

DISSERTATION ABSTRACT

Doctor of Ministry
Emphasis in Mission

Adventist University of Africa

Theological Seminary

**TITLE: A DISCIPLESHIP PROGRAM FOR THE PYGMIES OF MALONDO
IN KIVU REGION OF THE DEMOCRATIC REPUBLIC
OF CONGO**

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Date Completed: February 2017

Discipling pygmies remains a great challenge for the church in the North Kivu Field of the Democratic Republic of Congo. Since making disciples is the primary activity of the church and the main goal of Christianity, discipling the pygmies is a priority in Malondo.

This study investigated various causes of backsliding among pygmies particularly in Malondo SDA Church. The study explores Jesus' declaration in Matthew 28:18-19 commonly known as the Great Commission as well as other literature on Jesus' discipleship methodology. Two separate focus groups, comprising Malondo SDA Church members and the pygmies were used to collect data to meet the purpose of the study. Each group was composed of seven members.

The researcher developed a Biblical intervention which dealt with discipleship and backsliding challenges. Some were related to social care, others to economic and spiritual care. This intervention was implemented through sermons, seminars,

evangelism and social work, over a seven-month period. The evaluation took place at the end of the exercise and results were satisfying. The research findings showed changes in attitudes and perceptions in each group. This is shown by the persistence of the small groups made up of Pygmies and members. The average rate of participation in Sabbath programs during a period of six months was 51.3 percent. This means that half of the baptized pygmies attended church each Sabbath. The researcher recommends that any other person intending to do research work among the pygmies should explore other areas of their lives and contribute new information on the same.

From this study, the researcher learned a number of lessons that have enriched spiritual life. The researcher also made a certain number of recommendations that could help the next researcher studying the same people group along with recommendations to the local church leadership as well as to the local conference that will be helpful in doing more to help make pygmies disciples.

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IN THE NORTH KIVU REGION OF THE DEMOCRATIC
REPUBLIC OF CONGO

A dissertation

presented in partial fulfillment

of the requirements for the degree

Doctor of Ministry

by

Malembe Tatasi Fils

February 2017

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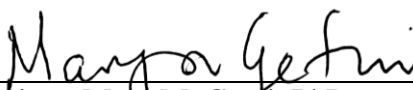
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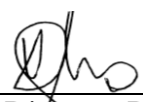
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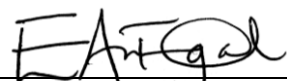
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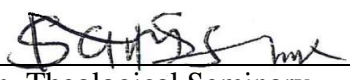
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Dedicated to Maha Mission which aroused my curiosity on pygmies and opened a way for me to do DMin studies. Dedicated to my wife, Masika Yaya Malembe, my daughter, Praise Tshoma, and my sons, Faragja and Blessing, who were praying for me unceasingly. To God be the glory.

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CHAPTER 1

INTRODUCTION

Ministry Context

Making disciples is at the center of the Great Commission and the very heart of God's work on this earth. "Christianity without discipleship is always Christianity without Christ."¹

Unfortunately, many Christian churches have developed plans and programs aimed at baptizing large numbers, converting people to Christianity without being concerned with nurturing the new converts into mature followers of Christ. Many churches are also full of active Christian members who are recorded in the church register but are not true disciples of Jesus Christ. According to many church statistical reports, there are usually very many baptisms in churches, but the reality on the ground is different.

A lot of resources are used to evangelize to and help in converting people. Once they have been baptized and brought to the church, it is presumed that they are inside and that is enough. As a result, most of the newly baptized church members usually leave the church after a short period due to lack of attention from the church members that have brought them in.

This dissertation endeavors to discuss the essence of discipleship, its value in Christian nurture and to develop a discipleship program for the Pygmies of the

¹ Bill Hull, *The Complete Book of Discipleship* (Carol Stream, IL: Tyndale House, 2006), 15.

Democratic Republic of Congo (DRC) in the North Kivu Region in Malondo Seventh-day Adventist Church (SDA).

The Pygmy are a people group that is found mainly in the forests of Central Africa with the largest concentration of the population in the equatorial Congo forest. Pygmies are a nomadic people generally living off hunting and fishing. They are indigenous people and have limited formal education. They are known as the poorest of the poor.

Pygmy or Pigmy (both: pŷg'mē), a term used for dark-skinned people who live in equatorial rain forests and average less than 59 in. (150 cm) in height. Some studies make a distinction between Negrillos, who live in Africa, and Negritos, who live in Southeast Asia, New Guinea, and the Philippines; this classification system is rarely used today, however. Anthropologists have noted that, like many inhabitants of rain forests, Pygmies traditionally are hunter-gatherers who live in small, semi-nomadic bands with patrilineal or bilateral descent. They are distinguished according to language and culture.²

Most of the Pygmies of the various places are marginalized and ostracized by the other communities and tribes. The Pygmies of the North Kivu Region are called Mbuti. They live much as their ancestors probably lived, leading a very traditional way of life in the forest. They live in territorially defined bands, and construct villages comprising small circular, temporary huts, built from poles and ropes made of vines, and covered with large leaves. Each hut houses a family unit. At the beginning of the dry season, they begin to move through a series of camps, utilizing more land area for maximum foraging.

² Paul Lagasse Paul, "Pygmy," *The Columbia Encyclopedia* (New York, NY: Columbia University, 2000).

Malondo is a far-flung village in the Democratic Republic of Congo (DRC) situated in the North Kivu region. It is located at the edge of the Congo forest and known for its production of timber, gold, honey, and palm oil. Pygmies are found in large numbers around Malondo. They primarily live off hunting and fishing. Most Pygmies are nomadic and all aspects of their lives are tied to the forest, which is their familiar environment (their culture, their religion, their food, their music, home and their dance).³ It can confidently be said that the forest is their homeland and their heritage.

When a place is depleted of these basic life necessities, they move to another location where they can obtain these necessities for survival. A group lives in a camp for up to a couple of months and then abandons it, depending on the availability of living supplies.⁴

Pygmies live in the present. Their philosophy is that the past is not important because it is gone completely and forever. As for the future, they have little desire for what does not yet exist.”⁵

Mwangi’s description of the Pygmies describes the life of poor people. Poor people live on a day to day and think less about the past and the future. They need so many things for the present existence that they cannot think years ahead.⁶ Pygmies prefer the easiest way to live. The short-term project as well as the long long-term

³ Mike Mike Gowarecki, “Lost & Found: Telling the Stories of Rediscovered Species,” *Monga Bay*, accessed August 8, 2016, <https://news.mongabay.com/2016/01/first-estimate-of-congo-basins-pygmy-population-comes-with-warnings-about-increasing-threat-of-deforestation/>.

⁴ O’Neil Dennis, “Patterns of Subsistence: Foraging,” *Anthro Palomar*, last modified October 30, 2006, accessed January 24, 2016, http://anthro.palomar.edu/subsistence/sub_2.htm.

⁵ Mark Yaeger Mark, “The Way of Life of the Pygmies Is Threatened,” *Pygmy People*, accessed October 29, 2015, <http://www.cwu.edu/~yaeger/pygmypage.htm>.

⁶ Samuel Muraguri Mwangi, “A Study of the Marginalized Forest People,” *The Pygmies of the Congo*, accessed January 15, 2016, <http://www.samrack.com/?p=411>.

project is a strange thing to them. They believe in the 'here and now' way of life. They prefer to work today and be paid immediately, rather than clearing land and planting crops, which will require heavy work and much time before harvest time. The life of Pygmies may be summarised in one sentence as: a nomadic people living in the present in the simplest way possible.

For many years, Pygmies were unaware of the value of owning land for purposes of permanent dwellings. They wandered in the forest hunting and gathering fruits, seeds and roots. Unfortunately, things changed and people began to invade the forests, buying up available land for cultivation and development. The Bantu tribes who do not take kindly to Pygmies squatting on their land now own most of the land. Whenever Pygmies live in a certain place, the owners will often chase them away without notice and without caring about their destination.

Considering the great commission as given by Jesus Christ when He says "Go ye and make of all nations my disciples" (Matt 28:18-20); this project considers the Pygmies as a special people group that should be part of the implementation of Jesus' command as stated in Matthew 28:18-20 and Acts 1:8.

The project will therefore discuss a discipleship program among the Pygmies of Malondo Seventh-day Adventist Church in the North Kivu region of the Democratic Republic of Congo, and develop a suitable program that will help to reduce the rate of nominal Christians among the newly converted Pygmies and lead them to be true followers of Jesus Christ.

The Adventist Church started its mission in Malondo in the 1980s with the aim of reaching out to all the inhabitants of the village as well as to the Pygmies who live in the bush around the village. A lot was done, but the result was not encouraging until the year 1997 when a Non-Governmental Organization called "Render Effective

Aid to Children – Italia” (REACH-Italia) was involved in the mission to the Pygmies through helping them to live a sedentary life.

The greatest environmental problem facing Pygmies seems to be the loss of their traditional homeland, the tropical forests of Central Africa. In several countries such as Cameroon, Gabon, Central African Republic and the Republic of Congo this is due to deforestation and the desire of several governments in Central Africa to evict the Pygmies from their forest homeland in order to cash in on quick profits from the sale of hardwood and the resettlement of farmers onto the cleared land. In some cases, as in Rwanda and the Democratic Republic of the Congo, this conflict is violent. Certain groups, such as the Hutus of the Interahamwe, wish to eliminate the Pygmy and take the resources of the forest as a military conquest, using the resources of the forest for the military as well as economic advancement.⁷

Since the Pygmies rely on the forest for their physical as well as cultural survival, as these forests disappear, so do the Pygmies. To overcome this challenge, REACH- Italia bought around 15 acres of land to secure the threatened Pygmies of Malondo. Since 1997 they have not moved around as much as they used to due to the unavailability of free roaming land and a few of them have started building small houses with two small rooms covered with iron sheets.

In 2006, Maha Mission, a Korean Seventh-day Adventist supporting Ministry, started in the Democratic Republic of Congo with the specific aim of evangelizing to Pygmies. In 2008, I was voted by the North Kivu Field to coordinate this evangelistic project. Maha Mission employed seven Global Mission Pioneers. Several Pygmies were baptized but unfortunately discipling the baptized Pygmies proved to be a challenge. The rest of the communities in DRC generally look down on Pygmies. As a result, they do not remain in church membership for a long time.

⁷ Seshadri Raja, *Pygmies in the Congo Basin and Conflict* (Washington, DC: American University, 2005). 1

Statement of the Problem

Although a hundred twenty-three Pygmies were baptized into the Seventh-day Adventist Church between 2008 and 2011, only five remained in church membership to date. Pygmies have a hard time relating to other communities. The most unfortunate thing is that they are treated with contempt even in Adventist congregations. Because Pygmies are treated as “second-class” members they leave the Church soon after baptism.

The Church invests a lot of resources and time in reaching out to Pygmies, but does not put measures in place to disciple and retain the new members in the church. Once they are baptized, they come into the church expecting to feel the same welcome and warmth that they were wooed with before baptism. Instead they are neglected and made to feel inferior. As a result, they leave and go back to their former lives.

Statement of the Purpose

The purpose of this project was to develop, implement and evaluate a discipleship program aimed at reducing the rate of nominal Christians among pygmies’ converts in Malondo Seventh-day Adventist Church and thus make them true followers of Jesus Christ.

Justification of the Study

Christ has mandated His disciples to “go and make disciples baptizing them in the name of the Father the Son and the Holy Spirit and teaching them all that I have commanded you” (Matt 28:19-20). The Great Commission can be divided into two components: Goal and Process. The goal of the Great Commission is to make disciples. The process includes going, teaching and baptizing. Unfortunately, the

Church often equates baptism with Christian maturity. By adopting a baptismal model of mission, the Church fails to help its members grow into full disciples.

Discussing the baptismal and discipleship models, Boubakar Sanou asserts that “in the baptismal model, success is seen to have been achieved upon baptism. In the discipleship model, baptism is an early part of a long and continuing process.”⁸

Hampton Keathley illustrates the need for discipleship model by the attitude that a family should have towards a new-born baby. He says:

When we bring a newborn home from the hospital, we don't just put down the infant and say, “Welcome to the family, Johnny. Make yourself at home. The towels are in the hall closet upstairs, the pantry is right here, the can opener is in this drawer. No crying after 10 p.m. If you have any questions there are lots of people in the family who would love to help you so don't be afraid to ask.” You laugh and say that is ridiculous, but that is what usually happens to new Christians. Someone gets saved and starts going to church but never gets much personal attention. We devote 18 years to raising our children, but don't even spend six months helping a new Christian get started in understanding the spiritual world. As a result, many people have been Christian for many years, but have not grown very much. Hebrew 5:12 - refers to this phenomenon. So, new believers need someone to give them guidance and help them grow. Like a newborn, they need some personal attention.⁹

It was therefore necessary to develop a strategy that considered both components of the great commission. This required that the Pygmies that were to be reached out to were also to be adequately disciplined.

Delimitations of the Study

Although several pygmy groups exist in the Democratic Republic of Congo, the implementation of this project will be limited to reaching out to and discipling Pygmies living in Malondo.

⁸ Boubakar Sanou, “Responding Biblically and Missiologically to Threat of Religious Syncretism,” *Journal of Adventist Mission Studies* 9, no. 2 (2013): 94–109.

⁹ Hampton Kathley, IV, “Discipleship Overview,” accessed April 12, 2013, [www.http://bible.org/article/discipleship-overview](http://bible.org/article/discipleship-overview).

Description of the Dissertation Process

The biblical and theological basis for this dissertation was derived from the Great Commission as given by Jesus in Matthew 28:18-20 and reiterated in Acts 1:8. A lot of insights on discipleship were gained from the writings of Ellen G. White, during the study.

Adventist and non-Adventist authors' writings were reviewed for a better understanding of discipleship and cross-cultural mission and ministry. Based on the foregoing theological and theoretical research, the following line of action was carried out:

A questionnaire for focus group discussions was designed and administered to both Pygmies and non-Pygmies members of the church in Malondo. The goal was to get acquainted with Pygmy members' felt needs as well as the other members' attitude toward them.

Awareness seminars were conducted to help members understand that Pygmies were also created in the image of God. Important still, Pygmies were part of the world which God so loved to the extent of sending His Son for its redemption (John 3:16).

Pygmies rites of passage such as marriage and burial were observed.¹⁰ The data collected will be analyzed and used for strategy. Three active Adventist laypeople were trained and equipped to run an effective discipleship program among Pygmies. The project was evaluated after one year and the results were compiled and presented to the local station committee for information. This was part of the dissertation.

¹⁰ This is because the rites of passage affect the spiritual stability of the Pygmies who have been converted into the Adventists Church.

Expectations

Upon successful implementation, it is expected that this dissertation will contribute to the global pool of knowledge on the discipling process among marginalized people groups.

Though there is not much that has been written about effective ways of discipling Pygmies, it is expected that this project will enable the discipleship process among the Pygmies to be replicated. This means disciplined Pygmies will be able to disciple fellow Pygmies.

The dissertation is expected to aid in drastically reducing the rate of backsliding among the Pygmies of Malondo Seventh-day Adventist Church. The church manages to baptize many of the Pygmies which means, evangelism is not the problem. Retaining them in the church is the issue. The project is expected to provide a more effective way of making sure the new members find a church where they can stay and feel the joy of becoming a disciple.

It is also expected that the dissertation will provide a better picture to the local church administration about the Pygmies, their traditional beliefs and practices, and how to disciple them in a way that will make them feel part of the church. The Pygmies do not feel welcome in the church and that is the reason they leave even after baptism.

This paper is expected to educate the other members of the church about who the Pygmies are and to teach non-Pygmies to accept Pygmies as God's children. Lack of knowledge and understanding creates fear and suspicion so once the church members understand the Pygmies, they will make them feel welcomed and thus they will be less likely to leave.

Many people are happy and ready to go out to marginalized groups as missionaries. Unfortunately, most do not have the inside knowledge and thus do not know how to handle these people. Foreknowledge will equip the missionaries on how to handle marginalized people who have historically been mishandled and are already suspicious of newcomers. This project is expected to serve as a reference to missionaries and any person passionate about sharing the Gospel with the specific people groups.

CHAPTER 2

BIBLICAL FOUNDATION OF DISCIPLESHIP

This chapter lays a biblical foundation on discipleship in line with the Great Commission as given by Jesus Christ in Matthew 28:18-20 and reiterated in Acts 1:8. The chapter discusses the meaning of the Great Commission and studies the keywords used by Matthew as he reports Jesus' command to his immediate audience. A survey on discipleship is done for both Old and New Testament and the writings of Ellen G. White are reviewed for the deeper insight on the subject. Personal characteristics and competencies of a disciple are listed and commented on according to the gospel of John and the Acts of the Apostles, and a brief conclusion at the end of the chapter.

The Great Commission

In Christianity, the Great Commission is the command of the resurrected Jesus Christ to his disciples to spread his teachings to all the nations of the world. The most famous version of the Great Commission is found in the Gospel according to Matthew where Jesus commands saying: "All authority in heaven and on earth has been given to me. Go therefore 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 I have commanded you. And remember, I am with you always, to the end of the age." (Matt 28:18-19). The same command is reiterated by Jesus in Acts 1:8: "But ye shall receive power, after that the Holy Ghost shall come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The command of Jesus as seen in his speech to the eleven disciples after His resurrection is a sufficient argument to prove that “the primary purpose for the existence of the church is to spread the power of the gospel, to make new disciples, and to engage in the expansion of the kingdom of God by building new faith communities throughout the world.”¹

It is in line with the Great Commission that this study is conducted to ensure that the Pygmies living in the North Kivu region of the Democratic Republic of Congo (DRC) are nurtured into the Malondo Seventh-day Adventist Church. This program will enable these Pygmies, most of whom are new converts to be mature followers of Christ. The three aspects discussed in the gospel commission rightly express the necessary aspects required in discipling the Pygmies.

In commenting on the gospel commission, Dodson sees three aspects of discipleship being expressed: “A disciple is rational (learner), relational (family), and missional (missionary). For a deeper understanding of Jesus’ command these three aspects shall be discussed in chapter three. The Pygmies who have been converted to the Adventist faith have been maintained in the church through rational teaching, relational ties, and missiological approaches.

At this point however, a short exegetical study of the keywords of the command will be done to help to grasp the meaning of the Great Commission. It will also allow the contemporary followers of Jesus to apply the commission of their master in a proper manner.

The command of Jesus encompasses four major assignments: Going, making disciples, baptizing, and teaching. All the four assignments need the attention of

¹ Daniel S. K. Wesley, “An Overview of the Biblical Foundations for New Church Development,” accessed June 29, 2016, https://s3.amazonaws.com/patth1/files/anoverview_of_the_b.pdf.

Christ's followers and none should replace the other. However, the main idea of the command should be well understood by an exegetical study of the passage.

Before going into a deeper understanding of the word as used in the command by Jesus, there is a need to hear a few translations of the Bible such as: The Berean Literal Bible (BLB), the New American Standard Bible (NASB), The King James Bible (KJV), the Holman Christian Standard Bible (HCSB), and the International Standard Version (ISV). These Bible versions are chosen randomly for the simple reason of showing that translators may understand the passage a bit differently.

Matthew 28:19 reads as follows in various translations:

1. "Therefore, having gone, disciple all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." (BLB)
2. "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit." (NASB)
3. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (KJB)
4. "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (HCSB)
5. "Therefore, as you go, disciple people in all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit." (ISV)

The Bible translations that are mentioned above differ from each other and they do not convey the same ideas of what Jesus intended to say when he gave the command to His disciple. Verse 19 of the Great Commission has a variety of grammatical and lexical issues.² When observing the Great Commission as rendered in the Greek version, one verb appears in the imperative and the three others are in

² Phelps Ryan, "The Great Commissioning: An Exegesis of Matthew 28: 16-20. Liberty Baptist Theological Seminary Lynchburg, Virginia," *Baptist Theological Seminary Lynchburg, Virginia*, accessed July 2, 2016, <http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1193&context=masters>.

participle. That is why the scholars and the readers should consider this portion with much attention.

“In the Greek, ‘make disciples’ is the only imperative verb. Going, baptizing, and teaching are participles—subordinate to ‘make disciples.’ The mission is to ‘make disciples.’ To accomplish that mission, the disciples must go, baptize, and teach, so there is an imperative quality to each of those—but the only imperative verb (and the primary mission) is to make disciples.”³

Three participles are used in the statement of Jesus: The first πορευθέντες (*poreuphentes*) is the initial command in the great commission and before the main verb. The other two come after the verb: βαπτίζοντες (*baptizontes*) and διδάσκοντες (*didaskontes*) the first being translated as baptizing and the latter as teaching. The first participle πορευθέντες (*poreuphentes*) when translated into English sounds like an imperative “go” “Some scholars and teachers claim that its force is “having gone”⁴ or “as you are going,”⁵ they are probably incorrect.⁶ Wallace argues conclusively that this participle should be classified as attendant circumstance, because it fits every criterion Wallace provides for an attendant circumstance participle.⁷ Therefore it should be translated with the same force as the main verb,⁸ which is an imperative. That is the reason why many take the common translation as the most convenient.

³ Sermon Writer, “Matthew 28:16-20 Biblical Commentary,” accessed 30 June 2016, <https://www.sermonwriter.com/biblical-commentary/matthew-2816-20>.

⁴ Hendricksen William, “Matthew,” in *Bible Knowledge Commentary* (Grand Rapids, MI: Baker, 1973), 999.

⁵ Craig S. Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary* (Grand Rapids, MI: Eerdmans, 2009), Gospel 718. Talbert, Matthew, 313.

⁶ Daniel B. Wallace, *Greek Grammar beyond Basics* (Grand Rapids, MI: Zondervan, 1996), 642.

⁷ *Ibid.*, 645.

⁸ *Ibid.*

To help the reader to understand what an attendant circumstance participle is, Phelps draws two examples from the gospels. They are Matthew 2:8 and 26: 42. He explains as follows:

The first is in the context of the wise men looking for Christ the child, and Herod tells them to “go and look carefully.” “Go” is an attendant circumstance participle, and “look carefully” is an imperative verb. Thus, the participle carries some imperatival force as well. “Looking carefully” is an action that is logically preceded by going to the place where they will look. Secondly, Matt 26: 42 is set in the context of the Garden of Gethsemane. Matthew records Jesus as “going away and praying.” “Going away” is the participle, and it logically precedes “praying,” which is the main verb. These two examples illustrate the idea.⁹

The understanding of the use of participles is the most difficult part in doing exegesis; it requires skills and much caution. This complexity is expressed by Wallace in one of his articles about the use of participles.¹⁰

The three participles found in Jesus’ command have distinct meanings. Matthew uses the Greek verb πορευθέντες (*poreuphentes*) often and commonly as a participle.¹¹

The word has no other deeper or special meaning other than “going.” However, βαπτίζοντες (*baptizontes*) and διδάσκοντες (*didaskontes*) both have meanings that are not immediately clear. The first is defined by Strong as to dip repeatedly, to immerse, and submerge. It also means to cleanse by dipping or

⁹ Ryan, “The Great Commissioning: An Exegesis of Matthew 28: 16-20. Liberty Baptist Theological Seminary Lynchburg, Virginia.”

¹⁰ It is often said that mastery of the syntax of participles is mastery of Greek syntax. Why are participles so difficult to grasp? The reason is threefold: (1) *usage*-the participle can be used as a noun, adjective, adverb, or verb (and in any mood!); (2) *word order*-the participle is often thrown to the end of the sentence or elsewhere to an equally inconvenient location; and (3) *locating the main verb*-sometimes it is verses away; sometimes it is only implied; and sometimes it is not even implied! In short the participle is difficult to master because it is so versatile. But this very versatility makes it capable of a rich variety of nuances, as well as a rich variety of abuses. Discussing the relation of the participle to exegesis, Wallace demonstrates that the context has more influence on participle than on any other area of Greek grammar. One's exegetical skills get tested more with participles than with any other part of speech. Daniel B. Wallace, <https://bible.org/article/participle> (accessed on July 2, 2016).

¹¹Matthew 2:8-9, 20; 8:9; 9:13; 10:6-7; 11:4,6; 12:1,45; 17:27; 18:12; 19:15; 21:2,6; 22:9,15; 24:1; 25:9,16,41; 26:14; 27:66; 28:7,11,16,19.

submerging, to wash, to make clean with water; in the middle and the 1 aorist passive to wash oneself, bathe.¹²

The second means to teach (literally, "cause to *learn*"); instruct, impart knowledge (disseminates knowledge). In the NT, *didáskō* (*didasko*- "teach") nearly always refers to teaching the Scriptures (the written Word of God).¹³ The following discussion will elaborate on what each participle stands for in the Gospel commission of Jesus.

The Gospel Going

The gospel commission starts with engaging disciples in a movement; leaving their comfort zone and going to every nation, tribe, and ethnic group of this world to announce the good news of salvation. With this commission in mind, the eleven volunteer missionaries with Malondo Seventh-day Adventist Church members decided to go to the Pygmies, who have a low quality of life in the North of Kivu region in the Democratic Republic of Congo. "The going reflects the sent nature of a disciple."¹⁴ For a disciple to make another disciple he should go: "Go therefore and make disciples" (Matt 28:19).

This work is done under the authority of the sender, Jesus Christ, who enables the disciple not only to evangelize but to make other disciples. The proclamation of the Gospel is a task that starts and ends with Jesus the initiator. The great effort of the one fulfilling the commission is vain if he has not received the company of the sender. Thus, Jesus promises "I am with you always, to the end of the ages" (Matt 28:19).

¹² Bible Hub, "Strong's Greek 907," *Bible Hub*, accessed July 2, 2016, <http://biblehub.com/greek/907.htm>.

¹³ Bible Hub, "Strong's Concordance," *Bible Hub*, accessed July 3, 2016, <http://biblehub.com/greek/1321.htm>.

¹⁴ John K. Nathan, *Gospel-Centered Discipleship* (Wheaton, IL: Crossway, 2012), 31.

The Gospel Baptizing

The idea of baptizing was not an innovation of John the Baptist; Early Mesopotamian, Egyptian, and Eastern religions practiced various forms of baptism. A form of baptism is also a central religious rite in Hinduism, various Indigenous American religions, and of course, in Judaism.¹⁵ The Jewish people to whom John's ministry was directed were familiar with the concept of repentance and forgiveness of sins (1 Kings 8:33-34, Isa 55:6, 7).

Though complete forgiveness was only possible through the blood of Jesus Christ (Heb 9:15), Jews practiced baptism for the purification from all sorts of uncleanness. The case of Naaman going to Israel to seek healing and purification from the prophet of God is one of the instances. Upon arrival in Israel, Elisha tells him to go down to the river and dip himself seven times (2 Kings 5:13-14).

When the eleven volunteers with Malondo Seventh-day Adventists went out among the Pygmies, there was an opportunity for harvesting—baptizing the Pygmies. This was the second most important aspect of getting new converts for the church. This was made possible because the members Malondo Church had been disciples of Christ themselves. Thus, they could impart the knowledge of Christ to the Pygmies.

Baptism in the Greek world. The word "*baptizo*" was very common among Greek-speaking people; it is used in every period of Greek literature and was applied to a great variety of matters, including the most familiar acts of everyday life.¹⁶ Greek speakers and hearers understood the word at the time John was preaching; it had no doubtful meaning. It meant what we express by the Latin word 'immerse' and kindred

¹⁵ Jeremy Myers, "Long History of Baptism," *Redeeming God*, accessed June 3, 2016, <https://redeeminggod.com/history-of-baptism/>.

¹⁶ Ed Barnes, "Baptism: A Pre-Christian History," *The Expository Files*, accessed July 3, 2017, <http://www.bible.ca/ef/topical-baptism-a-prechristian-history.htm>.

terms; no one then could have thought of attributing to it a different meaning, such as 'sprinkle' or 'pour.'¹⁷

The Greek and the Latin meaning of the word “*baptizo*” shed light on the form of the baptism that John was administering. To be able to immerse those who came for repentance John performed the rite at Aenon near Salim for there was much water (John 3:23). That part of the river seems to have been suitable to immerse a good number of people without so much effort as when it would be done in other places of the river.

Baptism in the pre-Christian religions. The practice of baptism in pagan religions seems to have been based on a belief in the purifying properties of water. In ancient Babylon, according to the Tablets of Maklu, water was important as a spiritual cleansing agent in the cult of Enke, lord of Eridu.¹⁸

In Egypt, the Book of Going Forth by Day contains a treatise on the baptism of new-born children, which is performed to purify them of blemishes acquired in the womb. It is believed that all ancient religions recognized some form of spiritual cleansing, renewal or initiation that was accomplished through a washing or immersion in water.¹⁹

Baptizing in Judaism. The liturgical use of water was common in the Jewish world. The Law of Moses required ablutions (washings) on the part of priests following certain sacrifices and on certain individuals who were unclean because of an infectious disease (Num 19:1-22; Lev 14, 15, 16:24-28). The natural method of cleansing the body by washing and bathing in water was always customary in Israel.

¹⁷ Henry Leo Boles, *Commentary on Matthew* (Nashville, TN: Gospel Advocate, 1952), 74.

¹⁸ Barnes, “Baptism: A Pre-Christian History.”

¹⁹ Ibid.

The washing of their clothes was an important means of sanctification imposed on the Israelites even before the law was given at Mt. Sinai (Exod 19:10). The use of water for cleansing was used symbolically as well in such passages as Ezekiel 36:25 where God says, "I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities." This physical cleansing can be a type or shadow of New Testament baptism, which is for the purpose of spiritual cleansing (1 Pet 3:21).

Baptism in the Christian era. When John the Baptist started his ministry in the first century among the Jews, he invited his audience to the baptism of repentance. The people of his day were familiar with the practice of baptism as just discussed in the above paragraphs. However, the authority of John's baptism was not derived from the Jewish law or pagan religious customs and traditions. John's authority was from God. He was called to preach by God, armed only with the Word of God (Luke 3:2).

Jesus in one of his discourses to His followers says that the baptism that John taught was from heaven, not from men (Matt 21:25). Since John was preaching with authority from God a baptism for the remission of sins, the people heard and obeyed. They submitted to the baptism that had been authorized by God.²⁰ It was the first time in human history in which a person had the opportunity to be baptized for the remission of his sins.²¹

Jesus Himself was baptized by John the Baptist not because he was a sinner, but as the owner of the commission, He set an example to all who will accept to be His obedient followers. Thus, from the time of Jesus onwards, baptism became an external manifestation of belonging to the family of Christ's followers.

²⁰ Barnes, "Baptism: A Pre-Christian History."

²¹ Ibid.

By reviewing various practices, the Malondo Church had begun the third aspect of the gospel commission—the teaching. It enables the church to lay down fundamental principles of the truth by which one becomes a mature Christian.

The Gospel Teaching

This participle is often translated as “teaching.” The translation of this participle also seems to be obvious at first glance, but has a meaning that many fail to notice.²² In exhorting people to teach, Matthew seems to reiterate what is in the main verb. He wants the disciples to teach all that Jesus has commanded them. Most scholars attribute five sections to the book of Matthew therefore it has been suggested by more than one scholar that Matthew is referring to the five sections of his book when he records Jesus’ words in chapter 28.²³ Some even consider this command of making disciples to be part of what should be taught, making this a command that should be passed down throughout Christianity.

The thinking is that if Christ commanded the disciples to “make disciples, teaching all that I have commanded you,” then that command would be part of “teaching all that I have commanded you.” Therefore, the disciples would teach others to teach others, who would teach others to teach others, and so on and so forth. This idea is referred to as the “reciprocal” or “continual” nature of the command.²⁴ Most

²² Ryan, “The Great Commissioning: An Exegesis of Matthew 28: 16-20. Liberty Baptist Theological Seminary Lynchburg, Virginia.”

²³ Warren Carter, *Matthew and the Margins* (Maryknoll, NY: Orbis Books, 2000), 553; Paul Sevier Minear, *Matthew: The Teacher’s Gospel* (New York, NY: The Pilgrim Press, 1982), 141; Rudolf Schnackenburg, *The Gospel of Matthew* (Grand Rapids, MI: Eerdmans, 2002), 298–299; David L. Turner, *Matthew: Baker Exegetical Commentary on the New Testament* (Grand Rapids, MI: Baker Academic, 2008), 690; Michael J. Wilkins, “Matthew,” in *Zondervan Illustrated Bible Backgrounds Commentary* (Grand Rapids, MI: Zondervan, 2002), 963.

²⁴ King Legg, *The King and His Kingdom*, Welwyn Commentary Series (Webster, NY: Evangelical, 2004), 530–531; John Nolland, *The Gospel of Matthew: NIGTC* (Grand Rapids, MI: Eerdmans, 2005), 1271.

scholars agree that this phrase refers to the five discourses section in 5-7, 10, 13, 18, 24-25.²⁵

Others like Wilkins, think the entire Gospel is a handbook for discipleship. If that is the case, then the command of Matthew 28:20 would be referring to itself because it is part of the Gospel. Carson does not use the word reciprocal, but states that it is a “paradigm of all disciples.” As well as stating, “Everything he (Christ) has commanded must be passed on ‘to the very end of the age.’ Since Matthew 28:16-20 is a command it would be included. He further states that the passing on “is a means provided for successive generations to remain in contact with Jesus’ teachings.”

The fact that Christ added the phrase “to the end of ages also shows that Christ intended this command to be carried on further than just the lifetime of those who said it (unless they would live until the end of the ages). Adventist scholars are unanimous that teaching involves the cognition element, thus the acceptance of the gospel of Jesus Christ involves the action of the intelligence. Only an intelligent Christian can be a real Christian.²⁶ This idea is further elaborated.²⁷ Thus teaching becomes a very important component of the great commission of Christ.

The words “teaching all nations” of the commission mean literally “make disciples of all nations,” including both Jews and gentiles in every nation (Rom 1:16;

²⁵ Turner, *Matthew: Baker Exegetical Commentary on the New Testament*, 690; Wilkins, “Matthew,” 963.

²⁶ Ellen G. White, “Matthew to John,” in *Seventh-Day Adventist Bible Commentary*, ed. Francis D Nichol et al., vol. 5 (Grand Rapids, MI: Review & Herald, 1989). 3.

²⁷ Concepts of Christianity that make of conversion and salvation a simple assent to faith in Jesus Christ as the Saviour- important though that be- omit a most important part of the gospel commission. It is fully important to teach men to observe the things Christ has commanded as it is to baptize. In fact, faith in Christ calls for constant growth in “the knowledge of our Lord and Jesus Christ” (Peter 3:18). Without the exercise of the mental faculties to understand the will of God, there can be no real Christianity, no real growth. Instruction is thus of vital importance before and after baptism. Without adequate instruction in the great vital truths of the Gospel, there can be no true religious life. At the same time, it is the wonderful love of Christ that subdues hearts. Without genuine love for Christ the doctrines and forms of religion lose their meaning and value.

2:10). The idea that is developed by Paul in the previous verses agrees with the great promise that is given by the Gospel according to Matthew 24: 14 where it is said “this Gospel of the kingdom shall be preached to all the nations to serve as a witness then the end shall come.”

It is also in line with the reiteration of the great commission in Acts 1:8 where all the disciples of Jesus were sent to be witnesses in Jerusalem, Judea, Samaria and to the extremity of this earth. This commission is sometimes referred to as the “charter of foreign mission.”²⁸ Unlike many pagan and traditional religions that do not engage in evangelism for conversion, Christianity was the first religion to assume a truly international character. The Seventh-day Adventist Bible commentary describes the matter as follows:

Pagan religions were largely devoid of missionary zeal and activity. They were primarily national in character and did not set out to make converts of other national groups. The Gospel commission effectively eliminates national boundaries, and men of all nations find themselves members of one great brotherhood in which “there is neither Jew nor Greek, there is neither male nor female.” For all are “one in Christ Jesus” (Gal 3:28; Col 3:11). Christianity effectively destroys all barriers of race, nationality, society, economics, and social customs. Christianity depends for success on its disentanglement from all national peculiarities, forms of government, social institutions, and everything of a purely local character.²⁹

Although it is a big challenge for Christian today to reach out to the people groups that have never received the Gospel message, the eleven volunteer evangelists from Beni churches together with Malondo SDA members decided to venture into the

²⁸ White, “Matthew to John,” 557.

²⁹ Ibid.

Pygmies' territory. This reflects what Jesus intended when he gave the Gospel commission. In addition, it is because of the same reason that churches should regularly organize outreach activities, evangelistic programs, and even raise funds to send missionaries to un-entered areas to fulfill the command of Jesus.

Biblical Survey on Discipleship

Definition of Disciple and Discipleship

Before surveying the Bible on discipleship there is a need to define the two words to understand what the implications are whenever they are alluded to. The word "disciple" is derived from its Latin *discipulus*, which means "pupil" or "learner." "This is the word used in Jerome's 4th century Latin translation, known as the vulgate, to translate the Greek word *mathetes*, which means learner essentially."³⁰ Among the Greeks, a person is called disciple "when he binds himself to someone else in order to acquire his practical and theoretical knowledge."³¹

During the days of the early church, the word disciple "*mathetes*" was commonly used. It was used to designate a learner or a follower. It was a custom for a great teacher to have disciples learning at his feet. For that reason, it is not astonishing to find the word mentioned several times to designate Jesus' followers. The word disciple is mentioned 264 times in the King James Version of the New Testament.³²

³⁰ Ed. Christian, "Hate Your Family and Carry Your Cross: A Doctrine of Discipleship," *Journal of the Adventist Theological Society* 10 (1999): 259.

³¹ Muller, D., "Mathetes," in *The New International Dictionary of New Testament Theology* (NIDNTT), ed. Collin Brown, vol. 4 (Grand Rapids, MI: Zondervan, 1979), 484.

