be clear about is that **the Bible does *not* instruct disciples to go out and recruit other disciples so that the church grows bigger.** If that surprises you, look again at what Jesus says about discipleship in the gospels. It is the other way round. It is the promise of Jesus that as we follow him, allow him to shape our lives, and live within the community of 'Jesus-shaped' people, the witness of our words, our lives, our being, will draw others to also seek to become disciples of Jesus. In case you are worried, that does not mean we should not engage in evangelism, preaching or church planting – it just means that these things are not 'tasks' for us to do but a natural result of living a Jesus-shaped life. After all Jesus was a great evangelist, he did a lot of preaching and he planted the church!

So, your consultation will not be a training course to help Christians work harder at the 'task' of making disciples. It will be **a consultation which helps us all live a Jesus-shaped life every day, so that our life together becomes so attractive that others cannot be prevented from being drawn in to following Jesus as well.**

Time for a story

You might want to use the story on pages 9 & 10 during your consultation. You can contextualize it to make it more interesting to your participants.

The Evangelist, Disciple-Maker and Master

Josiah, Ruth and Ysa all lived in the same small town in a country with a small number of Christians.

Josiah was a wonderful evangelist and every day, after work, he set out into the street to share his faith in Jesus and each and every day God blessed his efforts with the birth of a new Christian. At the end of the first year he was the leader of a church with 366 members! Still he pressed on with his evangelism and after six years his church had grown to almost 2,000 members!

Ruth took a different approach to church planting. In the first year she reached out to one of her neighbours, brought her to faith, met with her regularly to teach her how to live a Jesus-shaped life and then towards the end of the year she taught her neighbor how to herself disciple others. At the end of the first year they had a church of two people, two people ready to reach out to others. Using this 'multiplication' method after six years Ruth's church had reached a membership of 32. It looked tiny alongside Josiah's congregation.

Ysa had another interesting approach. In the first year he set out to find twelve other people and helped them to come to faith and follow Jesus. Over the next three years he shared his life with these twelve, taught and encouraged them and built them into a strong community. At the end of that third year each one of these thirteen people were ready to start the 'Jesus community' building all over again and so by year 6 Ysa had brought together a community of 156 people – still small compared with Josiah's mega-church.

The process continued for many years. Josiah was on the streets every day, but sadly his health began to suffer, there were frictions in his church and his marriage was in tatters because his wife and children never saw him. Ruth patiently grew her disciples, each person in her community growing a new disciple each year. Ysa, meanwhile, continued to focus on his community approach, patiently building up small groups over three years. Then something unexpected happened. In year 12 Ysa's community grew

five times as big as Josiah's mega-church and in year 14 even Ruth's community overtook Josiah's.

The story has a sad ending, a happy ending and a lesson for us to think about.

After 21 years of growth Josiah was exhausted. He was still on the streets every day, his church members demanded his attention every waking hour, his wife had left him and he died of a heart attack leaving a church of just over 7,000 without a shepherd.

Meanwhile Ruth happily continued discipling one person each year in a community of believers that had grown to one million.

Ysa died at the end of his third year but the community of disciples he had established went on using his method and after 21 years they numbered over 39 million people. They called themselves followers of Isa or, as you might better know them, Christians.

