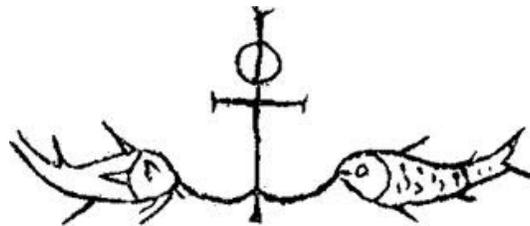


Didache Institute

*An initiative of International Church Planters
Heber Springs, AR*



Διδαχή Institute

www.didacheinstitute.com

Didache institute exists to equip workers through biblical, contextual, and reproducible training in strategic locations around the globe.

Introduction

Didache Institute is an initiative of International Church Planters, a 501(c)(3), non-profit corporation located in Tumbling Shoals, Arkansas. ICP was established in 1993 to provide a systematic approach to theological training for pastors and leaders in remote or underserved areas. ICP works in cooperation with other like-minded Great Commission Christians around the world.

For more than 20 years ICP has worked in a variety of nations in different capacities. There are as many pastors in harvest fields who lack basic theological training. This reality results in unhealthy churches and poor reproduction.

Mission

ICP works alongside the church to train and equip pastors, planters, and missionaries in areas of the world where the church is growing, but opportunities for leadership training are scarce.

Vision

To establish 10 self-sustaining, indigenously led training facilities in strategic locations on the globe by 2025.

Strategy

In areas in the world where the gospel is spreading quickly, there often remains a critical need for trained pastoral leadership. DI provides this training by establishing training cycles in areas of need. A training cycle lasts approximately 18 months, consisting of 200+ in class hours and 200+ project hours.

Faculty

Courses are taught by qualified, theologically-trained instructors. All DI faculty members agree to teach in accordance with the Mission, Vision and Doctrinal Statements of International Church Planters and meet fundamental spiritual, academic, and ministry experience requirements.

Diploma in Ministry

Upon completion of the required courses and course projects, students attend a graduation ceremony where they are charged and commissioned to ministry. Each student will be awarded a non-accredited Diploma in Ministry

Our Key Commitments

- Provide orthodox and relevant theological training.
- Develop the personal spiritual lives of students.
- Equip each student for practical ministry in their context.
- Create an atmosphere of mentorship and discipleship between students and faculty.
- Raise up gifted indigenous leaders to join the DI faculty.

Course List

Foundations:

The Gospel

The Work of a Shepherd

The Scriptures

Old Testament

New Testament

Expositional Preaching

Exegesis

Hermeneutics/Homiletics

Kingdom Growth

Church Planting

Discipling

Sound Doctrine:

The Trinity and the Church

Development of Theology

Pastoral Ministry

Spiritual Leadership

Membership, Counseling, & Discipline

Faculty Expectations

Faculty members of Didache Institute commit to the following:

Teaching

- Teach at least one class per year for a minimum of three years.
- Prayerfully and diligently preparing course material.
- Teach material that is biblical, contextual, and reproducible.
- Deliver the material in a way that is comprehensible and cultural.

Mentoring

- Continue to teach and mentor students for the two months following the on-the-ground training session.
- Make personal contact with each student (email, cell phone, Skype, etc) at least once every two weeks.
- Hold accountable and assist students as they complete class projects.

Lifestyle

- Affirm the confession of faith.
- Conduct themselves in a manner that is worthy of their calling and consistent with the expectations of ICP leadership.

FAQ

Who covers trip costs?

The volunteer covers the trip costs. Those that travel with ICP may use church scholarships, conduct fundraisers, or use their own funds. The average costs for a week in S. America is \$2,200. The average cost for Africa is \$3,500.

What about use of technology in the training?

The use of technology in any setting is permissible only if that particular device and/or software is readily available in the local context.

How long does a class last?

The on-the-ground portion of the class lasts 5 days. Then, the students are given about 10 weeks to complete projects related to the class.

What about text books?

This is a tricky issue. We do want to help workers build their libraries, but there are several challenges that we must consider. First, cost can sometimes be prohibitive. Also, travel with books is cumbersome, and sometimes impossible. Finally, often our students have very low reading levels. Emphasizing the possession of books can send the signal that only those with education can be effective workers. Before moving forward with textbooks, please communicate with ICP leadership.

What about tests?

Evaluation of students' comprehension and retention is important. However, the administration and taking of tests is a culturally-shaped practice. In other words, your way of testing may not fit well in a cross-cultural setting. Please consult ICP leadership with ideas and questions about testing.

Am I required to participate in the graduation ceremony?

No. If you would like to participate, it would be welcomed, but it is not required.

Do I need a visa?

Yes. All international travel requires entry visas. But, every country has different processes. ICP leadership will give guidance on this.

Who makes the arrangements for travel?

ICP will make all travel arrangements.

What does the schedule look like?

