

DISSERTATION ABSTRACT

Doctor of Ministry
Emphasis in Leadership

Adventist University of Africa

Theological Seminary

**TITLE: A DISCIPLESHIP APPROACH FOR EVERY MEMBER
EVANGELISM IN BORONYI CHURCH, SOUTH KENYA
CONFERENCE**

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This study was to examine how discipling members of Boronyi district, Kisii County, can increase their capacity for every member evangelism. The researcher developed a discipleship model which is in nature indigenous for the church. It was based on field surveys, interviews and questionnaires to analyze the findings. The paper included data from history, ongoing research, surveys, and information of successful discipleship programs some of which have been developed by other churches.

The research was guided by three objectives: establish factors that negatively affect non-participation of members in winning others to Christ, investigate strategies to increase participation in activities that contribute to witnessing to faith on an individual basis, develop and implement a discipleship program that empowers church members to be totally involved in telling others the good news. The study was

justified based on the facts given by members of Boronyi SDA Church, and available literature on the discipling of Church members was used. The study focused almost entirely on historical, theological and cultural norms of discipleship. Thus, the study contributed to fill this knowledge gap.

The research design was descriptive and cross-sectional in nature. The sample size was 150 respondents. This research was guided by the agenda setting theory that if a topic is covered frequently and prominently, the audience will regard the issue as more important and contextual. The research was conducted using questionnaires and interviews in data collection since it contained both quantitative and qualitative information. The researcher used the findings to determine how discipling the members of Boronyi SDA Church can cause every member to be involved in spreading the gospel. Secondary data was obtained from journals and other scholarly works.

Using SPSS (Statistical Package for the Social Sciences) data was analyzed and presented by use of tables and graphs. From analyzed data, the researcher discovered that discipleship through effective Biblical methods can guarantee successful equipping of the church with the necessary tools to cause multiplication of members. Other discipleship programs made and done in the West could be contextualized to Boronyi SDA Church as long as the focus of mission was not lost.

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A dissertation

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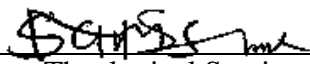
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This dissertation is dedicated to my beloved wife, Foose Kerubo, my lovely children, Immaculate, Neema, and Emmanuela, who often wondered why their father seemed to love going to school rather than staying at home. Further appreciations go to my parents and entire family members for their financial, moral support and their frequent inspiration which stirred hope in my academic achievement. I dedicate it also to our family friends, Wycliff Ombongi and his wife, Rose Kemuma, who enjoyed reading the work and offering valuable suggestions.

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LIST OF ABBREVIATIONS

AUA	Adventist University of Africa
NT	New Testament
OT	Old Testament
SDA	Seventh-day Adventist
SPSS	Statistical Package for the Social Sciences
EKUC	East Kenya Union Conference
SACCO	Savings and Credit Cooperative

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CHAPTER 1

INTRODUCTION

Description of the Ministry Context

Boronyi district is in Kisii County. The Kisii people, also called *Abagusii*, live primarily in the western area of Kenya, in Nyanza, the most populated area of Kenya. At 6.74 percent of the population, the Kisii people are the sixth largest community in Kenya, and are among the fastest growing populations in the world. The Kisiis have always been agriculturists, and are part of the Bantu speaking people. Since their migration into Kenya, their culture has been shaped by frequent battles against the Luo, Kipsigis, and Maasai. These conflicts persist to date due to disputes over grazing land and cattle theft. Poverty in Gusii is on the rise. The sizes of their land have become so small that holdings are unable to support the people because of the traditional techniques of land usage. Kisii, found in the western part of Kenya, is among the towns which are growing fast in Kenya. It is known mainly because of its high population, tranquility and political stability.¹

Commerce as well as agriculture is what the economy of the Abagusii depends on. The crops and fruits that grow in the area are pawpaw, maize, beans, *managu*, avocados, pineapples, and bananas, among others. New businesses are steadily being established, which relate to health services, processing of food, and education.

¹ Simone, "Kisii," *Kenya: History, Culture, and Current Issues*, accessed 6 January 2016, <http://kenyahistoryandcurrentissues.blogspot.com/2010/04/kisii.html>.

Although it has few industrial activities, it has potential for larger agro-based industries due to its location in a rich agricultural area.

Soapstone quarrying takes place near the town around Tabaka, southwest of the town and a few miles off the Kisii-Isebania Road.²

The town hosts large supermarket chain stores, like, Nakumatt, Tursky's and Naivas. It is also home to several financial and commercial institutions such as Barclays bank, Post-bank, Equity bank, Co-operative bank of Kenya, Family-bank, Eco-Bank, I&M Bank, Diamond Trust and others. These institutions have started new branch offices to take care of the great number of people and the position of Kisii town as a growing commercial hub. The biggest SACCO in Kenya (Mwalimu Sacco) also maintains a branch in the town.³

Traditionally the Kisii people worshiped the Supreme God (*Engoro*), whom they believe lived beyond the skies. One of the traditions was for a mother having given birth was supposed to keep the child indoors for three days, before she took it outside at sunrise, faced the sun with the child in her arms and exposed it to nature. Then she uttered the words *riobanderere* (sky care for me and protect me). The sky represented the mysterious omnipresent powers of the Supreme God, Engoro.⁴ According to the Kisii people, *Engoro* made the heavens and the earth, heavenly bodies like the moon, the sun and the stars, and the natural forces. *Engoro* was the

²Economic Planning Unit. Prime Minister's Department (2010), *Handbook for Logical Framework Analysis*, Kuala Lumpur, Malaysia, accessed 19 April 2016, http://www.epu.gov.my/c/document_library/get_file?p_1_id=20603&folderId=20724&name=DLFE-7901.

³ Ibid., 28.

⁴ Kenya National Bureau of Statistics, *Kenya Demographic and Health Survey, 2008-09*, accessed 20 February 2016, <http://www.measuredhs.com/pubs/pdf/FR229/FR229>.

giver of all that is owned under the sun and all life. The beginning and the end of life is in His hands. Today, over 80 percent of the Kisii population are Christians.⁵

Abagusii are mostly Catholics and Protestants. The Seventh -day Adventists (SDA) and Roman Catholics are the most predominant. Other denominations include: the Lutheran Church, Evangelicals, the PAG (Pentecostal Assemblies of God), and independent congregations like Redeemed church and the Full Gospel Churches of Kenya. Jehovah witnesses have also recently established a Kingdom Hall. The Muslims and Hindus are the minority religions in the municipality.⁶

By the time the first Seventh-day Adventist missionaries came to Kenya, Adventism had already been in South Africa, brought by American missionaries in 1886, in Rhodesia (Zimbabwe) in 1894. In 1903, Adventism was brought to Tanganyika (Tanzania) by German missionaries.⁷ All missionaries were under one organization: the European Division of Seventh-day Adventists, whose headquarters were in Hamburg, Germany. The Adventist work in Kenya was started by two missionaries, a Canadian, Arthur Granville Carscallen, and Peter Nyambo, an African from Nyasaland (Malawi).⁸

The Adventist faith began to grow and in 1911 the first baptisms were conducted with the work of God having extended further south, west and

⁵ Kenya National Bureau of Statistics, *Kenya Demographic and Health Survey, 2008-09*, accessed 20 February 2016, <http://www.measuredhs.com/pubs/pdf/FR229/FR229>.

⁶ *National Geographic Almanac of Geography* (Kenya Nairobi: Government Press 2005), 78.

⁷ Amayo, G. N., *A History of the Adventist Christian Education in Kenya: Illustrated in the Light of its Impact on the Africans' Social, Economic, Religious and Political Development, 1906-1963*, PhD dissertation (n.p.: Howard University, 1973), 133.

⁸ N. M. Nyaundi, *Seventh-day Adventism in Gusii, Kenya* (Kendu Bay, Kenya: African Herald, 1997), 89.

Southeastern parts to areas like Wire, Rapedhi, Sori, Rusinga, and Nyanchwa in Kisii county.⁹

Boronyi district is among the oldest in South Kenya Conference but among the least in terms of membership growth. It was realigned in the year 2013 after the south Kenya Conference took an action to divide the large district into two separate districts. Since it was opened, the district continues to conduct large evangelistic campaigns which bring people to church but many are lost within a short span of time. The three angels' messages (Rev 14: 6-12) preached and emphasized from the evangelistic pulpits is loved but lacks those who do follow up. Most of the members of the church are ill equipped on the cardinal teachings of the church that they are unable to testify or give reason for the hope that lives within them.

The nature of the church is to go forward and accomplish the gospel commission as contained in Matthew 28:18-20 and Revelation 14:6-12. Boronyi SDA District offers to make a reality Jesus' great commission and take the opportunity to accomplish the mission of the church in its environs and beyond.

Statement of the Problem

Boronyi district experiences low member participation in evangelism. More than 80% (410 out of 500) are not engaged in making disciples as is the command of Jesus in Scripture (Matt 28:19-20). Members seem to have a wrong notion that the accomplishment of the mission of Christ is a preserve of a few; the pastors and those chosen for church leadership.

⁹ Nyaundi, *Seventh-day Adventism in Gusii, Kenya*, 29.

Statement of the Purpose

The purpose of this dissertation was to develop, implement and evaluate a disciple making program in Boronyi that would involve every member of the church in the work of accomplishing the gospel commission.

Justification of the Research

Boronyi district experiences a deficit in disciplers or leaders who are qualified and capable of discipling the church especially nurturing the new converts to mature in faith and as a result move forward the accomplishment of the mission of Christ. Besides, members of the church seem to believe that the work of evangelism is to be done by only the pastor and those chosen to lead in the various departments of the church.