Addition, Multiplication and Community in Mission

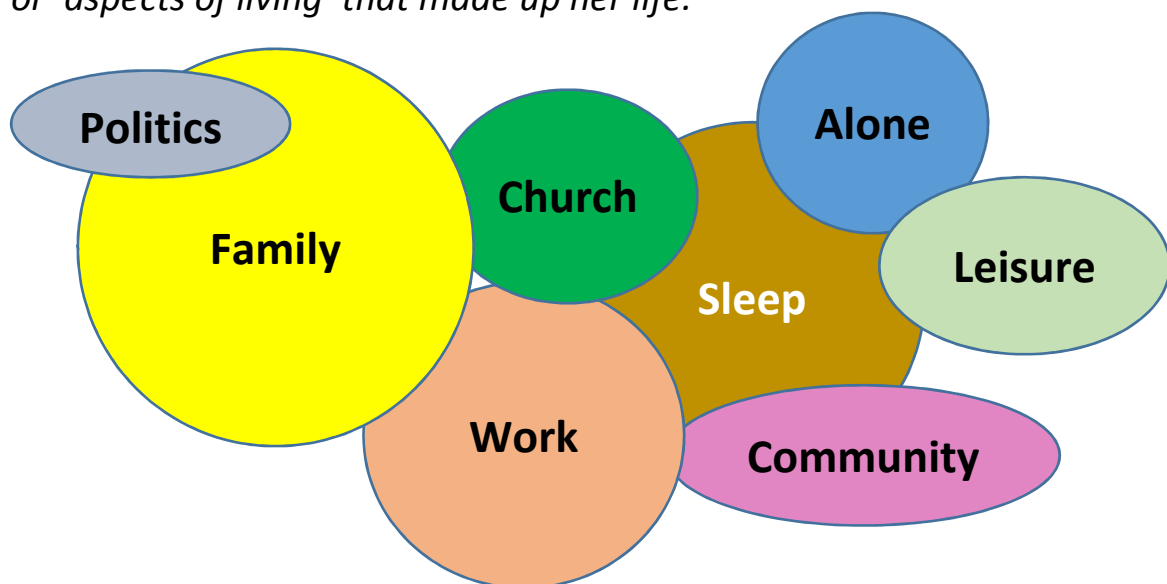
	1 + 365	1 + 1	1+12
Year 1	1	1	1
Year 2	366	2	
Year 3	722	4	13
Year 4	1,087	8	
Year 5	1,452	16	
Year 6	1,817	32	156
Year 7	2,182	64	
Year 8	2,547	128	
Year 9	2,912	256	1,872
Year 10	3,277	512	
Year 11	3,642	1,024	
Year 12	4,007	2,048	22,464
Year 13	4,372	4,096	
Year 14	4,737	8,192	
Year 15	5,102	16,384	269,568
Year 16	5,467	32,768	
Year 17	5,832	65,536	
Year 18	6,197	131,072	3 million
Year 19	6,562	262,144	
Year 20	6,927	524,288	
Year 21	7,292	1 million	39 million

If you tell this story at your consultation you may want to ask participants to discuss what pattern of discipleship they are using and how they may want to change this in the future? What are the advantages and challenges of these three models? Is there perhaps a role of all three models being used together in the church?

Whole-life Discipleship

Having explored what we mean by discipleship we need to be clear about what we mean by whole-life. In essence this is very simple. It means that our discipleship, or following and living like Jesus extends to every part of our life. This is much easier to say than to do. This is why, during this consultation we deliberately turn the spot light on to different areas of our life.

You may want to ask participants to draw a diagram like the one below which shows how one person understood their life – the ‘areas of activity’ or ‘aspects of living’ that made up her life.



Now there are several questions we can ask, like:

- In which of these areas do I live most like Jesus?
- In which of these areas do I live most unlike Jesus?
- What does it mean to live like Jesus in each of these areas?
- Would a Jesus-shaped life have the same balance as I have shown in my diagram?
- In which part of my life do I need to see most change if my discipleship is going to be ‘whole-life’?

*In your context the questions may be quite different so adapt the questions for your context. The **consultation matrix** suggested in this booklet looks particularly at three of these areas – family, work, community – but you can choose different ones if these are important in your context.*

Whole-life discipleship for the whole nation



In 1975, while Bill Bright, founder of Campus Crusade, and Loren Cunningham, founder of YWAM, had lunch together, God simultaneously gave each of these change agents a message to give to the other. At the same time Francis Schaeffer was given a similar message. That message was that if we are to have a Christian impact on any nation then we need to engage positively with the seven spheres, or power-centers of any society (shown on the left).

