

DISSERTATION ABSTRACT

Doctor of Ministry
Emphasis in Mission

Adventist University of Africa

Theological Seminary

**TITLE: MOBILIZING AND EQUIPPING THE LAITY FOR EFFECTIVE
EVANGELISM IN MAYO-DANNAY DISTRICT OF THE NORTH
CAMEROON CONFERENCE OF THE SEVENTH-DAY ADVENTIST
CHURCH**

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Date completed: February 2017

The mission of the Seventh-day Adventist Church is to make disciples of all people, communicating the everlasting gospel in the context of the three angels' messages of Revelation 14: 6-12, leading them to accept Jesus as personal Savior and unite with His remnant Church, discipling them to serve Him as Lord and preparing them for His soon return. So, before every individual can be baptized into this church, he or she should abide to this commitment. But there is apathy among the church members in Mayo Dannay district of the Seventh-day Adventist (SDA) Church towards the outreach ministry for which these members should be mobilized and equipped for effective evangelism.

By adopting a quantitative method of research and using focus group discussion, many reasons for this phenomenon were discovered such as lack of prayer in the life of members; lack of teaching the new converts on Christian witnessing

from the beginning; lack of understanding the importance and responsibility of the members to witness; Mayo Dannay district is a hard place for Christian witnessing specially for the SDA Church with its doctrines of forbidding unclean food and the Sabbath rest day; lack of vision by the various pastors and elders of all those years in charge of the churches; lack of commitment and interest in God's work by some of the pastors and members in the domain of evangelism; and lack of the presence of the Holy Spirit in members' life.

To seek the solutions of these problems responsible for the apathy of the church members towards the outreach ministry in Mayo Dannay district, an intervention program was developed trying to put all these factors into consideration to mobilize and equip the laity for effective outreach ministry. Two churches were chosen for intervention. The intervention program was in three sections. The first one concerned all the elders of these two churches. A workshop for three days was organized for them in Central Yagua Church. The second and the third ones concerned respectively the entire membership of Vada II Church and Central Yagua Church. A workshop of three days was organized in their respective churches concerning the role and responsibility of discipleship.

At the end of these workshops, two implementations were organized in Kalfu. It has been noticed that for the first one, in Yagua Central Church, the percentage of membership involved in evangelism was 4.3%, while Vada II Church was 1.4%. During the second implementation, eight months later, Yagua Central Church was 87, 72% and Vada II Church was 3.29%. The project was evaluated and the result was satisfactory. Lessons have been learned. Recommendations have been made to two local churches, to Mayo Dannay district and to the North Cameroon Conference.

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SEVENTH-DAY ADVENTIST CHURCH

A dissertation

presented in partial fulfillment

of the requirements for the degree

Doctor of Ministry

by

Benjamin Hacheked

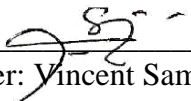
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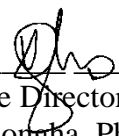
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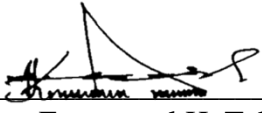
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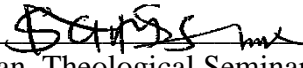
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This Dissertation is dedicated to the Almighty God who made possible for me to arrive up to this level. May His name be glorified forever and ever. To my adopted father, Viyao Etienne, my dear wife, Mrs. Hacheked Tchived Rachel and my children Nanema Hacheked Samuel, Nwoufe Hacheked Jessica, Ava'a Hacheked Emmanuel and Ngatsoua Hacheked Pierre whose supports were so immense in the current attainment. Also, I thank West-Central Africa Division, Cameroon Union Mission and North Cameroon Conference of Seventh-day Adventist Church.

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ACKNOWLEDGEMENTS

It is worthy to say that the production of this Dissertation is not solely my efforts. Many people have contributed to the success of this work. In this regard, special thanks goes to all of them especially, my advisor Dr. Same Roger Vincent whose counsel and directions made it possible for this work to come out. I cannot leave out Professor Kelvin Onongha whose encouragement and mentorship had strengthened me to be focused and Professor Bauer, by his coming made me to understand the dissertation to go ahead. I am further grateful to the West-Central Africa Division, Cameroon Union Mission, and North Cameroon Conference officers who sponsored me this time around for this program by providing funds for me and surely prayer for the Dissertation program. My thanks go to my dear beautiful wife Mrs. Hacheked Tchived Rachel and my children Nanema Hacheked Samuel, Nwoufe Hacheked Jessica, Ava'a Hacheked Emmanuel and Ngatsoua Hacheked Pierre who were always patient when I leave them alone for this D. Min program. Finally, I thank all my class mates for their encouragement, their love, their help, their care by transporting me to class in their vehicles after my accident and all the experiences shared during these years. May God richly bless them all.

CHAPTER 1

INTRODUCTION

Description of the Ministry Context

North Cameroon Conference of the Seventh-day Adventist (SDA) Church is made up of three natural limited Regions: Far North, North and Adamawa. The missionary work started in the Far North by Pastor Ruben Bergstrom from Sweden between 1927 and 1928. Many churches were established in most of the divisions of this great region long ago and continue in the same manner even unto today. But the Mayo Dannay Division which received the Adventist message since 1971 is still unreached. The message stopped at two out of the nine subdivisions. Having worked as a minister of the gospel for the last 18 years, including five years as a President of the Conference, I have observed that the members of these two localities have not made any effort to penetrate those seven unentered areas to reach the inhabitants with the Three Angels' messages. It would appear that all the evangelism program required by the Conference were not seriously affected to reach those areas.

The new baptized members were always the children of members. The local populations are still ignorant about the Present Truth like the Sabbath because evangelism is not taken seriously. Through my ministry, I have come to realize that a possible problem to this poor evangelistic effort lies in the lack of interest to reach others for Christ and the ignorance of the members thinking that evangelism does not concern them rather it is only the pastor's business and sometimes the church elders.

Statement of the Problem

Evangelism is the reason for the existence of the church. So, Seventh-day Adventist Church uses many strategies to accomplish this great commission. But, in the Mayo Dannay district, the apathy of the laity to evangelism is a concern. That is why evangelism is never made as a way of life of those members and as a regular activity in the program of the church with emphasis on reaching all the people groups of those localities. Research will be done to investigate the causes of this apathy and find out the reasons behind this phenomenon in order to provide possible solutions to the situation.

Statement of the Purpose

The purpose of this Dissertation was to develop, implement and evaluate a strategy for mobilizing and equipping the laity for effective evangelism in Mayo Dannay district.

Justification

Upon the completion of this dissertation the following results will be seen:

- A. It is through outreach ministry that church members meet people where they are, show them God's love by preaching Christ to them.
- B. Church members are eager to practice outreach ministry when they are mobilized and trained in that area. So, their eyes will be opened. Prejudice, fear, indifference and ignorance will disappear.
- C. The church will grow spiritually and intellectually about her responsibility.
- D. There will be a regular program of evangelism in the church.
- E. They will see themselves fulfilling Peter's statement in 1 Peter 2:9.
- F. Every church member in Mayo Dannay district will be willingly involved

in outreach ministry.

- G. He or she owes as a duty to participate in the Great Commission given by Jesus Christ in Matthew 28: 19-20.
- H. The SDA Church as a denomination teaches and encourages members to share their faith with the non-Adventists.
- I. Lay church members will see themselves well equipped and happy to do the great gospel commission. They will be very happy for reaching the unreached areas with the gospel and for souls coming to Christ.
- J. Evangelism is the way through which people encounter Christ and enter into the church.

Delimitations

Despite the fact that mobilizing and equipping lay members is a very good tool for the SDA Church in regard to evangelism, this dissertation project will be constrained to Mayo Dannay district with two churches as samples for the entire district. The two churches are: Seventh-day Adventist Church, Central Yagua and Seventh-day Adventist Church, Vada II. They represent the urban and rural areas and are located in the southern and northern parts of the territory of the Mayo Dannay district, respectively.

Moreover, this project shall focus on mobilizing and equipping the laity for effective evangelism strategy for massive membership involvement in Outreach ministry. The Bible versions that would be used are the New King James (NKJV) and New International (NIV). However, other versions may be quoted and cited, but they will be mentioned.

Description of the Dissertation Process

This D. Min project will end up with six chapters in order to be a complete work. Chapter one describes the ministry context, states of the problem and the purpose of this project, justification, delimitation and the expectations. Chapter two will talk about the theological foundation based on Old and New Testaments including the Spirit of Prophecy. Chapter three will consider the contributions of the historical and contemporary SDA authors and other Christians' literature on the topic. Chapter four will underline the procedures of implementation. Chapter five will narrate the process of the implementation of the project and Chapter six will evaluate the results of the project, draw lessons from the project and give recommendations for future research.

Expectations

1. This dissertation will stimulate lay members to become more aware of the responsibility of being Christ's disciples in the sense of evangelism.
2. After they are trained, they will be able to implement such methods in their particular fields of work through various seminars, workshops and sermons.
3. It will revive the church and help the leaders to develop their spirituality, courage, enthusiasm to do God's work permanently.
4. The same strategy will be helpful to be used in other districts of the North Cameroon Conference so that this conference will witness, see a new strategy for evangelism.
5. After completion of this dissertation, I also expect to see positive changes in my daily spiritual walk with the Lord.
7. This will increase the understanding of the Lay members' roles in the church.

8. The unreached subdivisions in the district will also be reached easily and successfully with the Three angels' Adventist message.

Definition of Terms

SDA Church: Seventh-day Adventist Church.

Disciple: A student who would attach himself to a teacher for the purpose of acquiring practical and theoretical knowledge. To be a disciple is to be living in a relationship with the one who is discipling you.

Discipling is both an initial work and a continuing work in the life of the person being disciple.

AYM: Adventist Youth Ministry

CHAPTER 2

BIBLICAL FOUNDATION FOR MOBILIZING AND EQUIPPING THE LAITY FOR EFFECTIVE EVANGELISM

This chapter looks at what the Bible (Old and New Testaments) and the Spirit of Prophecy present on mobilizing and equipping the laity for effective evangelism. Peter in his first letter states; “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy” (1 Peter 2: 9-10). This act was initiated by God Himself in the Old Testament through Noah, Abraham, Moses, Nehemiah, Esther (Mordecai), Gideon, kings, prophets, Judges, Priests and in the New Testament with Jesus, the Apostles, the Early Church, and Paul. Just to give these few examples and Ellen G. White asserted the topic through the Spirit of Prophecy.

Mobilizing and Equipping in the Old Testament

God is the creator and initiator of everything and every work that should be done here on earth. As He created man in His own image, He gave him the responsibility to do things as continuity of what He had already done. All these things are well observed through the Old Testament as samples relevant to the topic at hand for research. So the researcher will consider how God mobilized Noah and equipped him and the following such as mobilization to build the ark and the results; the end of all flesh; God called Abram and mobilized him; Abram in Egypt; God called Moses to

mobilize the children of Israel in Egypt; mobilizing Israel to build the tabernacle in the wilderness; mobilization of the people to build the temple of Solomon; Israel as servants and witnesses of the Lord; Nehemiah mobilized the people to rebuild Jerusalem's walls; how Gideon mobilized soldiers; mobilization of the Prophets, Judges and priests.

God Mobilized Noah

The Holy Scriptures state that God always calls upon people to accomplish an action in His behalf when there is a problem that should be addressed and solved. He does so by showing His love and mercy toward humanity that He created in His own image. Is it not what the Bible says? "Surely the Lord God does nothing, Unless He reveals His secret to His servants the Prophets" (Amos 3: 7), before He takes appropriate final decision in case man refuses to listen to His warnings.

Considering the problem of disobedience found in the book of Genesis 6 to 8, God mobilized Noah who found grace in His eyes (Genesis 6: 1-8) because he did not participate in the wickedness of the humankind so that he could do the work in God's behalf . But before he carried out that commission, God first equipped him with instructions to prepare an ark and later He told him what to do with it.

God Equipped Noah

Instead of destroying the wicked men immediately, God, from above, mobilized Noah and equipped him with rich instructions that he would make himself an ark of gopher wood; make rooms in, and cover it inside and outside with pitch. That was how he was asked to make it: The length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits. He shall make a window for the ark, finish it to a cubit from above, and set the door of the ark in its side. He

should make it with lower, second, and third decks. And behold, God Himself was about to bring floodwaters on the earth, to destroy from under heaven all flesh in which was the breath of life; everything that was on the earth shall die.

But God would establish His covenant with Noah who shall go into the ark-he with his sons, his wife, and his sons' wives with him and of every living thing of all flesh he shall bring two of every sort into the ark, to keep them alive with him; they shall be male and female. Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every kind would come to him to keep them alive. And he shall take for himself of all food that was eaten, and he shall gather it to himself; and it shall be food for him and for them.

Mobilization to Build the Ark

Noah did all according to what God commanded him (Gen 6: 14-22) from the beginning to the end by following God's instructions faithfully as he was equipped. He mobilized people to help him in building the ark. He respected all the measurements that could be taken, the type of materials that could be used, the number of rooms and windows that he was told and in which sides those windows should be placed. If Noah did not do so, the Bible would have talked about God's reproach.

Ellen G. White states that a hundred and twenty years before the Flood, the Lord by a holy angel declared to Noah His purpose, and directed him to build an ark. While building the ark he was to preach that God would bring a flood of water upon the earth to destroy the wicked. Those who would believe the message and prepare for that event by repentance and reformation should find pardon and be saved. Enoch had repeated to his children what God had shown him in regard to the Flood, and Methuselah and his sons, who lived to hear the preaching of Noah, assisted in

building the ark. God gave Noah the exact dimensions of the ark and explicit directions in regard to its construction in every particular.¹

Noah at the same time preached about what would be happening after the ark was built. “This probably took place 120 years before the Flood, as suggested in Gen. 6: 3 that God wished to give men the opportunity to mend their evil ways, should they so desire, and accordingly commissioned Noah, a “preacher of righteousness” (2 Peter 2:5), to give this message of warning. This was in itself a manifestation of mercy, based upon the divine principle of not acting before men have been advised of what to expect in case of continued sin” (Amos 3:7).²

The Results

We come to know that Noah was a faithful disciple who obeyed to the letter everything that God commanded him to do. He had a willingly heart. The fear of the Lord dwelled in him because he knew God. Was it not because of his obedience that he found grace in the eyes of the Lord? In fact, God knew man’s heart long ago before He entrusted him a responsibility. There is a common saying that the most beautiful girl of the world can give only what she has. That is why God chose to send Noah to do the work in His behalf because He knew him that he would do it faithfully.

Unfortunately, despite God’s willingness to save humankind from flood destruction by mobilizing and equipping especially a man for that mission; despite Noah’s efforts to build the ark and preach during those 120 years; the Bible tells us

¹Ellen G. White, *Patriarchs and Prophets* (Coldwater, Michigan: Remnant Publication, 2000), 60.

²Francis D. Nichol, ed., *The Seventh-day Adventist Bible Commentary* (Hagerstown, MD: Review and Herald Publishing Association, 1978), 1:252-253.

that only eight persons entered into the ark, but others refused to be saved.

Nevertheless, Noah carried out faithfully his mission according to God's will.

The End of all Flesh

Since God wanted to destroy all living creatures with the earth, Noah received a command to build an ark of gopher wood or a ship for him and his family (Gen 6: 13b-14a) because Noah found grace in the eyes of the Lord (Gen 6: 8). God knew sufficiently long ago what He was going to do with the stubborn humankind. Because of that, He took His time to call Noah and equip him with enough instructions to apply before taking the final decisions. That is why the ship was to be built according to exact divine instructions.³

Without training or having not instructions before starting a work is somehow impossible to produce a satisfactory result. Ellen G. White writes; "No work is too small for which to mobilize, train or equip workers before commencing it. The reason why mobilizing, training or equipping is very important and that is for the good result that needs to be given. In the Bible, God is always the initiator of mobilizing, training or equipping man when He sees a need to use him for a special purpose."⁴

Noah's experience sets a noble example for Christians who know they are living in the time of the end and are preparing themselves for translation. Their greatest missionary work is to be done in the home.⁵

³Francis D. Nichol, 1:253.

⁴Ibid.

⁵Ibid.

God called Abram

After sending Noah to accomplish His will by mobilizing and equipping him through direct and special instructions, God long time after, looked upon another righteous man called Abraham through whom He wanted to fulfill His plan.

God Mobilized Abram

Here, the Lord told Abram that he should get out of his country, from his family and from his father's house; to a land that God Himself would show him. He also promised him to make him a great nation; to bless him and make his name great; and Abram himself shall be a blessing. The Lord let him know that He would bless those who bless him and would curse him who curses him; and in him all the families of the earth shall be blessed. So Abram departed as the LORD spoked to him, and Lot went with him. At that time, Abram was seventy-five years old when he departed from Haran (Genesis 12: 1-4). When he arrived to Canaan, then the LORD appeared to him again and said, "To your descendants I will give this land." There, he built an altar to the LORD. From there, he moved to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the LORD and called on the name of the LORD. So Abram journeyed, going on still toward the south (v. 7-9).

Timothy C. Tennent points out that the covenant of Genesis 12: 1-3 began with an imperative. God commanded Abraham to "get up and go." It was an imperative that suggested decisive action in sending Abraham out to that which is unknown. It was in direct contrast to those at Babel, who were determined to "settle there" (11: 2 NIV) and "not be scattered" (11: 4 NIV). In contrast, God commanded Abraham, saying, "leave your country, your people and your father's household and

go to the land I will show you” (12: 1 NIV). As Abraham obeyed, God declared a series of blessings that He will bring about.⁶

Abram in Egypt

The presence of severe famine in the land mobilized Abram to flee down to Egypt by himself to dwell there. At the end of that famine, Abram went up from Egypt with his wife and Lot went with him to the South. At that time Abram was very rich in livestock, in silver, and in gold. And he went on his journey from the South as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, to the place of the altar which he had made there at first. There, he called on the name of the LORD (Genesis 13: 1-4). When the LORD promised to give him and to his descendants all the land forever and to make his descendants as the dust of the earth, then Abram moved his tent, and went and dwelled by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the LORD (Genesis 13: 14-18). At Beersheba, after Abimelech made a covenant with him, he planted a tamarisk tree there and there also, he called on the name of the LORD, the Everlasting God (Genesis 21: 32-33).

All these mobilizations are to tell us that wherever God sent Abram to go, it was for a special mission. It was not only for Abram and his descendants to possess those lands later on and forever, but God wanted to expand His kingdom there and the people of those localities could know Him better along the way. That is why whenever he reached there; he always started by building an altar which already showed the presence of the Almighty God. Abraham surely mobilized people to help

⁶Timothy C. Tennent, *Invitation to World Missions: A Trinitarian Missiology for the Twenty-first Century* (Grand Rapids, MI: Kregel Publications, 2010), 107.

him in building the altar. This assertion was demonstrated by the choice of the person himself. Why did God choose to send Abram and not somebody else?

Ferris McDaniel points out four facets of the understanding of the verb “to send” (salah in Hebrew).⁷ (1) Sending is connected with purpose; it is an extension of the will of the sender. God sent Abraham because He had a divine purpose that was going to be accomplished through this act of sending. (2) Sending is often associated with authority. (3) Because sending is connected with authority, there is a reluctance to disobey as Moses did it. (4) Sending often involves the use of messengers through human agency like Moses to Pharaoh; God’s word to His people by the prophets; through entire nation such as the Assyrians or Babylonians to judge His people and extend His purposes; through a wide variety of agents, including angels (Gen. 19: 13), plagues (Exod. 9: 14; Jer. 24: 10), wild beasts (Ezek. 14: 21), abundant harvests (Joel 2: 19), and even Gentile rulers such as Rezin (2 Kings 15: 37) and Nebuchadnezzar (Jer. 43: 10).

In Noah’s case, he pleased God because he was a just man, perfect in his generation and he walked with God (Genesis 6: 9). Then the Lord said to Noah to come into the ark, he and all his household, because He had seen that Noah was righteous before Him in that generation” (Genesis 7: 1). For these reasons, God chose to use him by mobilizing, equipping, training and instructing him in order to conduct this tremendous public evangelism campaign and built an ark symbolized by altar in Abram’s time and church building in today’s one.

So, if God chose to use Abram and not someone else at that very time, it was for so many reasons. First, Abram was God fearing man. Second, he could also be

⁷McDaniel L. Ferris, “Mission in the Old Testament,” in *Mission in the New Testament: An Evangelical Approach*, William J. Larkin Jr., ed. and Joel F. Williams (Maryknoll, NY: Orbis, 1998), 12-15.

righteous in his generation since God knew his heart. Third, despite his old age (75 years), Abram obeyed automatically God's command when he received the call. It was his good character that led him to do so.

“In your seed all the nations of the earth shall be blessed, because you obeyed My voice” said the Lord to Abram (Genesis 22: 15-18). Timothy C. Tennent made it clear that God's revelation to Abraham which was the cornerstone of the entire covenant relationship Israel had with God, declared that God chose and sent Abraham so that all the people of the earth could be blessed! Abraham and all of Israel were blessed in order to be a blessing.⁸

Therefore, as times went on, God knew that Abram could live in those areas among those people worshiping Him in good manner, reflecting God's character and showing them a good behavior of a man of God. The kind of life he was living could impress them that he was different from them. The presence of Abram there as a God's man could even evangelize the people. In fact, Donald Senior, C. P. and Carroll Stuhlmüller, C. P. approve it by stating that;

“Even while God was calling the patriarchs away ‘from your country and away your kindred’ (Gen. 12:1) to be the parents of a unique elect people, it was being done in such a way as to show the positive contribution from secular environment and preexisting ‘pagan’ religions. A message being flashed to us that religion is never a pure creation by God but a synthesis of the best under a new inspiration from God. Secular movements, like the extraordinary migration of people across the fertile crescent of the ancient Near East during the twentieth and nineteenth centuries B.C.E. were to become key religious symbols because of the faith of Abraham. Several conclusions significant for our study of world mission can be drawn from the biblical remembrance of the patriarchs. A new religious experience took place without the creation of a new religion. Abraham remained within the Canaanite religious system. Despite this system's proclivity to sexual excess in the Baal worship, Abraham recognized a dignity and genuineness about it, and through its instrumentality he acquired his own religious language, style of worship, and system of moral values. In fact the ‘God of the ancestors’ appeared to Abraham at Canaanites holy places. Religious practices and even the perception of God's special presence evolved within the geography and

⁸Timothy, 112.

politics of a local area. Only by first accepting the worth and authenticity of preexistent religions biblical people able to purify, challenge, and develop them. Divine inspiration operated under local conditions.”⁹

In fact, with its conception in the patriarchal age and its birth pangs in the Mosaic period, biblical religion will always be characterized by its spirit of “migration.”¹⁰

This is another type of practical evangelism as Donald Senior and Carroll Stuhlmueller add it further in the New Testament period; “The early Church community recognized that the message of salvation would be brought to the ‘end of the earth’ not only by what the church preached to the Gentile world but by the way it lived and what actions it took. Therefore the ‘witness’ or testimony giving by Christian living was another important mode of mission in the early church.”¹¹ They further also observe that another mode of ‘witness’ highlighted in some New Testament traditions is ‘good conduct’ or ‘good citizenship’. So, Christians are exhorted to be obedient to legitimate civil authority and to be upright citizens. But to some extent this is a prudential stance; in order to ensure its survival, the early church has to offset the suspicion of the Roman state and demonstrate that Christianity is not a subversive group.¹² In the case of 1 Peter, as we have seen, good conduct or citizenship goes far beyond the goal of keeping peace with Roman authorities. So, for the author of the letter, good conduct is a powerful means of witness to the gospel.¹³

⁹Donald Senior, C. P. and Carroll Stuhlmueller, C. P., *The Biblical Foundations for Mission* (Maryknoll, NY: Orbis Books, 1983), 17-18.

¹⁰ Ibid., 20.

¹¹Ibid. 335.

¹²Ibid., 336.

¹³Senior and Stuhlmueller, 336.

We see that God has many ways of making Himself known to people groups and expanding His kingdom.

When Abram went to Egypt by himself, we notice that, he immediately left that country as soon as the famine was finished. All the time he was there, he never built an altar to the Lord because he did not receive a permission to go there. This tells us that Abram was always ready to accomplish God's will to the letter and very obedient servant of the Most High. Because of that, he received all the blessings from Him and was called God's friend. It is a wonderful experience that every child of God can pass through if he humbles himself to his Creator as patriarch Abraham did.

God Called Moses to Mobilize the Children of Israel

The eyes of the Lord are all over the earth. Nothing is hidden before Him. He is aware of all that is happening in the four corners of the world. As Moses was tending the flock of Jethro his father-in-law, the priest of Midian, the Lord appeared to him in a flame of fire from the midst of a bush through His Angel (Ex. 3: 1, 2). The Lord told Moses that His people who were in Egypt are suffering. Their taskmasters put them under oppression. They should be brought out of Egypt (Ex. 3: 7-10). So, Moses was instructed to mobilize all the elders of Israel together to go to the king of Egypt telling him that God's people may go to the wilderness for three days and may sacrifice to the Lord their God (Ex. 16- 18).

Though Moses gave all the reasons for not to go, God had convinced him by providing Aaron his brother who could speak well in his behalf (Ex. 4: 14). That is why, Moses could no longer doge God's command. He would go and do the mission.

Moses decided to go to Egypt with Aaron and both of them were well equipped by God's instructions and wonders. They gathered all the elders of the

children of Israel together and Aaron spoke all which the Lord had spoken to Moses. Then he performed signs in the sight of the people. So the people believed and heard that the Lord had visited the children of Israel and that He had looked on their affliction. Then they bowed their heads and worshiped (Ex. 4: 30-31).

After meeting with the people, they went before Pharaoh to deliver him God's message they went with and Pharaoh refused to let the people go (Ex. 5: 1-2). That is why Moses had not only to convince everyone including Pharaoh to let him lead the Hebrew slaves out of Egypt, but he had to plan the whole process. To mobilize his countrymen, he first had to organize them. That required shrewd planning. Despite Pharaoh's refusal to let the people go, he finally capitulated after God sent ten plagues and the mission was accomplished as God wanted to be. So, we have come to discover that, to any situation at hand, each person is assigned a responsibility by God to carry out and He Himself is at work by doing the follow up and no other situations can escape Him.

Mobilizing Israel to Build the Tabernacle in the Wilderness

The story is recorded in Exodus 35: 1 – 29. From verses 1-3, Moses mobilized all the congregation of the children of Israel together to communicate them God's command concerning the observation of the seventh day as holy day for them, a Sabbath of rest to the Lord. They were asked not to do any work and kindle no fire throughout their dwellings on the Sabbath day. They were admonished to keep themselves from what God did not appreciate for them to do or to be as His people.

From verses 4-9, Moses mobilized them to bring offerings for the Tabernacle such as gold, silver, and bronze; blue purple and scarlet and so on and so forth. From

verses 10-19, all those who were gifted artisans among them were mobilized to go and make the Tabernacle and its articles that the Lord had commanded.

Finally from verses 20-29, all the congregation of the children of Israel departed from the presence of Moses; those whose heart was stirred, whose spirit was willing, and they brought the Lord's offering for the work of the tabernacle of meeting, for all its service and for the holy garments. Men and women whose hearts were willing were mobilized to bring material for all kinds of work which the Lord, by the hand of Moses, had commanded to be done.

From the outset, God revealed to His people that His plan was to have every single citizen of His kingdom involved in its extension. This was clear from the construction of the tabernacle in the Wilderness. All the congregation was gathered. Every talent was to be put in this God's work. Gifted men and women made themselves available for God to be used. Both men and women of a willing heart were involved. Rulers joined themselves to the rest of the congregation to advance God's work. The building of the tabernacle in the Wilderness was a vivid illustration of God's plan to involve all His people, both men and women, both leaders and followers, both Pastors and church members in the work of building His kingdom.

Men and women who are SDA Church members of the Mayo Dannay district should make themselves available and have the same heart and spirit to be mobilized and equipped for a total involvement into outreach ministry. But as Moses carried out God's command to mobilize the children of Israel and present the need of the tabernacle to them before they came out with this result, leaders of the district should take their responsibility in hand in order to awaken those church members and be involved really in God's work for the salvation of humankind. Everybody should play his role in the church and the work will be done accordingly.

Mobilization of the People to Build the Temple of Solomon

In 1 Chronicles 29: 1-9, David intended to build a house for God but God told him that not him but his son Solomon would build a house for Him. David then decided to make the enterprise easier for his son. He gathered all the building materials needed for the construction of God's house. He gave himself the example (29: 2 – 5). The leaders of the fathers' houses, the leaders of the tribes of Israel, the captains of thousands, and of hundreds, with the officers over the king's work were mobilized and offer willingly following the king's example. They offered willingly and gave for the service of the house of God gold, silver, and precious stones.