³² Young Roberts, "Of Those Instances, 234 Appear in the Synoptic Gospels and 30 Are Found in the Acts of the Apostles.," in *Analytical Concordance to the Bible, Rev. and Corr.* (Nashville, TN: Thomas Nelson, 1982). 112.

Hence, discipleship is a central theological theme of the Gospels and Acts.³³ This term is very scarce in the Old Testament and in the rest of the books of the New Testament. However, other terms and expressions point to abundant theological concepts of discipleship everywhere in Scripture.³⁴ Terms like believers, followers, students etc would implicitly portray the meaning of disciple in the Bible. Notwithstanding, the whole biblical theology and Jesus' way of making disciples should shape the definition.

Discipleship enjoys its most concrete expression in Scripture in the New Testament when Jesus walked with his disciples during his earthly ministry for the three years and a half. Yet the Old Testament prepares for that relationship, and the Epistles and Revelation describe how that relationship was carried out after Jesus' ascension.³⁵ In this dissertation the word discipleship will be used by the researcher to imply the process of continuous learning of a new believer to develop an intimate relationship with God. As the disciple grows in learning, he will make other disciples that will also learn and grow to make disciples.

The Old Testament Discipleship

Wilkins points out three levels in which discipleship relationships can be observed in the Old Testament: “(1) on the national level, in the covenant relationship of Israel and God; (2) on the individual to God level, in the relationship of certain

³³ Walter A. Elwell, “Disciple- Discipleship,” *Bible Study Tools*, accessed July 7, 2016, <http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/disciple-discipleship.html>.

³⁴ *Ibid.*

³⁵ *Ibid.*

individuals who followed God; and (3) on the human relationship level, in relationship found within the national life.”³⁶

First on the national level discipleship starts with the call of Abraham when he was called by God to arise² from the land of Chaldeans and go to a foreign land. The Patriarch Abraham is unique because God chose to make eternal covenant first with him (Gen 17:4-7) and then with his son Isaac (Gen 17:19), and with his grandson Jacob (1 Chr 16:15-17). As God made a covenant with Abraham, He was making one with Israel as a nation. It is a covenant that finds true fulfillment in Jesus, and subsequently in those who follow Him as their Lord.³⁷

By examining the life of Abraham and his relationship with God, the insight is gained as to what discipleship implies. Abraham was called to be a disciple of God to disciple a multitude through his offspring. He was the first “called-out one.”

It is interesting to compare the word ‘Church’, commonly translated *ekklesia* with the call of Abraham.³⁸ Just as the church is a group of people “called out,” Abraham was chosen for a special mission by God: “For I have chosen [Abraham], so that he will command his children and his household after him to keep the way of the Lord by doing what is just, so that the Lord will bring about Abraham what He has promised him.” (Gen 18:19).

Other similar commands are found in Deuteronomy 6:4-9; Ephesians 6:4. “The way of the Lord” mentioned in Gen 18:19 is a lifestyle that is acquired by an intimate relationship with God. This way of life can only be achieved through

³⁶ Michael J. Wilkins, *Following the Master: A Biblical Theology of Discipleship* (Grand Rapids, MI: Zondervan, 1992). 57.

³⁷ Mike and Dowgiewicz, “Abraham, the Father of Discipleship,” *Restoration Ministries*, accessed July 7, 2016, <http://www.restorationministries.org/pdf/hebraicArticles/AbrahamDiscipleship.pdf>.

³⁸ *Ibid.*

discipleship. It is also necessary to note that the way of the Lord implies more than just teaching biblical truth to people. It is a demonstration of a life that has been transformed to impact other's lives as it is in the case with Abraham. This is one of the reasons why Abraham is called the father of all the believers.

The second discipleship relation is on the individual to God level. This relation is highlighted in Isaiah 54:13. This text shows the personal concern of God in discipleship business. All the obedient children "shall be taught of the Lord." God here takes the work in His own hand. Henri in his commentary on the passage sees two ways in which God can perform this teaching: First, He may teach through institutions by those whom he has appointed, secondly by the promise of the spirit of illumination.³⁹ The former seems to have been the method God used to disciple Jesus as the son of man while on this earth. Jesus was daily in contact with God in order get power and instructions. His life testifies of a person who was illuminated by the Holy Spirit.

The third is on the human relationship level. This relationship is well illustrated in the lives of two great prophets of Israel: Elijah and Elisha.⁴⁰ Jeremiah and Baruch, (Jer 36:26, 43:3) and Moses with Joshua.⁴¹ Spangler and Tverber explain how Elisha carried his discipling task by pointing out that

Several aspects of Elisha's life exemplified discipleship in Jesus' time. First of all, Elisha went to live with Elijah, spending year after year with him. That made sense in light of the fact that the goal was not just academic learning but personal

³⁹ Henry Matthew, *Matthew Henry's Complete Commentary on the Whole Bible* (Peabody, MA: Hendrickson, 2005), accessed July 13, 2016, <https://www.studylight.org/commentaries/mhm/isaiah-54.html#11-17>.

⁴⁰ 1Kings 19:19-21 and 2Kings 2:3; 3:11.

⁴¹ Ex 24:13; 33:14; Nu 11:28; Josh 1:1.

transformation. As the Jewish historian Shmuel Safrai explains it, a disciple ‘did not grasp the full significance of his teacher’s learning in all its nuances except through prolonged intimacy with his teacher, through close association with his rich and profound mind.’⁴²

Spangler and Tverber are trying to bring an important element of discipleship that is always forgotten during the attempt of making disciples, to them the intimate relationship and closeness of the disciple with his discipler seems to be the most important part of the process. Discipling should not aim at transmitting the teaching and being faithful to a given program that a disciple must finish; it is more than fulfilling the intellectual part of the training. Therefore, true discipleship takes into consideration the affective element in order to gain the confidence of the disciple.

New Testament Discipleship

In the Jewish, Greek and Roman world as well, it was current for influential (popular and powerful) persons to have learners at their feet. They were called disciples. The relation between the teacher and the disciple was common in the religious world, the philosophical world as well as in the political world. The coming sub- sections will briefly highlight various model of discipleship during the early church period and provide insight on how genuine discipleship can be carried out among Christians today.

The rabbi model. During Jesus time, many religious teachers who became famous gathered around them circles of disciples. These disciples received the teaching of their masters and students on their side, catered for the needs of their master as a way of paying school fees. The ‘Rabbi’ would teach his disciples inside a

⁴² Pastor Foley, “Elijah and Elisha: Where Jesus Learnt Leadership,” *Do the Word*, accessed July 13, 2015, <http://dotheword.org/2011/10/10/elijah-and-elisha-where-jesus-learned-discipleship>.

house that was used as a school or under a shadow of a tree. There was a very close relation between a Rabbi and his disciples.

There are many examples in the Bible that describe the Rabbi model: The “disciples of Pharisees” (Matt 22:15-16), Paul is said of being “instructed under the feet of Gamaliel” (Acts 22:3). When Jesus starts his ministry, he embraces that model. That is why in some parts of the Bible he is alluded to as a ‘Rabbi’ or ‘Teacher’ (John 3). Jesus appears as a rabbinic teacher whose school is in a house which is probably the house of Peter (Matt 17: 24-25). In most cases, that was the place where the disciples met with Jesus to ask questions (Mark 9:28, 33; 10:10).

Christ’s model. Christ’s prevailing passion and priority throughout his ministry was making disciples. He chose to do his ministry surrounded by many disciples who followed him. He worked in season and out of season to reach out to the people of all walks of life and consecrated more time to teach and discuss with his smaller group of disciples in private.

Jesus appears like a Rabbi whose purpose was not speaking to the crowds but training those who were following him in his school. It is in this way that the expression ‘Follow me’ becomes as we read the Gospels, a kind of summary of a Christian call. Maxiojee using the King James Version has found that the verb “follow” appears 86 times in the Bible⁴³ and the word “disciple” more than 264 as indicated earlier. This again reaffirms the mission priority of Jesus to make disciples.

Superiority of Christ’s model over the rabbi model. Though Jesus chose the Rabbi Model of discipleship, he never acted like Rabbi. His relationship with his disciples was that of a servant-leader. His humility is expressed in his statement such as: “For even the son of man did not come to be served, but to serve, and to give his

life a ransom for many.” (Mark 10:45) and “whoever desires to be great among you shall be your servant” (Mark 10:43-44).

The highest demonstration of his servant-leadership is when he washes the feet of His disciples, an act that a Rabbi could not do to his disciples. Another contrasting aspect is the fact that at any time and in any manner the disciple could desire to leave his Rabbi. But with Jesus, it was not the case. Those who expressed the desire to follow Jesus were urged by him to vow for a total commitment of not drawing back. The idea explicitly clarifies in the account of Luke where Jesus says: “No one, having put his hand to the plow, and looking back, is fit for the kingdom of God.” (Luke 9:57-62). For Jesus, being a disciple incurred a cost, and that was never a demand of ancient Rabbi.

As it was mentioned earlier, the word disciple is commonly used in the gospels and in the book of the Acts of the Apostles referring to the work of Jesus Christ as he establishes the apostolic movement. However, many neo-testamentary authors use a variety of terms such as (believers, saints, brothers, witness, etc.) to express what they would call a disciple of Christ. It is important to mention here that the term ‘Christian occurs in only three following passages: Acts 11:26; Acts 26:28 and 1Peter 4:16. This scarcity of the word suggests that discipleship was the main focus of Christ ministry on this earth.

The Apostle’s Model

After spending quite a number of years with Jesus, the apostles became His disciples. They spoke, taught, walk, and behaved like him. Paul’s model in mentoring Timothy demonstrates that the Apostles model was a reflection of what all the

⁴³ Maxiogee, “How Many Times Does the Bible Say Follow Me,” *Answers.com*, accessed July 21, 2016, http://www.answers.com/Q/How_many_times_does_the_Bible_say_'follow_me'.

apostles had learned at the feet of Jesus. Imitating Jesus' model, Paul decided to look for Timothy during his mission trip to Lystra, Timothy was a young man of good repute, my true son in faith⁴⁴ (1 Tim 1:2). Paul and Timothy developed an intimate relation based on trust. Both became "prisoners of Christ" and shared a prison experience together in Rome. This relation of trust could also be traced from Paul's letter to Timothy when he was again put in jail in Rome. He writes:

Be diligent to come to me quickly, for Demas has forsaken me having loved this present world, and has departed for Thessalonica-Crescens for Galatia, Titus for Dalmatia, only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry. And Tychicus I have sent to Ephesus. Bring the cloak that I left with Carpus at Troas when you come and the books, especially the parchments (2 Tim 4:9-13).

Paul's purpose to stay with Timothy was to train him and disciple him unto a mature follower who in turn will train others to make disciples. This strategy is again reflected in Paul's second letter to Timothy when he says: "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also." (2 Tim 2:2). Again, like Jesus, the Apostles chose faithful and able men who could easily grasp them in order to transmit to others those teachings. It is thus a challenge to the church today to choose and train faithful and able men to disciple if at all the church is willing to obey and follow Jesus' command.

Another discipleship strategy that was used by the apostles was the home churches that are generally called small groups (Acts 2:42-47). This strategy strengthened the apostolic church. Small groups provide a successful platform for intergenerational ministry and learning and produce high levels of intimacy, accountability, and trust.⁴⁵ This is an ideal structure of a church that seeks to train,

⁴⁴ The expression 'my true son of faith' does not imply a fleshly relationship. It simply shows the close relationship that existed among the two (Paul and Timothy).

⁴⁵ Allen White, "Small Groups Model," *Christianity Today*, accessed July 15, 2016, <http://www.smallgroups.com/build/models/>.

nurture members into mature disciples of Jesus. Comiskey recommends small home churches when he argues that: “They also served as the centers of social services for those members who were in need. Young widows and poor looked to the house churches as a means of support.”⁴⁶

Ellen G. White strongly supports the idea arguing that: “The formation of small companies [small groups] as a basis of Christian effort has been presented to me by one who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members but for unbelievers.”⁴⁷ However, this method has some weaknesses in the sense that poor teaching and heresy can infiltrate in the process, especially when house church leaders lack well-trained coaches.⁴⁸ It, therefore, entails that this method should be used with much caution and the leaders of the groups must go through training on how to lead the group. Basics on small groups shall be narrated in the subsequent chapter.

In view of the above, it can then be said with conviction that the apostle’s model helped the early church to grow rapidly. It can also be said that Christians embracing this method, are more likely to see their churches revived, unlike many Christian churches that are dying instead of multiplying disciples.

Circles/Categories of Christ’s Disciples Adopted by Malondo Church

The Group of the Twelve

The first circle of Christ’s disciples was the group of the twelve disciples (Mark 6:14). These were closer to Jesus than the rest of the disciples. Some scholars

⁴⁶ Joel Comiskey, “What Was the New Testament Church Like,” *Christianity Today*, accessed July 25, 2016, <http://www.smallgroups.com/articles/2015/what-was-new-testament-church-like.html>.

⁴⁷ Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948).21-22

⁴⁸ White, “Small Groups Model.”

consider the number twelve as symbolic to represent the twelve tribes of Israel. This could constitute a discussion in another dissertation.

The Larger Circle

This second group is the circle from which the twelve were chosen (Luke 6: 12-13). Jesus is seen sending seventy-two disciples in mission in all Israel. The sending of the twelve is described in Matthew 10 and the sending of the seventy-two in Luke 10. In few days before his betrayal, he gives a sermon where many disciples decided to run away (John 6:60; 66-69). This is another Bible argument in favor of a larger circle of disciples.

The Women Disciples

The Scripture provides a third group of women disciples. These also accompanied Him and supported him financially (Luke 8:1-3). What is unique here is that these women are members of the group and described as disciples who are “with Him” like the twelve. They live on the sides of a single preacher among male disciples. This was a great challenge for the Jewish society. Jesus surprised even his disciples when He talked alone with a woman at the well (John 4).

The Sedentary Disciples

These did not go with Jesus on His travels. This is the case of Martha Mary and Lazarus of Bethany. There were also secret disciples like Joseph of Arimathea, Nicodemus, the member of the Sanhedrin who at a certain point of time made an inner choice to follow Jesus (John 19:38). All these disciples male and female received and accepted the call of Jesus. They were trained, rooted and sent to make disciples.

A careful reading of the four gospels helps to construct a methodology that Jesus used to train his disciples. He spent time with them; He chose to train them not

by drawing a program to be followed, but by sharing his life with them. As a result, they progressively grew from spectators to believers, from believers to engaged, from engaged to the learner, and from learners to co-workers. After growing to maturity, He sent them to make new disciples.

Samaan in his devotional message presented on Thursday evening on July 7, 2005, states that “Jesus intended His church to be a factory to produce light bulbs to shine in this darkened world.”⁴⁹ On the one hand, Samaan summarizes Christ’s method in three keywords: Reproduction, multiplication, and infiltration. He sees Christ’s strategy as sublime yet simple, efficient and effective.⁵⁰ Insisting and urging his audience to be involved in the discipleship process he quotes Roberts Coleman in his book *The Mind of the Master* where Coleman asserts that this divine strategy seems

so unassuming in its simplicity, yet invincible in its ultimate triumph. Just as they had been discipled, so they were to disciple others, teaching them, in turn, to do the same, until, through this process of multiplication, their witness reached the uttermost parts of the world.⁵¹

On the other Raphael sees four major steps: Evangelizing, Rooting, equipping and sending. Raphael puts the process in the table⁵² as follows:

⁴⁹ Phillip G Samaan, *Adventist Review* (Thousand Oaks, CA: Review & Herald, 2005)., 12.

⁵⁰ Ibid.`

⁵¹ Samaan, *Adventist Review.*, 15.

⁵² Anzenberger Raphael, “Action Missionnaire No 143 (Oct-Dec), 3013, Faire Des Disciples,” *France Mission*, accessed July 10, 2016, http://www.francemission.org/_docs/ActionMissionnaire_143_dossier_bd.pdf.

Table 1. Major Steps

Reference	Sequence	Transformation	Objectives	
John 1:35-51	“come and see.”	From spectator to believer	Follow the master	Evangelize
Matt 4: 18-22	“Follow me.”	From believer to engaged		Root
Mark 4: 18-19	“He established the twelve to have them with Him.”	From engaged to learner	Pursue his mission	Equip
John 20:21	“As the father has sent me, so I send you	From learner to co-worker		Sent

It can be said that Jesus was the most successful man the world has ever known in making disciples. Jesus’ disciples became like their master. They learned humility, love, and patience at the feet of Jesus and turned the world upside down with the gospel they were carrying. Samaan gives five elements of transformation in the lives of Christ’s disciples;

First, they found their highest position in sitting at the feet of Jesus. Ellen G. white in commenting on the highest position among the disciples says that

Sitting at the feet of Jesus implies submission and teachability. It is a part of human nature to desire to have the highest position in life, but we reach our highest position when we sit at the feet of Jesus.⁵³

Second, they find their greatest recognition in becoming like Jesus. In Acts 4:13, the Jewish leaders recognized Peter and John as having been with Jesus, because they were like Jesus. This is the greatest spiritual product we can have in the church: becoming Christ-like in who we are and what we do.⁵⁴ Third, they know that Christ does not call them merely to enjoy being disciples but to engage them in making disciples. Fourth, they love Jesus supremely more than anyone else or any else; and

⁵³ Ellen G. White, *Thoughts from the Mount of Blessing* (Mountain View, CA: Pacific Press, 1958), 15.

⁵⁴ Gray B. Swanson, “The Disciple’s Top Ten,” *Adventist Review*, last modified 2005, www.adventistreview.org, 13.

finally, they love Jesus with all their being, and they would gladly put their lives on the line for Him.⁵⁵

At this point, much has not been said about Christ's model of discipleship, more will be said in the following section when Ellen G. White comments shall be looked at, but it can be anticipated that any discipleship attempt should take into consideration the model of Jesus Christ the excellent discipler.

Discipleship in Selected Adventist Literature

White has extensively written on discipleship urging all Christian to embrace the Gospel command to make disciples of all nations. She argues that the discipleship process begins when a person is converted and receives peace through Christ's sacrifice. She advises all the disciples who have the passion for making disciples for following Christ's method which, she believes, is the only one that will give true success. She asserts that: "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me.""⁵⁶

This statement embodies four important steps in making disciples: Mingling, showing sympathy, ministering to the needs and binding. It is thus necessary to briefly unpack each step, to understand what White wanted to highlight in her statement.

⁵⁵ Gray B. Swanson, "The Disciple's Top Ten," *Adventist Review*, last modified 2005, www.adventistreview.org, 13.

⁵⁶ Ellen G. White, *Ministry of Healing* (Mountain View, CA: Pacific Press, 1963), 143.

The Mingling

It seems that the most pronounced way in which Christ mingled with mankind is his incarnation (John 1:1-5). Christ to be accepted by humans had to come down with humility and become an ordinary person. There are many passages in the Bible that testify of his mingling with all kinds of people in society. He is even accused by Pharisees to associate and eat with “unclean” people and sinners (Luke 12:2). But Christ answer to his accusers on that particular matter is that He came not to judge, but to seek that which was lost (Luke 19:10).

Mingling with people is the first important step to engage before all other steps can be made. It is also a step that will determine how much one is likely to fail or succeed. When Jesus was preaching to his disciples, he called them the salt of the world, (Matt 5:16-16) in other words Jesus was calling them to mingle with people in the world just as the salt mingles with the soup to make it taste well.

The Show of Sympathy

Jesus was a man of great sympathy. He suffered with the suffering humanity; He identifies Himself with the poor, the weak and the oppressed. It should also be noted that when He encourages those who do the right things to their fellow who is in need, He says “it is to me that you did”; in rebuking those who lacked sympathy He says, “it is to me that you did not do it.” No human being has ever demonstrated such a great and tender degree of sympathy like Jesus. Describing Jesus’ concern to mankind White says: “He spoke a word of sympathy here and a word there, as He saw men weary, yet compelled to bear heavy burdens. He shared their burdens, and

repeated to them the lessons He had learned from nature, of the love, the kindness, the goodness of God.”⁵⁷

This can be said so because He went through all the suffering and temptations that human can face. That is the reason why White says that Christ’s sympathy derives from His own experience of participating in all human suffering. (*Education* p 74, 75 French Version). The Christian church needs to wake and begin to exhibit the genuine sympathy not just theoretically but practically as it will be briefly shown in the subsequent sections.

The Ministry to the Needy

To show compassion and sympathy is not enough, one needs to act. All the careful readers of the Gospel unanimously agree that Jesus devoted more of his time in teaching and healing than in preaching. On this matter, what was needed two thousand years ago may still be a need today. People are languishing and suffering tremendously and need relief. Therefore, White challenges Christians by stating:

There is of coming close to the people by personal effort. If less time were given to sermonizing need, and more time was spent in personal ministry, greater results would be seen. The poor are to be relieved; the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not be without fruit. God often reaches hearts through our efforts to relieve physical suffering.”⁵⁸

⁵⁷ Ellen G. White, *Desire of Ages* (Mountain View, CA: Pacific Press, 1963)., 90.

⁵⁸ White, *Ministry of Healing*., 143, 144.

The above statement reveals that there are various kinds of needs: Physical, spiritual, intellectual, emotional and material needs that should be attended to as one plans to make followers. The failure to consider these aspects and act accordingly may hinder the task.

It is commonly said that actions speak louder than words. Ministering to the needy seems to be a non-escapable component in making disciples and should be incorporated in the strategy of making disciples as Jesus did. He fed the hungry; he healed the sick (Matt 14:14) and it is only at that point where He could then make a call to follow Him.

An Appeal to Follow

This is the last step according to White's description of Christ's method. Here the following has two meanings: First, the disciples literally had to follow Jesus from place to place. Secondly, the disciple had to be taught how to move in the new spiritual path that would lead them into maturity of making new disciples for Jesus. Ed Christian argues that Jesus did not only ask his disciples to follow, but He sent them out. He believes that the sent out are not only the twelve but others as well both men and women, being called apostles because the Greek word *apostolos* simply means "sent out."⁵⁹

He further states that:

the Old testament is built on the word "come," with the gentiles coming to Israel, the crossroads of the world, to learn of the true God. The New Testament Church, on the other hand, is built on the word "go," go into the world and spread the good news, rather than expecting the world to come to you.⁶⁰

⁵⁹ Christian, "Hate Your Family and Carry Your Cross: A Doctrine of Discipleship."

⁶⁰ Ibid.

It can, therefore, be deduced that Jesus called people to prepare them for the sending. That is what Jesus did before sending the twelve. They first followed Jesus ‘instructions for three years and a half, and they were sent out to proclaim the everlasting gospel message.

Characteristics and Competencies of a Disciple

The characteristics of a disciple are outlined in various parts of the Bible, but for the sake of this research, these characteristics shall be drawn from the book of John, the beloved disciple of Jesus. A disciple abides in Christ through the meditation of the word and through prayer (John 15:7). He then bears fruits (John 15:8). As he responds to God’s love with obedience (John 15: 9-10), he is filled with joy (John 15:11). The more he experiences Jesus’ love, he also loves more (15:12-13).

Apart from the characteristics of a disciple, the Bible outlines numerous competencies that should mark the life of a disciple who is in the process of growing in the likeness of Jesus. In his research, Tyra finds ten core competencies of a disciple.⁶¹ They are outlined and summarized as follows:

1. Cultivate and nurture a personal, intimate relationship with God through Bible study, prayer, and private worship.⁶²
2. Keeps the Ten Commandments and the moral teaching of Jesus.⁶³
3. He can cultivate a healthy, functional family life that can influence positively other families⁶⁴
4. To encourage the unchurched to take another look at the claims of Christ.⁶⁵

⁶¹ Gary Tyra, “Ten Core Competencies of Christian Disciples,” *Gary Tyra Ministries*, accessed July 20, 2016, <http://garytyra.com/2010/12/ten-core-competencies/>.

⁶² (1 Tim. 4:7-8; Luke 5:16; Matt. 6:3,6,17; Acts 17:11; Rom 15:4; 2 Tim. 3:16-17).

⁶³ Luke 6:46; Matt. 7:12-27; Rom 8:1-4.

⁶⁴ Eph. 6:4; Tit. 2:1-10.

⁶⁵ Matt. 5:13-16; Col. 4:5-6; 1 Thess. 4:11-12.

5. Defend the Christian faith to those who are either curious or confused about its true meaning.⁶⁶
6. Ability to lead spiritually hungry seekers into a personal relationship with Jesus Christ.⁶⁷
7. Displays the habit of attending church services on a consistent, regular basis, doing so not merely a consumer/spectator but as a participant.⁶⁸
8. The ability and willingness to use one's spiritual gifts to minister God's grace to fellow members of the body of Christ.⁶⁹
9. A willingness to cheerfully provide consistent, generous prayer and financial support for (a) the local church as it endeavors to make and mature disciples; (b) the cause of world missions; and (c) the cause of worldwide hunger and disaster relief. (2 Cor 9:6-8)
10. A willingness to become personally involved in the local church's compassion ministries to the poor and powerless living nearby.⁷⁰

The above ten core competencies summarize what is expected from a mature disciple. It is unfortunate that most of those competencies are lacking in most of the so-called Christian congregations. A revival and reformation of discipleship in Christian congregations and on an individual level may be helpful to bring the passion like that of the apostolic church. Any person or Christian church that displays these competencies will produce many new disciples for Christ.

Conclusion

In chapter two, the researcher endeavoured to lay a Biblical foundation of discipleship based on Matthew 28:18-20, a text that is commonly used as the main reference to the Gospel Commission. A study of the key words of the text was done to understand what Jesus really meant in his command, and it was found that of the four

⁶⁶ 1 Pet. 3:15-16; Titus 1:9; 1 Tim. 4:16.

⁶⁷ Matt. 28:19-20; Acts 2:37-39.

⁶⁸ Heb. 10:25; 1 Cor. 14:24-25.

⁶⁹ 1 Pet. 4:10; Rom 12:4-8.

main verbs of the great commission, three (go, baptize and teach) are participles and only one (make disciples) is in an imperative form. This analysis led to the conclusion that Christ is emphasizing discipleship as a priority task as one goes, teaches and baptizes. It also means that the three verbs are subordinate to the main verb and cannot be given the same weight.

A quick survey on discipleship was also done from the Old and the New Testament perspectives from Abraham and Israel as a nation. The rabbi, Jesus, and apostles' models of discipleship were discussed to appreciate the superiority of Christ's model. The writings of Ellen G. White were consulted to shed more light on the topic, and it was found through her writings that Christ's method alone can give true success. The chapter ends with summary of personal characteristics and competencies of a disciple and a belief that these characteristics; if found among Christians today; may help the Christian church to make many disciples for Jesus.

⁷⁰ Pr. 14:31; 19:17; 21:13; 22:9; 28:27; 29:7; 31:9; Micah 6:8; Matt. 23:23.

CHAPTER 3

LITERATURE REVIEW

The previous chapter dealt with the Biblical foundation of discipleship considering both the Old to the New Testament. It shed light on how discipleship started with Abraham and Israel as a nation, how Jesus carried on his ministry in making new disciples every day and how apostles grew disciples in the early apostolic period. This chapter will briefly review some literature on discipleship starting with differentiating the two words: “Disciple” and “Christian” to avoid a possible confusion when the terms are used in this dissertation. Some available literature will be reviewed, and electronic resources shall be consulted to get a better understanding of what discipleship is all about. Since the dissertation is focused on discipling pygmies, the strategy will appear in chapter four.

However, this chapter will give a short story of discipleship among selected church fathers in the first centuries of the Christian church, and their love for the new believers who join the congregation in search for the truth for their salvation. Given the fact that discipleship is not an activity done in isolation, literature on a relational discipleship shall be provided on how to deal with new believers also, how to care for the poor and marginalized [in this case pygmies in Malondo in D.R.C] in Christian congregations.

The necessary ingredients for a healthy environment shall be discussed as well. This will be done so for the sake of the purpose of the research aiming at reducing the number of backsliders among pygmies in Malondo SDA Church. Some

major challenges in discipleship shall be put forward to be addressed first on an individual level and then on church level. Though this dissertation is aiming at discipling pygmies, it does not provide a cross-cultural study¹ per se. However, some basic elements of cross-cultural discipleship shall be highlighted to contribute to the understanding of the ministry context. The last section will discuss various reasons why people backslide and never return for church fellowship. A summary will then mark the end of the chapter.

Discipleship: Disciple versus Christian

Discipleship is understood in different ways by different people. Some confuse the use of the word “disciple”—*mathetes*—with “Christian” to mean the same thing. What should be noted here is that “The word disciple is more frequently used than Christian to refer to believers in the Bible.”² Ed Gallagher finds the word in the Greek Bible 261 times, but only in the New Testament. His study about the word disciple has come out with the following results: Matthew 72 times, Mark 47 times, Luke 37 times, John 78 times and Acts 28 times³ to refer to a follower who learns from his master and develops a personal relationship with his teacher. However, the word Christian appears only three times in the whole Bible⁴, and it seems that Jesus did not use that name during his whole ministry on this earth.

The first-time Disciples of Christ were called Christian was in Antioch (Acts 11:26) not in Jerusalem. Antioch was a cosmopolitan city with a big influence of

¹ Carol R. Ember, ed., “Cross- Cultural Research,” *International Journal of Psychological Studies* 1, no. 2 (July 21, 2016), <http://www.ccsenet.org/journal/index.php/ijps/article/viewFile/2212/383>.

² K. Jonathan Dodson, *Gospel Centered Discipleship* (Wheaton, IL: Crossway, 2012), 29.

³ Ed. Gallagher, “The Word ‘Disciple’ in the Bible,” *Our Beans*, accessed July 21, 2016, <http://sanctushieronymus.blogspot.co.ke/2012/02/word-disciple-in-bible.html>.

⁴ Acts 11:26, Acts 26:28, 1 Peter 4:16.

pagan Romans behavior. It is agreed by most scholars that the name Christian might have been given by the pagan residing in Rome to those who were identified themselves as 'belonging to Christ.' The last time the word Christian appears is in 1 Peter 4:14 where Peter admonishes and encourages disciples not to be ashamed of being called Christians. This verse seems to support the idea that the name Christian was a pejorative⁵ used to mock the followers of Christ.

To evangelize to the Pygmies, the researcher decided to look for some entry points into the Pygmies reference in History. Thus the first disciples in Antioch are highlighted. In the same manner, "the Pygmies are thought to be the first inhabitants of the African continent."⁶ So they are disciples, since they were the first to explore Africa, as the disciples in Antioch. By contextualization, the two scenarios serve as a meeting point for evangelization.

Thus, the researcher can introduce the Pygmies to the work that pioneers should be doing. In the process of introduction, both familiarity and relationship are achieved. This makes a good ground for evangelization.

In these days, the understanding of the word Christians has been demeaned. A Christian is anyone who believes in Christ; it is also an identification of anyone who goes to church. This is the reason why the researcher believes that many Christians are not necessarily disciples, but all disciples are Christians. Wilkins, on the one hand, argues that discipleship is more than believing or attending church services. He states that a disciple is "a person who has given his or her allegiance to Jesus as Savior, who has been ushered into the Way of walking with Jesus as Master, and who is being

⁵ A pejorative is a word or phrase that has a negative connotation or that is intended to disparage or belittle.

⁶ Editors of New World Encyclopedia, ed., "Pygmy Reference in History," *New World Encyclopedia* (Vadnais Heights, MN: Paragon House, June 15, 2017), accessed February 22, 2017, <http://www.newworldencyclopedia.org/entry/Pygmy>.

transformed into the likeness of the Master through obedience to His Word.”⁷ On the other hand Bill, before giving his definition proceeds by pointing at what discipleship is not. He says:

Discipleship isn't a program or an event; it's a way of life. It's not for a limited time, but for our whole life. Discipleship isn't for beginners alone; it's for all believers for every day of their life. Discipleship isn't just one of the things the church does; it is what the church does. It's not just part of the advancement of God's kingdom; the existence of serious disciples is the most important evidence of God's work on earth. Without enough of these workers, the task languishes, and the work remains incomplete (see Matthew 9:35-38).⁸

Hull then concludes by defining discipleship as simply “learning from and following a teacher.”⁹ It may, therefore, be concluded that the word Christian is applicable at a starting point of the long discipleship process. One becomes a disciple as he follows, learns and develops a deep relationship with Jesus.

The Story of Discipleship among the Church Fathers

They also looked at the second entry point to evangelizing the Pygmies. This is in connection to the church Fathers. This was done by quoting Aristotle who also wrote of Pygmies, “stating that they came from the ‘marshlands south of Egypt where the Nile has its source.’”¹⁰ Topics like martyrdom are discussed to emphasize the sacrifice needed of each Pygmy to become a Christian.

⁷ Wilkins, *Following the Master: A Biblical Theology of Discipleship*, 220.

⁸ Bill, *The Complete Book of Discipleship*, 24.

⁹ Ibid.

¹⁰ World Book-Childcraft International, *The Word Book Encyclopedia*, 19 vols. (London, UK: Encyclopædia Britannica, 1983).

Many good examples for discipleship are not only mentioned in the Bible. The story of the early Christian church provides many prominent church leaders who can inspire today's discipleship process among church members and leaders. This section is not exhaustive. It will briefly discuss the discipleship experience of a few church fathers who intended to follow the steps of Jesus in doing discipleship. They paid the cost of discipleship by denying themselves honors, prestige, and popularity for the sake of the truth. They lost their lives through a furious persecution by the politico-religious authority of their time. These prominent figures are Polycarp of Smyrna, Clement of Rome and Ignatius of Antioch. This is to mention but a few.

Polycarp of Smyrna

The account of the martyrdom of Polycarp is one of the most beautiful and inspiring stories of the church in the first centuries. Polycarp was born in Smyrna at around the year 69 or 89¹¹; He was a man of great holiness and got the privilege to know and befriend many disciples of Jesus especially the apostle John. It is said that it is through the authority of the apostle John that he was established the bishop of Smyrna known today as Izmir in Turkey¹²

Polycarp like John also had many disciples following him to receive teachings and nurturing from him. Among his teaching were “ordinary issues of temptations, faithfulness in marriage, the care for the widows, the danger of false teachings, and the importance of regular Scripture reading and prayer.”¹³ The content of what he taught shows how good his discipleship method was for his followers. He provided a

¹¹ Christroi.over, “Article Saint Polycarpe Eveque-et-Martyr-167-,” *Christroi.Over*, accessed July 25, 2016, <http://christroi.over-blog.com/article-saint-polycarpe-eveque-et-martyr-167-122680062.html>.

¹² Ibid.

¹³ Hull, *The Complete Book of Discipleship.*, 79.

holistic package involving the cognitive, affective and pragmatic aspects. It is said that after his martyrdom [around 155 A.D], he was best remembered for his encouragement of self-control, prayer, and fasting as means of not falling into temptation.¹⁴

Polycarp's martyrdom is an eloquent speech relating how deep his relationship with Christ was. He was a faithful disciple of Christ, and out of his big influence, he also made faithful disciples for Christ. It is also said that "the members of Polycarp's congregation in Smyrna needed to be together to help each other keep their commitment to God."¹⁵ This aspect of helping each other is lacking in many Christian churches. Congregations that have a good number of poor and marginalized and despised members must be sensitive to the needy within the church. When this aspect is neglected, discipleship will be quasi-impossible. The true religion does not cater for spiritual needs only; it considers visiting the widows, orphans and all the unfortunate in their afflictions (Jas 1:27).

There are many other discipleship lessons that can be learned from the dedicated life of Bishop Polycarp. Through his life, death, and ministry it can be concluded that a disciple is a man or a woman who is disciplined and ready to die for the truth rather than compromising with errors. Polycarp, through his example, shows the real cost of discipleship and challenges all Christians to become true disciples by following the example of the master.

Ignatius of Antioch

Some scholars call him the bishop of bishops and one of the reasons he is called so might be because of being the first to have written about ecclesiastic

¹⁴ Hull, *The Complete Book of Discipleship.*, 79.

¹⁵ Ibid.

hierarchy matters.¹⁶ He is also an author of seven letters to the churches of Asia Minor though the authenticity of the letters is still debatable.¹⁷ The fact that Ignatius wrote a book on bishops and their work means that he was concerned with how the bishop should disciple their congregations.

The bishop is known as the chief celebrant of the Eucharist which brought the churches in unity around Christ.¹⁸ This is actually a very important element in discipleship. Within a given church, people should live in perfect unity as a body of Christ. In this way of life, the strong will strengthen the weak, and the weak will be encouraged not to give up.

Clement of Rome

He lived at the end of the first century and is known for the letter he wrote to the Corinthian church. In his letter, he advised the Corinthians to the practice of the spiritual discipline and stressed the need for unity, love, and compassion.¹⁹ Clement had a passion for discipleship and wanted to serve, disciple the church as Christ did.

From what has been said above, all the three church fathers emphasized the importance of study, prayer, service, worship, unity, and love towards others. These virtues are essential in the discipleship process, and no congregation can experience jeopardy when these components are at work. Another lesson learned from the three bishops is the willingness to die for their faith, and Ignatius and Polycarp did.

Through this brief story of discipleship by the church fathers, we can agree with Hull that “the power of one life to influence another is the beginning of discipleship. As

¹⁶ “Ignace d’Antioche et L’organisation de L’église,” accessed July 25, 2016, <http://theoictus.over-blog.fr/pages /Ignace-d-antioche-et-l-organisation-de-l-eglise-3835458.html>.

¹⁷ Ibid.

¹⁸ Bill, *The Complete Book of Discipleship*, 77.

¹⁹ Ibid, 75.

