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Enhancing Sustainable Transformation of Contemporary Teenagers Through Discovery Bible Study Model

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Abstract

Existing experiments and participant observations have shown that teenagers generally exhibit oppositional defiant disorder. This disorder has a significant relationship to their increased involvement in alcoholism, substance addiction, cultism, crimes, and money rituals, to which teenagers from Christian homes are not exempt. This phenomenon portends danger for the future of Christianity. Thus, the spiritual development of teenagers and the continuity of the authentic Christian faith in the next generation is a cause for concern. These challenges become critical because parents, teachers, pastors, and other ministers, who wish to see transformed teenagers, end up employing the wrong training tools that compound this disorder. Therefore, this writer presented Discovery Bible Study (DBS) as a model for enhancing the sustainable transformation of contemporary teenagers. He posited that the model creates a platform for Christian caregivers to lean on a blend of the principles of cognitive learning theories, such as Lewin's field theory, and experimental learning theories, such as Kolb's theory, to engage their teenagers in sustainable transformation. The paper asserts that a re-educative process, in cooperation with these teenagers, will change their cognitive structure, modify their values, and eventually affect their behaviour for the desired holistic transformation. To this end, it considers the two learning theories, contemporary teenagers and spiritual development challenges, and how DBS may be used to enhance sustainable transformation in contemporary teenagers.

Introduction

Reliable experimental studies have shown poor teenager responses to Christian discipleship. Ayandokun (2015:130) affirms that the teenage years are the most challenging stage to show response to the gospel. While children between the ages of 5 and 12 record 32% conversion possibilities and youth beyond the age of 19 record 6%, the conversion possibility for those between the ages 13 of 18 is only 4%. Furthermore, participant observation of Christian teenagers in Ogbomoso, a prominent city in Nigeria's southwest, confirms this challenge. Between January 2017 and February 2020 the researcher confirmed that despite different teenager-targeted spiritual development programmes existing in the many churches of different denominations the level of teenagers' involvement in alcoholism, drug and substance addictions, idolatry, cultism and money rituals (often tagged “yahoo plus”), examination malpractices, immorality, and other ungodly practices, was alarming. The experience cuts across students from secondary and tertiary institutions and many of those learning one trade or the other. This is against the reality that Ogbomoso is reputable for having several evangelical churches including Baptists, Anglicans, Methodists, and Independent Pentecostals. Local churches scatter the city and its suburbs. Ogbomoso can be called a land of many churches.

Contemporary Christianity in Africa faces the challenge of passing on the authentic faith to the next generation because its efforts toward discipling contemporary teenagers have not seemed to yield the desired result of transformation. This challenge has become a significant concern for teenagers' parents, teachers, and other ministers. It is also a source of worry for the church and the larger society where these teenagers are to make an impact. How then shall the contemporary church effectively commit the gospel to their teenagers despite the various contextual challenges of the contemporary teens, and record the desired transformation in their lives and society? It is a problem relating to the transformation of contemporary society and the sustenance of the historic Christian faith.

The purpose of this paper is to present Discovery Bible Study (DBS) as an effective tool for enhancing the transformation of contemporary teenagers and the sustenance of the Christian faith. Focusing on Nigeria, this paper posits

that some discipleship efforts have not resulted in the desired transformation made visible in the conversations, attitudes, relationships, and lifestyles of contemporary teenagers because, due to teenagers' peculiar nature, they see most of such Christian education programmes as attempts by the old folks to force their old ways on them. The writer elucidates that DBS is an effective tool for the spiritual development of teenagers as it affords an individual the opportunity to discover and apply the truth on their own. To that end, using both primary sources, including journal articles, participant observation and interactions with some caregivers of teenagers, and secondary sources, the paper combines Lewin's field theory and Kolb's experimental learning theory to elucidate enhancing transformation of contemporary teenagers by presenting DBS as an effective model of operation.