As a result, the church continues to be stunted in terms of membership growth and in the core areas of its spirituality. For example, the records of their giving in terms of tithes and offerings show that only a handful, less than 20% (90 out 500) of the baptized members are involved in returning their tithes and offerings faithfully; there is disunity in the congregations as well as the fact that some members of the church members are accused of immoral practices like sexual misconduct, dual allegiance among other vices.

This situation calls for the church to reinvent itself and find an amicable solution that will give the church a new lease of life by involving all the stakeholders of the church in a program that will expose and address these challenges not only in the short term but also in the long term. Special spiritual attention therefore, needs to be given to the church and especially the new converts as a preparation for every member to awake to their spiritual responsibility of fulfilling the gospel commission.

Delimitations

Although the whole of Boronyi district experiences a lack of member involvement in spreading the gospel, the dissertation will be delimited to one church, Boronyi SDA Church the largest Church in the district which the problem the researcher is addressing is most prevalent.

Methodology and Procedure

Chapter one deals with the description of the ministry context where the research was conducted, both the macro and micro-contexts are considered. It also deals with the statement of the problem, justification of the research, delimitations and the description of the dissertation process which this section deals with.

Chapter two covers the biblical and theological foundation of the dissertation. It seeks to review the theological traditions or foundations of discipleship and investigates the various discipleship development themes within the various biblical eras of the Old Testament and Jesus' Ministry in the New Testament. Besides, Spirit of Prophecy writings on the given themes are thoroughly reviewed to give the researcher a clearer picture of the research topic. Lastly, exegetical methods of bible study are employed in this section so that one can understand better the subject matter.

Chapter three concentrates more on the literature review which is centered on the subject matter of discipleship in church history, early church, local church, Jesus' team ministry and discipleship in the end time church. Authors interact freely in mingling discipleship as it relates to evangelism, and nurture of new converts. The writings of Ellen G. White on discipleship and the place of the Holy Spirit in discipleship are also discussed in detail in this chapter.

Chapter four encompasses the research design and program development or intervention. Both qualitative and quantitative methods of research are employed in this section. Basing the research on the biblical, theological and theoretical foundations, the researcher did interviews and questionnaires which were administered at the beginning of the study to get the facts on the ground; thus, training programs for the church membership were developed. The topics covered areas in ministry on discipleship, evangelism and nurture. A gift inventory for members' giftedness was administered to the members to discover their spiritual gifts in this chapter.

Chapter five describes implementation of the intervention. Four phases of the program implementation were conducted. The first phase was conducted for seven days and it was meant for the general membership of Boronyi SDA Church, Out of the 500 baptized members whose names appear in the church register an average of 150 members who started the program appeared to be regular in the meetings while they kept on increasing on given days and new members joined them in the process of implementation.

The second phase ran concurrently with the third phase. Fifteen trainers of trainees were identified from among the 150 members who participated in the first phase of the program. Afterwards they were required to train or lead out ten fellow members on branches of ministry identified for the program intervention. These groups were open for participation as the idea was to encourage more members to be disciplined on matters evangelism and at the same time those trained were to also invite whoever was willing to join them for study both at home on Wednesdays or at the Sabbath afternoon sessions.

Phase four focused on the fruit of the discipleship program, those won to Christ and baptized by the effort and influence of the members thus far trained. The people baptized were grouped together and were taken through a four-week nurturing program led by the researcher as the main supervisor, the leaders of the fifteen groups, members of the elder's council and those who assisted the newly baptized to make the decisions for baptism.

The results of the program were being monitored during and after the program intervention and the final evaluation done at the end of the program implementation. The resulting outcome was shared with the leadership of the South Kenya Conference through the office of personal ministries and evangelism.

Chapter six deals with the summary of the dissertation journey, the conclusions drawn from its implementation, lessons learnt during the process and the ultimately the recommendations that came out of the evaluation of the process.

The nature of the research design is descriptive and cross-sectional. Other times gathered information is only quantitative- numbers and percentages; sometimes only qualitative, including the “why” and “how many.”¹⁰ A survey design that is descriptive allows one to put together a summary of the information before presenting and interpreting it for clarity purposes. The reason why descriptive design was used is because it is not only limited to finding the facts, but many times it will result in forming principles of knowledge and give solutions to problems. Further, the descriptive approach is meant to obtain information that concern with current phenomenon and if possible draw valid conclusions from the discussed facts. The

¹⁰ Nancy Jean Vyhmeister, *Your Guide to Writing Quality Research Papers* (Grand Rapids, MI: Zondervan, 2014), 30.

study sought to find out the opinions, feelings, preferences and attitudes of the selected population.

The design is adopted with the view that the information gathered will be representative of the total population. A general focus of inquiry pertaining to discipling laity for every member evangelism and nurture of newly baptized converts to reach spiritual maturity was developed as a guide in the assessment. The sample size of 150 respondents was utilized. This is because a big sample gives a fair representation of the whole population of study and reduces error in sampling.¹¹

This research was guided by the agenda setting theory that if a topic is covered frequently and prominently, the audience will regard the issue as more important and contextual. The research was conducted using questionnaires and interviews in data collection since it contained both quantitative and qualitative information which the researchers used to determine the discipling of members to involve every member in spreading the gospel. “Qualitative and quantitative approaches in a single study complement each other by providing results with greater breadth and depth.”¹² Secondary data was obtained from journals and other scholarly works. Using SPSS (Statistical Package for Social Sciences) data was analyzed and presented in percentages using tables and figures as appropriate.

Definition of Terms

Church: Per this dissertation the church is defined as men and women who have been redeemed by the precious blood of Jesus.

Conference: The term Conference here will be used to refer to a geographical territory which oversees the work of God within Kisii and Narok counties.

¹¹ Carol M. Roberts, *A Dissertation Journey* (Thousand Oaks, CA: Corwin, 2010) 151.

¹² Ibid.

Discipleship: In this dissertation, discipleship is the process of helping people through the teaching ministry to become like Jesus in the way they think, feel, and act. This process is supposed to develop a baby in faith into a mature Christian in Jesus.

Discipling: The term discipling is not found in the dictionary but is here used to denote leading someone to Christ or guiding one to mature in Christ.

Dual Allegiance: Worship of both God and idols

Evangelism: This term is used here as the proclamation or communication of the good news of Jesus Christ through audibly or by personal lifestyle witness, having the intention of leading them to Jesus. There are about two forms of doing it, namely public and personal.

Laity: According to this research, it refers to members of the church local congregation.

Nurture: According to this dissertation the term nurture is used to denote the process of bringing up a new convert by proper feeding and direction until one reaches spiritual maturity.

Quarter: This is a term used to denote three months per the yearly calendar of the Seventh-day Adventists.

Expectations

After the successful completion of this dissertation, Boronyi SDA Church is expected to be vibrant in evangelizing the community by engaging its members to take advantage of every opportunity they have to lead someone to Christ.

At the same time it is expected that member involvement in evangelism would as a result cause the members themselves to grow spiritually. With this realization the conflict experienced among members in connection to leadership and other vices like dual allegiance will be eliminated.

It is the expectation of this dissertation that many more members will be availed for church leadership responsibilities and avoid the syndrome of having only a few members serving the church all the time. This will be as result of members discovering their giftedness. The study will further be helpful to those ignorant of the fact that the Bible advocates the priesthood of all believers as opposed to a few clergy.

This study is also expected to awaken the membership of the church on the secret of spending time with the Scriptures. Lives are expected to be transformed thereby and testimonies given on the life changing power of the gospel.

It is also expected that this method of evangelism that seeks to involve every member in spreading the gospel will be adopted not only in the whole of Boronyi district but also in the entire Conference and possibly beyond.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATION

The term theology is considered to be a study whereby analysis is done on the nature and attributes of God in relation to the created works both in the heavens and the earth. The study seeks to understand things divine and truths of religion. And reflection is defined as fixing one's thoughts on something or careful consideration.¹

This chapter seeks to review the theological traditions or foundations on discipleship and investigates the various discipleship development themes within the various biblical eras of the OT, Jesus' Ministry together with other writers of the NT with special regard to Paul whose writings cover almost three quarters of the NT. Exegetical method of Bible study is largely employed.

Discipleship is about a way of transforming a new believer to be a true disciple, "becoming a complete and competent follower of Jesus Christ."² The church today lacks this element. Most Leaders are mainly concerned about gaining more members as opposed to disciples contrary to the command Christ of making disciples. Making disciples is not something to opt to do or not rather it is the engine that gives the church influence. However, this fully depends upon how much it is committed to making true disciples. To produce changed lives and see the lives being reproduced in other people is the greatest challenge to believers, and the church.³ The missing

¹ *Webster's College Dictionary* (New York, NY: Random House, 2001), 1267, 1268.

² George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ* (Colorado Springs, CO: WaterBrook, 2001), 18.

³ Barna, *Growing True Disciples*, 26.

substance for changing converts to become true disciples is what this dissertation is determined to bring about. The interesting thing about being a disciple of Jesus is that it starts with Jesus calling one personally. Christ made a summary of the call to being a disciple standing on the banks of the Galilean Sea and made a call to Andrew and Simon, He simply told them to follow Him (Matt 4:19).