Jesus said, when a disciple is fully taught, he “will be like his teacher” (Luke 6:40).²⁰ These three bishops are a good example to imitate for discipleship. They tried at their level best to live like their master Jesus Christ and never gave up their identity even in front of death.

The Disciple-Making Environment

The researcher considered the third entry point to evangelizing to the Pygmies: this was in the lifestyle (the social life). The fact that Pygmies are fishermen was used to show them one person who had love and compassion. He loved fishermen and helped them several times at sea. This was one easy way of introducing the Saviour of world—Jesus Christ to the Pygmies.

Love as Force in Evangelism

The church is a very conducive environment to make disciples for Christ; the researcher considers the church as a workshop for disciple making. This workshop should operate on a certain policy to allow it to accomplish its purpose diligently. This policy is love. Being the attribute of the head [Jesus] of the church, love should be the primary concern of all members. The apostle Paul and John in most of their letters wrote about love. In one of Paul’s letters to the Corinthians, he writes: “But three things remain: Faith, hope, and love, but the greater is love” (1 Cor 13:13). In the Gospels of John, Jesus towards his last moments on this earth reemphasizes love among disciples (John 13:33-35). At this crucial moment, his big concern is to see an unconditional love among disciples that will tell the world that they are disciples of Jesus. Chester and Timmis argue that “before they are preacher, leader or church

²⁰ Bill, *The Complete Book of Discipleship*, 80.

planters, the disciples are to be lovers! This is the test of whether they have known Jesus.”²¹ This test applies to all churches through all ages and in all places.

A popular saying affirms that people will not care about how much you know until they know how much you care. John C. Maxwell also points out that “we are most likely to give our best to those we love and respect.”²² This entails to say that what matters more in discipleship is not our ingenious strategizing or our vital preaching, not even our well detailed and structured programs, but love. In first Thessalonians two, Paul describes his ministry among the Thessalonians by noting: “We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well because you had become so dear to us.”²³

Paul’s strategy is an inspiring one. His strategy agrees with the statement of Berth Von Suttner when he says: “After the verb to “love,” “to help” is the most beautiful verb in the world.”²⁴ Through his ministry, Paul made a balance between sharing the word of God with sharing his life. This is the kind of environment that will allow a good discipleship process to run smoothly to the goal.

Necessary Ingredients for Healthy Environments

Trust. Trusting is to have a firm conviction; it is to believe in the honesty, integrity, and faithfulness of the other. Trust is essential to an intimate and profound relation. Trust is needed to deepen the relationship, and it is through the trust that

²¹ Chester and Steve Timmis, *Total Church: A Radical Reshaping Around Gospel and Community* (Downers Grove, IL: InterVarsity Press, 2010), 54.

²² Maxwell, John C. and Les Parrott, *25 Ways to Win with People* (Nashville, TN: Thomas Nelson, 2005), 69.

²³ Chester and Timmis, *Total Church: A Radical Reshaping Around Gospel and Community*, 55.

²⁴ Maxwell, John C. and Les Parrott, *25 Ways to Win with People*, 113.

people work together to achieve a common goal. It allows people to develop an intimate and durable friendship.

Hull believes that trust is a necessary ingredient for a healthy environment when he points out that: “Relationships of trust provide the foundation for transformational discipleship. Only in trusting relationships can we honestly deal with barriers to obedience and overwhelming sins that hold us back from spiritual growth.”²⁵

Trust is gained through relationships. People want a deep and meaningful relationship in their lives, but that is not always easy to find. Jackson Hayes in his article lists the lack of trust among the top three obstacles of discipleship.²⁶ Where there is no trust, suspicion arises, and it pollutes the whole atmosphere of work in the group thus the progress is hindered. Many churches fail to develop an atmosphere of trust and this lead to a failure of accomplishing many important church activities. This state of distrust contaminates even new converts, and it, therefore, affects the discipleship process.

Humility (1 Peter 5:5). Humility is another necessary ingredient for a healthy environment in the disciple making process. On the one hand, the Webster’s Dictionary defines the word "humility" as: "the quality or state of being humble." To be "humble" is to reflect a spirit of submission. It is not to be proud, haughty, arrogant or assertive. On the other hand, The Holman Bible Dictionary defines "humility" as: "A personal quality in which an individual shows dependence on God and respect for

²⁵ Bill, *The Complete Book of Discipleship*, 156.

²⁶ Jackson Hayes, “Top Three Obstacles of Discipleship and How to Tackle Them,” *Life Way*, accessed July 26, 2016, <http://www.lifeway.com/Article/obstacles-of-discipleship-and-how-to-tackle-them>.

other persons.²⁷ Moses is mentioned in the Bible as the meekest man the world has ever known (Num 12:3), and Jesus is the perfect example of humility.

Moses is reputed for humility because despite his high education and rank, in Egypt, he decided to forsake all these honors and prestige and identify with slaves. He found it reasonable to leave the king's palace in Egypt and become what the Egyptians despised—a shepherd (Gen 31-46).

Jesus taught many lessons on humility. Apart from leaving the heavenly glory and dying among criminals on the cross, he demonstrated humility to his disciples by washing their feet. He then tells them: “whoever wants to be great among you must be the servant of others” (John 13). When Peter resisted being washed, Jesus told him that until he washes his feet, there is no relation with him. This is a good lesson that one is a disciple when he is willing to humble himself as Jesus did. Unfortunately, this ingredient is lacking in churches among many Christians. Some members are not willing to come down to the level of the lower class. Churches are made up of clubs of the rich, the middle-class, and the poor of the poor. In this situation, discipleship becomes a serious problem.

Submission (Ephesians 5:21). Submission is more often understood negatively. In this context submission is not referring to the relation of a slave to his master or a colonized nation to the metropolitan; it is rather an attitude which springs out of love and not out of authority. Jesus Christ is a good example of submission.

As he grew, he submitted to his parents. He could have rebelled against his parents like any other child today, but because he was in the perfect will of God the Father he submitted to his parents (Luke 2:48-50).

²⁷ Bill Bratt, “Teachings of Jesus on Discipleship Lesson #7: Humility and Consideration for Others,” *Independent Church of God*, accessed July 26, 2016, <http://www.icogsg.org/jc-disp7.htm>.

Submission is an act of love and obedience. The submission of Christ to his father led him to be elevated above all the earth and heaven and sit at the right side of His father to be adored by all the creatures. Submission is always rewarding, and this can be clearly discovered in the lives of many biblical figures that followed Christ's example of submission.

Abraham through his obedience to God was blessed with his offspring. He submitted to God, and for that, he was accounted for righteousness (Gal 3:6; Gen 18-18). Sarah, his wife, is portrayed by the bible as a submissive woman. Her attitude to her husband is highly noted in the Bible to the extent of telling how she called Abraham "My Lord."

Joseph is another young man who demonstrated a high degree of submission. He submitted to God to the point of being imprisoned, but despite people's injustice Joseph did rebel neither against the king nor against God (Gen 41:40-42). As a result, God elevated Joseph in Egypt using the king Pharaoh. Hull outlines three negative things that happen when there is no submission:

1. Your need will not be met.
2. You cannot practice humility, the character trait that allows you to submit.
3. You shut out others from loving you.²⁸

From the above statement, it can be concluded that when submission is practiced, one's needs are met, and humility is practiced, and one makes it possible for others to love him. This kind of submission is needed among the brothers and sisters in modern society as well as in church especially those engaged in disciple making.

²⁸ Bill, *The Complete Book of Discipleship*, 159.

Grace. Grace is another ingredient that is needed for a conducive environment for making disciples. Grace is commented differently by different people. To Hull, grace means treating others better than they deserve to be treated. It means looking past faults to give others our praise and support.²⁹ Jerry Bridges on his side defines grace as an “undeserved favor to those who deserve His [God] wrath.”³⁰

What is drawn from these two definitions is that grace accepts people the way they are no matter what. In practical term, this means that “if God were [sic] to hold us fully accountable for our sins, allowing the complete penalty of our rebellion to come upon us, mankind would be totally obliterated.”³¹

The Bible is full of illustrations that demonstrate God’s grace to humanity, and this demonstration of grace should be reflected in lives of Christ’s disciples as they relate to others. Donald McCullough insists strongly on the issue when he argues that: “Grace, then, whether we like it or not, is the central theme of the Christian faith. It is the innermost truth of all that will abide the cause and goal of all things. This grace, when at last it takes hold of us and leaves us no choice but to acknowledge it, turns everything upside down.”³²

One anonymous preacher described grace using acronyms: The Great Revolution As Christ Enters (G.R.A.C.E). This preacher seems to agree with McCullough about what grace does when it takes hold of us. Because of an environment of grace, we can produce a culture of acceptance and affirming others and thus create a good atmosphere for discipleship.

²⁹ Bill, *The Complete Book of Discipleship*, 155.

³⁰ Jerry Bridges, *The Discipline of Grace: God’s Role and Our Role in the Pursuit of Holiness*. (Colorado Springs, CO: Naypress, 2006), 17.

³¹ Ty Gibson, *Shades of Grace* (Nampa, ID: Pacific Press, 2001), 38.

Affirmation. All human beings feel happy when they are affirmed or appreciated for work well done. Be at school at the workplace or at church, people want to hear words like: “Congratulation,” “Your attire is nice,” “I admire your courage,” “your sermon was inspiring” etc. This is what keeps many people going. Affirmations are big tools that can help to face fear and build confidence and thus develop a positive thinking. Some people contest the use of affirmation thinking that it is disastrous to progress for it can create pride and contentment. But the opposite is true. “Affirmation is powerful. It creates an environment that gives people permission to drop their defenses and allow deep changes to take place.”³³

Writing on group leadership, Rick Howerton affirms that “creating an environment of affirmation is one of the primary keys to having open, vulnerable, authentic conversations.”³⁴ He also adds that “affirmation bypasses the head and pierces the heart, directly opening the door and providing group members with the freedom to express themselves.”³⁵

Paul used affirmation to mentor his young disciple Timothy. In one of his letters to Timothy, Paul tells his young disciple not to allow anyone to despise his youth (1 Tim 4:11-16). In another letter, he sends him a series of powerful affirmations: “I thank God for you. I pray for you day and night. I think about you all the time. I remember your tears. I long to see you. I am filled with joy when I am

³² Donald McCullough, *If Grace Is so Amazing, Why Don't We Like It?* (San Francisco, CA: Jossey-Bass, 2005).19.

³³ Bill, *The Complete Book of Discipleship*, 161.

³⁴ Rick Howerton, “5 Ways to Create an Environment of Affirmation,” *Life Way*, accessed July 27, 2017, <http://www.lifeway.com/groupministry/2015/05/26/5-ways-to-create-an-environment-of-affirmation/>.

³⁵ *Ibid.*

around you” (2 Tim 1:3-4). These are the kind of affirmation that is needed in the discipleship process.

In summary, an environment where trust, grace, humility, submission, and affirmation are taken into consideration, the whole church grows in all its dimensions. The members are socially close to each other, and they experience spiritual growth because the word of God is received without any doubt. This is because the teachings are in harmony with the practices. Above all, the feeling of being loved makes the discipleship process smooth because the members feel the sense of belonging to a family that cares not only for the spiritual well-being but for all the other aspects of the life.

Different Levels of Spiritual Maturity

Spiritual maturity can be understood as the stage of total development of spiritual and intellectual elements that constitutes the inner man. To attain spiritual maturity means that one has become accomplished spiritually to the perfect stature of Christ, to God’s resemblance (Eph 4:13). To reach spiritual maturity, one must maintain his spiritual growth. The Bible refers to the growth of Jesus in Luc 2:52 when narrating about the process. Paul as well expresses his wishes for spiritual growth to the believers of Ephesus. He prays that they grow to the perfect stature of Christ (Eph 4:13). It should, therefore, be noted that “every single member of a church is at a different spiritual age”³⁶ and his needs must be met at the level where he is found. Hull in his complete book of discipleship points out five age categories: The seeker, the starter, the struggler, the stagnant and the stable.³⁷

³⁶ Bill, *The Complete Book of Discipleship*, 256.

³⁷ Ibid, 256-260.

The Seeker

A seeker is a Christian or non-Christian man or woman who feels the desire of knowing more about certain church beliefs and doctrines. Hull describes the seeker as “any person who seeks meaning and answers in a religious context.”³⁸ Seekers are always present in churches to seek for answers for their lives and to verify if the members of a given congregation match their teaching with their daily lives. The pastors and teachers must be aware of this age in church and deliver sermons and teachings that are adapted to the needs of this group. When it is not done so, the seeker may withdraw slowly from participation and look for a solution elsewhere.

The Starter

The starter is a new disciple who is eager, willing and naïve in the ways of the church.³⁹ Since he is at the beginning stage of his long faith journey, he needs older rooted disciples to strengthen him for at least a year. Jesus stayed with his disciples for at least three years nurturing them and teaching them to become like him. Robert E. Coleman has to say this: “Jesus made a practice of being with them [disciples]. This was the essence of his training program—just letting his disciples follow him. Amazing as it may seem, all Jesus did to teach these men his way was to draw them close to himself.”⁴⁰ The starter needs a big support at the beginning of his walk, and as he moves forward, he gets confidence and can then stand alone as he prepares to support also a new disciple.

³⁸ Bill, *The Complete Book of Discipleship*, 256.

³⁹ *Ibid*, 257.

⁴⁰ Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Zondervan, 1993), 41.

The Struggler

This is another level a disciple may be found in as he grows into full maturity. In fact, all Christians in general struggle with their faith in one way or another. Everyone is tested by various events of life that are above one's control. The case of Paul the apostle is one of the good example showing the struggle that all disciples face. In his letter to the Romans in chapter seven, he explains his weakness and the power of sin over him (verses 24-25).

However, the struggler that is alluded to in this section is the disciple that has been damaged and wounded by certain circumstances of life and is at the point of losing his Christian identity. The struggler needs a very special attention from other fellow believers, and if need be, a professional counselling can be applied to help the struggler to regain spiritual strength. Here again the role of the church is mentioned when Hull writes: "The church serves as a spiritual trauma center, helping all those wounded and hurt to think of their pain as a normal part of maturing spiritually and helping them to move beyond their difficulties by God's grace and through the love of his people."⁴¹ When the church succeeds to help the struggler, pointing him at Jesus the answer to all troubles, the healed struggler becomes the source of help to others who will face the same crisis.

The Stagnant

Hull describes the stagnant as people who are stuck spiritually because of neglect. They neglect the practice of spiritual disciplines and choose to live off

⁴¹ Bill, *The Complete Book of Discipleship*, 258.

yesterday's' manna—the doctrines and experiences of the past.⁴² The term stagnant in a matter of faith seems to evoke a short debate.

Ben argues: “There is no such thing as a “stagnant” Christian. If you’re not growing stronger, you’re growing weaker. Christians must “press on toward the goal” (Phil 3:14). Otherwise they will “drift away from it” (Heb 2:1).”⁴³ Whether the word “stagnant” is appropriate or not in this context of faith, the real concern is that the stagnant needs to be helped to move forward. It should be noted that: “No one consciously decides to stop growing, just like no one wakes up one day and decides to leave the Lord’s church. It is a slow process of spiritual decay, or “drifting” away from the Lord.”⁴⁴ In view of this, the pastor and the church workers need to invest their energy in making sure the stagnant is helped to move from his stagnant state to active disciple.

The Stable

This is the last level of spiritual maturity. According to Hull, the stable people are faithful and growing disciples.⁴⁵ These are the ones who should be more equipped by the leaders so that they may take care of the starter, the seeker the struggler and the stagnant. There are many passages in the New Testament that exhort Christians to grow into maturity and adulthood (1 Cor 3.1-3, Eph 4.14, Heb. 5.11-14, 1 Pet 2.1-2, etc.), to progress (1 Thess 4.9-11), to be edified (or built) (Eph 4.16, 1 Pet 2.4-5), affirmed (1 Thess 3.12-13), perfected (1 Pet 5.10), sanctified (John 17.19, Eph 5.26, 1 Thess 4.3, 5.23, etc.). The overall objective is to grow to maturity to be responsible

⁴² Bill, *The Complete Book of Discipleship*, 259.

⁴³ Ben, “4 Signs You’re Not Growing as a Christian,” *Plain Simple Faith*, accessed July 29, 2016, <http://www.plainsimplefaith.com/2012/08/4-signs-youre-not-growing-as-a-christian/>.

⁴⁴ *Ibid.*

⁴⁵ Bill, *The Complete Book of Discipleship*, 260.

and accountable to God. The stable, are also growing Christians, but as they grow, they have reached the stage of being of great help to the younger in faith.

The Poor and Marginalized

The free online dictionary gives a simple definition of what being poor means: having insufficient wealth to meet the necessities or comforts of life or to live in a manner considered acceptable in society.⁴⁶ This definition seems to be narrowed because it limits poverty to material things. The Greene definition seems more applicable in the context of this dissertation. He says the poor “are not simply the deprived, understood in material terms; they are the marginalized, the socially ostracized, those at the bottom of the pile lorded over by others, those who are excluded from full participation in society and therefore denied access to the God of hope.”⁴⁷

Ministering to the poor and the marginalized is another challenge in discipleship. Many money-oriented churches tend to marginalize the poor because they do not contribute much financially to church budget. Pastors and church workers (elders and deacons) give much attention to well to do members and neglect the poor, and this attitude obliterated the picture of the church in the community. Many view the church as a house of exploitation than a house of refuge where burdened people come to be relieved. Good as it may be, the issue of poverty is already being tackled by the World Bank. Eradicating extreme poverty and hunger was selected as the first of the Eight Millennium Development Goals (MDG).⁴⁸ However, this is still a big

⁴⁶ “Free Online Dictionary,” *The Free Online Dictionary*, accessed July 31, 2014, <http://www.thefreedictionary.com/poor>.

⁴⁷ Colin J.D. Greene, *Christology in Cultural Perspective* (Grand Rapids, MI: Baker, 2004), 206.

⁴⁸ World Bank, “World Bank Group Working to End Extreme Poverty and Hunger: Millennium Development Goal,” *World Bank*.

challenge to many Christian churches. It seems the church has somewhere deviated from her mission and the “world” is taking it up. Coleman reminds us how Jesus was concerned with the people when he says:

Jesus did all that any man could be asked to do and more to reach the multitudes. He taught them. He fed them when they were hungry. He healed their sick and cast out demons among them. He blessed their children. Sometimes the whole day would be spent ministering to their needs. In every way, possible Jesus manifested to the masses of humanity a genuine concern. These were the people that he came to save—he loved them, wept over them, and finally died to save them from their sin.⁴⁹

Jesus’ ministry was more a ministry of compassion than a preaching career. “There are at least forty miracles recorded in the Gospel, all in some way meeting human need. Most relate to physical healing.”⁵⁰ He continues commenting on Jesus’ welfare ministry saying: “His compassion knew no barriers of culture, race, sex, class, or age. Beggars, lowly women, and slaves received the same consideration as merchants, lawyers, and priests. He was especially mindful of those persons largely forgotten by society. Hence widows, orphans, and sojourners, along with poor, were the object of his special care.”⁵¹ When Greens examines and analyzes Christ’ praxis of compassion, he finds a “structural similarity between his situation of religious and political oppression, and the attendant yearning for liberation and the situation that

⁴⁹ Coleman, *The Master Plan of Evangelism*, 32.

⁵⁰ Robert E. Coleman, *The Mind of the Master*, 92.

⁵¹ *Ibid*, 93.

faces people in the Two-Thirds world today.”⁵² This statement seems to be a thinking of a liberation theology.

However, no argument can be given against the prioritization of the poor and the marginalized in the ministry of Jesus. The Plight of poor and the marginalized was revealed by Jesus not as just a question of ethics but as a theological issue. In the case of Luke chapter four, Jesus preached the good news to the materially poor.⁵³ The same thinking is shared with Bosch when he says: “Once we recognize the identification of Jesus with poor, we cannot any longer consider our relation to the poor as a social ethics question; it is a gospel question.”⁵⁴ At this point, it can be said that poverty cannot be totally eradicated in churches, but it can be alleviated as members share burdens as it was in the apostolic church. A church that neglects compassion ministry will not hope to be successful in making disciples. The secret of Jesus was residing in meeting the needs of the people as it was discussed earlier in chapter two (Christ’s method) and from that point he won their confidence and called them to follow Him.

The Backslider

The backslider has several roles to play in church leadership. Some of the significant points are highlighted below:

Lack of doctrinal understanding. At the time when a new believer gets access to membership in the church, he still a learner, a baby in spiritual matters. He

⁵² Greene, *Christology in Cultural Perspective*, 205.

⁵³ Ibid.

⁵⁴ David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York, NY: Orbis Books, 1991).457.

needs much care and support from the older members. The new convert should not be left alone after joining the church. Ellen White counsels the church leaders saying:

Care should be exercised to educate the young converts. They are not to be left to themselves, to be led away by false presentations, to walk in a false way. Teach faithfully all that Christ has commanded. Upon all new converts should be impressed the truth that abiding knowledge can be gained only by earnest labor and persevering duty.⁵⁵

The new convert who join the church can be retained and well disciplined if older church members make programs which will help meet their physical, emotional and spiritual needs.

Interpersonal conflicts. Kale defines conflicts as: “power struggle over differences.”⁵⁶ People in the church come from different backgrounds and because of those differences conflict may arise among them. Kale does not differ with this thinking when he points out that: “Differences should be expected since people come into the churches from a wide variety of backgrounds that have determined their attitudes, beliefs, and values.”⁵⁷

In the Bible, there are many instances where conflicts happened: In Numbers 12:1-2, Moses is in conflict with Mary and Aaron; In Numbers 16: 1-3 Moses and Aaron oppose Kohath, Dathan and Abiram; In the Acts of the Apostles 15:36-40; Paul and Barnabas do not agree with each other, and in Philippians 4:3 Eurodia and Syntyche are reported having conflicts. All the examples above shows that conflicts

⁵⁵ Ellen G. White, *Evangelism* (Hagerstown, MD: Review & Herald, 2002).376.

⁵⁶ Kale, David W., *Managing Conflicts in the Church* (Kansas City, MO: Beacon Hill Press, 2003), 13.

⁵⁷ Ibid.

may happen in church but should not discourage members but rather help members to develop skills to solve conflicts and even avoid them as much as possible.

Concerns of this world. Jesus presented the concerns of this world as one of the serious problems in discipleship. In the parable of the sower, Jesus asserts: “but the cares of the world and the deceitfulness of riches and the desires for other things enter in and choke the word, and it proves unfruitful” (Mark 4:19). Because of this Jesus warns all Christians about the cares of this world asking them to look first to the kingdom of heaven Matthew 6:25-33.

However, Jesus knew that he could not make disciples out of sick and hungry people. That is the reason why he first attended to their physiological needs.⁵⁸ Already in the first century, Jesus had mastered Maslow theory. He knew that the physiological need is a priority for humans. He fed 5000 people and did more healing than preaching. In the context of this work the whole church needs to be aware of what is the priority. Pygmies have no farms, therefore, sharing food with them would be an entry point to win their confidence. Figure 1 below illustrates the different levels of human needs as researched by Maslow in 1954:

1. Level (1) covers the physiological needs as explained the footnote.
2. Level (2) is the need for security (House, good income, security against physical violence and aggression, moral and psychological security, family stability, medical and social security); Level
3. Level (3) is the need for belonging (the need to love and be loved and accepted, need to belong to a cohesive group.
4. Level (4) the need to be appreciated and considered by others as someone important.

⁵⁸ Alain Battander, “According to Maslow the Physiological Needs Are Needs That Are Directly Linked to the Survival of an Individual or Species. They Are Typically Concrete Needs (Eating, Drinking, Clothing, Reproduction, Sleeping...). These Needs Are the Ones That Come First before Any Other Needs in Life. La Pyramide Des Besoins Selon Maslow,” *Battander Alain*, accessed August 4, 2014, <http://alain.battandier.free.fr/spip.php?article6>.

5. Level (5) is the last level. Here the individual will want to make a personal achievement, create or invent something. It is a level where a person feels that he has to accomplish something in life. Pyramid of Needs according to Maslow.⁵⁹

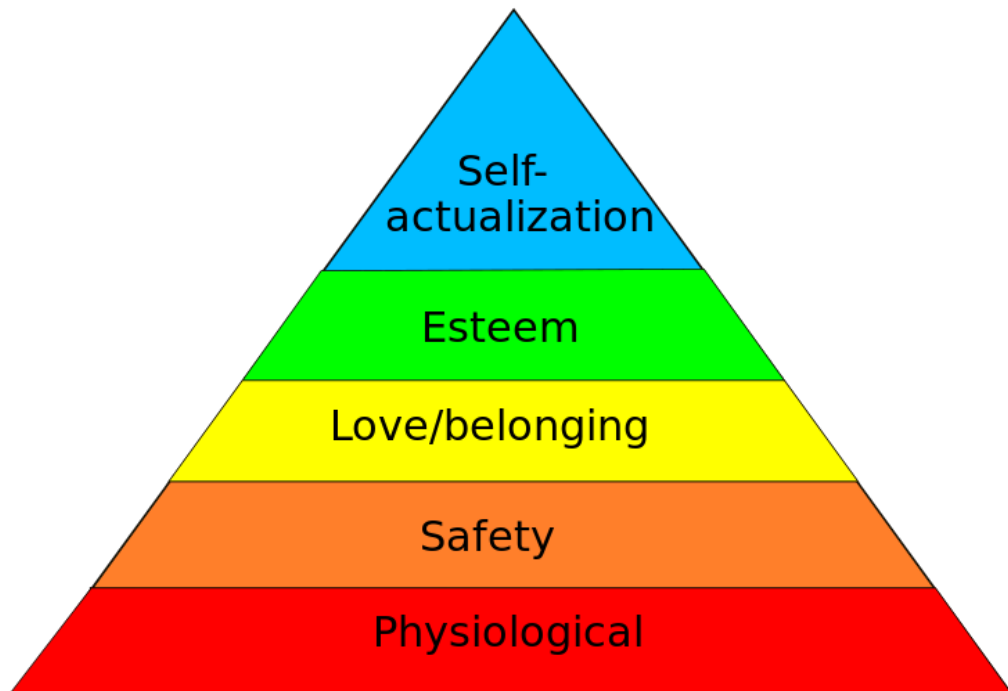


Figure 1. Maslow's Pyramid of Needs

Discipling Cross-culturally

Nowadays many Christian organizations are making efforts to reach many people groups around the world. These groups have not been reached by the gospel news as commanded by Jesus in the great commission to go to every nation and tribe before the end comes. The big challenge that comes out automatically is that of discipling cross-culturally. Before entering a brief discussion on the subject, both the word culture and cross-culture will be defined.

⁵⁹ Saul McLeod, "Maslow Hierarchy of Needs," *Simply Psychology*, last modified 2016, accessed February 21, 2017, <https://www.simplypsychology.org/maslows-hierarchy-of-needs.html>.

Culture

Different scholars give different definitions to culture. Hiebert defines culture as an “integrated system of ideas, feelings, and values and their associated patterns of behavior and product shared by groups of people who organize and regulate what they think feel and do.”⁶⁰ In other words, Hiebert’ definition states why people do what they do in various circumstances of their daily lives. He also recognizes the fact that each culture is unique in looking at things when he adds: “each culture seems to have its own worldview or fundamental way of looking at things.”⁶¹ Mbiti’s definition thought formulated differently agrees with Hiebert when he says that culture is “a pattern of a human life generated by man’s response to his environment. This pattern is not static; it is always in the process of renewal, change decay interaction and modification.”⁶²

In his definition of culture, Mbiti gives an additional element: The dynamic aspect of culture. In other words, culture is not static; it can change at a given time. This aspect is not developed by Mbiti alone. Schever, Stephen and others have argued in the same manner pointing out that “all cultures are subject to continuous change, rapid or slow.”⁶³ Today globalization might be among the major factors affecting cultures in both positive and negative ways.

⁶⁰ Paul Hiebert, *Antropological Insights for Missionaries*. (Grand Rapids, MI: Baker Book House, 1985).30.

⁶¹ *Ibid.*, 26.

⁶² Mbiti, John and R. Pierce Beaver, “African Indigenous Culture in Relation to Evangelism and Church Development,” in *The Gospel and Frontier Peoples* (Pasadena, CA: William Carey Library, 1973), 79.

⁶³ Schever, James A. and Stephen, *New Direction in Mission and Evangelism. Faith and Culture* (New York, NY: Orbit Books, 1999), 5.

Cross-cultural

This word is composed of two words: ‘Cross’ and ‘culture.’ The latter is already defined and commented; however, when it is combined with the former word ‘cross’ it automatically conveys a new meaning. The Merriam Webster’s Learner Dictionary defines the word ‘Cross-cultural’ as “dealing with or offering a comparison between two or more different cultures or cultural areas.”⁶⁴ This word suggests the idea found in Matthew 28: 19 where Jesus sends His disciples to all nations. “The words used in the Greek New Testament for “all nations” are πάντα τὰ ἔθνη (*panta ta ethne*), which literally mean “all people groups.”⁶⁵ A cross-cultural discipleship means, therefore, a discipleship process that is done outside of one’s culture in favor a person of a different culture.

Need for Cross-Cultural Discipleship

First, cross-cultural discipleship is Jesus’ command to all faithful disciples. At his ascension, he promised the Holy Spirit to his followers to help them to do cross-cultural mission: “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth” (Acts 1:8).

The message of the three angels of revelation also presents a proclamation of the good news in a cross-cultural manner: “Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people” (Rev 14:6). The two passages, to mention

⁶⁴ Merriam-webster, “Merriam-Webster’s Learner’s Dictionary,” *Merriamwebster*, accessed August 2, 2015, <http://www.merriamwebster.com/dictionary/cross%E2%80%93cultural>.

⁶⁵ Alvarez Miguel, “Deepening Discipleship,” *Vacog.org*, accessed August 2, 2015, <http://vacog.org/cross-cultural-discipleship>.

but a few, are a sufficient argument to show how Jesus urges us to do cross-cultural discipleship.

Secondly, cross-cultural discipleship is done to facilitate contextualization. Jesus who was God identified Himself with mankind (John 1:14). He suffered, wept and rejoiced with mankind to fit in the context. He was born and was raised as a Jew. He had to choose a context in which to operate. The main focus of the cross-cultural mission is to present Christianity in such a way that it meets people's heartfelt needs within their worldview allowing them to follow Christ in their own cultural context.⁶⁶ Hierbert gives advice on how to go about the process of contextualization when he asserts that we should "understand people deeply, identifying with them, and building a relationship of love."⁶⁷ Contextualization is, therefore, an important component of making disciples in a culturally relevant way.

Third, cross-cultural discipleship is about people. Jesus first called the twelve and said to them "Follow me, and I will make you fishers of men" (Matt 4:19). Then he called the seventy, and these were also able to make disciples. Through this process, a multiplication of disciples was witnessed, and congregations of reliable disciple makers were created. The missionary doing cross-cultural discipleship must aim at creating indigenous congregations that are self-reliant, not depending on external financial support and that can replicate by themselves as they mature.⁶⁸

Finally, cross-cultural discipleship is essential in providing elements for bridging between the gospel messages with the cultural practices. Each people group

⁶⁶ David J. Bosch, "Reflections on Biblical Models of Mission," in *Towards the 21st Century in Christian Mission*, ed. James M. Phillips and Robert T. Coote (Grand Rapids, MI: William B. Eerdmans, 1993), 179.

⁶⁷ Hiebert, Daniel Shaw, and T. Tienou, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices* (Grand Rapids, MI: Baker Books, 1999).11.

⁶⁸ David J. Hesselgrave, *Planting Churches Cross-Culturally; North America and Beyond*. (Grand Rapids, MI: Baker Academic, 2000).226-227.

has cultural values that can serve as a bridge to introduce the gospel to them. Paul in Athens uses the bridging strategy in a very refined way. He first praises them for being very religious because of many religious objects held in their worship and later on he points them to the worship of the unknown God, the creator of heaven and earth (Acts 17:22-28). Discovering the bridging elements will help to build a solid foundation in discipleship.

Bauer appeals for a cultural sensitivity when he asserts that: “By not being culturally sensitive and not using culturally appropriate terms we could give the impression that Christianity is a foreign religion and not for the people we are making the presentation to.”⁶⁹ It can then be concluded that there is no unreachable people group. Disciples can be people of all cultures. If there are any problems, it is because of the inappropriate method and not with people.

Ellen G. White and Cross-Cultural Discipleship

Ellen G. White did a cross-cultural mission in various places. She went to Europe from 1885 to 1887⁷⁰ and to Australia from 1891 to 1900.⁷¹ In her counsels on cross-cultural missions and discipleship she refers missionaries to the method of Christ. She points out that “He [Jesus] sought access to the people by the pathway of their most familiar association.”⁷²

This strategy again reminds the use of the bridging method to reach a particular people group. That is why she says: “Missionaries should meet people

⁶⁹ Bruce L Bauer, “Avoiding Comfortable Syncretism by Doing Critical Contextualization” (presented at the Global Mission Issues Committee, Silver Spring, MD, April 4, 2005).

⁷⁰ Ellen G. White, “White in Europe 1885-1887,” *EGW Writings*, 1885–1887, accessed August 3, 2016, <http://text.egwwritings.org/publicationtoc.php?bookCode=EGWE>.

⁷¹ EGW Australia, “Why Did Ellen White Go to Australia?,” *The Prophet Still Speaks*, [http://theprophetstillspeaks.co.uk/Articles\(EGW\)%5CEGWAustralia.htm](http://theprophetstillspeaks.co.uk/Articles(EGW)%5CEGWAustralia.htm).

⁷² Ellen G. White, *Ministry of Healing*, 23.

where they are.”⁷³ Through her many years of experience, she found that there is no specific method that can be a standard in doing cross-cultural discipleship. She points it out clearly that the circumstances will tell which method to use in a place. She observes: “As field after field is entered, new methods and new plans will spring from new circumstances. New thoughts will come with the new workers who give themselves to the work. As they seek the Lord for help, He will communicate with them. They will receive plans devised by the Lord Himself.”⁷⁴ She, therefore, encourages creativity.⁷⁵ This way of doing cross-cultural discipleship will save time and money and at the same time produce big results for the glory of God.

As this section ends, White regrettably observes that: “Many efforts, though made at great expense, have been in measure unsuccessful because they do not meet the wants of the time or the place. . . . God would have us constantly realize that those around us are the purchase of the blood of Christ, and that it depends very much upon our deportment and manner of labor whether these souls are saved.”⁷⁶ In summary, cross-cultural discipleship is not an easy task if one is to depend on his own. It calls for experience, patience, courage and creativity. Above all one needs the intervention of the Holy Spirit who was promised to all faithful followers who are willing to obey the gospel command.

The Malondo Seventh-day Adventist Church decided to study why people leave the church for her members to put in place measures that can control this. In addition, it was noted that most of the Pygmies who had been converted into the

⁷³ White, *Desire of Ages*, 152.

⁷⁴ White, *Testimonies for the Church*, 6: 476.

⁷⁵ Ellen G. White, *Gospel Workers* (Hagerstown, MD: Review and Herald, 2005), 468.

⁷⁶ *Ibid*, 297-298.

Adventist Church do not stay in the church. Instead, majority ends up going back to their former churches. Finally, with the recent move in the Seventh-day Adventist Church of Total Member Involvement (TMI) as indicated in the book of Hebrews 12:14, there was a need to study the nurturing trends in order not to lose any new converts from the Pygmies.

General Reasons Why People Leave the Church

Dropping out from church fellowship is a phenomenon that is general in modern Christian churches today. There are various reasons leading people to a drop in membership. These reasons are classified in mainly two categories. Dropping out from the church can be caused by the church leadership, and sometimes the causes may be on the side of the drop out himself.

Poor Relationships with New Members

In the African context, belonging to a church is belonging literally to a family. When a new member leaves his or her church to join a new congregation, he expects to be received and treated as a full member of that new community of believer. The reality is the opposite. In many churches, new members are treated as strangers and do not feel the warmth they expect from older members and gradually, the new member withdraws from church fellowship. For this reason, Cress writes:

unless the process of integrating new members into the active life of the congregation is part of evangelistic planning, an unhealthy and potentially deadly dichotomy is set up, which differentiates between bringing new believers to Christ and establishing those new believers. The stabilization of new members must be as much as an integral part of the process as leading individuals to accept the Saviour.⁷⁷

⁷⁷ James A. Cress, *You Can Keep Them If You Care: Helping Members Stay on Board* (Oshawa, ON: Ministerial Association, General Conference of Seventh-day Adventists, 2000).19.

For every important project, there is always planning. Someone said failing to plan is planning to fail. This applies to evangelism as well. Before planning any evangelism activity to win people for Christ, there must be a plan on how the new members will be disciplined.

Sharon Cress finds three important elements that contribute to keeping new members in the church. He observes that the new member must be able to articulate the doctrine of his/her faith, he/she must have friends (church growth studies are showing the necessary number to be six to eight) within the congregation and he/she must become involved in meaningful group activities.⁷⁸ What is crucial in this statement is friendship. Supporting friendship is an important factor of the integration of new believer. Roger L. Dudley wrote:

Studies conducted on individuals who have matured beyond their teen years have produced a variety of findings. In some studies, the most frequently mentioned reasons for dropping out was that the subjects did not feel they were loved, accepted, or wanted by other members of the congregation. Their perception was that no one in the congregation was demonstrating any real love or concern for them.⁷⁹

Unfortunately, this is true most of the time. At Malondo Seventh-day Adventist Church pygmies have not felt being part of the church because of lack of friendship. They feel not accepted or wanted by other members of the congregation and thus end up by slowly retrieving from fellowship and finally backsliding. Schilt challenges the church when he says:

Since the church is to be God's agency for conciliation in the world, we would expect it to be one place in which life-giving relationships are central.