If you are teaching a class, you can generally plan on 3-4 hours of teaching each day. This block of teaching will take place either in the morning or in the afternoon. When you are not teaching you are free to rest, study, sight-see, or participate in the other class.

Can I bring my spouse and/or children?

Yes. If the funds are available and you feel comfortable with trip itinerary, then the accompaniment of family members is welcomed.

Confessional Statement¹

1. **The Tri-une God.** We believe in one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit, who know, love, and glorify one another. This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively knows the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.
2. **Revelation.** God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word. Moreover, this God is a speaking God who by his Spirit has graciously disclosed himself in human words: we believe that God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments, which are both record and means of his saving work in the world. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings, complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. We confess that both our finitude and our sinfulness preclude the possibility of knowing God's truth exhaustively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth truly. The Bible is to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, as God's pledge, in all that it promises. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel.
3. **Creation of Humanity.** We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life. Adam and Eve were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves

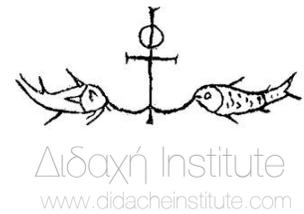
¹ ICP has adopted, in its entirety, the robust and clear confessional statement crafted by The Gospel Coalition. You can find it here: <https://www.thegospelcoalition.org/about/foundation-documents/confessional-statement>.

as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord. In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption and must not be sidelined by appeals to cultural developments.

4. **The Fall.** We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan's temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death—apart from God's own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself.
5. **The Plan of God.** We believe that from all eternity God determined in grace to save a great multitude of guilty sinners from every tribe and language and people and nation, and to this end foreknew them and chose them. We believe that God justifies and sanctifies those who by grace have faith in Jesus, and that he will one day glorify them—all to the praise of his glorious grace. In love God commands and implores all people to repent and believe, having set his saving love on those he has chosen and having ordained Christ to be their Redeemer.
6. **The Gospel.** We believe that the gospel is the good news of Jesus Christ—God's very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is christological, centering on the cross and resurrection: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is: "Christ died for our sins . . . [and] was raised"). This good news is biblical (his death and resurrection are according to the Scriptures), theological and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles,

who were witnesses of these saving events), and intensely personal (where it is received, believed, and held firmly, individual persons are saved).

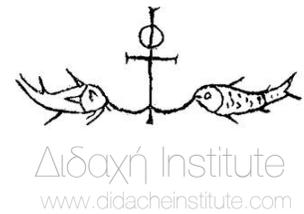
7. **The Redemption of Christ.** We believe that, moved by love and in obedience to his Father, the eternal Son became human: the Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, performed miraculous signs, was crucified under Pontius Pilate, arose bodily from the dead on the third day, and ascended into heaven. As the mediatorial King, he is seated at the right hand of God the Father, exercising in heaven and on earth all of God's sovereignty, and is our High Priest and righteous Advocate. We believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in him we might become the righteousness of God: on the cross he canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved. Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are, no human being can ever boast before him—Christ Jesus has become for us wisdom from God—that is, our righteousness, holiness, and redemption.
8. **The Justification of Sinners.** We believe that Christ, by his obedience and death, fully discharged the debt of all those who are justified. By his sacrifice, he bore in our stead the punishment due us for our sins, making a proper, real, and full satisfaction to God's justice on our behalf. By his perfect obedience he satisfied the just demands of God on our behalf, since by faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace, in order that both the exact justice and the rich grace of God might be glorified in the justification of sinners. We believe that a zeal for personal and public obedience flows from this free justification.
9. **The Power of the Holy Spirit.** We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to his people by the Holy Spirit. Sent by the Father and the



Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the other Paraclete, is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, and in him they are baptized into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family; they participate in the divine nature and receive his sovereignly distributed gifts. The Holy Spirit is himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service.

10. **The Kingdom of God.** We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins, the inward transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace. Living as salt in a world that is decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to the city, for all the glory and honor of the nations is to be offered up to the living God. Recognizing whose created order this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God.

11. **God's New People.** We believe that God's new covenant people have already come to the heavenly Jerusalem; they are already seated with Christ in the heavenlies. This universal church is manifest in local churches of which Christ is the only Head; thus each "local church" is, in fact, the church, the household of God, the assembly of the living God, and the pillar and foundation of the truth. The church is the body of Christ, the apple of his eye, graven on his hands, and he has pledged himself to her forever. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and for the world. Crucially, this gospel we cherish has both personal and corporate dimensions, neither of which may properly be overlooked. Christ Jesus is our peace: he has not only brought about peace with God, but also peace between alienated



peoples. His purpose was to create in himself one new humanity, thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self-focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.

12. **Baptism and the Lord's Supper.** We believe that baptism and the Lord's Supper are ordained by the Lord Jesus himself. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things.

13. **The Restoration of All Things.** We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace.