

## DISSERTATION ABSTRACT

Doctor of Ministry

Adventist University of Africa

Theological Seminary

Title: NURTURING MUSLIM CONVERTS IN THE SEVENTH-DAY  
ADVENTIST CHURCHES IN TAMALE METROPOLIS, NORTH GHANA  
MISSION

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This study aimed at nurturing Muslim converts in North Ghana Mission. It has been observed that many Muslim converts soon leave the church after baptism. In order to address this challenge, this study was designed to develop, implement, and evaluate a strategy to nurture and keep Muslim-background believers in the three churches selected within the Tamale Metropolis in North Ghana Mission field.

The study employed an exploratory descriptive study that used qualitative research techniques to gain insight into the reasons why such converts leave the church. Interview and focus group discussions were the instruments used in collecting data. In all, thirty-six persons were purposively chosen as participants of the study. Twenty-four participants were involved in three different focus group discussions. Twelve participants were interviewed individually. Of those interviewed, seven were

from Muslim backgrounds, three were pastors and two were church administrators at North Ghana Mission.

The findings from these interviews were collated and summarized. Notable among the findings were persecution from former fellow Muslims and family members, unfriendliness of church members, more restrictions on the lifestyle of church members, and monogamous marriages.

Based on the above findings, an intervention plan was drawn to help address some of these challenges. The intervention was implemented through seminars and workshops to address issues like de-theologizing the Islamic mindset, filling the friendship gap for new converts, relocation for security and empowerment projects, and funding. At the post-seminar meeting, the intervention strategies were accepted by the stakeholders as helpful and recommended to be continued.

When the intervention program was implemented, members became aware of their responsibilities toward new members and especially Muslims. This has led members to cultivate the spirit of friendship toward new members so that the mission of the church will be fulfilled by nurturing the people that the Lord brings in.

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A dissertation

presented in partial fulfillment

of the requirements for the degree

Doctor of Ministry

by

Philemon Nso Aboungo

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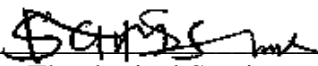
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Dedicated to the Almighty God, the Aboungo family, my wife Grace, my four children, my colleagues in the ministry and my peers and teachers of the Doctor of Ministry program both at Babcock and Kenya (AUA)

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## LIST OF ABBREVIATIONS

BC	Before Christ
DCF	Danish Children Fund
GMT	Greenwich Meridian Time
GSS	Ghana Statistical Service
MBC	Muslim-background Convert
NGHM	North Ghana Mission of SDA Church
NT	New Testament
OT	Old Testament
SDA	Seventh-day Adventist Church
SDABD	Seventh-day Adventist Bible Dictionary

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## CHAPTER 1

### INTRODUCTION

The purpose of evangelism is to win, nurture and prepare people for the kingdom of heaven. This is the goal of Christians who are expecting the second coming of Jesus Christ. This has been a challenge to the church especially in creating an environment that will attract people to accept the gospel of Christ.

The duty of Christians is “to make disciples of all nations” including Buddhist, Muslims, and adherents of other faiths. Today, churches seems to be satisfied with the few members they have. Unfortunately, some of these few members do not stay. The church has a duty to perform—a duty to tell the world that Jesus will save all who accept Him as savior. The study will be considering challenges in Muslim evangelism, the decrease in membership, and how to increase membership among believers who are Muslim converts.

#### **Description of the Ministry Context**

Tamale Metropolis is a city in the northern part of Ghana<sup>1</sup> where both the Hospital Road Church, and North Ghana Mission (NGHM) field headquarters is. A Seventh-day Adventist Church (SDA) is located on the Hospital Road at Changli. It is considered Ghana’s second largest city by land mass, third largest settlement in

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<sup>1</sup>“Population of Tamale, Ghana,” <http://population.mongabay.com/cities/ghana/tamale.html>.

Ghana and the fastest growing city in West Africa.<sup>2</sup> Due to Tamale's location, it serves as administrative and commercial capital of the Northern region of Ghana. It grew along the cross-road of the three ancient trade routes: Paga through Bolgatanga, to Salaga; Daboya through Tamale-West to Yendi and Gushegu linking Damongo the capital of Gonja kingdom. The present site of the Tamale Central market and the Gulkpe-Naa palace opposite the Barclays Bank via Tamale Regional Library is the junction of these roads.

Gulkpe-naa is one of the seven district chiefs in Dagbon Kingdom, He ranks directly under the Over-Lord of Dagbon based in Yendi ninety-six kilometers from East of Tamale. He takes care of the local chiefs in and around Tamale. It is said that around the palace is a residential neighborhood known as Dagbondabi-fong (meaning "Oldest Dagomba men area") followed by Changni, Bilpela, and Bugulanfong (area).<sup>3</sup> All the settlements mentioned above developed to the current state of Tamale Metropolitan District. The names of these suburbs have. They are: Changni (Go there), Bilpela (White Wells), Bugulan (Landlord)

Among the modern facilities in Tamale is the African Cup of Nations (AFCON) 2008 Sports Stadium, the Tamale International Airport, good road network that makes mobility within Tamale with ease, several clusters of schools, a teaching hospital and quite a lot of other hospitals, two universities, two colleges of education, and a number of non-governmental organizations, many hotels.

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<sup>2</sup>"The Largest City in Ghana Ranked by Population," Mongabay.com.2013, retrieved 1<sup>st</sup> May 2014, <http://population.mongabay.com/population/ghana>.

<sup>3</sup> Abdul Samed Rufeï, son of Chief Imam, Tamale Central Mosque, interviewed by Researcher, Changni-Tamale, 1<sup>st</sup> May 2014.

It was on 10<sup>th</sup> of November 1973 when I gave my life to Jesus Christ. After baptism, I took part in church activities such as personal evangelism, Sabbath school, youth, and publishing ministry. Little did I know that my participation at church work was preparing me for the gospel ministry. On March 4<sup>th</sup>, 1974 I was appointed to work as Literature Evangelist and a Minister. I loved the publishing work because it gave me the privilege to make sales presentations every day to twenty or thirty people. Besides, I witness through literature or Bible study. After a little training in Tamale I was posted to Navrongo, in the Upper East Region to pastor the church.

In 1976, a team of pastors led by Pastor Ambrose Kunguana Waahu conducted an evangelistic campaign at Sandema. Forty people gave their lives to Christ and a new church was set up. I was asked to remain to follow up for those at the verge of decision and strengthened the new converts.

In 1979, the North Ghana Mission Executive Committee voted for me to go to Bekwai for more ministerial training at the Adventist Ministerial College which later became Valley View University. After the training at Bekwai I was posted to Bamboi area where I worked as the pastor in the area for five years before going to Valley View to continue my degree in Theology which I did at Valley View from 1990-1992 and left for Adventist Seminary of West Africa (ASWA) to complete the degree from September 1992 to December 1995. When I completed the program, I applied to work with NGHM and I was sent to work at Tumu as a District Pastor and a departmental Director in charge of Publishing, Personal Ministry and Sabbath School. In January 1997, I was ordained as a pastor during the North Ghana Mission Session that was held in Tamale at the Presbyterian Lay Training Centre.

Ellen G. White asserts that “We are to meet the sinful and the needy, and lead them to the cross. And in all their work, we are to ascribe glory, honor, and praise to

Him who is above all and over all”<sup>4</sup>. For forty years I worked in several capacities: church pastor, district pastor, departmental director, and officer. The major part of my leadership has been on personal ministry and evangelism. As director of evangelism I have conducted workshops for members on how to give Bible studies or run evangelistic campaigns and nurture souls to enable churches to sustain their members.

Paul admonished Timothy to study the Bible and equip himself as a workman who needs not to be ashamed, rightly dividing the word of truth (2 Tim 2:15). The purpose of the church is to equip the members for mission and that can be achieved if there are structures put in place to grow the church in general. The Sabbath School and Personal Ministry departments are to train and nurture members to enhance the gospel commission. The Bible is profitable for teaching and doctrine; it can also equip the man of God for every good work (2 Tim 3: 16, 17). Hence if members are equipped at the inception of their faith they will remain as strong members.

### **Statement of Problem**

Both the Qu’ran and the Hadiths are clear on what punishment should be given to a Muslim that has apostatized (Qu’ran 4:89) or discarded his or her faith in Islam (Sahim Bukhari 52:260). Borge Schantz affirms that apostasy is a grave transgression with heavy punishment for Muslims who do so<sup>5</sup>. The church has often worked on teaching Muslims converts to fulfill the evangelistic goals as stated in Matthew 28:19-20.

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<sup>4</sup>Ellen G. White, *Acts of Apostles* (Mountain View, CA: Pacific Press Publishing Association, 1948), 330.

<sup>5</sup>Borge Schantz, *Your Muslim Neighbour and You: A Manual for Personal Evangelism* (Berkshire, England: Seventh-day Adventist Global Centre for Islamic Studies, 1993), 20.

Despite this effort, it looks like the converts come in one door and go out through the other door of the church. For instance, a recent church statistics from the 2010-2014 indicate that for every ten Muslims converted, seven leave the church<sup>6</sup>. This situation is attributed to” the weak post–evangelism nurturing culture and some members’ calloused attitude towards new converts.”<sup>7</sup>

### **Statement of Purpose**

The main purpose of this dissertation was to develop, implement, and evaluate a strategy to nurture and retain Muslim converts in the three churches selected within the Tamale Metropolis in North Ghana Mission field.

### **Justification of Dissertation**

Historically, there is a misconception on the part of Muslims about Christianity because of the era of the crusades and imperialism of the West. Klaus Nurnberger asserts that “conflicts between Christians and Muslims during the crusades still bedevil relationships today.”<sup>8</sup> In addition, Christianity has adopted the western style of dressing especially on the side of ladies that make Muslims detest. Muslims see that kind of dressing to be heathen and not acceptable to God. In view of these factors and other issues that Muslim raise on their relationship with Christians.

This study would debunk those views and give the right orientation to Muslims in general and what God have done by sending His only begotten to come

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<sup>6</sup> Church Record Books, Tamale SDA Churches North Ghana Mission.

<sup>7</sup> Sampson Madubochi-Reuben Nwaomah, *The Church in Lucan Narratives: Model for Christian Mission in Africa* (Ibadan, Nigeria: Positive Press, 2012), V.

<sup>8</sup>Klaus Nurnberger, *The Living Dead and the Living God: Christ and the Ancestors in a Changing Africa* (2007; repr., Pietermaritzburg, South Africa: Cluster Publications, 2014), 28.

and save the world, including Muslims (John 3: 16). When that platform is created the goal of this paper would be open to” Nurturing Muslim Converts” in the Hospital Road SDA Church, Changli, a Dagomba speaking community within the Tamale Metropolis. This in-ministry dissertation on nurturing of church members would be a clarion call to promote the Gospel Commission as stated in Matthew 28: 19, 20.

Nurturing in general is very important in life. From the Encarta English Dictionary, “nurturing” means to take care of a young plant or animal for it to grow or protect it. Likewise, church members need to be nurtured or protected to grow spiritually.

With the northern region of Ghana being the region with the highest population of Muslims<sup>9</sup>, there is the highest possibility of having new converts coming from Muslim background or Islamic families. A dissertation on nurturing Muslim converts into the church could be a powerful working tool for missionary work in the region and other Muslim dominated fields.

### **Delimitation**

This dissertation is limited to the spiritual growth of members that would promote mission. In addition, it is restricted to only four churches in the Metropolis: the Hospital Road SDA Church at Changni, the Kaladan SDA Church at Kaladan, Kalphoni Estate SDA Church at Kalphohini Estate and Prince Emmanuel SDA Church at Nyohini all suburbs in Tamale Metropolis for ease of implementation an effective supervision.

Financial constraints for carrying out the implementation were due to the distance that the researcher had to cover. The researcher started the project in Tamale

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<sup>9</sup> Ghana Statistical Service (GSS), 2010 Population and Housing Census: Summary of Final Report (Accra, Ghana: GSS, 2012), 40.

as the Executive secretary of the North Ghana Mission in 2013 and by January 2014 he was transferred to the Union as Departmental Director. Hence the distance to cover every time an activity must be carried out to continue with the project. Being a Union Departmental Director at the same time also restricted the time the researcher needed for the study activities and movements to the study field.

### **Description of Dissertation Process**

The Chapter 1 of the study maps out the problems addressed by the study. Secondly, this chapter seeks to address related issues such as description of the ministry context, statement of the purpose, justification, delimitation of the dissertation, and expectation from the dissertation.

Looking at the issue of biblical and theological foundations for promoting and sustaining spiritual nurturing of members' life, is the focus of chapter 2. In addition, the study makes use of the library facilities to estimate an in-depth knowledge in nurturing and discipleship of members.

The Chapter 3 reviews literature relevant and useful to the study. The writings of contemporary Adventist authors are reviewed to ascertain the worldview of the church in matters relating to the subject under review. Other works by Protestant and other Christian authors on nurturing will be looked at.

Chapter 4 considers a process of a designed intervention strategy for personal ministry for nurture. As a follow up to this, a brief description of the location for the program is given. Interviews and focus group discussions were conducted among church members in Hospital Road, Kalpohini Estate, Kaladan and Prince Emmanuel SDA Churches in the Tamale Metropolis. The information is gathered and analyzed to confirm the existing problem. Then the outcome would be implemented by a designed

strategic program mobilizing and training workshops, seminars, and sermons for clergy, laity and all members on nurturing and discipleship.

The chapter 5 elucidates appropriate interventions to implement for nurturing in order to retain newly baptized members, especially converts with Muslim background, in the four selected churches in Tamale Metropolis in North Ghana Mission. The intervention process reveals a steady process by which the chosen solution in handling the issue will be applied. That includes description of intervention program, pre-intervention survey, mobilizing training sessions, workshop/seminar, and sermons. The final chapter, Appraisal and Learnings, gives a short description of the final assessment of the study and its summary. It offers recommendations and conclusion.

### **Expectations**

This dissertation is expected to inspire church leaders and members to know their part in supporting nurturing program in the church. The dissertation would become a tool to stimulate training to equip pastors, elders, and members for various roles they will play in nurturing members for mission for both the North Ghana Mission (NGHM) and beyond.

It is hoped that the research will arouse the interest for dialogue among the leaders of the Seventh-day Adventist Church in respect of nurturing new members, especially Muslim converts. The researcher would also improve his skills in nurturing members of any category in order to retain them and send them to nurture others.

## CHAPTER 2

### THE BIBLICAL AND THEOLOGICAL FOUNDATION FOR NURTURING

One of the main challenges that the Seventh-day Adventist Church is facing in the world is on the issue of nurturing. Despite the fact that the church is experiencing an increase in membership, the fact still remains that new converts are not adequately taken care of in order for their spiritual needs to be met. As a result of lack of adequate nurturing many new converts either leave the church or become spiritually indolent.

Therefore, the need to explore the scriptures to come out with effective biblical approach on how to nurture new believers especially those with Islamic background. The mission of the church entails preaching, baptizing and making disciples of all nations as stated in the Gospel Commission (Matt 28: 18-20; Mark 16:15, 16; and Rev 14: 6-12). Christ Jesus continued to urge his disciples to look for the other sheep which is not yet in this fold (John 10:16).

Vincent E. White affirms that baptism is not the end of soul winning, but the beginning, which calls for concerted responsibility of the entire church membership in nurturing the newly converts, train, and assimilate the new members into the church. It must be carefully noted that this responsibility rests upon the entire church membership.”<sup>1</sup>

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<sup>1</sup> Vincent E. White, *The Twenty-First Century Deacon and Deaconess: Reflecting the Biblical Model* (Huntsville, AL: AVA’s Book Publishers, 2014), 85.

Despite, the fact that the term nurture or nurturing may not be found explicitly in the Bible it is implied and has Bible-centered facts that established the theological foundation of nurturing or its concepts. In the light of this, the researcher investigates the biblical and theological foundations of nurturing new converts in this Chapter.

The discussion begins with the biblical concepts and principles of nurturing in both the Old and New Testament of the Bible, and end with the explanation of the principles, methods and models of nurturing as discussed in the writings of Ellen G. White.

### **Biblical Concepts of Nurturing**

The term “nurturing” from Merriam Webster Dictionary involves nourishing, upbringing, training, educating and fostering. Similar idea is conveyed by the Encarta Dictionary as to encourage someone or something to grow, develop, and be successful. Van Rheenen asserts that nurturing involves the preparedness to endure Satan’s repression and mentoring new converts to live according to Christian standard.<sup>2</sup> Russell Burrill expresses, that the church at its early stage did not abandon nurture or member care. He adds that constant nurturing is needed by both new and old Christians.<sup>3</sup> The above concepts suggest that nurture or nurturing is an important tool for spiritual development of God’s people at all times.

Based on the above definitions as applied in the Bible, nurturing can be grouped into principles such as follow:

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<sup>2</sup>Gailyn Van Rheenen, *Biblical Foundations and Contemporary Strategies Mission* (Grand Rapids, MI: Zondervan Publishing House, 1996), 154.

<sup>3</sup>Russell C. Burrill, *An Adventist Approach to the Life and Mission of the Local Church* (Fallbrook, CA: Hart Research Center 1998), 122.

- a) Nurturing as feeding/nourishing or the Principle of feeding/nourishing
- b) Nurturing as caring or Principle of caring,
- c) Nurturing as shepherding or Principle of shepherding
- d) Nurturing as teaching/educating or Principle of training/ educating
- e) Nurturing as encouraging/fellowshipping or Principle of encouraging fellowshipping
- f) Nurturing as mentoring/developing or Principle of mentoring.

### **Nurturing in the Old Testament**

Mostly, the Old Testament (OT) is classified into four major groups as the Pentateuch, Historical Books, Writings (Wisdom Literature), and Prophetic Books. In all these divisions nurturing is portrayed in its different forms as seen in the following: feeding, caring, shepherding, teaching, fellowshipping, mentoring will be considered as it is related to this study from the books of the OT. In this section therefore, nurturing will be considered in relation to the afore-mentioned principles.

#### **Nurturing as Feeding**

Feeding is giving food to someone to nourish the person. It could be either physical or spiritual. The examples of physical feeding aspect of nurturing may be seen in feeding especially on products of grains, fruits and vegetables (food or meat in general) while the spiritual feeding or nourishing involves study and teaching of the word of God or Bible (Gen 2:16, 17). Some OT characters involved in feeding aspect of nurturing include God himself, Adam, Noah, Abraham, Joseph, and Moses (Gen 2:16, 17, Gen 6-8, Gen 18-21, Gen 49).

## **God as a Nurturer**

God's own action after creation making provision of food available affirms that God is a nurturer. The Bible attests that the first thing God did for humankind and other creatures after they were created, was to provide for them what they will eat. In the beginning or immediately Adam and Eve were created, God provided for them physical nourishment (Gen 1:29-30). Every herb that yields seed and every tree whose fruit yields seed; was to be for food. And to every beast of the earth, to birds of the air, and to everything that creeps on the earth, every green herb was given for their food. Spiritually too, Adam and Eve were nourished by God. By this action, God paved the way for humanity to be nurtured through feeding with the supply of fruits, nuts, herbs, and grain for the sustenance of humanity and the other creatures.

## **Noah, the Nurturer**

Noah, the Hebrew equivalent "Noach,"<sup>4</sup> which meant rest or nacham, "to comfort" was the first son of Lamech and a descendant of Methuselah. He had such a name because the father said he will comfort the family in their labor (Gen 5: 29). Noah like his ancestor Enoch "who walked with God" had favor in the eyes of God (Gen 6:8). Hence God gave Noah instruction on how to build the ship and get ready for the impending flood (Gen 6: 13-21).

Besides building the ark, there was God's plan to provide feeding during the flood and beyond it. He instructed Noah to stock food that will be used by his family and others that would survive the flood (Gen 6:21, 22). Even the clean animals or birds were selected in pairs of seven while the unclean were a pair of a male and female only (Gen 7:2, 3). This was to ascertain that the flood survivors are well

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<sup>4</sup>Siegfried H. Horn, *Seventh-day Adventist Bible Dictionary (SDABD)* (Washington DC: Review and Herald Publishing Association, 1979), 800.

nurtured physically in order to draw them closer to the provider of life, God. Another lesson we could learn from this Noah's example is that we should always prepare for the future against the lean season famine or any eventuality.

### **Abraham, the Feeder**

Abraham, father of multitude or father of the faithful was initially called Abram (Gen 17:5), which means the exalted father. He was believed to have lived around King Hammurabi's time. Hammurabi is said to be the strongest king in Babylon at that time (c 1728-1686BC).<sup>5</sup> Abraham fed the three angels seen as men who visited him at *Mamre*. He provided them with some water to wash their way-worn feet, morsel of bread and cakes. Additionally, he prepared a calf, added butter and milk for the guest to eat (Gen18:4-8).

Abraham nourished his guest with sumptuous meal and in return the angels promised Sarah will give birth to a son in a year's time. Though Sarah doubted because of her age, the angel insisted it will and it did happen (Gen 18: 14, 15). This act of Abraham presupposes both physical and spiritual nurturing which demonstrates his caring attitude embedded with good relationship. Caring and relationship are elements of nurturing which are very important in receiving visitors. As a result of this practice, Abraham was blessed with a promise of a child (Gen 18:14, 15; 21:1-7).

Besides feeding the guest (angels) as a form of nurturing, Abraham related well with his children by teaching the way of the Lord to build their relationship with God (Deut 18:19). Teaching as well as relationship is a crucial issue in spiritual nurturing of new converts.

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<sup>5</sup>Siegfried H. Horn, *Seventh-day Adventist Bible Dictionary (SDABD)* (Washington DC: Review and Herald Publishing Association, 1979), 8, 9.

## **Joseph, the Feeder of Multitudes**

Joseph, Jacob's eleventh son was sold as a slave to Egypt by his jealous brothers, due to the narration of two dreams Joseph told both his brothers and parents. The brothers out of envy wanted to eliminate him, but the scheme did not work because God was with Joseph and showed him His favor and through all the suffering as a slave, steward, and prisoner (Gen 39: 21; Acts 7: 8-10).

Joseph was promoted to the palace as second in command to Pharaoh after he has successfully interpreted Pharaoh's dream of seven years of bounties and seven years of hunger. After Joseph was promoted, he was put in charge of food system. This offered him an opportunity to nurture his family members through feeding. This even led to the whole family being moved to Egypt to escape the famine (Gen 46:1-27). Besides the physical food he gave to his family members, Joseph saw and explained their action as God's way of using him to save multitude of people from the seven years of famine (Gen 41: 25-36).

The spirit of forgiveness as exhibited in Joseph to his brothers is also a good item for nurturing members. In effect, Joseph, regardless of difficulties he faced in the hands of his brothers which ended him in prison at last, he became an agent of nurture in the house of Potiphar, prison and palace of Egypt. Here he exposed the people in these areas to his God. Joseph did not only supply physical food to nourish the whole Egyptians, but also his faithfulness and integrity also benefited the Egyptian a lot. This can be seen in the favor he won as a slave before Potiphar, prison guard and Pharaoh. He was then accorded with a high responsibility, even as the second in command in all Egypt after Pharaoh.

## **Nurturing during the Exodus**

Another episode that needs consideration is the children of Israel on their sojourn to Canaan through the Wilderness of Sin where they had crisis on food. Hence, they murmured and accused Moses that it was their intention to bring them to the desert and starve them to *die* (Exod 16: 2). In response to their quest, God provided the children of Israel with food from heaven (Exod 16:2ff) in order to feed them physically. However, with regard to their spiritual nurture, they were given some instructions regarding the picking of manna on the sixth day against the Sabbath which was preserved for holy convocation with God for blessing (Exod 16:21-26; 20:8). As a follow-up to their spiritual nurture, the Israelites were provided with leaders such as prophets, priests and kings who proffered for their spiritual nourishment.