⁷⁸ James A. Cress, *Why Members Leave in You Can Keep Them If You Care* (Oshawa, ON: Ministerial Association, General Conference of Seventh-day Adventists, 2000), 46.

⁷⁹ Roger Dudley, *Why Teenagers Leave the Church. Personal Stories from 10-Years Study*. (Hagerstown, MD: Review & Herald, 2000), 19.

However, too often, the church simply mirrors the problems of society. Too frequently, rather than relieving the isolation and loneliness experienced in society, the church only reinforces it.⁸⁰

A man and a woman are social beings who cannot enjoy life in an environment which does not promote relationships. A church that wants to reduce drop out should consider improving on the relationship aspect.

A Misguided Understanding of Evangelism Leading to Bad Assimilation

Many churches have successfully done evangelistic programs and gotten many converts. However, these programs have been punctual events coroneted by celebration and nothing else. Few church leaders think about the discipleship process that will follow baptism and conversion. Baptism after evangelism should not be the end, but a beginning of a life-long process of discipleship. Commenting specifically on the situation in the Seventh-day Adventist Church Cress observes:

“The Adventist Church has generally failed to understand the difference between the event of accession into membership role of the church and the process of assimilation into the body of believers.”⁸¹

Cress advises the Adventist Church to avoid putting a gap between accessions into membership role with the process of assimilation. He thus concludes saying: “The bottom line is this: The church is called to bring individuals to belief and to discipleship. The ultimate task of the church is ‘discipling.’”⁸² When evangelism is understood not as an event but as a daily activity of each member and of the church as

⁸⁰ Schilt, Clarence W., *Dynamic Small Groups, How to Make Them Happen*, 19.

⁸¹ Cress, *You Can Keep Them If You Care: Helping Members Stay on Board*, 11.

⁸² *Ibid*, 15.

a whole, then discipleship becomes automatic. It is no longer an event or a program but rather a lifelong process.

Summary

In summary, this chapter was reviewing literature on discipleship among various authors on the subject. The chapter started with highlighting the nuances that are there between the word disciple and Christian. A short story of few church fathers was given about discipleship. Some concerns about the discipleship environment were discussed, and love was found as the most powerful force. Few challenges in the disciple-making process were reviewed such as dealing with the poor and the marginalized, dealing with a different level of spiritual growth and discipling cross-culturally.

All the authors were unanimous that culture is an important vehicle to propagate the gospel and for that, all cross-cultural missionaries were cautioned to be culture sensitive. Counsels from the writings of Ellen G. White were sought, and it was revealed that there is no a specific method in doing cross-cultural discipleship. She encouraged creativity. The chapter ends with a list of reasons why people backslide and provide some possible theoretical solutions.

At this point, it can be reiterated that discipleship is not a program, but a process. It cannot be said, however, that all has been covered about the subject. This is due to some limitations to access to current literature during the process of writing.

CHAPTER 4

STRATEGY FOR DISCIPLING PYGMIES

This chapter deals mainly with the strategy of discipling pygmies into mature followers of Christ before and after they have joined the church. It starts with the description of the ministry context of the research providing the macro and the micro context. The same chapter briefly provides various factors that have affected the life of pygmies in Malondo.

A brief story about Malondo SDA Church is given as to give the reader the right understanding of the kind of church that will be involved in the discipleship process. This research uses the qualitative method of data collection through focus group discussion led by the facilitator.¹ A focus group typically consists of a smaller number of participants usually less than ten persons.² Through the in-depth discussion by small groups, the researcher will discover the attitudes of Malondo SDA members towards pygmies and vice versa. The data will be collected and analyzed to design an intervention. A summary and conclusion will be formulated to mark the end of the chapter.

¹ Timothy Henry Gathara, *Introduction to Research Methodology* (Nairobi, Kenya: The Olive Marketing, 2010). 51.

² Kristin G. Esterberg, *Qualitative Methods in Social Research* (Thousand Oaks, CA: Sage, 2001), 110.

The Macro-Context of the Dissertation

Pygmies are members of a hunter-gatherer people characterized by short stature. They are found in central Africa as well as parts of Southeast Asia. Pygmies tribes maintain their own culture according to their own beliefs, traditions, and languages, despite interaction with neighboring tribes.³ African pygmies are the smallest human beings on earth. The average masculine stature of a Mbuti is 1.44 m.⁴ They *have reddish brown skin* and tightly curled *brown hair*. Most of them *have round heads and broad flat noses*. They *have short legs, long arms, and protruding abdomens*.⁵

The word “Pygmy” is a general term for anything small. Usually, it refers to an ethnic group found in Africa. Other Pygmies, called “Negritos” live in parts of Asia and on some islands of the Indian and Pacific Oceans.⁶ However, the best-known pygmy groups and those to whom the term is most commonly applied are those of tropical Africa.⁷ They are in southern and North-Eastern Gabon, in the forest areas of southern Cameroon, in the republic of Congo (Brazzaville), in the Ituri forest of the Democratic Republic of Congo (Kinshasa), in Equatorial Guinea, and in small numbers in Rwanda, Burundi, and Uganda.⁸ Those of Congo-Kinshasa are generally called Mbuti.

³ Rorison, Sean, *Congo: Democratic Republic* (Guilford, CT: The Globe Pequat Press, 2012), 129.

⁴ Jacques Maquet, “PYGMÉES,” *Encyclopædia Universalis [En Ligne]*, accessed August 5, 2016, <http://www.universalis.fr/encyclopedie/pygmees/>.

⁵ Sr. Bincy and Sr. Sisily Cherian, *Social Studies: Book 5*. (New Delhi, India: Scholar, 2005), 24.

⁶ World Book-Childcraft International, *The Word Book Encyclopedia*, vol. 1, p. , 807.

⁷ Anonymous, “Pygmy,” *The Encyclopedia Britannica* (Shrewsbury, UK: Encyclopædia Britannica, 1978).

⁸ Ibid.

Mbuti Pygmies Way of Life

The home of the Mbuti. Pygmies live in forests where they get all the supply for their lives. In the forest, they get animal food of all kinds, edible roots, mushrooms, nuts, berries, and fruits. They are also specialized in collecting honey in season and out of season. The forest gives them wood to burn and to make implements and weapons. Pygmies have recently learned to make fire using matches. Before that, they used to carry embers with them whenever they move from place to place. In the absence of metals, they use reeds and split bamboos to make sharp edges for cutting.

They are also specialized in making wooden arrows and spears of which points are hardened by fire, and arrows are smeared with poison as deadly as any metal tip could be.⁹ Vines provide ropes; nets and bowstrings, and baskets for carrying the food they collect are made of fibers of different kinds.¹⁰ It can then be said that the relation of the pygmy with the forest is that of the fish with water. The forest provides the Mbuti with all the essentials for survival. They like to be in the forest; it is where they feel safe and at ease and they can move with it as they please.

Hunting technology. The main activity of the pygmy is hunting. Mair asserts that “the essential technology for the pygmies lies in the kind of cooperation imposed by different methods of hunting.”¹¹ Some use bows and arrows, others drive the game into a net and then kill it with spears. The hunting with nets is generally done in groups and enhances the cooperation of everyone in the camp except children and old people. Nets are collected from each family and are set in a semi-circle.

⁹ Mair, Lucy, *African Societies* (Melbourne, London: Cambridge University Press, 1974), 15.

¹⁰ Ibid.

¹¹ Ibid.

Women make a line joining the two extremes and drive the game in front of them shouting and beating the branches on the ground. Anthropologists such as Mair and Turnbull see in this cooperation “the strongest force constraining people to keep on good term with their neighbors.”¹² From the hunting, they all return home joyfully singing songs.

Social control. Just as any other society, pygmies need a system of social control that will secure necessary co-operation and respect for accepted norms of conduct, and prevent the disturbance of the peace. Yet they recognize nobody as having authority to command. In pygmy society, the idea of the chief is non-existent.

When hunting, it is the duty of the older men to quiet the noise of quarreling which the pygmies believe displeases the forest and may make it withdraw its protection and inflict on them a disaster. In a quarrel, pygmies avoid passing judgment on the right and the wrong. They prefer to ignore or forget the quarrel rather than to settle it. They see the forest as a being, essentially benevolent, a source of protection and of livelihood, but one who can withdraw protection if displeased.¹³ That is why quarrel should be forgotten. Turnbull’s experience on pygmies solving a quarrel is described as follows:

Pygmies can show disapproval of an individual’s behavior in other ways. When a camp is set up the leaf houses are built facing inwards but not aligned on a central point. Friends build close together and with entrances looking towards one another. If someone in your vicinity behaves badly, you add another entrance to your

¹² Mair, Lucy, *African Societies*, 15.

¹³ *Ibid*, 19.

hut facing away from him. A whole complex of alliances and oppositions can be silently proclaimed in this way.¹⁴

Religion of the Mbuti pygmies. Pygmies, like any other African society, are religious. The concentration of the pygmies' religion on the forest reflects their way of life. They are polytheists and believe that the gods live in the forest. When they go for hunting, they perform a ritual by making a fire. In the middle of the fire, they put a wooden pillar and as the fire burns the pillar falls, and they sing and take the direction that was indicated by the pillar. If the hunt is not successful, the pygmies blame themselves for displeasing the forest. Mair says: "it is not true, as has been recently asserted, that they do not need an explanation for misfortune, though it is true that they do not ascribe it to the malevolent magic or witchcraft of their neighbors, and in this respect, they are peculiar, though perhaps not unique, among African peoples."¹⁵

When things go wrong, in the sense that the hunting is not successful, or there is widespread sickness, the forest is thought, not to be actively punishing its children, but to have lost interest in them- 'gone to sleep.'¹⁶ In this situation, the forest must be awakened and be caused to rejoice, and the way to do this is by singing. Generally, Mbuti singing is almost wordless, but it follows a very elaborate pattern.

Pygmies are seriously affected by the loss of a single adult, but what is peculiar to the Mbuti is their almost complete suppression of the mourning aspect. A dead person is buried by the survivors in his own nuclear family, without any public ritual. Immediately afterward the camps move on to another location, and once they

¹⁴ Mair, Lucy, *African Societies*, 18.

¹⁵ *Ibid*, 20.

¹⁶ *Ibid*.

are settled, they begin the *molimo* festival which lasts for a month. During this period, the hunt is done every day, and songs are sang most of the night.

The other important ritual for the Mbuti is the *elima* or girl' puberty ceremony. During this ritual, the girls are taken to the forest to sing and visit other bands of boys to make marriage arrangements; there is no ritual for the occasion when a couple set up a house. As a token of appreciation, the man kills the antelope and gives it to his mother in law to prove his ability to sustain his new home.

Historical Sketches of the Pygmies

In this section, the researcher considered pre-Bantu, the Bantu invasion, and the present. The researcher also looked at the effects of their historical endeavors.

Pre-Bantu era. The knowledge about the existence of the pygmies' dates back many years. It is reported in history that pygmies existed in the Congo before the Bantu invasion.¹⁷ Historians confirm that the Egyptians knew of the existence of the pygmies from the time of Pharaoh Neferirkare (third King of the fifth dynasty, 2494-235 B.C.E). It is said that his chronicles record that he had pygmies at his court 25 centuries before Christ.¹⁸ It is also reported that they were known to the western World as the Greek poet Homer wrote about them.¹⁹

The Bantu invasion. During the tenth to the fourteenth centuries, peoples who spoke Bantu languages invaded the pygmies in Central Africa. These invaders, who moved from the west and the North of Africa, cut down the forest to grow farm crops and to set up villages.

¹⁷ Anderson M. William and Patricia Shehan Campbell, *Multicultural Perspective in Music Education*, vol. 1 (Lanham, MD: Rowman & Littlefield Education, 2011), 11.

¹⁸ World Book-Childcraft International, *The World Book Encyclopedia*, vol. 1, p. , 1177.

¹⁹ Bruce Fish and Durost Fish Becky, *The Congo* (New York, NY: Chelsea House, 2001), 59.

The Bantu peoples constitute a large majority of the country's population and occupy more than two-thirds of the national territory. They entered the region of modern Zaire during the 10th to the 14th century from the west and the north and established kingdoms that were flourishing at the time of European penetration after the 16th century.

Pygmies are considered the earliest inhabitants of the Congo Basin, having settled the area possibly during the late Paleolithic period.²⁰ It is likely that pygmies were not much affected at that time because the forest was so wide that they could move far into the remote places and enjoy their life.

The present. Things nowadays have completely changed. Pygmies are compelled to shift from nomadic to sedentary life because a great part of the forest has been owned and cultivated by the sedentary people speaking the Bantu languages. Although the pygmies are known to be the first occupants of the country, they failed to secure land for themselves, and now it is hard for them to buy a land where they can settle.

The result of these historical shifts has negatively affected the lives of the pygmies. They own no land; they lack education; they are not represented in parliament; some have lost their original language(s); they are despised in the community, and they are enslaved by their neighbors. The DRC map below shows in red the location of the province concerned.

²⁰ Editors of Encyclopaedia Britannica, "Pygmies," *The New Encyclopedia Britannica* (Vadnais Heights, MN: Paragon House, 1998).



Figure 2. Map of DRC

The map below shows various territories of the North- Kivu province. Pygmies concerned in this research are found in the territory of Beni in the North-East of the map.



Figure 3. Map of North Kivu Region

The Micro-Context of the Dissertation

Malondo pygmies have experienced a difficult life. This group has suffered from economic, social, political, physical and spiritual crises. The study will look into economic, political, social and physical factors.

Economic Factors

Malondo pygmies are part of the larger group of pygmies found in the DRC forest. They are very poor.

Some associate their poverty to a legendary story.²¹ But the reality is not in the legend. Pygmies did not value owning a land, and even if they now know its value,

²¹ It is said that Bantu and Pygmies are descendants from two brothers: The older brother was a pygmy ancestor who was cursed by the father for not dividing the animal that he had killed following the traditional instructions. The father wasn't happy with the share he received from his selfish elder son. Because of the father's dissatisfaction, he transferred all the blessings to the younger brother, the Bantu. Because of anger, the elder brother went away to stay with his sister in the forest, but a few months later the sister was found impregnated by her brother. Because of shame this elder brother, the Mbuti, decided to live the rest of his life in the forest. (Paraphrased Legend of Elshout). Bijoux Makuta Likombe, "The Marginalized Pygmies as Our Protectors," accessed 7 August 2016, <https://lokoleyacongo.wordpress.com/2016/06/26/the-marginalized-pygmies-as-our-protectors/>.

they are not able to buy a land to settle. When the land where they are living is sold, they are cruelly chased from the place and have to find another location where to live. The forest is devastated thus depleted from an animal, honey, and many other substances that they could use for their survival. Pygmies have to surrender like slaves to the Bantu tribes to cultivate their garden at a very low pay in exchange for the (cigarette, beer, salt and a meal) for their survival. This situation makes them even poorer and vulnerable. They need empowerment to be able to cater for their needs.

Political Factors

The Congolese government has not agitated much for the rights of the pygmies known as the first occupants of the country. Instead of creating a system that will protect this marginalized people group the political system seems to favor their exploitation. From the regime of Mobutu (1965) to the actual regime, the policy of free primary education has not been effective. The policy would have helped young pygmies to benefit from primary education and chances would be there for intermediary and higher learning. Because of illiteracy pygmies are not represented in government from the parliament to the local government.

Social Factors

Pygmies are regarded by their Bantu neighbors as sub-humans. The hostility of the neighbor affects the pygmies negatively for they feel they are not loved. Their wives and girls are sexually abused frequently, and this has contributed to a high rate of H.I.V AIDS among them. They are discriminated even in church. The researcher has seen a pygmy failing to have someone to wash his feet during the Holy Communion service in one of the churches of the region. To sum up, pygmies have a hard time to relate to the society because the society is very hostile to them.

Physical Factors

Though the devastation of the forest by the Bantu people and the war have forced pygmies to shift from nomadic to a sedentary life, much has not been improved. Pygmies still live in insecure, small unhealthy houses. These shelters are interlaced with crossed sticks over which “mongongo leaves” are layered.²²

They are one room house serving as kitchen, bedroom for the whole family. This house has neither door nor window, thus exposed to all kinds of dangers. It can catch fire anytime; snakes can enter, all the smoke is absorbed when cooking and there is no privacy. The same one room house hosts the visitor and all the domestic animals. The house is built in few hours, and it does not last for more than a year. Pygmies, therefore, may build a house at least twice a year and the construction is done by the wife because she is the one who takes care of home affairs when the man has gone into the bush to hunt.

History of Malondo SDA Church

During early 1980, populations of Bantu tribes called Nande moved from Bukenye locality toward the north in Malondo in search of a fertile land for agriculture. The Adventist farmers started a branch church known as Malondo a small church with now 28 members.²³ Since a small group of pygmies was in the area, the need to reach out to the pygmies was compelling. Much was not done until between 2008-2011 when Maha-Mission intensifies evangelism among the pygmies in Malondo.

²² Maquet, “PYGMÉES.”

²³ Baraka Kiluhukiro, “Volunteer Lay Evangelist in Charge of Six Months Follow-up of Discipleship Program for Pygmies in Malondo,” interview by Author, November 2015.

Maha-Mission provided seeds for farming, tuition for selected pygmy children, a mobile clinic for treating ordinary diseases and built two water sources for clean drinking water. Through sharing the word, 103 were baptized only in Malondo Camp. A church of pygmies was created in the camp, and a pioneer was hired to nurture the pygmies for two years. After the departure of the pioneer the pygmy, the church became a branch to Malondo SDA. But the leadership of the branch was not able to nurture and disciple these new converts. Only five pygmies stayed in church membership. These were transferred to Malondo SDA Church which is mostly composed of Bantu. The following sections will discuss a strategy of discipling new pygmy converts by local members in Malondo SDA Church.

Research Design

The research that was carried out was qualitative. The researcher preferred to use the qualitative research method because of the depth and volume of the information on opinions and attitudes that were to be obtained in group discussion.

Rationale for Selection

The researcher chose this design because he wants to deeply understand why pygmies leave the church soon after their baptism. The discovery of attitudes and opinions can be better undertaken by a qualitative method which provides the open-ended question. Because of the nature of the qualitative method, the research required a much smaller number than a survey.²⁴

Appropriateness of the Study

This study is appropriate because pygmies have been baptized in big numbers during evangelistic meetings; at the same time, they drop membership in big numbers

²⁴ Nancy J. Vyhmeister, *Quality Research Papers* (Grand Rapids, MI: Zondervan, 2001), 136.

the way they came into the church. Many Adventist Church members have been discouraged to witness them saying that they are simply not religious, others have condemned the church leadership for not providing a solid indoctrination, and others think that the general neglect of the pygmies by the Bantu is the major factor for their dropping out. These various assumptions have prompted the researcher to undertake this study.

Participants

The researcher had two populations from which a sample was taken. The first population was the members of Malondo SDA Church and the second population was the Malondo Pygmies. By the time the research was done Malondo SDA Church was having a membership of 28. And the pygmy camp had a population of 94 people, children included.²⁵ The researcher used seven members of the church and seven former Adventist pygmies.

Procedure for Selection

The researcher purposely used the church board to help him select members of the church to participate in the discussion. Seven members were selected by the church board to participate in the discussion. The group was composed of active church members: Four ladies and three men. Among the pygmies, the selection was made with the help of 21 that we met at the camp at our arrival following that is mention below, and the presence of the two genders was taken into account, thus the discussion group was composed of four ladies and three men chosen by the pygmies led by the researcher.

²⁵ Report from Kambale Kiluhukiro Baraka, Coordinator of six-month program of discipling pygmies. The report is given in November 2015.

This means seven out of 28 people or 25 % of church membership participated in the discussion. It also means that seven out of 56 adults or 12.5% of pygmies participated in the discussion. The idea of having a bigger number of ladies in the group first was because ladies are more than men in both Malondo Church and in the pygmy camp. Second, ladies easily express their feelings more openly than men. The criteria for selection on both sides were provided to have reliable data. These are the criteria that were provided for the participants in Malondo SDA:

1. The participant should be a member of Malondo Church for at least five years and above.
2. The participant must not be a pygmy.
3. The participant may not be necessarily a member of the church board but should be a member of regular standing in church and sincere in providing information
4. The group should have both genders: Preferably three males and four females.
5. The criteria for selection of the pygmy participants were only three. The following were provided:
6. The participant must have been an SDA Church member in the past.
7. Participant should not be drunk at the time of the interview
8. Participants must come from both men and women, with a ratio of 4women to 3 men.

The two groups were very resourceful in providing the data that was critical in developing the intervention.

Instrumentation

The researcher used a qualitative approach consisting of open-ended questionnaires that were discussed in a focus group among the pygmies and non-pygmies. This was done so because the questionnaire designed needed specific information on the high rate of nominal members among the pygmies in Malondo SDA Church.

Data Collection Procedures

The collection of the data was done on a Sabbath. The trip to Malondo was made on a motorbike, and it took three hours and a half to reach the Church. The distance is estimated at around 60 kilometers of rough, muddy road from the town where the researcher lives.

On that Sabbath, the district pastor of the place though informed about the visitation of Malondo was not able to join because he had gone to visit another branch church in his district. Upon arrival, the two church elders came to welcome us (my wife and me) and usher us in the church. The elders gave us the freedom to lead out in the program. That day the sermon about agape love was preached, and the story of the Good Samaritan illustrated the sermon. And all the members of the church were exhorted to be like the Good Samaritan who showed sympathy to the traveller. Few minutes after the sermon, the church board was requested to sit and choose seven members that will participate in the discussion on an important matter. After the selection of the group of seven by the church board, deacons were requested to prepare us a place under the tree. Two benches were put in place, and all sat face to face for discussion. A short prayer introduced the business, and the participants were invited to express themselves freely. The researcher introduced the subject of discussion and for the sake of time and precision, the researcher sought permission to use a voice recorder. According to Lancaster, using a voice recorder during the collection of data is an ideal way.²⁶

The permission was granted, and the discussion took almost one hour and a half. The members were able to express their views freely. The eight major questions of the discussion were already written on a sheet of paper, and the questions were

²⁶ Lancaster, Geoff, *Research Methods in Management* (Philadelphia, PA: Routledge Taylor & Francis, 2007), 73.

asked and discussed one after the other. The questionnaire was presented to the team and after the discussion; the pygmy camp was visited for the same purpose.

The questions for discussion were eight for each group, and they were formulated as follows: It has been observed that for the five past years, many pygmies joined Malondo SDA Church through baptism; unfortunately, only five are still coming to church. I would like to get important information on how you relate to pygmies in this church and why pygmies leave the church as soon as they are baptized. Feel free to answer whenever an idea comes to your mind.

1. What do you know about pygmies? Explain?
2. What do you think is the reason why pygmies leave the church soon after their baptism?
3. Do you have friends among pygmies? If yes, how often do you visit them in their homes?
4. Do you feel at ease worshipping with pygmies, do you happily wash their feet during Holy Communion service?
5. What responsibility have you given to the few pygmies who are still in your church today?
6. What do you think should be improved in Malondo Church in order to attract pygmies to join and stay in the church?
7. What are five top teachings you would suggest to be taught to pygmies who are newly baptized?
8. According to you, should there be a church for pygmies or mixed church?

After the interview, a closing prayer was offered, and everyone left the church compound. We proceeded to the pygmy camp with the two church elders, a walking distance of around thirty minutes from the church. Arriving at the pygmy camp, we found a group of pygmies waiting for us there. With their help, we selected (three men, and four women).

We sat on a veranda of the Adventist pygmy, and before praying and giving the reason of our coming, a short presentation of who we are was given. A recorder was set to capture the discussion at the permission of the group. The discussion went on an hour. A closing prayer marked the end of our discussion and soap was given to each one of the pygmies who was present in the discussion and salt distributed to each home.

It has been observed in the five past years that many pygmies were baptized. Unfortunately, only five pygmies are still going to Malondo Church. I, therefore, would like to get important information on how you relate to the Bantu people who are members of the Adventist Church in Malondo and know why you decided to drop your membership. Feel free to answer whenever an idea comes to your mind. The questionnaire for pygmies was formulated as follows:

1. What do you know about the Seventh-day Adventist Church?
2. Why did you leave the church few days after your baptism?
3. Do you have Adventist friends in Malondo Church? If yes, how often do you visit them and if not, why not?
4. Do members of Malondo SDA Church love see you in church? If not why not?
5. What responsibility were you given when you were still going to church?
6. If you were selected as a leader of Malondo SDA Church, what would you reform in church leadership?
7. What teachings did you find difficult? Why
8. According to you, should there be a choir for pygmies and another for non-pygmies or have a mixed one. Explain why

The audio recording was transcribed two days after data collection. The answers were written under each question taking the main ideas of the group. While there were differences of opinion, as expected, the majority view is considered and discussed hereunder. Each item was analyzed as follows:

Findings and Data Presentation

Malondo SDA Church

Item 1. The first question was asked in order to provide the researcher with information about how the Bantu church members of Malondo perceive pygmies. All the members of the group expressed the idea that pygmies are hard to live with because they are thieves. One of the members of the group said: “Pygmies are professional thieves because they have no gardens, but they live anyway.” The response to this question revealed that the perception of a pygmy by the Bantu neighbour of Malondo is negative.

Item 2. This item was seeking the various reasons why the pygmies leave the church as soon as they are baptized. The issue of stealing was again brought up. All members said that when they have been caught stealing in someone’s garden, especially a garden of an Adventist, they fear to go to church the following Sabbath and with time they completely drop. Two members of the group evoked a problem related to marriage saying that unmarried young pygmies leave the church when they get the spouse because they do not follow the church procedure.

“Why don’t they follow the procedure?” the researcher asked. The response was that pygmies want free things even a free spouse. However, other members of the group mentioned one wedding of two pygmies that was organized by the church. In that wedding, the couple received many gifts, but the spouse died three days after marriage. This could be among the reasons why they fear church procedure. So, when the church leaders discover that a pygmy is living illegally with the wife, he is disfellowshipped.

Item 3. Through this question, the researcher wanted to know if there are some church members who have friends among pygmies. Only one member said he

has a friend. All others kept quiet. In discussion with the one who has a friend, it was discovered that the friend he alluded to was a Bantu brother who had married a pygmy lady. Through this discussion, it clearly comes out that friendships with pygmies are very low. Only 1/7 or 14.2% have friends among pygmies.

Item 4. The members of the group were divided on this issue. Two said they do not feel at ease worshipping with pygmies because they are thieves, and five others said that they don't care. In summary, the attitude was not very positive. In a sub-question asked the group, no one remembers having washed the foot of a pygmy during the Holy Communion service.

Item 5. Question four was finding out whether pygmies who are currently going to church are involved in some kind of activities. The answer was that one of the pygmies is a member of the church board. It was however pointed out that he is not regular in attending board meetings. The one pygmy out of eleven members of the church board represents 0.9% of the church board members. It should be reminded that at the time of the interview, Malondo Church had five pygmies in membership. The four remaining pygmies were not involved in any kind of activities of the church.

Item 6. The members of the group took the time to answer the question: What should be improved in order to attract pygmies? This question seemed to be the most difficult. Only two persons responded. One said that the church should have a program of sharing food on Sabbath afternoon to allow those who come while hungry to get food to eat after the sermon.

The second said that the few pygmies remaining in the church should be empowered by providing them with equipment like hoes, machete some seeds to plant in their small gardens in order to have some food for their survival. The researcher then asked: Who should provide food every Sabbath and who will provide the

equipment for empowering the pygmies? He replied that the church should make some special contribution to that. Other members of the group murmured. It seemed that they were not in favour of the idea. However, they went ahead and contributed the food.

Item 7. In item six the focus group discussed about the five lessons that should be taught to newly baptized pygmies as follows so as to maintain them in the church: they said that Pygmies must be taught not to steal in people's gardens, they must also be taught to keep the Sabbath holy because after church they go to the bush to make traps, they must also be taught to have good eating and drinking habits. Some still eat unclean animals and drink alcohol after they are baptized, and they should be taught to follow the church regulations as to the procedures for marriage.

Item 8. The last question for discussion in this section was about finding out whether Malondo members prefer to see pygmies having their own church building for worship or worship together in Malondo SDA Church. Five out of seven said it is not good to have separate church buildings and two Bantu thought that pygmies should have their own church.

Focus Group Discussion with Pygmies

Item 1. The first question was intended to know how pygmies perceive the SDA Church in Malondo. According to their response, they conceive the SDA Church as a church that teaches them not to eat monkeys, pork meat, and many other things. They also said that they were taught about not going for work in the forest on Sabbath. They also added that it is a church of well to do people because the members are very well dressed and we fill bad with our ragged clothes.

Item 2. The following question was requesting pygmies to give reasons why they leave the church after baptism. They said that they do not leave on their own, but

they are told to leave because they went to look for food on Sabbath. Two of them said that they were disfellowshipped because they got married. Two ladies said they sympathized with their friends because they were treated unjustly. Another one said that he did not have enough clothes to wear on Sabbath and when he goes to church children laugh at him.

Others said that when they go to church, they spend that day very hungry because they do not have time to get food for themselves and their family. They also said that some SDA members of the church had taken their garden by force so they cannot pray with them. The answer reveals that some pygmies were disfellowshipped; some left by sympathizing with their friends; others left because of some kinds of conflict, and other again leave because of material goods like lack of clothes and hunger on Sabbath.

Item 3. The discussion of this item revealed that Pygmies do not have a friendship with Bantu. When they go to them, the Bantu avoid them. Only one pygmy said that he has a good friend among the Bantu and that he has received some help from him.

Item 4. This item was finding out whether Malondo Bantu members have a positive attitude towards pygmies when they see them coming to church. The pygmies said that they are welcomed by the elders, but the rest of the members do not care about them. The members are well dressed, and they do not give them clothes, they do not share with them the food which they harvest from their garden. Malondo members were accused of selfishness and carelessness.

Item 5. Item number five revealed that out of the seven members of the discussion, one lady was singing in the choir for some time. All others did not have

work. They said that work in the church is given to those who know how to read and have many clothes.

Item 6. The question asking what pygmies would reform in order to make a good church member if they were leaders. One of the pygmies said that he would teach love, sharing property between members of the same church. Other pygmies kept quiet.

Item 7. The most difficult teaching to practice according to the group was the keeping of the Sabbath and the teaching about eating habits according to Leviticus 11. According to the pygmies, they still struggle to understand why God created animal and then tell a man not to eat them. No Pygmy seemed to be on the side of the Adventist teaching on the issue.

Item 8. Whether there should be a choir for pygmies or a mixed one, the pygmies said that if they are accepted, they are ready to sing with the Bantu. None of the members of the group had a different view about the idea.

Data Analysis

After analyzing the data, it was found that pygmies' life is a continuous struggle for survival. They live on a daily basis, and that is why they are tempted to gather food on Sabbath after church service for the survival of their families.

This affects their acceptance by members of Malondo SDA Church as faithful members. They were also accused of being thieves because they steal food in people's gardens. That is one of the reasons why they were not much incorporated in Malondo Church activities.

Pygmies should not only be taught the holiness of the Sabbath but be initiated on how to prepare it by telling them to gather more food on Friday as was the case of the Israelites in the desert so that they may be able to have reserved for the Sabbath.

Since teaching is a long process, families that are concerned with the spiritual nurture of pygmies can in the meantime share their food with pygmies every Sabbath as one member of Malondo focus group discussion suggested. This again will bring an atmosphere of loving and care for the brothers and sisters in faith.

It was also revealed by the focus group discussion that the poverty of pygmies has an impact on their attendance. Some were laughed at by children because of not having good clothes on Sabbath. Others were removed from the church because they were not able to follow the church procedures of marriages. This was a very delicate issue that needed a long discussion with church elders and pygmies. It was concluded that before any disciplinary action is taken, the elders should first make sure they have sufficiently helped the pygmy and that any disciplinary measure should be taken on a board chaired by the local pastor.

It was found that pygmies are not hard to evangelize, they respond positively to the call. What they need is a strong love, patience, and support from the older members. Each pygmy needs at least two close Bantu friends with whom he can share his feelings. This will be tested in six months, and the result will be observed.

It was found that pygmies are faced with a high rate of mortality. The short life expectancy is due to their difficult way of life described in the micro-context and poor eating habits. In spite of their traditional medicine, the high rate of mortality suggests that their medicine has not been proven very efficient. This finding suggests that pygmies need continuous education on basic health principle in order to avoid some unnecessary diseases.

While pygmies do not practice health methods, however, they fear death and sorcery. As it was found in the discussion, some said that because the first couple that married in church faced death, it might be so for another pygmy who follows church

procedure. Another fact is that when someone dies, they are tempted to move from the village. Now that the forest has been sold to companies, they have nowhere to go.

Though pygmies are baptized and counted as Christians, their relationship with their family, clan, and friend is more important than their relationship with God. This is why some pygmies in the discussion group said that they left the church to sympathize with their fellow pygmies who were removed from membership. In general, pygmies do not consider themselves sinful. The only evil people are sorcerers who practice black magic and feed on souls of ordinary people. This worldview was a big challenge that needs to be addressed.

The last element that came up in the analysis of the data is that pygmies suffer from inferiority complex. This can be heard from their way of talking. They seem to believe that they were cursed from the beginning and that they have the right to be helped because they are poor. That is the reason why stealing from the Bantu garden is not a sin so long as one carries enough for the survival of the day and is not caught.

Designing the Intervention

The researcher developed a program that will be followed in the process of discipling pygmies. Seminar material and sermons on love in action, church, and the community were developed for Malondo Church members. A one-month visitation program of the pygmies in small groups of two or three people was designed. Pygmies were visited every Tuesday and Thursday morning and Sabbath evenings after seminars in the church.

A ten-day special program for evangelism was held in the pygmy camp at the end of the one-month visitation program, and as a result, sixteen pygmies were baptized. A follow-up program of six months was designed. Every other Sabbath, two or three members of the group (the eleven volunteer) traveled to Malondo for

visitation and seminars to encourage the small groups to continue visiting and teaching the pygmies especially the newly baptized. The newly baptized pygmies were also introduced in the small groups in order to keep them active and learning.

The issue of poverty can only be solved by process of empowerment. Since the government has completely failed, a plan will be initiated with church members on coaching pygmies in small range gardening. Since the Congolese government has failed to provide primary education, the researcher made an appeal to a local sponsorship. As a result, 2 pygmy children are being helped by two different well-wishers. Seeds for pygmy gardens have been provided at least once by the local church.

Limitations

This research was limited to Malondo SDA Church members and the Malondo pygmy camp population. From both sides, a group of seven persons contributed to providing the information required. This means all the information received came from fourteen persons.

Log Frame and Gantt Chart

While implementing this project two major tools were used. The log frame and the Gantt chart. A log frame is a tool applied to plan, implement and evaluates specific program within an action plan. On the other hand, the Gantt chart helps monitor the project progress.

The log frame is a way of structuring the main elements in a project and highlighting the logical linkages between them.²⁷ The log frame approach (LFA) is

²⁷ UNODC, "Human-Trafficking," *United Nations Office on Drugs and Crime (UNODC)*, accessed August 23, 2015, https://www.unodc.org/documents/human-trafficking/Toolkit-files/08-58296_tool_10-3.pdf.

highly effective strategic planning and project methodology with wide application. According to the World Bank (2000), “the Logical framework has the power to communicate the essential elements of a complex project clearly and succinctly throughout the project cycle. It is used to develop the overall design of a project, to improve the project implementation monitoring and to strengthen periodic project evaluation.”²⁸ The researcher finds this tool to be the most appropriate and useful in communicating the essence of the project in a single chart.

Goal

In the log frame, the goal is always in the first column. It provides the summary of what the project seeks to achieve. It answers the question: "What is the overall broader impact to which the action will contribute?" Generally, its realization depends on the blending of assumptions and objectives. The goal is what the researcher wants to see at the end of the implementation of his strategy. It is his long-term vision. In this case, the overall goal was to develop a manual that will help the Malondo Seventh-day Adventist Church to evangelize the Pygmies in the North Kivu region in the Democratic Republic of Congo.

The Objectives

The objective is the intention of doing the project; it is also the purpose of the project. Objectives "are more specific and cover a well-defined time frame."²⁹ In the log frame, the objective seeks to answer the question “what is the immediate development outcome at the end of the project?”³⁰ Thus, the researcher’s objective

²⁸ Khawaja Sarfaz, *Good Governance and Result Based Monitoring* (Islamabad, Pakistan: Poorab Academy, 2011).90.

²⁹ Bhandari Arabinda, *Strategic Management: A Conceptual Frame* (New Delhi, India: McGraw Hill Educator Private, 2013). 158.

³⁰ Ibid.

would be complete if the Pygmies were converted into the Malondo Adventist Church.

Outputs

Outputs are the “products or services needed to achieve the outcomes.”³¹ The outputs are conceived as the researcher seeks to answer the question “what are the specifically deliverable results envisaged to achieve the specific objectives?” By answering the question, the researcher will describe the potential established by the project. These include the observable results like a change in behaviour among the Pygmies, improvement in church attendance, among others.

Activities

This part of the log frame includes all the key activities that will be carried out and all the available resources needed for the project to be accomplished. This part also provides the sequence in which each activity shall be done in order to produce the expected results. These included: sermons, seminars, small group visitations that were done during the implementation period.

Indicators of Achievement

They help to measure whether and to what extent the action achieves the expected result. It also refers to the means required to implement these activities. It also describes the future behaviour of the targeted group as envisioned by the researcher. The indicators should follow the “S.M.A.R.T.”³² test. SMART is an

³¹ Wendi M Boxx, *Addressing Educational Opportunity for Rural Kanjars* (Germany: Herbert Utz Verlag GmbH, 2014), 87.