An interesting exercise you might want to use during your consultation is to ask participants to put these seven pencils (that write the shape of your nation) in priority order according to:

- a. The spheres where they are personally most involved*
- b. The spheres where their church members are most involved*
- c. The sphere where they would encourage a young adult Christian to seek work*

The discussion of the results of this exercise can be used to help participants think about how whole-life discipleship can begin to shape not just individuals but whole nations.

We now turn, on the next page, to the explanation of the matrix which will help you put together your consultation. This is a structure which we have found to work well in different contexts around the world, using different languages, over the past six years, but it is for you to experiment and discover what works best for you.

The Consultation Matrix

Most of the consultations that Faith2Share has run have been over four consecutive days but you may want to adapt this to your circumstances. It will NOT work as a one-day consultation, but could be run over a series of days in the course of a month if participants live locally.

A matrix is simply a grid or programme that connects both vertically and horizontally. These connections are important. The basic horizontal blocks are:

<i>Whole-life Discipleship Introduction</i>	<i>Family Context</i>	<i>Work Context</i>	<i>Community Context</i>	<i>What we learnt & Action plans</i>
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If you have time, or you feel your context requires it you can add other context blocks such as “Leisure context” or “Political Context”.

The basic vertical blocks are:

<i>Worship</i>	<i>Bible Study</i>	<i>Character Formation</i>	<i>Prayer</i>	<i>Resources</i>	<i>Our story</i>
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The methodologies used are plenary presentation, plenary discussion, buzz groups and brainstorming, small group work, prayer triplets, individual reflection, story telling and whatever else works in your context.

An example of the full matrix is shown on the next page. The ways in which each session can be run are spelt out in more detail on the following pages but the following learning points from our six year experience may be helpful.

- Structure a time, near the beginning, for people to really get to know each other and longer lunch and tea breaks for informal conversation.
- Be prepared to use several languages so everyone can participate.
- As far as possible use local plenary speakers and resource people.
- Worship and prayer times are an important part of the process, not just “religious fillers”.

	DAY 1	DAY 2	DAY 3	DAY 4	DAY 5
Day Theme	Whole-Life Discipleship Introduction	FAMILY	WORK	COMMUNITY	Learning & Action Plans
Morning	Arrivals	Worship	Worship	Worship	Worship
		Bible Study Discipleship in the Family	Bible Study Discipleship in the Work Place	Bible Study Discipleship in the Community	Bible Study Whole-life Discipleship
		Character Formation in the Family plenary	Character Formation at Work plenary	Character Formation in the Community plenary	Working groups to capture learning and action points
		Working groups on issues	Working groups on issues	Working groups on issues	Closing Plenary and Prayer
Afternoon	Worship	Prayer Triplets	Prayer Triplets	Prayer Triplets	Departures
	Plenary Introduction to Whole-life Discipleship	Resources for Family Discipleship plenary	Resources for Work Place Discipleship plenary	Resources for Community Discipleship plenary	
	Personal Introductions	Working groups on resources	Working groups on resources	Working groups on resources	
Evening	Personal Introductions	Our stories of Discipleship	Our stories of Discipleship	Our stories of Discipleship	

Day 1 : Getting Started

Personal Introductions

For your consultation to work well participants will need to share their personal story at quite a deep level. In order to do this they need first to learn to trust each other. This is why our matrix allows at least two sessions for personal introductions. This is not just time to go around the room and each person saying their name and role (although you could start with this). Personal introductions might work better in small groups or triplets so each person has plenty of time to talk. Three questions you could give to small groups are, “Who first disciplined you?”, “Who is disciplining you now?” and “Tell me about one person you are trying to disciple”. Ice-breaker games can work in some contexts. Please use whatever trust-building exercises work in your cultural context.

Introduction to Whole-Life Discipleship

This session is best run by someone like yourself who has a clear idea of the objectives for the consultation and can use some of the material on pages 8-12 of this handbook. A Powerpoint outline for this session is also available from Faith2Share on request.

Plenary Sessions

On the whole we recommend the use of local leaders to facilitate the plenary sessions BUT they need to be briefed well. They should be told clearly that this is a ‘consultation’ not a ‘conference’ so their talk is to stimulate and enable conversation not to give a lecture. Each plenary session should include ample time for questions and plenary discussion – even work in ‘buzz groups’ during the presentation.