Verse 9 shows that all the rest of the people also participated in gathering these building materials in preparation of the building of God's house. It is said that “the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord.”

Israel as Servant and Witness of the Lord

The prophet Isaiah describes Israel as servant (Is. 41: 8 – 9; 42: 19; 43:10; 44: 1, 2, 21; 45: 4; 48: 20; 49: 3, 5; 54: 17; 63: 17; 65: 8, 9, 13, 15; 66: 14)¹⁴. In the Old Testament, the term used for “servant” primarily means “bonded ‘slave’” and was associated to oppression, dependency, and servility.¹⁵ The example of Hagar is an illustration of this concept of “slave” (Gen. 16: 5, 6). But in God's covenant with Israel, the term has come to mean both “a redeemed ‘servant’”, rid of the negative connotation of “bonded slave”, and a witness of God (Is. 43: 10).

¹⁴Francis D. Nichol, ed., *The Seventh-day Adventist Bible Commentary* (Hagerstown, MD 21740: Review and Herald Publishing Association, 1976), 4:251.

¹⁵ Don N. Howell, Jr., *Servants of the Servant: A Biblical Theology of Leadership* (Wipf & Stock Publishers: Eugene, Oregon, 2003), 7.

In Is. 41: 8, Israel the descendants of Abraham, God's friend, is identified as the Lord's servant and in Is. 42: 1-7, the Lord's servant is the Messiah. As the Messiah is described in prophecies as the light to the Gentiles, all Israel is supposed to play the same role. There is no distinction. All Israel, God's people is the Lord's servant and is expected to be the light to other nations around her so that these nations in their turn should be the light to others until all the entire earth would be filled with the knowledge of the true God. They were all called to be witnesses of God to the Gentiles.

Therefore, from the Old Testament's perspective, the entire people of God were called to promote and advance His kingdom. There was no distinction, leaders and the rest of the people, all together were mobilized to push forward the Cause of God. They were all servants and witnesses of God to love Him and promote His business.

Nehemiah Mobilized People to Rebuild Jerusalem's Walls

How did Nehemiah do his mobilization? Nehemiah heard from Hanani and some other men that those who survived the exile were back in the province, but they were in great trouble and disgrace. The wall of Jerusalem was broken down and its gates were burned with fire (Neh. 1: 3). This troubled Nehemiah. He wept, mourned, fasted and prayed before the Lord of heaven (v. 4).

Nehemiah presented this situation to the king "If it pleases the king and if your servant has found favor in his sight, let him send me to the city in Judah where my fathers are buried so that I can rebuild it" (Neh.2: 5). So he obtained permission from the king to go and rebuild the walls of Jerusalem (v. 6).

After three days at his arrival, Nehemiah went out during the night with a few men without telling anyone what his God had put in his heart to do for Jerusalem;

inspected Jerusalem's walls and assessed their needs (vs. 11-15). After the assessment and inspection, Nehemiah went to the next step of his project.

Nehemiah brought report of what he saw from the destruction of the walls to the people of Jerusalem. Then he said to them, "You see the trouble we are in: Jerusalem lies in ruins, and its gates have been burned with fire. Come, let us rebuild the wall of Jerusalem, and we will no longer be in disgrace" (v. 17).

After hearing Nehemiah's report and encouragement to rebuild Jerusalem's walls, the people accepted to give their help and reply, "Let us start rebuilding." So they began this good work (v.18b) with all their heart and good will.

All the Jews engaged themselves to rebuild Jerusalem's walls. Eliashib the high priest and his fellow priests went to work and rebuilt the sheep gate. The sons of Hassenaah rebuilt the fish gate. Sons of Hakkoz and Berekiah rebuilt the next section. So, the priests, the Levites, the goldsmiths, the merchants and all class of people brought their skill to repair or rebuild the walls of Jerusalem (Neh. 3: 1-32). Everybody worked with all his heart and brought his contribution to the work of God.

Since their enemies attacked them to stop the work, Nehemiah therefore mobilized and stationed some of the people behind the lowest points of the wall at the exposed places, posting them by families, equipping them with the swords, spears, bows, shields and armor (Neh. 4: 13-14). From that day on, half of the men did the work, while the other half was equipped with those weapons. So the officers posted themselves behind all the people of Judah who were building the wall. Those who carried materials did their work with one hand and held a weapon in the other, and each of the builders wore his sword at his side as he works. But the man who sounded the trumpet stayed with Nehemiah (vs. 16-18).

This team work well executed to rebuild the Jerusalem's walls under the leadership of Nehemiah is a good example for the SDA Church members in Mayo Dannay to follow. Unfortunately, this spirit is not always their share. Yet, when a leader takes a step to mobilize and equip God's people for outreach ministry, everybody should be happy and accept willingly to be involved in order to bring his own contribution to build up God's kingdom. That is why because of the terrible situation lying ahead, Queen Esther mobilized all the Jews through Mordecai to solve it. But how this will be done and ended?

Esther Mobilized the Jews through Mordecai

First of all, Mordecai heard what Haman prepared to do against the Jews. He tore his clothes and put on sackcloth and ashes, and went out into the city, wailing loudly and bitterly. In every province to which the edict and order of the king came, there was great mourning among the Jews, with fasting, weeping and wailing (Esther 4: 1-3).

Esther fell in great distress when she learned about Mordecai. She sent clothes to Mordecai to put on instead of his sackcloth, but he refused. So Esther found out the problem through Hathach and Mordecai told all including the exact amount of money Haman promised to pay into the royal treasury for the destruction of the Jews even a copy of the text of the edict for their annihilation which was published in Susa (Esther 4: 4-8). After all, Esther sent this reply to Mordecai to go and mobilize all the Jews who were in Susa, and fast for her without eating food and drinking water for three days, night or day. She and her maids also fasted. This action allowed her to see the king by God's grace. Mordecai carried Esther's instructions out (Esther 4: 15-17).

After these three days of fasting and praying, Esther saw the king and exposed him all the plot that Haman prepared against the Jews (Esth. 5: 1-8) saying, "If I have

found favour with you, o king, and if it pleases your majesty, grant me my life- this is my petition. And spare my people- this is my request. For I and my people have been sold for destruction and slaughter and annihilation. If we had merely been sold as male and female slaves, I would have kept quiet, because no such distress would justify disturbing the king” (Esth. 7: 3-4). The king ordered to hang Haman on the gallows he himself had prepared for Mordecai (v. 10).

From that same day, king Xerxes gave Queen Esther the estate of Haman, and she appointed Mordecai over Haman’s estate (Esth. 8: 1-2). So, the king’s edict granted the Jews in every city the right to assemble and protect themselves; to destroy, kill and annihilate any armed force of any nationality or province that might attack them and their women and children; and to plunder the property of their enemies (v. 11).

Mordecai wrote a letter to nullify the edict that Haman wrote before. The Jews who lived in the city of Susa, in villages and everywhere held a joyous celebration because they were free from destruction. Their problem ended in happiness for they mobilized themselves in fasting and praying to God by following Esther’s instruction under the direction of Mordecai. This should be explored by the Mayo Dannay district SDA Church members for the salvation of the people.

Gideon Mobilized Soldiers

So, Gideon mobilized ten men from among his servants and did as the Lord said to him. Later, he mobilized three hundred valiant soldiers to destroy the altar of Ball and kill the Midianites. This is to say that the Lord is the only God who needs our adoration for He is our salvation.

Mobilization of the Prophets

God mobilized and equipped also prophets to proclaim His message to kings and the people. In the book of Jeremiah 1: 5, God let Jeremiah to know that before He formed him in the womb, He knew him; before he was born God sanctified him; He ordained him a prophet to the nations. In Jeremiah 15: 19, God reassured him that he shall stand before Him and he shall be as His mouth. In Amos 7: 16, the prophet Amos was telling Amaziah to hear the word of the Lord because Amaziah tried to stop him from prophesying against Israel and spouting against the house of Isaac. Yet the prophet did it by God's command. In Ezekiel 3:17, God made prophet Ezekiel a watchman for the house of Israel; therefore he should hear a word from His mouth, and give them warning from Him.

So, God mobilized and equipped prophets with necessary tools to represent Him before kings and people each time there was special message to deliver or warning to offer so that those kings and people should take heed and listen to the Lord.

Mobilization of the Judges

God mobilized and equipped also judges to deliver the Israelites. In Judges 2: 10-19, we see that, after the death of Joshua, when that generation has passed, another one that has arrived did not know the Lord nor the work which God had done for Israel. So the children of Israel did evil in the sight of the Lord and served the Baals. They forsook the Lord God of their fathers who had brought them out of the land of Egypt and they followed other gods from among the gods of the people who were all around them, and they bowed down to them; and they provoked the Lord's anger which was hot against Israel. So He delivered them into the hands of plunderers

who despoiled them and sold them into the hands of their enemies all around. They were greatly distressed.

So the Lord mobilized judges who delivered them out of the hand of those who plundered them. Yet, the Bible says that they would not listen to their judges, but they played the harlot with other gods, and bowed down to them. They turned quickly from the way in which their fathers walked, in obeying the commandments of the Lord; they did not do so. When the Lord mobilized judges for them, the Lord was with the judge and delivered them out of the hand of their enemies all the days of the judge; for the Lord was moved to pity by their groaning because of those who oppressed them and harassed them.

Mobilization of the Priests

God mobilized priests to intercede for the people of Israel. In Exodus 28-29 and Leviticus 8-9, God commanded Moses to take his brother, Aaron and his sons with him, from among the children of Israel that he may minister to Him as priests. Each time that Aaron had to go to the altar to offer his sin offering and burnt offering, he had to make atonement for himself and for the people. He and his sons were asked by God as priests to perform this service continually for the children of Israel.

We realize that for each problem of disobedience and misbehavior toward God's untouchable principles throughout Old Testament, He Himself knew which patriarchs, prophets and priests to mobilize and equip in order to warn the people involved in sin and settle the problems and the service that the priests should perform for Him. He always came out successfully.

Nevertheless, in regard to all those interventions that took place in the Old Testament to save mankind that fell into sin, can we say that the problem of sin has stopped at the end of that period? It can never be so because its manifestation is still

the same even worse than before. As it is the case, something better than before needs to be done about it in the New Testament.

Mobilizing and Equipping the Laity for Effective Evangelism in the New Testament

The problem of sin is as old as the world itself. What did exist in the Old Testament still exists in the New. The solution to it should be found not in other person than in Jesus Christ, the son of God. So, He came to this world to mobilize and equip people called disciples as those of the Old Testament did in order to reach the lost ones with the good news of salvation and orient them towards the kingdom of God. After Him and the twelve and seventy disciples, others such as John the Baptist, Paul and the early church continued the work of mobilizing and equipping others for the outreach ministry.

The Coming of Jesus-Christ on Earth

Since the problem of sin in this world goes from bad to worse, God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in this last days spoken to us by mobilizing and equipping His own Son, whom He has appointed heir of all things, through whom also He made the worlds (Heb 1: 1-2). Ellen G. White pints out; “Christ left his exalted position as commander of all Heaven, and came to this world as man’s Redeemer. While here he was not treated as a sovereign, or even as a benefactor. His life was a scene of continual self-denial and sacrifice for the good of others.”¹⁶ Considering this assertion, she admonishes us that we should better show our appreciation of the great sacrifice made by the Lamb of

¹⁶Ellen G. White, Review and Herald Articles: *Devotional Volumes*, Book 1, 1849-1890 (La Grande, WA: Manna Publishing House, 1995), 247.

God by following his example and carrying forward the work which he commenced, because it is sure that all who remain inactive when there is so much to be done will at last be found guilty before God.¹⁷

John the Baptist is Called for Mission

Before Jesus came to this world, John the Baptist was mobilized and equipped to speak about Him and prepare Him the way by drawing many people to Him saying; “Repent, for the kingdom of heaven is at hand!” For this is he who was spoken of by the prophet Isaiah, saying: “The voice of one crying in the wilderness: ‘Prepare the way of the Lord; make His paths straight’” (Matthew 3: 2-3). Then Jerusalem, all Judea, and all the region around the Jordan went to him and were baptized by him in the Jordan, confessing their sins (Matt. 3: 5-6).

So, John the Baptist was mobilized and equipped to play a wonderful role in preparing the way for Jesus and calling a multitude of people to repentance. Though many refused the call, but some answered to it positively.

Jesus’ Mission

When Jesus finally came to do the work for which He was sent, He says; “I must preach the kingdom of God to the other cities also, because for this purpose I have been sent” (Luke 4: 43). Robin Daniel brings out clearly what Jesus did; “As an apostle and an evangelist, he has strong principles and he never wavers from them:

1. His desire was to do the Father’s will (Luke 22: 42)
2. He went to where the people were
3. He made friends with the people (Matt. 6: 25-34; Luke 19: 6)
4. He taught the truth (John 8: 32)

¹⁷Ibid.

5. He lived by faith (John 8: 29; 5: 17; Luke 4: 38)
6. He spoke to individuals about personal salvation (Matt. 23: 3, 23; 9: 16; John 3: 3)
7. He launched a movement with high ideals (Acts 1: 8).¹⁸

While already on earth, Jesus took His time to pray and fast earnestly in order to commence a serious work of selecting, mobilizing and equipping people who would perform the outreach ministry during and even after his departure knowing that his time was short.¹⁹

How was the Choice of the Disciples Done?

In order to do the work for which he was sent effectively and efficiently, Jesus proceeded to select or to choose two groups of people: the twelve and the seventy disciples that He would send out separately and to different directions and purposes.

Choice of the Twelve Disciples

In Matthew 4: 18-22; Mark 1: 16-20; Luke 5: 1-11, 27-28, Jesus was walking by the sea of Galilee and chose four disciples namely Simon called Peter, Andrew, James, John when they were fishing for the Bible says that they were fishermen. He went out again and saw a tax collector named Levi and chose him. He told them all to follow Him and He would make them fishers of men and they all followed Him.

There is no information how the seven other disciples were chosen. It is only in Luke 6: 12-13 and Mark 3: 13-19 that we notice the choice of the twelve at once. Luke 6: 12-13 says that Jesus went out to the mountain to pray all night to God and when it was the day that He called his disciples to Himself; and from them He chose

¹⁸Robin Daniel, *Mission Strategies: Then and Now* (Chester, United Kingdom: Tamarisk Publications, 2012), 13-16.

¹⁹Ibid., 16.

twelve whom he also named apostles. They are: Simon Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon called the zealot, Judas the son of James, and Judas Iscariot. But Mark 3: 13-19 says that Jesus went up on the mountain and called to Him those He Himself Wanted. They came to Him. Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sickness and to cast out demons.

Choice of the Seventy Disciples

After Jesus' dialogue with some people on the cost of discipleship (Luke 9: 57-62), He appointed seventy others also and sent them two by two before His face into every city and place where He Himself was about to go (Luke 10: 1).

How did Jesus Empower People?

Nobody can start a work without being empowered with capacities and knowledge in order to achieve that task accordingly and successfully. This is always a current criterion in this world of action. Jesus did it before He sent His twelve and seventy disciples out for the Great Commission found in Matthew 28: 19-20. But how did He empower them?

Empowerment of the Twelve Disciples

Before sending His twelve disciples out for the Great Commission, Jesus called them together and equipped them by giving power and authority over all demons, to cure diseases (Luke 9: 1) and Matthew says to cast the unclean spirits out. He also equipped them richly by training them practically and theoretically during three years and a half ready for the battle. Robin Daniel describes the method of training;

“First of all we see they must be with him. They must be prepared before they can be sent. They will be with him morning, noon and night, going where he goes, eating what he eats, sleeping where he sleeps, hearing what he says and watching what he does. They will pick up his habits, his character, his manner of conversation and his way of helping people. They will learn from his example how to pray; to seek the Father’s will to trust and to obey. They will learn to live as he lives. Only then will they be ready to go out to the towns and villages and do as he did.”²⁰

Ellen G. White confirms it when she underlines that the work of winning souls to Christ demands careful preparation. Thus, man cannot enter the Lord’s service without the needed training, and expect the highest success. . . . She illustrates this by the architect who will tell you how long it took him to understand how to plan a tasteful, commodious building. And so it is in all the callings that men follow. Because of that, it requires knowledge of human nature, close study, careful thought, and earnest prayer, to know how to approach men and women on the great subjects that concern their eternal welfare.²¹ In fact, in the Bible, God is always the initiator of mobilizing, training or equipping men and women when He sees the need to use them for a special purpose. Is it not in this sense that the Bible says, “Surely the Lord God does nothing, unless He reveals His secret to His servants the prophets” (Amos 3: 7)?

In Luke 9: 2-5, Jesus equipped the twelve disciples through series of instructions telling them that as they went out, they should take nothing for the journey, neither staffs for bag nor bread nor money; and did not have two tunics apiece. Whatever house they entered, they stayed there from which they departed. Whoever would not receive them, they shook off the very dust from their feet as a testimony against the people.

²⁰Robin Daniel, 18.

²¹Ellen G. White, *Evangelism*, 128.

In Matthew 10: 5-8, Jesus gave an orientation to the disciples that they should not go into the way of the Gentiles and enter a city of the Samaritans. But rather they should go to the lost sheep of the house of Israel. As they go, they should preach saying that the kingdom of God is at hand and they should heal the sick, cleanse the lepers, raise the dead and cast out demons. As they received freely, they also gave freely. After the training, Jesus sent them out for mission. Mark 6: 7 specifies that He sent them two by two.

Empowerment of the Seventy Disciples

Jesus equipped the seventy disciples with the same instructions He did for the twelve. But the extra tool He added to them was that they should pray the Lord of the harvest to send out laborers into it because this harvest was great, but the laborers were few. He also asked them to be like lambs among wolves. Another different thing was that Jesus sent the twelve among the lost sheep of the house of Israel while the seventy were sent two by two before His face into every city and place where He Himself was about to go.

Jesus did all this because the Bible says that for God so loved the world that He gave His only begotten Son, (John 3: 16a). Thus, God demonstrated His own love toward us, in that while we were still sinners, Christ died for us (Rom. 5: 8). So, like the father who longed for the return of his lost son, a woman who searched diligently for a lost coin, and a shepherd who left the rest of his flock to find a lost sheep (Luke 15), so, God loved sinners and actively sook their salvation for God is always gracious,²²not wanting anyone to perish, but everyone to come to repentance (2 Peter

²²Walter A. Elwell, ed, *Evangelical Dictionary of Theology*, 2nd edition (Grand Rapids, MI: Baker Publishing Group, 2006), 410.

3: 9). That is why, Jesus himself was sent to the world for a special mission. Knowing that there were some areas of work He could not do alone and considering His short sojourn on earth, He mobilized twelve and seventy disciples and equipped them.

Robin Daniel clearly states;

“He showed them how to deal with the self-righteousness of the Pharisees, the materialism of the Sadducees, the corruption of the Herodians. He let them see for themselves how the Law was being misused and misunderstood. They heard him talking with the ignorant, the wayward and the lost, and learned from him to have compassion on them all.

He introduced them to individuals such as Zacchaeus, Jairus, Bartimaeus, Nicodemus, the woman of Samaria, the godly centurion, Simon the leper and Mary Magdalene. They heard his reply to Mary and Martha, to the disciples of John, to the rich young ruler and to his own mother and brothers. The Twelve watched him dealing with all these people; they listened and remembered.

For him and his disciples the purpose of learning was not to pass an exam or gain a diploma, but to acquire practical skills for effective mission. Teaching them how to work, he took them to where the work was done. He instructed them as a master craftsman initiates his apprentices into the secrets and skills of his trade – by practical demonstration and personal experience.”²³

At the end of these mobilization and training, He was able to tell them; “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you, even to the end of the age” (Matthew 28: 19-20).

The methods that were chosen by Jesus for the training of his missionaries are the following: (1) He chose his men carefully, (2) He trained them through practical experience, (3) He discussed everything with them privately, (4) He prepared them for pioneer outreach, (5) He taught them to live by faith, (6) He sent them on a short-term mission, (7) He then told them, “Go into all the world...”²⁴

²³Robin Daniel, 21-23.

²⁴Robin Daniel, 29.

Explaining verse 1 of Matthew 10, Ellen G. White says that the instruction here given consists essentially of two parts, counsel that applied particularly to the immediate missionary journey (ch.10: 5-15), and counsel of a more general nature applicable to all who go forth in the service of Christ and His kingdom (vs. 16-42). The twelve received authority both to perform miracles, as stated here and also to “preach” the gospel of the kingdom (Matt. 10: 7).²⁵ She further reacts to verse 5 that the twelve, who thus far had assisted Jesus (see DA 349) in his ministry, were now to be sent forth to labor alone. They had been officially appointed as disciples during the summer of A.D. 29 (see on chap. 5: 1), probably not more than six months previously (see on chap. 9: 36).

All the twelve had been with Jesus on His Second Galilean Tour, probably during the late summer or early autumn of A.D. 29 (see on Matt. 9: 35; Luke 8: 1), and thus had opportunity to observe Christ’s methods, to listen to His teachings, and to profit by instructions He had given privately to His disciples from time to time. Now that the twelve were sent out by themselves they went two by two (see Mark 6: 7; see on chap. 3: 14), brother with brother and friend with friend (AD 350).²⁶ But the disciples received the strict instructions not to go to the way of the Gentiles and enter a city of the Samaritans. Yet they were supposed to go there first and let them receive the good news of the gospel because they constituted the pagan countries.

It seems that the basis for this restriction was probably that so as there was the opportunity to labor for the Jews, Jesus would do nothing that would unnecessarily prejudice them against Him. Furthermore, the disciples themselves were unprepared

²⁵Francis D. Nichol, ed., *The Seventh-day Adventist Bible Commentary* (Hagerstown, MD: Review and Herald Publishing Association, 1980), 5:374.

²⁶Francis D. Nichol, 5:374.

to labor for their Gentiles neighbors, and the prejudice they shared with all Jews against the Gentiles would doubt have effectively thwarted efforts they might have-unwillingly-put forth. So, the injunction against working among non-Jews was not placed upon the Seventy when they were sent out nearly a year later; in fact, they began their labors among the Samaritans (see DA 488). By that time the situation had changed. Jesus Himself, having been rejected by the people of the Galilee, worked on behalf of both Samaritans and Gentiles, and instructed the disciples to do so also²⁷ (see Matt. 28: 19, 20; Acts 1: 8).

In Mark's account, right from chapter one, Jesus mobilized some people that He called disciples for a special duty as it is written: "And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen. 'Follow Me, and I will make you become fisher of men'. They immediately left their nets and followed Him. When He had gone a little farther from there, He saw James the son of Zebedee, and John his brother, who also were in the boat mending their nets. And immediately He called them, and they left their father Zebedee in the boat with the hired servants, and went after Him" (Mark 1: 16-20).

After mobilizing them, He had to instruct them and to give them specific direction by equipping them with successful strategies; "And He called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits". Also He said to them, "In whatever place you enter a house, stay there till you depart from that place. And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the Day of Judgment than for that city! So they went out and preached that people should

²⁷Francis D. Nichol, 5:780.

repent. They cast out many demons, and anointed with oil many who were sick, and healed them” (Mark 6: 7, 10-14). The disciples would apply just the instructions they received from the Master as it is written in Matthew 24:14, “And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and the end will come”. We know that Jesus earlier called them and chose them for that special assignment. “And He went up on the mountain and called to Him those He Himself wanted. And they came to Him. Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons” (Mark 3: 13-15).

What is Luke’s account about mobilizing and equipping the disciples before sending them out for evangelism? “Then Jesus called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. He sent them to preach the kingdom of God and to heal the sick. So they departed and went through the towns, preaching the gospel and healing everywhere” (Luke 9: 1-2, 6).

After He mobilized the twelve disciples, trained them and sent them out to evangelize specially the Israelites’ towns and villages, Jesus decided to mobilize and train other seventy people before sending them out for the same purpose in other places as this states; “After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go. Then He said to them, ‘The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest. Go your way; behold, I send you out as lambs among wolves. Carry neither money bag, knapsack, nor sandals; and greet no one along the road. But whatever house you enter, first say, ‘peace to this house’. And if a son of peace is there, your peace will rest on it; if not, it will return to you. And remain in the same house, eating and drinking such

things as they give, for the laborer is worthy of his wages. Do not go from house to house. Whatever city you enter, and they receive you, eat such things as are set before you. And heal the sick there, and say to them, ‘The kingdom of God has come near to you’. But whatever city you enter, and they do not receive you, go out into its streets and say, ‘The very dust of your city which clings to us we wipe off against you. Nevertheless know this that the kingdom of God has come near you’. But I say to you that it will be more tolerable in that Day for Sodom than for that city” (Luke 10: 1-12).

Commenting on Luke chapters 9 and 10, *The Maxwell Leadership Bible* confirms it that sometime after Jesus sent out His twelve, handpicked disciples for on-the-job training (Luke 9), He expanded His training to include seventy unnamed disciples who followed Him (Luke 10). We have reason to believe both men and women made up this group of seventy trainees, and what they accomplished greatly multiplied Jesus’ ministry in Judah. Before they left, however, many felt apprehensive about being sent out—just look at the long briefing Jesus gave them. Also, after they returned, note their surprise at how well things went, Jesus expected many things from them, but He also gave them many. This valuable team prepared each city for Jesus’ coming and in return received valuable training from the experience. The Law of Explosive Growth teaches that success is determined by who and what the leader teaches. To multiply his or her influence, the leader must teach other leaders and equip them with skills and principles to enable them to influence others. When a leader does this, he or she moves from addition to multiplication.”²⁸

²⁸John C. Maxwell and Tim Elmore, eds., *The Maxwell Leadership Bible*, 2nd edition *NKJV* (Maxwell Motivation, 2007), 1273.

The comment on the book of Luke 24: 46-49 goes in the same vein by saying, “Last words should always get our attention. Luke 24 records some of Jesus’ last words to His disciples. He had trained them for more than three years. Now they were ready to go out as leaders and trainers themselves. Jesus’ work would have failed unless His followers had taken what He gave them and reproduced it in the life of others. After His earthly ministry, Jesus trusted the future of His organization, the church, to former fishermen and tax collectors. Jesus employed at least twelve factors in empowering His followers: vision (Matt. 4: 19; John 4: 35), Trust (Matt. 10: 8), Commitment (Matt. 16: 24; John 13: 1), Launch (Matt. 28: 18-20), Proximity (Mark 3: 14; Luke 8:1), Responsibility (Mark 6: 7), Initiative (Luke 6: 1-2, 13), Knowledge (Luke 8:9, 10), Evaluation (Luke 10: 17-24), Example (John 13: 15), Friendship (John 15: 15), and Power (John 20: 22; Acts 1: 8).²⁹

The Apostles and the Early Church

After the disciples have received the Holy Spirit (Acts 2: 3-4) that Jesus had promised them before He went to heaven, they immediately started the work they were called and trained for. So, Peter, standing up with the eleven, raised his voice and preached to the crowd the good news about Jesus Christ; letting them to understand that these people were not drunk as they supposed, but what has happened was the accomplishment of what the prophets have spoken long ago about the last days’ events concerning the Savior (Acts 2: 14-36). This public evangelism held by apostle Peter ended with three thousand souls added to them. All those who believed continued together steadfastly in the apostles’ doctrine and fellowship, in the breaking

²⁹Maxwell and Elmore, 1299.

of bread, in prayers and miracles were operated through the apostles. They had all things in common (Acts 2: 41-44).

Furthermore Peter and John continued to preach to the people repentance from their sins (Acts 3: 19). However, many of those who heard the word believed; and the number of the men came to be about five thousand (Acts 4: 4). With great power the apostles gave witness to the resurrection of the Lord Jesus and great grace was upon them all (Acts 4: 33). As the disciples daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ. Through their hands, many signs and wonders were done among the people. Because of that, believers were increasingly added to the Lord, multitudes of both men and women (Acts 5: 12, 14, 42).

As persecution occurred in Jerusalem, those who were scattered went everywhere preaching the word. Philip went down to the city of Samaria and preached Christ to people. The multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did (Acts 8: 4-6). But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized (Acts 8: 12). So, when the apostles who were at Jerusalem heard that Samaria had received the word of God, they mobilized and sent Peter and John to them (Acts 8: 14). When they themselves also had testified and preached the word of the Lord, they returned to Jerusalem, preaching the gospel in many villages of the Samaritans (Acts 8: 25).