Besides, in the tabernacle or earthly sanctuary, to show and remind the Israelites that God was the provider of both spiritual and physical nourishment to all the twelve tribes of Israel, there were always “showbread” on the “shew table” in the holy place (Exod 25: 8-9, 23-30; 39: 36; 40: 22-23).

## **Nurturing as Caring**

Caring is expressing concern and seeking the welfare of others. Example taking care of those who cannot take care of themselves because of age, illness or circumstances.

## **Nurturing as in Jewish Social System**

To underscore the spiritual nurture of His people, the Jews, God instituted a system of guidance to enhance their spirituality and also their social relationship with one another (Exod19:7-15). This system was coded as the Ten Commandments or the

Decalogue as seen in Exodus chapter twenty. It was classified into two categories with the perspective of service to God and humanity respectively.

The first four relate to humankind's responsibility to God the Creator while the last six call human beings' attention to seeking the welfare of fellow beings and their community as well as their environment (Exod 20:3-17). Aside from the Decalogue, the Jewish system introduced things that could beef up the spirituality of their people such as their encounter with God at Sinai and how they prepared to meet Lord (Exod 19:9- 15) and the Ten Commandment given to the people who accepted to obey (Exod 19:7-9). The Commandments were guidelines for the Community to meet the needs of individuals, and obeying the bids of God (Exod 19:8; 20:18-21).

However, the classification of the commandment were in two categories, the first four (Exod 20: 3-11) mankind's allegiance to God and the second, man's allegiance to man as recorded in the last six commandments confirms God's design of how they ought to relate to God and to one another (Exod 20:12-17). These are all items to help nurture humanity.

### **Jewish Social Responsibility Laws**

The social responsibility laws given to the Hebrews had several rules pertaining to the caring for the people especially to the poor, widows, orphans, foreigners, slaves, mothers and fathers. The laws were to provide protection and support for the needy and the under privileged.

The rules did not permit any person to oppress the needy in any way (Exod 22:22-27; cf Ezek 22: 7). Secondly, justice was not based on the fact that one was rich or poor. (Exod 23:3; Lev 19: 15). Again, the hungry and the unlucky were privileged to pluck and eat in the fields or vineyard of another person (Deut 23: 24, 25). Besides, they had the right to glean or gather from other peoples' farm (Lev 19: 9, 10; 23:22;

Deut 24: 10-22). In addition, the natural yield of a field or a vineyard during the Sabbatical year was to be left for the needy and the animals (Exod 23: 11; Cf Lev 25: 1-7).

In the situation, of a slave who sold his service and cannot pay off to free himself, the law permitted him to be freed on the seventh year or year of Jubilee (Exod 21: 1-6; Lev 25: 39-42). Furthermore, the rich had to lend to the poor even though the seventh year approached an end, and debts were to be cancelled yet God instructed that they loan to meet the needs of the people (Lev 25:35-38; Deut 15:1-10).

Again, a man who seduces a virgin who is not married to have sex with her will have to pay the customary bride price and marry her. If even, the father refuses the marriage the offender still has to pay the bride price equivalent to that of a virgin price (Exod 22:16,17).

**Caring for the widows.** “Widow”, according to the Seventh-day Adventist Bible Dictionary, takes its root from Hebrew, “*almanah*” which means a bereaved one or a person who is bereaved. It continuous to affirm that widows in ancient times faced difficulties, especially widows in heathen lands where gullible stigmas were attached to widowhood<sup>6</sup>. However, Judaism have done much to restore its esteem, sympathy, friendship and sustenance to those bereaved of their husbands (Deut 14: 29; 16: 11, 14; 27:19).

The Mosaic Law gave protection to widows so that they will not be oppressed (Ps 94:6; Isa 1:23; Ezek 22: 7; Mal 3:5). Humanity were not supposed to disturb the widows (Exod 22: 22; Cf Deut 27: 19) and no one was permitted to cease a widow’s

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<sup>6</sup>“Widow,” *Seventh-day Adventist Bible Dictionary (SDABC)*, rev. ed., ed. Siegfried Horn (Hagerstown, MD: Review and Herald Publishing Association, 1979), 8:1171.

clothing for debt security (Deut 24:17). Widows were beneficiaries to the third year's tithe (Deut 26: 12).

In addition, they were privileged to glean (Deut 24:19-21) and it was a custom for them to wear a special dress to be identified as a widow (Gen 38: 14, 19). The brother of a childless widow was supposed to take her as a wife and raise children for the continuance of his deceased brother's line (Gen 38: 7-9; Ruth 4:1-10). Only the high priest could not marry a widow (Lev 21: 10, 14; Cf Ezek 44:22). All these laws were a form of taking care of Jewish widows.

**Caring for the strangers.** "The stranger" like the Levite had no land of their own hence the stranger as well as the orphans and widows deserved support (Deut 16; 11, 14; 24:17). Even though the Ten Commandments was there God gave other laws on how to treat slaves and the privileges that they have. There were measures to help the Israelites treat the slaves and others as human beings.

The rules did not permit any person to oppress the stranger or the needy in any way (Exod 22:22-27; cf Ezek 22: 7). Secondly, justice was not based on the fact that one was rich or poor. (Exod 23:3; Lev. 19: 15). Again, the hungry and the unlucky were privileged to pluck and eat in the fields or vineyard of another person (Deut 23: 24, 25).

Besides, they had the right to glean or gather from other peoples' farm (Lev 19: 9, 10; 23:22; Deut 24: 10-22). In addition, the natural yield of a field or a vineyard during the Sabbatical year was to be left for the needy and the animals (Exod 23: 11; Cf Lev 25: 1-7). In the situation, of a slave who sold his service and cannot pay off to free himself, the law permitted him to be freed on the seventh year or year of Jubilee (Exod 21: 1-6; Lev 25: 39-42).

## **Nurturing as by Psalms of David**

Nurturing as caring can be seen or portrayed in Psalm 23. When King David wrote it, he was depicting his personal experience as a Shepherd. In his early years as a child he took care of Sheep (1 Sam 16: 10, 11). In this Psalm, David depicts God as his “Shepherd” attesting the caring nature of the shepherd over the flock. It also expresses David’s complete trust on God the shepherd for supply of food, guidance and protection. God manifested the care of a shepherd offered to his flock even at the experience of danger (Ps 23:1-4). God is declared as our provider, protector and our shepherd.

## **Nurturing as Teaching**

Nurturing as teaching is the process of imparting values, beliefs of a country or a Religion. An example of such is Abraham the teacher who taught his children the way of the Lord and the Shema the children of Israel were commanded to teach their children the way of God.

*The Shema:* It is a Jewish teaching derived from Deuteronomy 6: 4 which posit that “The Lord our God is one Lord” giving emphasis on the monotheistic nature of Israel’s God in variance with the polytheistic nature of the nations around them. It is said that before the discovery of the Dead Sea Scrolls the oldest Hebrew manuscript of the Old Testament was the “Nash Papyrus”, first century B.C. that contains the Decalogue and Deuteronomy 6:4, 5.<sup>7</sup>

The *Shema Yisrael* which simply means “Hear, O Israel: The Lord our God is one Lord.” In verse 5 the Israelites were to “Love the Lord their God with all their

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<sup>7</sup> “Shama” [Deut. 6:4], *SDABC*, ed. Siegfried Horn (Hagerstown, MD: Review and Herald Publishing Association, 1978), 1:974.

heart, and with all their soul, and with all their might. “Hear Israel” first two words of a section of the Torah and often shorten to Shema, a prayer.

The *Shema*, is the central prayer in the Jewish prayer book and serves as the dominant portion of the morning and evening Jewish prayer services.<sup>8</sup> It was the first verse of scripture that Jewish children learnt. In addition, it outlines rudiments that requires the response to the call to “fear God and give Him glory.” The *Shema* is said to be “repeated by devout Jews every morning and evening. The first prayer learnt as a child and the last repeated by the dying.”<sup>9</sup>

It seems not surprising that the Jewish youth like Daniel, Joseph, Moses, Samuel and others upheld chastity and uprightness instead of being tainted by pleasure and corrupted by the evils of their time (Gen 39:9). Even under slavery and in exile they still remember the lessons they learnt from the Shema. For the “Shema spells out” elements required to answer the call “fear God and give Him glory” which the Hebrews learnt since childhood<sup>10</sup> The lifestyle of the Hebrew youth reflected the impact of the teaching of Shema to young people.

The book of Proverbs encourages humanity to train the child the way to go so that when the child grows, they will not depart from the truth (Prov 22: 6). The *Shema* was another area of nurturing for the Hebrews and their Posterity and it seems it is still practiced even today. The Jews still teach their children the Shema.

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<sup>8</sup> Emmanuel Harrison Takyi, Class Notes for for Shema: Comprehensive Curriculum, Adventist University of Africa, Babcock Campus, Nigeria, June 2016.

<sup>9</sup>Geoffrey Parrinder, *Worship in the World Religions* (London: Faber and Faber Limited, 1961), 176.

<sup>10</sup> E. H. Takyi, Class Notes for for Shema: Comprehensive Curriculum, Adventist University of Africa, Babcock Campus, Nigeria, June 2016.

## **Nurturing as Illustrated by Isaiah**

In Isaiah 5: 1-7, this story God used farming terms to tell what is involved in nurturing: fruitful hill (compared to good soil as in Matt. 13:8), hedge/fence wall, gathering out of stones, choicest vine, built a tower for security and endless attentive maintenance (trimming, digging, and wetting of rain).

This parable seem to talk about a vineyard producing that which was not intended, However, according Isaiah “ the vineyard of the Lord of hosts,” is the house of Israel, and the men of Judah His pleasant plant,” (Isa 5: 7). The Israelites were given commandments of God and they were hedged about by the precepts of His law, the eternal principles of truth, justice, and purity. Obedience to these principles were to be their protection and a hedge because it will save them from being destroyed by sinful practices.

This served as the tower in the vineyard, God placed in the midst of the land, His holy temple. As Christ was with the Israelites in the wilderness, he was still to be their teacher and guide. If the Israelites remained faithful and obedient to God. He would make them high above all nations (Deut 7: 6; 26: 17- 19).

“As the numbers of Israel increased, they were to enlarge their borders until their kingdom should embrace the world. But ancient Israel did not fulfil God’s purpose. The Lord declared, I had planted thee a noble vine, wholly a right seed: how then art thou turned into a degenerate plant of a strange vine unto me?”<sup>11</sup>

Therefore God is saying, because Israel has disappointed Him, he will remove the Hedge so that the vine will be eaten up. And break down the wall and it shall be trampled upon. And it will lay waste. Once it lay waste, no more pruning, and digging

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<sup>11</sup>E. G. White, *Prophets and Kings* (Mountain View, CA: Pacific Press, 2000), 212.

to remove obstacles. It will be a field of briars and thorns and God will command the clouds not to rain on it again. For God expected judgement instead the people were being oppressed; righteousness instead a cry of violence” (Jer 2: 21; Hos 10:1; Isa 5: 3-7).

Their wickedness and oppression caused them to be despised even by the heathen.<sup>12</sup> Nurturing should be stimulated by deliberate actions for progress, ripeness, and reproduction. Like Emmanuel Takyi said: “Nurturing is not taking a baby to the bathroom and saying: these are your sponge, toiletries, diapers, your food and other needs are here. Take care.”<sup>13</sup> Rather it is a thoughtful unrelenting determination of care and tending to bring up a baby to the required ripened independent self-supporting man or woman. This may not happen by accident in the Christian life. Prescribed instruction in the word (Isa 28:10), observation and participation should be engaged to empower members for the numerous and various facets of ministry and service.

Farming terms used in the passage are as follows:

- a. A fruitful hill (5: 1) characterize that which can produce high yields.
- b. Choicest vine (5: 2) infers to good teachings and untarnished truth from the Bible.
- c. A hedge suggests a defense against false teachings and doctrine (5:2) providing a safe environment for new) converts to grow and develop.

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<sup>12</sup>White, *Prophets and Kings*, 212.

<sup>13</sup>E. H. Takyi, “Nurtured to Reach the World,” in *2016 Annual Camp Meeting Ghana* (Accra: Advent Press, 2016), 27.

- d. Removal (gathering out) of obstacles that will cause the Christian to stagger or get mixed up (5: 2).
- e. Watering or that which guarantees that growth is continuous with the necessary encouraging ingredients. As rain or water is symbolic of the Holy Spirit, the church members should be taught to depend on Him (Ps. 23:2; 1:3).
- f. Lack of fruit Isaiah 5:5, 6.”<sup>14</sup>

The lesson on this story is mainly on the behavior of God’s chosen people. Instead of manifesting good character and living a life that exemplifies godliness and kindness. The leaders resorted to injustice, wickedness and evil practice. Hence the product “wild grapes” that is contrary to the character God expects his children to exhibit in nurturing others. Since Israel refused to obey God’s commandments, God said He was going to “remove the hedge and break down the walls” which is giving them protection and the vineyard will be trodden on or will be destroyed. “For he looked for judgment, but behold oppression; for righteousness but behold a cry.” (Jer 2: 21; Hos 10: 1; Isa 5: 3-7).

The Lord through Moses had told the Israelites, the consequences of unfaithfulness. If the Israelites continued in obedience, they were to be blessed and that blessing will extend to other nations (Deut 7: 6; 26: 17- 19). A truly nurtured person must act to promote growth within the faith of the church. The care God extends to his people is compared to that of a shepherd to his flock: tender care,

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<sup>14</sup>E. H. Takyi, “Nurtured to Reach the World,” in *2016 Annual Camp Meeting Ghana* (Accra: Advent Press, 2016), 27. Ibid.

protection, particular attention to the young and feeble thus providing for their needs (Isa 40:11). This is a form of nurturing.

### **Nurturing as Shepherding**

Due to the unfaithful leadership of both the Civil and religious leaders of Judah Prophet Jeremiah was contrasting the behavior of the two types of shepherds. The first one being evil because instead of caring for the flock the bad shepherds neglected the sheep and led the flock to destruction by their evils deeds (Jer 23: 1-4). The second refers to the good Shepherd, Jesus the coming Messiah who will even lay his life for the flock (Jer 23: 5, 6). That is another form of sacrifice that goes with nurturing, leaders ought to learn and give more attention to member care, not for personal gain but a committed obligation.

### **Nurturing by Shepherds as in Ezekiel**

In Ezekiel 34 the Lord is against the greedy shepherds who fed themselves instead of the flock. The shepherds are callous and only interested in the milk, wool, mutton of the sheep, and careless about their health and welfare hence the lost sheep they will not seek for (Ezek 34:4-6). With such a behavior, the prophet chastens the shepherds and threatens to replace them by appointing new ones. God has promised to look for his flock and bring them for a good pasture (Ezek 34:11-17).

***The contrast:*** The bad shepherd; takes care of self, worry about personal health, rules harshly and unkindly, abandon and scatter sheep, keep the best for self. Whiles the good shepherd cares for flock, encourages the sick, the weak, and searches for the lost, rules affectionately and gently, gathers, protects and give the best to the sheep. The behavior of good shepherd is the kind of character humanity needs to cultivate in nurturing. Ready to sacrifice for other people's welfare.

## **Nurturing as Mentoring in Old Testament**

Giving guidance and shaping the life of the novice members (mentees) by the experienced (mentors) was a Biblical practice since ancient days and is considerably important theologically today. To mentor is to guide or lead someone. An example of mentors and mentees in the OT are as follows: Joshua (mentee) was selected to understudy Moses (Exod 17: 8-16; Num 27:18-23; Deut 1: 38; 31: 23). Jethro also mentored Moses his son-in-law on his leadership style (Exod 18: 13-26).

Eli mentored Samuel (1 Sam. 3:1). Elijah mentored Elisha (2 Kgs 2: 1-15) Elisha also had a company of Prophets he was guiding (2 Kgs 5; 6:1). Jonathan as a mentor to David could also be considered. Though they were friends yet much more than that. Jonathan was older than David and of a higher status, however he was willing to do everything in his influence to make David get to the top.

Despite Jonathan's might and several victories (1 Sam 13-14) he was at peace with David becoming the next king in his place (1 Sam 19-20) hence Jonathan defended David before his father Saul. It is said that when David was running for his life Jonathan endangered his life to help him escape (1 Sam 23:16, 17). Jonathan exhibited the true spirit of mentorship. Trust, loyalty, sacrifice and no envy between David and himself.

## **Nurturing in the New Testament**

Nurturing in the New Testament started even before the ministry of Jesus Christ. The Pharisees and the Rabbis were offering spiritual nurturing in the form of teachings to the Jews in the synagogues as found in the gospels. The gospels also deal

with “Jesus’ method” of nurturing (both physical and spiritual). This technique Ellen G. White asserts is the only way that will give true success in reaching people.<sup>15</sup>

When Jesus selected the first twelve disciples (Matt 10:1-5; Mark 6:7-13; Luke 9: 1-6). He did not just call them but he trained them, and gave them power over demons and to heal all kinds of diseases (Matt 10: 1). Therefore, in the New Testament account we will be looking at Jesus method of Nurturing in the Gospels, the early church model of nurturing after Pentecost, Pauline perception of nurturing, and other New Testament books and Ellen White writings on nurturing.

### **Nurturing by the Rabbis and Pharisees**

The title *Rabbi* or (*rhabbi*) was a title which simply means “my teacher” it was a title of respect used for teachers. According to the SDABD, Rabbi was referred to like our “Sir” today. However, the way “Rabbi” is used in Matthew 23: 7, 8 seems to denote to “teachers and scholars of the law” who are knowledgeable in the Law of Moses and can understand and teach it.<sup>16</sup>

The Pharisees is said to have arisen in the middle of the 2<sup>nd</sup> century B.C. The Greek form of Pharisee is “*Pharisaioi*” which means “separate ones” they were more concerned about preserving the purity of their people. They challenged Jesus that his disciples were not following the rules (Matt 15: 2; Luke 11: 38). They taught the Law of Moses and emphasized strict adherence to it and how the traditions will be obeyed. Thus, they guided and nurtured their people in Judaism.

They were the ones Jesus called the people who “honored him with their lips and taught the commandments of men” (Mark 7: 7). Jesus addressing his audience on

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<sup>15</sup> E. G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 2000), 143.

<sup>16</sup> SDABD, 8: 922.

the Sermon on the Mount stated, “unless your righteousness exceeds that of the Pharisees one cannot enter the kingdom of heaven” (Matt 5: 20). This suggests that the Pharisees used high standards in their teachings making sure every lesson met the doctrine of Judaism.

According to Doug Greenwald, executive director of Preserving Bible Times, postulates that the Pharisees had a demographic remnant classified as: “The world of observant Jew”, a tiny elite band of Pharisees, majority of them came from the trades such as fishing, farming, carpentry and commerce. Their definition of purity was “doing things that will honor God as interpreted by their rabbis.”

Due to this definition of purity, a more physical and rigid form of spirituality was their own way of explaining piety. The Pharisees paid particular attention to the following behaviors; visiting Gentile land or house, eating with people perceived as sinners, regarded people with disability as not “right” with God, saw tax collectors as people who cannot be redeemed, compromised with Greco-Roman culture, joked with the Scriptures because they knew it well, were men of prayer mostly ritualized prayer and prayed several times a day.<sup>17</sup> Though they did all these which Christ Jesus commanded as righteous, they lacked the heart religion (Matt 5:20).

### **Jesus Christ Nurturing Strategy (Physical and Spiritual)**

Jesus did a lot of good things in his ministry. He taught scripture, healed sickness, raised the dead and cast out demons. He also trained and mentored his disciples. This can be classified into two categories; the physical and the spiritual.

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<sup>17</sup> Doug Greenwald, *Making Disciples Jesus' Way* (Rockville, MD: Bible-in-Context Ministries, 2005), 14.

## **The Physical Part of Nurturing**

The physical part of Jesus' ministry could be referred to the following:  
Jesus' healing ministry: example healing a Leper by a touch even though leprosy was considered contagious and could infect anyone who gets in contact with the victim (Matt 8: 2-4; Mark 1:40-45; Luke 5: 12-16) this was one aspect of his physical ministry. Again, Jesus healed the Centurion's servant that was in terrible pain of paralysis (Matt 8: 5; Luke 7: 1). He also healed Peter's mother-in-Law and others that were sick that same Evening according to the historical account.

Furthermore, Jesus cast demons out of demon-possessed by a command for the spirits to leave (Matt 8: 14-16; Mark 1:29-34; Luke 38-41). These aspects of Jesus' physical ministry are a reminder of his love and concern for the welfare of humanity.

In addition, the feeding of the five thousand (5,000) men including all the women and children who were present with five loaves of bread and two fishes (Matt 14: 13- 21; Mark 6: 30-44; Luke 9: 10-17; John 6: 1-15). "The miracle of the loaves teaches a lesson of dependence upon God."<sup>18</sup> Besides this, the feeding of another four thousand (4,000) men, in addition to women and children who were present with seven loaves of bread and a few small fishes (Matt 15: 32-39; Mark 8: 1-10). This illustrated God's concern and love for the people.

After they were fed Jesus instructed that they "Gather up the fragments that remain, that nothing be lost." This also teaches the lesson of being thrifty but rather

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<sup>18</sup> E. G. White, *The Desire of Ages* (Boise, Idaho: Pacific Press Publishing Association, 1940), 323.

making sure that food is preserved for the benefit of others.<sup>19</sup> Jesus' method to make and equip disciples can be grouped into these eight stages when critical attention is focused on His ministry to His own disciples. These are:

**Choosing human beings as His agents.** The Lord could have used any other means apart from humanity to finish the work of salvation but he chose common fallen humanity to exhibit the love and confidence He has in us to reach out to our fellow brothers and sisters (Matt 4: 17-22; Mark 1: 16-20).

**Commitment to imparting His lifestyle to His disciples.** Jesus gave His disciples His all: what the Father had given Him (John 15: 5); His peace (John 16: 33); His joy (John 15: 11); the keys to His kingdom (Matt. 16; 19); and His own glory (John 17: 22, 24). He withheld nothing, not even His life.

**Division of labor.** Jesus assigned disciples work. From the beginning of Jesus ministry, He prepared his disciples to take over mission by making appointments for special tasks. He gradually turned over responsibility, sending the seventy (Matt 1:42) and giving extensive instructions to the Twelve (Luke 10: 1- 20). Jesus told the disciples to follow His methods, to expect hardships, and to go out in pairs. Following his resurrection, He clearly, gave the responsibility to take the gospel to entire world (Matt 28: 18-20; Acts 1: 8).

**Direction.** Jesus kept checking on disciples. When Jesus gave His disciples work to do, He followed up. He listened to their reports and blessed them. When He was with the disciples, He spent time helping them understand the reason for a previous action or preparing them for a new experience. He used questions,

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<sup>19</sup>White, *The Desire of Ages*, 323.

illustrations, warnings, and admonitions to teach the disciples the things they needed to know to reach the world.

**Friendship with His disciples.** Jesus drew his disciples close so that they could observe and learn by following him. Thus, turning their experience as Jesus institute and syllabus. Jesus will do it and teach it (Matt 28: 20).