This was not like the early traditions of Jews and Greeks during the First Century. According to that culture, it was seen to be a dishonorable thing for teachers to seek followers.⁴ But with Christ, the culture of the rabbis and the stigma of the society, did not move Him; He humbled himself and demonstrated the reason for His coming in human form (Luke 19:10). In the initial stages of His ministry on earth, Christ began a different way of discipleship, as He was the one who took the first initiative to look for and call the brothers to become His friends.⁵

Therefore, discipleship starts and ends with the call of the Sovereign God. Taking a closer look at the Bible, the context where people are living, one can then be able to bring about the duty of making disciples in a relevant culture and in accordance to the teachings of the Bible. For discipleship to be effective, it must be established in the appropriate context in which people live. It is the context that will allow one to understand the needs and challenges of those that are new in the faith.⁶

The New Testament indicates how each context presents a different set of challenges for the followers of Jesus Christ. This difference becomes obvious when we compare the context of Revelation with the context of Matthew. It shows that

⁴ Craig S. Keener, *Matthew*, The IVP New Testament Commentary Series (Downers Grove, IL: Inter Varsity Press, 1987), 97.

⁵Michael J. Wilkins, *Matthew*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2004), 180.

⁶ Melba Maggay, *The Gospel in Filipino Context* (Manila, Philippines: OMF Literature, 1987), 4.

discipleship is always within a context. In the book of Revelation, John defines disciples as “those who follow the Lamb wherever He goes” (Rev 14:4), they are the ones who persevere right to the end and enter heaven by overcoming the world. If we take the late dating of Revelation, then we can assume that it was written to serve the seven churches faced with the emperor cult (the worship of the emperor).

These churches in Asia Minor adopted the emperor cult enthusiastically. Domitian was perhaps the worst of all emperors because he demanded that all people address him as *dominusetdeus* (Lord and God) as for the Christians, the pressure to avoid the emperor cult was compounded by the pressure coming from traditional religious cults. Together, they asked for a concrete response from the believers.⁷

The discipleship in John’s context is not similar to the discipleship which Matthew’s context represents. The main problem with the Matthean community was their group identity as God's people and again the Matthean community stood at a crossroad between insisting on Jewish identity and facing extinction or enlarging their tent by preaching to the Gentile community. The mission strategy to the Gentiles became Matthew's answer to this community in crisis. Mission was used as a form of discipleship.⁸ Discipleship in John's context is about resisting seduction and enduring persecution. In many ways,

It has to do with faithfully keeping one's identity as Christians in light of the mounting pressure to conform to the world. Discipleship in Matthew's context has to do with the letting go of one's identity and accepting God's plan for a new identity. The Matthean community must no longer insist on its Jewish heritage as the only rightful heritage, and instead it must embrace both the Jewish and the Gentile believers as part of its community.⁹

⁷ Maggay, *The Gospel in Filipino Context*, 7.

⁸ David Bosch, *Transforming Mission* (Maryknoll, NY: Orbis, 1991), 57.

⁹ John Stott, “Building Capacity and Sustainable Prevention Innovations: A Sustainability Planning Model,” *Evaluation and Program Planning* 27.2 (Maryknoll, NY: Orbis, 2004): 135-49.

Biblical Definition of Discipleship

A working definition for a disciple can be one who has accepted the salvation of the Lord Jesus Christ and willing to walk and live complete for Jesus both in his speech and deeds. The person must be fully committed to find out and develop their gifts and abilities. As a result, use them for the accomplishment of the Christ mission. With this definition, it wouldn't be hard to find out what being a disciple really means. This, therefore, sets the benchmark of discipleship and distinguishes between a disciple and a mere follower or volunteer.¹⁰ The idea of discipleship is seen in both testaments, the OT and NT. Disciple “protégé pairs described in the Old Testament include Moses and Joshua (see Deut 31:7-8), Naomi and Ruth (see Ruth 1:7-18; 2:17-3:16) as well as Elijah and Elisha (2 Kings 2:1-6).

There are several words closely associated to discipleship. They are verbs like “make disciple (*matheteuo*), teach (*didasko*), train (*didaxo*), be sound (*hugiano*) and follow (*akaloutheo*), also nouns like disciple (*mathetes*), teacher (*didaskalos*) and imitator (*mimetes*).”¹¹

In the OT, the Torah was central to forming spiritually and religiously the education of the Hebrew children. Nevertheless, instead of having a bunch of laws set by God, these commandments are a lifestyle which needs to be followed and learnt by closely associating with a painer.¹²

Looking in the New Testament, discipling examples are many. Jesus Christ held discipleship as an important aspect of His ministry on earth. Besides, having a

¹⁰ M. Nel Alexander, *The New Interpreters' Bible Commentary in Twelve Volumes*, vol. III, Matthew to Mark (Edmonds, WA: Abingdon Press, 1994), 344.

¹¹ E. Smither, *Augustine as Mentor* (New York, NY: B & H. 2009), 5.

¹² B. A. Williams, *The Porter's Rib: Mentoring for Pastoral Formation* (Vancouver, Canada: Regent College, 2005) 182.

preaching ministry to the Galileans, Jesus spent time in developing a relationship with all His disciples; this involved personally spending time, showing them how to develop a relationship that was intimate with God (John 2:13-17, 4:31-38, 13:1-17), explaining to them some truth of the word, and finding time to live out those truths (Matt 10:1-42).¹³

The apostle Paul disciplined a lot of people, example is Sosthenes, Tychicus, Titus, Silvanus, and Timothy (1 Cor 1:1; Eph 6:21; Col 4:7; 1 Thess 1:1, Titus 1:1; 1 Tim 1:1; 2 Tim 1:2). These examples from the Bible show that God's people have always had some form of discipleship which helped them to grow in faith and in God's knowledge.

The term "discipleship" cannot be found in the NT. The idea of discipling or discipleship, on the other hand, is mentioned using the word *mathetes* about 261 times in both the Gospels and the book of Acts. Making disciples or followers is majorly shown by the verb *matheteuo*, even though the term *akolouthein* ("to follow after") is applied about 90 times mostly in the book of Acts and the synoptic Gospels.¹⁴

How the term *mathetes* is used and its verb, makes it difficult to find what is meant by the word discipleship, derived from them. Using *mathetes* intellectually or in an educational manner (Matt 10:24; 13:52), the process of being educated as a teacher may be understood to be discipleship. Several other times, however, a changing of life is what is indicated (Matt 16:24; Mark 8:34), in that case the process of being like one's master is what discipleship is all about.

¹³ A. Skevington Wood, *The Expositors Commentary with the New International Version: Ephesians through Philemon*, vol. II (Grand Rapids, MI: Zondervan, 1981), 422.

¹⁴ Heber F. Peacock, "Discipleship in the Gospel of Mark," *Review & Expositor*, 75 no 4 Fall 1978, 556.

Other meanings of *mathetes* are mentioned in the NT, but speaking together, discipleship whether in the synoptic Gospels or in the book of Acts include how to become a disciple and being one. Sometimes, focusing on how to evangelize but more on how to mature in Christ. This involves both training and changing lives.¹⁵ This word is used instead of discipleship, but the idea remains. The effort to understand what discipleship is will therefore focus on the uses of the word disciple and its related terms.

Characteristics of a Disciple

Christ called the kind of disciples He had clearly envisioned to use for the ministry. He knew who He wanted them to be and that is the reason He invited them to follow Him, so as to make them fishers of men. In other words He wanted them to have distinct features as Jesus' disciples. Therefore, making needs a way of changing, only to be performed if they were willing to follow what the Lord was teaching them.

Jesus' disciples were required to be taught and learn from the master teacher, emulate His character, and the values He stood for. The word disciple in this context is a learner. In other words the disciple is required to look like the Master. In Jesus' time it was their custom to call him Rabbi as they listened and watched Him, while closely interacting with Him. However, Jesus is specific about the kind of qualities needed for the one who wants to become His disciple. Little wonder that all who seek to go wherever He calls are qualified to become His disciples. However, those who could not follow Him for one reason or the other, unfortunately were not counted as having qualified for the kingdom (Matt 19:22). The following are the marks or characteristics of a disciple discussed in a manner to exactly understand what discipleship is all about.

¹⁵ *Beyond the Gospels and the Book of Acts*, the word "Imitation" Gains Prominence (See 2 Thess. 3:7-9; Heb. 13:7; 3 John 11).

The Cost of Discipleship

There is a cost for anyone who wants to become a disciple. “For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it? (Luke 14:28, KJV).” Being a disciple of Christ, one needs to consider the cost because a price must be paid. For such a person, death is welcome since a disciple ought to be dead to self, which means that ‘a person should not seek after self-satisfaction and fulfilling his appetite. Instead, pleasing God should be the priority (Luke 14:26, KJV). Thus, to be a disciple of Jesus needs deep commitment because a person’s will and desires will be tested.

Total Commitment of a Disciple

Anyone who desires to be a disciple should be able to totally be committed. “If anyone comes to me, and does not hate his own father and mother and wife and children and brother and sister, yes, and even his own life, he cannot be my disciple.” (Luke 14:26, KJV). The relationship that Jesus seeks with His disciples is so uncompromising that if one were to compare it with any other relationship it will look like hatred. Here Jesus Christ uses a hyperbole to demonstrate how serious discipleship can be.

In this regard, hate should not be taken negatively because God is love; Jesus showed God’s love by His death on the cross. This means that love which human beings show to each other fades away comparing with the love of God.