We see that as Burrill underlines it, the theological understanding of the early church was the concept that every Christian was involved in ministry. This understanding arose out of the Great Commission. It necessitated that every disciple

be a disciple maker.³⁰ We observe also that the mission of the early church was clear. The Great Commission was the primary shaper of the mission of that early church. Its strategies then developed out of that Great Commission consciousness. The result was the rapid spread of Christianity over the entire earth.³¹ Luke even reports that those early disciples mobilized the church so effectively that they reached entire cities (Acts 9: 35) and saturated whole countries with the gospel (Acts 19: 10).³²

Paul: Equipping for Work Young Bishops and Coworkers

When Paul was called by Jesus Himself to be an apostle (Acts 9: 1-9) while he was pursuing Christians on Damascus' road and knew the joy and happiness for serving the Lord, he immediately mobilized people such as young bishop Timothy and others as coworkers to serve the Lord earnestly together. Paul was eager to serve the Lord and he stated strongly; "For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek (Romans 1: 16)."

When Paul went to Derbe and Lystra, he met a certain disciple named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. Timothy was well spoken of by the brethren who were at Lystra and Iconium. So Paul took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek (Acts 16: 1-3). He instructed him as a true son in

³⁰Russell C. Burrill, *Recovering an Adventist Approach to the Life and Mission of the Local Church* (Fallbrook, California: Hart Research Center, 1998), 45.

³¹Ibid.

³²Commentary introduction to the book of Acts in the *Leadership Maxwell Bible*, New King James Version, Second Edition (Maxwell Motivations, Inc., 2007), 1340.

the faith (1Timothy 1: 2) concerning the encouragement for the leadership of the Christian church as he had pastoral charge. Paul firstly made Timothy his disciple, afterward his co-worker and representative in various missions (Acts 16: 3; 20: 4; Romans 16: 21; 2Cor. 1: 1; Col. 1: 1; Philemon 1: 1; 1Thess. 1: 1).

Before Paul went into Macedonia, he mobilized and instructed Timothy to remain in Ephesus so that he may charge some that they should teach no other doctrine, nor give heed to fables and endless genealogies, which caused disputes rather than godly edification which was in faith (1Timothy 1: 3-4). In his letters 1 and 2 to Timothy, Paul equipped him with many things and instructed him to teach church members regularly and faithfully. He recommended him to watch over his teachings.

Paul also mobilized and instructed Titus as a true son in the faith and co-worker (Titus 1: 4, 5). He instructed him to accomplish his mission faithfully toward elders, elderly women and the young ones, young men (Titus 1: 13; 2-3).

In fact, Titus joined Paul's ministry team and traveled with him through Asia Minor. Paul believed in Titus and called him a "true son" in the faith (Titus 1: 4). Titus became one of Paul's closest and most trusted apprentices and colleagues. The apostle described Titus as having the same "earnest care" for the Corinthian church that he did (2Cor. 8: 16, 17), and the young man even went to Corinth to appeal to the church on his own initiative.³³

We notice that, from the time Jesus mobilized and equipped the disciples, disciple making continued till the end of the history of the New Testament. It was observed that;

"The fisherman, Peter, becomes the leader of the church in Jerusalem. Philip becomes the first evangelist and missionary to cross-cultural groups. Stephen

³³Commentary introduction to the book of Acts in the *Leadership Maxwell Bible*, 1515.

takes a stand against the false religious leaders of his day and becomes the first martyr. Barnabas and Paul establish the first equipping/sending church in Antioch, then lead the first mission team. These leaders accomplished so much because they are governed by the priorities of God, incarnate the power of God, are motivated by the purposes of God, stay depend on the provisions of God, and equip the equip the people. Everyone gets involved in the task. Leaders equip followers and cheer on the church as she marches into the culture. Miracles break out. The community takes care of outstanding personal needs. Many are not apostles; we would consider most lay people. Yet everyone seems committed to the vision of impacting the world for Christ.”³⁴

Ellen G. White’s View on Mobilizing and Equipping the Laity for Effective Evangelism

“Evangelism is the very heart of Christianity. It is the theme of primary importance to those called to herald God’s last warning message to the world. We are in time’s closing hours, and the advent message, designed to make ready a people prepared for our Lord’s return, must swell to a loud cry. It must reach the uttermost parts of the earth.”³⁵ As such, every Christian must do the work because the reason for the church to exist is to evangelize. But how and when do we evangelize? According to Ellen G. White, before a person is prepared to become a teacher of the truth to those who are in darkness, he must become a learner.³⁶ It is in this sense she advises that whenever a special effort is to be made in an important place, a well-arranged system of labor should be established, so that those who wish to become colporteurs and canvassers, and those who are adapted to give Bible readings in families, may receive the necessary instructions for the study of the Bible should be made of primary importance, and at the same time there should be a systematic training of the

³⁴Commentary introduction to the book of Acts in the *Leadership Maxwell Bible*, 1340.

³⁵Ellen G. White, *Evangelism* (Hagerstown, MD: Review and Herald Publishing Association, 2002), 5.

³⁶Ellen G. White, *Evangelism*, 107.

mind and manners, that they may learn to approach people in the best possible way. So, all should learn how to labor with tact and with courtesy, and with the spirit of Christ.³⁷ In *Gospel Workers*, pp. 364, 365, she puts emphasis on Training Workers during Evangelistic Series;

“A well-balanced work can be carried on best in the cities when a Bible school for the training of workers is in progress while public meetings are being held. Connected with this training school or city mission should be experienced laborers of deep spiritual understanding, who can give the Bible workers daily instruction, and can also unite, wholeheartedly in the general public effort. And as men and women are converted to the truth, those standing at the head of the mission should, with much prayer, show these new converts to experience the power of the truth in their hearts. Such a mission, if conducted by those who know how to manage wisely, will be a light shining in a dark place.”³⁸

She underlines in Manuscript 71, 1903 that, the contribution of an experienced worker is undeniable in term of success as she states, “God calls for ministers, Bible workers, and canvassers. Let our young men and young women go forth as evangelists and Bible workers, in company with a worker of experience who can show them how to labor successfully.”³⁹ It is a Christ’s method of training. In their association with the Master the disciples obtained a practical training for missionary work. They saw how He presented truth, and He dealt with the perplexing questions that arose in His ministry. They saw His ministry in healing the sick wherever He went; they heard Him preach the gospel to the poor. In our day, from the record of His life, all must learn His method of working.⁴⁰

³⁷Ellen G. White, *Evangelism*, 107-108.

³⁸Ellen G. White, *Evangelism*, 108.

³⁹Ellen G. White, *Evangelism*, 109.

⁴⁰*Ibid.*

In fact, in the Review and Herald, May 29, 1888, she demonstrates that proper training multiplies efficiency as she shows in these following lines; “One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge, and weak in the faith. One who works in harmony with the counsel of God, and in unity with brethren, will be more efficient to do good, than ten will be who do not realize the necessity of depending upon God, and of acting in harmony with the general plan of the work”.⁴¹ As the disciples did with joy and success under the instructions of their Master, the house-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done.⁴² To do so, Ellen G. White appeals the minister to first train church members because in laboring where there are already some in the faith, that minister should at first seek not so much to convert unbelievers, as to train the church members for acceptable cooperation. He should labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves, and to work for others. When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts.⁴³

In her book *Christian Service*, she wrote: “Every true disciple is born into the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to

⁴¹Ellen G. White, *Evangelism*, 109.

⁴²Ellen G. White, *Evangelism*, 110.

⁴³Ellen G. White, *Evangelism*, 110-111.

perish eager to drink of the water of life”⁴⁴. In the same book, on page 11, she states: “It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ.” In the book *The Ministry of Healing*, she said: “The work the disciples did, we also are to do. Every Christian is to be a missionary. In sympathy and compassion we are to minister to those in need of help, seeking with unselfish earnestness to lighten the woes of suffering humanity.”⁴⁵ In accord with the teaching of the Bible, Ellen G. White advocates that the great commission was not exclusively given to the Eleven, but to all Christians in all generations.

⁴⁴ Ellen G. White, *Christian Service* (Hagerstown, MD: Review and Herald Publishing Association, 1925), 9.

⁴⁵ Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press Publishing Association, 1905), 104.

CHAPTER 3

LITERATURE REVIEW ON MOBILIZING AND EQUIPPING THE LAITY FOR EFFECTIVE EVANGELISM

The previous chapter talked about the biblical foundation on mobilizing and equipping the laity for effective evangelism. This one deals with what other authors and books say on the topic. Various scholars have probably carried out a lot of works on this subject. So the specific assignment in this chapter is to review some Historical Seventh-day Adventist Literatures, Contemporary Seventh-day Adventist views and some other Christian Literatures in general.

Mobilizing and equipping lay members to witness Christ successfully and effectively is a big honor and first duty for a pastor who is called by God to the ministry. After the pastor has played his role of empowering, training and motivating properly these church members, it is their own turn and the first responsibility before every other thing as Christians who have really encountered Jesus Christ as their personal Savior and Redeemer to carry out that work in order to reach the unreached in their settings, environments and villages. By doing that, they answer to what Jesus clearly states, “Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven” (Mat. 10: 32). That is why Apostle Paul exclaims; “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek” (Rom. 1: 16). We need to carefully do as says Paul what Jesus really commands us, “Go therefore and make disciples of all the nations, baptizing them in the name of the

Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age” (Mt 28: 19-20). But who shall go and how shall they preach unless they are mobilized, equipped, trained, motivated and sent? As it is written: “How beautiful are the feet of those who preached the gospel of peace, who bring glad tidings of good things” (Rom. 10:15). Before Jesus sent the disciples for the Great Commission, He firstly empowered, mobilized and equipped them. When He went to heaven, the disciples replaced Him and played faithfully their role. So, what then are views of imminent authors, men and women on the matter throughout the ages?

Historical Seventh-day Adventist Literature

Since the beginning of the Seventh-day Adventist Church, the pioneers were always worried about the mission of the church. They made all the plans starting right from the local church how to train and equip church members in order to be involved massively in spreading the gospel of Jesus Christ.

Zeal for Mission

Jonas Arrais explains that just as the church had a divine beginning, it had also a divine mission. Therefore, Seventh-day Adventists have a special message for these times-a unique purpose. Our church has an excellent mission statement and outstanding commitment to mission service as well. A good pastor should reflect this passion for mission. He should share it with his congregation, and make it a priority in church board meetings. He should also know how to mobilize church members.¹ It is in this sense that Ellen White appealed that there should be well-organized plans for

¹Jonas Arrais, *Wanted: A Good Pastor-The Characteristics, Skills, and Attitudes Every Effective Church Leader Needs* (Silver Spring, Maryland: General Conference Ministerial Association, 2011), 93.

the instruction and training of those who desire to give themselves to the cause of God in all our conferences. She added our city missions that ought to be connected with our schools the best possible facilities for the preparation of laborers both for home and foreign fields. Thus, special training schools for young men and women should also be provided in our large churches, to fit them to become workers for God. Finally, she advised our ministers to give far more attention to the matter of assisting and educating younger laborers.²She advised further what ministers should do and they can be assisted;

“When an effort is made to introduce the truth in an important place, our ministers should give special attention to the instruction and training of those who are to co-operate with them. Colporteurs and canvassers are needed, and those who are fitted to give Bible readings in families, so that while the ministers are laboring in word and doctrine, these can also be calling minds to the truth. Our ministers who have gone to important places to hold tent-meetings have often made a serious mistake in devoting all their time to sermonizing. There should be less preaching and more teaching-teaching the people, and also teaching young men how to labor successfully. Ministers should become efficient in teaching others how to study the Bible, and in training the minds and manners of those who would become workers in the cause of God. And they should be ready to counsel and instruct those who have newly come to the faith, and give promise of possessing ability to work for the Master.”³

It was noticed that Ellen White advised that colporteurs, canvassers, and all those who were willing to give Bible readings in the families and do God’s work effectively should be trained because without training, they could not give anything satisfactory when they had not received any qualification. So she continued to appeal with insistency that he who gave himself to so sacred a work should bend all his energies to its accomplishment. That person should aim high if not he will never reach a higher standard than that which he aimed to attain. He also could not diffuse light

²George R. Knight, ed., *Historical Sketches of Foreign Missions* (Berrien Springs, Michigan: Andrews University Press, 2005), 281.

³Ibid.

until he has first received it. That is why he must be a learner before he could have sufficient experience and wisdom to become a teacher, able to open the Scripture to those who were in darkness. So, if God has called men to be laborers together with him, it was equally certain that he had called them to make the best possible preparation to rightly represent the sacred, elevating truths of his word. In the same manner, those who desire to give themselves to the work of God should receive an education and training for the work that they may be prepared to engage in it intelligently because no one should feel that he could step at once upon the upper rounds of the ladder knowing that those who would succeed must begin at the first round, and climb upward step by step. These opportunities and privileges were granted them for improvement, and they should make every effort in their power to learn how they may do the work of God acceptably, for God had entrusted to everyone, power to be employed in his service. He has also given to each his work, and he required that every faculty shall be improved to his glory.”⁴

Many decades later probably, through his personal observations and researches, Russell Burrill confirmed the statements made above when he said that Adventism was really born as a dynamic, mission-centered movement. It had a passion for sharing the message reigned in the minds and hearts of the early pioneers who labored until bone weary, sacrificed health and possessions in attempting to reach the world with the saving news of Jesus Christ and the third angels’ message. Mission drove them! Mission motivated them! Mission was the flame that burned within them!⁵

⁴George R. Knight, 280.

⁵Burill Russell, *Revolution in the Church: Unleashing the Awesome Power of Lay Ministry* (Fallbrook, California: Hart Research Center, 1993), 11.

As these pioneers were struggling here and there to put all these mission plans in place, they were at the same time witnessing though they were not listened and accepted sometime by the people except few of them as it states, “Logically or not, however, Bates, the Whites, and others who joined them, indefatigably shared their faith with all who would listen, for they were under a great sense of urgency to let the message fly since time was short. Understandably, with so much prejudice against them, it happens that practically nobody did listen to them at first except former Millerites.”⁶

We should also agree with Maxwell that from its earliest beginnings Seventh-day Adventism had been more than a mere religious society. It had been a movement with a message and a sense of mission. “Let the message fly,” wrote James White in 1849, “for time is short.” Theoretically, the belief that Christ was coming soon could have hampered the propagation of the third angel’s message. Though, it did restrict a little the early believer’s vision; but with a York shilling and a three-cent silver they did the best they could nearby, and as opportunities opened, they pressed out and broadened their vision accordingly. With memory of the disappointment fading still, non-millerites became increasingly willing to listen.⁷

So, the role of the laity in the church was very important because it was from there that the big part of the work of evangelism should be done. If members of the Mayo-Dannay district were trained, taught, equipped and mobilized long ago to understand their role and responsibility in the church concerning evangelism, all the unreached subdivisions could be reached easily by the three angels’ message. In more

⁶Mervyn C. Maxwell, *Tell It to the World: The Story of Seventh-day Adventists* (Oshawa, Canada: Pacific Press Publishing Association, 1977), 153.

⁷Ibid., 152.

cases than anyone knew in early Adventist Church as Maxwell underlines, the first converts to the third angel's message in distant lands were won by lay missionaries of the Tract and Missionary Societies years before the arrival of a missionary in person.⁸ Pastors of the North Cameroon Conference in general, those of Mayo-Dannay district in particular should be conscious and eager to take in their hands their responsibilities of teaching, equipping, training, motivating, and mobilizing church members in regular manner so that they can explode their areas with effective evangelism. If lay missionaries did not evangelize the distant lands in the case raised above, people could not hear about the three angels' message before the arrival of the missionary and we wonder whether that missionary could be sent there if something was not done there before.

No wonder the Adventist Church grew as Kurt W. Johnson notices! We might not use exactly the same methods today, but the principle is the same. It is always an involved and empowered laity.⁹

Lessons from History

According to Johnson, this review of Adventist history says to him that early on our Church had intentional plans for every member to be involved in ministry. The conference leaders and pastors were even intentional about equipping and encouraging all members to do something to tell others the story of Jesus. Therefore this "involvement blitz" involved both one-on-one and group contact with one's neighbors and community with the goal of engaging them in Christ-Centered Bible study. Today again, following a "spiritual gifts" – based theology, we can do no less

⁸Maxwell, 157.

⁹Kurt W. Johnson, *Successful Small Groups: From Theory to Service* (Hagerstown, MD: Review and Herald Publishing Association, 2011), 165.

(see 1 Cor. 12; Eph. 4). It is true that our method may be different, because of our twenty-first-century culture. However, Christians sharing the story of their friend, Jesus, with friends, neighbors, and work associates should still be the bull's-eye of our ministry target.¹⁰ By experience, he really still observes that Christians want to serve others. But some just need inspired leadership to guide the way. They especially need a mentor, an encourager. When this is done, there is no more business as usual. As Seventh-day Adventists, we have had for many years the counsel that church growth consultants are now calling “new wineskins” and “paradigm shifts.” They are just saying that the lay leadership of the church will be actively involved in a team ministry that makes them producers and not just spectator Christians. It is time for us as Seventh-day Adventists both clergy and laity to move ahead by example and action.¹¹

Richard W. Schwarz and Floyd Greenleaf report that from the year 1885 onward SDA mission activities had expanded dramatically. To some extent Seventh-day Adventists reflected the general protestant interest in foreign missions at this time. Stirred by man like Dwight L. Moody and John R. Mott, hundreds of American youth pledged to carry the gospel to earth's remotest corners in order to evangelize the world “in this generation.”

Seventh-day Adventists had their own particular promoters of missions none more influential than S. N. Haskell and Ellen White. These two people wrote and spoke with the conviction of firsthand witnesses to the challenge and opportunities of distant lands. In 1882 for instance, Haskell made his first visit to Europe. By the years 1885, he pioneered the advent message in Australia and New Zealand. Accompanied

¹⁰Johnson, 167-168.

¹¹Johnson, 96.

by young Percy Magan from 1889-1890, he circled the globe to survey the opportunities and problems awaiting SDA missionaries in Africa, India, and the Orient.¹²

Through Literature evangelism, Canvassing and tent evangelism were so successful in reaching thousands in America. But unfortunately it appeared less effective in Europe. Peculiarities of style and spelling irritated many Britons, already suspicious of foreigners, especially Americans. The Present Truth was begun as a monthly magazine in 1884 to remedy this difficulty. By the year 1888, 10,000 copies were sold per issue through Young women canvassers who were its most successful promoters.

Ellen White recognized the importance of public campaign, and because of that, she encouraged tent evangelism in Europe. She stressed also the prime value of door-to-door visitation. Individual contacts, she believed, would prove the most fruitful. For Stephen Haskell, he preferred the same method and determined to put it into practice when he arrived to England in 1887 to direct SDA work.¹³

Matteson trained an effective corps of canvassers among his early converts. By the year 1884 they had pierced the Arctic Circle, and a few years later a small company of Sabbath keepers existed in Hammerfest, “the world’s northernmost city.” Before the end of the century, Adventists baptized their first member from among the nomadic Laplanders. In spite of threats from the Russian officials who then governed

¹²Richard W. Schwarz and Floyd Greenleaf, *Light Bearers: A History of the SDA Church* (Nampa, ID: Pacific Press Publishing Association, 2000), 207.

¹³*Ibid.*, 208.

Finland, a colporteur work developed gradually; and by the end of the century there were three tiny Finnish churches.¹⁴

According to Werner Vyhmeister, doing mission is crossing the line that separates belief from unbelief. It does not necessarily mean crossing the border between “my country” and a foreign country. It does not require going overseas. Doing mission is sharing the gospel with those who still need to know Jesus Christ, whether they live in another continent, in another town, just across the street, or even in my own house. This being so, a layperson can do much for mission without going abroad.¹⁵ So, during the decades of the 1890s, the work of the church expanded to many places around the globe: to Middle America and Mexico, to several countries in South America, and to the Islands of the Pacific. Small beginnings were made in India and also the Orient. Several of these ventures were initiated by consecrated laypersons which means that the day of appointed and supported missionaries had arrived. The beginnings of a worldwide work were underway. What was lacking was an organizing vehicle adequately equipped to harness the zeal and resources of the church and give direction to its missionary enthusiasm. On other fronts, the direct proclamation of the gospel led to rapid and continuing growth. One thinks particularly of the growth of the church in Latin America and of the work of the evangelists, such as Walter Schubert, who developed ways of presenting the message that engaged and brought

¹⁴Schwarz and Greenleaf, 209-210.

¹⁵Werner Vyhmeister, “What Can Laypersons Do in Mission?” in *Adventist MISSION in the 21st Century: The Joys and Challenges of Presenting Jesus to a Diverse World* (Hagerstown, MD: Review and Herald Publishing Association, 1999), 169.

many Catholics to conviction without offending them. Often these forms of outreach involved the training and organizing of lay members into soul-winning groups.¹⁶

Contemporary Seventh-day Adventist Literature

The contemporary SDA Literatures have many to say about mobilizing and equipping the laity for effective evangelism for the church exists because of evangelism.

Motive for Evangelism

Why do we want to mobilize, motivate, equip church members to evangelize? In other word, what should motivate Christians to reach the unreached with the word of God? Craig Ott, Stephen J. Strauss and With Timothy C. Tennent state six strong reasons why we must do so:

- 1-“Compassion and Human Need. Jesus was moved by both the physical and the spiritual need of the people. It is thus to be expected that Christians will be motivated to mission by the same compassion that motivated Christ and the apostles. This compassion has both a temporal and an eternal dimension: compassion for the physical, social, or emotional plight of people, and compassion for the spiritual lostness of people who apart from Christ face God’s eternal judgment.
- 2-“The Love of Christ”. Paul wrote in 2 Corinthians 5: 14: “For the love of Christ compels us ...” Christ’s love for others mediated through the believer: Christ pours his love for others into my heart; therefore I serve.
- 3-‘Obedience to Christ’s Command. Obedience to the Great Commission, “Go...!” is perhaps the most obvious, if not most compelling motivation for mission.
- 4-‘Divine Calling or Inner Compulsion. The sense of divine calling, supernatural guidance, or even just the sense of inner compulsion has been a powerful motivation for missionaries throughout the generations.
- 5- ‘Doxology: To the Glory of God. We noted that the highest purpose of mission is God’s glory: the gospel is to be brought to the nations so that from every people there will be those who become glad worshippers of the King.
- 6- ‘Eschatological Motivation: With a View to the End. Eschatology, the biblical teaching of the last things and Christ’s second coming, has been a powerful motivation for missionary work throughout the history of the church. The church announces the coming kingdom to the nations, fulfilling the words

¹⁶Vyhmeister, 28, 32.

of Jesus in Matthew 24: 14: “And this gospel of the kingdom will be preached in the entire world as a witness to all the nations, and then the end will come.”¹⁷

These authors’ views in this book state what it is written in 1 John 2: 6 saying that, “He who says he abides in Him ought himself also to walk just as He walked.” So, Christians should follow the footprints of Jesus by being His real disciples. As He was motivated by compassion and love for people, Christians should be so. He descended from heaven leaving His comfort zone to come and live in this rough world. While on earth, He was interested to the well-being of the people. Christians should have the same feelings. Thus, the spirit of mobilizing and training lay members to evangelize is motivated by Christ’s example. So reaching the unreached of surrounding areas with the three angels’ messages should be the primary assignment of all believers in general, and those of Seventh-day Adventist Church of Mayo Danay district in particular making sure that pastors do their own part of training.

Jon L. Dybdahl puts himself in the same shoes with all the three authors above by feeling and observing concerning motives for mission. He proposes five of the six:

1. “Because of people’s Desperate Needs-Jesus found the crowds “harassed and helpless, like sheep without a shepherd” (Matt. 9: 36). That is the reason He gave for sending workers into the harvest. Spiritual, social, familial, and physical needs overwhelm our world today.
2. Because Jesus commands it-The Great Commission is a command, not a suggestion. Jesus must have known what He was saying. Even if we do not understand all the reasons, followers of Jesus love to obey His command (Matt. 28: 18-20; Mark 16:15, 16; Luke 24:48, 49; John 20:21; Acts 1:8).
3. Because God uses Christians in Mission to Lead People to Faith and Salvation-Those sharing the good news are said to have “beautiful feet” (Rom. 10:14, 15). People cannot believe unless they hear, and they can only hear if a preacher speaks. We can make an eternal difference in people’s lives.

¹⁷Craig Ott, Stephen J. Strauss, and With Timothy C. Tennent, *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues* (Grand Rapids, MI: Baker Publishing Group, 2010), 177-186.

4. Because Sharing Benefits the Missionary-In those gripped by God's grace and love, there is a deep, unstoppable inner desire to share it. We would not be happy if we did not give the news. Paul said: "Woe is me if I do not preach the gospel" (1 Cor. 9:16, NKJV). He would not have been satisfied doing anything else. The growth and joy that come from working for people cannot be measured.
5. Because the Great Controversy Is Not Over Yet-Christ and Satan are still locked in battle over the hearts and souls of people. Forces of evil still affect human affairs with terrible consequences. Christians in mission are the shock troops of God's kingdom of light battling back the dark forces of evil. Recruitment for God's kingdom army is a top priority."¹⁸

In fact, Jesus' statement should be considered when He was mobilizing, equipping and empowering His disciples before sending them out saying, "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the world" (Acts 1: 8).

Pastor Kwon John Haeng who was the Adventist Mission Director in Northern Asia-Pacific Division reports that;

"The Adventists in Mongolia have made a continuous effort to plant churches throughout the country rather than grow one church. Keeping this in mind, the surest way to grow a church and expand the territory of the heavenly home is the church planting.

'The Church Planting Movement, the Global Mission initiated by the General Conference in 1992, was a movement to plant churches in places where the gospel had not been preached. Those that plant churches are called Global Mission Pioneers. They are lay people that spread the gospel mostly to their countrymen of the same language and culture."¹⁹

Rex D. Edwards confirms this assertion;

"The church was put into the world as the channel of God's love. The church reaches the world through its members. It is through them that the church proclaims salvation, declares righteousness, denounces evil, and ministers to

¹⁸Werner Vyhmeister, "What Can Laypersons Do in Mission?" in *Adventist Mission in the 21st Century: The Joys and Challenges of Presenting Jesus to a Diverse World* (Review and Herald Publishing Association: Hagerstown, MD, 1999), 60.

¹⁹Werner Vyhmeister, *Reaching the Unreached: Mission Stories from PMM Missionaries* (Northern Asia-Pacific Division Adventist Mission Office: NSD Mission Publication Series 5), 16.

the distressed. It is through the church that God makes known His redeeming grace. It is within the church that the individual Christian finds his sphere of service and his training as a witness in the world. Where the members go, the church goes. The more members there are, the more outlets there are for God's love."²⁰

In the same vein Craig A. Dossman, Sr. adds;

“If the Christian church is to accomplish its essential task of proclaiming the Gospel of Jesus Christ to the nations of the world, the place where that mission must begin is in the local congregation. This means that every church community, however small, and every member of it who dares to claim the name of Christ must ask these basic questions:

1. Is the spreading of the good news of God as revealed in Jesus Christ given a first Priority among us?
2. Are we making a serious attempt to understand the biblical concept of the word church and are we actively involved in spreading this spirit of community in our mission outreach?
3. Are we trying to work out a strategy of mission appropriate to the biblical Mandate, or are we just trying to use whatever model seems popular for the time?
3. Am I a member of a program-based model church where the emphasis is put on programs and not people?”²¹

As different authors underline clearly above, it is the responsibility of the church members to share their faith with the unbelievers in the environment where they find themselves. Thus, if the members of Mayo Danay district of the Seventh-day Adventist Church consider themselves as followers of Jesus Christ, they must take Jesus' declaration with interest and integrity. Since the church existed there for so many years, all the nine Subdivisions could be reached by the Advent message of Jesus Christ.

Since everything in life has a beginning, so we wish that something new should be done by each member and leader living in that area as Del Dunavant states;

²⁰Rex D. Edwards, *Every Believer the Church: The Sequel to Every Believer a Minister* (Silver Spring, MD: GC Ministerial Association, 2013), 19.

²¹Craig A. Dossman, *From House to House: A New Testament Model for Church Growth* (Lincoln, NE: BBMRC, 1994), 71.