³² Wayne State University, “Wayne LEADS Human Resources,” *Wayne State University*, accessed August 14, 2016, <http://hr.wayne.edu/leads/phase1/smart-objectives.php>.

acronym that is used to guide the development of measurable goals. In this case, each indicator should be Specific, Measurable, Achievable, Relevant, and Time-oriented.³³

Methods of Verification

Methods of verification (MOVs) are put in the third column of the logical Framework Matrix. They specify the source of information and means of data collection and analysis used to check on the achievements of the performance indicators.³⁴ By comparing the study at the beginning and at the end, the researcher would be able to measure the progress.

Assumptions

The assumption is outlined in the fourth column. Assumptions and risks are the external conditions that are outside the control of the program. They influence movement from the lower to the higher level of objectives. Failure to identify and address these assumptions usually leads to project failure.³⁵ Log frame demands that all hypothesis, assumptions, and risks relevant to a program are made explicit. For that reason, the researcher should ask essential questions such as: How important are the assumptions? How big are the risks? Should the program be redesigned? Should elements of the program be abandoned?³⁶

³³ Robert T. Chen and Donald F. Shafer, *Quality Software Project Management*. (Upper Saddle River, NJ: Prentice Hall Professional, 2002).229.

³⁴ Commonwealth of Australia, "The Logical Framework Approach," *AusGuideline*, last modified 2005, accessed August 14, 2016, www.ausaid.gov.au/ausguide.

³⁵ Ibid.

³⁶ James A Ketchledge, *Successful Smart Implementation*. (Tulsa, OK: PennWell, 2015). 161.

Table 2. Logical Framework Matrix

Objectives	Measurable indicators	Means of Verification	Important Assumptions
GOAL: To develop a discipleship program that will be used to nurture pygmies in their local churches	A contextualized manual for discipleship of pygmies	Evaluation instrument	Cooperation from church elders and other active members
PURPOSE: To develop and implement a discipleship program aimed at reducing the rate of backsliders among the pygmies	Reduced rate of backsliding at 50% in Malondo Church	Church Clerk record at the end of the exercise	Cooperation from both pygmy and non-pygmies church members
OUTPUTS:			
1. Focus group discussion on pygmies' attitude regards the SDA Church	Focus group discussion with 7 well-selected pygmies in 2 nd week Oct 2015.	Group discussion	Accurate data will be supplied by the selected groups of pygmies
2. Focus group discussion with Malondo SDA members on their attitude towards pygmies	Discussion with 7 Malondo SDA Church members in the 2 nd week Oct 2015	Group discussion Production of lessons/ guidelines on caring.	Reliable data will be provided by the selected members. Cooperation of all members
3. Seminars and workshop designed and implemented to respond to the need of caring for pygmies	Seminar and workshop with members will start the third week of October	Production of a series of 10 major themes discussed in the evangelistic campaign	Cooperation with all members and pygmies.
4. An evangelistic program targeting pygmies.	The evangelistic effort will be held for ten days beginning at the last week of November.		
ACTIVITIES:		INPUT:	
1.1 Focus group discussion with pygmies in Malondo camp	Selection of the group members		Cooperation of the pygmies that are interviewed
1.2 Focus group discussion with key informants of the SDA Church in Malondo	Selection of the group members		Cooperation of the Malondo SDA Church members
1.3 Analysis of the collected data: Strength and weaknesses			The researcher will be as objective as possible.
2.1 Preparation of materials for seminars and workshop	Seminars held in church		The researcher hopes that 80% of the members will participate.
2.2 Training of lay to assist the researcher			
2.3 Seminars for all members SDA Church in Malondo			
3.1. Preparation of the Evangelistic effort			
3.2 Effort is made.			
3.3 Six months' follow-up program			
3.4 Evaluation of Research			

Gantt Chart

The Gantt chart is a tool that is commonly used in project management. It is the most popular useful way of showing activities (tasks and events) displayed against time. On the left of the chart is a list of activities and along the top is a suitable time scale. Each activity is represented by a bar; the position and length of the bar reflect the start date, duration and end date of the activity. This allows one to see at a glance what the various activities are when each activity begins and end, how long each activity is scheduled to last, where activities overlap with other activities and by how much, and the start and end date for the whole project.

When setting up a Gantt chart one needs to think about all the activities that will be involved in the project. One must think of the responsibilities of each participant and even the possible problems that the members of the team may encounter. There are three important steps in preparation:

1. All essential tasks are identified, included all the activities needed to complete the project. Simultaneous activities and those depending on others should be highlighted.
2. Put those activities in a template.
3. Make a chart of the progress of activities knowing that there might be some changes as the research progresses. The researcher should update the chart as soon as the change occurs. To summarize, the Gant chart shows you what to be done (activity) and when (schedule) as seen in Table 3.

Table 3. Project Gantt Chart

Activities	Year 2015			Year 2016									Responsibility			
	10	11	12	1	2	3	4	5	6	7	8	9	A	B	C	D
OUTPUT 1.																
Activity 1																
1.1 Preparation questionnaire	■												■	■	■	■
1.2 Visitation of the church		■											■	■	■	■
1.3 Presentation of the sermon		■											■	■	■	■
2.1 Identify key informants			■										■	■	■	■
2.2 Focus group discussion			■										■	■	■	■
2.3 Analysis of the data			■										■	■	■	■
3.1 Training of the lay			■										■	■	■	■
3.2 Seminars for church members			■										■	■	■	■
3.3 Creation of small groups			■										■	■	■	■
3.4 One month small group activities			■										■	■	■	■
OUTPUT 2																
Activity 1																
1.1 Preparation of seminars		■											■	■	■	■
1.2 Gathering Camping equipment		■											■	■	■	■
1.3 Writing official letters			■										■	■	■	■
1.4 Ten day program in Malondo				■	■	■	■	■	■	■	■	■	■	■	■	■
1.5 Training sessions church leaders				■	■	■	■	■	■	■	■	■	■	■	■	■
1.6 Baptism				■	■	■	■	■	■	■	■	■	■	■	■	■
OUTPUT 3																
Activity 1																
1.1 Six months Small group work						■	■	■	■	■	■	■	■	■	■	■
1.2 Evaluating and writing report						■	■	■	■	■	■	■	■	■	■	■
1.3 Present report to supervisor						■	■	■	■	■	■	■	■	■	■	■
1.4 Receive remarks from advisor						■	■	■	■	■	■	■	■	■	■	■
1.5 Final correction						■	■	■	■	■	■	■	■	■	■	■
1.6 Defense of the project						■	■	■	■	■	■	■	■	■	■	■
1.7 Present a copy to the NKF						■	■	■	■	■	■	■	■	■	■	■

*Numerals on top column under "The year 2015 and 2016" indicate the month of the year.

* A-Researcher, B- The lay evangelists, C- All the church members.

Summary

The chapter gave the macro and micro contexts of the study. The same chapter designed a strategy to disciple the pygmies in Malondo camp. The subsequent chapter will provide the narration of the implementation of the designed strategy in chapter four.

CHAPTER 5

IMPLEMENTATION OF THE PROGRAM

This chapter is a narrative of the implementation of the intervention as outlined in the strategy in chapter four. At this point, the problem is already identified, and a program is set to address the problem. The implementation of the program started with a sermon followed by a seminar with all members of Malondo Church by inviting the church members to be awakened and minister to the pygmies that are within and outside the church.

The seminar was followed by a one-month visitation program of the pygmies by small groups. In the meantime, a seminar with the eleven volunteer evangelists was organized to prepare them for the ten days evangelism in Malondo. The seminar was about the implication of the Gospel Commission as found in Matthew 20:18-20 and a brief preparation on why they are going to Malondo and how they are expected to behave during the ten days that they will spend in the pygmies' camp.

This activity was followed by ten days evangelism-seminar in the pygmies' camp of Malondo. The activities in the pygmies camp were various: In the morning, there was a house to house visitation and soon after visitation a short session of prayer and seminar was held to equip Malondo Church leaders. During the day a community service was done for the benefit of the pygmies, and in the evening a Bible and singing program for children, a sharing of Bible study with adult pygmies and a lesson on health were given. After the ten days evangelism, a six month follow-up program was made by both Malondo Church and the team of the 11 volunteers. A

final evaluation of the result was done to measure the effectiveness of the intervention.

Permission to Implement the Intervention

Malondo Church being outside the sphere of my district, various letters were written to seek permission to conduct the implementation of the research in the area. The first letter was addressed to the district leader of the place with a copy reserved to the station director. Both replied verbally on the telephone that I can proceed and do the research implementation.

The second letter was written to inform the local government that a team of around fifteen people will be in the pygmy camp of Malondo leading a special church program for ten days. The third letter was written to my field administration to grant me ten days' leave to give me time to implement my dissertation. After going through this procedure and receiving the various permissions, the work started smoothly.

First Intervention

Having known the real problem through the analysis of the data. A few seminars were prepared for both Malondo Church members and the team of the volunteer evangelists to revive them and encourage them to evangelise and witness with love to their pygmy neighbours. Another series was prepared for the pygmies to help them start a journey in discipleship.

The lessons taught during one month before evangelism and six months after the event were prepared by the researcher but taught by the members of Malondo SDA Church in small groups. Pygmies were taught in the form of stories. Each group had a series of lessons taught not on the same rhythm but according to the availability

of the learners. This means that some groups could be ahead of others in receiving the various lessons.

Sermon on Sabbath

A sermon was preached to members of Malondo SDA Church by the researcher on 24 October 2015. This sermon was about Jonah a unique prophet who refused to respond to God's call.

The sermon was intended to show God's infinite love for sinners and to appeal to Malondo Church members not to behave like the prophet Jonah in considering pygmies as a group of hopeless thieves that cannot be saved by the grace of God. Since pygmies are viewed by the rest of the community as thieves, it was demonstrated in the sermon that stealing is not only applied to crops in farms, but even regular members who do not return tithe faithfully are not different from other thieves.

A call for a revival was made, and all the church members present that day responded positively to the call of reaching out to the pygmies just as Jonah finally did. They were requested to make friendship with pygmies starting from that day. The program started at eleven a.m of the day and ended at a half past mid-day with a prayer of commitment of all the members into loving their neighbors, the pygmies.

The Afternoon-Seminar

The mission of the church. The theme of the seminar was about the mission of the SDA Church which is to call people to become disciples of Jesus Christ, to proclaim the everlasting gospel embraced by the three angels 'message of revelation 14:6-12, and to prepare the world for Christ's soon return. The mission was well discussed with various comments of members. The method of doing mission was also presented in the seminar. Members were shown that the Seventh-day Adventist

Church is guided by the Holy Spirit and the Bible to pursue its mission through Christ-like living, communicating, discipling, teaching, healing, and serving. Then the vision of the church was presented which consists of restoring God's creation to full harmony with His perfect will and righteousness.¹

Having presented the three dimensions, the mission, the method and the vision, the researcher dwelt on the implementation of the mission. The six ways of implementing the mission were presented one after the other to help the members to understand the great role they are supposed to play as Adventist believers. The six ways of implementation of the mission were briefly presented as follows:

1. *Christ-Like Living*—Illustrating the Lordship of Jesus in our lives by moral, ethical, and social behaviors that are consistent with the teachings and example of Jesus.
2. *Christ-Like Communicating*—Realizing that all are called to active witness, we share through personal conversation, preaching, publishing, and the arts, the Bible's message of God and the hope and salvation offered through the life, ministry, atoning death, resurrection, and high priestly ministry of Jesus Christ.
3. *Christ-Like Discipling*—Affirming the vital importance of continued spiritual growth and development among all who accept Jesus as Lord and Saviour, we nurture and instruct each other in righteous living, provide training for effective witness, and encourage responsive obedience to God's will.
4. *Christ-Like Teaching*—acknowledging that development of mind and character is essential to God's redemptive plan, we promote the growth of a mature understanding of and relationship to God, His Word, and the created universe.
5. *Christ-Like Healing*—Affirming the biblical principles of the well-being of the whole person, we make healthful living and the healing of the sick a priority and through our ministry to the poor and oppressed, cooperate with the Creator in His compassionate work of restoration.

¹ General Conference of Seventh-day Adventists Executive Committee, "Mission Statement of the Seventh-Day Adventist Church.," *Adventist.org*, last modified October 13, 2014, accessed August 26, 2015, <https://www.adventist.org/en/information/official-statements/statements/article/go/-/mission-statement-of-the-seventh-day-adventist-church/>.

6. *Christ-Like Serving*—Following the example of Jesus we commit ourselves to humble service, ministering to individuals and populations most affected by poverty, tragedy, hopelessness, and disease.²

All the 22 members and 4 visitors who attended the seminar understood the role and mission of the Adventist Church as stated by its highest organization and clearly in Matthew 28:18-20 where Jesus tells his disciple to go and make disciples. The second part of the seminar was to discuss how the church will carry on the gospel commission among the pygmies in Malondo.

At this point, the role of small groups and how to operate them in the church was presented briefly to the members due to a shortage of time. More sessions were given during the ten days' evangelism in the pygmies' camp. After the various presentations of the afternoon, the church members were divided into small groups of two and three. These groups were intended first to revitalize Malondo Church members for prayers every week and to engage them in witnessing to the pygmies and attend to their needs and to make friendship with them. Seven active groups were created that day, and a visitation schedule, targeting the pygmies, was put in place. Members accepted to make visitations every Tuesdays and Thursdays.

Small group's seminar. This seminar started with the reading of Acts 2:42 which say that the apostles persevered in the teaching and in a brotherly communion in sharing bread and in prayer. The result of the prayers in small groups was shown to members pointing at some instances in the apostolic church. The liberation of Peter from prison (Acts 12:5), and the rapid growth of the early church owes much to the small groups. The ten lessons that were to be taught in one month before the ten days evangelism in the pygmies' camp were summarized in Table 4.

² General Conference of Seventh-day Adventists Executive Committee, "Mission Statement of the Seventh-Day Adventist Church.," *Adventist.org*, last modified October 13, 2014, accessed August 26, 2015, <https://www.adventist.org/en/information/official-statements/statements/article/go/-/mission-statement-of-the-seventh-day-adventist-church/>.

Table 4. Evangelization of the Pygmies

Lesson	Summary of the lesson	Key Verse	Observation
1.	There is only one God the creator of all things that we see and those things we do not see.	John 17:3	Was taught
2.	God first created Adam and Eve, and we are all descendants of the two parents. Thus we are all children of the same father.	Gen 1:27	Was taught
3.	Man disobeyed (In spite of man's disobedience God did not withdraw from the world; it is humankind that ran away from God. The God of love is in search of humankind	Gen 3:9	Was taught
4.	God had a plan for all humankind. For Him all the tribes and all families are equal. He started a particular history with one family; the family of Abraham and the people of Israel.	Gen 11:26-17:27	Was taught
5.	From the people of Israel, the son of God was born as a human child. Jesus of Nazareth. The son of God became a man in order to bring humankind to God.	Matt 1:21	Was taught
6.	Jesus of Nazareth, the son of God suffered for humankind and died on the cross. Through his death, he conquered the dark powers so we should not fear.	Luke 23:44-46	Was taught
7.	Jesus returned to heaven and sent us the Holy Spirit to live in man. That is why mankind is the Temple of the Holy Spirit.	John 14:1-3	Was taught
8.	The power of sin and death is the working of the fallen angels. These angels have no power on the one abiding in Christ.	Rev 12:9	Was taught
9.	We wait for Jesus return from heaven to come and save us from this sinful world; When he shall come all the dead shall resurrect.	Rev 21:4	Was taught
10.	As we wait for His return, we should live an exemplary life that reflects Christ's Character in seeking the good of others.	Phil 21:4	Was taught

Second Intervention

House to House Visitation for Prayers and Study

The lessons were taught in the local language in storytelling form. The members of the small groups agreed to visit the pygmies twice a week: Every Tuesday and Thursday morning for storytelling and prayers in pygmy homes. The volunteers were requested to remember to meet the needs of the pygmies as much as they could in order to win their confidence. The program took one month.

Visitation Report

The following table gives a summary of how the work of the small groups went on during the one month house to house visitation.

Table 5. Visitation Trend

Small group	Number of visitations	Lessons taught	Average Participation	Acts of compassion
1	7	7	5	2
2	11	9	2	2
3	12	10	3	3
4	2	2	2	-
5	1	-	-	-
6	7	7	3	1
7	5	5	3	1
Total: 7 Small Groups	45	40	16	9

The work of the small groups was very encouraging. Out of the seven groups, only one failed to meet the expectations. While only one group taught all the ten lessons, all the other groups taught at least more than a half of the lessons. The total number of visitation was 45, the lessons taught were 40 which represent 89% of the total work, the average of listeners was 16 out 54 or 29.6% of adult pygmies, and the act of compassion were nine.

Third Intervention

Brief Description of the Task

This step took place in Malondo pygmy camp for a period of ten days. It consisted of three major activities: Mingling with pygmies by visiting them, studying the word of God through storytelling, and attending to their needs. The event went from 27 November to 7 December 2015. The task was undertaken by eleven persons,

nine gentlemen, and two ladies. Three leaders of the church joined us in the camp, and the number rose to fifteen including the researcher. The evangelism team occupied the old house of the former Maha Mission evangelist, two pygmy houses, and one tent. Those facilities helped us to organize ourselves in the camp for the ten days. Water and firewood were supplied by pygmies and some additional food by local members of Malondo SDA Church.

Morning Program

The morning program was meant for visitation of the pygmies in their homes very early in the morning before they go to their activities. The 21 huts were visited every morning for a short oral Bible study, song, and a prayer. At the same time, the evangelist invited the pygmies for the evening programs, and that was to be done every day. After everyone is back from the assigned homes, breakfast was taken and a one hour was consecrated to listen to various reports from the pygmy homes followed by a short presentation on evangelism. The presentations of short seminars on evangelism were meant for all the active members of the small groups that participated in visitation for one month. Every session ended with a prayer for the special needs that were met in pygmy's families. The evangelistic program in Table 6 shows the pattern followed every day:

Table 6. Evangelistic Time Table

6h00-8h00 a.m	8h00-9h30 a.m	10h00-12h00 a.m	3h30-5h50 p.m
House to house Visitation and Breakfast	Reports from visitation and short training	Community Work by all the campers except the cooks	Public sharing with all the pygmies in the pygmy camp.

The Afternoon Program

The afternoon program was run from 3:30 to 5:30 and was divided into three main sections: The first section was consecrated to children songs service. Through this program, many songs were taught to children and many Bible stories were learned in a short time.

Candies were distributed to each child who was came on time and to those who were able to answer the questions of the teacher. The second section was dealing with health issues. Subjects like the danger of smoking and drinking alcohol, sexually transmitted diseases, etc. were discussed openly. The third and last section was the preaching of the gospel. The subject of the day was given in a simple manner, with many illustrations and few Bible references. The theme song “Give me the Bible” was sung every day before and after the oral Bible Study and a closing prayer marked the end of the activities of every day. An invitation was made to attend the following day meeting.

The Community Work

The community work was engaging every member of the team. The community work was undertaken a few days later after assessing the needs of pygmies. It was found that the whole village had no toilet at all. This means that pygmies go in fields/bush to easy themselves. They had a water well that was not well taken care of, and the surrounding of their huts was not clean. They had bushes all around. The team unanimously worked to contribute to the cleanliness of the village. The team also helped to put the mud on one house to strengthen it. The community work was scheduled as shown in Table 7.

Table 7. Community Work Schedule

	First Community work	Second community work	Third community work	Fourth community work
Activity	Digging one Toilet Pit	Slashing bushes and putting mud on huts.	Construction of the Toilet	Clearing the bush around the water well

Program for Children

A special program for children introduced the activities of the day in the afternoon. Bible stories were told to children through a visual aid: Picture roll and sweet/candies were distributed to children to make them feel good and love the program. Many children songs were taught every day and children were able to memorize them all.

Health Seminars

The children's program was always followed by health series that were relevant to the lives of the pygmies. Lessons like the use of water, the sexually transmitted diseases, the side effect of tobacco and alcohol, etc. were presented. During the ten days spent in the camp, seven health lessons were presented as shown in Table 8.

Table 8. Health Lessons

Introduction	Title of the Lesson	Activity of the Learner
	My Body: A Temple	Listening & Answering
Lesson 1	How to care for our teeth	After receiving toothbrushes and toothpaste, volunteers are requested to demonstrate in public how to brush
Lesson 2	Why do we need clean water	Slashing grass around the 2 water wells (Selection of volunteers) in Malondo camp
Lesson 3	The dangers of alcohol	Oral questions are asked to the audience to check if the lesson has been well assimilated.
Lesson 4	Consequences of smoking	Oral questions are asked, and the learners are expected to reply correctly.
Lesson 5	Avoid Fornication (STD)	Oral questions are asked, and answers are given by the learners.
Lesson 6	How to select good meat	Oral questions are asked, and the answers are given by the learners.
Lesson 7	Why do we need toilets	All interested by the subject are requested to bring each a measure of grass to cover the roof of the toilet.

Details of the Daily Activities

This section gives a detailed account of the activities that were done every day in Malondo pygmy camp during the ten days of intensive teaching and witnessing. However, the section does not provide the details about the lessons that were taught to pygmies. The detailed lessons will be found in the appendix.

Day One

Morning program. The first day was the busiest of all the days. It was the arrival day, so the preparation of the place took much of the day time. Upon arrival in the pygmy camp at around 10:30am we were welcomed with songs and shouts of joy by Pygmies and Malondo Church members. Some pygmies had come to wait for us at church to help us to carry our luggage to the pygmy camp because that was the end of the practicable road. From the church to the pygmy camp is a walking distance of

around thirty minutes. Upon arrival, one house was prepared to accommodate the researcher and team. That old house was the former residence of the pioneer to the pygmies who was hired by Maha Mission to minister to the pygmies, but the house was not big enough to house the team store the food provision and equipment. For that reason, the pygmies were requested to build a small hut for the team.

The construction of the hut was not finished that day because it needed material from the bush. The work was accomplished the following day, and three of our young volunteer evangelists volunteered to stay in that hut for the ten days. The installation included the building of a toilet, two bathrooms, and shade for cooking activities. The place of meeting was already prepared by the members of Malondo Church, so the first presentation was made by the researcher in a brief manner. The firewood was already collected by the pygmies as their contribution.

The same pygmies, especially ladies, had fetched enough water from a water fountain a bit far from the camp. These benevolent acts of love were good indicators that we are welcomed to their camp. The first day, presentations were made short because of the settlement arrangements.

Afternoon program. The program started at 3:30pm with children learning songs, jumping and marching. They were taught the story of the birth of Jesus in Bethlehem and were all led to memorize Matthew 1:21. The first day sweets were distributed to all the children who attended, and the children were very happy. By 4:00pm a good number of adults had arrived at the meeting site. A song service was led by one of the evangelists. This song service was intended to help pygmies and all other visitors to master the eight main songs that were chosen for the event. The songs were printed on a Manilla hard paper for those who could read the Swahili alphabet. After the song service, the first presentation was made by one of the volunteer

evangelists of our team. The presentation was about health. In this presentation, the speaker took few minutes to show how precious our health is and helped the audience to learn that our body is the Temple of the Holy Spirit and that we should take care for it. The presentation was an introductory phase that was developed in the following presentations during the week.

The last presentation of the day followed in the evening. The message of the presentation was about the role of the word of God in our lives. It was emphasized that those who read and listen to the word of God are blessed as it is said in revelation 1:7. The message was motivating the pygmies to be good listeners of the word of God, and upon the call of the speaker all the pygmies stood and accepted to come every day to listen to the word of God. A special song from Malondo choir was sung, and after the benediction, the participants were thanked for attending the meeting. After all the announcements, all the present pygmies lined up for soap distribution and that activity marked the end of the program.

Day Two

Morning program. The second day the activities started normally. The day started with a morning devotional for all campers followed by a house to house visitation. Six groups were formed in which evangelists went two by two. One lady and two men stayed at the residence to keep the house and cook food for campers. At the homes of the pygmies, one or two songs were sung while standing outside the hut, to announce the arrival of the evangelists. The pygmy family was asked to stay inside the hut or get out listening to the word of God. The presentation was taking fifteen to twenty minutes. After the presentation, a short discussion was allowed. This discussion helped the evangelist to evaluate his presentation in getting to know whether his or her presentation was understood. At the end of the discussion, a prayer

was addressed to God and the family was invited to participate in the afternoon program. Each group was assigned a minimum of two families to be visited every morning.

The morning visitation generally took one and a half hours. Pygmies were happy to be taught and prayed for before they start the activities of the day. From the Pygmy houses, all the evangelists gathered for breakfast, and after taking breakfast, a special session of reporting was held. The session was intended to evaluate the morning visitation and help share experiences from each group. Generally, the morning program was welcomed by all the pygmies. All waited for the evangelists to hear them teach the word of God. The report of attendance for the six groups appears Table 9.

Table 9. Attendance of the Six Groups

GROUPS	Members of the group	Participation		Total Number of Pygmies	Observation
		Adults	Children		
Group 1	Abel Bertha	8	10	18	One sick Pygmy
Group 2	Console Delvaux	6	9	15	
Group 3	Emile Fabrice	7	9	16	Blind Pygmy
Group 4	Gabriella Harnold	6	8	14	Two sick Pygmies
Group 5	Isaya Juba	4	7	11	-----
Group 6	Kalwahali Lanares	8	11	19	2 Pregnant Pygmies

The morning program of the second day was encouraging because all the pygmies received the evangelists in their homes, listened to them and prayed together with them. There was no case of disdain reported by the evangelists. It should also be noted that the sick pygmies were identified. Those with slight sickness such as a

cough, stomach-ache, wound were treated with the help of our local nurse and the serious diseases were advised to get their treatment in the nearby rural dispensary.

After receiving all the reports from the morning visitation, the training seminar of the lay evangelists started. This program took around one hour every morning. It included Malondo volunteer church members who were involved in the one-month discipleship program that was preparing the ten days evangelism program in Malondo. The teaching was about how to present a bible study to a friend who expresses the need to know the word of God. At the end of the presentation, a break was given to all until lunch time.

Afternoon program. The afternoon program started at two. It was one hour and a half program that was dealing with the common needs of the pygmy community. The first community work was digging a toilet pit. This work was initiated by the evangelists, and then two men were hired to deepen it to help pygmies not to defecate in bushes. At the end of the time allocated for the activity, all the campers went to the house to take a bath and prepare for the evening program.

Evening program. The evening program started with the children song service and Bible storytelling. With the help of the picture roll and drawings, children learned stories from the Bible. The first presentation was about the creation story. By the end of the presentation, most children were able to tell what God created in each of the six days of the week. At the end of the session, children sang songs in unison before a special prayer was offered to bless them and send them to the adult evening program.

A few minutes later the adult evening program started. From the second day, all the steps prepared for the program were followed. The steps included: A singing program for around fifteen minutes, a prayer followed by a welcoming of the

participants, the first presentation about health and temperance, a special song introducing the preacher of the hour, a final song plus a closing prayer. The health presentation of that day was about the importance of using clean water in our homes: for cooking, drinking, washing our bodies and our clothes.

An assignment was given by the teacher to have volunteered to clean and slash bushes around the water well. The volunteers joined the group of evangelists to do that community work at the appointed time. The preacher of the evening stood and preached about the love of God, how he created Adam and Eve and put them in the Garden of Eden so that they may enjoy good life there. He emphasized the manual labor as an important activity for God's children.

The preacher also showed that idleness is a workshop of evil as Ellen G. White puts it. He urged the pygmies and the rest of the audience to have some kinds of manual work that will help them to cater for their daily need in order to avoid falling into all sorts of temptations. The sermon ended with a call in which the preacher needed to see those who would like to surrender their lives to God and behave the way God wants us to live. In closing the whole program, a pastoral prayer was said, and the congregation was sent back with an invitation of coming the following day at the same hour to listen to other stories from the Bible.

Day Three

Morning program. The third day, all the evangelists woke up early for the morning devotional of the group. At six all were ready to visit the pygmies in their homes again. Every group visited the same families from the beginning to the end of the ten days. That would allow the evangelists to deepen friendship, know the names of all the members of the family and relate to them at any time of the day when

necessary. Though the third day was a market day, most pygmy families waited for the evangelists and went to the market after the program was finished.

The day three story was about God’s plan for all humankind. It was explained to the pygmies that all the tribes and all the families on this earth are equal. They were told how God started a particular history with the family of Abraham and the people of Israel. The same story was told by all the six groups into the pygmy homes. The following table shows how pygmy participated:

Table 10. Group Participation

GROUPS	Members of the group	Participation		Total Number of Pygmies	Observation
		Adults	Children		
Group 1	Abel Bertha	4	8	12	One sick Pygmy
Group 2	Console Delvaux	5	9	14	
Group 3	Emile Fabrice	7	7	14	Blind Pygmy
Group 4	Gabriella Harnold	4	8	12	Two sick Pygmies
Group 5	Isaya Juba	4	7	11	-----
Group 6	Kalwahali Lanares	6	10	15	2 Pregnant Pygmies

The table 10 shows how the number of participants has dropped slightly because of the market activities. The market is a two hour walk away and some pygmies decided to leave early at around six in order to get their honey and brooms sold thus missing the morning devotional story. Most of them, however, participated in the evening program.

From the morning visitations, the evangelists went back into the camp to take breakfast and prepare for the daily seminar activity about evangelism. The seminar started after hearing the reports from the six groups going from house to house. The

third day of the seminar was a continuation on how to share a Bible study with a person interested to hear the word of God. Again, the presentation took an hour. After the early morning programs, every evangelist was left free to do his personal work waiting for lunch time and the afternoon programs.

Afternoon program. The program started as usual at a half past three with children songs. The Bible story was told to children about the disobedience of Adam and Eve in the Garden of Eden. Children were told how the earth was cursed because of the sin of our first parents. After the Bible story and singing service for children, the next program about health followed. The presentation was about the consequences of taking alcohol and how it can be avoided in order to live a healthful life. The topic was well presented, and many pygmies who were addicted to alcohol expressed the willingness of abandoning the habit of drinking. A special meeting with those who want to cease with the drinking habit was held in the evening after the last adult Bible story presentation.

Day Four

Morning program. The fourth day started with visitations of pygmies' homes, as usual, most of the pygmies were found in their homes resting for they had been in a faraway market the previous day selling their products. That day they were taught about the plan of God for all humankind. Pygmies have an inferiority complex, so through the lesson, they were helped to understand that for God all tribes and families are equal.

A brief story of the plan of God was told to them showing how God called Abraham to a foreign land and promised him to make out of him a big nation, the nation of Israel. The pygmies were happy to hear that they are of great value in the eyes of God and promised to follow the teachings till the end of the ten days. The

number of pygmies increased at the fourth day. This increase appears in the table as follows:

Table 11. Increase of Pygmies on the Fourth Day

GROUPS	Members of the group	Participation		Total Number of Pygmies	Observation
		Adults	Children		
Group 1	Abel Bertha	5	8	13	One sick Pygmy
Group 2	Console Delvaux	7	9	16	
Group 3	Emile Fabrice	9	9	18	Blind Pygmy
Group 4	Gabriella Harnold	6	7	13	Two sick Pygmies
Group 5	Isaya Juba	6	8	14	-----
Group 6	Kalwahali Lanares	7	10	17	2 Pregnant Pygmies

From the morning house to house program, all the evangelists went back to the camp to give the various reports from each group. All the groups reported having answered the question why there is discrimination against the pygmies. According to the feedback from the visitation groups, pygmies complained about the way they are treated.

They wished this lesson was taught to all the neighboring families and even to Malondo Church members. This concern was discussed thoroughly with the members of Malondo SDA Church in the morning seminar which was always following the morning visitations. They all promised that they would do their best to change their attitude towards pygmies and consider them as their brother and sisters.

The morning seminar with all the volunteer Malondo Church members that day was about the various ways of reaching out to the neighbors with the good news

of salvation. All the participants were again admonished to love the pygmies and consider them as their equal before they endeavor to take them the gospel message.

The morning sessions ended, and breakfast was taken with the few members who had come to the seminar, and after taking breakfast, the members helped in some domestic work such as cleaning the compound, fetching water and breaking firewood into pieces. These activities went on up to lunch time.

Afternoon program. The afternoon program always started with singing and learning new songs for children. Selected stories were taken from the book “Rafiki Za Yesu” a Swahili expression which means the friends of Jesus. Children memorized the songs, the stories, and the Bible verses. The participation of children was always at maximum especially because children enjoyed receiving gifts like candies and learning with friendly teachers. The children program was followed by the adult program which starts with health presentation. The presenter taught about the consequences of smoking.

Many pygmies in Malondo are addicted to smoking and drinking alcohol so the lesson helped the pygmies to be aware of what may happen to the one who does not accept to abandon that bad habit. At the end of the presentation, a call was made to have those who wish to abandon both smoking and drinking. Seventeen sincere pygmies followed the five days program of stop smoking and drinking. At the end of the six months of observing the results of the impacts of the teachings, eight of the seventeen pygmies were reported to still not be drinking and smoking. Though the result is below fifty percent, the other pygmies are also struggling to avoid the habit because they already know the danger.

The last presentation of the day was given by one of our evangelists. The lesson was about how God started a story with the family of Abraham and how the

nation of Israel came about. The story teller clearly demonstrated that there is no superior tribe or race before God. All who believe in Jesus Christ are sons and daughters of Abraham. The repetition of the lesson every morning and evening helped much in the assimilation of the lesson by the pygmies. The lesson ended, and after the closing song the last prayer was offered, and everyone went back home with an invitation of coming back the following day.

Day Five

Morning program. The fifth day was busier than the previous day. Apart from telling the Bible story in the homes of pygmies in the morning, each group was assigned to evaluate the needs of each pygmy's family in terms of clothes. Some clothes were collected from the three churches where the eleven evangelists came from, and four sacks of clothes were available for distribution. The clothes gathered were for all categories: men, women, boys, girls and children. Apart from clothes, the evangelists had gathered salt and carton of soaps to be distributed during the ten days evangelism. This work of assessing those needs took a big portion of the morning time and that day, the morning seminar with Malondo volunteer evangelists did not take place.

After breakfast, the clothes were distributed first to the small groups going house to house then to the pygmy homes according to their requisition. Soaps and packets of salts were distributed as well according to the number of the members of each pygmy family. The distribution was done before lunch, and all pygmy families received according to their needs. The distribution of clothes, soap, and salt was a big surprise to the pygmies, and through this distribution, the pygmies were happy and became friendlier than before to all the evangelists. The participation in the morning program on the fifth day is reported in the table as follows:

Table 12. Pygmies' Participation on the Fifth Day

GROUPS	Members of the group	Participation		Total Number of Pygmies	Observation
		Adults	Children		
Group 1	Abel Bertha	5	7	12	
Group 2	Console Delvaux	7	9	16	
Group 3	Emile Fabrice	8	9	17	Blind Pygmy
Group 4	Gabriella Harnold	6	7	13	
Group 5	Isaya Juba	6	7	13	-----
Group 6	Kalwahali Lanares	5	10	15	One pregnant pygmy is sent to the hospital.

The committee of the fifteen evangelists in Malondo, after looking at the situation of the two pregnant women decided to send one of them to the nearest medical center. This woman was nearing her days of delivering a baby. She was escorted by one of the deacons of Malondo Church, and luckily enough she delivered that night. The researcher was requested to give the name to the baby boy, and he was given the name of Samuel. The medical bill was not much, and it was paid from the camp budget, so three days later the pygmy was discharged from hospital and came back to the camp. This act again helped the pygmies to believe in the teachings that they were taught about the loving each other as Jesus loved us.

Afternoon program. The program started with the children songs and Bible stories. Each day a revision of the previous story was made to check whether children are memorizing them and then a new story was told with pictures shown to help children to internalize the story. The program was followed by the presentation on health.

The presentation dealt with the sexually transmitted diseases (STD). It was shown by the presenter that the best way of avoiding the STD is abstinence. For pygmies, sex is given for recreation and amusement. If the two parts that are involved have agreed, they believe, it can be enjoyed. It was shown by the presentation that for Christians, sex is only authorized in the context of the marriage.

The preacher spoke about the mystery of the incarnation of Jesus; how he came to be born among the sinners through Virgin Mary and how he suffered to bring back human beings to God. The story was clearly told and at the time of making the call, all accepted that they believed the word of God as told by the preacher. The program ended with a final song and a pastoral prayer. Before leaving the place, few announcements were made and an invitation to participate in the following day's program was made to the public.

Day Six

Morning program. The more we pursued our evangelism activities, the more our zeal was going high. The sixth day started like all the previous days. After the morning devotional in our tents, we again went to the pygmy tents in small groups. They had received many gifts from us, and at this point, we seem to have won their confidence. They listened to the bible storytelling and were happy to know about the depth of the love of Jesus Christ accepting to die on the cross for our sins.

At the end of the morning visitations, all the groups went back to the tents for breakfast. Reports from the various groups were given, and the whole group testified that they were well received in pygmy homes. The teaching session for our day followed and at the end of the session the community work in the pygmy camp took place, it consisted of making the pygmy camp clean. So, the whole team was mobilized to do some cleaning activities until lunch time.

After taking lunch, every member was given freedom to rest as waiting for the late afternoon program that always started at 3:00pm. Children were taught songs and Bible stories. The children program was followed by the presentation on health. That day the teacher continued with his lesson about the sexually transmitted diseases (STD).

No one asked a question about it in the congregation. When the researcher inquired about the reason, he found out that it was because sex is a taboo that should not be discussed in public. In regards of this, a decision was taken to talk to men and women separately about sex in the following days of our stay. The Bible story teller for the adults stood and presented the story of the redemption in a brief and simple manner. The whole congregation stood to respond to the call, and a final prayer was said before sending the people back home.