A Disciple Surrenders to Christ

Jesus made this profound statement “Whosoever does not carry his own cross and come after me cannot be my disciple (Luke 14: 27).” The cross is representative of death and suffering. Carrying one’s cross therefore, means that Jesus calls the

disciple to lay down his or her life, and to be able to surrender his or her life to God.¹⁶ While surrendering one's will to Jesus, one dies to life, and lives to die.¹⁷ The emphasis here is the seriousness of committing to the things of God. By laying down their very lives simply because of Christ, the disciples are on their way to live eternally with God. Part of the discipling process is being able to carry one's own cross which is a big load, yet in spite of its pain, be able to follow Christ and focus on Him completely.

Ellen White spoke about discipleship from a very practical background. For her, the motivating force behind one's commitment to be a disciple was the love of God as demonstrated in the life and sacrifice of Jesus.¹⁸ This powerful theme of God's sacrifice and human response runs through all her writings and calls for a sacrifice no less than one's total surrender and absolute commitment to the cause of Christ. This is not seen as an obligation, but a joyous privilege.

It is one's privilege ever to grow in grace, advancing in the knowledge and love of God, if you maintain the sweet communion with Christ it is your privilege to enjoy. In the simplicity of humble faith ask the Lord to open your understanding, that you may discern and appreciate the precious things of His Word. Thus you may grow in grace, grow in simple, trusting faith.¹⁹

A Disciple Gives up All for Christ's Sake

A disciple who is true should think of whatever he or she owns to belong to his or her Lord; and if the Lord asks for it, the disciple who is true to his or her Lord should be able to surrender. "So then, none of you can be my disciple who does not give up all his own possessions" (Luke 14:33, KJV). If there is anything that is

¹⁶ Gordon Ferguson, *The Victory of Surrender* (Billerica, MS: Discipleship, 2003) 60 – 61.

¹⁷ *Ibid.*, 62.

¹⁸ Ellen G. White, *Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 334.

¹⁹ Ellen G. White, *God's Amazing Grace* (Washington, DC: Review and Herald, 2001), 292.

impossible for one to give up then the thing becomes a small god to him or her. Christ said that it is not possible to serve two bosses; “for either he will hate the one and love the other, or he will be devoted to one and despise the other. One cannot serve God and mammon” (Luke 16:13, KJV).

There are many who have not grasped the true demands of accepting Christ. They fail to understand that Christ comes with a cross as an intricate part of the discipleship package. A Christian who is true is concerned with his stewardship as something sacred. He takes time to study the Word patiently, and gives up all he has to service of Christ. A humble and giving spirit born out of a commitment to represent the sacrificial life of Christ is the greatest evidence of true discipleship.²⁰ By living an obedient life and have a spirit of self-sacrificing one can reveal God’s love to fallen humanity. Thus, the disciple of Christ will be willing to consider everything as nothing in order to achieve the excellent wisdom of Christ. There should be nothing worth holding on to in exchange for Christ.²¹

Emptying one-self from the possessions of this world assists one in focusing on the service to Christ. Here, Christ is emphasizing breaking of secular yoke and exchanging it with the heavenly one. Jesus said, that His yoke is easy and His burden light (Matt 11:30, KJV).

A Disciple Continues in His Word

The idea of continuing in the Word of God implies spending time with the Scriptures, rather than having a shallow approach of reading the word occasionally. “If you continue in my word, then you are truly my disciples and you will know the

²⁰Rowland Forman, Geff Jones, and Bruce Miller, *The Leadership Baton: An International Strategy for Developing Leaders in Your Church* (Grand Rapids, MI: 2004), 213.

²¹Ellen G. White, “*Lamps Without Oil*,” *Review and Herald*, September 17, 1908, 8. 38.

truth, and the truth will make you free (John 8:32).” The Word symbolizes Christ who came in human flesh and dwelt amongst men (John 1:1, 14).

A Disciple Loves Other Disciples

Love is the greatest indicator that a disciple is following Christ. This should be understood because God is love, (1 John 4:8, KJV). Christ declared, “By this all men will know that you are my disciples, if you love one another” (John 13:34-35, KJV). A disciple should be able to love others; especially, loving the neighbor, sisters and brothers. The kind of love attracts unbelievers making them admire the environment of God’s love. The apostle John, who was physically close to Jesus writes a lot about the subject of love. No doubt, the subject of love is central to the practical preaching of the gospel of Christ. Therefore, the Lord’s method of discipleship is established on love.

A Disciple Abides in Christ

Faith and commitment are both gifts of God and these works in close association for the development and maturity of the disciple, and it is not merely something to accept in the mind as the truth about the gospel that results in this maturity, but an experiential knowledge that is not possible without total surrender. This is surrendering totally one’s will to God. A faith that is shallow and that merely believes that Jesus is the Savior of the world, will not heal the soul.

Ellen White develops a process of maintaining this relationship with Christ by emphasizing choice and obedience on the part of the disciple while Christ does His work. She explains that to abide in Christ is to choose only the example of Jesus, so

that Christ's interest is met by those who seek Him. Those who are found in Him, prepared to live by His will.²²

The greatest desire that every disciple would seek to attain is to be able to produce fruit which is to abide in Him, and He abiding in those who believe. "I am the vine, you are the branches, he who abides in me and me in him, bears much fruit, for apart from me, you can do nothing. My Father is glorified in this that you bear much fruit, and so prove to be my disciple" (John 15:7-8, KJV). When God's disciples bear much fruit He is glorified (Gal 5:22).

The idea of being connected with Him is the central message of Christ. Indeed, this distinguishes Christianity from other world religions. In this context, Jesus represents the vine, and His disciples are His branches. This example brings out the understanding that both Jesus' disciples and Jesus Himself give responsorial protection to each other. This simply implies that branches only exist in the presence of a vine and that also a vine does not continue to be a vine apart from the branches.

At best, it becomes a stump which has no value to the ground in which it stands. Life cannot be found in it because agronomic science teaches us that leaves are made on the branches, and that photosynthesis is made possible by leaves. Without leaves, the death of the tree is guaranteed. Jesus spoke this metaphor which is very serious, showing his humility and how much he regarded His disciples as His brothers and friends. Other religions of the world, disciples and masters do not share anything; they have distant relationships and operate in master-servant relationships.

A Disciple is Involved in the Mission of Christ

The contemporary church, like in the early church, should involve itself in mission. Jesus commands, "Go ye therefore, and make disciples of all nations,

²² Ellen G. White, *Selected Messages* (Washington, DC: Review and Herald, 1945), 18.

baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I command you; and lo, I am with you always even to the end of the age” (Matt 28:19-20, KJV). This statement is what is called the great commission.

If one were to define the verb in the imperative it means to make disciples. Therefore, anyone who claims to be a disciple of Jesus, and does not participate in discipling others is a fake disciple. The church derives its energy and vibrancy from those who are passionate in making disciples.

George Barna emphasizes that, “The strength and influence of the church is wholly dependent upon its commitment to true discipleship. Producing transformed lives and seeing those lives reproduced in others, is a core challenge to believers and the local church.”²³

Secondly, this kind of approach is oriented in an individual manner which considers every person equally important and as being a part of the church, and thus causing the church to grow. Indeed, it is not hard as a result to accept that the church grows in terms of numbers when members are intentionally developed and disciplined to reach their potentiality in Jesus Christ. Thirdly, the driving force behind the presence of the church is its mission, which is the command of Christ and the first agenda item of the presence of the church—going and making disciples of all peoples.

Discipleship Models in the Old Testament

The Old Testament presents as many discipleship models as those in the New Testament. This section will consider protégé pairs between Jethro and Moses, Moses

²³ George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ* (Colorado Springs, CO: Water Brook, 2001) 21.

and Joshua, Moses and the 70 elders, Moses and the Israel community, Elijah and Elisha, Elijah and the schools of the prophets.

The Jethro-Moses Model

The example of Jethro and his son-in-law Moses is a case in point. Jethro many times has been mentioned as one of the OT examples of discipleship. He certainly demonstrates marks of a faithful disciple for Moses (Exod 18). He finds Moses in trouble by overworking himself, trying to handle every problem facing the Children of Israel. After the task and challenge of the land of slavery, Egypt, and the tiring journey towards Rephidim, Moses' father in law shows very good skills in listening and observing. He demonstrates a genuine care for Moses' (vv. 7-8). Jethro actually shares the victory of the children of God under the guidance of his son-in-law, Moses (vv. 9- 10) and further, chooses to worship the God of heaven with him (v. 12).²⁴

He comes along not as a father in-law but as a friend, challenging the behavior that is not productive, he goes on to provide wisdom that is invaluable as a powerful resource to assist his son-in-law during his period of need (vv. 17-23). Apart from instructing Moses the invaluable nature of delegating duties, he instructs him and points him to a plan that is workable to give other people the responsibility of overseeing the affairs of the people.

The wise counsel of Jethro enhances the ability of Moses and the team he leads with to ensure the prosperity of the people of God (vv. 22-26). It is amazing that the advice Jethro gives is solid and is given in the context of a true love for God, God's work, and God's servant (vv. 11-12). Jethro's speech to Moses and his deeds

²⁴Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: Nav Press, 1992), 33.

show an encouragement that is relational, upholds the fact that Moses was God's servant leader, and in the long run reaffirms the purposes of God for Moses and the Israel nation.²⁵

The book of Exodus is a historical narrative that recounts the earlier episodes, the history of Israel as they departed from the land of slavery. There are two very important divine happenings that the book is built on; How God by His mighty power delivered His people from their taskmasters in Egypt as contained in Exodus 1:1-18:26, and How He made a covenant with them at Mt. Sinai (Ex 19:1-40:38).²⁶

The ancient Israelites could look back upon their own history and understand the way in which they came to be governed. Exodus chapter 18 illustrates Moses Model of leadership thus: One individual cannot do the work of ministry alone, It will lead to burnout – of the leader and the people, The leader is to do the primary task – represent to God, instruct and teach, etc. The leader is to select qualified persons to assist him, the leader is to delegate to those individuals, portions of the task. When these subordinates report back to the leader, the load will be lightened; the leader will endure, and the people will be satisfied participants.²⁷

Moses-Joshua and Israelite Community Model

The OT example of discipleship is found in the relationship between Moses and the one to succeed him, Joshua (Deut 31:1-8; 34:9). Upon his realization that he was going to die before he entered the land of promise, he called Joshua and put him

²⁵ Shirley Chris, "It Takes a Church to Make a Disciple: An Integrative Model of Discipleship for the Local Church," *Southwestern Journal of Theology* 2/50 (2008), 211.