“If we want to reach everyone for Christ in our lifetime, I believe that the biblical principle of the priesthood of all believers, where every member is a minister and every pastor is an equipper must be our church’s primary model today.”²² Closer to our days, Ellen G. White writes that the Savior’s commission to the disciples included all the believers. It includes all believers even to the end of time. It is fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All who receive the life of Christ are ordained to work for the salvation of their fellow men.”²³

Every Believer Has a Gift of Doing Ministry

According to Benjamin Schoun, Ephesians 4, however, is the only passage that specifically mentions the pastoral gift. The chapter begins with a reference to the “calling” of all of God’s people (verse 1), and to the fact that every follower of Christ has been given a “grace” or a “gift” (verse 7). But some were given the gift of being apostles, prophets, evangelists, pastors, and teachers (verse 11). This cluster of gifts has a particular purpose or job “for the equipping of the saints for the work of ministry” (verse 12, NKJV). We can call these continues Schoun, the leadership gifts because they prepare the larger membership for various other kinds of ministries. This should be recognized as a monumentally significant concept, for too many times the pastor personally does a majority of the acts of ministry rather than involving the larger number of congregational members. But this defining text clearly points out

²²Del Dunavant, *From Membership to Discipleship: A Practical Guide to Equipping Members for Ministry* (Lincoln, NE: Prescott Avenue, 2006), i.

²³Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1940), 822.

that the central role of a pastor is to equip other members for service,²⁴ while Ellen G. White says that the best help that ministers can give the members of our churches is ... planning work for them.²⁵

Schoun emphasizes teaching or coaching which gives members the knowledge and skill they need in order to build upon their spiritual gifts and do an outstanding job in fulfilling the plans. But managing includes the tasks of providing resources, structure, monitoring, troubleshooting, and rewards for the workers. Some of these managing tasks can be delegated to subordinate leaders, but a pastor finds it difficult to avoid the leading and coaching roles.²⁶

Pastors' Main Role in Ministry

Schoun goes further by explaining that, another key element for the success of pastors in relationship to congregations can be identified as adaptability. Pastors should recognize the importance of having a strong sense of the ideal, a clear goal for the future, and a long-term plan for achieving it.²⁷ That is why the roles of leading, equipping, and managing become essential. So the central pastoral role in the Corporation Church is to be described as more symbolic and legendary.

²⁴Benjamin D. Schoun, "The Pastor and the Local church." *A Guide to Effective Pastoral Ministry* (Michigan: Pacific Press Publishing Association, 2009), 43.

²⁵Ellen G. White, *Testimonies for the Church* (Nampa, ID: Pacific Press Publishing Association, 1948), 982.

²⁶Benjamin D. Schoun, 44-45.

²⁷Ibid.

For Cress, the importance of the assimilation of new members is by training and equipping them. He identifies this as a mark of a disciple's ministry.²⁸ There is great value in mobilizing the church members for evangelism.²⁹ "This can strengthen the body, develop godly leaders and perpetuate God's mission to the world."³⁰ New members who have been won to Christ should be carefully helped and guided in their spiritual growth to maturity. They are to be equipped and reproduced themselves in their newfound faith.³¹

When the members of a local congregation are trained, this training changes the outlook of the church and leads to the participation of those members of the body of Christ, who from now begin to interact in a satisfying and productive way. Fowler simply declares:

"Since the church as a whole must accomplish the mission of God, and not the pastor alone, it follows that the pastor is responsible for developing each member's gifts, helping each to work harmoniously with others so that their corporate ministry can be fruitful. The pastor's primary function is to help the congregation identify and develop the gifts God has given to each individually and collectively. The pastor must help members to use their gifts in such a way that the body of Christ as a whole gives adequate care to each member, helping each other to grow up in the full stature of men and women in Christ."³²

²⁸James A. Cress, *You Can Keep Them If You Care* (Ontario: Miracle, 2000), 14.

²⁹James A. Cress, 15.

³⁰*Ibid.*

³¹James A. Cress, 14.

³²Fowler J. W., *Adventist Pastoral Ministry* (Boise, ID: Pacific Press, 1990), 14, 59.

Aaron Lopa adds that the church would become a ministering community, as pastors become the equippers of lay members for their own ministries.³³ At this level the pastor is a player-coach, who is part of the team that also trains and equips the membership as an effective ministry unit.³⁴ It is in this sense that Ellen White notes, “Let ministers teach church members that in order to grow in spirituality, they must carry the burden that the lord has laid upon them, the burden of leading souls into the truth.”³⁵ Russell Burrill highlights on the importance of training that, “pastor who becomes the primary care-giver instead of teaching members how to minister and putting the church to work, should be fired.”³⁶ Before coming to this proposition of decision, he took his time to explain explicitly the principal roles of the pastors and those of the church members. Russell started from the overview of the priesthood of all believers. When God created Adam and Eve, He put them in the Garden of Eden. Everything at that time was perfect. They used to communicate with Him face to face without a mediator each time God came to visit them.

But, that relationship was broken after they have sinned. They have lost the intimate communion they have enjoyed with Him and even their descendants could no longer approach God directly. From that time, the system of intermediaries was introduced. Some individuals were chosen to intercede on behalf of the people. The first-born used to play the role of the intermediary before. Later, it went to the

³³Lopa M. Aaron, “The Role of the Pastor in Lay Development in the Seventh-day Adventist Church in Papua New Guinea” (DMin Dissertation, Andrews University, 1996), 71.

³⁴Ibid.

³⁵Ellen G. White, *Gospel Workers* (Washington, DC: Review & Herald, 1915), 200.

³⁶Burrill, *Revolution in the Church*, 27.

patriarchs and at the Exodus event, it was finally the priests. So the Old Testament priests performed two duties that the people were not able to do them for themselves. The first one was that they served as intermediaries, like go-between. It means that, when ancient Israel sinned, they were not allowed to approach God directly for forgiveness. They had instead to bring a lamb to the priest, who was able to take their sacrifice into the sanctuary. The second one was that, the priests performed ministry for the people and entered into the sanctuary while the common people were not allowed to do so. It was the high priest alone who could venture into the Most Holy Place and he could do it only once each year.

We see that in the Old Testament times, the functions of intercession and ministry were reserved exclusively for the priests. But it was not God's wish. This was provided for a time waiting for Christ to come and restore what Adam and Eve had lost. As the Bible let us know, the couple had the privilege of direct communion with God and direct ministry for Him in Eden. They did not need the priest's services as mediator because they were priests themselves.

Today Adventists have always believed in the doctrine of the priesthood of all believers because they understand that every believer has direct access to the Father through Jesus Christ because of 1 Timothy 2:5 which says that there is only one Mediator between Christians and God- Jesus. No Adventist member can ask for forgiveness of sin through his or her pastor. He or she asks it through Jesus Christ directly. So Russell says that if every member is a priest, then every Christian is really a minister and therefore has a ministry to perform. If members do not do ministry, they should be regarded as unfaithful Christians. Thus the function of the laity, biblically, is the performance of ministry. The term *laity* is derived from the Greek "ho laos" which means "the people of God." Thus anyone who is a part of the people

of God is considered laity. By this definition, even clergy are laity. So, all laity is ministers and all ministers are laity. That is why whenever people are performing ministry, they are acting in the capacity of the laity even if they belong to the clergy while pastor's role is to train and equip members for their ministry. The work of the pastor is also to prepare God's people to do the work of the ministry.³⁷

The Role of the Laity

Russell points out clearly the example of the early church whose members and leaders were not pew warmers because they were actively engaged in ministry. So, lay people are front-line soldiers for Christ. Because of that, their ministry should not occur in church buildings Sabbath morning only, but also in factories, offices, neighborhoods, health clubs and everywhere they find themselves sharing the good news of salvation with others. By doing so, laity is even more ministers than clergy.³⁸ Is it not in this sense that Henrick points out: "The church does not have a ministry, it is ministry."³⁹ Still emphasizing the importance of the role of the laity in the effective spreading the word of God in our world today, Burrill demonstrates that,

"After Christ short ministry on earth the early church began as a lay movement. None of the early disciples were a trained clergy. All of the early leaders were lay people. The twelve were set apart to devote full time to the work of the ministry, but they were still lay people and not a notch above the other disciples."⁴⁰

³⁷Burrill, *Revolution in the Church*, 22-51.

³⁸Burrill, *Revolution in the Church*, 34.

³⁹Kraemer Henrick, *A Theology of the Laity* (Philadelphia: Westminster Press, 1958), 137.

⁴⁰Burrill, *Revolution in the Church*, 31.

Therefore, in the New Testament church also, the clergy were lay people who devoted their full time to directing gospel work. The laity were seen as the performers of ministry and the clergy as the trainers and equippers of ministry. Sometime, as part of the laity, the clergy also performed ministry.⁴¹ Biblically speaking, ministry now belongs to the whole people of God and every member is a minister.⁴² Therefore, Burrill counsels that when new converts or newly transferred members join the church, there must be a way that the church can immediately orient them to its basic philosophy of ministry so that they quickly realize that all God's people are ministers.⁴³ All this should be understood in the Church of God because as Jonas points out, the primary mission of our church is to advocate reconciliation between God and man. This is our supreme objective as a Church. Preaching the gospel is the primary mission of the church because the church is God's agency to evangelize the world.⁴⁴

In relation for mission to the cities, Jonas arrais, did not concentrate on mission in the cities alone, but considered also other areas where there were human beings in need of the Savior and he declared that there should be no doubt that open hearts in need of receiving the message were to be found in all places and we should reach them. Small towns, little villages and rural communities for instance also had those in need of the message. So we need to witness to all, in large and small

⁴¹Burrill, *Revolution in the Church*, 31.

⁴²Edwards, *Every Believer a Minister*, 8.

⁴³Russell Burrill, *Waking the Dead: Returning Plateaued and Declining Churches to Vibrancy* (Hagerstown, MD: Review and Herald Publishing Association, 2004), 83.

⁴⁴Arrais, *Wanted: A Good Pastor*, 94.

locations, but just that the urban regions need special attention. Although historically Seventh-day Adventists have ministered in large cities for decades, the plan in general terms, is to equip pastors, local church leaders, and members alike to cooperate in an aggressive outreach effort to evangelize the world's major cities by 2015, date of the next G. C. session that would be held in San Antonio, Texas, USA.⁴⁵

Other Christian Literature

Other Christian literatures contribute also in one way or the other according to the views of the each author on mobilizing and equipping the laity for effective evangelism.

Emphasis on the Role of the Laity

Green Michael said that, "Evangelism was the prerogative and duty of every church member. The ordinary people saw it as their job: Christianity was supremely a lay movement, spread by informal missionaries."⁴⁶ We notice that Green supports Russell's view. According to Rick Warren, God expects every Christian to use his or her gifts and talents in ministry because the Bible clearly teaches that God gives each believer certain spiritual gifts to be used in ministry (1 Cor. 12; Rom. 8; Eph. 4). If we can ever awaken and unleash the massive talent, resources, creativity, and energy lying dormant in the typical local church, Christianity will explode with growth at an unprecedented rate.

⁴⁵Jonas Arrais, "Editorial Mission to the Cities," in *ELDER'S DIGEST* (Quarterly Resource for Local Church Leaders April/June 2013), 4-5.

⁴⁶Green Michael, *Evangelism in the Early Church* (Wheaton, IL: Harold Shaw, 1995), 274.

The greatest need in the evangelical churches is the release of members for ministry. Time should be invested in teaching members the biblical basis for lay ministry. Based on Romans 12: 1- 8, we believe that the church is built on four pillars of lay ministry. We must teach these four pillar truths over and over again so that they will be deeply ingrained in the hearts of our members.⁴⁷

Most of the time, there are waist of different gifts in the church whereas members possess them, but they do not know how to use them for ministry just because nobody has awakened them to be properly used. To whom belongs this responsibility of letting the members how to use their gifts positively for the advancement of the ministry of God within and without the church?

Emphasis on the Role of the Pastors

According to Bill Hull, Pastor has developed in contemporary society to mean “a person with professional training who devotes his full time to leading a church. In both Old and New Testaments the word for “pastor/shepherd” meant “to lead, oversee, feed, discipline, teach, and equip the people of God.” It was not limited to the passive, gentle, pastoral image that has corrupted the fuller meaning. Jesus and Paul called for the same results. In order for that desired end product to become a reality, the pastor must be a disciple maker. He is dedicated to the process that prepares people to be mature, self-feeding, reproducing Christians.⁴⁸ So it is pastor’s task of awakening members’ gifts for ministry by teaching, equipping, leading, overseeing, disciplining them, and preparing people to be mature.

⁴⁷Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message and Mission* (Michigan: Zondervan Grand Rapids, 1995), 365, 367.

⁴⁸Bill Hull, *The Disciple Making Pastor* (Old Tappan, New Jersey: The Fleming H. Company, 1988), 87.

In order to demonstrate in details who is the pastor, the author uses the word ‘coach’ to explicit the role of the pastor comparing to that of the coach;

“Tom Landry, the coach of the Dallas cowboys, defines coaching as “making men do what they don’t want, so they can become what they want to be.” An apt description of the pastoral task is to call people to do what they don’t want so they can become what they want to be.

The mature believer who does his part in the body and in the world is equivalent to what Jesus called a disciple: one who abides in Christ, obeys, bears fruit, glorifies God, and has joy (John 15: 6-11). In addition a disciple loves others (John 13: 34, 35).⁴⁹

Bill Hull qualifies pastor as the disciple-making pastor/teacher and develops the principles of the pastor as coach in greater dept. He afterward determines the course that the disciple-making takes. There are three considerable points:

“PREPARATION AS TOP PRIORITY. The pastor is “to prepare God’s people for work service” (Eph. 4: 12). ... The disciple-making pastor commits himself to motivating people to do what they don’t want so they can become what God wants them to be.

PROPER IDENTIFICATION OF GOD’S PEOPLE. Near the top of the disciple-making pastor’s “to do” list is to tell the people of God who they are and what their purpose is: prepare God’s people for works of service” (Eph 4:12). Proper identification is vital. ... The proper title for God’s people is minister.

The word **minister** and the word **service** are both derived from **diakonios**, meaning “to service.” It is translated **minister**, **serve** and **deacon**. The key idea is that God’s people (or saints) are to engage in work of service; therefore, they are ministers.

The disciple-making pastor, through the vehicle of public address, stirs the fire that flickers in every regenerate soul. As he stands in the pulpit, he does more than dispense information, inspire the spirit, or teach doctrine. He strings together a series of pictures of the Christian life and its meaning. He tries to interest the people of God in the work of God.

The disciple-making pastor calls willing spirits into action. The cry of the pastor/coach to the congregation is ‘get out of the stands and onto the field and onto action’.

The pastor as coach tells God’s people they are called to ministry, set apart for the service of Christ. His job is to prepare them to do this work. ... The disciple-making pastor communicates clearly to God’s people who he is, who they are, and what their relationship is. He inspires them to believe the wonderful truth that by playing their respective roles, they will be strong, fulfill Christians, and the church will effectively penetrate the world.

PASTOR/TEACHER, NOT PASTOR/TELER. After the pastor/coach has called God’s people to action and they have left the stadium bleachers and

⁴⁹Bill Hull, 91-92.

reported to the field, then what? For a pastor, this could be both the fulfillment of a dream and the sobering thud of reality. The pastor will inspire the spirit, warm the heart, fill the mind, but the team will never leave the huddle.

Pastor/tellers do not prepare God's people for works of service; they talk to people about works of service. They encourage people to do works of service, but they do not fulfill their God-given responsibility. In the church, preaching is the first and most important step in the disciple-making process. Many pastors will agree that preaching is not enough, but they do not consider it their responsibility to fill in the gaps.

The pastor/teacher has the responsibility to work hard at and effectively communicate the scriptures. He is equally charged to prepare God's people by providing training vehicles. In most cases, he must lead the charge and be the model for what he wants people to do. ...The pastor as teacher is the pastor as coach. Teaching means more than telling people what and telling them why. It progresses to showing them how, doing it with them, letting them to do it, and deploying into the harvest field."⁵⁰

We strongly agree with Bill Hull for considering a pastor or a disciple-making pastor as a coach. As we know, a coach cannot play alone in behalf of a whole team because he cannot divide himself to play a role of each member of the team to give a good result. His role is just to train, motivate, equip, encourage, and show the technique of game to the players so that the result can be tremendously good. Likewise, the pastor cannot do alone the work of each member in the church and get good result everywhere. He has a specific role to play in the church to allow all the church members to be involved in all the church activities in order to harvest big results. That coach's role that the pastor has to play is to mobilize, equip, teach, motivate, train, encourage, and appreciate those church members so that the great number does the work of ministry inside and outside the church of God. Therefore, when the disciple-making pastor accomplishes his role well, the believers can be also well equipped to perform their own work satisfactorily. Warren confirms this by saying that every believer is not a pastor, but every believer is called into ministry. God calls all believers to minister to the world and the church. Service in the body is

⁵⁰Bill Hull, 92-94.

not optional for Christians. In God's army, there are no volunteers-he has drafted all of us into service.⁵¹ Doug Fields shares this view when he declares that we view evangelism as nonnegotiable because Jesus did not make it optional when he commanded in Acts 1:8: "You will be my witness." So, developing an evangelistic attitude means viewing evangelism as a biblical command. Therefore evangelism must become a clear conviction, or you will be tempted to give up when your students do not respond to your challenge to reach their friends. They will listen to your messages and agree with the conclusion, but they will distance themselves from the action because they see evangelism as it is tough. Whereas when you view evangelism as a nonnegotiable command, you will not give up even when you meet resistance.⁵²

Warren explains further that to be a Christian is real to be like Jesus. Jesus said, 'For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many' (Mark 10:45). So service and giving are the defining characteristics of the Christlike lifestyle expected of every believer. He gives an example at Saddleback where they teach that every Christian is created for ministry (Eph. 2:10), saved for ministry (2 Tim. 1:9), called into ministry (1 Peter 2:9-10), gifted for ministry (1 Peter 4:10), authorized for ministry (Matt. 28:18-20), commanded to minister (Matt. 20:26-28), to be prepared for ministry (Eph. 4:11-12), needed for ministry (1 Cor. 12:27), accountable for ministry, and will rewarded

⁵¹Warren, 368.

⁵²Doug Fields, *Purpose Driven Youth Ministry: 9 Essential Foundations for Healthy Growth* (Grand Rapids, Michigan: Zondervan Publishing House, 1998), 104.

according to his or her ministry (Col. 3:23-24).”⁵³ It is interesting to serve God for He blesses in many dimensions those who do so even now and assures them eternal life.

George Barna states, “Intentional outreach will fail to have a significant impact, though, unless the ministry is undertaken by the congregation rather than just by the paid professionals. Keeping this in mind, turnaround pastors gave top priority to equipping the laity for effective, targeted ministry. Indeed, until the people believed enough in themselves as ministers on God’s behalf, there was little chance that they would believe the church could sustain a comeback.”⁵⁴ But lay members should understand that evangelism is part of ministry and it is not a program, it is a process- a process of a person modeling his or her transformed life to someone in need of God’s transformational grace.⁵⁵

Lay Members’ Objection to Evangelism Is Fear

Fields Doug observes four stages of fear that lay people feel when it comes to evangelism. First, they say that evangelism is a tough work. It is much easier according to them to take care of the righteous than to go after the unrighteous, since unbelievers are not receptive to our methods and our message as are Christians. The apostle Paul even says it that “the message of the cross is foolishness to those who are perishing” (1Cor.1:18). Second, evangelism is also tough for students. This makes them to live in constant fear of rejection because they are afraid that they will not be understood, that they will not have all the right answers, or that they will be labeled as

⁵³Fields, *Purpose Driven Youth Ministry*, 104.

⁵⁴Barna George, *Turn-Around Churches: How to Overcome Barriers to Growth and Bring New Life to an Established Church* (Ventura, CA: Regal Books, 1993), 49.

⁵⁵Doug Fields, 104.

Jesus freaks. So these natural fears paralyze them and keep them quiet about their involvement with Church and their relationship with Jesus. This can be also an issue for many youth workers who fear rejection. Third, evangelism also becomes difficult when some church families believe that youth ministry should take care of their kids and not be concerned with those outside the church. And finally, evangelism is tough because of the enemy. Eternal salvation is the subject of a very real spiritual battle because Satan does not want anyone to be effective in leading others to Christ. Therefore an evangelistic faces all opposition with a dependency on God's power and a vision for the lost.⁵⁶ Clinebell strongly encourages Christians to know themselves who they are and what they are attended to do as Christians. It is in this sense that he says;

“All Christians have a ministry because of their name as Christians, whether they are ordained or not. This awareness gives a new self-image. They are no longer second class Christians, who leave spiritual work for only the pastor to perform. However, now they have a vital and unique role to play, ministry to their fellow members and beyond the church, to their neighbors, their business associates, their family, their friends and to the world.”⁵⁷

Honestly speaking, for the lay members to do evangelism successfully and effectively, Pastors should assume also faithfully their responsibility to equip, teach, train and mobilize them permanently making that evangelism and the whole ministry as a way of life of the members. If this action is not taken, lay members will always advance all sort of excuses not taking part massively in God's work. In fact Warren notices it when he stresses the importance of training the members of local congregations and involving them in ministry because lack of training may lead to a

⁵⁶Doug Fields, 106-107.

⁵⁷H. Clinebell, *Basic Types of Pastoral Care and Counselling* (London: SCM, 1984), 394.

significant decline in members' participation. They may make lack of training an excuse for non-involvement. They may even feel that they are not good enough to serve as if to them, serving God is only for pastors.⁵⁸ All this resistance occurs because people do not want to hear that it is our job as Christians to bring others into a relationship with God through His Son. As followers of Jesus Christ, we should not ignore that we automatically inherit the calling to “fish” for people. In fact, there is no doubt that every Church of God is a missionary Church.⁵⁹ For this reason, Ralph W. Neighbour emphasizes education for lay people by using a term “taxonomy” which means that pastors must take the step from equipping others to developing a system that consistently equips every member for ministry.⁶⁰

Need of Close Relationship between Pastors and Laity

Till tomorrow, equipping, training and mobilizing lay people for effective evangelism remains the best strategy. That is why Howard Oldham appeals for the need of a closer relationship between pastors of the local congregations and their members. He sees the development of a closer relationship between the pastor and the lay members as a restoration of the Biblical model rather than one in which the pastor seems to run all the affairs of the church alone.⁶¹ This would involve a “radical new

⁵⁸R. Warren, *The Purpose Driven Life* (Grand Rapids, MI: Zondervan, 2002), 260.

⁵⁹Moore Ralph, *Making Disciples: Developing Lifelong Followers of Jesus* (Ventura, California: Regal From Gospel Light, 2012), 138-139.

⁶⁰Ralph W. Neighbour Jr, *Where do We Go from Here? A Guidebook for the Cell Group Church*, revised ed. (Touch Publications, 2000), 329.

⁶¹J. H. Oldham, *Life is Commitment* (New York: New York Association Press, 1952), 97.

understanding of the place and function of the lay members in the church. A revolution is really needed in the present outlook of the church.”⁶² Stan Toler adds that, “lay people should be inspired and empowered to fulfill their personal ministry in and through their local church in the world. It is the responsibility of the clergy to enable and equip them.”⁶³ That is because the pastor’s role in a local congregation is to become an equipper and even a trainer of the lay people.⁶⁴

For Philip Lewis, he challenges all ministers and pastors to create a new vision to revolutionize the church of the Living God.⁶⁵ This according to him would entail a significant redesigning of common models of ministry to meet the challenge of the resistance to change.⁶⁶ Thus, the pastor is like a player-coach who has the responsibility for enabling the mutual ministry of lay persons, empowered and equipped to evangelize the world around them.⁶⁷ So, the equipping model moves God’s people from spectators to players in ministry. Listeners are challenged to reflect theologically on an organism understanding of the church, redefine the role of pastor from caretaker to equipper, and consider the empowerment strategies, such as small groups, discipling, gift deployment, worship style.⁶⁸

⁶²Oldham, *Life is Commitment*, 97.

⁶³S. Toler, *The People Principle: Transforming Lay persons into Leaders* (Kansas, MO: Beacon Hill, 1997), 63.

⁶⁴Ibid.

⁶⁵P. V. Lewis, *Transformational Leadership: A New Model for the Total Church Involvement* (Nashville, NT: Broadman & Holman, 1996), 10.

⁶⁶Lewis, 10.

⁶⁷Clinebell, 27.

⁶⁸<https://www.regentaudio.com/collections/30-days-2015-day-19/products/mobilizing-equipping-the-laity-for-ministry>.

Apostolic Theology and Practice of Ministry

According to Lopa, the word laity comes from Greek word *laos* which means people. These people are unique and special because they are called out of the world by God and they become God's people (1 Peter 2:9). So, the word laity in this context now applies to God's people, Jews, Gentiles and those whom God called out from among the nations to be His special people (Acts 15:4). Therefore, the word *laos* in the New Testament refers to a peculiar people who have their origin in the call of God. Regardless of their different cultural background, behavior and languages, they are still called God's *holy* people and they have a great purpose and unique responsibility.⁶⁹ The "called out" people are to declare the praises of God who called them out from the darkness into His marvelous light (1Peter 2:9). They now have a great mission to fulfill and their only mission is to carry on the work that was left and commanded for them by Jesus Christ to do as the *witnesses* of God's saving grace. The fundamental biblical basis for ministry by the *laos* is the saving act of God. The people constitute the church of God; they have been chosen, saved and called out of the darkness of the world (Luke 19:10, 1Peter 2:9).

Therefore, the church exists as saved to serve,⁷⁰ which means that everyone who has been called is disciple for Christ and every disciple is commanded by Christ to be a disciple maker (Matthew 28:19, 20). Stott reminds us that,

"God's people are to engage in evangelism today not because they want to, or because they choose to but because they have been commanded to. The church is under orders. The risen Lord has commanded the saved ones to "go," to "preach," to "make disciples," and that command is enough for God's people, a holy, peculiar and a messianic people to do for Him."⁷¹

⁶⁹Lopa, "Role of the Pastor in Lay Development," 62.

⁷⁰Ibid.

⁷¹J. R. W. Stott, "The Great Commission," in *One Race, One Gospel, One Task* (Minneapolis: Worldwide, 1967), 37.

John Mark Terry and J. D. Payne observe also that, though missionaries and bishops set an example in evangelism, but laypeople spread the gospel for the most part. They shared the gospel while they were engaged in their daily activities. It is easy to imagine laypersons conversing with their acquaintances in their homes, at the market, and on the street corners.

Christians also shared the gospel as they moved about. Even Christian traders evangelized as they travelled through the empire, much as did the Christians dispersed from Jerusalem (Act 8:4). Christians, who were serving in the Roman army, though relatively few in the early years, carried the gospel as well to people. They witnessed wherever they were stationed. Some scholars believe that Roman soldiers first brought the gospel to Britain. The government further pensioned retiring soldiers by giving them a plot of land in a new territory. So, these retired soldiers established sometimes churches in those remote areas. This was definitely the case that happened in Southeastern Europe. Women also played a major part in the expansion of the church. Because of the fact that the early churches met in homes, many women were able to make their homes into house churches. As a result of their faith many women died bravely as martyrs and thus gave a testimony for Christ.⁷²

Church's Expansion Factors

These authors further noticed really that the early Christians served God with integrity and total commitment because the early church was the instrument of the Holy Spirit to fulfill the redemptive purpose of God. The zeal of the Christians made the church to grow rapidly. They gave of themselves sacrificially for the faith. These

⁷²John Mark Terry and J. D. Payne, *Developing a Strategy for Missions: A Biblical, Historical, and Cultural Introduction* (Grand Rapids, Michigan: Baker Academic, 2013), 68-69.

early Christians possessed a burning conviction which expressed itself in missionary activities. That is why the church attracted people of all classes and races. It became a universal religion and burst the bonds of restrictive Judaism to become a religion for the world. The ethical standards of the early church gave way to Christianity to prosper not because the churches or believers were perfect, but their lives were so different from their pagan neighbors' that they attracted notice. Their morality as well as their works of charity commended the faith to many people.⁷³

This kind of life demonstrated above should be lived by Christians among non-believers for the sake of effective evangelism and the word of God. Gailyn Van Rheenen supports it strongly when he states that the church should distinct itself where it lives because without distinctiveness, it becomes almost impossible for the church to call unbelievers into a relationship with God and into the body of Christ. How can those permeated by the world call others out of the world? He reminds us to listen very well what Peter writes, "You are light" (1 Pet. 2:9). Therefore, if the church is distinct from the world as "a people belonging to God", then it can call sinners to holiness in God. But if the church partakes of the world, it has no right to call people out of the world for distinctiveness as God's people is therefore closely tied to Christian witnessing.⁷⁴

In real sense, he realizes that mission is the very lifeblood of the church. By comparison he notices that as the body cannot survive without blood, so the church cannot survive without mission. Thus without blood the body dies, likewise without mission the church also dies. As the physical body becomes weak without sufficient

⁷³Terry and Payne, 71.