**Practical Christian living.** Jesus showed disciples how to live. Jesus showed the disciples how to pray, study the Bible, and relate to others. More than twenty times the gospels tell Jesus' practice of prayer. He taught the disciples about the use of Scriptures by constantly making references from the Old Testament anytime he wanted to talk on issues on morality. As the disciples saw Jesus interact with Nicodemus (John 3: 1-21), the woman at the well (John 4: 1-26), the rich young ruler (Luke 18: 18-23), and many others, Jesus showed them how to talk to and how to treat others.

**Sanctification.** Jesus expected His disciples to consecrate themselves to God by obeying him. Jesus desired his disciples to be loyal, to the extent that their obedience became a hall mark. They were known as "disciples" which meant that they were the Master's "learners" or "pupils." Later Jesus' disciples became known as "Christians" (Acts 11: 26), a fitting depiction of obedient followers who took on the character of their leader.

**Pass it on.** Jesus expected his disciples to bear fruit from what He had taught, by teaching others. Jesus told the disciples to pray for more workers (Matt. 9: 36-38), Jesus called disciples to teach everyone to obey His teaching (Matt. 28: 20). Jesus required elements of leadership growth and a replica, and expected the disciples to reproduce by finding other disciples who would also follow Jesus.

## **Apostolic Nurturing in the Book of Acts**

The book of Acts (chapters 2 and 6) presents a new dimension of nurturing in the first century Christian church. The example of the New Testament church is set as a model for God's church to be emulated. During that era baptizing members into the fellowship of believers was not enough, nurturing of these converts were equally a priority of the church. In the second chapter of the book of Acts, the Holy Spirit was poured out onto the Disciples of Christ after a concentrated time of prayer and confession.

During the outpour on the day of Pentecost a total of three thousand (3000) persons accepted the call to follow Christ (Acts 2: 1-13; 14-41). The narration of Luke however seems to suggest a stuttering statement on events after the baptism of the new believers in connection with church growth.

Verses 42-44 reads, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common;" the verse 42 makes it self-evident that the new believers were trained/mentored (that is nurtured) and this resulted in the increased membership of the church over a short period. As shown in the verse 42, the early church under divine mandate after the day of Pentecost schemed a plan to nurture her members.

These plans tackled nurturing for spiritual growth such as the apostolic teachings, fellowship, sharing of meals and prayers. How did they achieve their aim? The apostles teaching had to do with the instructions of the teachings of Jesus Christ. The disciples were only carrying out the instructions that Jesus gave them - "to teach all things that he had commanded you" (Matt 28:20). To them just as Jesus did whiles

on the earth bible studies was a very essential part of the spiritual growth of the new converts.

Fellowship was another activity that ensured their spiritual growth. The word “fellowship” simply means doing things in common. It includes caring for one another, sharing ideas about the newfound faith and solving one another’s burden. It also ensures warmth through of experiences. It seems fellowshiping gave an opportunity for both old and new members to know and familiarize with each other. It brought unity among members and a sense of belongings. The fellowship encouraged putting resources together for welfare purposes.

Apart from fellowship, they engaged themselves in the sharing of bread or breaking of bread. The term “breaking of bread” as mentioned in Acts 2:46 is not referring to Lord’s supper only but it refers to eating. They ate together creating another opportunity for members to share the joy of sharing each other’s faith. This demonstrated unity in action. In Islamic culture accepting an invitation to eat with others is acceptance of friendship and a gesture of friendship and hospitality is the right tool to breaks down the barriers of prejudice. This type of hospitality can go for Christians and Muslims alike to establish a relationship that will pave the way for sharing of our faith with Muslims.<sup>20</sup>

Nurturing is not only ingestion of food but also experiencing affections and touch which true fellowshiping proffers. Science attest to this, as psychologists affirms that feeding relation is the first human relation.<sup>21</sup>

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<sup>20</sup> B. Schantz, *Your Muslim Neighbour and You: A Manual for Personal Evangelism* (England, Stanborough Press Limited, 1993), 18.

<sup>21</sup>Linda Naranjo-Huebl, “‘Take, Eat,’ Food Imagery,” *Christianity and Literature*, retrieved 22nd September 2016, [www.journals.sagepub.com/doi/pdf/10.1177/014833310705600405.html](http://www.journals.sagepub.com/doi/pdf/10.1177/014833310705600405.html).

The church grew daily through the bold witness of Peter and John, the love of the believers, and their commitment to Bible study, Prayer and fellowship (Acts 2: 42-47). When the membership of the Christian church increased the care of the needy took all the time of the apostles thereby preventing them of their higher duties. There came the need for some people to take charge of the care of the needy. The selection of the seven deacons to take care of the need of the members in the first century church outlined the biblical model of nurturing. Their duty was to bring order and peace in the church by dealing with difficult cases of trial, of murmuring or jealousy.

By choosing these men to transact the business of church in order for the apostles to be left free for the work of teaching the truth, they performed the role of nurturing. The blessing of their ministry is stated: “And the work of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith” (Acts 6: 7). The duty of these seven deacons brought order into the church.

### **Nurturing as Seen in the Deeds of the Deacons**

The narration of the duty of the seven deacons according to the book of Acts gives four main important ways of nurturing the first century Christian church and set as a model for modern Christians to follow. First of all, the qualities of Stephen as the head of the deacons are very necessary to consider. Stephen was a Jew but was familiar with the Greek culture as he learnt their language and mingled with both the Jews and the Greeks.

Concerning the selection of Stephen, it is stated, “The church accordingly selected seven men full of faith and the wisdom of the Spirit of God, to attend to the business pertaining to the cause. Stephen was chosen first: he was a Jew by birth and religion, but spoke the Greek language, and was conversant with the customs and

manners of the Greeks.”<sup>22</sup> Nurturing demands that God’s children become capable of identifying with and relating to all groups of people that make up the membership of the church. There should not be any racial, ethnic, geographical, and cultural boundaries in the process of nurturing.

Secondly, nurturing members of the church involve the ability to resolve conflicts. Church leaders nurturing the members should have the skills to restore peace and unity in the church when members are murmuring and confused. Those who solve the problems of fellow believers are performing the role of nurturing. This could be achieved as members become loyal to their Christian duty like the seven deacons who were selected because of their loyalty to God.

Thirdly, nurturing includes the ability to teach the Word of God. The narration in the book of Acts shows that the seven deacons were also calm and had discernment. They had self-control and were able to reason from cause to effect.

Lastly, nurturing should be share responsibilities between the leaders of the church and members. The Bible states God greatly bless the church by increasing its membership (Acts 6: 7), due to the fact that the deacons were willing to take care of the social needs and the problems of the membership while allowing the apostles focus on their duty of teaching the Word of God. As members focus on their duty to help nurture the new converts in the church, the pastors and the elders will have time to focus on their primary responsibilities of teaching the Word of God, meditating, praying, and studying the Scriptures with them as well. The positive impact from the work of the deacons as a recorded by Luke was “the word of God spread” (Acts 6: 7).

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<sup>22</sup>V. E. White, *The Twenty-First Century Deacon and Deaconess* (Huntsville, AL: AVA’s Book Publishers, 2011), 85.

Nurturing therefore helps increase the membership of the church. In addressing the selection of the seven deacons in the book of Acts, Barnett outlined eighteen important points that are requirements for nurturing. According to him, the process of nurturing in Acts involve pastors, deacons and the entire membership to perform the listed functions as they constituted biblical nurturing. The functions are to visit the sick and the shut-ins, to care for the parish's poor, to coordinate a program for visiting and integrating newcomers, to visit prospects for entering the church, to instruct adults in the pre-catechumenate, catechumenate, and postbaptismal catechesis.

The others include the following: to teach the children of the church, to lead small study, prayer and sharing groups to organize and head groups and activities to serve special needs within the Christian community, to train acolytes or altar servers, to work with the student groups to instruct parents and godparents for baptisms, to lead parish discussion groups to organize and coordinate retreats, workshops, and similar activities, to coordinate usher or "parish hosts", to develop youth programs and activities, to counsel those with problems, to coordinate and train lectors, to assume responsibility for some aspect of parish or diocesan administration.<sup>23</sup>

Ben Witherington in his commentary made it clear that the issue confronting the early Christian church was a practical matter but not doctrinal. Rightly put, "Without minimizing the differences that Acts 6 indicates existed between the Hebrews and Hellenists in regard to the care of the widows, which was essentially a practical matter, it must be said that there is nothing in Acts 6 that suggests a

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<sup>23</sup>John Franklin Barnett, *The Church the Pillar and Ground of the Truth* (Charleston, SC: Biblio Life, 2009), 184.

significant ‘doctrinal’ rift between these two groups of Christians unless it is thought that Stephen’s speech suggests such a rift.”<sup>24</sup> Ben’s comments affirm that nurturing is a combination of both doctrinal and practical issues in the church. The church in most of the cases focus her attention to just one side of nurturing either supplying the physical needs of the members by neglecting the spiritual needs or the other way round. Hence, facing the consequences for such a neglect.

The apostles were pro-active and addressed the issue of neglect thus saving the early church from strife. This gave the church the needed peace to continue with its nurturing activities.

### **Paul’s Method of Nurturing**

Paul a renowned evangelist initially was a persecutor of Christians. His intention of going to Damascus was to capture Christians and destroy them. Instead he was captured by Jesus Christ (Acts 9:3 – 6, 10, 11, 15). From that time established many churches in the Roman world. Even before establishing many churches, the apostles did not believe Paul as a convert because of his background as a persecutor made them afraid (Act 9:26).

To have a better perspective of Paul’s method we need to have an overview of Paul’s missionary journey narrated in the book of Acts. The first journey is narrated in (Acts 13-14); the second is (Acts 15:35-18:22) and the third journey in (Act 18:23-21:17). Though his missionary activities were successful it was achieved through hard work and pain. A critical look through the missionary journey reveals his nurturing ministries in six categories. These are urban evangelism and church planting, training

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<sup>24</sup>Ben Witherington III, *The Acts of the Apostles A Socio-Rhetorical Commentary* (Grand Rapids, MI: Eerdmans Publishing, 1998), 242.

of leaders, follow ups, team evangelism, pastoral care, and contextualization of gospel message.

### **Urban Evangelism and Church Planting**

Paul's works concentrated much in the big cities of the Roman Empire in his missionary journey. In every city he went his message was first preached to the Jews and Greeks in the synagogues. These can be seen in Corinth (Acts 18:4) and Antioch of Syria (Acts 18:19). He ministered in the synagogue at Ephesus (Acts 19:8). Paul visited the Jewish synagogues in diaspora in Gentile regions such as Salamis in Cyprus (Acts 13:5), Antioch in Pisidia (Acts 13:13). Paul and Barnabas also preached in Iconium in Turkey (Acts 14:1). Paul and Silas preached at synagogues at Thessalonians (Acts 17:1), Berea (Acts 17:10). He also debated with Jews at Athens (Acts 17:17).

After the Jews rejected Paul's message he resorted to private homes and facilities for his ministry. A typical example is at Corinth where Paul chose a private home of Titus Justus for his evangelistic activities (Acts 18:7). In Ephesus, he rented the lecture hall of Tyrannus (Acts 19:9) for his nurturing activities. He also did some household evangelism at different homes in the city.

At the city of Thyatira, Paul extended his household mission to Lydia (Acts 16:14). Several homes were visited which served as place of fellowship and nurturing aside that of Lydia's home. Such places include the Philippian Jailer's home (Acts 16:32-34) and in Corinth one Crispus and Stephanas (Acts 18:8). In Acts 16:14,15 the Greek word used for household in city of Thyatira is "oikos" is a household which meaning encompasses servants, families, friends, and even business associates. In the Islamic setting where "purdah"-system which limits married Muslim women within

their husbands' household is practiced, household evangelism is good for such areas.<sup>25</sup>

### **Training of Leaders**

After establishing the church, Paul stayed a little bit to strength and training the members. In Acts 14:21 which reads, “And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and [to] Iconium, and Antioch,” Paul after setting up the church made provision for training of members which would later form the basis for the selection of leadership in his onward missionary journey.

A major part of Paul's missionary activities had to do with teaching. He spent long period of time with members and leaders alike teaching them the doctrine of the new faith. Such long period of teaching in the books of Acts can be seen in Acts 11:26 where the apostle Paul taught the people of Antioch for a whole year. It was in this city that the new converts were designated Christians. Other examples are found in Act 18:11 (one year six months) and Act 19:10 (where he spent two year). In verse 23 of chapter 14 the elders where ordain after such training. In these time an effective way of nurturing church is teaching the bible to the members like Jesus, Paul and others.

### **Follow-ups**

The plan of the second missionary was to follow up and nurturing the converts. In Acts 15:36, 41 Paul and Silas went through Syria and Cilicia, confirming the churches. In Derbe and Lystra Paul went through the churches that was established to teach them. It was in his follow up visitation that he found one Timothy

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<sup>25</sup> Anonymous (to be announced), assessed 27 November 2016, [www.globalmissiology.org](http://www.globalmissiology.org).

who he took to train to be an elder later in the narration. These follow ups encouraged and strengthened the members to remain faithful. In an attempt to do follow ups to such churches he sometimes wrote letters to introduce some particular individual he had sent to the churches he could not visit personally.

In Acts 18:23 also he went around the regions of Galatia and Phrygia in order to strengthen all the disciples. It was in such follow-ups at Ephesus that he met Apollos of Alexandria whom Aquila and Priscilla found and trained for mission. Again in Acts 19: 21 Paul was in Macedonia and Achaia for follow ups at the end of his ministry at Ephesus (Acts 19:17).

### **Team Evangelism**

Paul collaborated with others in his evangelistic activities. This is clearly seen in (Acts 9:28-30) where Paul was with his team member (Barnabas). In Acts 13:1-5 the collaborators of Paul's ministry included Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen. These were all men full of the Holy Spirit as the passage seems to suggest. After these things in chapter 13 of Acts, Paul worked together with Barnabas in Lystra, Iconium, and Antioch (Acts 13:16, 44-46; 14:1, 7, 20, 21, 24). Paul's missionary team members included Silas and Timothy in Acts 17:14, 15.

### **Pastoral Care an Aspect of Caring**

Paul made it a point to appoint individuals to take care of the established Churches. In Acts 14:23 they ordained elders to take charge of the church. This is an aspect of nurturing which placed a pastoral care on the members of the church even in his absence. Paul in his ministry often sent trained pastors to oversee his work at various churches. This can be seen in Acts 18:5 where the account narrates the return

of Silas and Timothy from Macedonia. A specific instruction was given such persons who normally went on such visitations to appoint elders to oversee the church in that area (Titus 1:5; 2 Tim 2:2) or Pastor the Churches.

### **Contextualization of Gospel Message**

Paul always applied the gospel message according to the culture of the people. In Acts 13:15-27, Paul presented the message to fit the needs of his audience. In his presentation of the gospel to the Jew, he made basic references to the God of Israel whom the Jews knew. In this sense Paul contextualized his message to appeal to the Jew who gave him audience. By this the meaning of the message does not change but fits into what the Jew believed and his lesson he wanted to teach them.

Again in Acts 17:19-33, the phrase “to the Unknown God” is used to introduce the Athenians to the gospel of Christ in a way for them to understand. Paul goes on to use other writings of their poet to elaborate the God of creation (Acts 17:28, 29). Similarly, the gospel could be contextualized to give Muslim converts the true Christian teachings that will help them remain in the church.

### **Mentoring in the New Testament**

Mentoring is a biblical practice found in the Old Testament and the New Testament. A very important mentor in the New Testament is Jesus. He is still a mentor even up to date. In this section, the aim focuses on other New Testament characters who applied mentoring. These individuals include Barnabas and Paul, Barnabas and John Mark, Priscilla, Aquila and Apollos and Paul and Timothy.

### **Barnabas and Paul**

Barnabas in the New Testament is first introduced in the book of Acts as a generous disciple of Christ (Acts 4:32-37). He was called Jose’s but nicked named

Barnabas which means Son of Consolation. It is stated that when others did not want to accept Paul, Barnabas went for him (Acts 9:23-26). Barnabas accepted Paul as his mentee (Acts 9:27-31).

From Barnabas, we learn several lessons such as willingness to trust Paul, to take the risk of accepting him, and to believe in him. So we need to develop confidence in people as illustrated in the life of Barnabas. Mentors also find a place for mentees to get involved. They allow those they are training to get experience in ministry by involving them. Mentors see the potentials of others and allow them to use their gifts and ability to support the ministry. It is mentors who choose their mentees. Like Jesus, he chose his disciples.

### **Barnabas and John Mark**

John Mark was chosen by Paul and Barnabas in their first missionary journey (Acts 12:25). John Mark was from a godly family. His mother was Mary who held the prayer meeting for Peter while he was in prison (Acts 12:12). John Mark was a cousin to Barnabas (Col 4:10). The mentoring act of Barnabas paid off for John Mark because he improved and was more matured. It is said that he was the author of the book of Mark. Also he did many things which includes Paul request for him to visit him in prison (2 Tim 4:11).

### **Priscilla, Aquila and Apollos**

Priscilla and Aquila were tent makers who spent most of their time to plant churches. They gave Paul a place to stay while planting churches in Corinth, Ephesus and Rome. Paul acknowledged his support to them in Corinth, Ephesus and Rome (Acts 18:1, 2). Apollos was a young educated Jew from Alexandria. He taught what

he knew but he needed to learn to become qualified to be like Paul and Barnabas, hence he was chosen as a mentee.

### **Paul and Timothy**

Timothy was a young man who Paul chose shortly after Barnabas left him (Acts 16:1, 2). Paul's confidence in Timothy was such that it was like a father and son. We should be aware that the mentors selected the people they were to mentor. Elijah nominated Elisha, Jesus nominated his disciples, Barnabas nominated Paul and Paul nominated Timothy. These people were mentored to become efficient vessels to promote God's work during their era.

### **Ellen G. White Writings on Nurturing**

Nurturing in general terms is very important in all aspects of life. Whether it be in business, education, agriculture, and health just to mention a few. Everything in life needs care and protection. The issue to consider here is does Ellen G. Whites writings support "nurturing". In this part of the study we will consider nurturing new members, how to confirm or establish new members, integrating new members or assimilate new members.

### **Nurturing New Members**

Nurturing of new members was a pertinent matter to Ellen G. White. She asserts that new converts who have just joined the church<sup>26</sup> should be nourished spiritually. In her mind, she sees new converts as new born babies<sup>27</sup> that need nurture to grow as Christians. To facilitate the growth of these converts in their newfound

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<sup>26</sup> E. G. White, *Testimonies for the Church* (Mountain View, California: Pacific Press, 1948), 4: 237.

<sup>27</sup> Ibid.

faith, an intentional program must be put in place to take care of those souls who “accepted the first rays of light they had.”<sup>28</sup>

This could be achieved by following Ellen White’s suggested principles pertaining to the nurture of new converts found in *The Acts of the Apostles* as follows:

1. Appoint some Church leaders to take care of new converts.
2. Get serious and reliable people continue to instruct the new converts.
3. Judiciously train the new converts in directive to remain in the faith.
4. Follow Paul and Barnabas technique in training and creating for new converts.
5. Train new converts to taking care of self and rely on God’s promises (Matt 18: 20).
6. Get godly men to take care of new converts and continue teaching the principles of their faith.
7. Include new converts in God’s service in order to help them grow in faith. As the new converts are participating in working with older members it encourages and strengthens their faith.

Again, in Ellen White’s book *Evangelism* she outlines some principles of nurturing new members. The first is that new converts are to be assisted and instructed by mature members on how to practice the truth in their lives. The mature members will support new converts live good Christian life style.

Second, God is pleased to have new converts carefully educated than to have a large number of professed members not truly converted. The new converts are painstakingly trained to rightly exemplify their faith.

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<sup>28</sup>E. G. White, *Evangelism* (Washington, D.C.: Review and Herald, 1946), 338

Third, new converts are encouraged to seek the culture of those who fear God so that they can support them gain strength in their faith. The new converts are not to mingle with people who will lead them astray.

Fourth, new converts should be involved in the service of the Lord to help them develop resilience and to testify of their faith. Engaging new converts in God's work will expose them to the challenges and opportunities, thus beefing up their faith.

Fifth, a follow-up program must be carried out for the new converts including visitations and giving them Bible readings. Repetition of teaching after baptism will help new converts get clearer understanding because they could ask question on things they did not comprehend.<sup>29</sup> Concerning work on new converts she states that "if it is neglected the converts become discouraged and fall back into the influences of Satan."<sup>30</sup> Here, Ellen White is encouraging church workers to be vigilant on new converts and help them stay in the church.

After a successful campaign, some ministers relax when they are done with the few souls baptized instead of being prayerful and concerned about the retention of the souls won. Rather this is the time the new converts need more support to overcome the attacks of the devil from close friends and family members.<sup>31</sup> Instead these new converts are not treated like they were and such an attitude may discourage the new converts.

Even though the sole responsibility of the pastor is to feed the lambs as commanded by Jesus Christ and lessons on church doctrines such as such as systematic giving, spiritual gifts, health reform, love of Christ, the cross and salvation

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<sup>29</sup>White, *Evangelism*, 339.

<sup>30</sup>E. G. White, *Christ's Object Lessons* (Washington, DC: Review and Herald, 1941), 46.

<sup>31</sup>White, *Testimonies*, 5:256.

in Christ, divinity of Christ, the Trinity, judgement, congregation worship, the family, family of God, eternity and basic areas of missionary work will certainly encourage the faith of the new believers.<sup>32</sup>

However, the pastor alone cannot finish the work. The whole church must be involved. Both old and new members working together according to their gifts and abilities to promote or grow the work of God.

### **Assimilation and Integrating New converts**

An effective way to care for members is to group them into “small groups”. Let members be formed into small companies to work not only for church members but for unbelievers also.<sup>33</sup> This will help church workers to keep track of new members and minister to their needs, make friends and sustain them in the church.

Another way to integrate new members and make them grow is to involve them in church work or assign them to work according to their talents.<sup>34</sup> By giving work to the new converts in the church it helps them grow in experience and practice and may strengthen their faith. According to Ellen White nurturing should not just be for mere nurturing s, which may lead to the production of weak members<sup>35</sup> but the nurturing that leads to the sharing of one’s faith. Thus, making them active participants and not observers. This is in tune with the gospel commission expectation. The converts come in as a member and also in turn bring others as his role of making more disciples for Christ.

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<sup>32</sup>White, *Evangelism*, 343.

<sup>33</sup>White, *Testimonies*, 7:21-22.

<sup>34</sup>White, *Evangelism*, 356.

<sup>35</sup>White, *Testimonies*, 7:20.

To promote nurturing she states that wherever a church is established all the members should engage actively in missionary work and visit every family in the neighborhood, and know their spiritual condition.<sup>36</sup> Thus encouraging one another and witnessing to others to become part of the church.

Again, with Christ indwelling or abiding in the individual members she says is a well of water springing up into everlasting life and that the members will be guilty before God if they do not make every effort possible to distribute this living water to others.<sup>37</sup> In this part of the book she asserts we can only claim to be Christians if we are “our brothers’ keeper” by working to sustain and save their life from eternal damnation since the church is the means to save.

On the Savior giving is precious life to establish a church skilled in ministering to the suffering, sorrowful, and the tempted and though they may be poor, uneducated, and unknown; yet in Christ they may work in a home, the community, and even in the regions beyond that extends to eternity<sup>38</sup>

Ellen Whites sees the church as a theater of grace that reveals Christ’s power to transform the heart, hence the church trains people to do those operations by working with the members to extend grace to others.<sup>39</sup> Such a work like ministry to the sick, poor and giving the gospel to the lost, should not be left to committees, or organized contributions. The requirement of the gospel is individual responsibility, effort, and personal sacrifice, a work that she says cannot be done by substitution.<sup>40</sup>

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<sup>36</sup>White, Testimonies, 6:296.