²⁶ High Road Institute, "About Ron," *HighRoadInstitute.com*, accessed 10 March 2016, <http://highroadinstitute.com/about/>.

²⁷ Ron Rael. "The Key to Avoiding Career Burnout," *CPA.com*, accessed 10 March 2016, http://www.cpa2biz.com/Content/media/producer_content/Newsletters/Articles_2014/career/careerburnout.jsp.

ready to guide the children of Israel into the promised land, many times he made mention of Joshua before the children of Israel as their future leader and kept encouraging him to search for strength in God and not in his own capabilities to dine in the Lord and His ever present presence. (Num 27: 18-22; Deut 31:7, 34:7). He also started giving the leadership mantle to Joshua by entrusting him with very great leadership responsibilities (Num 13:16).²⁸

In Deuteronomy 31, Moses presented Joshua as his successor and summoned him to go together to the ‘tent of meeting’ in an encounter with the presence of God (See Deut 31:1-3; 7-8; 14-23). This discipleship relationship is in parallel with the relationship between Moses and the seventy elders in Numbers 11, where these elders were also summoned by God to go with Moses to the same “tent of meeting” (Num 11:16-17).

In distinction from Moses’ role as servant, Joshua is described as Moses’ assistant. According to the King James Version, Joshua served or ministered to Moses. Other versions of the Bible like the New International Version calls him his aide, while the New King James Version addresses him as his assistant.

Joshua is noted as Moses’ minister or attendant (*mesharet*) while on Mt. Sinai. But in various instances like when he was coming to the end of his life (Exod 24:1), when he was at the tent of the meeting (Exod 33:11), and during his anointing, Joshua is referred to as servant (*ebed*) of the Lord as Moses was when he died (Josh 1:1). The difference between both terms can very well be explained by taking note of the roles they played while Moses was the leader, representing God on earth and while Joshua was ministering to Moses.²⁹

²⁸ John Calvin, *Calvin’s Commentaries on the Twelve Minor Prophets* (Grand Rapids, MI: Eerdmans, 1950), 2:353.

²⁹ Ebed, In *Brown-Driver-Briggs Hebrew Lexicon* (Norfolk, VA: Bible Works 2006), 534.

In Exodus 24:13; 33:11, it was expected of Joshua to spend time with Moses before he would take up leadership. Moses was taught by the Lord Himself and also disciplined by Jethro, as a result he was capable to administer experiences that were important to a protégé who was supposed to succeed him.

Consequently, Moses intentionally disciplined, protégé, Joshua. Old Texts keep confirming that God himself is the one who gives wisdom and skills (Exod 28:3; Mic 3:8), but of great importance here is that it can be seen that God was able to equip Moses who disciplined Joshua in readiness for the challenge of leadership laying ahead of him.³⁰

In Numbers 11: 10-30, Moses complains about the great weight he was carrying leading God's people during his wilderness experience. Moses is told by God to appoint 70 other leaders in sharing leadership responsibilities. Moses' discipling relationship with Joshua was manifested by their association with one another. Moses chose 70 men among the elders to assist in his leadership responsibilities (Num 11:16, 17, 24-30). Moses was very careful in selecting these elders.³¹

The prayer of Moses was, "Would that all the Lord's people were prophets and that the Lord would put His Spirit upon them" (Num 11:29). This emphasizes the succession of prophets after Moses. The Lord's related pronouncement, "Gather seventy elders and bring them to the tabernacle of the meeting. I will take of the Spirit that is upon you and will put it upon them" (Num 11:16-17), stresses that the subsequent prophesying would not only originate with the Spirit that is upon Moses,

³⁰ Jerome D. Quinn and William C. Wacker, *Critical Eerdmans Commentary: The First and Second Letters of Timothy* (Grand Rapids MI: William B. Eerdmans, 2000), 253.

³¹ Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 94.

but it also shows that the prophetic role is in direct association with discipleship. The prophetic call is related specifically to a group of elders.³²

I will take of the Spirit that is upon you and will put the same upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone.” God did not directly choose these elders, but Moses did. Elders held positions as heads of families or tribes and fulfilled influential roles having representative and judicial functions. “Now after the death of Moses the servant of the LORD it came to pass that the LORD spoke to Joshua the son of Nun, Moses’ assistant,” Moses modeled the characteristics of what a “true servant of the Lord” was like.³³

The connections between the prophetic vocation and discipleship also appear in the entire Moses’ macro-narrative for the teaching and instruction of the next generation, like the parental instruction to the children in Exodus 12:24, 26-28, and in Deuteronomy, which is structured to emphasize the moving of focus from the old generation that died in the desert to the new generation that would enter the land of promise (Deut 1:5; 5:31; 31:19). Moses became a mentor to the children of Israel through his modeling, and also mandated the discipleship role as the future responsibility for both the new and future generation of the children of Israel.³⁴

Elijah-Elisha Discipleship Model

A second OT illustration of a successful discipleship was that of the prophet Elijah and the one who succeeded him, Elisha. Elijah did not only recruit his designated person to succeed him, but it appears that he taught him the ways of God while Elisha attended to the needs of the senior prophet. Elisha’s desire and passion to follow God and his relationship to his discipleship is made evident by the way he

³² Stanley D. Paul and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: Nav Press, 1992), 258/59.

³³ Calvin, *Calvin’s Commentaries on the Twelve Minor Prophets*, 2:353.

³⁴ Guy S. Saffold, *Strategic Planning: Leadership through Vision* (Nairobi, Kenya: Evangelical, 2005), 160. (See Deut. 6:7-9, 20-25; 11:19-21; 29:9-15).

abandoned his employment, family ties and immediately followed the call of the senior prophet.³⁵

The key characteristic of Elijah's discipling relationship with Elisha was Elisha's tenacity in staying with Elijah to the end. Elijah urges Elisha to stay behind but Elisha repeatedly vowed, "as the Lord lives and you yourself live, I will not leave you" (2 Kings 2:2, 4, 6). Elisha gave himself fully to stay with Elijah to the end and passed the test before he was qualified to receive Elijah's mantle, the success, indeed, the succession of this discipling relationship is shown to turn not so much on the doing of discipleship but rather on simply being a disciple and being with a disciple.³⁶

It is important to note that also the prophet Elijah apparently trained prophets "school of the prophets" where it can be presumed that he taught and equipped several younger prophets which were aspiring to be prophets of God. Elijah comes along as another OT example of a prophet referred as mentor. His main ministry was to turn the hearts of the elders to their children and the hearts of the children to the elders.³⁷

Elijah's cry in his despair, "Take now my life, O Lord, for I am no better than my fathers," points to a fathering deficit in Israel. The task that followed was to anoint leaders among them Elisha for the coming generation with the aim of restoring fatherhood among the people of God. No wonder Elisha calls Elijah 'my father, my father' at their final parting (2 Kgs 2:12). This idea points to a special relationship between a prophetic leader and a small group of disciples. Elisha takes over also from

³⁵ John Calvin, *Calvin's Commentaries on the Twelve Minor Prophets*, 2:354 (See also 1 Kings 19:16-21; 2 Kings 2:1-16, 3:11).

³⁶ Zacchary J. Luiz, *Creating a Mentoring Culture: The Organizations Guide* (San Francisco, CA: Jossey- Bass, 2005), 163.

³⁷ "2 Kings 2," *SDA Bible Commentary*, ed. Francis D. Nichol (Washington DC: Review and Herald, 1978), 4: 43.

Elijah the function of the ‘father’ to the ‘sons of the prophets’ as the story relates in the book of 2 Kings 2.³⁸

New Testament Discipleship Models

The New Testament has a number of discipleship models with Jesus as the leading disciple maker. Jesus discipleship model with the twelve disciples and also with the 70 who were later selected will be considered in this section. Further, the discipleship models led by Paul and Barnabas, Paul and Timothy, and the other protégé pairs like Aquila and Priscilla are considered in this section.

Jesus’ Discipleship Model

There were at least three phases in the ministry of Jesus. The first phase describes the growth of the disciple from a seeker after the truth to a believer. Jesus invites disciples to come to faith, spend time with him, and grow in their faith and knowledge (John 1:36, 39, 40-42; 3:22; Mark 1:17).

The second Phase, describes the growth of the disciple from a believer to a follower. Christ expects His disciples to follow Him as committed followers, like Simon, Andrew, James, John (Matt 4:18-22, 9:9-13); demonstrate characteristics of true disciples, like abiding in His word, loving one another, and bearing fruit (John 8:31-32, 13:34-35, 15:8, 16); and become fishers of men (Matt 4:18-22; Mark 1:16-20; Luke 5:1-11). Phase three describes the disciples’ growth from just following Him to being disciples.³⁹

³⁸ Colin Brown, *The International Dictionary of the New Testament Theology*, vol. 4 (Grand Rapids, MI: Zondervan, 1971), 162.