⁷⁴Gailyn Van Rheenen, *Biblical Foundation & Contemporary Strategies: Missions* (Grand Rapids, Michigan: Zondervan Publishing House, 1996), 30.

oxygen-carrying red blood cells, so as the church becomes anemic if it does not express its faith. To avoid this spiritual death, the church must frequently establish its rationale for being - its purpose for its existing – articulating its faith because an unexpressed faith withers. In the same manner, a Christian fellowship without mission loses its vitality. We come to know that mission is the force that gives the body of Christ vibrancy, purpose, and direction. So it is clearly shown that when the church neglects its role as God’s agent for mission, it is actually neglecting its own lifeblood.

From a biblical perspective, the church is the distinctive people of God called by Him through His mission and set aside for His mission to the whole world. It means that the purpose of the church is not merely to interpret history but rather to become a passionate and articulate “history-making force.” In fact the church embodies the very essence of the mission of God. Likewise the Early Christians believed themselves to be God’s messengers carrying His mission.⁷⁵

Considering the fact that the world, torn by sin and living under the dominion of Satan is desperately needs reconciliation to God in Jesus Christ. Because of that, Paul, in the book of Acts 1: 13-14 wrote to the Colossians that God “has rescued us from the dominion of darkness and brought us into the kingdom of the Son He loves, in whom we have redemption, the forgiveness of sins.” So, the task for these redeemed and forgiven ones is to evangelize and fulfill the mission of God. There is nothing less and nothing more. It is true, this task is crucial, and the end “is nearer than when they first believed.” But nevertheless, the ultimate purpose of the mission of God is to reestablish an intimate relationship of sinners to God so that they may live under his sovereignty both in this world and in the world to come. It is clearly

⁷⁵Gailyn, 31-33.

demonstrated that the church is the result of mission because if mission is not carried out, church cannot exist. For the church to do ministry effectively, it must be God's distinctive people in the world because, according to the author the purpose of the church is not merely to interpret history but to become a passionate and articulate 'history-making force.'⁷⁶

The redeemed and forgiven ones must be made disciples first to be distinctive in the world in order to evangelize and fulfill the mission of God. According to Joy Ifeyinwa Agbazue, why is discipleship necessary? She explains that when an unbeliever repents of his sins and accepts Jesus as his personal Lord and Savior, he becomes a convert or rather a baby Christian. He should be fed with the sincere milk of the word (1 Pet. 2: 2), so that he will grow spiritually into a matured Christian. She gives many reasons why he should be disciple:

To know the word of God (Hosea 4:6; Eph. 4:14; 2 Tim. 2: 15)

To resist the attack of the Devil (Eph. 6: 11)

To receive the Baptism of the Holy Ghost (Luke 9: 23)

To receive the Gifts of the Spirit (1 Tim. 4: 13-14; 1 Cor. 12)

To be Aware of Persecutions Facing Christians (2 Tim. 3: 12; 1 Pet. 4: 12-15; Acts 5: 41; Isaiah 43: 2; Dan. 3: 18-25; 1 Cor. 10: 13; Ps. 91)

To develop the life of evangelism/witnessing (John 15:16).⁷⁷

According to Jonas, the combination of these two elements—evangelism and discipleship are generally considered Christ's primary mission for His church.

Evangelism is the ministry of proclaiming the good news of Jesus Christ that brings

⁷⁶Gailyn, 33-34.

⁷⁷Joy Agbazue Ifeyinwa, *Evangelism: The Task of All Christians* (Enugu, Enugu State, Nigeria: EL'DEMAK, 2001), 50-57.

man's souls into fellowship with God. But discipleship is the training of believers to become disciplined followers of Jesus and His principles. It is the responsibility of every believer, not just pastors, to bring soul to Jesus Christ. Building up believers and prepare them for missionary work. It is our duty to strengthen the body of believers and equip them for works of ministry. The church should be an atmosphere of spiritual edification, where God's word is taught, where believers are grounded, disciple, and led toward spiritual maturity. This not only serves to anchor our faith in Christ, but also prepares us for service. According to God's plan, each member of the body of Christ is called to serve in some aspect of ministry (Rom12:6, 1Cor14:31), especially as it pertains to bringing souls to Christ (2 Cor5: 17).⁷⁸

According to Bill Hull, the heart of being a disciple involves living in intimate union and daily contact with Christ. Discipleship is the effort both to be a disciple and to make other disciples. It is about the immense value of God at work in one individual's life and the resulting impact on other lives.⁷⁹ He further explains that Jesus provided the process to follow: All disciples were to be taught to obey everything He commanded. He commanded 212 things summed up in three statements:

1. Love God with all your heart, mind, soul, and strength
2. Love your neighbor as yourself
3. Love your enemies⁸⁰

⁷⁸Arrais, *Wanted: A Good Pastor*, 94-96.

⁷⁹Hull, 28.

⁸⁰Ibid., 29-30.

According to him, before we get concerned with what we need to obey, we first need to understand how to obey. He gives four necessary ingredients:

1. As disciples, we need a vision to inspire us because vision provides hope, and hope fuels our efforts as we walk into the future.
2. As disciples, we need accountability to receive training because training involves Constant repetition and requires discipline. But because consistent self-discipline is rare, we need others to hold us accountable.
3. As disciples, we need structure to empower us.
4. As disciples, we need relationships where we experience love.⁸¹

Thus, he finally defines a disciple as a student or follower of Jesus. A disciple has decided to submit to at least one other person under appropriate conditions in order to become like that person as that person follows Christ. Because character develops in community, so, the disciple's intention is to go deeper with God and to be shaped into the image of Christ.⁸²

What exactly a disciple should be in order to be distinctive in the world and share his or her faith with unbelievers?

1. A disciple submits to a teacher who teaches her or him how to follow Jesus.
2. A disciple learns Jesus' words.
3. A disciple learns Jesus' way of ministry.
4. A disciple imitates Jesus' life and character.
5. A disciple finds and teaches other disciples who also follow Jesus.⁸³

⁸¹Hull, 30-31.

⁸²Hull, 68.

⁸³Ibid.

In summary, being conformed to Christ's image is becoming like Him.

Becoming like Him includes six issues of transformation:

1. Transformed mind: Believe what Jesus believed.
2. Transformed character: Live the way Jesus lived.
3. Transformed relationship: Love as Jesus loved.
4. Transformed habits: Train as Jesus trained.
5. Transformed service: Minister as Jesus ministered.
6. Transformed influence: Lead the way Jesus led.⁸⁴

Conclusively, from the views of historical or contemporary SDA literatures and other Christian literatures in general, to do ministry effectively, pastors should cease playing the role of the church members by doing ministry alone. It is true that they can do it, but they do it as a laity. Pastors' role is to train, equip, motivate, encourage, enable, coach and mobilize church members so that they themselves also can know their role and do God's work properly and all the time. Once they discover their role as lay people, they will be good players and stop to be spectators, warming pews and criticizing few members who do their work faithfully. Many at times, lay people take evangelism as pastor's responsibility only. When pastors accomplish their responsibility faithfully and church members are also well educated to consider evangelism as a way of life, the whole church will be vibrating and always in move for God's work so that all the areas where it finds itself can be reached by the Three angels' message. But how can the church become distinct in the society where it finds itself in order to effectively minister and call the unbelievers out of the world? In other words, how can the church or lay people become distinct? It is by making it disciple.

⁸⁴Hull, 130-151.

CHAPTER 4

PROGRAM TO MOBILIZE AND EQUIP THE LAITY FOR EFFECTIVE EVANGELISM

This chapter seeks to develop a program that would mobilize and equip members of the two selected churches in Mayo Dannay district of the North Cameroon Conference (NCC) of the Seventh-day Adventist (SDA) Church so that they can be more involved and become active in Outreach Ministry for effective evangelism.

A brief geographical description of the district and a historical background of the research context would be explored. The design for intervention program would be presented when the permission from the district concerning the two local churches is obtained. The research design and its subdivisions will be developed. The intervention strategy will be discussed by the focus groups in order to discover causes of the apathy. The possible solutions and the implementation strategy will be found. Eventually the program would be implemented. Evaluations and analyses would be conducted after the implementations and reports would be given to two local churches, Mayo Dannay district and to the North Cameroon Conference which are involved in the research.

Presentation of the Contexts

Geographical Context

Mayo Dannay is a division of Cameroon situated in the Far North Region, with Yagua as the headquarters. The word “Maayo” means “watercourse, waterway, stream” in Fulani language. Mayo Dannay division is composed of eleven

Subdivisions namely: Datcheka, Gobo, Guémé, Gueré, Kai-Kai, Kalfu, Kar-Hay, Maga, Tchati-Bali, Wina and Yagua. But Mayo Dannay district of the Adventist Church is composed of nine among them: Datcheka, Gobo, Guémé, Kai-Kai, Kalfu, Gueré, Tchati-Bali, Wina and Yagua.

The area covers a surface of 5303 km² and has a cosmopolitan population estimated to be more than 600,000 persons with average density of 142 inhabitants per kilometer square.¹

It is coiled up in what the geographers call “Beck du canard.” On Cameroon map, Mayo Dannay Division is located between the 10° and 11° degree of latitude North and the 14° and 15° degree of longitude East in the Far North Region. It is bounded in the North by the Logon and Chari Division, in the Northeast by the Diamaré Division, in the West by Mayo Kani Division and in the East and South, by the Republic of Chad.²

Historical Context

Mayo Dannay Division was created in 1958 two years before Cameroon became independent by the High Commissioner of France in Yaoundé under the Province of the North. It is divided into three Regions today: Adamawa, North and Far North. The first division head was Mr. Fernaud Edouard. He was invested into power on the 24th of September 1958. The current one is Mr. NKWETI Simon Ndoh. He was also invested into power on the 7th of November 2012. The act of dividing the North Province into three was taken by President Paul Biya on the 22th of August

¹Brochure préparée sur la géographie du Cameroun pour aider les élèves de l'école primaire à préparer les examens d'entrée en 6^e et le CEP, 1.

²Ibid.

1983. So, Mayo Dannay is actually one of the six Divisions of the Far North Region of Cameroon.³

The Mayo Dannay district of the Adventist Church was created by the North Cameroon Mission President Pastor Walder around 1975. The first district Pastor was Jacob Madi. North Cameroon Mission became North Cameroon Conference in 1999 under Pastor Philippe Myédé when Pastor Emmanuel BOMA was the President of Central Africa Union Mission and Pastor Luka Tambaya Daniel was the Division President.

Landscape and Climate

The climate is sahelian with a long dry season (September to May) and a short rain season (June to August). The landscape is composed of a vast savanna extending in uniform plain. The Mayo Dannay is about the only division of Cameroon where there is no mountain at all and that offers a panoramic view on a landscape of steppe and the savanna full of trees.

Demography

According to 2001 census, Mayo Dannay Division has a population of 522,782 inhabitants with a density of 99 inhabitants per kilometer square. Today, the population is estimated at 600,000 souls with a density of 142 inhabitants in kilometer square. Several ethnicities live in peace and harmony in the Division. They are Massa, Tupury, Musgum, Musey, Fulani, Kanury and Kera.⁴

³Tableau affiché à la préfecture de Mayo Danay, à Yagoua sur lequel sont inscrits tous les noms des Préfets depuis lors jusqu'aujourd'hui.

⁴Ibid.

Economy

The economy of the Mayo Dannay Division is based on agriculture because the climatic conditions and the dispositions of the relief of the region are favorable. So two types of agriculture are practiced in the Division: the first one is for food crops such as corn, rice, different varieties of millets for dry and raining seasons (red, white and yellow called muskuari or sorgho), beans, groundnuts, cassava, tomatoes, salads, carrots, guava trees and mangoes trees. The second one is for sale such as cotton, rice, black tobacco. Fishing also constitutes a big part of the economy of the Division. During the period of March and April, the weather is too hot and very dry which gives impression that nothing can germinate on this soil.

Cultural Information

The Mayo Dannay Division is inhabited by the people that practice their culture up till today despite the modernism. It is the headquarters of the popular varieties of dances, warriors and funerals. Many types of initiated rites satisfy every year the curiosity of several tourists coming from Europe and America. The majority of the populations live in circled houses covered with straw (paille). Those houses are called "Bukaru."⁵ These traditional houses are well adapted to the temperature of the climate of the area.

Religious Belief and Affiliation

Mayo Dannay Division has all sort of religious believes. There are three major religions: African Traditional Religion, Christianity and Islam. All the worshippers of

⁵Tableau affiché à la préfecture de Mayo Danay, à Yagoua sur lequel sont inscrits tous les noms des Préfets depuis lors jusqu'aujourd'hui.

these three great religions live in harmony and peace worshipping their God or god freely.

African Traditional Religion

According to elder Memena Jean⁶ that I interviewed on religious affiliation, the common practice of this religion of all these people groups; Massa, Tupury, Musgum, Musey, and Kera is initiation. It happens once at the end of the seventh year and it concerns only men till today. This initiation takes place during the months of March, April and Mai. Boys from four years old and above are selected and those who are not initiated before even though they are adult. A new language called ‘a language of initiated people’ is taught to them during those three months and they speak it fluently at the end of the period.

During that time, they are submitted to a tough and severe discipline and they must obey it. This is to teach them that they should behave like boys from that day and not like girls anymore. Henceforth, they start calling their fathers and mothers by their own name. They should not call them anymore ‘dad’ or ‘mum.’ The initiated people are also given a new name that they bear till death and people call them with that name from now on. Only their mothers or those who were initiated before them or their first wives if they are married who can call them by their name they bore before being initiated. This is the name, “bey x, y” or “grew x, y.” While they are giving this new name, many mystical things happen. A big wind starts blowing. They also do things in abnormal way. The earlier initiated should educate them anew. For instance, when they come back home, they ignore their wives, children, mothers,

⁶Elder Memena Jean is one of the first baptized members of the Mayo Dannay District who is still in the Church. He was interviewed by the researcher and gave him all the oral informations concerning religious affiliations that the researcher put down on the papers.

fathers and homes. They should be forced by the elderly initiated before accepting all as theirs.

While they are in the bush for training, there should not be noise in the village such as talking louder, fighting, and women should not laugh louder. When food is brought to them, they mix everything and eat without washing their hands with water, but with sand only. They do not also bath during these three months.

When they arrive newly in the bush, they fight among themselves and can kill themselves sometimes. They bury those who are killed there without bringing the news to the village. Men keep the secret for themselves without telling the mothers who lose their children.

When a new candidate is introduced to initiation, he should confess all his sins and say out what he is doing. Is he a thief? Does he sleep with people's wives? Is he an armed robber? After that, they shave him and he should slaughter a chicken before he can be accepted.

The end of this initiation constitutes a great celebration. They go around from a village to another, from one family to another where they have their love ones. This is to celebrate their victory over the hardship of life during their training. People give them what is available such as chickens, goats, ducks and even cows. They all wear red garment during that time. All the former initiated people are called "paina" and the new ones bear the name of "Dakuné."

For the initiated people, they swear in the name of "la-ba" because this constitutes the Truth for they cannot joke with that name. The name of their god is "ma-gai" and this is a feminine name.

When there is initiation nowadays in Mayo Dannay Division, many Christians even Seventh-day Adventists empty their church to go there and participate. This

shows that they highly value this practice and consider the spirit behind it as a true god above all other gods. But the church disciplines those members without waiting.

Having stocked all these mystical practices behind their mind as a true god, the initiated people believe it firmly and strongly without accepting that there is a supreme God above the one they have known during their initiation period. That is why even though these people become Christians, most of the time, they are not serious in that Christian faith.

But despite their mind set strongly in their religion and it is not easy to bring them to Adventist Church according to the church members; does it mean that those Church members are excused from reaching them with the three angels' messages? No, they must remove that idea of prejudice from the back of their mind. That is why; the intervention is made to teach them on discipleship to tell them that whatever maybe happen, the disciple should follow the steps of the master Jesus, trust Him and search to behave like as 1 John 2: 6 states; "He who says he abides in Him ought himself also to walk just as He walked." Nothing should stop the disciple from obeying the master in all he tells him to do.

The Beginning of Initiation

According to the legend⁷ of Tupury land, a man, one day was going around in the bush and he met the devil who told him; "Give me your male children, I will make them men." When those children came back to their father's house, they were initiated." That is how initiation started in Massa land and afterward, it spread out to Tupury land. So, it is an offering of children to devil because it is from the evil spirit that people ask help and protection. The two terms "Makay" and "Manhuuli" mean at

⁷L'Initiation Tupuri, Recherches et Analyses, Fianga 2010, 2.

the same time mother of death or the devil. They represent for Tupury people who have all the evil spirits and all the bad things that happen to people. All sorrows that can happen to individuals are the works of Makay or Manhuuli in the language of “lebe.”

To summarize, initiation is to offer the children to Makay or the devil who will kill them, then will give them again a new life by making them “pay” which means men. Thus, all the initiated men form a sect of “pay.” Whoever reveals these secrets will die.⁸

Belief in the Supreme Being

All these people pretend to believe in a supreme God too. When they do sacrifice for the supreme God, they slaughter the lamb. They use the goat and goat for the god of sun (Siglada is sun and Bagaouna is the devil). A goat is used for Mununda (a god that lives inside the water). They believe in the supreme God because the lamb that they offer to Him can be eaten by everybody even the unknown people or stranger. But what is offered to other gods can be eaten only by the family members or by the father, mother and the children only. They also offer cows or beefs to the supreme God.

For the Musgum people, they celebrate their god in October and November and rain cannot fall during that time. They say that after their celebration, their god stops the rain to fall.

Beliefs in the Spirits

All these people believe also in the spirits. They say that when somebody goes to the river side, he meets a young beautiful girl with long hairs that touch the heel

⁸L’Initiation Tupuri, Recherches et Analyses, Fianga 2010, 2.

and sits on the water sometimes. This spirit is called “Mununda”, feminine name. It arrests someone and can kill him and the body of the victim must be buried beside that river. This spirit can also keep somebody inside the water for 2 or 3 even 7 days. If the victim comes out alive, he becomes a seer.

There is another spirit called “Munun Ganganna” that lives also inside the water. It is very wicked. It is masculine. But when it arrests somebody, it kills him straight without waiting. When it shows itself to someone, the latter must offer sacrifice all the days of his life on earth. If he forgets to do it, it kills him or her.

There are also spirits that take the normal form of human beings. But if they enter into somebody’s life, the person starts crying alone. There should be strong people to master him. These spirits are called “Fulla” (singular) and “Fuliana” (plural). The possessed person becomes dumb. If he opens his mouth to talk, he speaks another language. Sacrifice must be offered in his behalf to calm the spirits. After the person is healed, he becomes a seer too.

Beliefs in the Ancestors

Every year, they offer sacrifice to the deceased father. They plead to him so that he should not cast a bad spell on the family. If at his death, a cow was not slaughtered, he always claims it endlessly until the family slaughters that cow if not there will not be peace in the family. That is why, if somebody dies, the family does its best to kill a cow.

What is curious is that the coming of Christianity did not stop that practice. It is even introduced in the church in some denominations. That is why they do all their best to slaughter a cow if a family member dies. Each time somebody falls sick, they consult the seer to find out the cause of the sickness and they perform a certain rite relevant to that sick person.

According to the belief of these peoples, an old person who dies is not dead. He just left the family for a while, but he lives somewhere. He comes back to the family sometimes to call and they listen to his voices as if he is alive. The living deceased are called “kuéna” or “Sazula.”

Christianity

Here, we will consider one by one three Christian denominations according to their arrival namely, Fraternal Lutheran Church, Roman Catholic Church and Seventh-day Adventist Church and find out what they have achieved in their mission for humanity.

Fraternal Lutheran Church

According to elder Memena⁹, the first Christian denomination arrived in Mayo Dannay Division in 1928. It was Fraternal Lutheran church by an American couple pastor named Refny. He started evangelistic work in center of Yagua. When he was chased away, he went to a small village called “Bosgoy” situated by the river side between Wina and Guéré. He met three seers who accepted his message latter on. He baptized them. After some time, he came back to Yagua with these three church members to evangelize it. Later on, he went to other villages like Datchéka, Kaélé, Balgame and Baykapalam. He crossed the Logon River and went to Bongor in Chad.

After this first white missionary to this church, another American missionary couple replaced him and stayed for a long time in the Mayo Dannay Division. He founded two primary schools, one hospital, one dispensary in Puss and two schools of theology: one at Gungaya in Chad and another at Kaélé Djidoma in Cameroon.

⁹Elder Memena Jean.

As people observed that the church was taken ground everywhere, they conspired against him and this American missionary couple was assassinated beside the church building. His son who was also pastor in Dukula continued the work. From that time, white missionary was sent no more in Mayo Dannay Division. Black pastors were given the responsibility to take over the work in the area.

Roman Catholic Church

The second Christian denomination in Mayo Dannay Division is the Roman Catholic Church. The first priest settled down in Cleru. He founded a primary school and dispensary there. Later on he also founded a primary school and a dispensary in Kar-Hay. He did the same thing in Gueré and Gobo. In Bugdum, Guémé and Kai-Kai, it was a dispensary in each locality.

These two denominations above allow people to eat anything they get. They baptize by aspersion and even children. But the Lutherans teach that drinking beer is forbidden.

Seventh-day Adventist Church

Seventh-day Adventist Church is the third Christian denomination in Mayo Dannay Division. Pastor Jacob Madi was the first to be sent there in 1971. When he landed in Yagua, he did not meet any opposition. His first baptized members were: Memena Jean, Gursa Jean, Asta Marie, Gumbaye Marthe, Tchibi Madeleine, Duyanga Marthe. After central Yagua, he went to Vélé accompanied by Mr. Gursa Jean, one of his first baptized members, as he was transferred there by the government to work with the farmers in the company of rice. Pastor Jacob Madi started Bible studies with the people in his house.

Later on, Pastor Jacob Madi went to Wina with his two first baptized members, Memena Jean and Gorsu Pascal. After some time, they first baptized six people and second turn, they also baptized six. According to elder Memena Jean, it was a wonderful experience.

Mayo Dannay District

Mayo Dannay District is one of the twenty eight districts of the North Cameroon Conference. It is also one of the seventeen districts of the Far North Administrative Unit. It is located at the east of this Unit sharing the same border with the Republic of Chad by the River of Logon. It is situated at 250 km about from Marua, the Conference headquarters.

Background of Evangelism in the District

Considering the high level of the African Traditional Religion practice and the arrival of the Lutheran Church and Roman Catholic Church with all their libertinage or freethinking or debauchery of religion before Seventh-day Adventist Church, we can say that evangelism in the Mayo Dannay Division was and is still not easy. The church members themselves were not willing to share their faith with the unreached people either by ignorance or laziness or there was no motivation.

If there were public evangelisms sometimes, they were scheduled by the Conference at the Division headquarters in Yagua alone. For example in 1982 and December 1996, they were held respectively by Pastors Gilbert Wari and Allah-Ridy Koné. The church members used to say that the first pastor, Jacob Madi was a hard worker and tried to penetrate after central Yagua to other areas such as Vélé and Wina where he planted a company each. But other pastors who came after him just played a role of maintenance of those companies. The company of Wina has even disappeared

during their time. The one of Vélé became an organized church, but later has lost its members. As the district has built the church there just before I came, 37 members are worshipping there actually.

The Actual Evangelism Situation in the District

When I was posted to Mayo Dannay District in February 2014 and after visiting the four organized churches and the three Companies, I noticed that they were all located in two subdivisions only over nine belonging to the district. Thus, I decided to consider the new field for the research. That is why the program to mobilize and equip church members for effective evangelism is made in order to reach those remaining subdivisions with the everlasting gospel if possible one subdivision each Semester. The first implementation should start in Gobo in March 2015 where public evangelism would be held. After equipping, teaching and training church members, we would penetrate Kalfu where another implementation would take place.

Viewing all these efforts that would be made, we can say that the actual evangelism situation in the district is improving. Church members start to understand their responsibility toward evangelism now. Their good will for participation to outreach is estimated at average rate of 50%. But more efforts should be done in Vada II Church.

Description of Mayo Dannay District before the Project

Mayo Dannay district before the project had four organized churches, three Companies. Today, three other companies are added. The district did not reach Gobo with the public campaign and Kalfu with from door to door witnessing and sharing denominational pamphlets to people as it is done today. This kind of program had

never happened in the district before. Church members were not motivated and taught about their responsibility. In fact, when they are taught about being a disciple, many of them said that the pastor has invented it just because they were not used to it before.

Research Design

This section of research considers the following: type of research, appropriateness of the study, population and sample or participants, criteria for sampling procedures and selection and instrumentation.

Types of Research

The researcher used quantitative method. Because of the numeric statistical data in the work with the use of tables showing the percentage of churches members involved in the outreach ministry, this work is the quantitative research.

Appropriateness of the Study

The Seventh-day Adventist (SDA) Church penetrated in Mayo Dannay Division territory in 1971 and its growth is very slow till today comparing to other Divisions of the Far North Region. This is due probably to lack of social institutions such as school and health centre which can help a lot to accomplish the mission of the church.

Yet, these institutions can be founded by the effort of the churches members of the district or by the Conference itself as tools for evangelism to reach the whole district. This research is convenient to achieve that church mission.

Population and Sample or Participants

The study will take place in Mayo Dannay district on the Mayo Dannay Division territory. The population is the group of interest to the researcher.¹⁰ So the population for the study is the ten organized and unorganized churches. The total baptized membership is 412 and Sabbath School membership is 504.

Sample is a section of population selected randomly to represent as much as possible the total group in which the researcher is interested for the study.¹¹ Thus the sample for the study will be drawn from the two churches. They reflect the urban and the rural areas and the areas geographically covered by the district. The churches will be SDA Church Central Yagua which represents the urban and the south, SDA Church Vada II represents the rural for the north. Their membership is respectively 86 and 47. From the two churches, the approachable sample population for the research will be 20 selected as follows: Central Yagua Church 10 members and Vada II Church 10 members.

Criteria for Sampling Procedures

Sampling is the process of selecting a number of individuals for a study in such a way that the individuals represent the larger group from which they were selected.¹² In two churches; Central Yagua and Vada II, 10 members were selected randomly from each one in different Sabbath days at the end of divine service.

¹⁰Carol C. Roberts, *The Dissertation Journey: A Practical and Comprehension Guide to Planning, Writing, and Defending Your Dissertation*, 2nd edition (London: SAGE, 2010), 150.

¹¹Ibid., 149.

¹²Ibid., 150.

In Yagua Central Church, the 10 members are composed of 6 men and 4 women. 4 of the men are elderly people between the age of 45 and 60. 2 young men are between 18 and 23 years old. 4 women are between 30 and 45 years old. One of the 4 elderly people is one of the first baptized members of Mayo Dannay district. Central Yagua is the urban church. In Vada II Church, the 10 members are composed of 5 men between 45 and 50 years old. 3 women are between 40 and 45 years old. 2 young people are between 17 and 20 years old. Vada II is the rural church.

These people selected randomly as it has been said above represent different ages, genders and social classes to participate in focus group discussions in order to provide reliable remarks, suggestions and answers to different questions concerning the lack of outreach ministry in Mayo Dannay district. The data collection will give more light on the research.

Rationale for Selection

As Emmanuel C. Osuala explains, quantitative and qualitative methods have shortcomings. For example, qualitative faces the challenge of inadequate validity, reliability and time, whereas quantitative is charged to present statistical summations that all may not understand if it is used alone in a research. Thus when a researcher uses the mixed methods, qualitative and quantitative approaches, this affords him the opportunity to overcome the weaknesses of both while enjoying their strengths at the same time.¹³ It is good to use both methods in a work because as Carol C. Roberts says these two approaches generally allow greater depth of understanding and insight

¹³Osuala C. Emmanuel, *Introduction to Research Methodology*, 3rd edition (Onitsha, Anambra State, Nigeria: Africana-feb Publishers, 2001), 173-175.

than what is possible using just one approach.¹⁴ But this research is quantitative because of its nature.

Instrument for Data Collection

The focus group discussions method of data collection instrument will be used for this research. Since quantitative method will be adopted, it is appropriate for the dissertation to use focus group discussion for detailed information.

These focus group discussion members for this dissertation will be: SDA Church Central Yagua 10 members; 4 elderly men, 3 women and 3 young people. SDA Church Vada II has 10 members; 6 men, 2 women and 2 young people. There are 11 questions that will be asked to Central Yagua focus group members to get information and 4 questions will be asked to Vada II focus group members to get also some information. The researcher will coordinate the focus group discussions.