Concept of Sustainable Transformation

Transformation is about a change in form or structure, outward form or appearance, character or condition (Merriam-Webster 2022). In this paper, transformation is defined by four scriptural passages, namely, Romans 12:2; 2 Corinthians 3:18; Joel 1:3; and 2 Timothy 2:2. In Romans 12:2, the emphasis is on the changes that occur within an individual's life. Such changes are reflected in visible adjustments in every area of their lives, including attitudes, thinking, lifestyles, and conversation. Such transformations are noticeable in contrast to their lives before becoming Christians. In 2 Corinthians 3:18, the key idea is the present passive indicative Greek word μεταμορφούμεθα (*metamorphoumetha*), rendered "being transformed" (ESV, NIV), "being transfigured" (AMP), or "changed" (KJV) (Thayer 2007:405). The meaning of the expression is the change in character and expression of Christians as their minds and will undergo renewal (Bromiley 1985:609). Thus, the true sense of transformation is holistic.

Joel 1:3 and 2 Timothy 2:2 emphasise reproducibility, which brings the changes from one generation to another, with an emphasis on the original view of the founder (Keener 1993:606). An old Yoruba adage says that a faith whose rituals are kept secret from the young folks, or that children are not part of, will soon go into extinction. This truism is consistent with the Word of God. Continuity of the gospel is a function of deliberate transference of its seed from one

generation to the other. This ability to cause change and transfer the same essence to another is what makes it sustainable.

In the Old Testament, the problem of idolatry in the lives of God's people was traceable to the lack of proper transfer of the essence of their faith in Yahweh to the succeeding generation. "Israel served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who had experienced everything the Lord had done for Israel" (Joshua 24:31). Unfortunately, they did not transfer their loyalty to their children:

After that whole generation had been gathered to their fathers, another generation grew up, who knew neither the Lord nor what he had done for Israel. Then the Israelites did evil in the eyes of the Lord and served the Baals. They forsook the Lord, the God of their fathers, who had brought them out of Egypt. They followed and worshiped various gods of the peoples around them. They provoked the Lord to anger because they forsook him and served Baal and the Ashtoreths (Judges 2:10-13).

Adeyemo (2006:298) deduces that the writer of the book of Judges clearly associates the spiritual and social problems of Israel, which fill the pages of the book, with their failure to pass the faith on to the next generation. For whatever reason, Joshua's generation failed in their responsibility to disciple and mentor their children in accordance with the Lord's commandment in Deuteronomy 6:6-9.

Sustainable transformation serves to exhibit the life of the Christian faith with increasing impact and to preserve and transmit the true essence of the faith without dilution or unprofitable syncretism to others. This transference idea agrees with Paul's admonition for Timothy to "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" (2 Tim 2:1-2). Paul's emphasis was on the continuity of apostolic ministry. Apostolic ministry, which every generation must pass on to the succeeding generation, is that which is biblical (Stott 1999:51-52). The apostle was charging his disciple to ensure a guarding of the gospel entrusted unto him and its continuity through succeeding generations of faithful men who would also

teach others. Undoubtedly, the efforts of some faithful men of the past have allowed us to have the gospel today.

Keener (1993:626) gives a contextual understanding of Paul's idea in 2 Timothy 2:2 as relating to Greek philosophical schools where a tradition was passed from one generation to another. There the emphasis was on the founder's views; it was not the views of the immediate leaders. The implication is that authentic biblical faith must be kept unchanged as it is passed from one generation to another. It must be that which the Triune God established by the power of the Holy Spirit and through the early apostles. Thus, the Bible remains the authentic means of reaching contemporary teenagers with the authentic Christian faith that brings transformation and continues to the next generation.

The purpose of Christian education is to bring transformation in the lives of believers irrespective of age, gender or status (Ayandokun 2015:1,8,10-13). It is the primary tool for sustainable transformation. However, for any education to result in the desired transformation, it must satisfy the complex demands of the learning process. This condition is more so in Christian education, where permanent changes in persons vary from simple acquisition of knowledge and the development of skills to attitudinal changes in relationships or lifestyles (Miller 1966:219). Thus, it is often difficult to settle for a single theory in education. Therefore, this paper considers a blend of cognitive and experimentation theories, which the DBS model supports.

The cognitive theories deal with concepts and ideas within Christian teachings, which lead to "learner's discovering and perceiving new relationships [with God and other believers] and achieving insights and understanding" (Horowitz 1986:144). The changes begin from their cognitive setup. The experimental learning theories, like Kolb's theory, consider learning as a multidimensional approach that links theory and practice through a continuous four-stage cycle of experience, reflection, conceptualisation, and experimentation. It posits that an individual's experience plays a critical role in their holistic learning. Therefore, the facilitator of learning needs to help the learner make sense of their experience through critical reflection, which serves as the feedback that reinforces their learning (Shaw 2021:132-133). Since not all inner changes easily result in outward expression and vice-versa, the DBS model combines

these two theories complementarily. While one aspect engages the cognitive theory to work from within, the other works from the outside experiential issues to establish internal cognition.