<sup>37</sup>E. G. White, *Historical Sketches* (Mountain View, CA: Pacific Press, 2000), 291.

<sup>38</sup>E. G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 2000), 106.

<sup>39</sup> E. G. White, *Acts of Apostles* (Mountain View, CA: Pacific Press, 1948), 12

<sup>40</sup>White, *The Ministry of Healing*, 147.

To her Jesus sending the twelve and the twenty to proclaim the kingdom of God was teaching the disciples their duty to impart to others what he had made known to them. In all he was training them for individual labor, to be extended to all parts of the earth.<sup>41</sup> This was another aspect of nurturing the church for growth.

In addition she states that the plan of heaven is that those who receive light shall impart it to those in darkness. Humanity drawing its efficiency from the source of wisdom, the working agency, through which the gospel exercises its transforming power on the mind and heart.<sup>42</sup> The main purpose of nurturing is to maintain and transform; thus, giving evidence of change in life with regards to behavior.

### **Summary**

As a summary of this chapter, in the final search it could be said that there are theological evidence of nurturing in both the OT and the NT as well as the Spirit of Prophecy writings on nurturing of new Converts including Muslim Background Converts. This should guide the church as it embarks on its mission to sustain and grow the church. It is an aspect of promoting God's mission agenda of win, retain, and provide salvation.

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<sup>41</sup>White, *Acts of Apostles*, 32.

<sup>42</sup> *Ibid.*, 134.

## CHAPTER 3

### LITERATURE REVIEW FOR NURTURING NEW CONVERTS

The importance of nurturing new converts in this era of post-modern civilization whose world view seem to give less attention to religious issues is of global concern and cannot be taken for granted. Many scholars have written on nurturing on various ways. However, to establish the concept of nurturing new converts that will remain and sustain membership in the Seventh-day Adventist Church, it is necessary to search and review pertinent literature on the Concepts and Principles of nurturing new converts as well as look for effective methods involved from the Seventh-day Adventist perspective to fulfill God's mission agenda.

The downward trend of loss of members has drawn the attention of Christians and none Christians alike to write on how to curb it. This chapter seeks to review the views of these diverse authors since on the issues of nurturing. The procedure of the literature review shall focus on the elements of study: nurturing definition and principles, contemporary SDA literature, historical SDA literature, and other Christians and none Christian writers.

#### **Nurturing Definition and Principles**

Henry W. Holloman asserts that Christian nurture is the process of fostering the believer's spiritual development in Christ<sup>1</sup>. Though the unchanging principles of

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<sup>1</sup> Henry W. Holloman, "Basic Biblical Principles of Christian Nurture and Some Considerations for Their Contextualization," *Michigan Theological Journal* Vol. MTJ 01:1(Spring 1990).

scripture and changing cultural patterns in which these biblical principles operate. The cultural problems include getting biblical knowledge based on culture instead of biblical truth, reliance on the Holy Spirit and Christ likeness. Holloman states that it will be proper to include two areas of study on Christian nurture. They first are specific biblical disciplines such as study and memorization of scripture, meditation, solitude, worship, fellowship, prayer, confession etc. The second survey of Christian practice in the area of church history

In Gene Getz's book, *Sharpening the Focus of the Church* he differentiates between the unchanging principles of the scripture and the changing cultural patterns which the biblical principle operate.<sup>2</sup> This important distinction should be upheld as we try to link and set permanent biblical principles on Christian nurture through forms and techniques most effective in our own culture.

Gailyn Van Rheenen describes nurturing as "the preparation to withstand the fire of Satan's persecution or equally mentoring new believers to live out Christian principles in their life."<sup>3</sup> This definition places nurturing as an essential component of a Christian life. By Van Rheenen, the definition "nurturing" will therefore apply to all Christians in the walk towards heaven. This is so because all Christian at some point in time were converted into the faith through baptism. The series of activities that helps this new convert/believer to live out these Christian principles qualifies as nurturing. In the analogy of childbirth, "nurturing" is grounded on the maxim that

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<sup>2</sup>Gene A. Getz, *Sharpening the Focus of the Church* (Chicago, IL: Moody Publishers, 1976), 22.

<sup>3</sup>G. Van Rheenen, *Biblical Foundations and Contemporary Strategies Mission* (Grand Rapids, MI: Zondervan Publishing House, 1996), 154.

“one cannot give birth to a child and abandon the child” (*kandoge bia gek dikibasi*)<sup>4</sup>.

Hence the new convert who is considered as a new baby in Christ must be diligently cared for.

So Van Rheenen understands nurturing as passing on the baton from generation to generation as an effective development and without the aforementioned, the baton cannot be passed to the next generation. This assertion by Van Rheenen can be agreed upon since it can build up the body of Christ by providing the functioning of the whole system. To provide effective nurturing in the body of Christ Van Rheenen provides some guidelines for effective nurturing which includes the following:

1. Nurturing thrives in an environment of love and kindness. This agrees with Roberta Hestenes view that “the Christian life is not a solitary journey. it is a pilgrimage made in the company of the committed”<sup>5</sup>
2. Nurturing leads new believers to see exactly what God want them to be. Van Rheenen affirms that some un-nurtured Christians are constantly overtaken by their own sins and shortfalls. Whereas Wells is of a similar view that the new converts need to grow to understand the nurture of conversion and how to live a life prepared for the kingdom of God because conversion is a radical turning of self to God.<sup>6</sup>
3. Nurturing involves modelling the Christian Disciplines. These disciplines includes turning their hearts and will to God in prayer , humbling

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<sup>4</sup> *Kandoge bia gek dikibasi* – Gruni language in northern Ghana meaning “one cannot give birth to a child and abandon the child.”

<sup>5</sup> Roberta Hestenes, *Using the Bible in Groups* (Philadelphia: Westminster, John Knox Press, 1983), 11.

<sup>6</sup> David F. Wells, *Turning to God* (Grand Rapids: Baker, 1989), 30-36.

themselves in fasting , seeking God's truth in Bible Studies , acknowledging God through worship and reflecting on God's word through meditation. Van Rheenen adds that without mentoring Christians may embrace forms of Christianity that would not help them grow spiritually.

4. Nurturing must be an ongoing process else the church becomes stale and dies. This process helps the generation to pass the baton on to the succeeding generation.

These general guidelines have served as foundation for models in nurturing. Such models were used in Kenyan but have been adopted by other African countries<sup>7</sup>. Rural model broken into stages:

*Initial Church Stage:* Introductory Phase of first Converts brought to Christ in the church.

*Developing Church Stage:* Body building period where Christians are mentored to become reproductive through cohesive, cognitive and experiential teaching (learning by experience).

*Independent Church Stage:* it is the period where the converts are matured and allowed to take major leadership roles.

*Matured stage:* is the final period of Church maturation where election are done for those matured leaders to lead the church. So leaders such as Elders and deacon are selected to take care of the church.

In Van Rheenen view, this is a program that can keep the church at the rural area alive and well-catered for.

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<sup>7</sup> G. Van Rheenen, *Biblical Foundations and Contemporary Strategies Mission* (Grand Rapids, MI: Zondervan Publishing House, 1996), 154.

*Urban Models of nurturing* is a contrast between the rural and the urban because of the social context. For example, the rural is homogeneous and the urban is pluralistic. Under the urban model there are four mentalities: (a) they have passion for worldly things; they think that one cannot do without certain items; (b) the people are not united; culture is exceedingly complex such as increasing option for market place, types of housing, models of cars etc; (c) cultural relativism is a typical urban response for cultural complexity. Perception is that there is no absolute truth in the world.

Russell Burrill has said that “The early church did not neglect nurture or member care. new Christians as well as older Christians need nurture and care at a regular basis”.<sup>8</sup> The above concepts seem to suggest that Nurture or Nurturing is an important tool for the spiritual development of God’s people at all seasons.

William Law also hints of the nurturing aspect in Christianity as he affirms that Christianity is practical. He asserts that “Christianity is not a school for teaching moral virtues nor polishing manners”<sup>9</sup> such as living a life of decency and gentility rather it is deeper and divine in nature and excellent in appearance. Showing absolute change of life and demanding obedience and not just a mere pretense. In other words, Christianity growth should be on-going not a one-time event. So, the process of guiding the individual from conversion to becoming an active Christian is done by a conscious effort to train and develop the new believer.

### **Nurturing as Feeding**

According to psychologist, the first form of human relation is through the experience of feeding. This feeding activity forms the basic form of all human

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<sup>8</sup>R. C. Burrill, *An Adventist Approach to the Life and Mission of the Local Church* (Fallbrook, CA: Hart Research Center, 1998), 122.

<sup>9</sup> William Law, *Christian perfection 2*, in the works of the Rev. Willian Law, vol. 3, 263.

relations.<sup>10</sup> The feeding imagery is one that occurs more frequently in the Bible. In each context, feeding is used to demonstrate physical or spiritual nurturing. Naranjo-Huebl affirms this notion of feeding as a form of nurturing by calling it as “godly act of love.”<sup>11</sup> From her view, God’s dealing with His people in the bible is demonstrated from his provision of manna in the wilderness to the feeding of multitudes in Galilee. The Bible continues to affirm God’s role of nurture at its basic level. The traditional gender role distinction also places the mother in both spiritual and physical nurturing in the context of breast feeding. Since the human mouth is noted to be the first and most primitive contact in the world.<sup>12</sup> By this the mouth demonstrates the ability of mankind to survive after birth. In the early years of the baby, feeding is done through the contact with the mother’s breast. Through the act of breast feeding the Child is nurtured.

The Old Testament also shows nurturing as feeding through the analogy of breast milk to portray God’s invitation to humankind. This is illustrated in Isaiah 66:10-11. The text reads as “Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.” In Isaiah 66: 16, the same principle is used to express the blessing of God on the people of Israel among the Gentile nations. Great posterity is promised to the people of God as a form of nurturing as feeding.

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<sup>10</sup> Linda Naranjo-Huebl, “‘Take, Eat,’ Food Imagery,” *Christianity and Literature*, retrieved 22nd September 2016, [www.journals.sagepub.com/doi/pdf/10.1177/014833310705600405.html](http://www.journals.sagepub.com/doi/pdf/10.1177/014833310705600405.html).

<sup>11</sup> Ibid.

<sup>12</sup>Roy R. Grinker, *Psychosomatic Research* (New York, Grove, 1953), 105.

This act of feeding provides a source of bonding for the mother and child.<sup>13</sup> The nurturing nature of breast feeding is used by the apostle Paul to demonstrate spiritual need of Christians by drawing from this physical activity. This subject can be seen in his epistle to the church in Corinth and that of the book of Hebrews. In 1 Corinthians 3:1-2, Paul express his concern of nurturing the church by providing them with spiritual lessons that was to develop them gradually into the stature of the gospel he preached to them.

The apostle Paul explains that there is much to be done to develop these new converts and that is the more reason why he fed them with milk because they were still young in the faith. The apostle repeats the analogy of breast feeding in Hebrews 5:12-14 to demonstrate the training he expects from the Hebrews in the diaspora. In Hebrew 5: 12, Paul states that “For when ye ought to be teachers, ye have need that one teach you again which [be] the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.”

This assertion by Paul puts the feeding analogy as the first principle in nurturing just as psychologist Grinker and Glover propounded. By this teaching, is metaphorically used in a certain context to demonstrate feeding as a form of nurturing Christians especially the new converts.

In the same vein, Keller explains the process of making sheep lie down in green pasture as an aspect of nurturing as feeding. In his research on pastoral nurturing he presents four conditions for a sheep (follower of Christ) to have comfort to lie down. One of this condition is stated as “Sheep cannot rest well if they are

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<sup>13</sup>Edward Glover, “Significance of the Mouth in Psychoanalysis,” *The British Journal of Medical Psychology* (New York, Glove, 1924), vol. IV 138.

hungry”<sup>14</sup>. This analogy is applied to the special care given to the Christian by their pastor.

Malone using Keller’s work also affirms this paradigm by going a step further to elaborate the point that feeding of the flock is an essential part of the pastoral nurturing.<sup>15</sup>

### **Nurturing as Caring**

Caring is expressing concern and seeking the welfare of others. Example taking care of those who cannot take care of themselves because of age, illness or circumstances. Richard L. Halverson in his article on *nurturing and preserving new converts* explains caring as an aspect of nurturing by applying theory and terms from the medical world. These terms are used metaphorically to explain the caring aspect of nurturing. Halverson suggest that converts are like new born babies, which need to be cared for diligently or else they will die. By this, enough time and money is needed in the pre-evangelism and after the evangelism activities just as the evangelism program itself.

In his hypothesis, he explains that pastors and evangelist are the “obstetrics” whose main duties are to care for the child before, during and after they come into life<sup>16</sup>. On the other hand, the church members are “pediatricians” taking care of the children. In essence the church members are to take care of the new converts.

Halverson asserts finally that the church is the Nursery where the babies are to receive

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<sup>14</sup>Phillip Keller, *A Shepherd Looks at Psalm 23* (Grand Rapids, Michigan: Zondervan Publishing House, 1970), 35.

<sup>15</sup>Colleen Malone, *Pastoral Images in the Bible* (An Honors Thesis, Ball State University, Muncie, Indiana, May 1986), 12-14.

<sup>16</sup><https://www.ministrymagazine.org/archive/2000/04/nurturing-and-preserving-new-converts>, accessed January 4, 2017.

the needed care. So, the church becomes a safe place for the upbringing of new converts.

Charles Spurgeon tried to express his caring or concern by telling his church in England, “If people will perish at all let it be known that we have warned them and prayed for their safety.”<sup>17</sup> By this expression, Spurgeon indicated that the church should not give up on people assumed for hell but be praying that God could do something for their salvation.

Roger Dudley and Des Cummings on caring for the members that should be retained suggest that if the new converts cannot be sustained there is no need to baptize them.<sup>18</sup>

Jesus cared for the people by mingling with them. He desired their good. He showed sympathy to them. He met their needs and through this won their confidence. Finally, he asked them to follow him.<sup>19</sup> This is the kind of spirit anyone who is engaged in nurturing must uphold in order to succeed. Jesus showed that he cared by doing the following: teaching in their churches, preaching the gospel of the kingdom, healing sickness and diseases, showing sympathy and compassion because the people looked like a sheep without a shepherd and need somebody to take care of them (Matt 9:35,36).

Jesus concern was with sinners. Glenn Townend states that growing disciples is to be able to put into practice what is discovered in Bible study, prayer and witness

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<sup>17</sup><http://www.goodreads.com/quotes/74181-if-sinners-be-damned-at-least-let-them-leap-to>, accessed 10/01/2017.

<sup>18</sup>James A. Cress, *You can Keep Them if You Care: Helping New Members Stay on Board* (Oshawa, Ontario, Canada: Miracle Press, 2000), 21.

<sup>19</sup>White, *Ministry of Healing*, 143.

to people.<sup>20</sup> In addition to this he affirms that weeds in the farm can be used as an analogy for the caring of members on issues affecting their spirituality. So, taking care of the weeds in our spiritual life is taking care of issues that come our way that needs to be addressed.

### **Nurturing as Teaching/Educating**

Teaching is the process of attending to peoples' needs, experiences and feelings, and making specific interventions to help the individual learn particular things.<sup>21</sup> The interventions commonly take the form of questioning ,listening, giving information, explaining some phenomenon, demonstrating a skill or process, testing understanding and capacity, and facilitating learning activities (such as note taking, discussion, assignment writing, simulations and practice).

True education means more than the perusal of a certain course of study. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.<sup>22</sup> People see the need for discipleship but they need to be taught on what to do about it or how to go about it. God's plan to heal and redeem the world through a revolution of disciple making.<sup>23</sup>

This could be done by helping people, trust and follow Jesus. There can be activities that are intentional to teach people to follow. Harrington and Patrick

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<sup>20</sup> Glenn Townen, *Disciples Making – All by itself* (Adventist Review) accessed on the 6 January 2017, [www.adventistreview.org/disciples-making-disciples---all-by-itself](http://www.adventistreview.org/disciples-making-disciples---all-by-itself).

<sup>21</sup> Mark K. Smith, "What is Teaching? A Definition and Discussion," accessed 9 January 2017, [www.infed.org/mobi/what-is-teaching.html](http://www.infed.org/mobi/what-is-teaching.html).

<sup>22</sup> E. G. White, *Education* (Mountain View, CA: Pacific Press, 2000), 212.

<sup>23</sup> Bobby Harrington and Josh Patrick, *Discipleship Handbook: Six Elements of a Personal Discipleship Lifestyle* (Franklin, TN: n.p., 2013), accessed 6 January 2017, <http://www.discipleship.org>.

propose that the discipleship journey includes five key stages. These stages are progressive in nature. These stages are spiritually dead, infant, child, young adult and parent.<sup>24</sup>

Authentic discipleship repeats itself where the disciple becomes a disciple maker, reproducing the discipleship process.<sup>25</sup> Peter Wagner calls this difference between those who make decisions and those who ultimately become responsible church members the “follow-up gap.”<sup>26</sup>

In the Bible, there are instances that the Bible characters taught scripture. An example of such is Abraham teaching his children about the way of the Lord. In the Old Testament, the Shema was taught as a lesson to the Jews to teach their children the way of God.<sup>27</sup> This is used to teach who the true God should be. Hence the Shema was an instrument used to instruct Jewish children about God and how loyal they should be to him.

God instructed the Jews to continue teaching the Shema from generation to generation. It was to be intentional structured activity that the children should be taught, rehearsed about the ways of the true God rather than left uncared for. Alan Mintz poses that adults should not think that they know but they were to demonstrate in every aspect of life at home, and on the way. They projected this by wearing the *tefillin* on either the hand or forehead, then Mezuzah fixed on the doorpost, and then

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<sup>24</sup>Bobby Harrington and Josh Patrick, *Discipleship Handbook: Six Elements of a Personal Discipleship Lifestyle* (Franklin, TN: n.p., 2013), accessed 6 January 2017, <http://www.discipleship.org>.

<sup>25</sup>Ibid., 47.

<sup>26</sup>C. Peter Wagner, *Your Church Can Be Healthy* (Nashville: Abingdon, 1979), 69.

<sup>27</sup>Alan Mintz, The Shema: Three Biblical Work Together to Create a Model for Remaining Faithful to a Belief in God and in God's Unity, accessed 24 January 2017, [www.myjewishlearning.com/article/theshema/](http://www.myjewishlearning.com/article/theshema/).

*tzitzit* was to hang on the edge of the garment. God expressed that if they were obedient to all these things they would enjoy blessings.

Bill Hull, referring to phases, stages and steps of spiritual development asserts that ever since Greek philosopher like Plato, Socrates and Aristotle trained their students' leaders had also wanted to help their learners progress. He affirmed that part of that means helping the learner know where he/she stands and how he is performing. Hull further states that through this he has discovered three models that demonstrate the core of how Jesus taught: Robert Coleman's eight steps of training, Rick Warren's diamond of discipleship, and the sequential and segmented nature of spiritual growth.

### **Coleman's Eight Steps**

Coleman's eight steps can be summarized as follows:

*First Principle:* Principle of selectivity: Choosing people to work.

*Second Principle.* Principle of association: Jesus stayed with his disciples and allowed them to learn by observation.

*Third principle:* Principle of Consecration: the disciples were expected to obey. It was this obedience that earn the disciple the name "Christians" (Act 11:26).

*Fourth Principle:* Principle of impartation: Jesus gave His all to His disciples (John 15:5). His peace (John 16:33), His joy (John 15:11), keys to heaven (Matt 16:19), He did not withhold anything (John 17:22,24),

*Fifth Principle:* Principle of demonstration: Jesus taught them how to live, pray, study and relate to others.

*Sixth Principle:* Principle of delegation: Jesus allotted work to disciple from the onset preparing them to take over mission.

*Seventh principle:* Principle of Supervision: Jesus kept checking on the disciples and listened to their reports and helping them understand the current action and previous ones.

*Eighth principle:* Principle of reproduction: Jesus expected His disciples to reproduce. He asked the disciples to pray for more workers. And called for them to obey his teachings. He required costly elements of leadership development and reproduction by asking the disciples to find those who would be followers of Jesus (Matt 28:20).

**Rick Warren’s Discipleship Model.** The Diamond of disciple presented by Rick Warren in his “*Purpose-Driven Life*” book using illustration of baseball diamond projecting the idea that spiritual life is a journey which many church has embraced and improved such as:

*First Class 101:* Dedicated to membership – Process of knowing Jesus.

*Second Class 201:* Committed to maturity – The process of sanctification.

*Third Class 301:* Dedicated to ministry – The process of sacrifice.

*Home Played or Class 401:* Dedicated to missions – The process of sharing

Warren see spiritual growth as a process that occur in a community over time.

The diamond gives church leaders practical ideas and provide easy method to organize leaders and the whole church. With the four days of purpose-driven program, discipleship become real. However, Bill Hull cautions leaders not to depend so much on prepackaged programs even though they may be wonderful in helping church go in the right direction.<sup>28</sup>

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<sup>28</sup> Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: NavPress, 2006), 168.

**Sequential and Segmented.** It is sequential because disciples can grow from one stage to another. This is because spiritual growth is not limited by opportunities to grow. In other words, they have more opportunities to grow.

Jesus had a model for developing followers. According to A. B. Bruce, Jesus took his disciple through the process that gave them qualities to be trustworthy and carries of the gospel.<sup>29</sup> Bruce analysis were the following:

“Come and see” took place in the first four to five months of Jesus introducing the first group of disciples to his nature and ministry.

“Come and follows me” this was the tenth month period when other left their profession and followed Jesus.

“Come and be with me” lasted almost twenty months. This was the time Jesus focused on the twelve disciples to go out and preach.

“Remain in me” that took place in the upper room during the Last supper and have being until today.<sup>30</sup> Hull suggest that even though it started during the upper room we still need the power for any work in the church for any work in the church.

### **Nurturing as Shepherding**

Bobby Jamieson explains the work of a pastor as a shepherd. He refers to shepherding as a metaphor which gives a deeper meaning to the job description of the pastor. Tracing from the Old Testament to the New Testament scripture he elaborates on the various context in which this subject is used. In his article, Bobby Jamieson summaries shepherd under three perspective. These perspectives of shepherding include the following:

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<sup>29</sup> A. B. Bruce, *The Training of the Twelve: Exhibiting the Twelve Disciples of Jesus under Discipline for the Apostleship* (New Canaan, CT: Keats 1979; first published in 1871), 11.

<sup>30</sup>Hull. *The Complete Book of Discipleship*, 168.

Divine Shepherd: This presents God as a leader for the Israel throughout their journey in the wilderness. Like a shepherd, He protected them (Num 14:7-9; Deut 23:14). God provided for his people. He fed them (Ps 78:19, 105:40-41). He also healed them (Ex 15:26; Num 21:8-9).

David as Shepherding King: David was a shepherd who became a king. As he tended the sheep he also took care of the people of Israel. As he tended the sheep he learnt lessons of patience in dealing with sheep. When he became a king, he took care of the people.

Jesus and Shepherding: According to Jamieson, Jesus was the good shepherd who laid down his life for his people. He was patient to the people. Jesus had compassion on the people when they were harassed and helpless.