Data Analysis

According to the statistics in the beginning of the research in the churches of Central Yagua and Vada II, only 7% of the members are involved in outreach ministry. Yet the Bible recommends that 100% of the church members should go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matt. 28: 19). What can explain this lower percentage of church members' involvement in outreach ministry in the district?

To seek for solution to this apathy, some focus group discussions have been organized and some members to participate to have been selected in order to analyze

¹⁴Carol, 142.

all the data that will come out of it for the goodness of these two churches and the whole district.

Data Collection Procedures

This section describes in detail all of the steps taken to conduct your study and the order in which they occurred. Your description should state how and when the data were collected.¹⁵ So, the data were collected in the two selected churches of the district in two different Sabbath days after the divine service during the focus group discussions with 10 members from each church.

Eleven questions were asked to 10 focus group discussion members in Yagua Central Church. Four questions were asked to 10 focus group discussion members in Vada II Church. The procedure of asking questions was the same in the two churches. The answers, remarks and suggestions received from those members served to prepare workshops presented in Yagua Central Church from Wednesday 20/07/2016, Friday 22/07/2016 and Sabbath 23/07/2016, and Vada II Church from Wednesday 27/07/2016, Friday 29/07/2016 and Sabbath 30/07/2016.

Procedure of Research

1. The researcher will request from the North Cameroon Conference Executive Committee permission for research work.
2. An action from North Cameroon Conference Executive Committee to approve the researcher to develop a questionnaire for focus group discussions to conduct an opinion concerning mobilizing and equipping the laity for effective evangelism in two selected churches in the Mayo Dannay district should be taken.

¹⁵Carol, 157.

3. Writing a letter to the District Executive Committee allowing the researcher to conduct workshop on discipleship in Central Yagua and Vada II churches.
4. Expecting a response letter of informed permission from the district concerning the two churches for the project.
5. Developing a questionnaire and interview for a focus group composed of ten members in each of the two churches.
6. Mobilizing members of the two selected local churches to conduct a workshop on discipleship to motivate, train, educate and encourage them on the need to get involved in witnessing for effective evangelism.
7. Gather the response data of the interview from the two selected local churches.
8. Developing lessons on discipleship.
9. Encouraging full participation of members in the workshop.
10. Taking note of how many percent of membership are involved in public campaign and from door-to-door outreach in the churches after training program.
11. A strategy for mobilizing and equipping the laity methods for effective evangelism will be developed for SDA Church and presented to the North Cameroon Conference.
12. Upon the program review by the Conference, a Mayo-Dannay local district will be acquainted with this mobilization and equipping of the laity package.

13. A workshop on discipleship and leadership will be developed and taught to the members and elders of the two selected churches (Yagua Center and Vada II).
14. Equipping all the members and elders with the lessons prepared on discipleship and leadership.
15. The implementation of the workshop in a public evangelistic campaign and from door to door outreach sharing pamphlets titled “Great Hope” will be done in this local district.
16. The process of this program will be monitored prior, during, and after its implementation.
17. The data will be gathered and analyzed
18. The results will be evaluated and presented to the local district of Mayo-Dannay.
19. All steps of this mobilization and equipping the laity strategy (method) for effective evangelism will be put down on a paper that will contribute chapters of the dissertation.
20. The effectiveness of this strategy would be monitored for 10 months in each of the selected local churches.
21. A budget of four hundred thousand will be elaborated to buy 2 cartons (200 in each carton) of “Great Hope”, 2 baffles, 1 amplifier, 52,000 FCFA for the company leader’s transportation, miscellaneous many other expenses will be done.

Findings from the Focus Groups

At this level, the focus group research has been conducted in two local churches: Yagua Seventh-day Adventist Central Church and Vada II Seventh-day

Adventist Church. The findings from the two focus groups are listed below. The introduction to every focus group provides certain information gotten from the discussion of the focus group members.

Findings from Focus Group 1: Yagua SDA Central Church

Yagua Seventh-day Adventist Central Church has a baptized membership population of 86 while the Sabbath School membership stands at 120. Out of the ten (10) members interviewed in Yagua SDA Central Church, there are 4 elderly men between 45 and 60 years old; 2 young people from the age of 18 and 23 and 4 women between 30 and 45 years old. One of the four elders is one of the first baptized members of the Mayo Dannay district by the name Jean Memena.

The responses of discussions obtained from the focus group at Yagua Seventh-day Adventist Central Church.

Question 1: What responsibility do we have to unreached areas in our district?

Answer:

1. Our responsibility is to pray God for the Holy Spirit so that we can be able to identify those areas and localize them where they are found.
2. We are asked to look for those places where they should be and go there with the everlasting gospel because they will never come to look for us where we are.
3. Our responsibility is to commit those places and the people who live there to God's hands in prayer. We should also pray for us for the empowerment of the Holy Spirit so that we can be motivated to take the first step to witness.
4. Our responsibility is to bring the Good News of salvation to those places as others had brought it to Yagua in the time past.

5. We should think of others to share with them when there is something special and important as people thought of us for the Bible says that we should also consider the interest of others.

Question 2: Why do you think only a few members are active in witnessing?

Answer:

1. Only a few members are active in witnessing because many members are not willing to do it either by ignorance or indifference. They do not have love for lost souls.
2. Some church members have not understood the importance of outreach or witnessing.
3. Others think that witnessing is the work of the pastors and elders alone. It does not concern them at all.
4. Majority of the church members have not tasted the joy and happiness of sharing salvation of Christ with other people on this earth.
5. Many church members do not have the Holy Spirit so that they can be pushed and be active to witness Christ.

Question 3: What need to be done to mobilize more members for souls winning?

Answer:

1. The pastor should call all his elders together to organize special prayer bands for some days before any other program.
2. The pastor should prepare a series of sermons on the responsibility of the Christians toward the lost souls and preach them in order to motivate church members to take first step for outreach.

3. Remind church members that as they heard the Good News of salvation through other Christians before them, it is also their turn to go and call others in the same manner.
4. The pastor should organize workshop to train and equip elders and church members together. But he should extend the time for elders' training so that they themselves can do the follow up for members.

Question 4: What else should be done further more to make evangelism a way of life for the membership of the whole district of the Mayo Dannay?

Answer:

1. The pastor should teach the members how to consider evangelism as a personal duty.
2. Members should be advised to pray always without ceasing, asking the presence of the Holy Spirit in their life.
3. Teaching the members that they should search for spiritual life by studying the Bible daily, and by doing so, they can be motivated to share God's word with others.
4. Church members should be familiarized with the sense of love in order to look for others when there is love for people in their heart.

Question 5: What percentage of our district members should be involved in outreach activities to show it? Suggest for Women, Men and Youth.

Answer:

Women: 75%. Men: 70% and Youth: 80%.

Question 6: Do you think this percentage is good enough in order to show their real involvement in God's business?

Answer:

1. Yes, because this is the first time to conduct this kind of program since the district was created in this Division. But it can be better than this if good will and more effort will be seriously invested there.
2. This percentage is a great score of participation because people are not used to it.
3. The percentage cannot be more than that even where people are used to Christian witnessing.

Question 7: What should be a better percentage in case good will and more effort are seriously invested?

Answer:

Women: 85%; Men: 82% and Youth: 90%.

Question 8: How this can happen to reach these percentages?

Suggestions:

1. First of all, prayer should be rendered unto God because prayer is the source and the key to open the door to success.
2. Spend more times in serious works in order to mobilize, motivate and train the church members and elders of those two churches on the role of the discipleship and leadership.
3. Encourage each of the two churches to move out of the main church and spend the Sabbath worship time on the new site where outreach will take place once a quarter.
4. Extend this strategy to other churches of the whole district until the church members are used to it, taste it and experience it. By doing so, they will love to serve the Lord faithfully at all time.

Question 9: What are the obstacles?

Answer:

1. There are some church members who think that witnessing concerns only those who have gone to school.
2. Lack of documents in French to train people. It takes time when we translate English into French and afterward into Fulfulde.
3. Many people do not come during training period to listen and learn some lessons.
4. Many church members are illiterate to understand what is taught in French.

Question 10: What are the possible solutions?

Answer:

1. Perseverance should be the motto of the pastor who mobilizes and trains.
2. Visiting the home of those who do not come to the workshop regularly and encourage them to do so. Talking to them about the positive outcome of the workshop.
3. Take time to pray about it and God can give the solutions.

Question 11: How often do church members participate to outreach?

Answer:

1. Five people from Vada II Church went to Gobo for public evangelism held in March 2015 for the first implementation. It is about 7%.
2. Two people from Vada II church went to Kalfu for the first outreach, but seven people went there for the second intervention. It has increased.
3. Five people from Yagua Central Church went to Kalfu for the first outreach; but seventy nine persons went there for the second intervention. It is a big score.

Findings from Focus Group 2: Vada II SDA Church

Vada II Seventh-day Adventist Church has a baptized membership population of 47 while the Sabbath School membership stands at 73. Out of the ten members interviewed in Vada II SDA Church, there are 5 men between 45 and 50; 3 women between 40 and 45, and 2 young people between 17 and 20.

Question 1: It is observed in Mayo Dannay Division that only two over nine Subdivisions are reached by the Three Angels' messages emphasized by the SDA Church, what happens that seven others are not yet reached?

Answer:

1. It is a lack of vision by the various pastors that were posted here and the elders of all those years in charge of the churches.
2. Some of our pastors are lazy. They do not do anything. But they just wait for the report brought by the elders at the end of the month to carry it to the headquarters of the Conference in Marua. So every month and year, it is almost the same scenario.
3. There is a lack of commitment and interest in the work of God both by the pastors and church members in the area of evangelism.
4. The foundation was not laid on time in Christian life from the first day he or she integrated the church. Because of that, many are ashamed to present the Savior to people especially in public.
5. Lack of motivation from the church leaders. That is why church members are not opened and the work also is not done in that area.
6. Other pastors such as Jacob Madi and Daniel Aboulantang have worked well and reached some areas like Wina. Just that the few baptized members have left the faith because care was not taken.

7. Church members are not motivated and taught about the importance of reaching other people with the three angels' messages.
8. Mayo Dannay Division is a hard place for Christian witnessing specially for the SDA Church with its doctrine that forbids unclean food and teaches the Sabbath day rest while everybody knows only Sunday as the day of rest.
9. Get the new converts involved in all activities of the church especially in outreach right from the day they enter into the church without minding their newness in the body.

Question 2: Now that the actual pastor is eager and willing to reach those areas with the three Angels messages emphasized by the SDA Church, what can be done to get those church members involved or interested in witnessing for effective evangelism?

Answer:

1. The pastor should call together the church leaders to organize prayer bands among themselves for the empowerment of the Holy Spirit on all the church members.
2. A series of sermons on witnessing should be prepared and preached to church members showing them their guilt for not reaching other people with the gospel.
3. Another series of sermons on how God loves us and the importance of loving others should also be prepared and preached to church members.
4. The district pastor should hold a workshop with the church leaders and members concerning discipleship: who is disciple? What is his duty? What is the importance to be disciple?
5. The pastor and the church leaders should motivate the church members to take part of the workshop regularly and write down the lessons that will be taught.

Question 3: After taking these steps, do you think that it is possible to change this negative situation into positive one?

Answer: Yes, it is possible by God's grace if there is follow up.

Question 4: Can you suggest some specific programs that can be run to get church members involved in witnessing?

Answer:

1. Visitation: church members must be encouraged to visit one another.
2. Prayer: prayer bands will be formed among the members so that they can also pray for one another.
3. Priesthood Ministry: church members will be taught about the priesthood ministry whereby each member is a minister in the church of God of the New Testament as 1 Peter 2: 9 states; "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that they may proclaim the praises of Him who called you out of darkness into His marvelous light."
4. Program of Concert: encouraging the church members of the whole district to form a big district choir that will deliver concert in many places where outreach will be held.

Analysis of the Focus Groups Findings

Considering the two Focus Groups, it is noticed that the same proposed solutions appear from the two churches for almost each question about the no involvement of the church members in the outreach ministry for effective evangelism in Mayo Dannay District.

- i. To the series of questions:

What responsibility do we have to unreached areas in our district? What need to be done to mobilize more members for souls winning? Now that the actual pastor is eager and willing to reach those areas with the Three Angels' messages, what can be done to get those church members involved or interested in witnessing for effective evangelism? How this can happen to reach these percentages of 85, 82, 90? And can you suggest some specific programs that can be run to get church members involved in witnessing? The possible solutions proposed are the following:

Our responsibility is to pray God for the Holy Spirit so that we can be able to identify those areas and localize them where they are found. Our responsibility is also to commit those places and the people who live there to God's hands in prayer. We too should pray for us for the empowerment of the Holy Spirit so that we can be motivated to take the first step to witness. The pastor should call all his elders together to organize special prayer bands for some days before any other program. Members should be advised to pray always without ceasing, asking the presence of the Holy Spirit in their life. Another suggestion proposes prayer be rendered unto God because prayer is the source and the key to open the door to success. And the last one suggests prayer bands which will be formed among the members so that they can also pray for one another.

We see that prayer or prayer bands constitute good solutions or keys to any problem, to the commencement of any project that an individual, a church and a company wants to do in life. As Christians, we should not start doing something in life without commencing by prayer to God if we want to succeed. In fact, when it comes to equipping members for witnessing, Jesus said that prayer is the most important thing we can do.¹⁶ He said to His disciples, "The harvest truly is plentiful,

¹⁶Dunavant Del, 2.

but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest” (Matt. 9: 37-38). Jesus invites all Christians to pray and He will send people willing to harvest souls for God¹⁷ because without Him, we can do nothing (John 15: 5).

If the members of these two churches refer themselves several times to prayer, they know and underline what prayer can do in Christian life and in God’s work. The Bible tells us about the stories of some Bible characters who prayed and God solved their problems. Elijah prayed and God sent fire from heaven to consume his sacrifice that he offered to God in the presence of his enemies (1 Kings 9: 30-39). Elisha prayed and the son of Sunamite resurrected from dead (2 Kings 4: 33-35). Daniel prayed and God revealed to him His secrets to spare his friends’ life and the whole history changed (Daniel 2: 17-23). Jesus Himself prayed at Lazarus’ grave and He resurrected him though he has already spent four days (John 11: 42-44). Peter prayed and Dorcas resurrected from dead to serve the Master Acts 9: 40-41). Paul prayed and many churches were planted in Asia Minor and in Europe. The early Christians prayed and Peter was delivered from the prison (Acts 12: 4-11).

These few examples of prayers performed by the Bible characters and ended with tremendous results ensure us that the Yagua Central Church and Vada II church members could be well mobilized, equipped, motivated and trained to be involved massively with total commitment and joy to witness Christ if they had thought about prayer or prayer bands. When Jesus Christ was on earth, He always prayed first before He started His work. He talked to God before every difficult task He could face (confront, tackle). In fact Jesus prayed regularly. The day could not start or ended

¹⁷Dunavant Del, 2.

without speaking to His Father.¹⁸ That is why He never failed because prayer is a key to all success. If Jesus Christ who is God prayed always His Father before every project, how much more we, human beings, should do it.

Considering these two questions; it is observed that, in Mayo Dannay Division, only two over nine Subdivisions are reached by the Three Angels' messages emphasized by the SDA Church, what happens that seven others are not yet reached? Why do you think only a few members are active in witnessing? The proposed answers are the following:

ii. The foundation was not laid on time in Christians' lives right from the first day they integrated the church. Because of that, many are ashamed to present Christ to people.

Practically, this is a reality. When new converts integrate the church, they do not know anything yet because they are still spiritual babies. They are not yet strong enough to know and do what it is supposed to be done in the church. That is why; they should be shown their duty as members of the body of Christ gradually as times go on learning from the old church members or the leaders how to witness, why to witness or evangelize? When they become mature spiritually, they will perform naturally what they have learned. In fact, the Bible teaches it clearly; "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22: 6).

So, as the parents have the role of training up a child in the way he should go, and when he is old he will not depart from it, the church leaders and old members have also the same role of training up in practical way a new convert in what they are called to do in the church of Christ right from the day they enter in the church. By doing so for all new converts in the church, what we cry for today could not happen.

¹⁸Billy Graham, *La Foi: Messages de l'Heure de la Décision*, 5^e édition, 54.

Church members could witness Christ naturally and evangelism could also be effective. This is to tell us that, parents and church leaders or old members play the same role towards the children and the new converts respectively because while the first are small physically and morally, the second are also small spiritually without experience.

iii. Lack of understanding of the importance and responsibility to witness.

As the Bible states; “My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me. Because you have forgotten the law of your God, I will forget your children” (Hosea 4: 6), lack of understanding leads someone to lose all the advantages attached to something. The importance of witnessing brings the blessings upon the church members, makes them light bearers to the lost ones, helps somebody to know Christ and be saved, qualifies them to be Christ’s disciples. When they do not have understanding of this importance either by negligence or indifference, they lose all the outcomes cited above and be called useless servants.

The church members as Christians must know that their first responsibility is to witness Christ the Savior of the whole world. Lacking this understanding is refusing to know how they themselves were brought into Christian faith. Paul supports it by saying in Romans 1: 16; “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.” Because of that, members should be taught seriously to let them to understand the importance and responsibility of witnessing Christ.

iv. Mayo Dannay Division is a hard place for Christian witnessing specially for the SDA Church with its doctrines that forbid unclean food and teaches the Sabbath day rest while everybody knows only Sunday as the day of rest.

This is to say that it is not easy to accept something new that is introduced to people even by other denominations. Since the SDA Church teaches the Bible as it is written, people find it new and difficult to accept it as if the SDA Church has invented it. So, Church members should be educated that, when they present the Three Angels' messages to non-Adventists, they should start by common topics like salvation through Jesus Christ and Him alone. The topics like: unclean foods and the Sabbath should be reserved at the end when they have understood everything. Maybe using this strategy can be acceptable.

Mayo Dannay Division is a hard place for Christian witnessing because of the strong practice of initiation. As it is said in this chapter, people value highly this practice and consider the spirit behind it as a true god above the God of heaven and earth. Since people have stocked all these mystical practices behind their mind and believed it strongly, they find it difficult to accept what the entire Bible teaches. It is not also easy to pull it out of their mind in one day. Nevertheless, the church should persevere to teach the truth and that truth shall triumph one day.

v. Lack of vision by the various pastors and elders of all those years in charge of the churches.

This is to say that if only two over nine subdivisions in Mayo Dannay Division are reached by the Three Angels' messages preached by the SDA Church, pastors and elders have not planned during all those years of their responsibility to reach the seven remaining others. Since they have not planned to do so, those areas are not reached by the everlasting gospel today. Failure is observed in their responsibility. As they have refused to plan, then they have planned to fail.

Lack of vision leads to lack of planning. Yet a true or spiritual leader works always with a vision and plans things ahead. Evangelism is dying in the church today

due to a lack of strong leadership. This means that leadership remains one of the glaring needs of the church. As pastors and elders constitute the leadership of the God's church, they should become more Christlike and influence members positively by casting their vision.

If there is no vision, the leadership of the church becomes weak and not only church members will not participate to outreach, but they will completely die spiritually because of what the Bible says; "My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me. Because you have forgotten the law of your God, I will forget your children" (Hosea 4: 6). Strong leadership should be put in place before it can be too late.

vi. Lack of commitment and interest in God's work by the pastors and members especially in the domain of evangelism.

There are some pastors who come to the Ministry without receiving God's call. They are there because they have not gotten better work elsewhere. That is why they are not committed in everything they do in that ministry. They do not do it out of conviction and joy for the Master Jesus. They do it superficially for they are just interested in the salary and advantages. So they are not motivated to encourage and mobilize members for evangelism. As a common saying says that they cannot give what they do not have.

Similarly for members who are fed by this type of pastors. They are baptized in the church, but they are not committed and interested in spiritual things. They criticize the church all the time. They seat on the last pews in the church and see in details negatively all the programs that take place. They are indifferent in everything. They are what the common saying calls, "Birds of the same feathers flock together."

There is no plan of outreach in this kind of church. Special program of orientation should be put in place so that they can commit and interest themselves to God's work for their own profit and for others' too.

vii. Lack of the presence of the Holy Spirit in members' life.

When there is lack of the Holy Spirit in members' life, revival is absent. No fruit can be produced. Christian outreach is completely neglected. That is why only few members in Mayo Dannay District are active in Christian witnessing. Yet, a life that has the presence of the Holy Spirit is different from others. When the Holy Spirit enters into somebody, the person cannot remain the same. Transformation follows immediately. That person is pushed to do God's will. He is full of love, mercy and proclaims Christ to lost souls.

Neglecting the presence of the Holy Spirit in his life is killing himself and other people who cannot get help from him anymore. The Holy Spirit has a very important role in our lives. It reminds us all the Bible teachings including witnessing. It is the reason why before sending His disciples out to evangelize the world, Jesus told them; "...You shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1: 8). Nobody can witness Christ if he does not have the Holy Spirit.

viii. What need to be done to mobilize more members for souls winning?

The proposed answer is that, the pastor should prepare a series of sermons on the responsibility of the Christians towards the lost souls and preach them in order to motivate and mobilize church members to take first step for outreach. Similarly, he should remind church members that as they heard the Good News of salvation

through other Christians before them, it is also their turn to go and call others in the same manner.

This is to remind the church or district pastor of his role of coach or trainer that he should play seriously towards the church members. He is the one to teach, train, tell and show them also their role towards the unreached and the lost souls. As a coach, through sermons or seminar and workshop, the pastor should educate the church members always about their responsibility in the church and outside the church. This is because many church members do not know what they should do outside and inside the church. They ignore that they were brought to faith by people and it is their turn to call others to faith too. They do not understand that the Bible addresses to them when it says; “He (Jesus) laid down His life for us. And we also ought to lay down our lives for the brethren” (1 John 3: 16); and “And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give” (Matt. 10: 7-8). So, the members cannot do what they do not know. That is why the educator who is the pastor should play well his role and orient them in this sense for a common saying says that the most beautiful girl in the world cannot give what she does not have. By doing so, something better can happen along the way. This is a reality of life whether we like it or not.

Summary

In summary, when we analyze the focus group discussions of no involvement of the church members in witnessing, it is part of it but not only prayer to God, lack of the foundation that should be laid on time in Christians life right from the first day they integrated the church, Lack of understanding of the importance and responsibility to witness, hardness of Mayo Dannay Division for Christian witnessing due to a

strong practice of initiation, Lack of vision by the various pastors and elders of all those years in charge of the churches, Lack of commitment and interest in God's work by the pastors and members especially in the domain of evangelism, Lack of the presence of the Holy Spirit in members' life and lack of the preparation of a series of sermons on the responsibility of the Christians towards the lost souls.

However a program will be developed to mobilize and equip church members in order to decrease their no participation massively in Christian outreach for effective evangelism in Mayo Dannay District so that unreached people can come to Christ to be saved and the joy of members will be great and tremendous to answer the issues raised by the responses of the focus groups.

Program Development

This part of the chapter develops a program intervention which will be used to mobilize and equip the laity in Yagua Central and Vada II churches for their effective evangelism involvement in the outreach program. The program will concern workshop intervention for the church elders in particular and church members in general.

Intervention Workshop – Wednesday, April 27 - 30, 2016

- A. **Workshop for all Church Elders** – Wednesday, Friday and Sabbath, April 27, 29-30, 2016.

The elders of the two Churches where the focus group interviews were held would be invited to Yagua Central Church where the workshop would be conducted. This is to tell them that they are the ones to do the follow up of the program in their churches after I have mobilized, trained and equipped the church members to see if it can be sustained because if the local church is not

well led, then the bride of Christ suffers, and she will not be able to fulfill her mission for this generation.¹⁹

Workshop for the Entire Two Churches Membership

- a. **Yagua Central SDA Church:** Wednesday 20th, Friday 22th and Sabbath 23th of July 2016.

This is the intervention workshop for the Yagua Central Church which is to take place in Yagua local church. This would be the opportunity to address the members on the need to become and be Christ's disciples in the real sense and do the work of disciples.

- b. **Vada II Church:** Wednesday 27th, Friday 29th and Sabbath 30th of July, 2016.

This is the intervention workshop for the Vada II Church which is to take place in Vada II local church. This would be the opportunity to address the members on the need to become and be Christ's disciples in the real sense and do the work of disciples.

Objectives and Expected Outcomes of the Workshop

The objectives and the expected outcomes for each of the workshop sessions are discussed in this part of the chapter.

¹⁹Maxwell and Elmore, v.

Objective of the Workshop Session for the Church Elders

1. It is to awaken in the church elders as leaders of the church the need to look for spirituality and vision which constitute the primary qualification to be leader of God's people.
2. To let the church elders know that they are number one in the local Church. As such, not only they should follow up the workshop done by the district pastor without neglecting it, but also they should always initiate this kind of program to train church members to be Christ's disciples and play effectively their role.
3. It is to equip and motivate the church elders to be committed to their responsibility by loving their work so that they can be able to influence church members positively and when they will lead them to outreach, they will follow them and do it with joy and commitment too.

Expected Outcome

1. The church elders will always keep warmed and not forget the lessons learned.
2. They will have respect and confidence in themselves without undermining themselves any more. They will value their work though they do it benevolently and accept to do whatever they are asked to do.
3. They will experience good relationship with God by serving Him and counting on Him more day after day.

Objectives and Expected Outcomes of the Workshop Session for the Church Members

Objectives.

1. It is to give to the members of the two Churches good orientation about the Outreach Ministry for effective evangelism in Mayo Dannay District.
2. To let them know what means to be Christ's disciples. It is also to teach them to be acquainted with the responsibility and the role of the disciples found in the Bible, both Old and New Testaments.
3. To train and motivate the members of the two churches to understand the system of the priesthood viewed by the New Testament and taught by the Seventh-day Adventist Church. This is to remove from their mind that Souls Winning Ministry does not concern pastors and church leaders only, but it is the responsibility and the work of every baptized Christian redeemed by the blood of Jesus Christ.

Expected outcome.

1. The members of the two churches will be sufficiently equipped, trained, motivated and ready to get involved massively in the Outreach Ministry of the church for effective evangelism program put in place by the Mayo Dannay District.
2. The church members will be glad to take part of the program and discover the joy, happiness and blessings in their fullness.
3. All the unreached subdivisions in the District will be penetrated by the church members filled with the zeal of witnessing souls for Christ.

Outlines of the Lectures

Outline of the lectures for the church elders.

1. Needs of the church Elders (Leaders) viewed by the Bible and the Spirit of Prophecy.

This lecture concerns the call or the need of leaders in every organization or groups of people as Moses did in the Bible (Exodus 18: 19-26). These leaders follow up the work and Moses became the general coordinator.

Paul did it in the New Testament. Each time he planted churches, he recommended choosing some people for the leadership of these churches.

2. History of the leadership background in the Spiritual and Secular worlds

This lecture puts light on the responsibility and the role of the spiritual leader and the secular one bringing out their common grounds and differences before and now. This lesson challenges the leaders to evaluate members' involvement in the present Outreach Ministry to see if the vision is still aflame.

3. The church Elders or Leaders' vision

This course helps the church elders to keep on the vision that they got from the pastor and how they can communicate it to church members. It is not only helps them to keep it on flame, but also to initiate a large vision beyond the pastor's one in order to motivate the majority of the members in Outreach Ministry involvement.

4. The church Elders' (leaders) character:

This course concerns life that moves others to follow the leaders. It highlights the quality that the leaders need to work with people and attract them to God in order to serve Him with commitment (Number 12: 3).

5. The Elders' (Leaders) influence

The word influence would be well defined. How Elders should move church members to souls winning in permanent way would be explained.

What do the leaders need to do to be able to influence people positively would be also taught.

6. Church Elders' (Leaders) development

Developing leaders is developing church members who constitute the church as a whole. The lecture will show that leaders need to possess the fruits of the Holy Spirit to have the basic qualification of effective leaders or elders.

Outline for the lectures of the two churches membership intervention.

1. A disciple takes decision to follow Christ honestly (the Church and the members)

The Church is not the four corner buildings. But the members should be taught and oriented to understand that they constitute the church of the living God. As such, they should play their role in gospel outreach letting people to know Christ and accept Him as their personal Savior and Redeemer.

2. A disciple listens to Jesus' words (Church growth and the members)

Members would be taught that church members who get involved into evangelism are living spiritually speaking. By doing so, they declare the growth of the church numerically and spiritually.