The spiritual development of Christian teenagers is not only a function of their psychological development but also an element of their experience (Amao-Kehinde 2010:3). To experience the desired changes, they must first discover and perceive themselves in the light of their identity in Christ and their relationship with other believers. However, this "inside-out" kind of change does not negate behavioural modification theories that involve experiences in which their caregivers aided them to respond based on an experiment or experience. Some areas of practical Christian life involve forms of experimentation for the acquisition of specific skills. However, subjecting the entire life of teenagers to such a theory is to expose them to the confusion of life. Also, humanistic theories may not be appropriate because some humanistic perceptions are not consistent with the Word of God. Thus, the contemporary unregenerate peer perception and conception of the world of reality would become the teenagers' inner drive for learning. The unchanging and ever-saving truth of the Word of God should drive their learning within the context of their experience.

From the foregoing, the gestalt cognitive theories are applicable because they emphasise deliberate learning by processing information and by the spontaneous application of the same to daily life issues (Mangal 2013:201). To these theories, the expected change in Christian teenagers is not primarily a response to the external forces because such will amount to rote learning, which may not be able to offer solutions to fresh real-life challenges they may face. In specific terms, Lewin's field theory of learning is of great value because it takes learning beyond the physiological aspects of human behaviour (Encyclopaedia Britannica, 2020). It proposes that learning is a function of the person and their identity (Snyder 1996:281).

Lewin proposes that there are three dimensions in any learning process. It begins with a "reworking of valuing and feelings, [followed by] acquiring new cognitive structures of life space, [and then] mobilising new behaviours in [a practical] situation" (Snyder 1996:282). The foundational principle of this theory is to identify forces to weaken and forces to strengthen to bring about

the desired changes by understanding how social groups are formed, motivated, and maintained, and to change the behaviour of the group (Burnes & Cooke 2012:2). The change occurs through the three-step process of re-education¹ that changes the cultural identity of the teenagers by first changing their cognitive structure, followed by a modification of their values. The final result is new behaviour (Lewin 1948:58-59). Teenagers reflect this series of changes as a free expression of their control over their actions.

The implication of Lewin's theory for teenagers' spiritual development is that, instead of making them follow certain "dos" and "do nots" in their spiritual journey, the facilitator of learning exposes them to the Word of God, which engages their worldview and reworks their value systems, feelings, and attractions to their natural tendencies. Consequently, the engagement makes them adopt the biblical cognitive structure and valuing, which results in a new behaviour. Most teenagers' primary challenge is deciding between aligning with their popular teenage identity and their identity as Christians, especially when they are outside the purview of their ministers.

Complementarily, Kolb classifies learners into four categories. The first category consists of convergent learners; the second has assimilative learners. Both categories learn through an abstract presentation. The third and fourth categories are accommodative and divergent learners who learn on concrete terms. Teenagers may combine concrete and abstract learning capacities on a continuum between extremes. They are capable of learning through direct experience by doing, acting, sensing and feeling, analysing, observing, and thinking either as active processors who make sense of an experience by

¹ The concept 're-education' in this context is strictly according to *Merriam Webster Dictionary* definition as "training to develop new behaviours (as attitudes or habits) to replace others that are considered undesirable." The training is best done through appropriate cultural means of informing the member of that society. It is different from what is associated with either the Chinese re-education camps or the Nazi's concentration camps. Chinese re-education programme, often used for prisoners, is based on humiliation, dehumanization, and brainwashing (Human Rights Watch; Haitiwaji & Morgat 2021). For the Nazis, the concentration camps were terror apparatuses that they used between 1933 and 1945 in countries they occupied during the Second World War. They were a combination of political re-education and industrial slave labour with radical extermination of their human enemies such as the Jews (Straede n.d.).

immediately using the new information or as reflective processors who do so by reflecting on and thinking about it (Shaw 2014).