³⁹ Roger Walton, “Disciples Together: The Small Group as a Vehicle for Discipleship Formation,” *Journal of Adult Theological Education*. 2 (Dec 2011): 99-114, accessed 4 June 2016, <http://search.ebscohost.com>.

The disciples of Jesus were first appointed as apostles and then leaders (Mark 10:2-4, 3:13-19; Luke 6:12-19). Christ used to spend the entire night in prayer and chose to give His life to a special group of twelve (Luke 6:12-13). He called people from unbelievers who are seeking to be disciples or followers, and subsequently intentionally developed this special group to committed leaders.⁴⁰

Jesus' discipleship can also be seen as consisting of four basic steps: recruitment, selection, training, and deployment of leaders. Jesus recruited the disciples as leaders. He took the initiative and sought his own followers in phases I and II, like inviting Philip, Andrew, Peter, James, and John to follow him (John 1:43; Mark 1:16-19). Praying for workers is an important key in this recruitment process.⁴¹

Jesus took time to minister the inner core of the disciples even as He ministered to the crowd. He made sure that He had to prepare them for the work of ministry after He dies and is resurrected (Matt 19-20; Luke 14-19; John 10-11). Jesus' focus was on the twelve disciples and not so much on the curious crowd (John 13-17). After accomplishing that, Jesus was able to send out the twelve to reach out and make disciples (Matt 28:19-20).⁴²

In the book of Mark 3: 13-19, Christ appoints twelve disciples to proclaim the good news of salvation. The book of Luke 10: 1-9 gives the procedure which Jesus uses to appoint 70 people for the purpose of making disciples. Jesus selected 70 disciples and sent them out, with the command to preach, teach and heal (Luke 10:1).⁴³

⁴⁰ Roger Walton, "Disciples Together: The Small Group as a Vehicle for Discipleship Formation," *Ministry*, May 2016, 256.

⁴¹ Guy S. Saffold, *Strategic Planning: Leadership through Vision* (Nairobi: Evangelical, 2005), 132.

⁴² Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* (New York, NY: Cromwell Press, 2008), 68.

⁴³ John Rhodes, *Success Secrets for Pastors* (Atlanta, GA: Review and Herald, 1960), 90.

Describing their work, Ellen White noted, that the 70 were supposed to go and do a similar work to the one being done by the twelve. All of them were blessed with spiritual gifts as the seal of their calling from heaven. They were given the power to proclaim secret things which initially Jesus had told them not to tell anyone- the Messiahship of Christ.⁴⁴

Endowed with these special gifts, their missionary journey led to supernatural results. As Jesus ordained the twelve, so He sent out the 70 after He had ordained them. The ordination of the 70 disciples reflects the ordination of the seventy elders of ancient Israel (see Num.11:16-25).

Paul and Barnabas

Discipleship is most pronounced in the book of Acts and the letters of Paul. Barnabas is noted for his ability to encourage others. Scriptures report this in two ways: “When Luke described Barnabas’ donation to the Early Church, he also identified Barnabas as “Son of Encouragement (see Acts 4:36). In Acts 13:1-3). There are a group of teachers and prophets instructed by the Holy Spirit to ordain Barnabas and Paul to undertake the work entrusted them.⁴⁵ Looking at the book of Acts 14: 19-23, Paul and Barnabas give accounts on their journey to numerous cities, and how they appointed elders in every church. When Paul looks at the spiritual gifts given to build up the Church, he goes on to say in the book of 1 Corinthians 12: 4-13 that the church is one body that God has given for the good of all. Second, when Luke described Barnabas as being sent to Antioch by the Jerusalem church, he not only noted his glad spirit but also his spirit of encouragement toward the Antioch church

⁴⁴Ellen G. White, “The Sending Out of the Seventy,” *The Signs of the Times* (Dec. 10, 1894), 87.

⁴⁵Derek Prime and Alistair Begg, *On Being a Pastor: Understanding Our Calling and Work* (Chicago, IL: Moody, 2004), 266.

(Acts 11:23). This information was given to the church sitting at Jerusalem and Barnabas was sent to go to Antioch.

After returning having experienced the grace of the Lord, he rejoiced and gave them encouragement to determine in their hearts to continue with God. For Barnabas had a good reputation, a man filled with the Holy Spirit and of great faith. As a result many people accepted the Lord and were added to the church. (Acts 11:22-24).

Paul-Timothy Model

Paul was a disciple entrusted to the early New Testament churches. He invested much of his life in Timothy. This discipleship training of Timothy always took place in mission and not for mission. Paul always trained his interns in the context of a local church's ministry.⁴⁶

The disciple relationship of Paul and Timothy is clearly depicted in the Early Church of the New Testament. His discipling relationship to Timothy involved being careful in selecting Timothy to be his protégé for the work of mission; to equip him for ministry tasks, empower him to be successful, employ him to be effective, and communicate to him values of a loving discipleship relationship.⁴⁷

Paul chose his own successor through the Holy Spirit's leading as shown in Acts 16:1-3. Paul met Timothy while he was traveling through Lystra and took him along on the journey, knowing that Timothy had a good reputation as people spoke highly of him (Acts 16:3). Their loving relationship then commenced. Second, Paul

⁴⁶ Holm, "The North American MB Call to Pastoral Leadership" (New York, NY; London, England: Free Press, 2010), 208.

⁴⁷ Stacy E. Hoehl, "The Mentor Relationship: An Exploration of Paul as Loving Mentor to Timothy and the Application of this Relationship to Contemporary Leadership Challenges," *Journal of Biblical Perspectives in Leadership* 3, no. 2 (Summer, 2011): 35, accessed 4 December 2016, http://www.regent.edu/acad/global/publications/jbpl/vol3no2/JBPL_Vol3No2_Hoehl_pp32-47.pdf.

began equipping Timothy for the mission task with an early challenge. As the Jews agitated the crowds while Paul was preaching in Berea, Paul chose to separate himself from Timothy and gave him instructions to nurture the young congregation in Berea (Acts 17:14-15).

Timothy had the opportunity to take up a discipleship role to nurture the young congregation and to face the challenge by himself in the absence of Paul, his disciple maker. Paul also had Timothy circumcised so that he could clarify his status for Jewish believers and Gentiles alike, thus preparing and broadening Timothy's ministry influence to the churches in his later ministry.⁴⁸

The discipleship of Paul to Timothy was really by empowering and affirming Timothy's calling to be a minister, modeling himself as a messenger of the gospel, and reminding Timothy of his ministry goals. This revealed to Timothy that his call as a minister was from God (1 Thess 3:2), he mentioned Timothy's credentials to various churches as a servant of God (Phil 2:19-23), thus demonstrating to him that God had called him to ministry and had increasing his level of psychological empowerment. Paul also empowered Timothy by modeling himself as a messenger of the gospel. Paul showed Timothy throughout the mission trips how he devoted himself to preaching the gospel so that Timothy could be endowed with more insights in ministry (Acts 18:1-5).⁴⁹

Paul empowered Timothy by directing his focus on the five goals of ministry: eternal reward – the blessings of eternal life (1 Tim 6:12); Past promises – Timothy's commitment for Christ and the gospel (1 Tim 6:12); present promises – Timothy's

⁴⁸ Howard I. Marshall, *The New International Commentary of the New Testament: The Epistle*, (Atlanta GA: InterVarsity Press, 2000), 345.

⁴⁹ Bernard M. Lall and Greeta R. Lall, *Dynamic Leadership* (Mountain View; CA: Pacific Press, 1979), 324.

continual fellowship with Christ (1 Tim. 6:13); future promise – Christ’s second coming (1 Tim. 6:14; 17-21); the Sovereign God – the ultimate reason for preaching the gospel (1 Tim. 6:15-16).⁵⁰

Paul employed Timothy for effectiveness, commissioning Timothy in a challenging ministry environment in Ephesus after he gained confidence in his competence as a minister. The city of Ephesus was a center of pagan worship of Artemis. Some people also spread false doctrine about resurrection and a belief of asceticism (the abstinence from certain foods and marriage) he trusted and expected Timothy’s effectiveness for correcting the congregation, in giving him clear instructions about the handling of the heresy and the preaching of the true gospel of Christ (1 Tim. 1:18). He safeguarded Timothy’s faith in advance through reminding him of the hardships related to this ministry’s challenge and why he needed to hold on to faith (1 Tim. 1:19).⁵¹

Paul encourages Timothy to put his mind upon three priorities which are spiritual in the mission: nourishing from the Scriptures; godly trained mind; and a mind that is mission-oriented in doing ministry – which is a life-long event (1 Tim. 4:6; 4:8-10). He disciplined Timothy through developing a loving personal relationship. Paul regarded Timothy from the family perspective of a father-son relationship (Phil. 2:22; 1 Tim. 1:2, 1:18; 2 Tim. 1:2-4; 1 Cor. 4:17). He commended Timothy to various congregations so that he was an extension of Apostle Paul himself. Their relationship was one of instruction, guidance, and care.⁵²

⁵⁰ A. Skevington Wood, *The Expositors Commentary with the New International Version: Ephesians through Philemon, Vol. II* (Grand Rapids, MI: Zondervan, 1981), 137-138.

⁵¹ Gary W. Kuhne, *The Dynamics of Discipleship Training: Being and Producing Spiritual Leaders* (Grand Rapids, MI: Zondervan, 1978), 167.