We suggest that you give each plenary facilitator a copy of the pages from this handbook relevant to their session (or a copy of the whole handbook).

Language

This handbook, currently only available in English, will soon be available in French and Spanish.

It is important that participants are able to communicate as freely as possible during the consultation and so we advise the use of 'mother tongue' for as many sessions as possible with the provision of interpretation where necessary.



The next three sections of this handbook will give you a few more ideas about the type of issues you may want to address on each of the three main days and how you might do this. BUT these are only suggestions because you will need to listen to your participants and be sensitive to the issues they raise. (The examples given here are from Faith2Share consultations over the past six years)

Day 2 : The Jesus-shaped family

This first main topic deals with the broad area of personal relationships and should cover what a Jesus-shaped marriage looks like, relationships between husbands and wives, bringing up children and relating to the extended family. In particular contexts it might also be important to deal with issues of class or caste, issues of tribal or race relationships, and matters to do with inter-generational, inter-gender, or same-gender relationships and even what a 'Jesus-shaped friend' looks like. There will not be time to cover all these so you need to decide which are most important for effective discipleship in your context.



There are many biblical passages that could be studied in this section. The facilitator will need to choose the ones most appropriate to your context. One obvious place to start is Ephesians 6 but it might also be useful to look at family relationships in Ruth, the role of children in the Bible (eg. Eli and Samuel or young Timothy), how Jesus relates to people of a different tribe or race (eg. Samaritans and the Syro-phoenician woman), or the relationship between Abraham and Sarah. There are many passages to choose from!



Your session on character formation needs to deal with some of the hard questions about Christian character and discipleship – particularly where there may be clashes with local culture. A good way to start is with a 'brainstorm' getting participants to shout out words which describe a 'Jesus-shaped' husband or mother ('patient', 'just', 'strict', 'understanding', etc.) The 'fruits of the Spirit' (Galatians 5:22-23) can also be discussed in this context. However don't forget to look at the more difficult issues such as male headship, domestic violence, machismo, adolescent rebellion, tribal prejudice, racism in the church, etc.



As you split into small groups for discussion you can invite participants to choose from a range of topics and also allow

them to add topics. Not all groups need to be the same size. Some topics we have found useful in this section are:

- Christian marriage
- Bringing up children
- Tribal/Caste/Class issues
- Relating to wider family members who are not Christian

In different contexts participants have asked for groups on bigamy, teenagers, racism, and appropriate friendships amongst others.



The session on resources for discipleship within families and wider relationships needs to explore what resources already exist within your context, what might be available elsewhere which could be used, or adapted, within your context and what resources you might need to create. We have found it helpful to begin this session by explaining what we mean by 'resources'. A resource can be a person or group, a teaching or training tool, a course, a video or book, a game, some finance, time, in fact almost anything! Discourage people from always thinking of expensive external resources and to be imaginative about the resources they already have. Some that have come up previously are, "People who are good with children", "Old people who have experienced difficulties in marriage", "Marriage enrichment sessions", "KidsClub", etc.

When you split into groups it is often useful to put people into geographical groups so that they talk with people whom they might be able to collaborate with later to create or use a new resource for discipleship in the family/relationships context.



Testimony and personal story is always powerful. Encourage a few (2-4) people in this final session to tell their own story of what it has meant for them to be a disciple of Jesus Christ in their family (or wider relationships) context. Finish the session with prayer for these people.

Day 3 : The Jesus-shaped worker

This second main topic deals with the broad area of work, employment and the management of material resources such as money and property and should cover what a Jesus-shaped manager or employee look like, relationships in the workplace, work ethics and how we handle money and other material possessions such as property. In particular contexts it might also be important to deal with issues of nepotism or favouritism in the workplace, exploitation of labour (especially children), and matters to do with the payment of bribes, corruption, and greed in the context of materialism. Can there be such a thing as a 'Jesus-shaped' millionaire? There will not be time to cover all these so you need to decide which are most important for effective discipleship in your context.