Consequently, with a biblical cognitive structure, they can seek appropriate Christian responses to situations around them even when surrounded by other choices that come from contemporary peer pressures. The minister can aid them in experimenting with specific instructions appropriate to their cognitive discoveries. How these pressures affect their peculiarity is the crux of the next section.

Contemporary Teens and Challenges of Spiritual Development

Most scholars of developmental psychology classify the stages of human development into five, namely, infancy from birth to age of two; childhood between two and twelve; adolescence between twelve and twenty-one; adulthood from twenty-one to sixty-five; and old age or senescence after sixty-five (Amao-Kehinde 2010:44). Thus, the adolescent stage is between childhood and adulthood. As an essential part of the growing process where they seek to learn to be adults, adolescents also try to establish their identities outside their parents (Nelsen & Lott 2022:Introduction). This establishment of identity means a shift of identity from dependent childhood to independent adulthood. This in-betweenness is key to their peculiarity and consequential challenges in their spiritual development. This section highlights some of the challenges associated with the spiritual growth of the contemporary teenagers.

Insecurity-related Challenge

Ogundipe (2017:36) submits that because they are neither here nor there, adolescents sometimes "feel insecure with some changes; the desire to be independent occupies their thinking, leading to incessant conflict with people, while their mental development spurs multifarious questioning of values, governance, religion, civic duties, leadership and or relationship".

It is unfortunate that parents often worsen the situation of teenagers' transition from the safety of the home to the complicated world outside by using tools that hinder the brain from doing its job. According to Nelson & Lott

(2022), "although control sometimes provides the illusion of success on a short-term basis, children who are raised with choices, responsibility, and accountability are more likely to develop the social and life skills that will serve well throughout their lives". They add that such mishandling of teenagers often results from the parents' or other ministers' fantasy of a dream teenager rather than a typical practical teenager. The outcome is stress due to their struggles with gaps between these two identities. Nelson & Lott (2022) also conclude that this is one scenario that often leads to an oppositional defiant disorder where the teenagers become more defiant with the more controlling force of their minister.

Technology-related challenge

Apart from the challenges above that are directly related to teenagers' nature, other external factors are peculiar to contemporary society. The adverse effects of technological development, including many vices and practices they are exposed to through their use of social media, are foremost in this regard.

Challenge of strange teachings

Another factor that compounds this includes strange Christian teachings, which are attractive and have a form of godliness but deny the power of godliness. An example is the popular teaching of hyper-grace, a new wave of teaching that sounds attractive because of the opportunity it gives for loose living regardless of the concepts of repentance, confession, judgement and holy living from the grace of God (Oloyede 2017:98-101). Thus, as they get to any area of life choice, such teachings seem appealing and easy to embrace since they do not put any moral responsibility on them.

Challenge of ineffective teaching programs

More so, the failure of some of the existing organised discipleship efforts, which most parents rely upon, has compounded the problem because some of these efforts have remained as programmes to generate reports for the denominational body to which they belong. For instance, in the Nigeria Baptist Convention, the training manuals and promotion systems of groups like the Girls' Auxiliary (GA), Lydia Auxiliary and the Royal Ambassador are designed as good discipleship tools from conversion through consecration to Christian

service.² However, the author has observed that promotion to higher ranks has become the focus in some of these churches of the Nigerian Baptist Convention, while discipleship has become redundant. In some cases, GA leaders are eager to send "nice" reports to the Women Missionary Union headquarters to earn themselves some applause, even when the material does not impact the lives of the teenagers they report.

Challenges of poor parental handling skills

Ayandokun (2015:172-179) affirms the need for parents to learn the skills to handle their teenagers in love specifically. According to her, good strategies that will bring lasting transformation in teenagers will show the love of God, correct in love and reduce criticism, patiently build a relationship with them while listening to them attentively, and make them active rather than dormant. Further, parents must create an appropriate cognitive structure with adequate experiential steps for spiritual development. The position of this paper is that DBS serves as a helpful approach for achieving such a feat.

Discovery Bible Study and Teens' Spiritual Development

This section elucidates the concept of Discovery Bible Study. After that, it considers how it can be an effective tool for the spiritual development of contemporary teenagers.