⁵² Luke Johnson Timothy, *The Gospel of Luke* (Collegeville, MN: The Liturgical Press, 1991), 231.

This shows that his ministry was multifaceted. That is, it was directed towards God and oriented to reach his fellow men. Paul describes Timothy as his brother after Timothy had matured in his ministry and experienced the trial of prison (Phlm. 1:1; Heb. 13:23). Paul showed respect to Timothy's ministry and how he persevered in ministry trials of being a faithful servant of Christ. Paul was also grateful to have Timothy as a colleague in spreading the gospel (2 Tim. 1:3-4). Paul communicated the value of this loving relationship to Timothy by showing how much he loved and appreciated Timothy as a loving son, a brother, and messenger of Jesus.⁵³

Paul's discipleship was built around teams. He involved many people in his ministry. Paul's ministry was built around a team concept and invited others to join his team as his co-laborers; these also included Timothy, Aquila and Priscilla, Silas, Luke (Acts 15:41, and Timothy, Acts 16:1-3, Acts 18:1-3; 18-19). He respected members of his team and openly recognized their skills and contributions. Paul indeed built his team, trained the members of the team, and nurtured their spirituality.⁵⁴

The NT team discipleship brings out main biblical theological concepts that are very essential. They include: the concept of the body (1 Cor. 12:12-30); the concept of unity (John 17) – being of one mind in one accord, the idea of staying together as the Holy Spirit plays His role of uniting believers. The biblical concept of love as found in the books of Matthew 22: 37-39, John 13: 34-35 and 1 Corinthians 13. The concept of the Bible on being co-workers which means that team work is a work of fellow workers or helpers doing work together toward a mission that is common. The biblical concept of plurality of discipleship – a body or a council of

⁵³ J. Koenig, "Hierarchy Transfigured: Perspectives on Leadership in the New Testament, 1993," *Word & World*, March 2016, 40-41.

⁵⁴Eguizabal and Lawson, "Leading Ministry Teams, Part I: Theological Reflection on Ministry Teams, 2010," *Ministry*, May 2016, 256-257.

elders (*presbytery*) discipling God's people (Acts 14:23; 15:2-4; 22-23; 1 Tim. 4:14; 5:17-19; James 5:14); The biblical concept of shared discipleship – various members complementing each other and assisting one another in weaknesses; The biblical concept of servanthood – (*diakonos, doulos*) as defined by Jesus (Matt. 20:24-28).⁵⁵ Paul emphasizes in his letters to the local churches the plurality of discipleship.

Discipleship is not the role of one or a few people, but everyone's responsibility, as the people in the spiritual community discern what the Spirit is saying⁵⁶ (1 Cor. 12:7-11; 14:28-32). Authority is exercised only for constructive purposes, not for manipulating and controlling believers (2 Cor. 1:24). Paul uses various metaphors and analogies for understanding discipleship in a community: A father who exhorts his children (1 Thess. 2:11-12); a mother who nurses her own children (1 Thess. 2:7) and suffers labor pains (Gal. 4:19); a builder who lays the foundation (1 Cor. 3:10-11); a farmer who plants (1 Cor. 3:6-9); and the body of Christ (1 Cor. 12:12-27; Eph. 4:1-16). Everyone in the local church is energized, manifested and distributed by the Spirit with various gifts for serving the Lord (See Rom. 12:4-8; 1 Cor. 12:8-11; Eph. 4:11-13).⁵⁷

The language of servanthood also dominates in Paul's epistles but this servant work has high dignity, as Christ is the Lord of all believers and He is also the ultimate model of servant hood. What is essential in Paul's view of discipleship are the functions people perform rather than the positions they hold. Disciple makers work hard, admonish, and instruct (Gal. 6:6; 1 Thess. 5:12). Believers are called to follow

⁵⁵ M. & M. G. Sashkin, *Leadership that Matters: The Critical Factors for Making a Difference in People's Lives and Organizations' Success* (San Francisco, CA: Berrett-Koehler, 2003), 258-261.

⁵⁶ J. Koenig, "Hierarchy Transfigured: Perspectives on Leadership in the New Testament 1993," *Word & World*, March 2016, 26-33.

⁵⁷ Orion Jr. N. Hutchinson, *Basic Bible Commentary* (Nashville TN: Abingdon Press, 1988), 378.

and imitate the disciple makers due to love, faithfulness to the Gospel, and the prompting of the Spirit, far more than to simply obey the commands.⁵⁸

Paul comprehends that His authority derives from the gospel he has been entrusted with, if his words continue to demonstrate that gospel (Gal. 1:9) and are in accordance with the dictates of the Holy Spirit (1 Cor. 7:40) being instrumental, not inherent, and subjects to believers' discernment, he sees himself as a collegial leader in his missions, viewing his team members as his coworkers and brothers (Phil. 2:25; Acts 18:18) Paul's discipleship is based on his conviction of God's calling, identification with Christ, and leading by the Spirit.⁵⁹ Therefore, equipping by building relationships and deliberating empowering for the sake of the ministry in future took place in the Old Testament.⁶⁰

Discipleship of Peter

Peter encouraged various churches which he had initiated (1 Peter 1:1, 2), Peter writes to various churches which he had made disciples encouraging and admonishing them to live and walk as Christians.⁶¹ In this letter, he reminds the members to know that they are very special before the eyes of God (1 Pet 1:1). They have been chosen as a royal priesthood, a holy nation, and the people of God (1 Pet 2:9). These are the ones the disciple Peter called to share the joy of knowing Jesus Christ as a personal Savior.

⁵⁸Stephen A. Hong, "Reversing a Downward Spiral: Strengthening the Church's Community, Holiness and Unity Through Intentional Discipleship," *Asian Journal of Pentecostal Studies*, accessed 1 June 2016, <http://search.ebscohost.com> (See 1 Cor. 4:16; 11:1; Gal. 4:12; Phil. 3:17; 2 Cor. 2:9; Philemon. 21; 1 Thess. 4:8).

⁵⁹ Robert Banks and Bernice M. Ledbetter, *Reviewing Leadership*, (Grand Rapids, MI: Baker Academic, 2004), 42.

⁶⁰ Leon J. Wood, *The Prophets of Israel* (Grand Rapids: Baker, 1979) 164-166.

⁶¹ William Barclay, *The Daily Study Bible -14: The Letters of James and Peter*, rev. ed. (Bangalore, India: Theological, 2003), 165.

Peter made several disciples among them Silas who was his disciple and assisted him to write the first letter (1 Pet 5:12). Peter mentioned Mark as His disciple and son (1 Pet 5:13) William Barclay comments that Mark indeed was Peter's disciple who later on went to write the book of Mark considered by some scholars to be the first gospel to be written⁶²

Discipleship by the Holy Spirit

The word *Paraclete* is used in Jesus' farewell discourse with His disciples. There are a number of synonyms for the *Paraclete* such as Advocate, Comforter, Guide, Helper, Reprover, and Spirit of truth. Jesus told His disciples that he will send them Another Comforter so they would not be left comfortless or feel like orphans upon His ascension (John 14:16-18). The Holy Spirit is portrayed as having a standing beside God's children when at judgment or faced with earthly tribunals like the period of the early Christian church when the disciples were being persecuted.⁶³

He is always at our right hand to support, sustain, uphold, and cheer (John 14:26)...the judgment theme when referencing the Spirit of Truth that testifies of Jesus and the disciples who bear witness of Jesus (John 15:26)...as the disciples bore witness to Jesus, the Holy Spirit empowered them with influence for thousands to be converted.⁶⁴

Jesus promised the disciples a *Paraclete* to assist them in their training. He also promised that the *Paraclete* would assist them in recalling (John 14:26) Jesus' lessons after His departure. Ellen White recounts this provision of the *Paraclete* for the disciples. The disciples did not appreciate or even understand many of Jesus' lessons, whenever He spoke as they sojourned with Him in His earthly ministry. Until

⁶² Barclay, *The Daily Study Bible* -14, 166.

⁶³ Walter A. Elwell, ed., *Evangelical Dictionary of Theology* (Grand Rapids, MI: Baker Academic, 2001), 2:128.

⁶⁴ Ellen G. White, *Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 22.

when the Holy-Spirit caused them to remember the lessons He taught them and they were at this time eager to hear His words and were joyful to hear His assurance.⁶⁵

The first thing the *Paraclete* did was to reprove the disciples at strategic times in their discipleship training, (Luke 12:11; John 14:18). Jesus as *Paraclete* does model this presence on behalf of believers as He stands before the Father (1 John 2:1). His presence brings comfort, support, aid, and assistance in functioning as Comforter, Helper, and Advocate.

The important point made in this passage (John 14:16-18) is simply that His followers will be with His Spirit when Jesus goes to heaven. With Jesus' physical presence vacating this earth, another presence was necessary. Jesus' prayer to the Father brought another Counselor⁶⁶

There are about nine supernatural gifts given by the Spirit (I Corinthians 12-14): a gift of wisdom, a gift of knowledge, a gift of faith, gifts of healing, gifts of miraculous powers, gift of prophecy, that of distinguishing between spirits, gift of speaking in different kinds of tongues, and that of the interpretation of tongues. It is the Holy Spirit that makes the choice of which gifts He gives to which individuals (1 Cor.12:11). And those spiritually-gifted persons comprise God's gifts to the Church. God has placed the parts [in this context, (spiritually-gifted) people in the body, every one of them, just as he wanted them to be (1 Cor. 12:18).⁶⁷

These gifts which are supernatural and therefore can only be distributed by God Himself as gifts to edify the church. Paul encourages all Christians to seek them and especially the greater gifts (1 Cor 12: 31)

⁶⁵ Ellen G. White, *Education* (Mountain View, CA: Pacific Press, 1903), 94.