Days Seven and Eight

Morning session. Our programs were disrupted by heavy rain in the afternoon at the time of the meetings. However, in the morning all the prepared lessons for the day were taught to the pygmies. The morning lessons were respectively about the Holy Spirit and the work of the fallen angels. They were taught that the Holy Spirit lives within us when we obey to surrender our lives to God. He teaches, instructs and guides us in all righteousness. The fallen angels are agents of Satan sent all over the world to deceive people.

After the morning visitation and the Bible study, the usual seminar for the church members took place. The first study was about how to teach the lesson about the state of the dead and the second was about how to lead someone to make the decision for Christ. At the end of the morning seminar, the volunteer church members went back home and never came back because of the heavy rain that disturbed the

afternoon activities. The table below has cumulative figures of the participation to the morning program by the pygmies.

Table 13. Cumulative Morning Attendance among Pygmies

GROUPS	Members of the group	Participation		Total Number of Pygmies	Observation
		Adults	Children		
Group 1	Abel Bertha	10	14	24	
Group 2	Console Delvaux	14	18	32	
Group 3	Emile Fabrice	16	18	34	Blind Pygmy
Group 4	Gabriella Harnold	12	14	26	
Group 5	Isaya Juba	12	14	26	
Group 6	Kalwahali Lanares	10	20	30	One pregnant pygmy is sent to the hospital.

Day Nine

Morning program. The ninth day was a very busy day because of the preparation of closing our program. Each small group was busy in preparing their candidates for baptism and making sure that all the questions asked by pygmies are rightly answered. The ninth lesson was about the blessed hope of the second return of Jesus from heaven to come and save us from this sinful world. The call for baptism was made. Through the talk about baptism, the pygmies were shown that only those who died in Christ shall be resurrected for eternal life.

A good number decided to join the church through baptism. The candidates were identified, and clothes for the baptism candidates were prepared and given out earlier to make sure they fit them well. That morning after hearing the various reports, a short seminar with Malondo members was held on how they will do the six months follow up of all the new converts among the pygmies.

Candidates were 23 the day before baptism, but the day of baptism only 16 were ready for baptism. The participation to the morning study was encouraging. The candidates for baptism are shown in the table below in the ‘observation’ column as follows:

Table 14. Showing Baptismal Candidates

GROUPS	Members of the group	Participation		Total Number of Pygmies	Observation
		Adults	Children		
Group 1	Abel Bertha	4	10	14	3 candidates for baptism
Group 2	Console Delvaux	5	8	13	6 candidates for baptism
Group 3	Emile Fabrice	7	11	18	1 candidates
Group 4	Gabriella Harnold	7	9	16	4 candidate for baptism
Group 5	Isaya Juba	6	10	16	6 candidates
Group 6	Kalwahali Lanares	6	11	17	3 candidates for baptism

Afternoon program. The afternoon activities started after lunch. Every member was assigned responsibility to do. Some went to the river to prepare the baptismal site, others were busy with some pygmies fetching water for the kitchen use, and others were splitting firewood and others cooking food for the whole congregation during the closing ceremony. That day the presentations started at 4:00 p.m., but all the steps were followed like in all the preceding days.

The children were told their story, the health message was presented and the Bible story was given at last. All the baptismal candidates responded to the call, and a pastoral prayer was said in favor of the candidates and the whole assembly.

Announcements about the activities of the closing day were given, and all were sent

back home with an invitation to come to the closing event. That is what marked the end of the activities of the day.

Day Ten

Morning program. The Program started at six in the morning with the visitation of pygmy homes for prayer and Bible study. From the morning visitation, breakfast was taken and the program of the day was set up on how each camper will accomplish his duty to have a successful closing ceremony in the afternoon. The time for the seminar was used to plan and assign to each one a role to play. The table below gives the summary of the participation of pygmies to the morning lessons taught in their homes:

Table 15. Summary of Pygmies Morning Attendance

Days	Bible studies in Pygmy homes	Participation		Total Number of Pygmies	Observation
		Adults	Children		
Day 1	21	-----	-----	-----	
Day 2	21	39	54	93	
Day 3	21	30	49	79	
Day 4	21	40	51	91	
Day 5	21	37	49	86	
Day 6	-----	-----	-----	-----	
Day 7 and 8	42	74	98	172	
Day 9	21	37	59	94	
Day 10	21	39	53	92	Closing day
Total	21	37	51.6	88.3	
Average					

The figures for the total average were found by summing up the daily report divided by the number of the days involved in the report. Considering the number of pygmies in Malondo camp, it can be said that the total average participation was high.

The camp has a total population of 94 pygmies' children included. The total average participation is 88.3 divided by 94 which gives 93.9 percent.

Closing program. The closing ceremony started at 10:30am and ended at 2:00 pm with the baptism of sixteen pygmies plus four non-pygmies. The list of the newly baptized pygmies is reported in the appendix. The prepared meal was shared with all the newly baptized members together with pygmies and visitors. In the evening at 5:00 pm all the pygmies received 8kgs of seeds (Rice and Beans), one hoe and a machete per family to plant the seed in the garden that was distributed to each one.

This was a donation of one of the members of the church in Beni who wanted to sympathize with pygmies after hearing about their life condition. The follow-up of the garden was made by the small groups that worked with them for the six following months. The assignment of the small group was to continue teaching the Bible stories, health matters and some practical teachings about self-reliance by doing gardening.

The members of the small groups were asked to work hand in hand with the pygmies to make sure the seeds are sown in the garden and that the garden is well taken care of until the harvest time. The same groups that worked during the one month period before the ten-day event accepted to continue the visitations once a week for six months. The team of the eleven lay evangelists made a six-month schedule of visiting Malondo SDA Church every other Sabbath to encourage the church members and the newly baptized pygmies.

By the end of the six months, the report shows 11 pygmies still going to church in a regular manner. Malondo Church was able to organize by itself a public evangelism program where six pygmies were involved as evangelists, and four more pygmies were baptized. Though the maximum result intended in the program was not reached, the involvement of the few pygmies in evangelism after a period of six

months of follow-up is an indicator that if the project can be done again with more improvements, greater results will be seen.

CHAPTER 6

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter provides a total overview of the entire dissertation. The closing section of this chapter outlines the various recommendations to the local church leadership and the conference for further study or implementation of the areas that could not have been covered in this dissertation on pygmies' discipleship.

Summary

The study began in Chapter One which introduces the description of the context, the problem, the purpose of the study and the methodology employed to achieve the desired outcome. It also highlighted the terms that the researcher intends to use more often.

Chapter Two presents the theological and the biblical background of the study. Aside of the biblical foundation, the chapter gives an exegetical study of Matthew 28:18-19 known as the great commission mandate. It also scrutinizes the writings of Ellen G. White on the same topic in giving support to the biblical texts.

Chapter Three deals with literature review. In this chapter, other writers on the topic are consulted, studied and examined. The contemporary writers' views are compared, while the researcher's conclusion ends the chapter.

Chapter Four narrates the initiative development. It begins with the description of the ministry context in which both the macro and the micro context are narrated. The research design, the instrumentation, the rationale for selection and the data analysis and presentation are displayed. It is in this chapter where the focus group

discussions were used as an instrument of the research. The intervention is designed for implementation in Chapter Five.

Chapter Five is a concise narrative of the chronological implementation of the study. The final evaluation of the study: the research instrument, the data analysis is presented. A summary of the whole process is written down in a clear expression.

Chapter Six concludes the dissertation process. In this chapter, the evaluation methods employed are noted. The outcomes of the research are also presented in a manner that is measurable. Then, a concise recapitulation is given to the lessons learned. Recommendations for future studies are provided and then the conclusion of the study.

The implementation of the program was completed successfully by carrying out the following tasks:

1. A revival sermon to wake up the congregation from spiritual slumber and prepare it for the launching of a ten-day evangelism program in Malondo Pygmy camp. This was done through a sermon preached on Sabbath and an afternoon seminar.
2. Developing a series of salvation stories that were to be taught to pygmies by small groups for one month in preparation for ten days of fellowship with pygmies in Malondo Camp.
3. Organizing church into seven small groups that met twice a week for fellowship, prayer and studying the Bible in order to reach out to the pygmies weekly and making friendship with them. This program took a month.
4. Organizing a ten-day fellowship program within the Malondo pygmy camp. The program was conceived in a way that the volunteer evangelists live in the pygmy camp, share the bread and the Gospel in proximity as Jesus did. During the ten days, many activities were run such as cleaning, digging a toilet pit, teaching health basics, proclaiming the good news.
5. A six-month program was launched for the follow-up of the new pygmies' converts and of the whole church. Eleven evangelists volunteered to visit Malondo Church every other Sabbath helping the local church leaders in the process of discipling.

The Researcher's Personal Observation

The researcher was able to observe many changes in the behavior and attitude among Malondo Church members and the pygmies. The noted areas of improvement in behavior and attitude of both groups included: 1) The creation and maintenance of small mixed groups of pygmies and non-pygmies. 2) The involvement of pygmies in various programs of the church. 3) Non-pygmy members were easily relating to pygmies in and outside church activities. 4) Pygmies who were thought to be the poor of the poorest start contributing financially to the church programs. 5) The percentage of church attendance among the pygmies is increasing. 6) The whole church is revived and understands now its mission.

Lessons Learned

From the beginning of this study, the researcher has learned much about discipleship and has gained a lot of experience. Some of these include the need for regular spiritual formation and spiritual discipline for church members. This is needed in churches as food is needed by the body to grow and be healthy. The creation of small groups to work in churches in order to allow every member to make use of his or her spiritual gift is an experience that I enjoyed with small groups in Malondo. This is one of the ways that will help the member to move from observers to active members. The involvement of all members especially of the new members give them the filling of acceptance and belonging to the congregation.

Another important lesson is that no one can make disciples if he is not himself or herself a disciple. Thus, the researcher noted the power of equipping. By training the church leaders on their role, and distributing work to each member according to his or her capacity, a lot of work was realized. Instead of the pastor or church elders working alone, other members joined, and everyone felt that the mission is his/hers

personally. This is seen during and after the end of the seven-month period of follow-up. Malondo Church was on fire. The researcher, therefore, noted the importance of equipping the church leaders for mission.

Prominent again was the power of discipling. It was noted from the study that evangelism is not just gaining converts and baptizing them; it is about making sure that the converts become mature disciples and servants of Christ who will also make disciples. It was noted that among the sixteen pygmies who were baptized, seven were committed and they were able to disciple five among their friends.

The researcher discovered the power of mingling with the community. During the seven months of the implementation of the program, an emphasis was put on Christ's method of reaching people. Not only food, salt, soap, and clothes were distributed to meet the need of the pygmies, but also hoes, machetes and seeds to grow their food. Simple diseases were attended to, and all these actions demonstrated the love of Jesus. The church should impact the surrounding community as Kanyoro says: "no movement can merit the title 'church' unless it is a missionary community."¹ Therefore if the church does not foster a working relationship with the community, it is a disoriented and unfocused church.

Researcher's Concerns

Despite the intervention that was done in Malondo pygmy camp, there still much to be done. First, pygmies need continuous material support until they learn to put up project and plans that can help them sustain their daily living. They need a garden where they can grow enough food for their survival; their children need to go to school in order to learn to read and write, they need continuous teaching on good

¹ Kanyoro Musimbi, "Thinking Mission in Africa," *International Review of Missions* 87, no. 345 (April 1998): 222–226.

health habits. This may need the intervention of an NGO for some period for them to make changes in their way of living.

Secondly, the follow-up process needs to be strengthened. The researcher would occasionally go to Malondo to see how the church is progressing, but unfortunately, he has been moved to a far-away location. But also, the most active evangelist brothers in the team of the eleven volunteers have gone to school to study theology. These would continuously help Malondo Church to keep on fire.

Conclusion

After designing, implementing and evaluating the discipleship program during seven months in Malondo Church, the following conclusions were drawn. First, the discipleship program became an opportunity for the church members to hear and accept the challenge for a deeper level of commitment to God and to each other. Love was highly demonstrated among all the members, and the negative attitude towards pygmies turned positive. This is confirmed by the next Holy Communion that was organized in which nine pygmies participated actively after being washed each by a non-pygmy church member.

Second, the creation of small groups is an important ingredient for church growth. If well organized and monitored it can prompt the church to growth at a collective level and individual level. The partition of the church into active small companies challenged each member to care for each other and enhanced witnessing outside the church without waiting for pastoral intervention. “Our success as a church will never go beyond the commitment of individual members to make disciples.”² This incontestable statement about discipleship is shared with Coleman when he says:

² J.D. Greear, *Gaining by Losing* (Grand Rapids, MI: Zondervan, 2015), 143.

When will the church learn this lesson? Preaching to the masses, although necessary, will never suffice in the work preparing leaders for evangelism. Nor occasional prayer meetings and training classes for Christian workers do this job. Men are God's method. God's plan for discipleship is not something, but someone.³

The success of the church in the next generation will not depend on the well-organized programs, better preaching, but on men and women filled with the Holy Spirit ready to follow the example of their master Jesus in making disciples.

Third, when members are given responsibilities, they grow spiritually and become an active disciple. As a member prays, reads the Bible and commits scripture to memory in attempting to draw people to Christ, he himself draws nearer to Christ.

Fourth, the discipleship program helped both old and new members to engage in the mission of the church actively. Malondo Church that had never organized outreach program for years was able to use the small groups to reach out to the neighbours. An evangelistic effort was organized by the local church after the six months of follow-up, and both pygmies and non-pygmies actively participated. This duplication of the first evangelism effort was wound up with thirteen baptisms and among them were five pygmies. These pygmies were called by their fellow pygmies who were actively involved in the second evangelism.

Fifth, though a test to discover the spiritual gifts was not done by the church members in Malondo, by actively participating in church evangelistic activities, each discovered at least one of his spiritual gifts which contributed to the running of the program. Among the volunteer evangelists that went to Malondo for the ten days and the six-month follow-up, two decided to become pastors and one is now doing theology studies at university.

³These are all Robert Coleman's words, but pieced together from various places in the Master

Sixth, the discipleship program helped not only to awaken everyone in the church but contributed to the retention of the members especially the new pygmy converts. Involving the pygmy converts in church activities made them feel part of the church.

Finally, a true and genuine discipleship must be holistic. By following Christ's example; people must be reached out to in love. The expression of compassion for the needs of the whole man should be considered among the priorities of any discipleship endeavor. Logan comments on holistic disciple making saying:

Simply to extend compassion to the hurting with no spiritual agenda is to seek to cure the symptoms and not the cause. On the other hand, to preach to the spiritual needs of man's heart without addressing his physical needs as well is to become the hypocrite who turns away his needy neighbour with friendly words: "Go in peace, and be filled?"⁴

By following Christ's example of blending both the physical and spiritual needs, many results will be seen in the discipleship endeavor. Many have been won, and many more have been touched by the love of disciples who were willing to follow Christ's method.

Recommendations

1. It has been discovered through the discipleship process that the more people gather to pray, read the word of God in small groups, they get to know more about the word of God and get closer to each other. It is, therefore, a recommendation to the church in Malondo to keep up in building small groups that will help the church to continue being on fire and produce more disciple. The same recommendation applies to all Adventist Churches that would want to grow qualitatively and quantitatively.

Plan of evangelism.

⁴ Robert E. Logan, *Beyond Church Growth: Action Plans for Developing a Dynamic Church* (Grand Rapids, MI: Zondervan Bible, 1989), 94.

2. The experience of ten days with pygmies in Malondo was unique. Pygmies love God more than one might think. What they need is a continuous spiritual coaching. The local conference should organize a special ministry to the pygmies that will impact their social, spiritual and intellectual life. They need a school where they can learn to write and read, they also need health facilities that can help them to attend to the basic health solutions and they need volunteers who are ready to sacrifice to save them from their backwardness. The application of Christ's method of reaching people: mingling with, sympathizing with, ministering to their needs winning their confidence and bidding to follow Him should be used.
3. The district pastor of the area should consider pygmies as part of the people that he has to attend to through the outreach ministry of the neighboring churches. Baptizing a pygmy to some believer is wasting time for they are not a source of income for the church they say. This is a wrong understanding of the Gospel commission. Discipleship was not meant for calling well to do people to church, but rather communicating the love of Jesus to all the human being created in the image of God.
4. There should be a regular visitation of the church by the district pastor and intensify visitations of the pygmies at their camp in helping them materially whenever the opportunity is there.
5. Malondo Church should be visited at least once in a month by special teams from neighboring Adventist Churches. The visitation should be preferably every first Sabbath each month. This Sabbath is consecrated to lay activities in Adventist Churches. The district pastor should make a calendar that will rotate trainers. In doing so, the church will be continuously revived, and disciples will grow in numbers as it was in the apostolic church.

APPENDICES

APPENDIX A

RESEARCH QUESTIONNAIRE

Questionnaire: Malondo Church members (Non-pygmyes)

I would like to get important information on how you relate to pygmies in this church and why pygmies leave the church as soon as they are baptized. Feel free to answer whenever an idea comes to your mind.

1. What do you know about pygmies? Explain?
2. What do you think is the reason why pygmies leave the church soon after their baptism?
3. Do you have friends among pygmies? If yes, how often do you visit them in their homes?
4. Do you feel at ease worshipping with pygmies, do you happily wash their feet during Holy Communion service?
5. What responsibility have you given to the few pygmies who are still in your church today?
6. What do you think should be improved in Malondo Church in order to attract pygmies to join and stay in the church?
7. What are five top teachings you would suggest to be taught to pygmies who are newly baptized?
8. According to you, should there be a church for pygmies or mixed church?

Questionnaire to pygmies (Dropout)

It has been observed in the five past years that many pygmies were baptized. Unfortunately, only five pygmies are still going to Malondo Church. I, therefore, would like to get important information on how you relate to the Bantu people who are members of the Adventist Church in Malondo and know why you decided to drop your membership. Feel free to answer whenever an idea comes to your mind.

1. What do you know about the Seventh-day Adventist Church?
2. Why did you leave the church few days after your baptism?
3. Do you have Adventist friends in Malondo Church? If yes, how often do you visit them and if not, why not?
4. Do members of Malondo SDA Church love see you in church? If not why not?
5. What responsibility were you given when you were still going to church?
6. If you were selected as a leader of Malondo SDA Church, what would you reform in church leadership?
7. What teachings did you find difficult? Why?
8. According to you, should there be a choir for pygmies and another for non-pygmyes or have a mixed one. Explain why

APPENDIX B

THE TWO SERMONS

SABBATH (1) IN MALONDO WHO IS MY NEIGHBOR? THE GOOD SAMARITAN INTRODUCTION

Reading of Luke 10:25-37. This parable was told by Jesus to answer the question “Who is my neighbor.” Jesus used parables to unveil the truth in a simple and comprehensive way.

BODY

The story of the good Samaritan illustrates the true love. The Agape love that does not seek any profit, but seeks the good of others. The question that will lead us to the application of this teaching is the following:

How can we be a good neighbor to others?

1. Pray for others. When you give part of your time in praying for others, you become a good neighbor.
2. Grab every opportunity to do well. Every day we are called to do small things with great love. It is not the big things that define us. One great deed is not enough. It is the habitual small things and details in our life that really make a big difference.
3. Visit the sick. The sick people are more helpless than poor. So make sure you visit them.
4. Give without thinking about receiving back. The bible says by doing so we lay a treasure of ourselves in heaven.
5. Donate. We can donate many things. It can be food, clothing, water, salt, soap. Reaching out to the needy around us will surely make you happier. If you practice this love “Jesus shall honor you in His kingdom.”

CONCLUSION

It is important to know that love is the summary of the whole Decalogue and that when we love God and the neighbor, we fulfill the law. The true love comes from God. If we want to demonstrate God’s attribute of love in our lives, we must earnestly pray the Holy Spirit to abide in us because we cannot display true love by our own power. The good Samaritan was certainly led by the Holy Spirit.

SABBATH (2) IN MALONDO Dare not to run from God

I. Introduction

The story of Jonah is unique in the Bible. He was sent by God for a special mission but decided to run away and hide from the face of God.

II. Tarsus instead of Nineveh

- a) The Lord asked Jonah to go and preach to Nineveh (Jonas 1:1-2)
- b) But Jonas escapes and takes the route towards Tarshish, trying to hide from the presence of God. (Jonah 1:3)
- c) A big tempest arises on the sea (Jonas 1:4-6)
- d) So by his own advice, Jonas is thrown into the sea. Jonas 1:7-16

III. Jonas Makes a Vow

- a) His distress compels him to pray to God. (Jonah 2:2-8)
- b) When Jonas promises to God that he will fulfill his vow, the Lord leads the fish to vomit Jonas at the seaside. Jonas 1:7-16.

IV. Jonas now starts preaching

- a) The word of God came to Jonas the second time. Jonas 3:1,2
- b) Jonas stood and went to Nineveh. Jonas 3:3
- c) Within forty days Nineveh shall be destroyed. Jonah 3:4
- d) The inhabitants of Nineveh believed in the prophets' message and repented from their sins. Jonah 3:10
- e) God saw their deeds and forgave them. Jonah 3:10.

V. An unhappy Preacher

- a) Jonas wants to see an immediate judgment from God. Jonah 4:1-3
- b) But God instead taught him a lesson on his enduring patience love for sinners. Jonah 4:4-11.

LESSONS:

1. God still loves sinners but hates sin
2. It is possible to run, but we cannot hide from the presence of God for He is omnipresent.
3. When we cry to God, wherever we are, He will listen to us and answer according to his will.
4. God sometimes gives us a second chance to do His will.
5. Through the story, we have learned that the word of God is quick and powerful and can change any life.
6. God's love is much greater than our love, and God's way of rebuking is beyond human understanding.

CONCLUSION :

God loves all people. Pygmies and Bantus. No matter who you are, or what you have done. He wants to forgive you and He will if you only hear His word and repent. Amen.

APPENDIX C

SEMINARS FOR MEMBERS

PRESENTATION 1 IMPORTANCE OF THE WORD OF GOD

Introduction

To know whether a fruit is tasty or not you need to taste it. In order to know whether a person is good or no you need to live with him or her quite a number of days and conclude on what you have seen. This method can also apply to the Bible, the word of God. To know if it is important or not you need to read for yourself and discover.

What shows that the Bible is the word of God? The Bible itself declares in Tim 3:16 “All scriptures are inspired by God and useful to teach, instruct and rebuke injustice, so that man may be accomplished for all good works.” The word God says is found 3800 in the Bible. This shows that it is God’s word.

Discussion

Think about a picture toned into small pieces. If you are told to put the pieces together, you may do it with much difficulty and succeed to recover the picture, but if they are pieces from many pictures mixed up you will surely fail to reconstruct the pictures. The Bible was written by various authors (40) from different backgrounds: Some were farmers, tax collectors, illiterate, shepherd but they all wrote for a period of 1500 years from various places and circumstances.

What do you think helped them not to contradict each other? The answer was already given (Tim 3:16) the inspiration of the Holy Spirit led them to the writing.

Why then do we need the Bible? Prov16:20 “Whoever meditate upon the word finds good” The Bible is also compared to a lamp and light in this word of darkness (all sorts of evil doing is darkness). Let me point out some reasons why we need the Bible:

1. The Bible gives us assurance for eternal life (Reading John 5:39).
2. The Bible keeps us from dangers of this world. It enlightens our spiritual path, and we do not stumble. Psalms 119:105 says: Your word is a lamp to my feet
3. The Bible is able to change the bad character into a good one. A drunkard becomes temperate; a liar becomes honest , a thief becomes faithful. (Reading: Heb 2:12).
4. The reading of the Bible helps us to believe that Jesus is the Son of God. (John 20:31)

Illustration: One father died and left a check in the Bible he was using. Inside the Bible, he wrote that whoever will take the Bible among his sons shall beneficiate of that money. All the 5 sons despised the Bible until one of them decided to read and discovered the check. He became the happiest of all the orphans. The Bible has a hidden treasure that we need to discover as we read it.

Summary

The word of God is very important to every human being. It is good to develop a personal schedule of a daily reading of the Bible. Many lives have changed through

its reading. One person said the word BIBLE as an acronym means: Buy one, Investigate, Believe, Live, Eternal life). Amen

PRESENTATION 2

HOW TO PLAN THE GROWTH OF THE CHURCH

Introduction

Why should there be planning? Robert Schuller, a pastor of one of the local churches in North America once said: A person who refuses to plan, plans for his own failure. Planning allows someone to be effective in accomplishing his/her mission. To plan is to elaborate a plan, it is to conceive a set of regulations that will lead to achieve the goal efficiently.

The purpose of this presentation is to help the leaders of churches and all the members who want to see their churches growing and developing. The presentation will provide various steps of planning.

1. What is planning?

Planning is a process of reflection that leads to answer the following four basic questions:

- Where are we?
- Where do we want to go?
- How will we get there?
- How can we measure the progress?

Planning compels the planner to write down on paper or in a book a document called Strategic Plan. This strategic plan has the following elements: a) the mission statement of the church, b) the vision of the church, c) The declaration of the objectives, aim, and strategies that will facilitate the realization of the vision, d) the description of measures that will be utilized to evaluate the implementation of the plan

2. Where are we?

The first step in making a strategic plan is to formulate the mission statement. The mission statement defines in a clear manner what a local church is and what her "raison d'être." It should be easy to understand and should answer the following questions:

- Who are we and to who do we offer our services
- Why are we here
- What is our uniqueness
- To what extent our mission fits in the mandate or the programs of the institution we belong to.

The second step is to formulate the statement of the services to be offered. Services (or category of services) are the sectors of basic church activities necessary to fulfill the mission.

Examples of categories of services offered in the local church:

- Prayers and celebrations
- Evangelization
- Dorcas services (Visiting the sick, collecting clothes and food for the needy, etc.)
- Training members to be involved in church activities
- Free Bible learning classes

The third step in the fulfillment of the strategic plan is to understand the environment. To analyze the environment will show the strength, the internal weaknesses, the opportunities and the external threats (SWOT analysis). This analysis will reveal the

capacity of the church to fulfill its mission. Such analysis informs about the actual situation of the church and gives important information on what will follow in planning.

Among the internal factors, we can mention the financial limitations, the governance (leadership and structure of leadership), the personnel, the methods and the operational systems. The external factors may include the economic conjuncture, the immigration of populations, the advanced technology the geographic changes, etc. The results of the SWOT analysis of the environment are part of elements that will be considered to elaborate the vision of the future of the church, her objectives, her actions, and strategies.

3. Where do we want to go?

The fourth step is the formulation of the vision statement. This statement describes the kind of future the local church desires to have. It is the inspiring image of the future situation (the ideal). The vision statement answers the following questions:

- What is the wish of the local church and to what does it aspire?
- What image does it portray to its members, its workers and to the community?
- How will it improve the quality of its offered services?

The fifth step in the fulfillment of a strategic plan is the formulation of a statement of the behavior of the members of the church. This statement serves as the directory principle describing the way the members will behave as they fulfill their duties. It translates the beliefs and the convictions that will guide the fulfillment of the mission and the vision.

Generally, the directory principles answer the following questions:

- What attitude will we take in accomplishing our mission and in fulfilling our vision?
- What are our organizational values?

The sixth step is the formulation of the aims. The objectives are the results of the undertaken activities expressed in qualitative terms. They reflect what the local church wants to accomplish in fulfilling her mission and vision.

The formulation of the aims answers the following questions;

- Are the aims in harmony with the mission statement and church values?
- Will the fulfillment of objectives contribute to the accomplishment of the mission?
- Do the aims resulting from the analysis of the environment?
- Is there a relationship between the aims with the services rendered and the needs of the targeted group?
- Do the aims give to the church a clear orientation on what she should do. Do they make a practical set up for the objectives and future activities?

The seventh step is to determine the objectives. The objectives are the results which the church envisions to reach as it awaits long term aim. The objectives must be clearly defined in numbers:

- Example: 1. To double the number of small groups before December 2015.
- 2. To have thirty percent of youth involved in church activities before June 30, 2015

Assignment: Break into two groups. Go and think about the strategic plan for the growth of your church for the year 2016. Tomorrow you will put the ideas together and present to us what you have found out.

PRESENTATION 3

OBSTACLES TO THE GROWTH OF THE CHURCH

Pastor Rick Warren after studying thoroughly about the growth of the church for about thirty years find ten obstacles that hinder to make vibrant and healthy congregations. His list is not exhaustive. In this presentation, we will look at the major ones:

1. Not caring to invite his friends to church.

We generally request, ask and insist on the importance of inviting friends to church, but we do not do it. We think that church celebrations are not made for unbelievers and for that we do not invite our friends. This attitude should change.

2. The traditionalism

Something becomes a tradition because it has often been done. Unfortunately, this becomes a norm to follow. There two dangers in that form of traditionalism. First of all, we reach the extent of sanctifying the method. Secondly, we forget why we do what we do. I think we should not be guided by norms but by our mission. Methods, strategies can change, but our mission will never change.

The idea of saying “this is what we have always done” is to be shine away from the minds of leaders of the church.

3. Functioning through programs rather than through a process of growth.

It is very impressive to have many programs in the church, but when there is no precise plan for the spiritual growth of the members the church fails in its mission. Members will not grow unto maturity and will stay many years in church without producing fruits.

4. Giving importance to numbers than to ministries

To be present to church is one thing to participate actively in activities is another. Members should be transformed into ministries and be involved in the mission of the church. We do not need many church celebrations, sermons, and numbers. Though they may be needed, but what is needed most is the making of disciples.

5. The fear that the growth may destroy the fraternity

Rick Warren once said: We must make our community very big at the same time very small. Many people oppose the idea of multiplying thinking that when the church will grow people will not know each other and the fellowship will go down. The antidote to this fear is the formation of small groups.

6. Many theories without practices.

There seems to be a big gap between the practice and what we preach in theory. Our preaching becomes a simple theory. To preach the word of God without applying it to our lives is only giving information. This has nothing to do with the real transformation. The Bible invites us not only to hear the word but to put it into practice in all the aspects of our life and Christian experience. The purpose of all preaching, Bible studies in small groups and all the sessions of prayer should incite the Christian to get involved in the mission of the church.

7. Legalism

Many of us are much interested in conserving the norms and regulations than gaining people to Christ. Most of the times we make ourselves judges of our brothers instead of being their help. This hinders the growth. Only the attitude of acceptance can fight against legalism to bring the most fragile and the weakest to understand that they are accepted the way they are.

8. The lack of trust in leaders.

The lack of trust in leaders is a major obstacle to the growth. The lack of trust is generally due to the lack of authentic leadership. If you do not trust your leaders, you

will not accomplish much. Leader, therefore, must create credibility to merit the right to lead. The antidote to that barrier is an authentic leadership to the image of that of Jesus. Members want humble leaders who believe that God can accomplish big things.

9. Structured for control and not for growth

Many churches today have many programs and many structures that make them die. The solution to this is to have a simple structure, flexible and able to face the challenges of the future. We cannot reject programs and structures, but if they hinder the growth, they should be discarded.

10. To attempt to please everyone

If you want to please everyone, you deceive yourselves. It is impossible, and it cannot work. Leaders should strive to work for the good of the whole group and not giving special attention to one group by forgetting the other groups.

SMALL GROUP LESSONS

Leading Small groups (1)¹

Introduction

The primary task for the small group leader is to model Christian discipleship. The leader must ensure that the members of the group are learning from Christ “*notre modele par excellence.*”

Bible characteristics of a leader:

Paul in his epistles gives some characteristics of the church leader, and the same characteristics should apply as a standard to the group leader. Note that except for the ability of teaching, everything he mentions has to do with character rather than task or skills. This means that thought teaching is important in leading the group, the character is the most valued for the leadership of a small group.

The five key characteristics are outlined as follows:

1. ***He is a mature Christian.*** His commitment to Christ is serious, with the evidence of the fruit of Spirit maturing in his life
2. ***He has a good reputation.*** All the members of the community should bear a good witness about him. This will help the ministry of the group to be accepted and not suspected.
3. ***The group leader should be able to teach.*** Not necessarily as a class is taught at school, but be able to tell the Bible story and draw practical lessons that can help the group to grow spiritual. He must help the members of his group to expressed themselves on how they have understood the lesson and how they can apply it in their daily lives
4. ***The group leader is a student of the Bible.*** This does not mean that he is a professional theologian. It only means that he should devote daily to the reading.
5. ***The group leader is a caring servant.*** To be an effective leader, there must be a willingness to care for, be available to serve the group members.

Questions and Discussion

This section is reserved for the present members to give their comment and observation on the characteristics of the leader of small groups as elaborated.

Conclusion and Prayer

We need to ask God to provide these characteristics not only to the leader of the groups but to us all as church members so that the work we do may reflect Christ

¹ W. Clarence Schilt, *Dynamic Small groups: How to make them happen*, (Hagerstown, MD: Hagerstown, Review and Herald Publishing Association, 1992), 55-63.

character in us and impact the community positively. With Jesus nothing is impossible.

LEADING SMALL GROUPS **Attitudes and Motivations of a Leader (2)**

Introduction

Yesterday we learned about the characteristics of the leader of small groups. Today we shall look at the attitudes and motivations of the leader. These are closely related to the characteristics that were listed in yesterday's lesson. The lesson has two sections. The first section gives a list of wrong motives for leadership the second section gives a list of right motives.

Lesson: The two Attitudes

1. Wrong Motives for Leadership
 - a) **To follow the crowd**, i.e., following others instead of following Christ
 - b) **To gain approval and admiration from others**. This involves seeking any kind of glory from men: social recognition, popularity, status. 1Thessalonians 2:5.
 - c) **To fulfill an emotional need**, i.e., to find acceptance, approval
 - d) **To obtain power and authority**. Any self-seeking or self-gratifying desire to get ahead. Jeremiah 45:5
2. Right Motive for Leadership.
 - a) **To glorify God**. 1 Corinthians 10:31- We should do all to the glory of God, John 17:4-Jesus lived to glorify the Father on earth
 - b) **To please God**. 2Corinthians 5:9 –Our ambitions is to please Him. 1 Thessalonians 2:4. Not to please men, but God.
 - c) **To love and serve the Lord and the brethren**. Matthew 25:31ff – As you did it to my brothers you did it to me.
 - d) **Follow Christ's example**. 2 Corinthians 5:14- Christ's love presses upon us. 1 John 3:16 –We lay down our lives for the brethren because He first laid down His.
 - e) **To be like Christ**. 1 Peter 1:15 – Our behavior should be like Him who called us. 1John 2:6 – We ought to walk in the same manner as He walked.
 - f) **To advance the kingdom of God** wherever and whenever possible. Matthew 28:19-20-“Go therefore and make disciples.”

Discussion and observations from participants

What have you learned from the two attitudes and motivation of a leader?

Conclusion

These attitudes and motivations are not required only for the leader of the groups, but as I see them, they are needed from all the followers of Christ. We cannot have the right motives without the power of the Holy Spirit leading us.

LEADING SMALL GROUPS **Minimal Leadership Task (3)**

Introduction

Being a small group leader is no “small” matter. To be effective leader training is necessary. This is the reason why we are setting apart 30 min to one hour every day to give you elementary key information about the leadership of the small groups. The steps suggested below have been found to be important for successfully building a small group ministry.

1. Pray for the program of the day and all the members of your group, especially those who will come to join the group. You need wisdom because you will react and respond differently to the people you pray for.
2. Prepare carefully the program such that it is attractive to all the members of the group and the visitors.

3. During the meeting: As key skill to learn is the art of asking questions. In learning this skill, it is important to remember that the leader should never answer his or her own question. If no answer comes, restate the question once. If a restatement brings no response, move to another question rather than answering yourself. The following type of questions can be very helpful:
- a) Explain or justify: Where did you find that in the text.
 - b) Extending: “Could you develop that further?” “Would someone like to add to that?”
 - c) Redirecting: If you as a leader are asked a question, redirect it to the group. “What do you think about that?” “John, what do you say to Jim’s question?”
4. Outside the meeting: Stay in touch with group members by phone if they have or even by note. In a very sense, you are the lay pastor of the people in your group. Be sensitive to those who may have felt vulnerable or hurt during the meeting. Don’t let a troubled person consume your time and energy. Be free to say “You seem to be hurting a lot. Your struggle is something we can’t adequately meet. How can I help you get help? More informal conversation can follow immediately after the meeting. You as a leader can plan that time to stay by to take advantage of this time.

Discussion with the Members

Here again, members are requested to ask their questions and give observations related to what they have understood in the lesson.

Conclusion

Today’s lesson demands a leader to have skills in asking questions and creating a participatory atmosphere among the members of the group. We need to pray for this gift so that all the leaders may be well equipped with that gift.

LEADING SMALL GROUPS

Method of Small group to make Jesus know to others (4)

Introduction

Luc 5:18-20 is an account of four men who worked as a team to save their friend. They were carrying a paralytic man and wanted Jesus to heal him, but the multitude couldn’t allow them to reach the place where Jesus was. As a team, they decided to pierce the roof of the synagogue to bring their sick friend to Jesus.

This story demonstrates how the small groups if united in bonds of love to bring people to Jesus, a tremendous work will be accomplished and many souls will be delivered from the slavery of the devil. In seeking to make known Jesus to others, the following methods may apply:

1. The small groups of your church must care about people who do not know Jesus.

If God used the four friends in Luc 5, it is because they cared about their paralytic friend. In the same way, your small group must start with love. The major reason why Christians do not witness for Christ to others is because they are busy with their personal business.

Once a small group is conscientious of the presence of those who are not in relation with Christ they must begin to pray for them. The small groups must pray for three things: a) Pray that God gives you wisdom to share the Gospel in a humble manner, b) Pray that the Lord talk to the hearts of the hearers, c) Pray that the Lord the small group keeps the unity and godly love.