This metaphor according to Jamieson is still applicable today to the church. In the sense that humanity is like sheep who need to be cared for and tended to.<sup>31</sup> In this description of shepherding as tending the flock Jamieson explained how the members are to be protected from false teachings but rather equip them with sound doctrine. In other to access the progress of nurturing by the Pastor, He must think on these questions pertaining to the members. Do you know the members that are flourishing or malnourished? Those that are spiritually strong or weak? Which are safely in the fold or wandering in the wilderness?

It is therefore very important that the pastor should learn how God shepherded his people through-out the story of Bible. His gentle care and powerful protection, patience attention to various needs. Surprised at the depth of God's compassion that

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<sup>31</sup> Bobby Jamieson, "Biblical Theology and Shepherding," accessed 11 January 2017, [www.9marks.org/article/biblical-theology-and-shepherding/#comments.html](http://www.9marks.org/article/biblical-theology-and-shepherding/#comments.html).

the one who hold the galaxy in check also picked up those sheep who are weak to walk.

### **Nurturing as Encouraging/Fellowshipping**

Fellowshipping provide one of the greatest opportunities for the church to advance the Kingdom of God<sup>32</sup>. The church is the place where fellowship can occur. Five undeniable truths about fellowshiping are listed below:

*Fellowship is not optional:* From the beginning God declared that it was not good for man to be alone. According to Kenneth Hemphill, even though this statement: “it is not good for man to be alone” (Gen 2: 18) was referring to marriage it also indicates man’s need for community. In making reference to Jesus final instruction to his disciples he repeated one commandment three times giving emphasis that they love one another that is a sign that they are his disciples (John 13:34). By this statement, we cannot belong to Christ without belonging to a community.

*Fellowship with other believer is important for personal spiritual growth:* One of the most powerful prayers of the church is found in Ephesians 3:14-21. Paul prayed that believer should have the love of Christ that exceeds knowledge. This one also shows that we cannot grow in isolation. To affirm this John Donne asserted in his popular saying that “no man is an island.”<sup>33</sup>

Fellowship is important to ministry since the unified body is the platform for the function of spiritual gift. Genuine fellowship can only be found in Christ. One of the key Greek terms used for fellowship is called “*koinonia*”. It means a business

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<sup>32</sup> Kenneth Hemphill, accessed 11 January 2017, [www.bpnews.net/2565/firstperson-nurturing-fellowship.html](http://www.bpnews.net/2565/firstperson-nurturing-fellowship.html).

<sup>33</sup>Hull, *The Complete Book of Discipleship*, 67.

partnership or marriage. In the early church, it meant a group of common individuals who were bound together by their loyalty to Christ. Our fellowship should go beyond racial, culture, gender and other artificial boundaries and have its basis on Christ alone.

*Fellowship is important for kingdom expansion:* Since people were made with the need for fellowship the church that practice biblical fellowship will function like a magnet to attract the fellowship hungry world (1 John 1:3).

*The Acts model:* Fellowship was a family. There was no Jew or Greek. They did things in common. They accepted everyone. They were united in prayer. They devoted their time to fellowship. That shows the level of commitment. It was an intimate family connection that created a passionate desire for daily communion. “And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart” (Act 2:46). So, the fellowship of the church had practical implications. They were united and did thing in common. They even sold their possession and properties and distributed to anyone that had need. They still owned their properties but when the need arise they were willing to give it out. They responded to one another needs as family members would.

*Breaking down Barriers:* Paul compares fellowship of the church to the function of the human body. The church today is such that it has barriers that militate against fellowshipping. There is an indication because of the diverse nature of the church today in terms of gender, race, age, financial strength, giftedness. This has become barriers to fellowship.

## **Nurturing as Mentoring**

Mentoring is a personal development and empowerment tool which is demonstrated through a helpful relationship based upon mutual trust and respect. It is an effective way of helping people to progress in their careers and is becoming increasingly popular as its potential is realized. Mentoring involves a partnership between two people (mentor and mentee) working in similar experiences. A mentor is a guide to help the mentee find the right direction and develop solution to career issues. Mentors rely upon having had similar experiences.

The mentoring relationship is used to gain empathy with the mentee and an understanding of their issues. The whole process of mentoring in effect provides the mentee with an opportunity to think about career options and the way forward in the future. According to Parsloe mentoring is to support and encourage mentee's own learning in order that they may maximize their performance and become the person they want to be.<sup>34</sup>

Students work in teams of two under the supervision and guidance of experienced Bible workers, pastors, and evangelists.<sup>35</sup> Some ministries in which students will participate include: prayer ministries, friendship evangelism, campus ministries, door-to-door ministry and one-on-one Bible studies, visiting people who have responded.

Elton Trueblood proposes that the greatest single weakness of the contemporary church is that most of the church member are not involved in the gospel

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<sup>34</sup>Eric Parsloe, *Peer Support: Academic Mentoring Handbook*, university of Edinburgh, accessed 4 January 2017, [www.docs.hss.ed.ac.uk/iad/learning\\_teaching/academicpastoral/peer\\_support\\_toolkit/options/mentoring/academic\\_mentoring\\_handbook.doc](http://www.docs.hss.ed.ac.uk/iad/learning_teaching/academicpastoral/peer_support_toolkit/options/mentoring/academic_mentoring_handbook.doc).

<sup>35</sup>Amazing Facts Center of Evangelism, accessed 6 January 2017, [www.afcoe.org](http://www.afcoe.org).

commission.<sup>36</sup> He objectively proves that out of the outreach about ninety percent of the soldiers are untrained and not involved in the work of making disciples for Christ.

Wilkins provides an extensive analysis of mentoring relationships in the Bible. He asserts that the Old Testament provides various relationships in Israel that share the universal characteristic of discipleship relationships.<sup>37</sup> These relationships can be defined in the context of nurturing as mentoring based on their application in modern terms. For example, the concept of Moses and Joshua is seen as the first mentoring relationship in the history of Israel<sup>38</sup>. Their relationship was the longest and it manifested itself in the five characteristics of what humans need to grow and develop<sup>39</sup>. These characteristics are listed below:

*The relationship to nurture:* Moses needed a lot of encouragement because he had so much opposition on him. So, both his brother Aaron and father-in-law Jethro supported Moses to lead the people out of Egypt. After that period, when Moses went to meet God on the mountain he took Joshua with him and thereafter Joshua became Moses' mentee (Exod 24:13).

*Apprentice for competence:* From the time of his visit with God and through personal and organizational crises Joshua observed and learned how to lead difficult people in trying times. Such moments of trying times include the destruction of the Ten Commandments, Moses striking the rock for water, hearing Moses praying and interceding for the people.

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<sup>36</sup>B. Hull, *The Disciple – Making Pastor* (Old Tappan, NJ: Fleming H. Revell, 1988), 19.

<sup>37</sup>Michael Wilkins, *Following The Master* (Grand Rapids, MI: Zondervan, 1992), 38

<sup>38</sup>Hull, *The Complete Book of Discipleship*, 56-57.

<sup>39</sup>Ibid.

*Accountability for Assignment:* Moses's Job was so simple: take my people to the land but it was not easy controlling two million people every day. So, Joshua learnt how to control these vast majority of people.

*Submission for Correction:* Joshua remain faithful to God and to Moses even though others pressured him to disobey. For example, Moses sister and brother, Miriam and Aaron rebelled, when the people demanded meat rather than manna, conflict over Moses new wife, Joshua report about the visit of the spies. Other were expecting Joshua to succumb to their wish but he remain faithful.

*Wisdom for decision making:* God selected Joshua to replace Moses because He was ready. God choose Joshua, Moses mentored Him and God anointed Him (Deut 1:38; 31:1-30). Moses encourage him to be strong and courageous before his death.

### **Mentoring Relationship in the OT**

Beside these long mentoring relationships of Moses, Aaron and Joshua, other mentoring relationship existed in the Old Testament. These include kings and prophets—Samuel with Saul, Nathan with David and Isaiah with Hezekiah, Prophet and prophet – Elijah and Elisha, Elisha and company of prophets (2 Kgs 4:38).

### **Wise men and Scribes**

Israel had three sources of wisdom and authority. They are (1) high priest and the priestly clan; they represent the people before God; (2) The prophets represent God to the people; (3) the wise men such as Ezra; scribes demanded training and apprenticeship in reading, writing, transcribing and clarifying. An example of trained scribe is Baruch who helped Jeremiah and other trained wise men helped Solomon write the book of Proverbs.

## **Mentoring Relationship in the NT**

In the New Testament, Jesus was born into a group of schools which had the tradition of apprenticeship. An example of this was the Pharisees. The Pharisees also had a system of mentorship or apprenticeship. For example, they sponsored formal rabbinical schools. According to Josephus, Gamaliel II had a thousand disciple who were learning to master the complex and extensive Torah.<sup>40</sup> John the Baptist had disciples too so he also mentored them.

## **John Wesley's Model**

Founded on Jesus's blueprint of discipleship, John Wesley states that "the church changes the world not by making converts but making disciples." Wesley stated the need for discipleship in four fundamental ways:

1. For Christians to be awake in order to resist the devil.
2. To establish a small group that would support one another to overcome the devil so that they would grow in Christ. By this he assets three strands of discipleship such as: society, classes and bands.

*Society:* Strand 1 – These were the multitudes. The purpose of this was to bring about a change in knowledge. This meeting involved those in a geographical area like today's church meetings. This group's main aim was to pursue the power of godliness. They met once a week to pray, sing, study the scripture and watch over one another. They did not make provision for individual reaction or comment.

*Class:* strand 2 – these were patterned after the twelve disciples of Jesus. Its purpose was to bring about behavioral change. A class was made up of twelve to twenty members mixed by age, gender, social standing and spiritual readiness. They

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<sup>40</sup>Alan Poyner-Levison, *Talmidim Disciples* (Beit, UK: Shalom Publications, 2015), 15.

were placed under a trained leader. Activities of the class was not tailored like an academic learning group. They meet weekly in the evening for mutual confession of sin and accountability of spiritual growth. They provided the spiritual accountability to the flock and then inspected the condition of the members to help them overcome trials and temptation.

Again, to help them to further understand the messages they heard preached in the public society meeting. When it come to a class strand Membership was not optional if only you wanted to be part of the society. Every week it was expected that every class member declare honestly the true condition of his or her life.

*Band:* Strand 3 – The Band is an example of the inner core of Jesus disciple. The purpose of this was to bring about a change of direction, heart and position. It was made up of four members. These group had feature of same sex, age and marital status. These voluntary groups which claimed Christian commitment. Their desire was to grow in love, holiness and purity of motive. Their environment was one of rootless honesty and frank honesty. There were rules on punctuality and order of the meeting. There were some accountability question in which everyone answered openly. Such questions involved; 1. What known sins have you committed since our last meeting, what temptation have you met with? How were you delivered? Etc.

3. The need of leadership for these groupings. A small army was needed for this three-strand nurturing model but there was no professional paid staff available to take care. Hence Wesley trained one in ten of his members in leadership roles. They were such as barbers, blacksmith, bakers etc. Their role as leaders of the society were to preach, teach, study, travel, meet with bands, exercise daily and eat sparingly.

4. Holiness, godliness, and good will, spirituality and service to others.

This group produced a new kind of citizen in an era when crime and every form of public evil were high. These men and women changed the society they lived in.

### **Jesus' Model of Mentoring**

Jesus was the ideal mentor because His approach incorporated: “(1) the casting and communicating of life vision, and (2) teaching via:(a) verbal instruction, and (b) experimental learning in a secure, mutually committed relationship; (3) intimate relationship with (*protégés*), in which they are allowed to determine some of the direction of teaching based on questions and life circumstances, and enduring life long relationship”<sup>41</sup>. Jesus made it clear that He expected a commitment that went beyond a personal relationship with him. This could only be demonstrated through His disciples caring for the lost as He did (John 13:15-17).

### **Contemporary SDA Literature on Nurturing New Converts**

The history of the Seventh-day Adventist reveals that the church came into being as a result of Bible study and Bible teaching. However, today the Spirit exhibited by the pioneers of the Adventist Church seem to be dwindling. The zeal is getting dim and the prospects of the vital church needs to be looked at. Since church members are concerned and looking for ways to provide solutions to the precarious situation. It is for this reason that it is important to review the diverse literatures from contemporary SDA writers in order to prepare a biblical nurturing program for the churches especially those in the metropolis to retain membership.

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<sup>41</sup>Moore, Rickie D. “The Prophet as Mentor: A Crucial Facet of the Biblical Presentations of Moses, Elijah and Isaiah,” *Journal of Pentecostal Theology* (Sage Publications 2007), 15; 155.

**Possible Causes:** In his book, *The Church in Lucan Narratives: Model for Christian missions in Africa*, Sampson Nwaomah indicated that a study he made suggest that the reasons for 50% or more new converts leaving the church are as follows: insufficient teaching before baptism, weak post-evangelistic teachings, church members' hypocritical attitude, not equipping and engaging the new converts in ministry, neglecting their physical needs.<sup>42</sup>

Nwaomah affirms that “the church seems to forget that some of these converts are coming from Christian denominations and religions that have encouraging spirit of fraternity more than is offered”. Besides, there is at misconception that what the new converts ought to know for Christian growth, maturity, and stability have been made known to them through the evangelistic program even before baptism hence there is a lapse in further teaching which may lead to “weak post-evangelism teaching.”

However, Nwaomah added that the Early Church was aware that baptism was only the beginning of the Gospel Commission and needed to find techniques to establish the new members in the faith. Again, Nwaomah argues that it is pertinent to note that the foundational biblical truths believed, practiced and taught by Adventist to establish the new converts can hardly be taught properly within the period of the outreach no matter the duration. In addition, a large number of the converts may be facing challenges from pagan influences, pressure from peer groups, family, religious affiliates, and even threats on their lives.

Hence, Nwaomah suggest that there is the need to develop and sustain intentional post-evangelism plans that would be followed with the same passion and

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<sup>42</sup>Nwaomah, *The Church in Lucan Narratives*, 117.

commitment as ‘pre-evangelism’ and “in-evangelism” events. Stressing that evangelistic trainings, plans and executions must deliberately embrace the practice of fellowshiping with the converts for a period between six to twelve months to preserve the catch.

Furthermore, beyond biblical teachings offered at evangelisms, he posits there should be additional Bible studies on topics such as sanctification, history of the church, Pre-Advent Judgement, the Sabbath, end-time matters, stewardship, health reform, spiritual gifts, and personal ministry. He alludes that the above listed lessons should be adopted for the post-evangelism teaching studies for six to twelve months.

However, based on the importance attached to post–evangelism teaching “when faith in God suggests an awareness of reality as a vast, evolving network of relationship that needs to be kept on track.”<sup>43</sup>

Halversen also presents an effective approach to nurturing and preserving new converts. He groups the follow-up program into seven areas:

1. Small group ministries: these ministries are to be set six months before the evangelistic program begins to make an advance preparation to accommodate new converts and how to assimilate them. They are to be divided into geographical location to cater for any convert within any location in the territory of the evangelistic program.

2. Develop and present short series of sermon on how to relate to new converts: these sermons should be preached during Sabbath morning services to reach majority of church members. Each sermon should help church member notice that they have important role in keeping and nurturing the new converts.

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<sup>43</sup>Nurnberger, *The Living Dead and the Living God*, 28.

3. Conduct a special class on how to relate to new converts: this could be held about three to five Sabbath afternoons after the sermons preached on the Sabbath mornings. There should be included a potluck before the class. During these classes, Halversen suggest that members should be urged to:

- Be encouragers and not discouragers of new members.
- Focus on their sincere conviction.
- Be affirmative about the church and the pastor and should not create doubt.
- Make a special effort to greet new converts at church and special events.

4. Conduct a prophecy seminar class such as Daniel prophecy. Halvesen suggest that the book of Daniel is an excellent book to study because it deals with the prophecies. This class should be held during Sabbath school class time. All visitors to the evangelistic meeting are invited. The classes are to be held twice a week, one during Sabbath morning and another within one of the evenings of the week. This class should be enthusiastic and exciting using visual aids.

5. Family banquet: in the banquet invite new convert and their special friends, all church board members and committee members to be part of the program. In this banquet present a mission spot light and a short orientation of the church siting its organization from local church to the conference, union, division and general conference. Certificate of appreciation should be presented to all those who assisted in the evangelistic program.

The new members should be made to fill “My service for Christ form” which may have the following: Discipleship class, repairs at church, greeting, music, youth

ministry, teaching, community service, personal ministry, visitation team, women's ministry. This may engage the new converts to keep them active in the church.

6.           Communication: Without communication, any relationship would die. Lack of communication would kill the relationship of any group especially new converts who have just join the church. These should be exchange of post cards, telephone call – the spiritual friends should give a call at least once a week to encourage the new convert to attend church programs.

7.           Visitation: It is important for the pastor, elders or bible worker to visit the new members a week after their baptism. And every convert needs at least one pastoral visit every other week and then once every month for the next six months. All visits should be brief. When visiting it is good to give literature that could help them grow spiritually.

Holly Menzer and Becky Broschat in their paper "*Helping New Believers Grow*" states that it is not enough to prepare to receive your expected unborn baby only to abandon it at the Hospital. That person may be termed crazy and a bad parent.

However, that is what it seems to be, after investing energy, time, resources in helping in evangelistic meetings, church services, Bible studies, and when the new converts come they are abandoned at the nursery where no one cares for them. Menzer and Broschat attests that when a person accepts Christ, the work is just beginning hence the first few years or the first twenty-four hours are important in establishing a new convert's walk with the Lord<sup>44</sup>. They term the process of helping new believers grow in the faith as "follow-up" new converts learn to become multiplying disciples, and in turn help others come to Christ and grow in their faith.

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<sup>44</sup>Holly Menzer and Becky Broschat, "Helping New Believers Grow," accessed 4 January 2017, <https://www.cru.org/train-and-grow/help-others-grow/helping-new-believers.html>.

To support their idea of helping new believers grow Menzer and Broschat set six essentials steps to start someone on a Christian maturity road. They include the following:

1. Prayer: Paul prayed for his disciple and was confident that God would complete the work he begun (1 Thess 1:2). And throughout the gospel Jesus prayed for his disciple (John 17:17).

2. Word of God: It is important for the new Christian to learn from the Bible or listen to God from the word. Regularly studying the bible and spending time with Him is a spiritual food that would help him survive.

3. Build a loving relationship: Besides teaching spiritual things we must share our lives with new converts. Eat together, play together, talk together and be honest to one another showing that we care and we are their spiritual parents (1 Thess 2:7). Watching over them, nurturing them, encouraging them, correcting them and making them accountable.

4. Fellowship with new believers: introducing new believers to other Christians is another way of encouraging them. Invite new believers to your bible studies or church. When you are studying follow-up materials, ask them to join so that they would make new friends and learn from one another.

5. Encourage them to tell other about Christ. This solidify their faith and teaches them how God works. Share your faith and train others how you do it. This would help new converts to become multiplying disciples making them know how God leads in conversion.

6. Depend on the Holy Spirit: The Holy Spirit help the new believer to walk in its power. Do not be offended when others are not interested in what you are saying. Pray that God's will be done.

## Nurturing Versus Evangelism

Willmore D. Eva in an article *nurture verse evangelism* asserts that the distinction between evangelism and nurturing is dubbed a dubious separation of two fundamental operation of the church. Emphasizing Matthew 28:19 to “go and make disciples”, he states that in some circles nurture seems to give more significance that evangelism and in other circles it is the vice versa.<sup>45</sup> He further affirms that if we differentiate between nurturing and evangelism we seriously impair both and harm the divinely designed inclusive ministry of the Christian church which was patterned by Jesus Christ. Jesus Combine nurturing and evangelism holistically in his approach to people.

In Jesus’ ministry evangelism and nurturing formed a perfectly tailored seamless robe. Jesus blended healing, understanding, encouraging people with his cogent preaching and teaching. The way Jesus nurtured the people and they were ready to trust him and readily accepted what he taught. What Jesus taught was centered on a God he introduced as our father whose nature was a nurturer and had a vision of creating a people to nurture and service in this world. According to Willmore a study of the apostle ministry shows the same kind of blending evangelism and nature. He asserts that we stop propagating this false division between nurture and evangelism. According to Willmore simple nurturing activities are highly commendable and contributes greatly to the church evangelistic thrust and that when they are carried out as suggested will definitely win other people’s support.

Lyle M. Arakaki, in his article “Functioning as the Family of God,” states that we cannot call a mere baptized or people who walk a month away after their baptism,

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<sup>45</sup>Willmore D. Eva, “Editorial: Nurture versus Evangelism,” accessed 12 January 2017, [www.ministrymagazine.org/archive/2003/07/nurture-versus-evangelism.html](http://www.ministrymagazine.org/archive/2003/07/nurture-versus-evangelism.html).

a success. When a church has put a lot of energy and resources bring people to Christ and zealously to fulfill the evangelistic mission and the church neglect to the experience of those who have joined the church it may seem though membership continues to increase yet an alarming number of newly baptized convert walk away from church often within a year after their baptismal experience. Arakaki poses a question “what can we do to solve this problem?” he reiterates that we need to change our concept of evangelism. We need to expand it to include assimilation of new converts or new members. And that evangelism should not end at baptism but rather even after baptism we should continue to share the good news about salvation in Christ. Seeking to transform unbelievers to an active member, an active church member, mature disciple of Jesus Christ. Evangelism must be on going, a process that led to a person to an active disciple of Jesus Christ. Successful assimilated members testify that two important elements that need to be included in a growing church, is continues bible studies, and a development of friendship with other members. The factors are crucial because of the following false assumption that are follows:

1. Once baptized, the member will automatically fit into the Sabbath school, mid-week prayer meeting and other programs of the church to grow spiritual in the church.

2. The second is that once baptized new members would just fit in naturally.

But this two assumptions may not be acceptable because not all members take advantages of church programs. Either because they are not aware of the impact the program can have on their spiritual growth. Whatever the reason, it is not always easy for new members to adjust to the church. In such instance the church itself must reach out to the new members with a program that will help them stay. Arakaki states that

when the Seventh-day Adventist Christian calls an individual to surrender to God it becomes a new system of values and new way of life which requires that the church purpose as a support group. Therefore, the church must include models of evangelism that plans to nurture and assimilating of members this models should be based on the image of the church as the family of God.

In an environment of many cultures family is one of the important part of once life experience so the church needs to function as a family to contain the new believers to stay in the church. An example of this is found in Huawei, the issue of the *ohana* is important to one's life. When a commitment to Christ led someone to lose, the church must know that what the individual needs is not just weekly worship serve or church meeting but rather social and emotional support to replace the *ohana*. To create such support requires a bigger apparition of the church of Jesus Christ. The church must spiritual nurture must be number one. The goals of this nurturing is to help new convert better understand the beliefs and practices of the Seventh-day Adventist Church in the context of personal relationship with God. According to Arakaki when the Christian understands this he is able to understand how the teaching and practices of the church are meant to support once Christ life.<sup>46</sup>

In referring to the issue of format of ministry Arakaki again suggest that the answer would be unique in the sense that congregation with member with member of hundred as compared to one with thousand members may not have the same programs. However, both could give opportunities for member to meet the social and emotional needs of the new converts.<sup>47</sup> So, each church should evaluate carefully it

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<sup>46</sup>Lyle M. Arakaki, "Functioning as the Family of God," *Ministry Magazine*, 1998, accessed 4 January 2017, <https://www.ministrymagazine.org/archive/1998/02/functioning-as-the-family-of-god>.