There are many biblical passages that could be studied in this section. The facilitator will need to choose the ones most appropriate to your context. Jesus told more parables about employment and money than he did about relationships and sexuality – he knew it would be a difficult area for his disciples. One facilitator began by getting participants to list as many types of employment mentioned in the Bible as they could – they range from goldsmith to potter and carpenter to grower of sycamore trees. Looking at each of these workers can bring many useful insights.



Your session on character formation needs to deal with some of the hard questions about Christian character and discipleship – particularly where there may be clashes with local culture. A good way to start is with a 'brainstorm' getting participants to shout out words which describe a 'Jesus-shaped' manager or employee ('hard working', 'trustworthy', 'fair', 'listening', etc.) You could also ask buzz groups (2-3 people) to answer a "What would you have done?" question (e.g. If you saw a work colleague stealing money at work.) Don't forget to look at the more difficult issues such as how Christians handle money, favour family members in business, or deal with injustice in the workplace.



As you split into small groups for discussion you can invite participants to choose from a range of topics and also allow them to add topics. Not all groups need to be the same size. Some topics we have found useful in this section are:

- The Christian manager
- The Christian employee
- Money issues within the Christian community
- Sharing your faith in the workplace

In different contexts participants have asked for groups on child labour, doing business with non-Christians, Business as Mission (BAM), and Christian entrepreneurs.



The session on resources for discipleship within the work environment needs to explore what resources already exist within your context, what might be available elsewhere which could be used, or adapted, within your context and what resources you might need to create. As stated on page 18 we have found it helpful to begin this session by explaining what we mean by 'resources'. Some that have come up previously in this section are, "Christian business fellowships", "God at work videos", "prayer in church for workers", etc.

When you split into groups it is often useful to put people into geographical groups so that they talk with people whom they might be able to collaborate with later to create or use a new resource for discipleship in the workplace.

As an alternative to groups on this day we have sometimes used a panel discussion inviting four of our participants who are, or have been, in secular employment to share something of their struggle to be 'Jesus-shaped' at work.



Testimony and personal story is always powerful. Encourage a few (2-4) people in this final session to tell their own story of what it has meant for them to be a disciple of Jesus Christ in their work context. Finish the session with prayer for these people.

Day 4 : Jesus-shaped communities

This third main topic deals with the broad area of how a disciple of Jesus lives in the wider community and should cover what a Jesus-shaped community member looks like, relationships with neighbours (especially those of another faith), the use of leisure time, involvement in politics and how disciples of Jesus can transform their local community. In particular contexts it might also be important to deal with issues of persecution and prejudice, the role of the media, addictions, deprivation and violence, and matters to do with inter-faith relations. Perhaps the most important question is, “how can disciples of Jesus transform whole communities as ‘salt and light’ agents of change?” There will not be time to cover all these so you need to decide which are most important for effective discipleship in your context.



There are many biblical passages that could be studied in this section. The facilitator will need to choose the ones most appropriate to your context. One interesting place to start might be the book of Nehemiah which deals with the transformation of a community, the rebuilding of society (as well as walls), living in a hostile context, the role of Scripture in society, and much more. A different approach would be to start with Acts 2:44-3:16 which raises many issues about how disciples live together and serve (in deed and word) the local community. There are many passages to choose from!



In the community the validity of the Christian faith is often judged by the observed character of Christian disciples. Your session on character formation therefore needs to deal with some of the hard questions about Christian character and discipleship – particularly where there may be clashes with local culture. (As Paul teaches us, some things may be permissible but not helpful to our witness – e.g. the use of alcohol or certain behavior between the genders.) Again you could start with a ‘brainstorm’ getting participants to shout out words which describe a ‘Jesus-shaped’ neighbour, politician or community worker. Some of these difficult

questions might be helpful in discussion. “What do Muslim neighbours see Christians doing that causes them to reject Jesus?” “Should scandal (e.g. abuse of a child) be dealt with secretly in the church or openly in the public arena?” “What commonly approved behaviour in my society is wrong for disciples of Jesus?”