2. The small groups of your church must believe that God can reach out to a person

When the four friends decided to take their sick person to Jesus, they demonstrated their belief. They were assured that Jesus would heal their sick. The Bible says that the sins of the paralytic were forgiven when Jesus saw the faith of the four friends. There are many paralyzed people in our world, who are not necessarily physically paralyzed but their faith is paralyzed. Doubt, solitude, and fear paralyze them; they need the faith of others. In one sense, they do not have enough faith to believe. Therefore, the faith of your small groups can bring them to Jesus.

3. The small groups of your church must have a plan

Though faith and prayer are important ingredients to bring people to Jesus. You must also do something. You need a plan. When the four friends saw that the path leading to Jesus was blocked, they got on the roof of the house to get to Jesus. Your small group needs a plan to bring people to Jesus. Without a plan, no one will be brought to Him.

4. The small groups of your church must overcome difficulties

When the four friends saw the path leading to Jesus blocked, they had all the reasons to be discouraged, but they never gave up. They looked for another way to reach Jesus. People often get discouraged. But Christ is always on our side when we work for Him with persistence.

5. The small groups of your church need the courage to do something different.

When they faced a discouraging situation, these four friends decided to do something different in order to bring their friend to Jesus. They passed through the roof! Sometimes we must also do something different to bring people to Jesus.

6. The small groups of your church must work together so that the work may be accomplished.

Have you ever tried to carry a person on a “Thypoi –Civiere” with only three people? It is impossible. They must always be at least four people. All the four gave their faithful support. Otherwise the paralytic would fall.

Some people will come to Jesus through the effort of the group. Studies have proven that people come rapidly to Christ when there is an environment which supports them. That is why the cells are essential to bring people to Christ.

7. The small groups of your church must be ready to pay the cost to bring someone to Jesus.

These four men could not make a hole in the roof without being ready to repair. They had to pray the price of bringing their friend to Jesus. Bringing one to Jesus always needs a certain sacrifice. It may require time money or even more than that.

LEADING SMALL GROUPS
Small Groups and Evangelism (5)

Introduction

“Most often, the presentation of Christ in the family, in homes in small gatherings brings more souls to Jesus than sermons preached outside in big gatherings, in halls and chapels.”²

“In each church, there would be well-organized missionary groups to work about the church...when such efforts start in our churches, there will be a renewed power to revive and reform churches”³

² (Translation mine.) Ellen G. White, *Ministère Évangélique*, p. 201.

³ (Translation mine.) Ellen G. White, *El Ministerio de la Bondad*, p. 202.

“Let small groups of workers go out as Lord’s missionaries and accomplish what Christ commanded to the first disciples. Let them go two by two in various places in cities and present the Lord’s message of warning.”⁴

A. What is an evangelism cell?

An evangelism cell is a trained small group. It is a group made up of 2 to 15 who gather outside the church with the objective to evangelize, to fellowship, to grow spiritually and to train leaders. The number of the members of the cell group should not go below two or exceed fifteen. The objective of the cell group is to grow and multiply. The mission of the cell group is portrayed at various levels:

1. **A cell for evangelism is engaged in the missionary work.** The members of the cell group have to meet people where they are. As they gain their confidence, they invite them in their cell where they will be led to accept Jesus as their Saviour.
2. **Prayer and spiritual renewal of members:** As they seek to make Jesus known to the friends in the neighborhood, the members of the cell work for their own spiritual growth through a daily study of the Bible, prayer and training sessions.
3. **The implication in the mission:** The members of the cell identify the spiritual gift of each member and the spiritual gifts of the newcomers are also identified, and the responsibilities are distributed according to each one’s ability. The new converts are stimulated to spread the good news in their neighborhood.
4. **The multiplication:** The leader of the cell group for evangelism encourages the members of the group to constitute each his own cell group and train them. When a cell group grows, it has to split and make a new group.

B. Who should be a member of a cell group of evangelism?

A cell group should be composed of members who understand the importance of making known Christ to the world. These people should understand the mission of the church. They don’t need to be negotiated to carry out the task. New members of the group should as well show their zeal and enthusiasm in becoming efficient in evangelism.

C. How often the evangelism cells meet?

The members of the evangelism cell generally meet once in a week, but this is not a law. According to a particular circumstance, they can decide to meet twice a week or twice a month.

D. How do the sequences follow each other in a cell gathering?

The meeting of the cell goes between one to one hour and a half. There are no fixed guidelines. Here is an example that can help you.

- Welcoming
- Song and opening prayer
- Testimonies of members on their spiritual experience during the past week.

Report on evangelism

- Intervention of the leader of the cell group
- The teaching of members of the cell. Bible-based training of the word of God to prepare future leaders, techniques of evangelism, principles of growth, etc.
- Sharing among members in order to deepen the received teaching
- Closing remarks and announcements
- Closing prayer.

E. What is the role of the members of the cell outside the meetings?

⁴ (Translation mine.) Ellen G. White, *Lève tes yeux*, p. 90.

The members of the cell group read the word of God every day, and at the same time, they pray for the persons they wish to share the word of God with. They make efforts to create new contacts; they render service to them, give testimonies and invite them at the right moment. The ideal is to see members creating their own cell groups.

F. Where do the evangelism cells gather?

Ideally, the gatherings of the cell are done in houses of members, but not necessarily. They can also take place in churches, in the auditorium or under a tree in nature, etc.

G. What is the advantage of creating the cells of evangelism in a Christian church?

The cells for evangelism give the opportunity to the church to fulfill its mission. Members experience a high level of fraternity and learn more deeply the word of God. The church grows and makes disciples for Christ.

APPENDIX D

HEALTH STUDY SERIES

NUTRITION

Eating often represents good times, friends, getting out of the house, or family get-togethers. But should the content of our food be thought about at all—or taste the only criteria?

The fact is, eating intelligently does matter. What we eat affects us a lot. Our lifestyle and diet contribute to sickness and disease and also affect our mood, our ability to handle stress, and our general well-being. And the taste is not always a good indicator of healthy food.

The meaning of diet goes beyond eating the ideal foods. In some places, people eat, snakes, brains from monkeys, and mice, all considered to be delicacies. What a sad state of affairs we have come to!

Here in Malondo, we now have people eating pork meat, snakes and rats. In towns, people have turned away from natural foods to artificial food staff. Consequently, we are experiencing new diseases that are even prevalent among the very young. This short lesson will discuss ten tips for healthful eating.

10 Tips for Healthful Eating

1. Eat a variety of fruits, grains, vegetables, legumes, seeds, and nuts
2. Avoid animal protein as much as you can
3. Limit fat, sugar, and salt.
4. Eat a good breakfast, a moderate lunch, and a light supper.
5. Don't eat too late at night.
6. Don't eat between meals—allow at least five hours between meals.
7. Eat at regular times.
8. Watch your combination of foods—don't mix fruit and vegetables.
9. Avoid refined grains.
10. Choose foods that will build good blood.

HEALTH SERIES:

EXERCISE

We were created for action. Exercise provides greater vitality, extra energy, and longer life. Yet, for many, the greatest exertion of the day is getting out of bed or walking to the veranda to play “mangula” all the day long.

We must deliberately incorporate physical activity into our lives to prevent sedentary habits from taking over.

When we do not exercise, or get too little of it, our bodies suffer. The inaction of any of the organs of the body will result in a decrease in organ size, less muscle strength, and sluggish circulation of the blood.

Exercise is very important for every human body. A lack of exercise greatly impairs and reduces bodily functions.

7. Benefits of Walking

Walking, although one of the simplest exercises has several surprising advantages:

1. Walking uses almost all of the body's 206 bones and almost all of the body's 604 muscles.
2. Almost everyone can do it without having to learn new skills.
3. It does not require any expensive equipment.
4. It is easy on the joints.
5. The pace is easy to adjust.
6. It can be done anywhere—from home to the water fountain or to the marketplace.
7. You can get fresh air and the sunshine at the same time if you are walking outside.

An inactive body becomes sluggish. For exercise to be effective, it must be **progressive, systematic, and habitual**. Walking is an excellent form of exercise and can easily be worked into one's schedule. Regular exercise provides us with stronger hearts and lungs, increases metabolism, better digestion, sound sleep, the elimination of a multitude of physical ailments, and the needed energy to handle stress calmly.

Summary: Walking and other forms of exercise, allow our bodies to do what they were made for.

WATER

Introduction

Water is an all-purpose cleaner both inside and out of the body. It is an abundant and effective agent for washing away dirt, germs, and bacteria. All our tissues, vital fluids, and secretions contain a large percentage of water. Water is of great importance in maintaining health. It is the basic component of all existing things.

A glass of water acts as a bath for the digestive system, cleansing and refreshing it. If we could follow the stream of water into the hidden places of our bodies, we would see it washing away the poisons in the blood that are circulating through the kidneys. The kidneys must work harder if the body doesn't get enough water.

There's nothing else like it

Other beverages are unable to purify like water. Soda and coffee can no more clean the inside of your body than they can the outside. All the chemical processes by which the body operates require an adequate supply of water in order to keep the body functioning at peak efficiency. If water is not made available, the body consequently suffers and cannot do its work properly.

A lack of water dehydrates the fluids, tissues, and cells of the body. It causes the blood to thicken, increasing the risks of stroke and heart disease. Dehydration can mimic hypoglycemia, causing headaches, tiredness, and fainting spells.

Practical Advice

The body loses at least ten cups of water every day. The food we eat provides two to four cups of water, so **we need to drink at least six to eight glasses each day** to replace the difference. Pure plain water is the best way to replace the fluid you need. Many sugar-laden beverages actually result in a loss of water from the system, because it requires more water to metabolize the sugar in a drink than the drink itself provides. Caffeine and alcohol are both diuretics which cause the body to lose water. As much as we need to drink water, one time that **we should NOT drink water is with meals. Drinking with meals dilutes the gastric juice and slows the digestive process**. The best time to drink water is between meals—20 minutes before a meal, and not until 2 hours after a meal—to obtain maximum digestion of your meal. When you are ill, drink plenty of water. This replaces any fluid lost during a fever and ensures that every part of your body will function well.

Water regulates the body's temperature, acts as a medium for cellular reproduction, and keeps tissues soft and permeable. Water is the essence of life.

External water treatments can also be helpful, in some cases, in helping the sick get well. Hydrotherapy was the name given to these water treatments, which rally and stimulate the body in the healing process. Frequent bathing also helps our largest organ—the skin—to eliminate toxins effectively. We should bath at least once a day.

Summary: Water gives us life. It is the source of healing, energy, and cleansing.

SUNLIGHT

Without sunlight, life as we know it could not exist. Fruits and vegetables that receive the direct rays of the sun grow much better than the one that grows under shades or artificial light. This also applies to humans. Those that do not get a sufficient amount of sunshine experience poor health. Those who are daily exposed to the vitalizing effect of the sun's rays have a ruddy complexion and more vibrant health. The Sunshine is the most natural and effective antiseptic available to us. The Sunshine is also one of the most effective healing agents known.

The sun unlocks the vitamins in food. Without the sun's rays, we could not get the full value from our food. The sun's rays give plants the ability, through a process known as photosynthesis, to take carbon dioxide and oxygen from the air and combine these into the basic food substances by which all things live. This is done by chlorophyll, the green substance in the leaves of the plants. We are unable to duplicate, or even fully understand this process.

Here are other wonderful benefits of sunlight:

Sunlight converts cholesterol into vitamin D, lowering the blood cholesterol. Vitamin D provides a host of advantages to the body, including **prevention of many types of cancer** and better calcium absorption, which in turn helps prevent osteoporosis and tooth decay, makes stronger denser bones, and speeds bone repair.

Sunlight kills many germs and enhances the immune system by increasing gamma globulin and raising the number and effectiveness of the white blood cells which destroy germs. Lightly tanned skin resists germs and infection much better than untanned skin. **Many skin diseases respond well to controlled doses of sunlight.**

Sunlight soothes the nervous system and is important in treating depression. It gives a sense of well-being by increasing endorphin production in the brain.

Sunlight strengthens the cardiovascular system. It improves the circulation, lowers the heart rate, and normalizes the blood pressure and blood sugar.

Sunlight aids in digestion and weight loss, increasing the metabolism by stimulating thyroid production.

Sunlight improves sleep. Natural light exposure in daytime increases melatonin output at night.

The sick are greatly benefited by the sun due to its healing properties. **Sunlight enhances waste elimination by improving liver function;** it is an effective treatment for jaundice. It relieves the kidneys of some of their burden by eliminating wastes through the skin when you sweat.

Summary: Sunlight brings many health benefits when we enjoy it in moderation.

HEALTH SERIES:

TEMPERANCE

To most people, the word “temperance” means either “abstinence from alcohol and tobacco,” or “moderation in all things.”

Nowadays a clear distinction between “moderation” and “temperance” has been made. The original meaning was more than abstaining from alcohol or moderation. Moderation implies that we can do anything we want as long as we don't do it too often—but which of the Ten Commandments can you break “moderately”?

Some Bible translations use “self-control” for “temperance,” but it is more than self-control. It is a God-given sense to use all He has given us, only as He directs. All of our appetites and desires come under the control of true temperance. This is the real challenge.

Temperance can include moderation and abstinence, but it is more than either one.

Francis E. Willard wrote, “Temperance is moderation in the things that are good and total abstinence from the things that are foul.” It is God-given because it is a fruit of the Spirit (Galatians 5:22-23). God leads us to develop this fruit. Peter tells us to give all diligence to add it to our faith (2 Peter 1:5-8). The result will be a godly balance in all areas of our lives.

Our culture is out of balance. For example, many eat until they can barely get up from the table. The adult stomach will comfortably accommodate only one quart of food and drink. Eat more than this, and it will stretch abnormally large. Blood supplying the needs of the body, especially the brain, will divert to the stomach for a prolonged period. This results in a sleepy feeling after a big meal. This also leads to becoming cranky, tired, or not able to think clearly. Temperance would prevent all this.

More than our physical appetites, temperance deals with our minds and morals. Many believe trying everything once is practicing temperance—but many things are a sin to try even once, such as brain-destroying drugs or promiscuous sex. Practicing temperance rewards us with mental and moral vigor.

For healthy living, we must abstain from everything God says harmful, using what is beneficial only as far as God instructs. Ellen White pointed out that the Christian must practice temperance “in eating, in drinking, in dress, and in every phase of life.”

As Paul said, “put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts” (Romans 13:14 NKJV). This must be a “fruit of the Spirit,” and we must seek God for it.

Ellen White observes: “The Christian will be temperate in all things, --in eating, in drinking, in dress, and in every phase of life."Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." 1 Cor. 9:25. We have no right to indulge in anything that will result in a condition of mind that hinders the Spirit of God from impressing us with the sense of our duty.” *Counsels on Health*, 432.

Summary: Temperance means more than just moderation.

HEALTH SERIES:

AIR

Air is the most vital element for humans and animals. We could survive for weeks without food, or days without water, but deprived of air, we would perish within minutes.

The human body must have oxygen; each of its 100 trillion cells must receive steady, fresh supplies to survive. **Every day, you take more than 17,000 breaths to keep your body fueled.** The heart sends blood to the lungs where it drops off carbon dioxide for elimination and picks up fresh oxygen for delivery to every cell in the body.

Fresh air has many health benefits.

1. **It improves the brain's ability to function, gives clarity to the mind, improves concentration, and boosts learning abilities.**
2. **It gives a sense of happiness and well-being by altering brain levels of serotonin.**
3. **It promotes quality sleep and kills bacteria and viruses in the air.**

Pollution causes air to lose these capabilities.

Environmental impurities affect people in a number of ways. Symptoms include sore throats, burning eyes, coughing, sluggishness, nausea, headaches, dizziness, exhaustion, and depression. Pollution is also associated with increased asthma and other respiratory problems, and many of pollution's contaminants have been linked to increased rates of cancer and other illnesses.

In closed areas, the same air can be breathed and rebreathed. The oxygen content decreases, and the carbon dioxide and other wastes increase. When we breathe this stale air, the supply of oxygen is insufficient to keep the cells fueled. **Impure air increases tension, anxiety, irritability, and headaches. It promotes depression and chronic feelings of fatigue and exhaustion.**

Supplying the body with pure air is important enough to determine the difference between health and sickness—between life and death. It is amazing how much misunderstanding there exists even today about fresh air and the role it plays in the health of the body. **Oxygen makes all processes of life possible. Air starvation is much deadlier than food starvation.** While fresh air is of utmost importance to all, it is especially important to the sick person confined to bed. Under these circumstances, the body is releasing great quantities of poisons into the atmosphere. If the proper provision for carrying off this foul air is not made, the patient will take longer to recover. We can see how few realize this by the fact that most of the sick rooms have an offensive and stuffy odor.

Remember, fresh, pure air is the most vital requirement for those who are sick, as well as those who are well. Air is an indispensable healing agent. No wound will heal without air. You can prove this by applying plaster to a cut. As long as the plaster excludes the air from the wound, it will not heal. The same rule applies to internal wounds. Unless the blood is charged with a sufficient amount of oxygen from the air, it will not accomplish its purpose. Not only that, if this blood is charged with impure air, it will hinder the recovery.

Deep breathing induced by natural exercise will work wonders in overcoming fear, developing courage, and strengthening the entire nervous system.

Summary:

It was God's plan that we should breathe pure, fresh air from the moment we are born until the moment we die, without a single minute's break.

HEALTH SERIES

REST

The right quantity and quality of sleep are vital to a healthful lifestyle. Rest is a condition wherein the human body is permitted to heal and reabsorb the natural forces that it has lost through the use and abuse of the body and mind.

Rest is extremely important for the sick. The sick should stay in a clean, well—ventilated, with plenty of pure water to drink. If they get plenty of rest, this will likely be all they need to get well again.

Rest—An Essential for Growth

It is impossible to grow either physically or intellectually without rest. Work is an energy-expending process. Rest following work is building up and growing process. In these days of speed, we seek concentrated excitement, concentrated activity, and concentrated business. We are constantly trying to beat time—to do more work in less time. This may make for worldly gain, but it surely does not make for growth. Instead, it tends to dwarf us, sapping our power.

During the day, the chief work of the body is done, but during the night, the body is revived, the muscles are built up, the brain tissue is restored, and the nerves are

recharged. **For growth and health, a sufficient amount of leisure and rest is essential.**

When the body is deprived of sleep, it is unable to rebuild and recharge itself adequately. There is an increase in irritability, while creativity, concentration, and efficiency suffer.

Sleep deprivation impairs judgment, causing values and priorities to change.

Continued loss of sleep can result in exhaustion, depression, delusions, paranoia, and hallucinations. Losing as little three hours of sleep in a single night can cut the effectiveness of your immune system in half.

Slowed reaction time and decreased concentration lead to an increase in car accidents. As many as 30% of fatal automobile accidents are caused by a driver falling asleep at the wheel. **In a classic health study, it was found that people who regularly slept seven to eight hours each night had a lower death rate than those who slept less than that.**

Do you nod off whenever you're not active, need an alarm clock to wake up, or sleep longer on your days off? If so, you are probably not getting enough sleep.

Summary:

Our bodies need rest in order to function. Are you getting the right quality and quantity of rest?

HEALTH SERIES:

TRUST

What do faith, religion, and trust in God have to do with health? Throughout this lesson, we refer to God's plans for your health, and the blessings derived from observing them.

Research has shown that spirituality helps to control stress, strengthen the immune system, and protect against heart disease and cancer. Beyond these benefits, God promises eternal life to those who trust Him—a life of perfect health and freedom from pain, fear, and death.

But can we trust God? Does He even exist? And if so, does He care about us personally? Before you can trust anyone—God or human—you have to get to know them, observe their personality and character, communicate and interact with them, and consider how they treat others. Before you can trust God, you need to become acquainted; talk, listen, and work with Him; investigate how He deals with His children. He longs to develop a close personal relationship with you. He invites you to come to Him on a daily basis and learn about Him.

Ask God to give you spiritual insight so that you may hear and understand what He is saying to you.

Here are some of the more common ways God speaks to us:

Through the Bible. This book is God's disclosure of His own character and His love for humankind. He reveals the true story of the conflict between Himself and Satan and how it has played out through history. It is also the original true source for knowing Christ.

Through the life of Christ. God sent His Son into the world so we might have a clearer picture of His personality and character. Christ's life of compassion, courtesy, and service to others here on this earth culminated in His death on the cross, the most vivid portrayal of God's love ever seen.

Through nature. God created the wonderful and beautiful things of nature for the happiness and well-being of all His creatures. His love and wisdom can be seen in His created works. Though the earth bears evidence of the curse of sin and only dimly reflects the Creator's glory, His object lessons are still present. Nature still speaks of

her Creator; imperfect and blighted though she may be, God's craftsmanship may still be recognized.

Through others. Like the moon reflecting the light of the sun, genuine Christians can give you a small glimpse of what He is like. However, the likeness of Christ in them may be partial, incomplete, or even distorted. It is better to look to the Source.

Through providence God intervenes in our lives; He leads, cares for, and protects us. If you look back over your life, you may be able to recognize some of the times when He has worked to get your attention and tell you He loves you.

However, we often ask, if God is so loving and wise, why do bad things happen to good and innocent people?

There are many reasons why bad things happen to good people. Here are a few of the factors that may be at work:

Our own choices. God does not force His will on anyone. He respects each person's right to choose whether or not they will obey Him and follow His will by doing as he directs. He lets us experienced the results of our own choices.

The choices of others. We all influence each other. The poor choices of Adam and Eve, civil leaders, drunk drivers, and our parents all affect our lives adversely. The innocent suffer from other people's faulty decisions.

Because of the violation of natural law. Objects fall, ice is slippery, and machinery fails. When the physical laws that govern our world are broken, accidents happen, and people get hurt.

Because of the adversary. Satan is allowed to test the loyalty and commitment of those who claim to trust God (see Job 1:1-12). Satan maintains that God's people do not serve Him from love, but because He protects and profits them—that if pain, loss, or temptation come, they will reject God and choose Satan as their ruler. When we come to trial, yet stay true to God, He is vindicated, and our faith is proven to be genuine. When we stop trusting God because of our trials, Satan tells God, "see, they only served You for personal gain."

Because of the great controversy between God and Satan, the choices and circumstances that affect our lives may not be the best. But when we stay surrendered to His loving care, He takes those less-than-perfect circumstances and works them out for our ultimate benefit. He will always give us either strength to bear our trials or provide a way of escape. He promises, "I am with you always, even unto the end of the world" (Matthew 28:20). When we place ourselves in His hands, He will make all things work together for good (See Romans 8:28).

Remember, God can see the big picture where we cannot. We are like children, incapable of understanding decisions for future good that bring disappointment now. Rather than staring blindly at your hurts and dashed hopes, seek to understand God's perspective in each circumstance.

Prayer is the opening of the heart to God as to a friend. Come to Him as you are with your hopes, doubts, and questions. Share your concerns, your joys, and your struggles. Persevere in learning of Him and talking to Him; you will come to experience His great unfailing love, His power and wisdom, the kindness, beauty, and compassion of His character, and the joy of doing His will. You will learn to trust Him and know that He loves you and will never harm you.

Summary: God has good plans for us, and that includes our health. Do you trust Him with your mind and your body?

APPENDIX E

BIBLE STUDY SERIES

1. THE BIBLE- WORD OF GOD

- **God wants to communicate with a human being**

Genesis 3:8 _____

Amos 3: 7 _____

Hebrews 1:1 _____

- **How God does communicate?**

Numbers 12: 6-7 _____

Revelation 1: 11 _____

- **By what authority the word of God is given?**

2 Peter 1:17-21 _____

- **The word of God is eternal**

Isaiah 40:8 _____

Matthew 5:18 _____

- **Men were inspired to conserve the word of God**

Revelation 1:11 _____

Jeremiah 36: 4, 27-28,32 _____

- **What is the value of the Old Testament?**

Luc 24:27, 44-45 _____

Acts 1:16 _____

- **What is the value of the New Testament?**

1 Thess 2:13 _____

2 Peter 3:15-16 _____

- **Happy are those who keep the word.**

Psalms 119: 1-2, 10, 17-18 _____

2. THE SIN

- **The sin: Sin is the transgression of the law**

1 John 3:4 _____

James 1: 13-15 _____

- **The Sin: Causes our separation with God**

Isaiah 59: 2 _____

Ephesians 2:13 _____

- **What are the consequences of sin?**

Romans 3:10, 23 _____

Genesis 2:27 _____

- Romans 6:23 _____

- **Pride & independence Vs Incarnation: Two opposite remedies to save humanity.**

Genesis 11: 4: _____ Man want to ascend to reach God

Philippians 2: 5-8 _____ In Jesus, God, descended among men.

- **What is God's purpose?**
Ezechiel 18: 23, 32 _____

- **Why does God delays to come?**
2 Peter 3:9 _____

John 1: 29 _____

- The solution is found through Jesus Christ
1 John 3:5 _____
John 1: 29 _____

3. DEATH

- **Death is the consequence of Sin.**
Genesis 3:17-19 _____
Romans 6:23 _____

- **Man's life is fragile and temporary**
Isaiah 40: 6-8 _____
James 4: 13-14 _____

- **Death is sleeping**
John 11:11-14 _____
1 Thessalonians 4: 13-14 _____
Job 14: 10-12 _____

- **The body goes back to the earth**
 - Genesis 3: 19 _____
 - Psalms 146: 4 _____

- **The breath of life returns to God and the soul is no more**
 - Ecclesiastes 12:9 _____
 - Luc 23:46 _____

- **The dead know nothing**
 - Ecclesiastes 9:5-6, 10 _____
 - Job 7:9-10 _____

- **The dead waits for the resurrection at the coming of Jesus**
 - John 6:40 _____
 - 1 Corinthians 13:23 _____
 - 1 Corinthians 15: 51-54 _____

- **Jesus promises life to those who accept Him as Saviour**
 - Isaiah 25: 8-9 _____

4. THE SABBATH SIGN OF SALVATION BY FAITH

- The Sabbath, a commandment of God
 - Exodus 20:11 _____
- The Sabbath is a memorial of creation
 - Genesis 2:1-3 _____
- The Sabbath is a memorial of redemption
 - Deuteronomy 5:12 _____
- The Sabbath is a day Consecrated to the Lord
 - Exodus 31: 15 _____
- The Sabbath in the Old Testament
 - Leviticus 23:1-4 _____
 - Leviticus 23:32 _____
 - Exodus 16:27-30 _____
 - Exodus 16: 25-26 _____

- The Sabbath in the New Testament
 - Luc 4: 16, 31 _____
 - Luc 23:56 _____
 - Acts 13:14, 42, 44 _____
- The Sabbath is for all the people at all the time
 - Isaiah 56:1-2, 6-7 _____
 - Marc 2: 27 _____
- The Sabbath is a sign of belonging to God by faith
 - Exodus 31: 13
 - Ezechiel 20: 12, 20
 - Leviticus 26: 42-43
- The Sabbath at the end of times
 - Revelation 14:7
 - Esaiah 56: 1-3
 - Matthew 24: 15-2

5. HOW TO KEEP THE SABBATH

1. THE 7 BIBLICAL PRESCRIPTIONS

- a. **Sabbath, a day of rest**
 - i. Exodus 20:8 _____
 - ii. Jeremiah 17:21-22 _____
- b. **The Sabbath is a day consecrated to God**
 - i. Isaiah 58:13-14 _____
 - ii. Isaiah 56:6 _____
- c. **The Sabbath, not a day for our affaires**
 - i. Nehemiah 13:16-19 _____
- d. **The Sabbath, a day for worship**
 - i. Leviticus 23:3 _____
 - ii. Luc 4:16 _____
 - iii. Acts 13: 14-16, 42, 44 _____
- e. **From sunset to sunset**
 - i. Leviticus 23:32 _____
 - ii. Genesis 1:19, 23 _____
 - iii. Nehemiah 13:19 _____
- f. **The preparation of Sabbath**
 - i. Exodus 16:22-23 _____
 - ii. Luc 23:54 _____
- g. **The Sabbath is a day of doing good actions**
 - i. Matthew 12:9-13 _____
 - ii. John 5:5, 10, 16. _____

6. THE PRACTICAL CHRISTIAN LIFE A SPIRIT OF SERVICE

- **We are stewards of God**
 - Matthew 25:14- _____
 - Matthew 25:15 _____
 - Matthew 25:19 _____
 - Matthew 25:25 _____
 - Matthew 25:27 _____
- **The service we render is our reward**
 - Matthew 20:1 _____

- Matthew 20:2_____
- Matthew 20: 6-7_____
- Matthew 20: 11-12_____
- **God is the owner of all through creation**
- Isaiah 42:5_____
- Psalms 24:1-2_____
- **We belong to God through redemption for service**
- 1 Corinthians 6:19-20_____
- 1. We do not belong to ourselves
- 2. All belongs to God
- 3. We are stewards of things that God puts under our control
- 4. Salvation through Jesus is the same for all through the same price of the sacrifice of Jesus.
- 5. It is a privilege to serve God and to live according to His will.
- 6. God wants us to care for our lives and His goods according to His instructions.
- 7. God shall entrust unto us eternal riches in heaven if we prove to be good stewards of this earth.

8. PRAYER

- **Prayer is a conversation with God**
- Philippians 4:6-7_____
- To pray is to open one's heart to God as one would do to his most intimate friend. Ellen G. White, Steps to Christ p. 100-101 (French Version).
- **Conditions of prayer**
- Psalms 145: 18-19_____ Sincere
- 2Kings 22:19_____ Humility
- Psalms 68:18_____ Sinlessness
- James 1:6_____ Faith
- Mark 11: 25_____ Forgiving others.
- **The practice of prayer**
- Daniel 6:10_____ Daniel prayed three times a day on his knees
- Isaiah 50:4_____
- Colossians 4:2_____
- 1 Thessalonians 5:17_____ Pray without ceasing
- **Fasting**
- Joel 1:14 _____
- Daniel 10:2-3 _____
- Acts 14:23 _____
- Matthew 17:21 _____
- **Intercession**
- Exodus 32:32_____
- Ephesians 6:19 _____
- Actes 12:5_____
- **Praying God in the name of Jesus**
- John 16: 23-24
- John 14:14

A prayer should have the following contents: **Adoration** (Psalms 104:1), **Confession** (Psalms 51:6), **Thanksgiving** (Daniel 2:20-23), **Listening** (Isaiah 50:4), and **Supplications** (1John 1:9; 2Chronicles 20:12).

End of lesson

9. FASTING

❖ WHAT ARE THE REASONS ONE SHOULD FAST?

- **To seek God**
 - 2 Chronicles 20:3_____
- **To confess sins and understand the will of God**
 - Daniel 9: 2-4, 20_____
 - Nehemiah 1:4-11_____
- **To take a good decision**
 - Acts 13: 2-3_____
- **To humble and ask God's protection**
 - Esdras 8:21_____
 - Esther 4: 14-17_____
- **To prepare for the final judgment**
 - Joel 1: 14-15_____

❖ THE MOOD DURING THE FASTING PERIOD

- **The bad mood**
 - Matthew 6: 5-6, 16_____
 - Isaiah 58:1-5_____
- **The good mood**
 - Isaiah 58:6-9, 12-14

❖ HOW TO FAST?

- **Total fasting:**
 - Esther 4: 15-17_____
- **Partial Fasting:**
 - Daniel 10:2-3_____
- **Lifestyle**
 - Luc 2:37_____

10. BAPTISM

1. WHY BAPTISM?

- **It is Jesus' command:** Matthew 28: 19_____
- **It is Jesus' example:** Matthew 3:13_____

2. SIGNIFICANCE OF BAPTISM

- **Dying and resurrecting with Jesus**
 - i. Romans 6:3-5_____
 - ii. Colossians 2:12_____
 - iii. Colossians 3: 1-4_____
 - iv. Galatians 3:26-27_____
- **Baptism through immersion**
 - i. Matthew 3:6_____
 - ii. John 3:23_____
 - iii. Acts 8:38-39_____
- **A covenant with God:** 1Peter 3:21_____

3. CONDITIONS FOR BAPTISM

- **Believe in Jesus as our personal Savior**
 - i. Acts 8:37_____
 - ii. Marc 16:16_____
- **Repentance**
 - i. Acts 2:38_____

- **The fruits of repentance**
 - i. Matthew 3:8 _____
 - ii. Acts 26:20 _____
- 4. BENEFITS OF BAPTISM**
 - **Forgiveness of Sins**
 - i. Romans 5:8 _____
 - ii. Acts 22:16 _____
 - **Promise of the Holy Spirit**
 - i. Acts 2: 37-38 _____
 - **Entry into church**
 - i. 1Corinthians 12:13 _____
 - ii. Acts 2:47 _____
 - **A new birth**
 - i. 2 Corinthians 5:17
 - ii. John 3:3-5
 - iii. Romans 6:6

11. THE NEW BIRTH

- 1. REPENTANCE**
 - a. The repentance, a necessary step.
 - i. Acts 26: 19-20 _____
 - ii. Luc 5:32 _____
 - b. Repentance comes from a personal contact with God
 - i. Job 42:5-6 _____
 - c. Repentance is the product of God's love
 - i. Romans 2:4 _____
 - d. Repentance is the work of the Holy Spirit
 - i. John 16:8 _____
 - e. Repentance, a change of attitude
 - i. Psalms 51:5-6 _____
 - ii. Psalms 51:19 _____
 - iii. Psalms 51:4,9 _____
 - iv. Psalms 51:12-15 _____
 - f. Repentance leads to an action
 - i. Acts 2:37-38 _____
 - g. God waits for our repentance to offer pardon
 - i. 2Peter 3:9 _____
 - ii. Luc 15:7 _____
 - iii. Acts 3:19 _____
- 2. CONFESSION**
 - a. God knows our life
 - i. Hebrews 4:13 _____
 - ii. Jeremiah 16:17 _____
 - b. Confession is our responsibility
 - i. Proverbs 28:13 _____
 - c. Confession is done to God
 - i. Psalms 32:5 _____
 - ii. Matthew 6:12 _____
 - iii. 1John 1:9 _____
- 3. CONVERSION**

- a. Conversion is the fruit of repentance
 - i. Matthew 3:8_____
- b. Conversion, change of life
 - i. Matthew 18:3_____
 - ii. 1 Thessalonians 1:9_____
 - iii. Jeremiah 7:3-4_____
 - iv. Colossians 3:5-8_____
- 4. COMMITMENT**
 - a. Consequence of conversion : Covenant with Jesus
 - i. Acts 2:37-38_____
 - ii. Acts 22:16_____
- 5. A COMPLETE EXPERIENCE: THE NEW BIRTH**
 - a. A new direction
 - i. 2 Corinthians 5:17_____
 - ii. John 3:3-5_____
 - b. A new beginning
 - i. Isaiah 55:6-7_____
 - ii. Micah 7:7-8, 19_____

The complete experience of the new birth is a result of a process that covers 4 steps:
Repentance + Confession + Conversion + Baptism = New Birth.
Revival + Reformation + Commitment = New life.

12. THE SECOND COMING OF JESUS

- 1. ANNOUNCED IN THE OLD TESTAMENT**
 - a. The hope of Abraham**
 - i. Hebrews 11:10_____
 - b. The hope of Job**
 - i. Job 19: 25-26_____
 - c. The promise in the Psalms**
 - i. Psalms 50:3-5_____
 - ii. Psalms 96:10-13_____
 - d. The promise in Isaiah's prophecies**
 - i. Isaiah 25:8-9_____
 - ii. Isaiah 35:4_____
 - iii. Isaiah 65:17_____
 - e. The promise in the prophecies of Daniel**
 - i. Daniel 2:44_____
 - ii. Daniel 12:1-3_____
- 2. ANNOUNCED IN THE NEW TESTAMENT**
 - a. Jesus announced His second coming**
 - i. John 14:1-3
 - ii. Matthew 25:31
 - iii. Matthew 26:64
 - b. The apostles confirmed the second coming of Jesus**
 - i. 1John 2:28_____
 - ii. James 5:7-8_____
 - iii. 2 Peter 3:10_____
- 3. HOW SHALL BE THE RETURN OF JESUS?**
 - a. We know not the date of His return**
 - i. Matthew 24:36
 - b. His return shall be literal, not spiritual**

- i. Acts 1:11
- c. His return shall be visible to the whole world**
- i. Revelation 1:7_____
- ii. Matthew 24:27_____
- d. His return is glorious**
- i. Matthew 24:30-31_____
- e. His return is cosmic**
- i. Revelation 1:7_____
- ii. Luc 21:26_____
- 4. WHAT HAPPEN WHEN JESUS COMES**
- a. The saved are resurrected
- i. 1Thessalonians 4:16_____
- b. The alive saints are transformed
- i. 1 Corinthians 15:51-53_____
- c. All the saints are taken in heaven before Jesus
- i. 1 Thessalonians 4:17_____
- d. All the wicked are killed
- i. 2 Thessalonians 2:8_____
- e. The earth is devastated
- i. 2 Peter 3:10_____
- 5. WHY IS JESUS COMING**
- a. To render Justice
- i. Revelation 22:12_____
- ii. Psalms 96:13_____
- iii. Matthew 16:27_____
- b. To give eternal life
- i. Hebrews 9:28_____
- ii. 2 Timothy 4:8_____
- iii. 1 John 3:25_____
- c. To fulfill the plan of salvation
- i. Acts 3:21_____
- 6. JESUS IS COMING SOON**
- a. We must be ready
- i. 2 Peter 3: 11-13_____
- ii. Titus 2:11-13_____
- iii. Hebrews 10:35-37_____
- iv. Revelation 22:20_____

APPENDIX F

CHILDREN'S CORNER

TEN INSPIRING SELECTED BIBLE STORIES¹

STORY 1 ADAM AND EVE

STORY 2 MY ANGELS PROTECTS ME

STORY 3 THE CREATION STORY

STORY 4 THE BABY JESUS

STORY 5 THE ANGELS VISIT THE SHEPHERDS

STORY 6 THE WISE MEN

STORY 7 CHURCH AND RESPECT

STORY 8 JESUS DIES ON THE CROSS

STORY 9 JESUS LOVES YOU

STORY 10 THE GOOD SAMARITAN

CHILDREN'S CORNER

STORY 1

Adam and Eve

God took some clay from the ground and made the shape of a man. Then He breathed gently into the shape. The man's eye's opened, and he began to live. God called him Adam.