<sup>47</sup>Ibid.

resources and prepare a program that would fit their needs. He adds that the greater resource of every church is the people. Therefore, reaching out to them in a caring and considerate manner would help them grow spiritually. The logic of identity, caring, fellowship, guidance and mentoring are so much a part of the *ohana* experience and must also be an experience one can find within all our church. This program of growing and nurturing new converts do not need so much money what is expected is the members care for the needs of new converts.

Whatever the program or method used the church must take seriously its responsibility to move newly baptized members grow and mature into active disciples of Jesus Christ. Until the church does this it seems evident that we will continue to lose members and our evangelistic efforts cannot be considered successful no matter how many members are added to the books.

Another dimension of nurturing new converts can be on the pastoral family. In some conferences and local churches there are special times which are dedicated to celebrating the work of the pastor and his family's contribution towards the church. Such special service may include activities that help to build the pastoral family in their work with the church. The pastoral ministry is not just a career but a calling for all believers.<sup>48</sup> Cress emphasizes the need for ministry to be viewed as the "family work" rather than the career of the parents.

This places responsibility of the pastoral family which would include their children in the earnest labor to win souls and produce a personal satisfaction in the lives of members who grow and mature. In this sense, the pastor's family helps in nurturing new converts and the church can also help nurture the pastor's family. In

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<sup>48</sup>J. A. Cress. *Pastor's Pastor: Congregations Nurturing Pastoral Families* (ministry magazine June 2001), accessed 4 January 2017, <https://www.ministrymagazine.org/archive/2001/06/congregations-nurturing-pastoral-families.html>.

some situations, sensitive members of the local congregation can “grandparent” pastor’s kids (PK) and this can be a source of nurturing for the pastors’ family.<sup>49</sup>

The responsibility of our new converts belongs to every Seventh-day Adventist Church and not to the evangelist alone<sup>50</sup> Kleuser affirms that the growth of converts should not be left to the pastor, Bible instructor or even a particular department in the church but should be a united effort from all church members. There are further details to Kleuser’s assertion. He also suggests that the nurturing of new converts should take a format that those church members who were the first persons to make contact with the newly converted soul are to be the closes individuals to nurture them. According to him, when lessons are drawn from the apostle Paul’s writing in 1 Corinthians 4:15 these workers are the fathers of the new convert and must make every effort to help them mature into good Christians. This arrangement however should not in any way prevent the pastor or Bible instructor from doing his work. God holds the pastor a primary responsibility for these lambs of His flock and as such they must not be neglected or left in the hands of others.

In light of nurturing new converts Kleuser proposes that educational programs be established to help these new converts established in the new faith. The educational program for the new convert should not only focus on doctrinal truth but also concentrate on his devotional life. Kleuser attests that a well-organized Sabbath school program is very useful for this purpose.<sup>51</sup> In addition to Sabbath school

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<sup>49</sup>J. A. Cress. *Pastor’s Pastor: Congregations Nurturing Pastoral Families* (ministry magazine June 2001), accessed 4 January 2017, <https://www.ministrymagazine.org/archive/2001/06/congregations-nurturing-pastoral-families.html>.

<sup>50</sup>Louise C. Kleuser, “Grounding the New Believer,” *Ministry Magazine*, June 1953, accessed 1 April 2017, [www.ministrymagazine.org/archive/1953/06/pastor](http://www.ministrymagazine.org/archive/1953/06/pastor).

<sup>51</sup>Ibid.

program, prayer meeting should be one of the greatest educational arrangement for the new convert. Another important aspect of the nurturing program is developing the new converts experience in his social life in the church. Social committees could be from to enable individuals among this new Christian to help them to be socially adaptable in situation were individuals find it difficult to socialize.

Apart from a well-structured educational program for the new converts, there is the need to have a praying friend for each convert. According to Kleuser all new convert are babes in the Christian experience. This mean when they are left alone to face the world without a guardian will result in catastrophic consequences. In most situations, new converts in an unguarded moment would slip. This can lead to a depressing state for such individuals. With a special praying friend as support system new convert can learn how to deal with the struggle of the Christian life and growth. It is the duty of pastor and evangelistic worker to train special people to serve as comforters for these new Christians. At the beginning, most new Christian convert may occasionally return to their old habits but until every available means and opportunity has been exhausted we should continue in the spirit of Christ to assist him gain complete victory.<sup>52</sup>

Mark Shockxey provides eight practical steps that a church can adopt to nurture its new converts. According to him these steps may not apply to every situation but have real benefits when customized for the purpose of nurturing new converts<sup>53</sup>. This

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<sup>52</sup>Louise C. Kleuser, "Grounding the New Believer," *Ministry Magazine*, June 1953, accessed 1 April 2017, [www.ministrymagazine.org/archive/1953/06/pastor](http://www.ministrymagazine.org/archive/1953/06/pastor).

<sup>53</sup>Mark Shockxey, "From Mountaintop to Valley Grounding the New Believer Nurturing Young Converts," *Ministry International Journal for Pastor*, accessed 2 January 2017, <https://www.ministrymagazine.org/archive/1953/06/pastor>.

task may take between six months to two year depending on the situation at hand. His suggestion are as follows:

1. The pastor or any church member designated should visit the new convert within 24 to 48 hours after baptism. The visitation should focus on encouraging and initiating a steady influence on the convert. The new convert should not be given biblical counsel alone but be encouraged to read and memorize scripture.
2. The pastor should make it a point to plan to take the new Christian into fellowship gatherings of the church. This is to ensure that new social ties are established by the new convert. It would be very appropriate if most of the invitation for fellowship and recreation to the new convert are from the church member. This can really help control invitation from secular society which may be damaging to his newfound faith.
3. The pastor must choose somebody from the fellowship to be the new member's spiritual elder brother or sister. This should be done after a few days when knowledge of the convert would enable pastor to choose the right person. Spiritual brother or sister must hold it a duty to invite the new convert into his/her home. He / She must also attend church together with the new convert.
4. Pastor should form a class with new converts if their number is appreciable. The objective of this class is to meet for a time at least once a week to study the bible together. The bible study should relate to new questions and problems that are confronting them. This could in a long round be an opportunity to open discussion about the church and its standards and privileges. If this class is not possible to be established the pastor must do this on the individual basis which would mean visiting members and studying with them.

5. The new convert must be made to feel that they are needed in the church membership. The pastor is responsible for making the new convert see the wonderful fellowship and the joy and privileges available to them as church members. The Pastor in an attempt make this point successful must answer their questions honestly and show biblical foundation for his answer. He would also have to prepare them for the questions they would be asked upon joining the church. This can help prevent embarrassment and ridicules from outside world.

6. The pastor should determine the various talents and abilities of the new converts and placed them in services that they may be useful. Various ministry must be created in an attempt to develop the talent of such individuals. In the case where job or service of a unique convert talent is not available in the church, the pastor must find avenues of tapping these talent from them.

7. The church pastor must preach often on subjects intended to guide and instruct new converts. This would be beneficial not only to the new believers but also the old since it would revive them and make them responsible in the duty as Christians. All preaching must be positive and explicit on God's role in leading and strengthen the Christian in his/her upward journey.

8. New convert should be enlisted to help in winning someone else to Christ as soon as possible. This is not a difficult task at the very onset of the new believers' Christian growth but when neglected it may become almost impossible. New converts are to be trained and nurtured to see witnessing as a constant activity of his life.

## **Summary**

This chapter provides information that nurturing new converts has been something that existed in the era of the Old Testament, New Testament and even the after that period. Nurturing of new converts was still relevant. Nurturing in any form is necessary either to the philosophers, educationist, scientist, agriculturist, even with the religious groups.

Therefore from the sources gleaned it is established that nurturing new converts is important and should be upheld if the Seventh-day Adventist Church would want to retain and grow its members in this contemporary time.

## CHAPTER 4

### THE PROJECT CONTEXT AND STRATEGY FOR NURTURING MUSLIM BACKGROUND CONVERTS

The theological foundation and literature review has confirmed the need to develop effective nurturing program to curb the loss of Muslim converts, sustain the growth of the entire church and promote its mission agenda. A personal inquiry attests to the fact that there is precarious loss of members which calls for the need to address it.

This chapter therefore seeks to develop for implementation the effective strategies and programs that will revive members to actively include in nurturing for the Gospel commission to realize its goal in the Tamale metropolis in the North Ghana Mission.

This chapter therefore tackles the description of the project setting, pre-program survey (in-depth interviews and focus groups discussion), strategy design and presentation, reporting, evaluation and monitoring. This involves description of the local church settings which includes socio-cultural and the economic status of the Tamale Metropolis, the Hospital Road SDA Church, Kalpohin SDA Church, and Kaladan SDA Church and their members. Focus group discussions was conducted and interviews held to gather data and its analysis. Followed by the design and presentation of the project strategy and the evaluation and monitoring.

## **The Ministry Context**

The study seeks to describe the environment the church works in to gain a full knowledge of the problem relating to the loss of members including those of Muslim converts within the metropolis since its establishment in the macro and micro context.

## **Profile of the Northern Region**

### **People Group**

The ethnic groups that are in Tamale are the Dagombas, Nanumba, Manprusi, Gonja, Konkomba, Grunza (Frafra), Bimoba, Chekosis, Dagaatis, and Akans from the south. The majority of these ethnic groups is the Dagombas. They are the land owners and are mostly Muslims.

There are many religious groups in Tamale but the dominant groups in order of population are the following: Islam (90.5 %); Christianity (8.8%); and Traditionalist (—0.2%).<sup>1</sup>

About 26.1% of urban household are involved in agriculture whereas 43.3% of the rural household partake in farming. Again, 84.8% of households in Metropolis are involved in crop farming. 52.9 % in the urban whiles 47.1% is rural .and 0.1% are engaged in fish farming. The Metropolis is situated in the Savannah wood land area dotted with short scattered wood lots. The type of trees common in Savannah area are: Dawadawa, cashew, Nim, Acacia, Mahogany, Shea butter and Baobab, In the Savannah zone tall grass grow which are used to make Zana mats for commercial purposes. Besides the Shea tree which gained international recognition and picking it

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<sup>1</sup>An Evangelism Survey Conducted in 2014 by North Ghana Mission.

and selling have given many people work and thus increased household income, reduced poverty and rural migration.<sup>2</sup>

### **Temperature and Soil**

The temperature ranges between at the maximum 39-34 C and minimum is 39-25 C. The type of soils found are: Sand stone, gravel, mud stone, and shale.

According to the 2010 Population and Houses Census there were 19,387 (7.5%) of the total houses in Northern Region. The total of 35,408 houses (11.5%) is 63 lower than 7.8% the houses were made with cement and mud.

The Northern Region, which occupies an area of about 70,384 square kilometres<sup>3</sup>, is the largest region in Ghana in terms of land area. It shares boundaries with the Upper East and the Upper West Regions to the north, the Brong Ahafo and the Volta Regions to the south, the Republic of Togo to the east, and La Cote d' Ivoire to the west.

The Northern Region is divided into 26 political administrative Districts; namely: Bole, Bunkpurugu-Yunyoo, Central Gonja, East Gonja, North Gonja, Sagnarigu, Tatale/ Sanguli, East Mamprusi, Gushegu, Karaga, Nanumba North, Nanumba South, Saboba, Savelugu/Nanton, Sawla-Tuna-Kalba, Tolon, West Gonja, West Mamprusi, Yendi Municipal, Zabzugu, Tamale Metropolitan, Cheriponi, Kpandai, Kumbungu, Mamprugu Moaduri and Mion. This study took place in the Tamale Metropolis.

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<sup>2</sup>GSS, 2010-PHC, *District Analytical Report; Tamale Metropolis* (Accra, Ghana: GSS, 2014), 42.

<sup>3</sup>GSS, 2010-PHC, *District Analytical Report; Tamale Metropolis* (Accra, Ghana: GSS, 2014), 1.

## **The Tamale Metropolitan Assembly**

The Tamale Metropolitan Assembly of the Northern Region was established by a Legislative action (LI 2068) elevating it from Municipal Assembly to a Metropolis in 2004. It is among six of the Metropolitan Assemblies in Ghana and the only one within the three regions of the north: Upper East, Upper West, and the Northern. It is Metropolitan capital city and the capital of the Region.

The Tamale metropolis is located in the central part of the Northern region. It shares boundaries with the Sagnarigu District to the west and north, Mion District to the east, East Gonja to the south and Central Gonja to the south-west.

The Metropolis has a land mass of 646.90180km<sup>2</sup>. Physically it lies between latitude 9.16 and 9.34 North and longitudes 0.57 west. The Tamale Metropolis has a total population of about 233,252 representing 9.4% of the region's population.

Tamale has 115 communities within the Metropolis and the rural areas have large portions of land good for Agriculture and serves as food basket of the Metropolis. It has been modernized with a few industries with a modern market that, aids the community.

Besides the comparative location of the metropolis within the region, the area stands to gain from markets within the West African region from countries such as Burkina Faso, Niger, Mali and the northern part of Togo and also en-route through the area to the southern part of Ghana.<sup>5</sup>

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<sup>4</sup>GSS, 2010-PHC, *District Analytical Report; Tamale Metropolis* (Accra, Ghana: GSS, 2014), 1.

<sup>5</sup>Ibid.

The metropolis connected with a good road network making Tamale easily accessible and the most preferred city among the northern regions especially because of its central location. (see Appendix C for a map on Tamale).

The major ethnic group in the metropolis is the Dagomba. However, Nanumba, Mamprusi, Gonja, Chekosi Kokomba and other tribes from other regions can also be found in the Metropolis. The people in the metropolis are predominantly Muslims.<sup>6</sup> They cover a large area about 8,000 sq. miles and the area is populated with 650,000. The Metropolis has annual festivals such as Damba, Bugum simply known as fire festival celebrated yearly, and Muslim Eid Fitr, and Eid Adha celebrated according to the Muslim calendar year.

The metropolis gets its water supply from Dalun dam and Nawuni treatment plant that supplies 45,000 cubic meters of water daily.<sup>7</sup> On health, the Metropolis has a Teaching Hospital, SDA Hospital, West Hospital, Central Hospital, Kabsad Hospital, and other private hospitals.

The Tamale Metropolis has five hundred and forty- five (545) basic schools comprising of one hundred and six kindergarten (106), three hundred twenty (320) primary schools, one hundred and nineteen (119) Junior High Schools; fifteen Senior High Schools and a number of tertiary institutions which includes University for Development studies in Nyankpala and Dungu campuses and extension campuses for University of Ghana, University of Cape Coast, University of Science and Technology, University of Education Winebah, Valley View University, and Islamic University, and two colleges of Education.

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<sup>6</sup>GSS, 2010-PHC, *District Analytical Report; Tamale Metropolis* (Accra, Ghana: GSS, 2014), 35.

<sup>7</sup>GSS, 2010-PHC, *District Analytical Report; Tamale Metropolis* (Accra, Ghana: GSS, 2014), 61.

Tamale Metropolis is 180 meters above sea level and the land is mostly rising and falling with a few hills scattered sparingly. It has only one rainfall season which affects agricultural production. Besides, the daily temperature varies from season to season. It may be high humid, a little sunshine with thunder storms<sup>8</sup>.

The Dagombas people were originally traditionalist like other tribes in Ghana. However, since the religion of Islam was introduced to them in 1700<sup>9</sup>, they have become more populated by Muslims where 90.5 % are Muslims, Christians are 8.8% and traditionalist are 2%<sup>10</sup>.

However, there are some Christian churches established in the metropolis, notable ones include Roman Catholic, Presbyterian, Methodist, Baptist, Assemblies of God and Seventh- day Adventist Church.

Tamale metropolis is noted for its intense commercial activities. Besides being a regional capital city of the Northern Region, it is also a center for the three northern regions. It is a link centre to Burkina Faso making attractive to foreigners who transact business to other important cities such as Kumasi and Techiman. It has four important markets namely central market, Kukuwo, Lamashegu and Aboabu markets that make Tamale a commercial town. In addition, it has many factories and other important businesses that make it a preferred city. The city with its environs is noted for rice, yam, cashew, groundnuts. The staple food that could be found in

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<sup>8</sup>GSS, 2010 PHC, *District Analytical Report; Tamale Metropolis* (Accra, Ghana: GSS, 2014), 2.

<sup>9</sup>Elana Cohen-Khani, "About the Dagombas," assessed 23 September 2015, Tufts' <https://sites.tufts.edu/dagomba/about-the-dagomba/>.

<sup>10</sup>GSS, 2010 PHC: *District Analytical Report; Tamale Metropolis*, (Accra, Ghana: GSS, 2014), 35.

Tamale is yam, rice, millet, corn, beans etc. The city has a lot of food stuff because of surrounding villages that see Tamale as a preferred market.

### **The Seventh-day Adventist Church in the Tamale Metropolis**

The church initially began in the Northern Region of Ghana in Ekumdi in 1952 when Elder Moses Kwabena Kuma returned from Agona Asante in 1952 with the message of the church to Ekumdi and through his evangelistic exploits established the Seventh-day Adventist Church. After he received the message in 1949 while working on his cocoa farm at Agona- Asante. From Ekumdi the elder traveled to Tamale by 1952 he was able to establish a church. North Ghana mission at time after hearing that a church was opened they sent missionaries to Tamale Ps Henry E. Rieseberg<sup>11</sup>from Canada. He died in 1963 after he had left for Canada for treatment for a tumor in the head. After his death, Pastor Johan Onjjuka was sent as a next missionary by the grace after hard work 26/10/1968 North Ghana Mission was established.

With the help of Evangelist William B. Ackah then the Union evangelist, helped established many churches in the northern Ghana. The Tamale Hospital Road was established 1950 and organized on 26 October 1968. It grew up to give birth to Estate and Kaladan Churches in Tamale. These churches experienced numerical growth with members from the south because of their business activities that had come to do business. At the same period, the church had not made significant impact on the native especially the Muslims. Even those that the church had succeeded in

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<sup>11</sup>Kofi-Owusu Mensa, *Ghana Seventh-day Adventism: A History* (Accra: Advent Press, 2005), 417.

winning, majority of them were not able to get integrated into the local church. That trend, has continued up today.

### **Ministry Context-Micro**

The Hospital Road church was organized on the 26<sup>th</sup> of October 1968 with 32 members. Today, the church has 241 members. She gave birth to two organized churches. These are Kalpohini Estate church which was organized in 1982 with 29 members today she has 192 members, and Kaladan Church which was organized in 1984 with 45 members and today she has 357 members. The church has contributed significantly to the welfare of citizens of Tamale with the establishments of 5 basic schools, one Senior High School and one Modern Hospital mainly established by the church and other benefactors abroad and special grants from donors. In addition to these, there is a special feeding programmed sponsored by Danish Church know as Danish Children Fund (DCF) aimed at providing a breakfast for needy children attending the church Schools. With all these interventions, the church has not been able to win indigenes and Muslims.

The church is composed of many tribes predominantly from the south who are Twi-speaking people with few Muslims converts from the north. These members are traders and workers who have come to settle in Tamale because of the government work. This has not helped the church because it lacks stability of members due to the fact that anytime these members go back to their hometown, the church loses its financial and numerical strength. People in Tamale view the church as Ashanti Church because of its membership composition and its church services conducted in Twi which is a local language of Akan communities.

Writing on the history of Adventist Church in Ghana, Kofi Mensah stressed the same issue by stating that among Dagombas, the indigenes of Tamale, have the

idea that “Christianity is for southerners and Islam is for northerners. Such suggestions and ideas coupled with threats and pressures have succeeded in sidetracking would be Christians to Islam.”<sup>12</sup>

Notwithstanding such challenges, the church continued to conduct many evangelistic campaigns with few Muslims campaigns. Statistics available from the church record books from 2010 to 2014 indicate that 10 Muslims were converted of whom four dropped, three were forced to leave the church by their family members or suffer ostracized. For the same period, other churches such Assemblies of God, Catholic Church and Methodists were able to win some Muslims and kept them.

The church clerk reports that since 2010 to 2015, campaigns were conducted and 100 were converted; out of them, ten were Muslims. However out of ten Muslims, only two are still members of the church. Out of the hundred converts who were not Muslims, only 25 had remained. Therefore, the nurturing of Muslim will benefit the entire church.

This situation motivated the researcher to find out the causes of this unfortunate scenario so that an intervention could designed and implemented to curb the situation so that the church indigenes who will be base for reaching Dagombas.

### **Research Design**

This was an exploratory descriptive study that uses qualitative research techniques to gain insight into nurturing of Muslims converts to Adventism in Hospital Road, Kalpohini Estate, Kaladan and Prince Emmanuel SDA Churches in the Tamale Metropolis. This was used in order to get direct access to respondent on

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<sup>12</sup>Mensa, *Ghana Seventh-day Adventism*, 417.

the subject matter. The research sought to discover the underlining challenges responsible for muslims not attending our church and those who attend are not able to be integrated in the life of the church. In other to arrive at that, the researcher design and instrument to get to the bottom of the problem.

### **Type of Research**

In order to unravel the factors militating against the nurturing of Muslim, the research used the qualitative research methods. The qualitative research enables the researcher get firsthand information from the research participants to ascertain the reality of the problem.

The research used the Focus Group Discussion (FGD) of Muslims who dropped from the church and Muslim in the church, and the members and administrators or workers of the mission to get firsthand information to discover the causes of lack of the ability of Muslim remaining in the church.

### **Rationale for the Selection**

The researcher wanted to hear first-hand from those who were not able to be nurtured in order to remain in the church. Second, Muslim converts who are still active members of the church could give a better information on how they can suggest to the church ways to nurture so that proper integration in the life of the church can occur. Lastly, from members and administrators to give their views on the best way to nurture Muslims. In the researcher's opinion, this method will help to elicit information that will form the basis to get information from to form the basis of the intervention strategy to nurture and bring back Muslim members who have dropped from the church.

## **Appropriateness of the Study**

### **Study Population**

The participants selected for this study were the Adventists within the four selected Adventist Churches in the Tamale Metropolis or working with the North Ghana Mission of the church in Tamale. Owing to the small number of persons in the church with Muslim background, the total number of participants recruited for the one-on-one interview were seven from the four SDA Churches in Tamale Metropolis. Three focus group discussions were held comprising 8 members each.

### **Sampling Procedures and Selection**

Purposive sampling procedure was employed to recruit respondents for the study. A verbal consent was taken from each the selected participants before they were allowed to go through the interview or be part of the focus group discussions.

*Muslim- background believers:* Converts from the Muslim background were purposively sampled from the four SDA Churches within the Metropolis for the one-on-one interview. This helped to collect possible challenges facing new converts with Islamic background. It was important to hear the Muslim themselves tell their own story to share their experiences for the life and after the conversion. To be able to know some of the challenges they have been going through. A Muslim background believer is any SDA Church member who prior to their conversion to the church were supported/sustained by Muslims, or have his immediate family members all or majority being Muslims. Participants for the three focus group discussions were also purposively sampled from the four churches and church institutions within Tamale Metropolis.

*Lay leaders:* This group was comprised of various gender, age groups and some church officers. Church leaders who are directly involved in soul winning and nurturing new converts formed one focus group for these discussions. Those selected for the lay leaders' discussion were person serving as either current or former lay activities/personal ministry leaders in the various churches. This was from the view that, they have been living with the members who dropped out. They could give a better view of what happened before they dropped from the church.

*Pastors:* Current serving or former pastors of Tamale East and West Districts of North Ghana Mission were contacted and their consent sorted before they participated in the Pastors' interview. Other pastors in the region with Islamic background or experience with working with Muslim Background believers were also allowed into this group.