Discovery Bible Study (DBS) as a Model

Discovery Bible Study (DBS) and Training for trainers (T4T) are common missiological tools in church planting movements (Smith & Parks 2015:36). DBS is also often referred to as the disciple-making movement (DMM) tool developed by David L. Watson as "a simple method to see for oneself what the Bible says about life's big questions" (Discovery Bible Study, 2020). It is an inductive process of participatory group Bible study focusing on discovering Biblical truth, obedience, accountability, and sharing the same truth within one's circle of relationship (Smith & Parks 2015:36-38). Watson (2008)

² GA of the Nigerian Baptist Convention is a group created for girls between the ages 10 and 17 before moving to the Lydia Auxilliary where they are until marriage. The Royal Ambassador is for their male counterparts. Each of these groups have curricula integrating spiritual formation with domestic education and skill acquisition.

demonstrates this in his *Obedience Based Discipleship: Field Testing Guide Version 1.5*.

While many discipleship programmes in the modern church focus on imparting doctrinal truths and sound theological understanding, DBS emphasises the central task of the Great Commission mandate, namely, "teaching them to observe" (Carlton 2003:115). Steve Addison asserts that, instead of fixing problems, the DBS group leader only creates an environment for participants to learn and discover how God can meet needs and to be disciples. The opening often involves the pastoral care concerns of the members, considering what to be thankful for and what needs the group can pray about. Next is a review of the lessons from the previous week and how each participant fared in practising the truth they discovered and identifying challenges they encountered in obeying the truth. They help each other to remember correctly and overcome challenges of application. The next activity is reading the day's scripture passage before proceeding to the four-phase discussion process (Addison 2011:177, 178).

The participatory discussion of DBS involves four crucial steps. In the first step, the participants consider what the Bible text says. One after the other, they express its literal content in their own words. In the second step, they internalise the text by prayerfully relying on the Holy Spirit to get its meaning. Here, the leader ensures he does not dominate the discussion but guides and corrects members of the group whenever they stray from the right meaning of the text of consideration. They may also, at this stage, add other similar passages of the Scripture that support the lesson put forward by the text as they imagine themselves as characters in the story in the text (Carlton 2003:117).

At the third stage, the participants, having empathised with the character in the passage, prayerfully think about how to apply the text in specific areas of their lives, such as offering praises to God, making a request, or claiming a promise from Him, obeying a specific command, avoiding a particular sin or learning to be or to not be like a character in the passage considered. The participants often state such action in clear, practical terms for the week ahead and in covenant with the group. Subsequently, each participant is accountable to the group and shares their experience of how they obeyed or had challenges

in obeying the discovered truth so that other members can prayerfully help them overcome these challenges in their spiritual development. The last phase of the study is sharing the spiritual truth they have learnt with others before the next study session. Each member is specific about a person from their relationship circle with whom they will share the spiritual truth (Carlton 2003:117-118).

DBS and the Challenges of Spiritual Development among the Teenagers

While Christian education has transformative power, Ayandokun notes that Christian teenagers often conform to worldly lifestyles contrary to the teaching of Christian parents and other ministers. According to her, teenagers lack the discipline to reject ungodly offers because they want to belong (Ayandokun 2015:6-7). Agiobu-Kemmer asserts that Erikson's psychological theory applies to developmental stages throughout the life span of an individual. According to her, the fifth stage of the theory coincides with the years of adolescence when an individual develops a sense of identity or "ego sense" that results in identity confusion. This crisis is because they have several possible identities from which to choose one. They often see several adult statuses and role models within their social context. Since they want to pursue their identity independent of their parents, they want the opportunity to arrive at their own identity without adult interference. They also tend to resist attempts by parents, pastors, teachers, and other ministers to push and impose specific choices upon them, leading to further internal conflicts and conflicts with others (Agiobu-Kemmer 2009:15-18).

The main essence of DBS is self-discovery of biblical truth and application of the same as derived by the teenager. The discovery stage corresponds to the cognitive conceptualisation part of their learning process, while application corresponds to the experimental aspect of their learning process. The feedback session in the DBS model strengthens the experimental aspect of the learning process. Interactions with over forty student pastors show that Bible study sessions in their churches are less participatory. Only two asserted that their churches operate participatory Bible study. In most of the cases considered, the Bible study leaders teach from their well-prepared outline and allow the audience to contribute or ask questions. Some parents also use such styles in their family devotions. This model makes teenagers feel that the

adults are forcing them into the adults' moulds rather than allowing them to make their own choices. Such a teaching style is counter-productive and can lead to conflicts and oppositional disorder.