The Lord made a beautiful garden for him to live in. The garden, called Eden, was full of many wonderful things. Beautiful flowers grew everywhere. Birds sang in the trees; streams flowed through the valley and animals roamed across the fields.

God had made the man in His image to keep Him company and look after the world.

God brought all the animals to Adam one at a time to be given their names.

"Elephant," he would say, or "Tiger," or "Antelope."

But God felt sorry for Adam. "None of these animals is really like him," thought God, "he needs someone to share his life. Someone who cares for him and who he can care for."

That night, God took a rib from Adam's side and made a woman. When Adam awoke the following morning, he found a wife, Eve, lying asleep beside him. Adam was so happy. He took her hand, and she woke up. She looked up at him and smiled.

God told the man and woman that it was their job to take care of their new home.

God blessed them, saying, "All this is for you. Help yourself to anything you like.

But never touch the tree in the middle of the Garden. That tree gives knowledge of good and evil. The day you eat its fruit, you will die."

God did not mean that Adam and Eve would drop down dead the moment they ate the fruit from the tree. He meant that in time they would die without His Spirit dwelling in them.

One day, Adam and Eve were gathering berries for dinner when she heard a silky

¹These stories were selected and adapted by the researcher.

voice behind her. "Has God told you that you can eat the fruit from all the trees?" the voice asked softly. Eve turned around to see a snake talking to her. "God has told us we can eat all the fruit except for what grows on The Tree of the Knowledge of Good and Evil," Eve told the serpent.

"Oh come now, that's silly! I hardly think such a lovely fruit would do you any harm," the serpent lied. "God knows that if you eat from The Tree of the Knowledge of Good and Evil, you'll become just like God, and will be able to decide for yourself what is right and what is wrong."

The woman looked at the fruit and thought how tasty it looked. She thought how wonderful it would be to be as wise and powerful as God. She believed the serpent's lie and ate the fruit and also gave some to Adam, who was with her, and he took a bite as well.

She felt a strange feeling in the pit of her stomach. She fidgeted and wondered what was wrong with her. Suddenly she realized that she was feeling guilty -- she had disobeyed God and knew she'd done something wrong. As soon as they ate the fruit, a change came over Adam and Eve. They became unhappy and fearful of God.

Adam and Eve heard God calling them. Without thinking, they dived into the bushes, but God knew where they were. When God asked them if they had eaten from The Tree of the Knowledge of Good and Evil that He had told them not to touch, they blamed each other for their sins.

God was sad that Adam and Eve had disobeyed them. He told them that they had to leave the Garden of Eden, "From now on you'll have to scratch a living from the soil. You'll need to make clothes and grow food. Nothing will come easily -- not even childbirth. And one day, you will die."

STORY 2

MY ANGELS PROTECTS ME

Today we are going to talk about angels. Where have you heard of angels before? What do you think they look like? Hopefully, by the end of today's class, you will know more about angels and why they are here to help us.

The most important thing to know about angels is that God made them. He sends angels to help and deliver messages to us. The word angel actually means God's messenger.

Some of the angels in the Bible that sent messages are the angels that announced Jesus birth, they were at the tomb to tell Mary and Martha that Jesus was alive, and the angel, Gabriel, that told Mary she would have a son. There are many more places where angels gave messages but these stories you probably know the best.

Angels also protect us when we're in trouble. Remember Daniel in the Lion's Den? An angel came and shut the mouths of the lions. What about Shadrach, Meshach, and Abednego? An angel was standing with them in the fiery furnace to keep them safe. So you can see angels are important, but they're not more important than God, they serve God. Angels are actually like us in some ways. Angels can choose to follow God or not. Most of the angels chose to follow God and work for him, and some of the angels went to work for the devil instead.

It's good to know there is a devil, just because he sometimes tries to trick us into thinking that bad things are fun or good. Keep in mind, God and his angels are much more powerful than the devil, after all the devil was an angel, but he began to think he was better than God. So God sent him out of heaven.

Angels are also like us because they worship God, but they do this continually, that means they never stop. In Revelation 4:8 (NIV) it says, "Each of the four living creatures had six wings and was covered with eyes all around, even under his wings.

Day and night they never stop saying: 'Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come.'"

Another way angels are like us, is that they don't know everything God knows. The Bible says that not even the angels know when he is going to come and take us to heaven (Matt.24:36).

Angels are very different than us in some ways too. They live in heaven with God, so they certainly know more about God than we do, and just being in God's presence probably gives them the special glow or brightness they seem to have.

Angels can be visible and invisible. They were seen at Jesus tomb and in the sky to the shepherds, but they can be invisible to helping us when we don't even know it. The Bible also says that angels never die in Luke 20:36. So you can see that angels are a little higher than us but lower than God. God is very strict in saying that we should not worship angels or see them as more important than him. Remember that God made angels and He is the only one we should pray to, but it's certainly okay to thank God for angels and to pray for them if you want.

You might wonder what angels look like. Well, there is no clear answer to this.

When people saw angels in Bible times they were often afraid at first (imagine if you saw an angel all of a sudden). I think it's okay to imagine angels as friendly, beautiful creatures that help us.

Some people like to believe that we each have our own guardian angel, an angel that watches and takes care of us at all times. While we do know that there are many angels, the Bible says there are, "thousand upon thousands, and ten thousand times ten thousand" (Rev. 5:11, NIV). The Bible doesn't seem to say anywhere that we each have a guardian angel. If you think about it, we don't need a guardian angel, angels can't be everywhere and know everything like God, and He is always with us.

There are also different ranks of angels, or they have different jobs. Some of the angels talked about in the Bible are Michael an archangel which means the prince of angels, and Gabriel is another angel named in the Bible, and he was the angel that told Mary she would have a baby and to name him Jesus.

Angels also have been mentioned in different groups. Some are called chief princes, cherubim or seraphim. They all seem to be important to God, and all seem to have specific duties that they do.

One of the best things about angels is that whenever someone becomes a Christian, they sing and rejoice, in other words, they have a big party! One day we can look forward to singing to God with the angels someday in heaven.

So you see, angels are important and they're very real. God uses them to give us messages, to help and encourage us, and they will announce his second coming.

STORY 3

THE CREATION STORY

In the beginning, there was no earth or sky or sea or animals. And then God spoke in the darkness: "Let there be light!" And right away there was light, scattering the darkness and showing the infinite space. "That's good!" said God. "From now on, when it's dark it will be 'night, ' and when it's light, it will be 'day.'"

The evening came and the night passed, and then the light returned. That was the first day.

On the second day, God made the earth, and over it . He carefully hung a vast blue sky. He stood back and admired His creation. "That's good too!" said God and the second day was over.

The next morning God looked around and thought, "The earth needs to be a bit more organized." So, He put all the water in one place and all the dry land in another.

When He had finished that, God made plants to cover the land. Dandelions and daffodils appeared. All sorts of trees and grasses began to grow. "It's looking great," said God and that was the end of the third day.

On the fourth day, God looked around and thought, "The daylight still needs a bit more work and the night is just too dark." So, He made the sun to light the sky during the day and the moon and stars to add a bit of sparkle to the night. He hung them in the sky and stepped back to look at his work. "This is coming along very well," said God.

The next day, God turned his attention to the water he had collected in the oceans. "I want these waters teeming with life!" As soon as He said it, it was so. In no time, there were millions of small fish darting through the shallow water and huge fish swimming in the ocean. God made birds, too. He sent them soaring through the air. "Ahh, that IS good!" said God. The dusk fell over the water, and the sky grew dark, and that was the end of the fifth day.

On the sixth day, God added creatures to the land. He made lions and tigers and bears. He made rabbits and sheep and cows. He added everything from ants to zebras to the land. But He still felt something was missing. So God added Mankind to enjoy and take care of all that He had created. God looked around and was happy with all He had made.

After six days, the whole universe was completed. On the seventh day, God had a nice long rest and enjoyed looking at all He had made.

STORY 4

THE BABY JESUS

A long time ago, in the town of Nazareth, lived a young woman named Mary. Mary did her chores, was kind to others, and loved God very much. She was engaged to be married to Joseph, who was a carpenter.

One day, while Mary was at home cleaning her room, an angel suddenly appeared. Before Mary could say anything, the angel told Mary that she was favored by God and that God was with her.

Mary was surprised. She was trying not to be afraid, but she had never seen an angel before. After all, Mary was just a regular lady like you or I. Why was this angel visiting her? What did the angel want?

The angel quickly tried to reassure Mary. "Do not be afraid!" the angel said. "God has found favor with you. You will have a baby boy, and are to give him the name Jesus."

Mary was confused; she was not yet married to Joseph, so how could she have a baby? The angel thought that this might concern Mary, so he said, "The Holy Spirit will perform a miracle, and because of this your baby will be called the Son of God." To Mary's surprise, the angel had more exciting news: "Even your cousin Elizabeth is going to have a son in her old age. Many thought that she couldn't have children, but she is already pregnant. Nothing is impossible with God."

Mary couldn't believe what she was hearing; she didn't know what to say. She realized that she was trembling, and knelt down. When she was finally able to speak, she said, "I am the Lord's servant, and I hope everything you have said will come true."

Then the angel disappeared, and Mary was left alone.

Soon after, Joseph found out that Mary was going to have a baby. Joseph was confused and upset by this, but an angel came to him in a dream and said, "Joseph do not be afraid to take Mary as your wife. The child Mary is going to have is God's son, and you are to give him the name Jesus."

When Joseph woke up, he remembered what the angel had said. He knew that everything was okay, and he wasn't upset anymore.

In those days, the government decided that they should count everyone that lived in that area of the world. So Joseph had to take Mary to his town of Bethlehem to register.

It took Mary and Joseph a long time to get to Bethlehem. They didn't have cars back then, so it probably took them a lot longer to get there. This was very tiring for Mary because she was soon going to have a baby.

When they reached the town, all the hotels were full, and there was nowhere that they could stay. Finally, someone felt bad for them and offered them a place to stay.

The Bible doesn't say for sure where they stayed, but most people think that they stayed in a small barn where animals were kept. In any case, doesn't it seem strange that Jesus, the King of the Jews wasn't born in a fancy palace or even a hospital?

Mary and Joseph were thankful that they at least had a place to lie down. It was warm, and there was plenty of straw to lay on.

That night an exciting, wonderful thing happened: Mary and Joseph had a baby! But this wasn't just any baby; he was Baby Jesus! The creator of the whole world, the King of Kings, and the one who would save the world.

The little baby boy fell asleep in Mary's arms. She wrapped him in cloths and laid him in a manger on some clean straw.

Mary and Joseph soon fell asleep; they were so glad to have this special baby join their family.

STORY 5

THE ANGELS VISIT THE SHEPHERDS

Some shepherds, who lived near Bethlehem, were out at night in their fields watching over their sheep. They were worried a bigger animal might come and hurt the sheep, so they sat on a hill visiting and watching their sheep together.

Suddenly, there was a bright light. Now, this wasn't just any bright light. The light was so bright that the shepherds had to close their eyes for a minute because the light hurt their eyes.

When they opened their eyes to see what was going on, a beautiful angel was standing in the air just above them with his arms opened wide.

The shepherds looked at each other in disbelief but realized it must be real because they were all seeing the same thing. All at once they were very afraid, but they didn't run because they were too stunned.

Then the angel spoke to them: "Do not be afraid. I'm here to bring you good news for all people. Today in Bethlehem, a baby has been born, He is the one that will save the world. You will know the baby because He will be wrapped in cloths, and lying in a manger."

Suddenly, just as quickly as the first angel came, there were a large group of angels who together said, "Glory to God, and peace to all people on earth." After they had spoken, they floated away.

The shepherds were amazed and excited. Did everyone know this news, or just them? They had to go see this baby the angels were talking about.

They ran as fast as they could, and soon found Mary, Joseph, and Baby Jesus. The shepherds fell to their knees when they saw Jesus. They were filled with joy that they had found the Lord.

The shepherds only stayed for a few minutes because they realized that Mary needed to sleep. As soon as they left, they began shouting in the streets and telling everyone they met about what they had seen, and about the arrival of baby Jesus.

Mary sat and watched Jesus sleep. She was so happy. She was thinking about what it would be like when her son got older, and what an important person He was.

STORY 6

THE WISE MEN

During the time when Jesus was born, there was a very mean king who ruled the land. His name was King Herod. Remember his name, because we will talk about him later.

Soon after Jesus was born, wise men were traveling on their camels. One night they noticed a very strange star in the sky. They knew that this star meant that the King of the Jews, the One who would save the world had been born.

When the mean King. (What was his name again?) Herod heard this he got very worried.

He called a meeting with all the other important people in the area and asked them where this special baby had been born. The people replied, "In Bethlehem." The knew this because they heard that one day a special person would come from there and take care of all the people.

Then King Herod called the wise men to a secret meeting and found out from them exactly where they saw the star. He then told them, "Go and find this child. As soon as you find him, tell me, so that I can go and worship him."

After they had spoken to the King, the wise men left to find the baby. They didn't know exactly where the baby was, but at night they followed the star in the east.

They followed the star until it hung right over the very place where Jesus was.

When they finally had arrived, they were very excited and happy. They found Jesus lying in Mary's arms, and they bowed down and worshiped him.

They opened the gifts they had brought Jesus. The gifts were gold, frankincense, and myrrh. These were very expensive gifts; these were gifts that you would give to a King, not to a baby. Mary thanked them for bringing the gifts for Jesus, and the wise men went to find a place to sleep for the night.

As the wise men slept, they each had the same dream. They were not to go back and tell King Herod where they found Jesus. King Herod didn't want to find Jesus to worship him; instead, he wanted to kill him because he was jealous that this baby would someday be better than him.

So the wise men went home another way so that Herod would not know where they had come from. They also decided that they would not tell King Herod anything about what they had seen.

When the wise men had left, an angel appeared to Joseph in a dream. "Get up," the angel said, "take Jesus and Mary and run away to Egypt. Stay there until I come to you again, because Herod is going to search for Jesus to kill him."

Joseph immediately got up and woke Mary She gently picked up Jesus so he wouldn't wake from his sleep. They left in the middle of the night for Egypt, so no one would see them.

They were safe in Egypt, and after King Herod had died an angel appeared to Joseph and told him he could go to a place called Nazareth. And that is where Jesus grew up.

STORY 7

CHURCH AND RESPECT

Have you ever been to a King or Queen's palace? How would you act if you were invited there? Would you run around and talk loudly? Would you push your brother or sister and talk back to your parents? Would you ignore the Queen if she talked to you?

I'm sure you would be on your best behavior. You would listen to your parents, mind all your manners, say "please" and "thank-you," and be careful not to break anything. One last question, why would you be on your best behavior at the Queen's palace? Is it because the Queen is important and she has lots of nice things, and you just know that you are supposed to be good in a fancy place like that?

This lesson is about how we should behave in God's house. The church is a special place where we learn more about God and worship him. God doesn't actually live there because God is everywhere but it's one of the special places we can go just to honor him without any distractions of the outside world.

Have you ever noticed that people dress up when they go to church? That's because people are trying to be respectful to God and to get ready to worship him. Have you ever wondered why people close their eyes and bow their heads when they pray?

People do that so they can think about what they're praying to God and not looking and thinking about other things. We bow our heads because God is our King and he deserves respect for a King and so much more!

When you are respectful, you listen to others and treat others the way you want to be treated. So how can you respect others at church? By treating church like God's house and listening to your teachers and parents, by walking instead of running and using your quiet voice instead of your loud voice.

Sometimes in the church there are special times that we're allowed to run around (in the church gym or a during a special lesson in Sunday School), and that's okay if the teachers or parents give you permission, but otherwise we need to learn and listen to what the leaders say.

Your teachers spend lots of time getting ready for a special Sunday School lesson just for you. They care a lot about each one of you and want you to learn important things that can help you. It made them sad and disappointed if you don't listen, and that makes God sad.

When we respect others, we are also respecting God. So you may have guessed that we aren't just supposed to be good in church but everywhere! Respecting everyone we pass by. Since God is everywhere, he can see how we treat others and if we are making them happy or sad.

There's a verse in the Bible (**Romans 12:10**) that says, love each other honestly and treat others better than you would treat yourself.

That means listening to your teachers at school, babysitters, parents and grandparents. It also means respecting other people's things. So when someone has a toy or book that you want it's not right just to take it away from them. Ask them nicely and if they still don't want to share play with something else until they're finished. I know that can be tough, but that's what God wants us to do.

Start to think about respect everywhere you go. Sometimes it's important to be on your very best behavior, but your parents understand you need play time and a time to be loud too.

So have lots of fun but just keep in mind that church is a special place to learn about God and we need to treat it just like a king's palace (because God is our king). Listen to your parents and teachers, they love you and want the best for you, and that's how you can make God happy.

STORY 8

JESUS DIES ON THE CROSS

Very early in the morning, the soldiers brought Jesus to Pilate, the governor at the time. Pilate asked Jesus, "Are you the king of the Jews?"

Jesus replied, "Yes, I am."

This upset the chief priests because they were jealous of him and the Jewish friends He had made.

Pilate listened to the complaints of the people that brought Jesus, but he couldn't find any reason to punish Him. Pilate questioned Jesus, but Jesus didn't stick up for himself (He knew that they wouldn't listen anyway). He had done nothing wrong. Pilate called together the chief priests, the rulers, and the people. He said to them, "I have talked to Jesus, and I find no reason to kill Him."

After they heard that, all the people shouted, "We want Jesus! Release Barabbas instead!" Barabbas had been in jail because he had killed someone, and the people wanted him to be free, and Jesus to be punished. (It sounds strange but it was like peer pressure. The chief priests went around telling people lies about Jesus, so that they would be afraid of Him, and would want to kill Him).

Pilate didn't like this one bit. He wanted to let Jesus go, so he tried to talk to the people, but they didn't let him. They just kept shouting, "Crucify Him! Crucify Him!"

Pilate tried again, yelling, "What has Jesus done wrong? I can punish Him, but then I must let Him go, He doesn't deserve to die!" But the people just shouted louder to crucify Jesus and Pilate wanted to please the crowd, so he freed Barabbas and sent Jesus to die.

The soldiers led Jesus into the palace and made Him put on an old royal robe, and they twisted together a crown of thorns to put on His head. Then they made fun of Him and said, "Hail, king of the Jews." They didn't understand that He was a king; that's why they made fun of Him.

Next, the soldiers led Jesus toward a hill called Golgotha. They made Him carry the cross on His back, but because Jesus couldn't carry it the whole way, He fell down. The soldiers had whipped His back, and it hurt so much that Jesus couldn't handle the weight of the cross on His shoulders.

A man named Simon happened to be near Jesus when He fell, and the soldiers grabbed him and made him carry the cross the rest of the way. The soldiers offered Jesus wine mixed with myrrh. This was supposed to help make it less painful, but Jesus refused to have any.

When they reached the top of the hill, they nailed Jesus to the cross. There were three crosses: Jesus was in the middle, there was a criminal on His right, and on His left.

Pilate made a sign to be put on the cross. It read what He was being punished for: Jesus of Nazareth, King of the Jews.

The soldiers watched Jesus and made fun of Him; they even divided up His clothes to be even meaner. Some people walked by and shouted, "You saved others, why can't you save Yourself?" Jesus could have saved himself, but he chose not to. He wanted to save us instead.

Jesus ignored the people, but He did see His mother, His aunt, and some other women He knew. Jesus felt bad for His mother; she was so sad to see her son die (just like your parents feel when you get hurt).

Then Jesus saw one of His disciples close to His mother, and He said, "Mother here is your son, and friend here is your mother." Jesus couldn't say too much for he was

very weak. But He wanted His friend, the disciple, to be like a son to His mother and take care of her. And from that day on, the disciple did.

Later, Jesus could not handle the pain any longer, and He said, "It is finished." That is when Jesus bowed His head and went to Heaven.

Suddenly, a huge curtain that hung at the temple was torn in half, from top to bottom. And a man that had wanted Jesus to die saw all of this, and he said, "Surely this man was the Son of God!"

He realized he had been wrong about Jesus.

It seems like a really sad story, but it's one of the greatest stories of all! Jesus died knowing that you (--put in the children's names) would do things wrong (that is what a sin is) -- things that you're not supposed to -- not obeying your parents, saying something mean to your sister or brother, or not telling the truth. He knew what you would do when He died so many years ago. Jesus died for everybody's sins, so now when we ask God to forgive us, and we are truly sorry for what we've done, He will act like it never happened. That's right He forgets what we did! Now that doesn't mean we should ever make the same mistake again because by doing that it's like we're hurting Jesus all over again.

So, next time you do something you're not supposed to, remember to say sorry to Jesus, and remember what He did for you!

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." John 3:16 (NIV)

STORY 9

JESUS LOVES YOU

Jesus appeared several times to the disciples after He rose from the dead. This is a story of one of those times.

Peter said to some of the other disciples, "I think I'm going to go fishing."

The disciples that were there said, "Wait up, we'll go with you."

It was getting dark outside, but the disciples thought they would catch more fish at this time of day. They got into the boat and went out onto the water. They were out there for a long time. The time passed, and it was almost morning, but they still hadn't caught any fish.

Jesus knew where His disciples were and went out to meet them. He was standing on the shore, but the disciples didn't realize who He was. Jesus called to them, "Friends, haven't you caught any fish?"

"No," they answered.

So Jesus told them, "Throw your net on the other side of the boat, and you will catch some." What happened next was amazing.

The disciples, who had been fishing all night without catching anything, threw the net over to the other side and within minutes the net was overflowing with fish.

One of the disciples realized who had been talking to them, "It is the Lord!" As soon as Peter heard this, he jumped out of the boat to go to Jesus. (They weren't that far from shore).

The other disciples stayed in the boat and worked hard to tow all the fish to shore.

When they met up with Jesus, there was a fire started with some bread lying close by. Jesus said to them, "Bring some of the fish you have caught, and we'll have breakfast together."

Peter helped the rest of the disciples get the fish out of the boat. There were so many fish, and they were all so big and heavy that they all needed to lift together to get the fish out of the boat.

Then they all sat together in front of the warm fire, and Jesus took the bread and the fish and gave it to them. This was the third time Jesus had met with the disciples since He rose from the dead.

After breakfast, Jesus asked Peter some important questions. He asked him, "Peter do you love me more than your parents and all your friends?"

"Yes, Lord," he said, "You know that I love you."

Again Jesus said, "Peter do you truly love me, no matter what?"

He answered, "Yes, Lord, you know that I love you."

Jesus asked him the third time, "Do you love me?"

Peter's feelings were hurt because Jesus kept asking him, but he replied, "Lord, you know the answer, you know that I love you."

"Then follow me," Jesus said.

We have learned that Jesus died on the cross because He loves us, no matter what bad things we do! Now we need to love Jesus no matter what. Here are some questions to think about:

Would you still love/follow Jesus if

- your mom or dad got very sick
- you had no friends
- you became blind, or couldn't walk anymore
- everything was going wrong
- you had to move away from all your friends
- you were poor and never got any present to give to your friend

We need to remember that no matter what, Jesus loves us and will never ever stop loving us! Sometimes things happen that we don't understand, but Jesus knows everything, and He will help us if we ask Him to.

STORY 10

THE GOOD SAMARITAN

This is one of the last parables we will be looking at. There are many other parables in the Bible, so if you want to hear more continue to come to church.

This next parable started with a man asking Jesus a question. The man who asks Jesus a question was very smart. Maybe he was trying to trick Jesus and see if he was a good teacher or not. This is what he asked: "Teacher, what should I do so I can go to Heaven and live forever?"

Jesus replied, "What is written in the Bible? What do you think?"

The man answered, "Love the Lord your God with all your heart, with all your soul, and with all your strength, and love your neighbor as yourself."

"That is right!" Jesus said. "Do this, and you will live forever in Heaven."

But the man wanted to know more so asked Jesus, "And who is my neighbor?"

Jesus decided to answer this question with a parable to help everyone who was listening understand.

Jesus said:

"There once was a Jewish man walking along a road. He was coming from Jerusalem and was heading to Jericho, which was a full day or two of walking.

The road was rocky, and there were small hills all around. The man was just humming to himself and enjoying the nice day when suddenly a group of men jumped out from behind a hill. They took all his belongings and tore off most of his clothes. They didn't want him to follow them, so they beat him up very badly, and left him lying and bleeding on the side of the road.

A few minutes later, a priest was walking down the same path and noticed the man lying on the side of the road. Do you know what he did? You'd think he would run

over and help the man. Instead, he crossed the road and walked on the other side and acted like he didn't see the man.

About an hour or so later, another man, called a Levite, was walking down the road. Levites were people who assisted priests with their work. He would probably help the man. But you know what he did? He slowed down and walked a little closer to the man, but then kept walking without helping him at all.

You might be thinking that maybe the man lying by the side of the road looked like he was resting or something and that is why the priest and the Levite didn't stop to help. The trouble is, it was easy to tell he was badly hurt. The man was bleeding, had most of his clothes ripped off him, and he was bruised and hardly breathing.

Just a few minutes later, another man came walking. He was a Samaritan. One thing you should know about Samaritans is that Jews didn't like them. Jews usually didn't treat Samaritans very well, so they never got along. The man who was dying on the road was a Jew. So what do you think the Samaritan did? You would think he would walk by and maybe even laugh at the man.

But as soon as he saw the man, he went over to him and felt compassion for him. He put bandages on his sores and poured oil and wine (which were quite expensive) on the sores to prevent them from getting worse. Then he lifted the man on his own donkey and took him to a hotel to take care of him.

The next day the Samaritan took out enough money so the man could stay at the hotel until he was well enough to leave. He paid the man at the front desk and asked him to take care of the man. If he wasn't better after about two months, the Samaritan would come back and pay for any extra cost."

After Jesus had finished the story, he asked, "Which of the three men do you think was a neighbor to the man who was left beaten on the side of the road?"

The man who asked him the question at the beginning replied, "The one who had compassion and helped him."

Jesus told him, "Go and do the same."

APPENDIX G

CORRESPONDENCE

Malembe Tatasi Fils
Eglise Adventist du 7e Jour
District Beni/ Madrandele

Beni le 02 Octobre 2015

Objet : Congé d'études à Malondo Au Secrétaire General Exécutif
Pasteur secrétaire,

J'ai l'honneur de venir auprès de vous, en vue de solliciter ce dont l'objet est repris ci-haut en marge.

En effet, dans le cadre de la réalisation de mon programme de doctorat, il m'est demandé de présenter un travail pratique vécu dans le ministère. Pour ce, je sollicite un congé de douze jours en vue de réaliser une partie de mon travail à Malondo dans le camp des pygmées.

Veillez agréer, monsieur le secrétaire général, l'expression de mes remerciements anticipés.

Sincèrement,

Pr. Malembe Tatasi Fils

Copies pour information à :

-Président NKF

-Trésorier NKF

Malembe Tatasi Fils
Eglise Adventiste du 7^e Jour
District de Beni

Beni le 01 Octobre 2015

Objet : Evangélisation à Malondo Cher pasteur Mitenyo,

Je viens auprès de vous à travers cette correspondance solliciter ce dont l'objet est repris en marge.

En effet, l'une des exigences du programme que je poursuis est de faire un projet d'étude en identifiant un problème dans le champ et chercher à le résoudre. J'ai ainsi songé à nos pygmées de Malondo qui ont plusieurs fois été évangélisés par l'église adventiste et semble ne pas tenir ferme. C'est ainsi que je demande votre soutien tant matériel que spirituel et moral pour la réussite de l'initiative.

Veillez agréer, monsieur le pasteur, l'expression de ma franche collaboration.

Sincèrement le votre

Pr. Malembe Tatasi Fils/chef de district.

Copie pour information à :

-Direstation Kyanzaba

-Anciennat Eglise Malondo

Pasteur Malembe Tatasi Fils
Eglise Adventiste du 7^e Jour
C/o Paroisse Adventiste de Beni
MADRANDELE

Mandrandele/Beni le 01/octobre/ 2015

Objet : Evangelisation a Malondo

Monsieur le chef de la chefferie de Mabalako,

Transmis Copies pour information a :

- Chef d'entene ANR/ Mabalako
- Commandant de la Police a Mabalako
- Chef de quartier Malondo
- Direstation Mabalako
- Chef de district Malondo

Monsieur,

Je viens auprès de votre haute compétence solliciter ce dont l'objet est repris ci-haut en exergue.

En effet l'église Adventiste a pour mission d'évangéliser le monde entier en préparant les habitants de cette terre au retour imminent de Jésus- Christ. Pour ce fait, nous vous informons de l'arrivée d'une équipe de 12 évangélistes en provenance de Beni pour Malondo. La dite équipe fera un séjour de dix jours (du 29 Novembre au 7 Décembre 2015) en prêchant, enseignant et en soignant les malades pygmées. Nous demandons à toutes les autorités qui me lisent en copie de bien vouloir soutenir l'équipe en assurant sa sécurité.

En espérant de vous une suite favorable, veuillez agréer monsieur, l'expression de mes sentiment patriotiques les plus distingués.

Pour l'église Adventiste du 7^e Jour

Malembe Tatasi Fils

RAPPORT DE SUIVI DES PYGMEES BAPTIZES A MALONDO

Dans l'intervalle du 29 novembre 2015 au 07 décembre 2015, une campagne d'évangélisation a été tenue à MALONDO pour une durée de 10 jours dans le camp des pygmées. Quatorze évangélistes dont RUMALIZA, ESAIE, MALENGULE ARSENE, BARAKA, MASASI, JOSUE, KAMBALUME, KASKY, MATIDI, FIDELE, MAKEO, BWAKYANAKAZI et Pasteur MALEMBE ont été mobilisé par le Pasteur du District BENI, Monsieur MALEMBE TATASI Fils pour mener une œuvre évangélique à MALONDO avec la population cible : les premiers citoyens.

Au terme des 10 jours de la campagne prévue, 20 âmes ont été gagnées dont 4 bantous et 16 pygmées. Ci-dessous les noms des candidats baptisés :

1. KASOKI ISSA **Pygmée**
2. KASOKI ANIFA **Pygmée**
3. KAVINGU NGUBENGA **Pygmée**
4. KASOKI ZAINABO **Pygmée**
5. JOSE SAPARANI **Pygmée**
6. ELIZA FEZA **Pygmée**
7. MASIKA MAWAZO **Pygmée**
8. MASIKA NGUBENGA **Pygmée**
9. KAVUGHO YUMA **Pygmée**
10. KAMBALE ISSA **Pygmée**
11. ZAINA DAINI **Pygmée**
12. PALUKU MULUMBIRWA **Pygmée**
13. KAPELO KAPARAYI **Pygmée**
14. KAVUGHO ZAKARI **Pygmée**

15. KASEREKA SAMUKONO **Pygmée**
16. SALOME ZAINA **Pygmée**
17. KAVIRA LUTHUNDA **Bantou**
18. KAMBALE MAKEO **Bantou**
19. KAKULE KIMBANA **Bantou**
20. KAMBALE MARTHE **Bantou**

Tous ces membres baptisés ont été recommandé à l'église locale de MALONDO pour qu'ils y soient enregistré, et y adorer régulièrement. Vu que l'église de MALONDO accuse une carence des membres et considérant la nécessité de suivi de ces membres nouvellement baptisés pour qui 80 % sont pygmées, un calendrier de suivi pour une durée de 6 mois fut élaboré par les évangélistes dont en voici le détail :

DATE	EQUIPE DE SUIVI	OBSERV
26 /12/2015	KASKY+RUMALIZA+ BARAKA	
16/01/2016	MASASI+ JOSUE+ BARAKA	
06/02/2016	MATIDI+ ESAIE+ BARAKA	
27/02/2016	KAMBALUME+ARSENE+BARAKA	
19/03/2016	FIDELE+ MAKEO+ BARAKA	
09/04/2016	RUMALIZA+ KASKY+ BARAKA	
30/04/2016	MASASI+ JOSUE+ BARAKA	
21/05/2016	MATIDI + ESAI + BARAKA	
11/06/2016	Tous les évangélistes	

DEROULEMENT DES ACTIVITES DE SUIVI

DATE DE DESCENTE	EQUIPE DE SUIVI	SERMON	EFFECTIFS DES PYGMES	BANTOUS	OBS
26/12/2015	KASKI+ RUMALIZA + BARAKA	Je ! wajua wewe ni nani ?	12	13	
16/01/2016	KASKI+ JOSUE+ BARAKA	Faida ya kuitwa mwana wa mungu	8	11	
06/02/2016	MATIDI+ESAIE+BARAKA	Hatari ya ulimi	6	10	
27/02/2016	KAMBALUME+ARSENE+ BARAKA	Kuja kwa yesu mara ya pili	9	18	Sainte scene
19/03/2016	FIDELE+ MAKEO	Hatari ya zambi	5	22	
09/04/2016	RUMALIZA+ KASKI+ BARAKA	Siri ya kushinda : maombi	12	24	
30/04/2016	MASASI+ JOSUE	Saa ni karibu	7	28	
21/05/2016	MATADI+ ESAIE+	Kanuni	13	20	

	BARAKA	ya kula na kunya			
11/06/2016	Tout les évangélistes	Sote twa husika	2	24	

Commentaire: la fréquentation moyenne des pygmées aux cultes durant cette période de suivi est de 8 participants pour chaque sabbat ce qui représente 51,3% du total des pygmées baptisés. Il est donc important que le suivi continue jusqu'à atteindre le 100% de l'effectif.

Conclusion : les six mois de suivi des membres pygmées baptisés a MALONDO ont été bénéfiques pour l'église local de MALONDO tout comme aux pygmées du camp de MALONDO. Durant ces six mois des dons en vêtements, vivres, argents et manuels ont été distribués a l'église et aux pygmées en provenance des personnes de bonne foi contactés par l'équipe de suivi ; aussi l'église a été nourri spirituellement par la même équipe.

L'évangélisation des pygmées nécessite être accompagner de différents dons car ces derniers constituent une population nécessiteuse et leur foi est plus attaché aux choses visibles et aux matériels.

C'est pourquoi nous recommandons, qu'une équipe des personnes de bonne foi soit constitué pour faire un suivi systématique de ce camp de malades qui ont tous reçu le message Adventiste.

Fait à BENI, le 30 juin 2016.

Pour l'Equipe de suivi

KAMBALE KILUHUKIRO Baraka

Evangéliste Laïc

APPENDIX H

BUDGET

MALONDO PYGMY CAMP EVANGELISM

Article	Quantity	Total Cost	observation
Transport		120\$	
Local Transport		26\$	To the nearest Market
Rice	50 kgs	45\$	
Beans	50 kgs	45\$	
Maize+Cassava flour	70 kgs	60\$	
Dried fish	30 Pieces	60\$	
Local chief		20\$	
Forest tax		2\$	
Market food supply		68\$	
Medicine		135\$	
Miscellaneous		51\$	
Transportation for evangelists during the 6 months follow-up	10\$ Per Trip	120\$	Brother Samuel offered to take care of that.
Total Amount 752\$			
DONATIONS FROM INTERESTED MEMBERS			
Sudo Names	Name of Donation	Quantity	Observation
Japhet	Beans	100 kgs	To be distributed
Obed	Soaps	2 Cartons	To be distributed
Rachel	Salt	4 Cartons	To be distributed
Darlose	Money	100\$	To buy hoes and pangas
Samuel	Money	200\$	Added to the budget
Dorcas	Clothes	2 Sacs	To be distributed
Malondo Church	Cooking oil	20 litres	Used for our cooking
Pygmy friends	Firewood		All supplied by pygmies
Total amount estimated for donations 920\$			
GRAND TOTAL 1672\$			

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VITA

Name: Malembe Tatasi Fils

Background: I was born and raised in the North- Kivu Region - Lukanga, Democratic Republic of Congo 02 October 1972. I am the second last born of a family of eight persons: five sisters and two brothers. I got baptize into the Seventh-day Adventist Church in DRC on 20 may 1990.

Family: I married Masika Bamuswekere Yaya on 27 September 1999. We have one precious daughter and two boys, Praise Tshoma born in 2000, Faradja Tshoma born in 2006 and Blessing Tshoma born in 2009.

Education:

1985-1991 Lukanga Adventist high school diploma in Education-Teaching
1992-1996 Bachelor of Theology in Bugema University (Kampala- Uganda)
2006-2009 Adventist University of Africa, M.A Pastoral Theology (Rongai, Kenya)
2013-2017 DMin Student (Mission Emphasis) Adventist University of Africa (Ongata Rongai, Kenya)

Ordained:

2004 Ordained by the North-East Congo Union Mission (NECUM) and currently hold credentials from the East Central African Division (ECD).

Work Experience:

1996-1997 Bible teacher at Lukanga High school (Butembo-DRC)
1998-2005 Chaplain at Centre Scolaire Adventiste de Lukanga (Butembo- DRC)
2005-2007 District leader in Lubero then Butembo-DRC
2007-2010 Maha-Mission/Global Welfare Supporters coordinator in DRC
2010-2015 District leader in Beni town (North Kivu Field)
2016-present Youth, Evangelism and Chaplaincy Director in North East Congo Union.