3. A disciple learns Jesus' way of ministry (the role of the church in the community).

The church members would be made to understand that in God ministry plan they have a role to play and how God expects them to play that role. It would also be made clear that refusal to stand up to responsibility can cost one eternal life since there is no place for spectator Christian among Christ's followers.

4. A disciple imitates Jesus' life and character (the existence of the church)

The reason for the church to exist is to evangelize. Church members should be aware. That is what brought Jesus here on earth and by the time He was leaving it for heaven, He commissioned the first church to continue to do what He had started (Matthew 28: 19-20).

5. A disciple raises up his own disciples (Church is the representative of Christ).

Before Jesus Christ left the earth for heaven, He trained and left a representative. When people see that representative, they are supposed to see Christ. But does it represent Christ really today?

6. A disciple is the spouse of Christ on earth

The church of Christ is the members for whom Christ came and died to reconcile them with God. It is a sign of great love. So, the members should obey to every command that Christ give to follow.

Summary

The researcher believes that the intervention workshop would give new life and vision to the Church made up of elders and members as well. Though both of them are called to witness Christ, but the elders or leaders should play their role towards the members who need to be mentoring. At the end of the day, each one of them will be happy and give glory to God while contemplating the work well done.

CHAPTER 5

PROJECT NARRATIVE

The purpose of this chapter is to implement the proposed strategy or program listed in chapter four of this research work with the aim to mobilize and equip the laity for massive or total involvement in Outreach ministry for effective evangelism in Mayo Dannay District of the North Cameroon Conference. There will be two churches strategy implementation to discover (their progress in outreach ministry involvement).

According to the definition from whatis.com, implementation is the carrying out, execution, or practice of a plan, a method, or any design, idea, model, specification, standard or policy for doing something. As such, implementation is the action that must follow any preliminary thinking in order for something to actually happen.

In an information technology (IT) context, software or hardware implementation encompasses all the pre and post- sale processes involved in something operating properly in its environment , including analyzing requirements, installation, configuration, customization, running, testing, systems integrating, user training, delivery and making necessary changes. The word “deployment” is sometimes used to mean the same thing.¹

¹<http://searchcrm.techtarget.com/definition/Implementation>.

According to Wikipedia, the free encyclopedia, implementation is the realization of an application, or execution of a plan, idea, model, design, specification, standard, algorithm, or policy.

According to smallbusiness.chron.com, strategic planning is the act of creating short-and long-term plans to guide an organization to continued and increasing success in the market place. Project managers oversee specific project ultimately designed to make progress toward strategic planning objectives.

Implementing projects –putting planned projects into action – is important to both strategic planning efforts and project managers in a number of ways. All managers can benefit from understanding the importance of project implementation to strategic planning and the project manager.

Project Preparation

Description of the Theological Foundation

Mobilizing and equipping the laity for total involvement in effective evangelism is biblically demonstrated in both Old and New Testaments and the Spirit of Prophecy brings a considerable contribution explicitly. The methodology cannot be exactly the same like today, but the idea is there. Since the time sin entered into the world, human being was contaminated. So, from that time as it is today, he needs to be reconciled with God to regain his salvation that he has lost. That is why; God Himself as usual gave the good example to follow by mobilizing Himself when He came to the Garden of Eden to look for Adam and Eve by covering them with the skin of animal that He killed. Later on, He mobilized angels from heaven, prophets, priests, Jesus Christ to come and reach people in their corners reconciling them with God.

While on earth, Jesus Christ Himself mobilized and equipped the twelve and seventy disciples to reach the world with the everlasting gospel of salvation to reconcile men and women to God Himself.

Description of the Literature Review of the Ministry Situation

Mobilizing and equipping the laity to be massively involved in Outreach ministry for effective evangelism is always handled and highly considered by the historical and contemporary Adventist authors without neglecting the great contribution of the other Christian authors on the topic.

The historical Adventist authors demonstrate the great involvement of the lay men into outreach ministry through literature ministry. The contemporary Seventh-day Adventist authors such as Burrill who supports strongly the system of priesthood practiced in the New Testament and taught by Seventh-day Adventist Church which means that all believers are ministers. As such, all church members must be involved totally into ministry. To do so, must also play their role as trainer, enabler, educator and motivator. Other Christian authors such as Bull qualify a pastor as a coach, teacher, enabler, trainer and so on and so forth.

Description of the Setting Where the Project was Carried Out

The project was carried out in Kalfu, one of the eleven subdivisions of Mayo Dannay Division and one of the nine subdivisions that constitute ecclesiastical Mayo Dannay district. This subdivision is headed by a head of Subdivision called in French “le Sous-préfet.” Kalfu is about 40 km from Yagua, the headquarters of the Mayo Dannay District and 55 km from Vada II church. Kalfu is inhabited by the Tupuri and Fulbe tribes who are respectively Christians/ pagans and Muslims.

Permissions Received for the Project

Permission from the Conference

In November 2014, the researcher requested permission from the North Cameroon Conference Committee to carry out my research works in Mayo Dannay District on the topic: Mobilizing and Equipping the Laity for Effective Evangelism, (Appendix A). In November 2014, the Conference Executive Secretary granted him the permission to go ahead with his research, (Appendix B).

From that time, many efforts have been done to visit the five organized churches and the two companies of the district one by one in order to mobilize the lay members for public evangelism that was scheduled in Gobo during the month of March 2015. Gobo is one of the subdivisions of Mayo Dannay Division. For this, two sermons were prepared and preached to those members to equip them, (Appendixes C and D) and many oral encouragements were also done all the times for their total involvement in soul winning.

When the period of evangelism campaign was near, the head of the Subdivision, the number one authority of Gobo was contacted through a letter requesting permission to hold that public campaign (Appendix E). But since the campaign supposed to be held from 15th to 28th of March 2015 and from 6.30 pm to 8.30 pm each evening, he refused to grant us permission for those hours. Rather he permitted us (that official paper was missed) to run that public campaign between 4 pm to 6 pm not going beyond that because of Boko Haram problem at that time and the Governor of the Far North Region previously issued a decree relevant to that situation though our area was not touched enough. As we all know, holding an evangelistic campaign in the day time cannot be successful. So failure was noticed and even the lay members were very few to support the program.

Permission from the District in Behalf of the Two Churches

During the district meeting, it was decided that we had to look for another locality to reach with the gospel of salvation. The strategy that had to be used this time around was from door to door sharing the book titled, “The Great Hope.”

So, the same sermons prepared before the public campaign of Gobo with some little modifications were preached again and more motivations were emphasized to increase the equipment of the lay members to be massively involved in the outreach ministry for effective evangelism in Kalfu.

For this and to make it officially, in November 2015, the researcher requested through the district committee the permission to use two churches for intervention, Yagua Central Church and Vada II Church in order to implement this program in Kalfu, (Appendix F). Towards the end of the first week of December 2015, he received the permission from the district to go ahead with the program, (Appendix G).

On the 13th of January 2016, a letter was written to the head of Kalfu Subdivision, the first administrator and government Authority of that Subdivision asking him to permit the Seventh-day Adventist Church to penetrate his territory with the gospel message going from door to door to share some Christian literature books on Saturday 23th of January 2016, (Appendix H). The permission was granted without problem by that authority, (Appendix I).

The researcher kept mobilizing, motivating, equipping and reminding those two churches for the outreach scheduled on the 23th of January 2016. Few days before the date, the researcher was called to go to Marua, Conference headquarters for a program. He delegated the district elder, Mr. Medjewé Jean to lead those churches. To my great disappointment, only three people from Vada II and five from Yagua

Central Church went to Kalfu for the outreach scheduled long time ago with all the work that has been done.

Table 1. Church Demographics

Churches	Membership	Sabbath school membership	Number of participants	Percentage of membership	Percentage of Sabbath school membership
Central Yagua	86	120	05	4.3%	6%
Vada II	47	73	03	1.41%	2.19%

Description of the Finding from the Focus Groups

The finding from the two focus groups of the two Churches Yagua Central Church and Vada II Church is the following:

Yagua Central Church

The Focus Group of Yagua Central Church is composed of ten members, likely six men and four women. During the discussion, some relevant questions to the project were asked to them. The answers provided to those questions turned around prayers to God so that He could help them to let negligence, indifference and ignorance disappear. But there was hope of good will on their faces.

Vada II Church

The Focus Group of Vada II Church is also constituted of ten members, but seven men and three Women knowing that it is a village Church. Their answers to the questions that were asked to them concerned mostly prayers to God for His Holy Spirit to reveal to them and convince them to do their work accordingly. They raised

also the problem of lack of vision by the pastors and elders and the promise that they would do better in the future.

Data Analysis

In these two Churches, only the discussions were done and it was in two different days. After the Divine service, the names of these ten people were read and asked gently to stay back for a special assignment with the researcher. The procedures were the same in the two churches, but the questions were different. Some responses are the same too, but others are different.

Workshop and Sermon Material Development

In this dissertation, the researcher used sermons material development before the first implementation concerning public evangelism in Gobo and the second one for from door to door in Kalfou in order to mobilize, motivate and encourage Church members for their total involvement in those Outreach ministries.

During the second implementation of the outreach which is the first in Kalfu concerning from door to door to distribute Christian literatures, it was noticed that very few people went there to do the work. So, to prepare the third implementation in outreach ministry which is the second in the area of from door to door still in Kalfu, I conducted a workshop this time around in two different Churches for the members on discipleship. But, for the Church elders (leaders), the workshop was done in Yagua Central Church on leadership.

Other Steps Taken before the Implementation

As it was précised for public evangelism held in Gobo and for from door to door in Kalfu, you cannot penetrate a territory with a group of people doing a public manifestation without getting permission from a government authority. So, the

researcher also applied again to the Kalfu authority Subdivision to fulfill that righteousness before the second implementation, (Appendix J). Glory is to God, he always permitted us to go ahead with God's business by granting us that permission, (Appendix K).

**Intervention Workshop: Wednesday,
April 27 - 30, 2016**

Workshop for all Church Elders was conducted during these days – Wednesday, Friday and Sabbath, April 27, 29-30, 2016 for their training concerning their responsibility. The elders of the two churches where the focus group discussions were held were invited to Yagua Central Church where the workshop was conducted. They were told that they were the ones to do the follow up of the program in their churches after the district pastor has mobilized, trained and equipped the church members to see if it can be sustained because if the local church is not well led, then the bride of Christ suffers, and she will not be able to fulfill her mission for this generation.²

Workshop for the entire two churches membership.

- a. Yagua Central Church- Wednesday 20th, Friday 22th and Sabbath 23th of July 2016.

This is the intervention workshop for the Yagua Central Church which took place in Yagua local church. This was the opportunity to address the members on the need to become and be Christ's disciples in the real sense and do the work of disciples.

- b. Vada II Church- Wednesday, 27th, Friday 29th and Sabbath 30th of July, 2016.

²Maxwell and Elmore, v.

This is the intervention workshop for the Vada II Church which took also place in Vada II local church. This was the opportunity to address the members of Vada II Church too on the need to become and be Christ's disciples in the real sense and do the work of disciples.

Project Implementation

List of the Activities Carried Out to Implement the Project

The first day of implementation in Kalfu on the 23th of January 2016, the few members from the two Churches who went there used motorbikes. Since they had the paper of authorization issued by the authority of the Kalfu Subdivision, they just divided themselves two by two, shared the pamphlets between them accordingly and entered to the village going from door to door and distributing those materials to people. While doing so, they also prayed for those who had problems and were interested to prayer. Since they were few in number, they took less than hundred copies of the pamphlet.

As they were distributing those books, one group of members encountered a teacher of primary school of Kalfu at home who welcomed them happily and asked them to come back the following Sabbath. The district elder reported to me during the week and I went there with two elders and one member from Yagua Central Church holding a book, *God's Answers to Man's Questions*, containing all our Church doctrines. When we reached there, we met members of his family and others who came there from outside. We studied the first lesson concerning "the Creation of the world."

This was the beginning of a company in Kalfu. Each Sabbath, two or more volunteer Church members are sent there to accompany elder Memena Jean as the

principal leader of the company to take care of the Bible study. The district has made a budget of one thousand francs CFA for the transportation of Memena Jean each Sabbath which gives the total amount of 52,000 FCFA per year. Towards the end of May 2016 which marks the beginning of the raining season, a classroom was given to the company for those Bible studies.

The second day of implementation was on the 17th of September 2016, (Appendix K). The members of the two Churches were mobilized to go there and contribute financially to hire vehicles for transportation. Everybody in Yagua Central Church was happy to give willingly and go. Thus, all the members of Yagua Central Church who did not have motorbikes gave that money even for their children. Seven members from Vada II Church joined them. Two cars “Hiace” were hired added to a Church member’s car and many motorbikes which transported a total of 109 members who went to Kalfu that day. It was a great event when people saw us landing in that school about 9: 30 am.

The program of Sabbath School started, followed by the divine service and all the system of tithes and offerings were put in place that day. At the end, we took our lunch. Afterward, we went back to the place of worship and organized ourselves in twos per group and the pamphlets “Great Hope” with the journals “Adventist World” were distributed to different groups. We were given one hour for that distribution from door to door praying with people and inviting them to the worship place for the concert. 210 pamphlets and 56 journals were distributed that day. After that, concert was delivered till 4: 50 pm and everybody danced happily. It was really a wonderful experience never happened like that in that district according to the testimony of some Church members especially Memena Jean. One inhabitant of Kalfu after getting some information from elder Memena Jean shouted; “Your Church came to Yagua since

1971 situated at 40 km from Kalfu and it is this year that you come here, you are not serious.”

Table 2. Participants

Churches	Membership	Sabbath school membership	Number of participants	Percentage of membership	Percentage of Sabbath school membership
Central Yagua	86	120	102	87.72%	122.4%
Vada II	47	73	07	3.29%	5.11%

Workshops and Sermons Conducted

Sermons

For the sermons, they were preached to the members in five organized Churches of the district namely Central Yagua, Toukou, Vada I, Vada II and Vélé to mobilize and equip them before the public campaign held in Gobo and the first from door to door in Kalfu.

Workshops

Two types of workshop were organized: for the church elders (leaders) and the entire church members.

Workshop for church elders (leaders). Workshop for all Church Elders (leaders) was conducted during these days – Wednesday, Friday and Sabbath afternoon, April 27, 29-30, 2016 in Yagua Central Church. All elders came except Vounsoumna Richard of Toukou, Labia Markus of Vada I and Wassain Samuel of Central Yagua. They even missed only one day. Those who came from other churches fueled their motorbikes.

Workshop for the entire two churches members.

- a. Workshop for the entire Church Membership in **Yagua Central Church** was done during these days – Wednesday 20th, Friday 22th and Sabbath 23th of July 2016. More than 40 members attended each day.
- b. Workshop for the entire Church Membership was held in **Vada II Church** – Sabbaths 30th of July and 6 of August, 2016. Since it was Sabbath afternoon days, almost 37 members participated.

Topics and Outline of What was Presented

Outline of the Lectures for the Church Elders

1. Needs of the church Elders (Leaders) viewed by the Bible and the Spirit of Prophecy.
2. History of the leadership background in the Spiritual and Secular worlds (leaders' responsibility).
3. The Church Elders' (Leaders) vision
4. The Church Elders' (leaders) character
5. The Elders' (Leaders) influence
6. Church Elders' (Leaders) development

Topics and Outline of What was Presented in Two Churches

1. A disciple takes decision to follow Jesus honestly
2. A disciple listens to Jesus' words
3. A disciple learns Jesus' way of ministry
4. A disciple imitates Jesus' life and character
5. A disciple raises up his own disciples
6. A disciple is the spouse of Christ on earth

Project Report

To Two Local Churches

This project is reported to the local Church to let it know whether there is Success or failure. If there is success, it should be encouraged to continue in this manner. But if there is failure, it should draw lessons to change positively in the future.

To the District

This project should be reported to the district to let it know the results of all efforts conjugated during all these months of workshops and implementations. Can this encourage the district to go continue the work in the same manner or not.

To the Conference

This project should also be reported to the Conference to give account of what was going on in its field during some years in order to appreciate positively or negatively according to the result obtained.

Other Aspects of the Implementation

Between 12 and 14 people excluding children worship in Kalfu every Sabbath. Two among them got baptized on the 14th of December 2016. So, the whole district of Mayo Dannay is holding strongly to the company of Kalfu. Hoping for its growth, the district in its committee held the last Sunday of December 2016, voted that from January 2017, each Church among the four organized churches should worship in Kalfu the second Sabbath of every month till April. After that, the committee will see what it is supposed to be done afterward. In the afternoon of each Sabbath, the church members will reach people in the village using the effective strategy.

Summary

This chapter has narrated the project preparation under which different points have been described such as the theological foundations, literature review of the ministry situation, the setting of the project, finding from focus groups without forgetting to analyze the data, organize workshops, prepare sermon materials development and any other steps taken before the implementation.

It talked about the project implementation itself which concerns all the activities carried out to implement the project; who came to the workshops or sermons conducted? Where, when are they conducted? What was the cost and who helped in it? And it listed other aspects of the implementation.

It finally explains the project report to the local church, the district of Mayo Dannay and the North Cameroon Conference.

CHAPTER 6

EVALUATION, LESSONS LEARNED, CONCLUSION AND RECOMMENDATIONS

This chapter will underline finally the project evaluation, lessons learned from The whole project conducted, conclusion of the entire work and the recommendation to the two local Churches chosen, to the local district of Mayo Dannay and to the North Cameroon Conference as a whole.

Project Evaluation

The first implementation in Gobo through public evangelism was a bad experience. Members from the all Churches of the district were mobilized and equipped to participate. But nobody from Vada I and Toukou went there once even the final day of the Sabbath. Only some elements of AYM from Vada II and Central Yagua spent one week and a half there. Since it was in the day time, there was no adults' attendance except children. But our presence there helped a dying company to resurrect by God's grace and we hoped that the message reached the population too.

Concerning the second implementation which constitutes the first one in Kalfu in the domain of from house to house, we can say that the goals were not met because if we take Yagua Central Church case, over 86 church members and 120 Sabbath School membership, only 5 people participated to Outreach which gives respectively a percentage of 4, 3% and 6%. For Vada II Church, 3 people only were active over 47 church members and 73 Sabbath School memberships with the percentage of 1, 41%

and 2, 19%. It is a failure. It means that intervention should be done anew with more emphasis on leadership responsibility and on discipleship for the entire membership.

During the second implementation in Kalfu, the goals were largely attained (met) by God's grace because of the massive participation of Yagua Central Church members and Sabbath School membership. We cannot talk about membership because the number of participants is more than the number of Church members who are only 86. Over 120 Sabbath School memberships, 102 were active with percentage of 122, 4%. There was much improvement during this second implementation which means the second intervention was fantastic. Glory is to God. For Vada II Church, though there were no many participants, but there was improvement. Over 47 church members and 73 Sabbath School memberships, 7 members only participated to Outreach which gives respectively a percentage of 3, 29% and 5, 11%.

By looking at the number of participants and the percentage for the two Churches, we can say that, during the third implementation which was the second in Kalfu, the goal is met by God's grace. In fact after I have done intervention in Vada II Church, the head elder called me the following Wednesday that many members came to church that day which means that they were really touched by the workshop.

Partial Conclusion

We need to train all the members in all the Churches without waiting in order to penetrate other places in the District of Mayo Dannay. The challenges are many while confronted to indifference and prejudice of the church members and the mindset of the unreached people towards their gods that they have known during the initiation period. But we can make it because God is in command.

Lessons Learned

I noticed from this D. Min dissertation that to come across a new knowledge, unless someone must be submitted to a program like this to read many books which open the mind and the way to do intervention and implementation. So, this D. Min class has exposed me to discover and learn many things that I did not know before in my pastoral ministry. Another lesson I learned is that from the reading of Russell Burrill's books, I discovered that all believers are ministers. Rather, the pastor is an equipper, an enabler, a trainer, a mobilizer, and Hull adds that pastor is a teacher, a coach, a leader. Yet, I thought that only pastors were ministers. Another big lesson is that, if someone is PhD holder and pastor is not complete; unless he studies D. Min program to be practical.

Final Conclusion

This D. Min project comprises six chapters to come out with a complete work. Chapter one opens the door with the description of the ministry context, states the problem and the purpose of this project around which the development will be done to search for solutions that will give way to expectations. Chapter two searches from both Old and New Testaments and the Spirit of Prophecy some examples relevant to the topic. Chapter three brings out the contributions of the historical and contemporary SDA authors without forgetting other Christian authors to the topic at hand. Chapter four underlines the research procedures which mean how the implementation will be done. Chapter five narrates the process of the implementation of the project and shows to which entities this project is reported to. Chapter six at last evaluates the results of the project to find out whether the goals are met or not. It draws lessons learned from the project and gives some recommendations for further research in the domain.

So, the project of mobilizing and equipping the laity for effective evangelism, with the efforts put to all the interventions and implementations, is without deceiving ourselves satisfactory when we see the results at the end after evaluation. We can say, glory is to God who did it and may His name be praised forever and ever.

Recommendations

To Two Local Churches

The elders as the leaders of God's Church should keep aflame the enthusiasm and the spirit of mobilizing and equipping the lay members for effective evangelism at local level. These elders should organize prayer bands in the church for the spirituality of all the members. May the members themselves claim it if church elders become reluctant.

To Mayo Dannay District

The district should keep aflame this program of mobilizing and equipping the laity for effective evangelism by reminding it to every pastor who will be transferred there after the current one. The district pastor should extend this way of doing to all the members of other churches of the district to reach other places of the district with the same program. The district should raise special funds by selling the idea to the members to support this kind of program. The district pastor and church elders should form strong and friendly team to face the challenges of the district easily by God's grace. The pastor should invite some colleagues from other district to assist him in training members. The district also should invite the Youth from other districts where Youth movement is strong to help those who are there.

To the North Cameroon Conference

The Conference should recommend this program to other districts of the Conference so that the whole Conference can be in movement for Christ. The Conference should recommend at least two pastors to D. Min program for each cohort. Special budget by the Conference should be considered for this program as a whole.

APPENDICES

APPENDIX A

APPLICATION TO THE CONFERENCE EXECUTIVE COMMITTEE
TO CARRY OUT RESEARCH WORK

November, 2014

The Conference Committee

Dear Brethren,

PERMISSION TO CARRY OUT MY RESEARCH ON MOBILIZING AND EQUIPPING THE LAITY FOR
EFFECTIVE EVANGELISM

I would be grateful to you if you could grant me permission to carry out my research on Mobilizing
and Equipping the Laity for effective evangelism program in Mayo Dinnay District.

As part of my school requirement, I am supposed to carry out my research on the above topic from
now, September 2014 and write the result of the research and project.

Hoping to hear from you, receive my anticipated thanks.

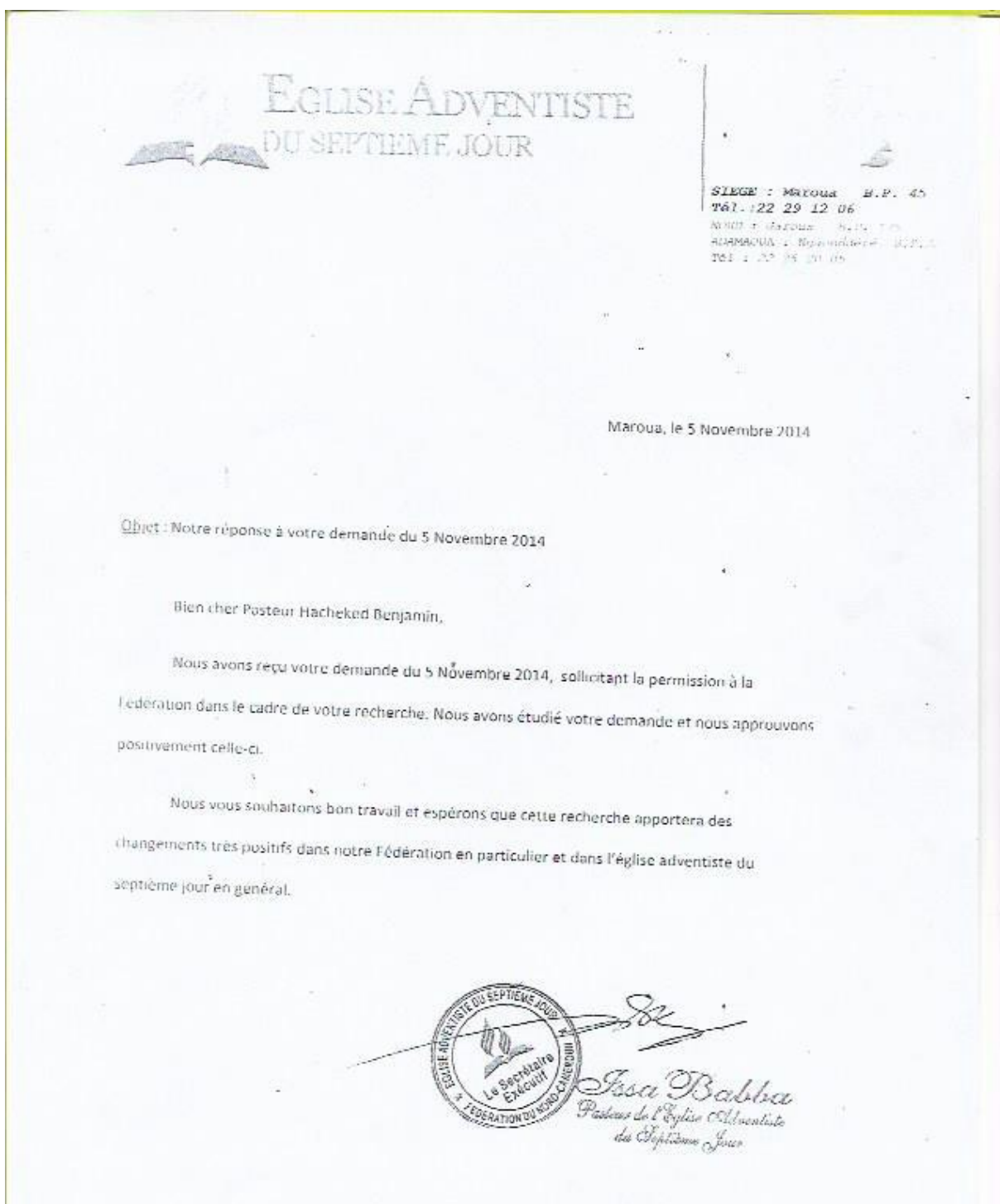
Yours in Christ.

Pastor Benjamin Hacheked



APPENDIX B

RESPONSE FROM THE CONFERENCE



Appendix B: English version of Conference response

Seventh-day Adventist Church
Marua, P.O.Box 45

06

P.O.Box 175

Ngaoundere, P.O.Box 32

05

Headquarters:

Tel.: 22 29 12

North: Garua

Adamawa:

Tel.: 22 25 20

November 5th, 2014

Marua,

Our Answer to your Request

Dear Pastor Hacheked Benjamin,

We have received your application of November 5th, 2014 requesting permission from the Conference to carry out your research. We have approved it after we have studied it.

We wish you the best and hope that this research will bring positive changes to our Conference in particular, and to the Seventh-day Adventist Church in general.

Yours faithfully,
Conference Executive Secretary
Issa Babba

APPENDIX C

SERMONS

SERMON NO 1: MOBILIZING AND EQUIPPING THE LAITY

I try to let the members understand that when a missionary or a pastor comes to an area, he cannot do the work of reaching out the unreached alone. He mobilizes and equips the members by training them so that they can be able to know what to do and how to do exactly and what is waiting for them. This is both founded in the Old and New Testaments.

Why do we evangelize? As the Prophet says in Amos 3:7, “Surely the Lord God does nothing, Unless He reveals His secret to His servants the Prophets”, which means that the situation of the hour, of the world is no more normal. God will destroy it. So, people who are dwelling in that area, in that world must be warned to make their choice; either to flee the danger which is coming ahead by accepting to give their life to Jesus Christ, the Savior of the whole world or to wait for the catastrophe that is prepared for Satan and his angels. That is why Deut 30: 19-20 admonishes Israel; “I call heaven and earth as witness today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; that you may love the Lord your God, that you may obey His voice, and that you may cling to Him for He is your life and the length of your days; and that you may dwell in the land which the Lord swore to your fathers, to Abraham, Isaac and Jacob, to give them.” In fact Ezekiel 33: 1-11 states clearly this way:

“Again the word of the Lord came, and says, ‘Son of man, speak to the children of your people, and say to them: When I bring the sword upon a land, and the people of the land take a man from their territory and make him their watchman, when he sees the sword coming upon the land, if he blows the trumpet and warns the people, then whoever hears the sound of the trumpet and does not take warning, if the sword comes and takes him away, his blood shall be on his own head. He heard the sound of the trumpet, but did not take warning; his blood shall be upon himself. But he who takes warning will save his life. But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes any person from among them, he is taking away in his iniquity; but his blood I will require at the watchman’s hand’.