In DBS, rather than being confused by the seeming dictates of the parents, teachers, or others, teenagers have the opportunity to examine their existing or prevailing peer worldviews, subject them to a reworking of their valuing and feeling – by themselves and under the guidance of the leader. As a result of such reworking, they can adopt a biblical cognitive structure and arrive at a particular identity that they do not consider imposed by the significant adult others. The specific action step emanating from the discovery is the experimental aspect that becomes valuable for the practical application of biblical truth to their thinking, attitudes, choices, lifestyles, and relationships. Consequently, the process complementarily engages both the "inside-out" and the "outside-in" tools to bring about spiritual development as they strengthen each other in the teenager.

The participatory nature of DBS promotes behavioural change as a function of perception. It creates a platform for teenagers to be motivated for a collaborative problem-solving process with their ministers. Such process includes mutual sharing of issues and goals by teenagers and their ministers, negotiation to be on the same page and settling for the appropriate option that is both satisfactorily understood by the teenagers and impacts their behaviour (Nelsen & Lott 2022:Chapter 5). Through this process, the principle underlying Lewin's theory becomes operative. First, the ministers understand the forces that sustain the undesired behaviours in the teenagers so that they can weaken them through re-education, change their cognitive structures, and modify the valences and values that affect their motoric action in the desired direction. This process receives a boost from the specific actions discovered in the study of the Bible, experimented between sessions, and fed back into the learning process, as Kolb's theory indicates.

The inductive story form of the DBS allows for self-discovery and helps the teenager empathise with the story's character. Each of the steps has a way of enhancing the spiritual development of the teenager. In the first stage, they know what the Bible says beyond merely committing the passage to memory. The second stage gives them a sense of joy associated with discovering the

practical Scriptural lessons they can experiment with by themselves. This is against the background of doctrinal and theological truth that often looks like legal codes that quickly trigger their oppositional defiant disorder. In addition, it also encourages them that they too can listen to God through the Holy Spirit.

In the third stage, group accountability makes them see themselves as members of a group, helping them settle the identity crisis that often leads to confusion as they make choices. Sometimes thinking of accountability alone can help an individual to refrain from doing the wrong thing. This stage of accountability corresponds to the feedback stage of Kolb's experimental learning. It helps them to undergo further behavioural modification as they learn from the experiences of other group members. The last stage conditions the Christian teenagers to be agents of change in their peer circle of relationships instead of being constantly affected by wrong lessons from ungodly sources. Since they are eager to do this, they eventually sow seeds of a biblical worldview in the hearts of their friends, who may either be transformed or stay away from them.

Finally, because DBS combines evangelism and discipleship over a period, it serves the purpose of consistent change of peoples' worldview in a way that is easily reproducible because it calls the whole group to commit to what they discovered by themselves rather than imposed instructions (Smith & Parks "Part 2" 2015:33). This change will be lasting because the teenagers do not see themselves coerced into it. It is also consistent with Lewin's theory as change in the cognitive structures of these teenagers will modify their valences and values, eventually leading to biblical motoric actions.

Conclusion

To respond positively to the holistic development of Africa, the Church must consider the future population and leaders, the teenagers. Teenagers must be well disciplined to be able to reflect biblical values and virtues in every walk of life. As different statistics have shown, many Christian teenagers have not reflected the elements of discipleship in their lives because some approaches that focus on sound doctrinal and theological truth often come as imposed identity. This raises teenagers' oppositional defiant disorder as they feel forced to follow certain directions outside or against their will. This paper has

presented the Discovery Bible Study as a veritable tool for holistic transformation in contemporary teenagers: its approach gradually causes changes in teenagers' worldviews without making them feel like the adults are imposing their ways on them. The change in cognitive structures automatically modifies their identity perceptions, valences, and values, leading to the desired change in every aspect of their lifestyles.

In this light, three recommendations are worthy of note. First, contemporary families, groups, and churches should give DBS a proper placement. The church should not limit its use to the traditional church planting movement among the unreached people groups. Second, churches should mobilise more people to lead DBS groups in their weekly Bible studies. More leaders mean smaller study groups for effective participation. Finally, Christian parents should try to learn about DBS and use them at home with their children. They should not limit the training of their children to what they have in the church or to the doctrinal-based training of most family devotional guides.

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