*Administrators:* By the virtue of their encounter with church members from diverse background, church administrators were also had allow to contribute to this work in separate interviews. Persons qualified and selected for this interview were senior church staff at the NGHM office. The interview with the North Ghana Mission administrators who, from day to day, deal with challenges that new converts bring on board. They could give credible information as to their reasons.

## **Materials and Resources**

### **Research Instruments**

The instruments used for the research were the one-on-one interview guide and the Focus Group Discussion guide. Probes were incorporated into the guides to ensure that the interview did not miss issues that may be mentioned by the respondent but do not directly follow the line of questioning. This also ensure that issues that were predetermined were discussed further to elicit adequate information. The

interview guides used for the one-on-one interview and the focus group discussions are outlined below;

*Focus Group Questions (Lay Leaders)*

1. What are the world views and themes and values of Muslims background believers?
2. What are the current and past approaches employed by the church to reach Muslims?
3. Why are those methods or approaches not effective?
4. Based on the understanding of Muslim believers, what are the right methods or appropriate for nurturing Muslim believers?
5. Can you describe the ministry of the people as successful or failing as a people?
6. Which group of the church has worked with the Muslims?
7. Are there others who are currently working with them, what are the challenges they face?
8. Have you been able to bring some backsliders back into the church?

*Questions for Muslims believers*

1. Since you became an Adventist, what are the challenges you face?
2. What was the reaction of your family?
3. In your own assessment, what are some of things that the Church can do to sustain Muslim Converts?
4. What will you consider offensive to newly converted Muslims

5. What are your challenges while you live with your family members and come to church?

6. What suggestions do you have about what the church can do to help Muslims converts who have challenges

*Questions for Church Workers (Pastors)*

1. How long have you served in the ministry?

2. Have you ministered to Muslim background believers before what were your challenges?

3. What obstacles did you find with the Muslim background believers in the church?

4. What are their attitude of Muslims toward the Adventists?

5. What steps will you take to address it?

6. In your own assessment, what are the reasons for the low membership of Muslim among church members?

7. What will you suggest as a solution to the challenges to the Muslim background believers to improve or integrate them in the church?

8. Is there any support you expect? If yeas from whom?

*Questions for Administrators*

1. How long have you served?

2. What plans do you have to beef up Muslim evangelism and what is your target areas?

3. In view of Muslim evangelism which areas are considered unreached and what are the main reasons they are unreached?

4. Are there documented reports on the progress of the work among this group of People?

5. Can you describe the ministry of the church to people as successful, failing, unfruitful?
6. Which group in the church do you know worked among the Muslims in the past or currently working with them?
7. Apart from the general encouragement that the administration has always given, in concrete terms what is the administration doing in respect to Muslim in terms of the following:
  - a. Budget allocation to support those in need?
  - b. Study Material (school/trade)
  - c. Training (economic empowerment)

### **Workshop Materials**

In order to conduct the program effectively, the researcher prepared materials that were used during programs. Two sermons and workshop materials were prepared so that the program could be handled effectively. The workshop material on wealth creation was prepared by Dr. Bempong.

### **Funding**

This takes a look at how to get funding for nurturing and supporting new converts in the church:

Seed money for persecuted Muslim Christians GHC 500.00;

Take of grant to be sourced through ADRA or other relief agencies;

Proceeds from the products from the center for the maintenance;

Modality: operation of hostel accommodation;

Allowance system from proceed to candidates;

Operation of hostel accommodation;

Allowance system from proceed to candidates.

### **Pre-testing**

The developed study guides above were pre-tested in another SDA Church in the NGHM. Recommendations were made and corrections done before operationalizing them in the field.

### **Permission and Approval**

The researcher first obtained permission from the Northern Ghana Union Mission to grant a permission to travel to the North where the program was to be implemented. In addition, the researcher received authorization from the local field North Ghana Mission and the Church where the research was to be conducted. They were all granted. In the face of the challenge the research wanted to study the phenomenon to propose intervention. He proceeded by seeking permission from the Northern Ghana Union where the researcher works to enable him to travel to Tamale where the research would take place.

He wrote to the Mission Secretary the field where the Tamale Hospital Road church is located. A permission was solicited from the local church and voted to allow the research to carry on the program in the church. Because the researcher was not resident in Tamale, he chose 4 research assistants to help him to get to the bottom of the problems with a questionnaire that will help the researcher get information. (See appendix A for all the correspondence on the permissions and approvals to conduct the research and intervention in the churches).

## **Research Assistants and Facilitators for Program Implementation**

Four (4) research assistants were chosen and trained to assist in program implementation. The assistants were selected for their expertise in the area, programming, and culture. The assistants also helped to facilitate the programs.

### **The Interviews**

The interviews were conducted on different dates and venues but all within Tamale Metropolis. For the one-on-one interviews, the research assistants approached the participants at an agreed venue mostly around their church premises and NGHM office premises. These interviews were conducted between 10<sup>th</sup> September, and 6<sup>th</sup> November, 2015. Seven came from Muslim Backgrounds, Converts (MBCs), three were pastors and two were administrators who were interviewed by this method.

The three focus groups discussions were organized for the lay leaders at the following location and time. :

The first was organized at the Hospital Road SDA Church premises on the 17<sup>th</sup> September, 2015 between 2pm and 4pm GMT. One of research assistants moderated this discussion.

The second focus group was organized at the Kalpohini Estate SDA Church premises on the 18<sup>th</sup> September, 2015 between 2pm and 4pm GMT. One of research assistants moderated this discussion.

The third was organized at the Kaladan SDA Church premises on the 21<sup>st</sup> September, 2015 between 2pm and 4pm GMT. One of research assistants moderated this discussion.

## **Recordings**

The information was gathered at the interviews by both paper and audio documentations. The audio recordings were later transcribed to compare findings with the paper documentations.

## **Data Analysis**

The data collected were compared with findings from all the other interviews and discussions. The common findings of challenges (causes of high Muslim background believers' dropout rate) and recommended solutions were put together and summarized below.

## **Findings**

Below is a summary of the outcomes of the various interviews. These findings underpinned the suggested implementation strategies to improve retention of new converts from the Islamic background.

1. After the interview the main factors that emerge from the interview were persecution from former fellow Muslims and family members. For example, Obed Sigbe's church dresses will be soiled or put in a condition that they could not worn just when he was about to go to church.

2. The unfriendliness of church members toward them, as if they do not belong to the church. They had seen the difference between the Christians and Muslims. Christians were because the former are seen as program-oriented while the Muslims are people-oriented.

3. There are more restrictions on the lifestyle of members than with the Muslims.

4. According to Muslims, Christians are more discriminatory and segregatory. They favor their fellow brothers and sisters, rather than the others.

5. Adventists are strictly monogamous while Muslims are polygamous.

6. It is a taboo for Muslims to change Islam to join any other religions.

7. Uncertainty about their livelihood when severed from their families.

These findings are in line with what is documented in written literature. The church must make provision for their welfare should they face persecution.

### **Summary**

From the various interviews and focus group discussions, the influencing factors for Muslim background converts' membership dropout were obtained. These were sourced from people of diverse' backgrounds in the church. They all agree to some of the above summarized causes. This then makes the next move in designing interventions necessary to solve these problems.

## CHAPTER 5

### PROJECT NARRATIVE

The Seventh-day Adventist Churches in Tamale metropolis has over time been faced with the challenge of losing new converts (especially newly baptized Muslims) from the church. This perennial problem has necessitated the undertaking of this project in Tamale Hospital Road, Kaladan, and Kalpohin Estate SDA Churches in the metropolis.

A survey conducted and analyzed in the previous chapter with the findings acclaiming the anxieties, calls for effective nurturing strategy development and implementation to reduce membership loss, especially newly baptized Muslim converts into the SDA Church. This chapter therefore defines the intervention which comprises the project preparation and its implementation (before, during and after) through workshops/seminars and sermons.

It discusses the evaluation of the project implemented and its report which deals with the presentation of the outcome to the appropriate quarters accordingly. The following segment gives a crisp review of the theological foundation.

#### **Biblical and Theological Foundation**

The Biblical and Theological Foundation was used to design the intervention. The goal of the program was to improve nurture and sustain the growth of the Church. Things done in the program comprised nurturing as feeding, nurturing as caring, nurturing as shepherding, nurturing as teaching, ,nurturing as fellowshiping/ encouraging, nurturing as mentoring. Nurturing as found in the scriptures is dear to

God. God gave the *Shema* to teach the children of Israel the way of the Lord (Deut. 6: 4-9) Similarly, Jesus also taught his disciples the scriptures to train them carry out the gospel commission ( Matt 28: 18-20).

The biblical foundation unravels the steps that will enrich nurturing both in the church and the home outlining Jesus method and others.

It was discovered that to spiritually nurture members, is to teach the Bible, or study the Bible which is spiritual food (Exod. 3: 8; 1 Cor 3: 2; 1 Pet. 2:2). Jesus affirmed that man must not live by bread alone but by every word of God (Matt. 4:4; Lk 4:4).

The early church survived because they taught scripture (Acts 2: 42), the Jewish youth were taught scripture from their early years (Deut. 6:4-9). Thus, God gave humanity the opportunity to be nurtured.

Other authors were consulted and their views are in support of nurturing of new converts by adopting intentional teaching, visitation, and care for their needs and engage them in prayer and find a place of involvement in the ministry that will guarantee their spiritual growth. The intervention was based on the biblical and theological principles and literature consulted in order to nurture new members.

### **Designing of Intervention**

This involves preparation of materials that will serve as guide on how to nurture and empower the new members. After discovering the factors that contributed to the dropping from the church, the research proposed the following measures to nurture the members so that they can stay and contribute to the mission of the church. These are receiving new converts and nurturing and caring for new converts from Muslim background.

## **Receiving New Converts**

During the research it was realized that unfriendly atmosphere in the church was one of the contributory factor for the loss of new converts. This seminar will sensitize the entire church to create a warm atmosphere to welcome new members. This goes a long way to make new members feel loved and willing to return for subsequent service.

Furthermore, regular programs that involve participation of new members during church activities to help them grow and strengthen their faith will be proposed.<sup>1</sup>

## **Nurturing and Caring**

**Elders' retreat:** This two-day seminar was organized for elders on how to handle the new members who have just joined the church. This was very critical for the survival of the new members because they are the frontlines leaders of the church who can exert a positive impact on them. Facilitators were invited to make the program very attractive.

**Livelihood support seminar:** Business ventures were proposed for persecuted converts to subscribe to. This is hoped to guarantee their livelihood to ensure their survival peradventure they are severed from their relatives. These business ventures were further highlighted in the wealth creation workshop.

**Membership support seminar:** A one- week seminar was organized for the Hospital Road church members sensitizing them on how to support one another.

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<sup>1</sup>H. L. Rudy, "Receiving and Holding Converts," *The Ministry Magazine*, 1963, accessed 26 February 2017, [www.ministrymagazine.org/archive/1963/10/receiving-and-holding-converts](http://www.ministrymagazine.org/archive/1963/10/receiving-and-holding-converts).

**Bible studies emphasis:** Bible studies were organized for the new members on topics like how to pray, study the bible and witness in order to help them grow spiritually.

### **Program Implementation**

In order to curb membership loss an intervention program was drawn for SDA Churches in the Tamale Metropolis. Listing the steps that will be followed to carry out the plan It involves and ensuing the packaged that is to be executed; changing the mindset of the people and filling the gap with friendship seminar and giving them job opportunities. The order of program for the intervention in this study are outlined below.

### **Agenda**

1. Welcome and Introduction
2. Devotion
3. Introduction of the Program
4. First Training Session
5. Discussion Questions
6. Economic Empowering Lectures
7. Closing Session

### **General Overview of Proceedings**

1. The researcher welcomed and introduced the people at the beginning at the program. These were the steps of the program: Getting acquainted with the people.

2. After the welcome and introduction, he gave a short devotion using John 1:12 which states that as many as received Him to them has given the power to become the sons and daughters of God. If we are sons and daughters, we have accessed to enjoy the blessings of God and depend on anyone. Therefore, let us surrender our lives fully to Him.
3. Introduction of the program, the researcher introduced the purpose of organizing the program to sensitize the people about what will be expected of them.
4. After that, Pastor Adams gave a lecture on how Muslims can be faithful to God in their new faith bringing out the truth in the Bible about the love of God and how He care about His people who worship Him.
5. Participants were given the privilege to ask questions on the lecture delivered.
6. Economic Empowerment Lecture which was led by the researcher briefing the participants the package the program has for those who want to be economically independent. They could embark on learning a trade or being taught how to raise birds or animals so that they would not depend on anyone for their livelihood.

The closing session. The researcher thanked the people for sacrificing their time to be part of the program and even suggestion on what can be done to improve it. After which the president thanked God for the success of the program.

## **Detailed Project Intervention**

### **Seminar for Church Members**

A seminar for church members on how to relate to Muslims and new converts was organized. The researcher was the facilitator. The district pastor George Amouzou introduced the program and was the facilitator.

The purpose was to teach the church members how to relate to the new converts and people in general; care for the needs of others, visit the new converts as acquainting with them, encourage new members to remain in the faith by praying with them.

The program started with a hymn and followed with prayer then with a special song from New Life Singers, a local singing in Tamale Hospital Road SDA Church.

### **Seminar for Muslims and New Converts**

There was another seminar to de-theologizing the new believers and prepare them to accept their new spiritual family. The topic was: “The Love and Power of God. The facilitator, Pastor Nwemele Adams, is the President of North Ghana Mission and a Muslim convert.

The purpose of this seminar was to teach the love of God that surpasses all human love that even when we are cut off from our relatives, his love toward us is assured (Rom 8:37-39; 1 Pet 5:6-7).

The presentation emphasized that we are all the family of God. If we lose our biological family members love, as God children we have to love one another. God is the protector even when we are abandoned God will take care of me (Ps. 27: 10; Isaiah 41:10).

## **Workshop on Wealth Creation**

*Facilitator:* The researcher with the help of Dr. Eric Kwame Bempong, the Principal of the Veterinary College of Education, Pong-Tamale, conducted a workshop on wealth creation. It was done on 21/09/2015. The programme started with a prayer and introduction of the programme by Ps Adams Nwumele then the researcher embarked on the subject of the day.

The purpose of the workshop was to encourage members to learn how to start their own business, show persecuted ones that they can be on their own even when their family members abandoned them, teach members how to be independent; and encourage members to network with one another—to support one another.

In order to help the member converts start their own businesses to attain economic independence, this section of the presentations gave in-depth information on how to do that. Some of these programs were made known to members.

**Skill:** Some of the skills available in this area that members can choose from include: fashion design, masonry, carpentry, furniture and joinery, cookery and dietetic, computer training, entrepreneurial skill acquisition and raising Guinea fowls for commercial purposes.

Tamale is located in the guinea savanna vegetation zone<sup>2</sup>. Guinea fowl rearing is common and cheap in this area<sup>3</sup>, but the returns are great. The researcher with the help of the veterinary expert gave more information on the need to opt for this. He also gave a comprehensive lecture on how to raise guinea fowl and the readily available market for the fowl. A summary of this presentation is preserved in

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<sup>2</sup>GSS, 2010-PHC: *District Analytical Report; Tamale Metropolis*, (Accra, Ghana: GSS, 2014), 2.

<sup>3</sup>Ibid., 55.

appendix F of this document (see appendix F and G for summary of the training material on Guinea fowl rearing and the pictures of Guinea fowl respectively).

### **The Workshop on Salvation in Jesus**

This workshop showed to the new converts that salvation is in Jesus Christ alone (Acts 4:12). Also, it showed that it is not a taboo to leave Islam to join Christianity (Rev. 18:4-6) and no human mediator is needed as shown in Ephesians 4:5.

### **Fill-the-gap Friendship Seminars**

Reason for the Seminar was because of rejection and unfriendly to MBCs. When Muslims get converted into Christianity they lose not only their friends they also lose family. Such MBCs often become lonely and sometimes ostracized. The implication is that the pressure of the ostracism is challenging due to the isolation and loneliness.

Due to the aforementioned reasons, the MBCs need new friends in the church to replace their lost old friends. It is therefore imperative that we let go of our Islamophobia (the fear of Islam) to cordial and mutual relationship between existing members and MBCs. Existing members have to be their friends and family.

### **Fear of Persecution**

The purpose for this project was because MBCs often live with the fear of persecution.

The facilitator showed from the Qur'an and the Hadith that spelt doom for persons exiting the Islamic faith. Some MBCs are already aware of this and therefore live with the fear of being persecuted.

Both the Qur'an and the Hadith are eloquently loud enough on what kind of punishment is to be meted to the apostates. Examples are found below:

#### QUR'AN

Quran (4:89).” They wish that you should reject faith as they reject faith, and then you would be equal; therefore take not to yourselves friends of them, until they emigrate in the way of Go; if they turn their backs, take them, and slay them wherever you find them, take note yourselves any one of them as friend or helper.” Verse 4: 65 says that those who have faith are in ‘full submission’ to Muhammad’s teachings. This verse explains what should happen to Muslims who do not have faith.

Quran (9:11-12). “But if they repent and establish workshop and pay the poor what is due, then are they your brethren in religion, we detail our revelation for a people who have knowledge. And if they break their pledgers after their treaty (hath been made with you) and assail our religion, then fight the heads of disbelief-Lo. They have no binding oaths-in order that they may desist.”

Other verses that seem to support the many hadith that establish the death sentence for apostates are Qur'an verses Q2:108, 217, Q 4:137, Q5:54, Q 9: 66, 73-74, Q 88: 21, 23-24.

The texts above suggest that apostasy deserves coercion and severe punishment and that apostates are damned.

#### HADITH

The second most authoritative source of authority in Islam is the Hadith, with Sagu Bukhari been the most reliable. As the Qur'an itself says, “Those who obey the Messenger obey Allah (Q 4:48).”

Suhih Bukhari (52:260), for example says “the prophet said, if somebody (a Muslim) discards his religion, kill him.”

Sahih Bukhari (83:37) also say: “Allah’s Apostle never killed anyone except in one of the following three situations: 1) A person who killed somebody unjustly, was killed (In Qisas) 2) A person who killed somebody intercourse and (3) a person who fought against Allan and His Apostle and deserted Islam and became an apostate.

Another hadith, Sahuh Bukhari (84:57) says, (in the words of), “Allah’s whoever changed his Islamic religion, then kill him, “Another one is Sahih Bukhari (89:271), which says: “A person who embraces Islam, then reverts to Judaism is to be killed according to the verdict of Allah and his apostle.

Another Hadith sources that establishes this punitive response to what Islam considers apostasy are the Abu Dawud, and Imam Malik. For example.

Abu Dawud (4346), “was not there a wise man among you who would stand up to him when he saw that I had withheld my hand from accepting his allegiance, and kill him?” under duress. (The person in question was Muhammad’s former scribe, who left him after doubting the authenticity of divine “revelations.” Upon finding out that grammatical changes could be made. He was brought back upon finding out than grammatical changes could be made. He was brought back to Muhammad after having been captured in Medina).

Al-Muwatta of Imam Malik (36.18.15), where it was said: “The messenger of Allan said, “If someone changes his religion-then strike off his head.”

Clearly, it seems established that Islam authorizes capital punishment for defectors. It is for this that MBCs are not save around other Muslims when they convert to Christianity or any other religion. And this is the reason why missionaries and mission leaders have to think about interventions that could keep MBCs safe when they accept Christ.

## **Safety Run Project: Relocation for Security and Empowerment**

In the face of the clear punitive provisions from both the Qur'an and hadiths, it appears the only way to gain safety is by what could be called safety run. The mission president, Pastor N. Adams, confirmed this. According to him, such persons can easily get attacked by close family members if he/she is within the reach of the family. Safety run will amount to escape from the people and occasion of danger. It will mean relocation of the MBCs to a place that seems safer for the persons whose life is threatened.

### **Safety Run and the Location**

An important consideration for safer-run is the location, where does an MBC run to? This is one serious question that must be answered if the safety that is sought is to be achieved. Obviously, if a safe location will be decided, there are some specific things to look into:

1. Is the location close to any relative or friend who belongs to Islam?
2. Is the location of close proximity to the place of conversion??
3. Is the location a predominantly Islamic?
4. Is the location under Sharia law?
5. Is the location a place where the MBC can find something to do
6. Does the location have the presence of faith-family members?
7. Have there been cases of Islamic terrorism or killing?

Until these questions are answered positively, decisions should not be made to relocate MBCs to the place. It obviously will not be safe to send an MBCs to where the persecutors will have a quick link to the MBCs, or a place of close vicinity.

It is not safe to take a MBCs to a place that is predominantly Islamic, under sharia, a place where the threatened will not have circle of friends around him/her, or a place where the killing of non-Muslims will constantly traumatize the MBCs.

### **Safety Run and Economic Empowerment Program**

One of the other things to think about is the safety and empowerment program where skills acquisition is made available for people, and MBCs can partake and have a safe haven. Some of these programs were made known to members under the wealth creation workshop discussed above.

**Funding.** The biggest challenge to the skill acquisition program is funding. The workshop proposed a way of generating and running a funds to supports new members who are being persecuted.

1. Seed Money was raised for persecuted Muslim Christians GHC 500.00 (about US\$ 150.00) by instant promotion at the workshop.
2. Additional funding will be sourced through ADRA or other relief agencies.

### **Modality**

3. The generated funds are intended to support and institutionalized safety run system. This provide livelihood support and economic empowerment for them to grow into economic independence.
4. Operation of hostel accommodation for distress members. Proceeds from the products of the center for its maintenance and upkeep.
5. Allowance System will be created from the proceeds to candidates.

While the MBCs get to such centers, they pick of a training school like any other person, the identity is not revealed and he/she lives like ordinary skill acquisition participant and lives as such. The allowance from the institute will be

essential for the survival, so that the MBCs do not become a liability to the church or any member.

As the MBC becomes settled, kind gestures should be discreetly sent to his/her people, for example, if he/she has something to send to his/her family, he or she goes to another two to send something to the family and return to base. Experiences shows that when this is done over time, the family and friends, soften up on the persecution and they seek to accept the person back and the persecution is over.

It is important to note that invitational gestures should not be easily jumped at. Time should be taken to test the genuineness of the gestures.

### **Project Evaluation**

Instrument of evaluation was designed to ascertain the impact of the intervention on the church and the new members on reclaiming of dropped members, caring level of the church, visitation, among others.

### **Post-seminar Evaluation**

After the intervention in the church, the program was evaluated to ascertain its effectiveness in the church. A general meeting was called to find out the impact of the program on the churches together. Then members were asked to tell how they felt about the programs. Members were asked whether they now know how to handle new Muslim converts.

It was realized that members were happy about the program because it helped them relate to each other well. The intercessory prayer which was made for the people was holding the people together. Now people who were not used to pray are now engaged in prayer.

The Muslim converts were asked if they will be better prepared to face the hostile family opposition. The testimonies received from members and Muslims

reveal that the program succeeded in creating awareness in the church on how to handle new converts especially Muslims.

### **New Action Plans**

At the post intervention evaluation meeting, additional recommendations were received. Notable among them were the need to periodically organize such seminars and workshops and the need to raised Seed Money to support persecuted Muslims of GH C 500.00 (about US\$ 150.00). As a result of the intervention, a fund has been established to support any Muslim who will suffer persecution on conversion to Seventh-day Adventism. An amount of GH C 500.00 (about US\$ 150.00) as a seed money was raised. Other church members pledged to contribute more money toward that fund.