As you split into small groups for discussion you can invite participants to choose from a range of topics and also allow them to add topics. Not all groups need to be the same size. Some topics we have found useful in this section are:

- Transforming Communities
- Christians in politics
- Relating to Hindu/Buddhist/Muslim/etc. neighbours
- Using the public media or social media to transform communities

In different contexts participants have asked for groups on fanatics and fundamentalism, environmental care, bio-ethics, and economic empowerment.



The session on resources for discipleship and transforming communities needs to explore what resources already exist within your context, what might be available elsewhere which could be used, or adapted, within your context and what resources you might need to create. As stated on page 18 we have found it helpful to begin this session by explaining what we mean by ‘resources’. Some that have come up previously are, “Samaritan Strategy (Disciple the Nations Alliance)”, “Inter-faith women’s groups”, “Prayer for Christian politicians”, “People who can teach Christians about Islam/Hinduism/etc.”, “Youth who are good at Social Media”, etc.

When you split into groups it is often useful to put people into geographical groups so that they talk with people whom they might be able to collaborate with later to create or use a new resource for discipleship and transforming community.

Alternatively you can put people into context specific groups (e.g. Urban/Rural or Muslim/Hindu neighbours)



Testimony and personal story is always powerful. Encourage a few (2-4) people in this final session to tell their own story of what it has meant for them to be a disciple of Jesus Christ in their local community and how they have seen God transform that community. Finish the session with prayer for these people.

Day 5 : Finishing well

One of the biggest challenges towards the end of a consultation is holding the attention of busy people who are already thinking about their journey home and their next tasks. But capturing the learning from the consultation and building the foundations for future change are very important so you need to plan this final half day well – otherwise people will leave early (either physically or just mentally!) Here are a few tips.

- Choose someone to lead the final Bible Study who everyone will want to hear – keep the ‘best wine’ to the end.
- Make the final session very interactive, not just an open plenary. Use buzz groups and small focused discussions to agree action points and key learnings.
- Use flip charts, give everyone a ‘personal commitment card’ to write on, write priorities on the wall and invite each person to add coloured stars to those they want to endorse, etc.
- You may want to include Communion (Breaking of Bread) in the final worship, perhaps even bringing in a local worship music group.
- Provide everyone with a list of participants and contact details so they can keep in touch with each other.

And afterwards

- Write to all participants within three weeks of the consultation to remind them of what was agreed and to share any resources you collected.
- Produce a short report to circulate and encourage participants.

Training for Multiplication

Faith2Share has now run a number of these consultations in very different contexts around the world and much of the learning from these initial consultations is contained in this handbook. However, to move forward the challenge of whole-life discipleship in any substantial way we need to use the multiplication model rather than simple addition



(see the story on page 9). Rather than adding one more consultation, each consultation should be equipping each participant to return to their home context and conduct a similar consultation in their place.

In Faith2Share we have several examples of this happening already.

- When we held a consultation in Kathmandu, Nepal, we invited participants from different regions of that country. With the support of a local mission movement in Nepal participants then went back to their regions and organized several local consultations using material from the gathering in Kathmandu.
- At the consultation we held in Nairobi, Kenya, one of the participants was so inspired by the focus of the discussions that he returned to his church and ran a series of training events there covering all the material from the consultation. In his work for an African mission movement he writes, “whole-life discipleship and training others in this is now the very center of all that I do in my ministry.”

To enable this multiplication model you may wish to consider the following actions:

- Add to your consultation (either immediately or at a later date) a training day for consultation facilitators.
- Provide each participant at your consultation with a copy of this handbook (ideally in their mother tongue).
- Challenge each of your participants to run a similar consultation in their own context/location within one year of attending your consultation and write to them after six-months to enquire how their plans are progressing.