“So you, son of man: I have made you a watchman for the house of Israel; therefore you shall a word from my mouth and warn them for Me. When I say to the wicked, ‘O wicked man, you shall surely die!’ and you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood I will require at your hand. Nevertheless if you warn the wicked to turn from his way, he does not turn from his way, he shall die in his iniquity; but you have delivered your soul.

“Therefore you, O son of man, say to the house of Israel: ‘Thus you say, “If our transgressions and our sins lie upon us, and we pine away in them, how can we then live?”’ Say to them: ‘As I live,’ says the Lord God, ‘I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?’

We are the watchmen. Church members are the watchmen. God made us watchmen of the world, of our territory, Mayo Dannay Division. We must preach the

Present Truth to the people living there by warning them against the destruction of the world by God of justice. Curse be to you if you refuse to warn people against the danger that is coming upon the people of the earth and they die in their sins without knowing Jesus Christ as their only Savior and Redeemer. Their blood will be required at the watchman's hand. Let us get up and go to Gobo, Kalfu, Gueret, Kaykay, Winna, Dukula, Dana, Widguet, and many other villages where many souls are dying in their sins without knowing the Savior Jesus Christ. The Bible says that "Whoever calls on the name of the Lord shall be saved". But how then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written:

"How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!" (Rom 10: 14-15).

Do you want to say that you have never been sent since the church came here in Yagoua in 1972? Today the Lord is sending you into those areas to preach the good News to the people and bring them out of darkness, for the Bible says that, "faith comes by hearing, and hearing by the word of God (Rom 10: 17). Remember that we are the watchmen of the people living in those areas. Nobody from outside will come and do the work in our behalf. God put us here for this wonderful assignment. The Scriptures say, "And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come" (Matt 24:14). You are called to preached the word in your nation, which means where you are. God gives you this responsibility and if you do it, He will richly bless you.

SERMON NO 2: OBEDIENCE TO GOD BRINGS BLESSINGS.

In Genesis 12: 1, God told Abram to leave his country, his people and his father's household to go to the land he would show him. So Abram left as the Lord had told him; and Lot went with him. Yet Abram was seventy-five years old when he set out from Haran (Gen. 12: 4). But he accepted to leave as God told him to do so despite his old age. Because of his obedience to the Lord, God decided to bless him by giving him later a male child.

Sometime later, God tested Abraham if he was still ready to obey Him. Then God said, "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about" (Gen. 22: 1-2). Abraham accepted to offer that only son to God without hesitating as He requested. So the angel of the Lord called to Abraham from heaven a second time and said, "I swear by myself, declares the Lord, that because you have done this and have not withheld your son, your only son, I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed, because you have obeyed me" (Gen. 22: 15-18).

We see that God blessed Abraham, his descendants and all the nations on earth abundantly because Abraham just obeyed Him. Fellow believers, maybe we are lacking many things today because we never accept to do God's will. We are the cause of our poverty, our sicknesses, our failure, our numerous problems because we refuse to obey the word of the Lord.

In Deuteronomy 28: 1-2, we read about blessings for obedience. Moses admonishes the children of Israel, “If you fully obey the Lord your God and carefully follow all his commands that I give you today, the Lord your God will set you high above all the nations on earth. All these blessings will come upon you and accompany you if you obey the Lord your God.”

God accomplishes always what He promises if human being does what He says. The Lord never changes nor lies. He is faithful to His word. Let us obey to His word if we want to be blessed like Abraham and many other Bible characters.

In Mark 16: 15, Jesus told his disciples to go into all the world and preach the good news to all nation. We declare that we are Jesus’ disciples. Let us do the work of the disciples. In Matthew 28: 19-20, we are asked to go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything. He promises us that he will be with us always, to the very end of the world.

Do we want to be blessed like Abraham? Let us obey the Lord by going and preaching the word of God around us. Many people are dying in their sins here in Mayo Dannay. We have the word of the truth. We shall cease to be selfish. As we have received freely, let us give also freely. People will be saved and God will bless us.

APPENDIX D

REQUEST TO GOBO'S AUTHORITY FOR PERMISSION
OF PUBLIC CAMPAIGN

M. Hacheked Benjamin
Pasteur de l'Eglise Adventiste
Du Septième, B. p. 25 Yagoua

Yagoua, le 26 Février 2015

Objet: Demande d'autorisation
Pour la tenue d'une Campagne
D'évangélisation publique

A

Monsieur le Sous-préfet de l'Arrondissement
De Gobo.

Monsieur,

J'ai l'honneur de venir auprès de votre haute bienveillance solliciter l'autorisation de la tenue d'une campagne d'évangélisation publique à l'école publique de Gobo, en date de 15 au 28 Mars 2015 chaque soir à partir des 18 heures 30 jusqu'à 20 heures 30.

En effet Monsieur le Sous-préfet, l'église va assurer la sécurité pendant ces deux semaines de campagne d'évangélisation par la grâce de Dieu.

Espérant recevoir de vous une suite favorable, veuillez agréer, Monsieur le Sous-préfet, mes remerciements anticipés et ceux de tous les membres d'église. Que Dieu vous bénisse.



Hacheked Benjamin

APPENDIX D: English version

2015

February 26th,

Application to Gobo Subdivisioner for Authorization to Hold Public Evangelism Campaign

Dear Sir,

I, humbly come to your higher authority requesting a permission to hold a public evangelism campaign in public school of Gobo from 15 to 28 of March 2015 every evening by

6:30 pm to 8: 30pm.

Sir, the church will take care of security during these two weeks of campaign by God's grace.

Hoping to receive a positive answer from your authority, may you accept Sir, my anticipated thanks and those of all church members. God bless you.

Yours faithfully,

Pastor Hacheked Benjamin

Seventh-day Adventist Church

APPENDIX E

REQUEST TO THE DISTRICT TO USE TWO CHURCHES
FOR WORKSHOP INTERVENTION

November, 17th 2015

The District Board

Dear Brethren,

PERMISSION TO IMPLEMENT A PROGRAM ON MOBILIZING AND EQUIPPING THE
LAITY FOR EFFECTIVE EVANGELISM

I would be grateful to you if you could grant me permission to implement a Mobilizing and Equipping the Laity for effective evangelism program in two Churches: Yagua Central Church and Vada II Church.

As part of my school requirement, I am supposed to implement the above program from January to September 2016 and write the result of this project.

Implementing this program will not only mobilize and equip the laity, but will also revive the churches.

Hoping to hear from you, receive my anticipated thanks.

Yours in Christ.

Pastor Benjamin Hacheked



PASTOR B.
HACHEKED BENJAMIN

APPENDIX F

RESPONSE FROM THE DISTRICT

Lundi, le 7 Décembre 2015

Eglise Adventiste du Septième jour
District de Mayo Danay

Objet: Réponse à la demande

De pasteur Hacheke

Benjamin

Au

Pasteur Hacheke Benjamin

En réponse à votre demande de permission pour conduire une implémentation du programme de projet sur le thème: mobiliser et équiper les membres laïcs pour une évangélisation effective dans les deux églises à savoir Yagoua Centre et Vada II du district de Mayo Danay, le comité du District, tenu en date de 6 décembre 2015 en son vote 032/2015 vous autorise d'implémenter votre programme.

En foi de quoi, cette lettre en guise de réponse à votre demande vous a été écrite pour servir et valoir ce que de droit.



Ancien du District

Médjéwé Jean

APPENDIX F: English version

December

7th, 2015

Dear Pastor Hacheked Benjamin,

In response to your request of authorization to implement your project on mobilizing and equipping the laity for effective evangelism in the two churches of Mayo Dannay district: Central Yagua and Vada II, the district meeting held in December 6th, 2015 authorizes you to do so.

So, this letter has been written to you to show you our acceptance and agreement.

Yours faithfully,

SDA Church

Mayo Dannay district

Jean Medjewe

APPENDIX G

FIRST APPLICATION TO KALFU'S AUTHORITY FOR THE OUTREACH MINISTRY

M. Hacheked Benjamin
Pasteur de l'Église Adventiste
Du Septième, B. p. 25 Yagoua

Kalfou, le 13 Janvier 2016

Objet: Demande d'autorisation
Pour la tenue d'évangélisation
Publique, porte à porte

A

Monsieur le Sous-préfet de l'Arrondissement
De Kalfou.

Monsieur,

J'ai l'honneur de venir auprès de votre haute bienveillance solliciter l'autorisation de la tenue de l'évangélisation publique porte à porte à Kalfou le Samedi 23 Janvier 2016 de 9 heures à 16 heures. Cela va consister à distribuer les Littératures chrétiennes et prier avec ceux qui s'y intéressent.

En effet Monsieur le Sous-préfet, l'église va assurer la sécurité ce jour et veiller à tout ce qui peut advenir par la grâce de Dieu.

Espérant recevoir de vous une suite favorable, veuillez agréer, Monsieur le Sous-préfet, mes remerciements anticipés et ceux de tous les membres d'église. Que Dieu vous bénisse.



Hacheked Benjamin

APPENDIX G: English version

Kalfu, 13th January, 2016

Application for permission to hold public evangelism door to door

Dear Kalfu Subdivisioner,

I, humbly come to your higher authority requesting a permission to hold a public evangelism door to door on the 23th of January 2016 from 9 am to 4 pm. We will distribute

Christian Literatures and pray with those who will be interested.

Sir, the church will take care of the security this day by God's grace.

Hoping to receive a positive answer from your authority, may you accept dear Sir, my anticipated thanks and those of all church members. God bless you.

Yours faithfully,

Pastor Hacheked Benjamin

Seventh-day Adventist Church

in Yagua

APPENDIX H

RESPONSE FROM KALFU'S AUTHORITY

REGION DE L'EXTREME-NORD
DEPARTEMENT DU MAYO-DANAY
ARRONDISSEMENT DE KALFOU
SOUS-PREFECTURE DE KALFOU
SECRETARIAT PARTICULIER

REPUBLIQUE DU CAMEROUN
Paix-Travail-Patrie

N° 1001 /RDMP/K25.05/SP.

RECEPISSE DE DECLARATION DE MANIFESTATIONS PUBLIQUES

Vu la loi N° 90/55 du 19 Décembre 1990, portant Régime des réunions et Manifestations Publiques et notamment ses articles 3 (a.1 et 2) et 4 (a.1, 2 et 3) ainsi libellés ;

Les réunions publiques quel qu'ensoit l'objet sont libres. Toutefois, elles doivent faire l'objet d'une déclaration préalable auprès du Sous-préfet sur le territoire duquel elles sont prévues trois (3) jours francs avant leur tenue la déclaration indique les noms, prénoms et domicile des organisateurs, le but de la réunion, le lieu, la date et l'heure de sa tenue et doit être signé par l'un d'eux. L'Autorité Administrative qui reçoit la déclaration délivre immédiatement le récépissé.

Vu la déclaration du 13 Janvier 2016, présentée par Monsieur **HACHEKED Benjamin**, Pasteur de l'Eglise Adventiste du 7^{ème} jour, titulaire CNI N° 111772943 du 21 Février 2012 à EN 39.

Le Sous-préfet de l'Arrondissement de Kalfou, soussigné atteste que Monsieur **HACHEKED Benjamin** a déposé dans ses services, la déclaration de réunion datée du 13 Janvier 2016 en vue d'organiser une Campagne d'Evangelisation dans la ville de Kalfou le Samedi 23 Janvier 2016 de 09 heures à 15 heures.

En foi de quoi, le présent récépissé de déclaration de manifestations publiques est établi et délivré à l'intéressé pour servir et valoir ce que de droit. /-

AMPLIATIONS :

- PREFET/MD/VGA (ATCR)
- CB/GENDARMERIE/KLF/ (P SUIVI)
- COM/SPECIAL/KLF (P. SUIVI)
- INTERESSE
- CHRONO

1.3 JAN 2016
Kalfou, le
Le Sous-préfet,

Belibe Jean Pierre
Secrétaire d'Administration
Principal

APPENDIX H: English version

FAR NORTH REGION
CAMEROON

REPUBLIC OF

Peace-Work-

.....
Fatherland
MAYO DANAY DIVISION

.....
KALFU SUBDIVISION

.....
KALFU HEADQUARTERS

.....
PARTICULAR SECRETARY
/RDMP/K25.05/SP.

N° 001

ACKNOWLEDGMENT OF THE PUBLIC MEETING DECLARATION

Considering the law N° 90/55 of December 19th, 1990, concerning regime of meetings and public proclamations more particularly its articles 3 (a.1 and 2) and 4 (a.1, 2 and 3) drawn up as such;

Public meetings whatever their object (goal) are free. However, they should obtain permission by the authority in charge of the subdivision where they must be held three days before the date and this declaration should contain names, surnames and home place of the organizers, the aim of the meeting, the venue, date, time and must be signed by one of them. The Administrative authority who receives the declaration should immediately deliver the paper of authorization.

Considering the declaration of January 13th, 2016 presented by Mr. Hacheked Benjamin, Seventh-day Adventist pastor, whose national ID card N° **111772943** delivered February 21th, 2012 at FN (Far North) 39.

The Authority of Kalfu Subdivision, undersigned testifies that Mr. HACHEKED Benjamin has deposited in hi services, the declaration of meeting January 13th, 2016 to organize public evangelism in Kalfu town, Saturday, January 23th, 2016 from 9 am to 3 pm.

So, the present authorization of the public proclamation is established and delivered to the applicant to serve and value what is the Wright.

AMPLIATIONS:

-DIVISIONER/MD/YGA(ATCR)
-CD/GENDARMERIE/KLF/ (P SUIVI)
2016
-COM/SPECIAL/KLF(P. SUIVI)
-INTERESSE
-CHRONO
Rene

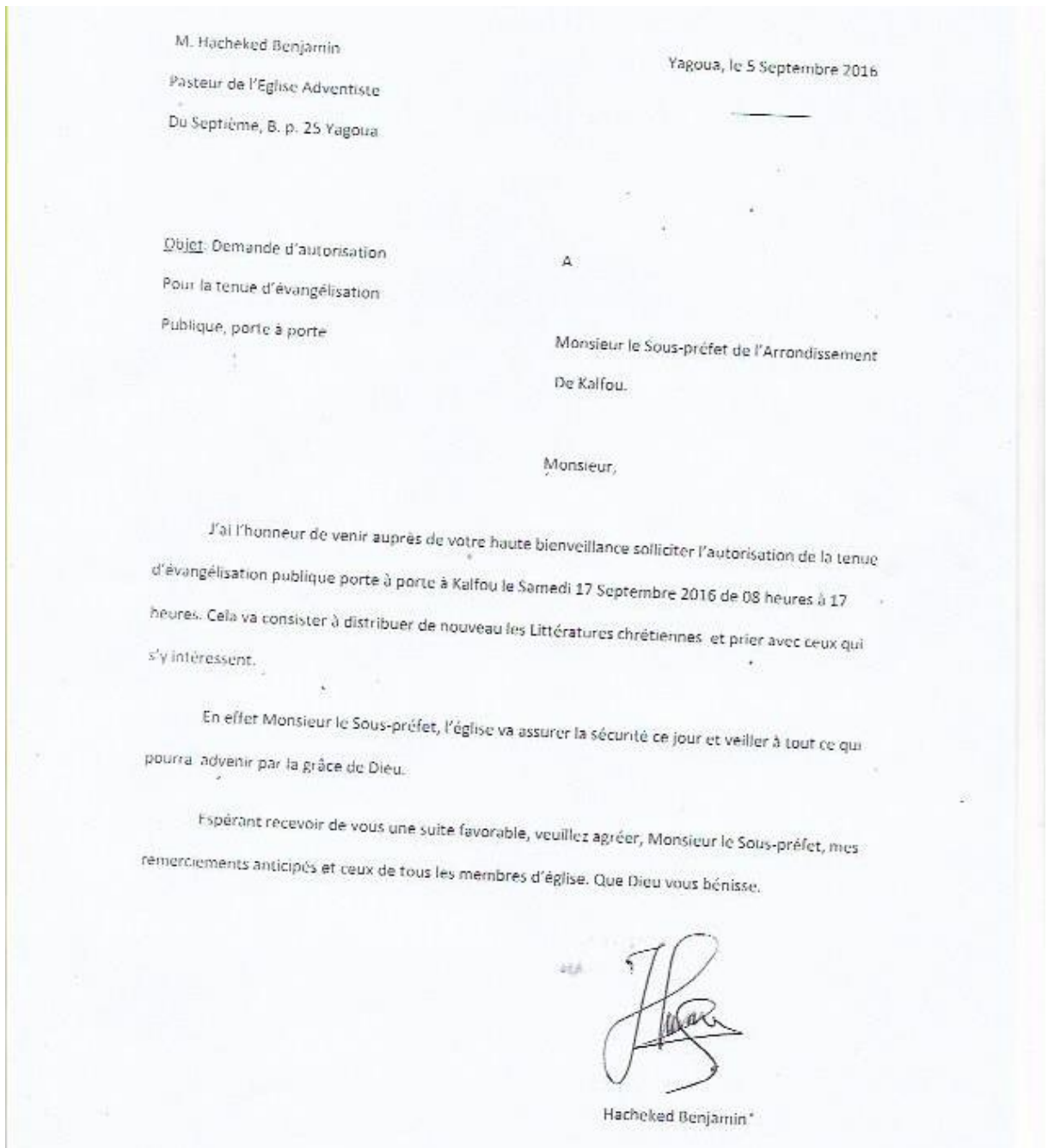
Kalfu, January 13th,

Subdivisioner,

Signed by Belibi Jean

APPENDIX I

SECOND APPLICATION TO KALFU'S AUTHORITY



APPENDIX I: English version

Yagua, September 5th, 2016

Application for permission to hold public evangelism door to door

Dear Kalfu Subdivisioner,

I, humbly come to your higher authority requesting an authorization to hold a public evangelism door to door on Saturday 17th of January 2016 from 8 am to 5 pm. We will

distribute again Christian Literatures and pray with those who will be interested.

Dear Sir, the church will take care of security this day by God's grace.

Hoping to receive a positive answer from your authority, may you accept Sir, my anticipated thanks and those of all church members. God bless you.

Your faithfully,

Pastor Hacheked Benjamin

Seventh-day Adventist Church

In Yagua

APPENDIX J

RESPONSE FROM THE AUTHORITY

REGION DE L'EXTREME-NORD
DEPARTEMENT DU MAYO-DANAY
ARRONDISSEMENT DE KALFOU
SOUS-PREFECTURE DE KALFOU
SECRETARIAT PARTICULIER

REPUBLIQUE DU CAMEROUN
Paix-Travail-Patrie

ROF
/RDM/K25.05/SP.

RECEPISSE DE DECLARATION DE MANIFESTATIONS PUBLIQUES

Vu la loi N° 90/55 du 19 Décembre 1990, portant Régime des réunions et Manifestations Publiques et notamment ses articles 3 (a.1 et 2) et 4 (a.1, 2 et 3) ainsi libellés;

Les réunions publiques quel qu'en soit l'objet sont libres. Toutefois, elles doivent faire l'objet d'une déclaration préalable auprès du Sous-préfet sur le territoire duquel elles sont prévues trois (3) jours francs avant leur tenue. La déclaration indique les noms, prénoms et domicile des organisateurs, le but de la réunion, le lieu, la date et l'heure de sa tenue et doit être signée par l'un d'eux. L'Autorité Administrative qui reçoit la déclaration délivre immédiatement le récépissé.

Vu la déclaration du 05 Septembre 2016, présentée par Monsieur **HACHEKED Benjamin**, Pasteur de l'Eglise Adventiste du 7^{ème} jour B.P 25 Yagoua, Tél : 675 32 93 84 / 691 57 78 41.

Le Sous-préfet de l'Arrondissement de Kalfou, soussigné atteste que Monsieur **HACHEKED Benjamin**, titulaire de la CNI N° 111772943 DU 21/02/2012, a déposé dans ses services, la déclaration de manifestation publique datée du 05 Septembre 2016, en vue d'organiser une campagne d'évangélisation dans la ville de Kalfou, le Samedi 17 Septembre 2016 de 08 heures à 18 heures, conformément au programme communiqué à l'avance.

En foi de quoi, le présent récépissé de déclaration de manifestations publiques est établi et délivré à l'intéressé pour servir et valoir ce que de droit. /-

AMPLIATIONS :
- PREFET/MD/YGA (ATCR)
- CB/GENDARMERIE/KLF/ (P. SUIVI)
- COM/SPECIAL/KLF (P. SUIVI)
- Intéressé
- Chrono.

13 SEPT 2016
Sous-préfet,
Belibi Jean René
Secrétaire d'Administration
Principal

APPENDIX J: English version

FAR NORTH REGION
CAMEROON

REPUBLIC OF

.....
Fatherland
MAYO DANAY DIVISION

Peace-Work-

.....
.....
KALFU SUBDIVISION

.....
KALFU HEADQUARTERS

.....
PARTICULAR SECRETARY
/RDMP/K25.05/SP.

N° 0075

ACKNOWLEDGMENT OF THE PUBLIC MEETING DECLARATION

Considering the law N° 90/55 of December 19th, 1990, concerning regime of meetings and public proclamations more particularly its articles 3 (a.1 and 2) and 4 (a.1, 2 and 3) drawn up as such;

Public meetings whatever their object (goal) are free. However, they should obtain permission by the authority in charge of the subdivision where they must be held three days before the date and this declaration should contain names, surnames and home place of the organizers, the aim of the meeting, the venue, date, time and must be signed by one of them. The Administrative authority who receives the declaration should immediately deliver the paper of authorization.

Considering the declaration of September 5th, 2016 presented by Mr. Hacheked Benjamin, Seventh-day Adventist pastor, P.O. Box 25 Yagua, telephone number 675 32 93 84/ 691 57 78 41,

The Authority of Kalfu Subdivision, undersigned testifies that Mr. Hacheked Benjamin, has national ID card N° **111772943** delivered on February 21th, 2012 at FN (Far North) 39.

has deposited in his services, the declaration of meeting January 13th, 2016 to organize public evangelism in Kalfu town, Saturday, September 17th, 2016 from 8 am to 6 pm according to his program communicated before.

So, the present authorization of the public proclamation is established and delivered to the applicant to serve and value what is the Wright.

AMPLIATIONS:

-DIVISIONER/MD/YGA(ATCR)
-CD/GENDARMERIE/KLF/ (P SUIVI)
2016
-COM/SPECIAL/KLF(P. SUIVI)
-INTERESSE
-CHRONO
Rene

Kalfu, September 13th,

Subdivisioner,

Signed by Belibi Jean

APPENDIX K

FOCUS GROUP QUESTIONNAIRES/DISCUSSIONS

Adventist University of Africa

Focus Group Questionnaires/Discussions

Topic: Mobilizing and Equipping the Laity for effective evangelism in Mayo Dannay district of the North Cameroon Conference of the Seventh-day Adventist Church

This Focus Group (s) Discussion (s) is on the above research topic. It is in partial fulfillment of the Doctor of Ministry (DMin) degree. Detailed and appropriate response to the questions and discussions are needed to facilitate the research please. Frank and down – to – earth expression (s) will be accorded the strict confidentiality it requires, as the information shall be used mainly for the above stated purpose. Thanks for your anticipated cooperation.

Researcher: HACHEKED Benjamin

Church Branch:

Questions:

Focus Group no. 1: Yagua Central Church

1. What responsibility do we have to unreached areas in our district?
.....
.....
.....
2. Why do you think only a few members are active in witnessing?
.....
.....
.....
3. What needs to be done to motivate and mobilize more members for soul winning?
.....
.....
.....
4. What else should be done further more to make an evangelism a way of life for the members of the whole District of Mayo Dannay?

.....
.....
.....
.....
.....

5. What % of our district members should be involved in outreach activities to show it?
Women?
Men?
Youth?

6. Do you think this percentage is good enough?
.....

7. What would be a better percentage?
.....

8. How can that happen?
Suggestions:
.....
.....

9. What are the obstacles?
.....
.....

10. What are the possible solutions?
.....
.....
.....
.....
.....

11. How often do you participate to the outreach?

Focus Group no 2: Vada II Church

1. It is observed in Mayo Dannay Division that only two over nine Subdivisions are reached by the Three Angels' messages emphasized by the SDA Church, what happens that seven others are not yet reached?
.....
.....
.....

2. Now that the actual pastor is eager and willing to reach those areas with the three Angels messages emphasized by the SDA Church, what can be done to get those church members involved or interested in witnessing for effective evangelism?
.....
.....

3. After taking these steps, do you think that it is possible to change this negative situation into positive one?

.....
.....

4. Can you suggest some specific programs that can be run to get church members involved in witnessing?

.....
.....

APPENDIX L

WORKSHOP INTERVENTION

Workshop for all Church Elders

Days	Lecture Topics
Wednesday 27/4/2016	-Needs of the church elders viewed by the Bible and Spirit of Prophecy. -Leadership responsibility
FRIDAY 29/4/2016	-The elders' visions for the local church -The church elders' character as a sample
Sabbath afterno 30/4/2016	-The elders' influence -Elders develop church members

Workshop for the entire two churches membership

- Yagua Central Church

Days	Lecture Topics
Wednesday 20/7/2016	-A disciple takes decision to follow Jesus honestly -A disciple listens to Jesus' words
Friday 22/7/2016	-A disciple learns Jesus' way of ministry -A disciple imitates Jesus' life and character
Sabbath 23/7/2016	-A disciple raises up his own disciples -A disciple is the spouse of Christ on earth

- Vada II Church

Days	Lecture Topics
Wednesday 27/7/2016	-A disciple takes decision to follow Jesus honestly -A disciple listens to Jesus' words
Friday 29/7/2016	-A disciple learns Jesus' way of ministry -A disciple imitates Jesus' life and character
Sabbath 30/7/2016	-A disciple raises up his own disciples -A disciple is the spouse of Christ on earth

The daily activity program used for Wednesdays, Fridays and Time allotted:
5.00 pm -7.00 pm.

Opening Hymn

5.00 pm/5 minutes

Opening prayer

5 min

Lecture 1	35 min
Questions/answers	10 min
Hymn of praise	10 min
Lecture 2	35 min
Questions/answers	5 min
Reflection	5 min
Closing prayer	5 min
Benediction	5 min

The daily activity program used for Sabbath afternoon and Time allotted
3.00 pm -5.00 pm.

Opening Hymn	5.00 pm/5 minutes
Opening prayer	5 min
Lecture 1	35 min
Questions/answers	10 min
Hymn of praise	10 min
Lecture 2	35 min
Questions/answers	5 min
Reflection	5 min
Closing prayer	5 min
Benediction	5 min

The researcher is the presenter of all the lectures. The church elders and members take care of other sections of the program.

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VITA

- NAME:** Pastor Benjamin, Hacheked was born on the 1st April 1971 at Matamaya, Koza Sub-Division, Far North Region in Cameroon. He is the first child of late DIGUI and TOUVGUI.
4/9/ 1982 Baptized into SDA Church
- EDUCATION:** 1979-1984 Koza Adventist Private School: Primary First Leaving Certificate.
1984-1989, Mokolo Protestant High School ‘‘ O Level’’.
1989-1991, Mora Government High School Probatoire A4 Allemand.
1991- 1992 Mora Government High School, ‘‘A Level’’ (BAC A4).
1992-1996 Andrews University, ASWA Campus- BA in Theology.
2005-2008 Andrews University, Babcock University Campus: MA, Pastoral Ministry.
- PROFESSION:** February 1997 Called into the ministry.
December 15, 2007, ordained Minister.
Auditor, Church Pastor at Dogba, Ngaoundere, Kaele and Guider.
District Pastor at Diamare- South and Mayo-Kany, Benue-North, Diamare North. North Administrative Unit Pastor at Garua.
Departmental Director: Publishing Ministry and Spirit of Prophecy
(1998-2008), Sabbath School and Personal Ministry, A.Y.S and Chaplaincy. Northern Cameroon Conference President 2008-2012), February 2013- February 2014, Benue-East district Pastor.
2014-2017, Mayo Dannay district pastor currently.
- FAMILY:** Married January 1, 2006
Spouse: Rachel, Tchived
Children:
1. Nanema Hacheked Samuel
2. Nwoufe Hacheked Jessica
3. Ava’a Hacheked Emmanuel
4. Ngatsoua Hacheked Pierre