In addition to the above the following came up and were agreed to on the project evaluation. This project is to be put on ongoing evaluation. The first phase of this evaluation will be within a year to confirm its consistency. Evaluation will be ongoing after the initial year.

As nurturing improves more programs will be added to enhance it.

There will be a study nurturing to retain members and should be upheld all through the year. Running programs that would encourage teaching as nurturing, feeding as nurturing, shepherding as nurturing, caring as nurturing, mentoring as nurturing and fellowshiping as nurturing.

Reports about the progress of the program will be reported to the church, the North Ghana Mission and to the Northern Ghana Union Mission.

## **Advocacy**

The research also brought to light some persons in the church who were abandoned by their families. The researcher appealed to the mission to support these two students who were being abandoned by their families for joining the church.

## **Conclusion**

Taking into account the factors responsible for the drop out of Muslims and new members, the intervention proposed by the researcher created awareness among the churches in Tamale Township about the care for new members. The program therefore was deemed to be successful.

## CHAPTER 6

### SUMMARY, CONCLUSION, EVALUATION

#### Summary

The need for nurturing in the Bible was demonstrated by God himself when He provided them with their first vegetable diet (Gen 2:16, 17). This later demonstrated by other biblical characters like Adam, Noah, Abraham, Joseph, and Moses (Gen 2:16, 17, Gen 6-8, Gen 18-21, Gen 49) in their life and role in leading God's people. These were repeatedly manifested in Christ Jesus' work with his disciples (Matt. 10:1-5; Mark 6:7-13; Luke 9: 1-6).

Both Adventists<sup>1</sup> and Non-Adventists<sup>2</sup> writers place much importance on the need for proper nurturing the church.

Mrs. Ellen. G. White affirms that nurturing of new converts is important and should be upheld. This can be seen in the numerous nurturing related issues in her writings<sup>3</sup>.

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<sup>1</sup>J. A. Cress. *Pastor's Pastor: Congregations Nurturing Pastoral Families* (ministry magazine June 2001), accessed 4 January 2017, <https://www.ministrymagazine.org/archive/2001/06/congregations-nurturing-pastoral-families.html>.

<sup>2</sup>J. F. Barnett, *The Church the Pillar and Ground of the Truth* (Charleston, SC: Biblio Life, 2009), 184.

<sup>3</sup>White, *The Ministry of Healing*, 143.

There are different types of nurturing. The Bible and scholarly works point to the following as examples: Nurturing as in teaching, shepherding, feeding and caring, mentoring, fellowshiping, just to mention but a few.

The Tamale churches are not able to tap into the full benefits of nurturing their converts from Muslim background. The research interviews and focus group discussion revealed some of the issues that hinder these churches for carrying this important exercise for the MBCs. Some these include persecution from family members, unfriendliness of church members, monogamous marriage and so on.

Based on the findings from the field interviews, the research designed an intervention to address these problems. This intervention focused on preparing church leaders and members to receive MBCs warmly. It also seek sought to train members and MBCs alike on how to deal with each other, handle persecutions and the need to stay in God's love no matter what.

In seminars, the research presented these intervention strategies to the churches in Tamale Metropolis. The response at gotten from the evaluation of the program was shockingly welcoming as members were even ready to contribute funds to support proposed intervention.

### **Conclusion**

The importance of nurturing in the effective growth and membership retention can be seen in both the OT and NT, Jesus' earthly ministry, the apostolic era and many others. The Ellen White writings equally affirmed and projected the need for nurturing in church.

The field interviews and focus group discussions brought to light some of the challenges to in retaining nurturing of converts from the Muslim background among the Tamale converts in the churches. Muslim converts face challenges that no

Christian converts have ever experienced. Sometimes, their very lives are in jeopardy. It is easy to understand why many of the new converts leave the church.

Nurturing and looking after their needs should be given priority with dealing with the newly-baptized Muslim believers. Separation and persecution from family can have a huge blow on their security and spirituality. The proposed and tested intervention were clustered into two blocks: Receiving new converts and then Nurturing and caring for new converts from Muslim background. With their lives and livelihood at stake, it is important for new Muslim converts to feel that that belong to a family that values and takes care of them.

When the proposed intervention programs were implemented, the workshops and seminars were important for both the church members and the new Muslim converts. The members became aware of their responsibilities toward new members and especially Muslims. This has led brought awareness to church members to cultivate the spirit of friendship and acceptance toward new members.

Bringing the gospel to our Muslim brothers and sisters is a huge challenge. Ultimately, it is the spirit of godly love and care that would lead them to become faithful believers. and Muslims so that the mission of the church will be fulfilled by nurturing her people that the Lord brings in.

The program therefore was successful.

### **Lessons Learnt**

The research and intervention unearthed some key issues needed for receiving and nurturing new converts from the Islamic religion into fully mature members of the church needed to achieve the church's mission. These must not be lost sight of. Some of the lesson learnt include the following:

1. We must be patient with the new converts and other members who may be weak spiritually.
2. The church must provide in a tangible a support and not just wishful assurances to real problems that they face. Shelter, empowerment, security must be properly discussed and get alternative solution to new converts especially Muslims.
3. We must always be ready to help one another.
4. Leadership is the key in making the church what it supposed to be and be doing. If pastors do not understand the mission of the church, church members will not be able to fulfill the mission of the church. Someone must lead them to God's agenda.
5. When you take a step of faith in doing God's work, He will provide for the human and economic resources.
6. Islam is a way of life that teaches Muslims what to do in every situation. Elders and pastors must take time to teach new converts how to face every challenge so that they will be better equipped to face them.

### **Recommendations**

From the research and the implementation of the intervention strategies, the following were recommended. First, churches working in the Muslim- dominated area, should have a program of intervention for Muslim converts such as the proposed intervention in this study.

Second, community services should be revisited so that the church can create a basket pool where the needs of church members and the communities are met.

The mission and churches should create special funds to meet the needs of Muslim converts who have challenges.

Intermittent charitable and health care services should be given to the Muslim communities.

Scholarship packages for higher education should be given to Muslim converts who will in turn help to educate and evangelized their own people. Others Those who cannot go to school should be given skills training to empower them.

Lastly, there is the need for pastors to receive specialized training in Muslim evangelism and how to nurture them.

## APPENDIXES

APPENDIX A  
CORRESPONDENCE

Introductory letter to the North Ghana Mission

18/09/2015

THE EXECUTIVE SECRETARY  
NORTH GHANA MISSION  
BOX 74  
TAMALE

Dear Sir,

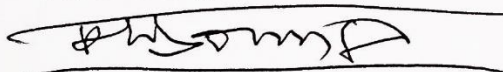
**PERMISSION TO DO FIELD STUDY**

I write to seek permission from the North Ghana Mission Administration, to permit me do a field study on three of your churches to enable me write my dissertation on 'Models of Nurturing Muslim Background Believers.' Using the following churches as a case study: the Hospital Road, Kaladan, and Kalpohin Estates.

This study will help me fulfill a requirement in the Doctoral of Ministry Program and also contribute to ministry in the Church.

I therefore hope my request will be considered.

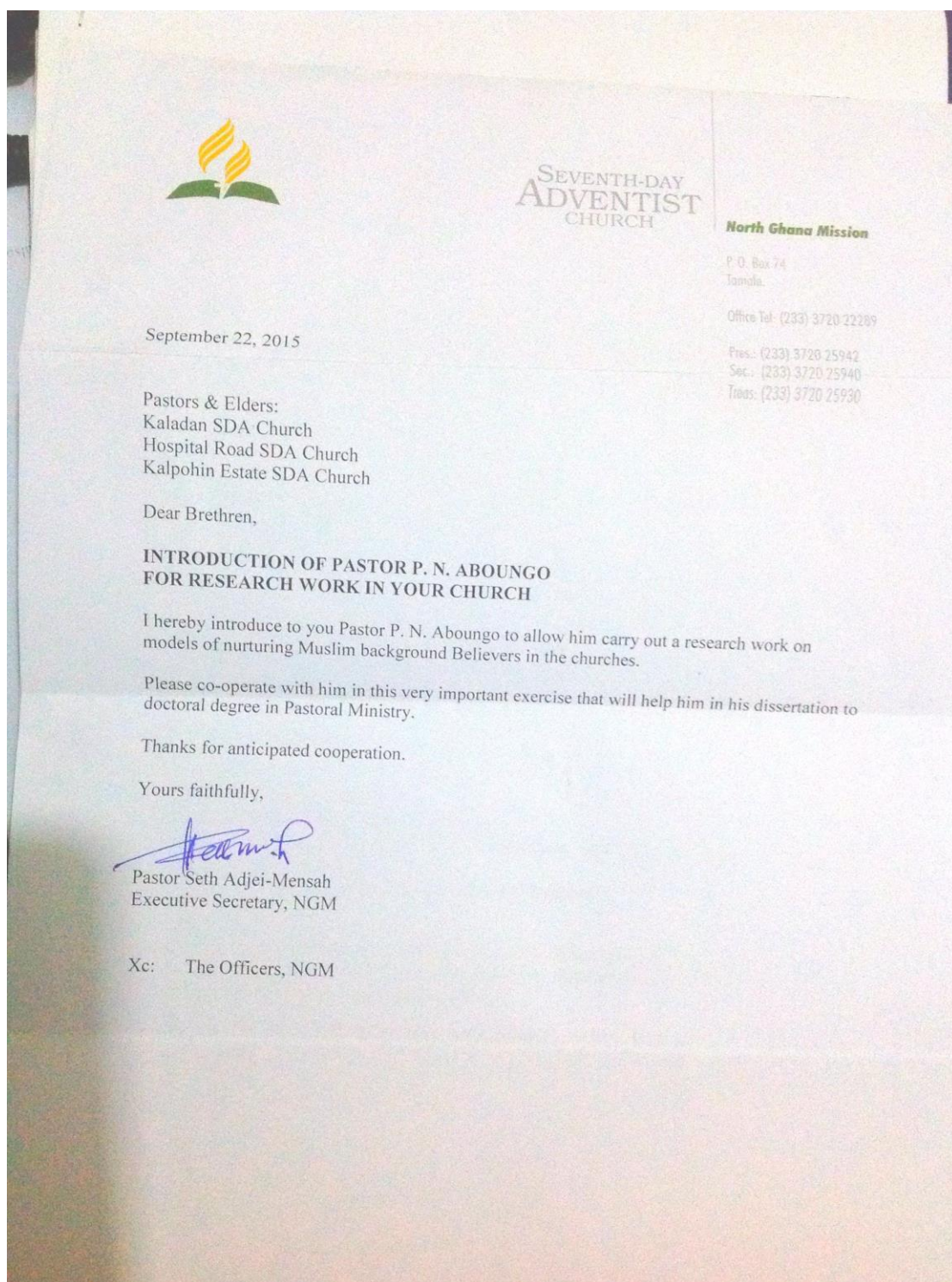
Yours faithfully,



Pastor Philemon Nso Aboungo  
(Publishing Director)  
XC: The President (NGM)

The Treasurer (NGM)

## Approval from North Ghana Mission Office



Approval letter from the Hospital Road SDA Church



SEVENTH-DAY  
ADVENTIST  
CHURCH

**North Ghana Mission**

September 23, 2015

P. O. Box 74  
Tamale.

Office Tel: (233) 3720 22289

Pastor P.N. Aboungo  
Northern Ghana Union Mission  
Kumasi.

Pres.: (233) 3720 25942  
Sec.: (233) 3720 25940  
Treas: (233) 3720 25930

Dear Pastor Aboungo,

**APPROVAL TO CONDUCT RESEARCH**

I am writing to inform you that the Hospital Road SDA Church, Tamale has granted you permission to conduct your research on Models of Nurturing Muslim Background Believers in the local church.

Kindly liaise with the church pastor in case of any assistance you may need to carry out your project.

God richly bless you,

Yours faithfully,

Pastor George Ekao Amouzou

Church Pastor, Hospital Road, Tamale

S.D.A CHURCH  
HOSPITAL ROAD  
BOX TL 1676. TAMALE

Approval from Kalpohini Estate SDA Church



SEVENTH-DAY  
ADVENTIST  
CHURCH

**North Ghana Mission**

P. O. Box 74  
Tamale.

Office Tel: (233) 3720 22289

Pres.: (233) 3720 25942

Sec.: (233) 3720 25940

Treas: (233) 3720 25930

September 23, 2015

Pastor P.N Aboungo  
Northern Ghana Union Mission  
Kumasi.

Dear Pastor Aboungo,

**APPROVAL TO CONDUCT RESEARCH**

I am writing to inform you that the Kalpohini Estate SDA Church, Tamale has granted you permission to conduct your research on Models of Nurturing Muslim Background Believers in the local church.

Kindly liaise with the church Pastor in case of any assistance you may need to carry out your project.

God richly bless you,

Yours faithfully,

Pastor George Ekao Amouzou

Sector Pastor, Tamale

SEVENTH-DAY ADVENTIST CHURCH  
TAMALE DIST. PASTOR  
P. O. BOX 1576  
TAMALE

Approval letter from the Kaladan SDA Church



SEVENTH-DAY  
ADVENTIST  
CHURCH

**North Ghana Mission**

September 23, 2015

P. O. Box 74  
Tamale.

Office Tel: (233) 3720 22289

Pastor P.N. Aboungo  
Northern Ghana Union Mission  
Kumasi.

Pres.: (233) 3720 25942  
Sec.: (233) 3720 25940  
Treas: (233) 3720 25930

Dear Pastor Aboungo,

**APPROVAL TO CONDUCT RESEARCH**

I am writing to inform you that the Kaladan SDA Church, Tamale has granted you permission to conduct your research on Models of Nurturing Muslim Background Believers in the local church.

Kindly liaise with the church Pastor in case of any assistance you may need to carry out your project.

God richly bless you,

Yours faithfully,

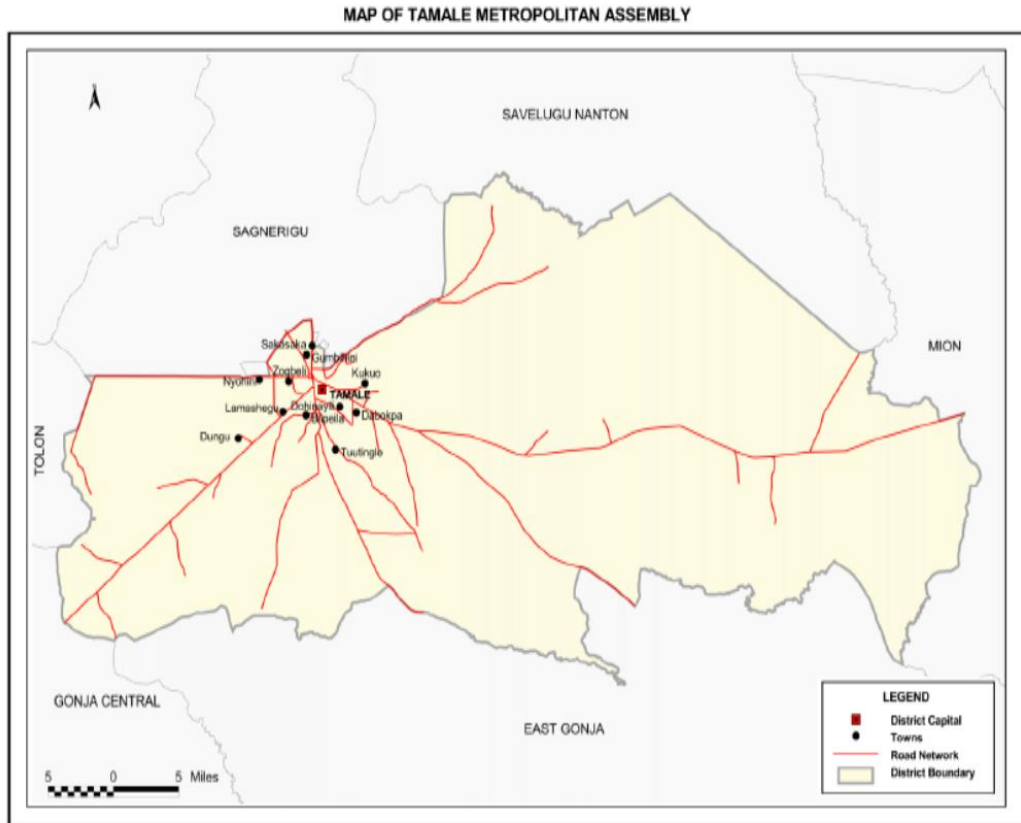
Pastor George Ekao Amouzou

Sector Pastor, Tamale

SEVENTH-DAY ADVENTIST CHURCH  
TAMALE DIST. PASTOR  
P. O. BOX 1576  
TAMALE

APPENDIX B

MAP OF TAMALE METROPOLIS



Source: Ghana Statistical Service, GIS

## APPENDIX C

### ENQUIRIES INTO THE PRINCE EMMANUEL CHURCH AS RECOMMENDED BY THE DMIN APPROVAL PANEL

As part of the recommendation from the Doctor of Ministry Min, assessment panel, the research carried out additional investigation into the four church, Prince Emmanuel. This is the youngest of the four, established on 7<sup>th</sup> May, 2005 by Dr. Pastor Andrews Lawrence Ewoo. The church started with forty baptized members none from the Muslim background. Upon further enquiries by the researcher with the church clerk, the following came to light; current membership stands at eighteen baptized and more than twenty unbaptized members. Most of the original members went on membership transfer. Eleven of the original members still remain and seven new ones have come onboard.

## APPENDIX D

### SUMMARY ON THE ECONOMIC EMPOWERMENT SEMINAR ON GUINEA FOWL REARING FOR COMMERCIAL PURPOSES

#### BASIC PRINCIPLES OF RAISING GUINEA FOWLS AS AN INCOME GENERATING ACTIVITY.

Guinea fowls are independent birds, self-sufficient foragers who will find much of their own food throughout the year, making it economically easy and cheap to keep and raise for income.

There are reproductive layers who lay a lot of eggs provided you locate their hide out their eggs.

Raising guinea fowls is a rewarding venture you will not regret. There should not be treated like fowls because they are a bit wilder than fowls.

Benefits in raising the guinea fowls

1. Easy and less expensive way of generating income
2. Their presence is an efficient natural pest control of their allowed range. They consume mosquitoes, grasshoppers, beetles just to mention a few
3. They will not eat up your green akin to like other birds.

Besides being guards and insect control, they will supply their owner with food, money etc. though their eggs are small in size, yet are tasty and healthy to take. Their feather could be sold for money and use for making fishing hire or craft.

Its meats has quality protein and less cholesterol and fats

They easily adapt to local conditions. They are good grazers of fresh herbs.

#### HOW TO KEEP GUINEA FOWLS

They are naturally wild

They do not hatch their own eggs, it is fowls that hatch them

It takes them you need to hatch the eggs and train them to be used to your environment.

The structure to contain them

1. Laying nest
2. Facilities for feeding and watering
3. There must be adequate light and ventilation
4. Protection from sun, rain hot and cold temperatures, wild birds, predator such as dogs, cats snakes, and other creatures
5. Light or heat and ventilation with an absence of draughts.
6. Nest for laying eggs.

Provide housing for the Guinea fowls. It should be a cage too the following dimensions to keep 20-30 fowls until they are eight weeks old. Each bird requires a floor area of 40-65 cm of space. Make the sides 50-75 cm high. Provide opening at the top.

#### MATERIALS FOR THE CONSTRUCTION OF A GUINEA FOWL HOUSE

Consider cost, availability and durability in selection of construction materials

1. Thatch/ grass
2. Rafters
3. Mud
4. Tree branches
5. Bamboo
6. Sorghum stalks
7. Iron sheet
8. Wood scan things/boards
9. Cement/bricks
10. Wire mesh

House bed for boarding to finish. It could be partitioned to keep it warm by hangings jut sacks or polythene when birds are 4-6 weeks it should be removed for good ventilation and sampling.

#### HOW TO CONSTRUCT THE HOUSE

1. Construct side with sandy loam soil to 1:22m/4<sup>th</sup>
2. Extend the flour corners of the wall to form pillars 0.91 meters (3ft) high to support the roof.
3. Make a wooden frame just above the flour (4) walls. Free branches could be used for this.
4. Weave sorghum stalks vertically across wooden frames 6-8cm.
5. The floor of house could be cemented or stoned/ sand mixture.

#### HOW TO RAISE GUINEA FOWLS

1. When the eggs are hatched proper care of the young is crucial.
2. Extra food should be given when the place is dry and no greens.
3. Provide draws roofs waterier. A waterier that will not drawn the keets.

Something to watch when rearing guinea fowls.

Anti-social fowls-those that busy and attack. This would be avoided by embedding adequate food and water.

#### COLLECTIONS OF EGGS

Most guinea fowls lay between 9:00am and 2:00p.m

Make sure the guinea fowls are not there when you will pick the eggs else they will relocate. Do not pick all the eggs leave some so that they can continue to lay the eggs.

APPENDIX E  
PICTURES OF GUINEA FOWL



An adult guinea fowl



Guinea fowl keets being catered for by domestic fowl

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## VITA

- Name:** Philemon Nso Aboungo
- Background:** I was born on the 25<sup>th</sup> November, 1955 at Bolgatanga in the Upper East Region, Ghana.
- I have two brothers and one sister. I was born a Catholic and baptized a Seventh-day Adventist on November 10, 1973 at the age of 18 years. I attended the Local government Primary and Middle School in the Bolgatanga Municipality and attended Adventist schools from secondary up to university.
- Family:** I married on August 19, 1979 to Grace Ataribono Aboungo from Tanzue, Bolgatanga at the Upper Region in Ghana. We have four children
1. Whaley Asonre Aboungo, born 27/06/1980 now a district pastor.
  2. Raymond Atibila Aboungo, born 07/08/1984 now a medical doctor.
  3. Christiana Ayinpoka Aboungo, 24/10/1993 now a student at Presbyterian University College, Agogo.
  4. Jemimah Adinya Aboungo, 22/09/2001 now a pupil at Junior High school.
- Education**
- |           |                                                                 |
|-----------|-----------------------------------------------------------------|
| 1979-1984 | Bekwai SDA Secondary School                                     |
| 1990-1991 | GED Valley View College                                         |
| 1991-1992 | Valley View College                                             |
| 1992-1995 | Andrews University (ASWA Campus),<br>BA Theology (Health Minor) |
| 1996-2000 | MA Pastoral Ministry (ASWA Campus)                              |
| 2013      | Doctoral of Ministry Student                                    |
- Ordained:** 17/01/ 1997 Ordained and currently hold Ministerial Credential from North Ghana Mission of the SDA Church.
- Experience**
- |           |                                                         |
|-----------|---------------------------------------------------------|
| 1974-1976 | Literature evangelist/church pastor<br>Navrongo/Sandema |
| 1976-1979 | Church pastor, Bawku                                    |
| 1985-1989 | Church pastor, Bamboi                                   |

- 1996-1997 Sabbath School & Personal Ministry director/Tumu District pastor
- 1997-2000 Publishing, Sabbath School, Personal Ministry director, District pastor
- 2001-2004 Global Mission, Sabbath School and Personal Ministry/ Bawku District pastor
- 2004-2008 Departmental director/ Walewale District pastor
- 2008-2013 Executive Secretary, North Ghana Mission
- 2013-2014 Departmental Director for Global Mission, Northern Ghana Union Mission (NGUM)
- 2013-2015 Departmental Director for Publishing, NGUM
- 2013-present Departmental Director for, Adventist Muslims Relations, NGUM
- 2016-present Departmental Director for Trust Services, NGUM