Conclusion

A final thought ... was Jesus a Jew or a Christian when he died? Mathematicians talk about 'bounded sets' and 'centered sets'. When we get concerned about the boundaries between Islam and Christianity, whether there are more Buddhists or Christians in our community, how to increase the size of our church, we are engaged in 'bounded set' thinking – who is in and who is out. Whole-life discipleship encourages us to do some 'centered set' thinking instead. Who are we following, who gives us our identity, who shapes our life, who is at the center of everything for us?

At the center of Jesus' living was his obedience to the Father, his passion for the Kingdom, his relationships with God, humanity and the whole creation. Boundaries between Samaritans and Jews, men and women, had very little importance for him. I guess he died with his mind centered on his Father and no thought given to whether he was a Jew or a Christian – certainly not a 'convert'.

More Resources

A few books

Contagious Disciple-Making by DL Watson and PD Watson.

Pub. Thomas Nelson (2014)

Making Disciples across cultures by CA Davis. Pub. IVP Books (2015)

The Discipleship Difference: Making Disciples While Growing As Disciples

by RE Logan. Pub. Logan Leadership (2016)

Discipleship Matters by P Maiden. Pub. IVP (2015)

Discipling Nations by DL Miller. Pub YWAM Publishing (1998)

Making Disciples Today by J Bowen. Pub. Wycliffe BT (2013)

The New Conspirators by T Sine. Pub. IVP Books (2008)

The Cost of Discipleship by D Bonhoeffer. Pub. SCM Press (1959)

Intentional Discipleship and Disciple-Making J Kafwanka & M Oxbrow

Pub. Anglican Communion Office (2016)

Discipling the Disciplers by JO Akinfenwa. Pub. Ibadan Dioc. Press (2010)

Boundless by B Bishop. Pub. Baker Books (2015)

Some organisations

Discipling the Nations Alliance <http://www.disciplenations.org>

Rooted in Jesus <http://www.rootedinjesus.net>

Disciple First www.disciplefirst.com

Relational Discipleship Network <http://relationaldiscipleshipnetwork.com>

Faith2Share www.faith2share.net

Biblical Passages on Character Formation for Whole-life Discipleship

There are very many passages in the Bible that can help us think about the character of a disciple of Jesus but here are a few which could be useful:

Exodus 20:16-17	John 15:12-17	Philippians 2:3-4
Leviticus 19:11	Romans 1:11-12	Philippians 4:2
Leviticus 19:15	Romans 12:5	Colossians 3:9-10
Leviticus 19:17-18	Romans 12:10	Colossians 3:13
Leviticus 25:14,17	Romans 12:16	1 Thessalonians 3:12
Deuteronomy 5:20-21	Romans 13:8-9	1 Thessalonians 4:18
Deuteronomy 15:7	Romans 14:10-13	1 Thessalonians 5:11-15
Deuteronomy 15:11	Romans 14:15	2 Timothy 2:24
Deuteronomy 23:19	Romans 14:21	Titus 1:9
Proverbs 3:28-29	Romans 15:7	Hebrews 3:13
Proverbs 24:25	Romans 15:14	Hebrews 10:24-25
Obadiah 1:12	Romans 16:16	Hebrews 13:16
Zechariah 7:9-11	1 Corinthians 1:10	James 2:8
Zechariah 8:16-17	1 Corinthians 10:24	James 4:11-12
Malachi 2:10	1 Corinthians 11:33	James 5:9
Matthew 5:23-24	1 Corinthians 12:7	James 5:16
Matthew 18:15-17	1 Corinthians 12:25-27	1 Peter 1:22
Matthew 18:21-35	1 Corinthians 16:15-16	1 Peter 2:17
Matthew 22:36-39	Galatians 5:14-15	1 Peter 3:8
Mark 9:50	Galatians 5:26	1 Peter 4:9-10
Mark 12:28-31	Galatians 6:1-5	1 Peter 5:5
Luke 6:30	Ephesians 4:2	1 Peter 5:14
Luke 10:25-27	Ephesians 4:29	1 John 1:7
Luke 17:3-4	Ephesians 4:32	1 John 3:11-23
John 13:34-35	Ephesians 5:19-21	1 John 4:7-12

My Notes



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