⁶⁶ L. John Morris, *TNICNT*, Vol. 4 (Grand Rapids, MI: Eerdmans, 1995), 576.

⁶⁷ *Ibid.*, 4:576.

Summary

The Old Testament examples, like “Moses and Joshua, Elijah and Elisha, have illustrated in a clear manner the power of role models in discipling others for taking up the tasks of ministry. In some cases, the ministries of the disciple become broader and more significant than their mentors. The transfer of leadership from Moses to Joshua (Numb. 27:12-23; Deut. 1:38; 3:12-23; 31:3, 7, 14-15, 23), from Elijah to Elisha (1 Kings. 19; 2 Kings. 2), could be considered successful discipleship transitions. The significant qualities involved in the transiting disciples from one generation to the next are: “source of authority, divine approval or disapproval, transfer of power, popular recognition or rejection, and the relationship between the older and younger leaders.”⁶⁸

Both the Bible and the writings of Ellen White clearly establish discipleship as foundational to the working of God in the saving of mankind. It exists not as a program to be implemented, but as a law to be discovered. Like all laws that proceed from God, it is rooted in the nature of His being. It gives insights into who God is and what He is about. If love is the nature of God, then discipleship without love is like a car without an engine. Love will make one sacrifice personal comfort and even pay the ultimate cost of giving one’s life for the sake of the Gospel.

⁶⁸ Kay A. Fountain, “An Investigation into Successful Leadership Transitions in the Old Testament,” *Asian Journal of Pentecostal Studies* 7, no. 2 (2004): 188.

CHAPTER 3

LITERATURE REVIEW

This chapter provides an overview of literature pertinent to the study's subject matter. It provides a snapshot of the perspectives of different scholars whose views have persuaded the ideas of the researcher under the study of discipleship as it relates to the subject of evangelism. It gives a short review on the discipling in church history, spends a little more time on discipleship in the early church and the link between discipleship and local church functioning. Much is written about Jesus' team leadership ministry style because He is so far the best example of a successful discipleship ministry.

Gifts of the Holy Spirit and discipleship of the laity and discipleship in the context of the end time church as well as the perspective of Ellen White are considered. In OT times, schools of the prophets were used to train the laity. During Elijah's time, a group of 50 men is referred as the sons of the prophets (2 Kings 2:3, 5, 7, 15). These men who apparently were young, although not biological sons of the prophets were often groups of seers which in those days were associated with prominent prophets of God like Elijah, Elisha and Samuel.¹

While the evidence in language and text is not sufficient to state that a training institute was there for the young prophets, there is evidence that the seasoned men had disciples who were brought together for informal and periodic training. These

¹ J. Lindblom, *Prophecy in Ancient Israel* (Philadelphia, PA: Fortress, 1962), 69-70.

prophets who were senior (Samuel, Elijah, Elisha) used to prepare them so that in their lifework they become prophets, “Sons of the prophets.”²

Discipleship Models in the Early Church

Strauch says that the early church discipleship model was responsible for the expansion seen in that period. Early churches developed disciples through: recruitment, selection, training, and deployment. Paul recruited Silas and Timothy to join his team through a personal invitation (Acts 15:39-41; 16:1-3). The process of recruitment is descriptive but not prescriptive in nature and practice. However, prayer, the good character of an emerging disciple, positive recommendation from others, and personal invitation are all essential ingredients in this recruitment process.³

Elwell Walter comments that the people recruited would be selected as disciple makers by various groups or individuals. The congregation selected disciple makers, for example, The Jerusalem congregation selected seven men as deacons (Acts 6:1-6), the church of Antioch selected Paul and Barnabas with others to go to Jerusalem (Acts 15:2-3), and the church in Jerusalem sent Paul and Barnabas back to inform Gentile Christians of the non-necessity of circumcision⁴ (Acts 15:22).

This process occurred under the guidance of the Holy Spirit – a recurrent theme in the New Testament. The Holy Spirit selected disciples for ministry, such as when the Holy Spirit selected Paul and Barnabas to send them on their first journey as missionaries (Acts 13:1-4), and when the Spirit selected the disciple makers of the church at the church of Ephesus to be overseers to shepherd the flock (Acts 20:28).

² C. S. Lewis, *Schools of the Prophets*, 7-9. A parallel usage would be “The Sons of the Gatekeeper” in Ezra 2:42(Grand Rapids, MI: Baker, 1989), 231.

³ A. Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Colorado Springs, CO: Lewis and Roth, 1995), 95-96.

⁴ Walter A. Elwell, “*Holy Spirit (Acts)*,” *EDT*, (2001), 2:242.

God used apostles or others to select disciples, like Paul and Barnabas who selected elders (Acts 14:23); and Timothy and Titus, instructed by Paul to appoint elders and deacons (1 Tim. 3:1-7; Titus 1:5-9).

Apart from recruiting and selecting disciples, the early churches also trained them, such as Priscilla and Aquila's training of Apollos (Acts 18:24-26); Paul's training of Timothy and the instruction of discipleship multiplication according to four essential qualities of a potential disciple which basically means to be competent, to be trustworthy, to be faithful, and being teachable (2 Tim. 2:2); and the training of Paul, disciples in the context of ministry and always surrounding himself with a team (Acts 13-20).⁵

Looking at the early church in the first century, one gets to understand that those who followed Christ were small groups. It is in the book of Acts of the Apostles that one can see the big picture of what the community of the Bible was made of. They were engaged not only in teaching, but,

fellowship, communion, prayer, miracles, radical generosity and corporate worship. They spent time together eating, learning, celebrating, proclaiming the Good News and supporting each other. In addition, they are referred to as "one another" in the New Testament, which can be seen as an aspect of this community. For example, it was a place where people loved, forgave, served, bore burdens, encouraged, exhorted, prayed, equipped, spoke truth in love, confessed sins and treated each other as precious members of one body.⁶

In the contemporary culture, small communities of people often are considered just as a fellowshiping ministry or a group meeting in the church. This was not the case with the early church. For them it was a lifestyle which encompassed all areas of

⁵ Van der Westhuizen, "*Mentorship Narratives in a Local Congregation: A Post Foundational Practical Theological Study*," Available at: University Library Digital Library/e-books, accessed 15 September 2016, <http://upetd.up.ac.za/thesis/available/etd-04072009-182152/> E-books.

⁶Carolyn Taketa, "A Biblical Study on Small Groups," accessed 20 August 2014, <http://www.smallgroups.com/articles/2012/why-small-groups.html?paging=off>.

their being. They valued their relationships one with another as they pursued godliness, their friendship with Christ and telling others the gospel of Jesus.⁷

Ellen White says that it may not be possible to experience a biblical community without having an important, deliberate, relationship with other people. Structures which are used for Relationships like small groups are thus, a very central part of what is called the church.⁸

The final important step is sent out, which places the right disciples in the place they are supposed to occupy or context and the proper period. Like the appointment of seven deacons at the Jerusalem church (Acts 6:1-6), the sending of Paul and Barnabas as they went to fulfill the gospel commission as missionaries (Acts 13:1-4), and the placement of the Ephesian elders as disciple makers who went out to take care of the flock (Acts 20:28). During the early church, the most important ingredient for deployment was prayer and fasting (Acts 1:14).⁹

Discipleship in Church History

Spiritual direction was the primary model at work in the Egyptian desert in the fourth century, and this custom continued to operate effectively among clergy and members of religious orders for centuries. A few examples of discipleship in the history of the Christian Church will be instructive. Polycarp was a student of the Apostle John. John appointed him Bishop of Smyrna, this appointment certainly took

⁷ J. D. Hays and Scott J. Duvall, *The Baker Illustrated Bible Handbook* (Grand Rapids, MI: 2011), 14.

⁸Ellen G. White, *Pastoral Ministry*, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2008), 274.

⁹Derik Prime and Alistair Begg, *On Being a Pastor: Understanding Our Calling and Work* (Chicago, IL: Moody, 2004), 121.

place after he had been properly groomed by the Apostle.¹⁰ Papias who wrote the Interpretations of the Sayings of the Lord, and a bishop of Hierapolis in Phrygia, was possibly a disciple of John. In addition,

Polycarp's preaching also influenced Irenaeus, the anti-gnostic polemicist, while Polycarp was bishop of Smyrna. Even St. Augustine, the great theologian of the church, did not form and develop as a leader by himself; instead, he was a disciple of Bishop Ambrose of Milan. James E. Reed and Ronnie Prevost say that Augustine, after his baptism, moved to Hippo where he became a priest and later a bishop.¹¹

Origen was disciplined by Clement of Alexandria and succeeded him in the leadership of the catechetical school in Alexandria, which greatly influenced Christian thought. This example is another point in explaining how the ancient fathers were properly disciplined as they were being prepared for ministry. The German reformer Martin Luther disciplined his associate Philip Melancthon. Melancthon continued the work even after Luther's exile. John Wesley maintained a close link with members of his movement and organized his converts into societies. In 1742, the societies were subdivided into classes of ten to twelve under a lay leader who had spiritual oversight of the class.¹²

However, in history, Jesus' model of discipleship – servant leadership has not been faithfully followed by the leaders of the church. The authority bestowed on the clergy has often been abused in dominating and exploiting others. The so called Crusades, the issue of the Spanish Inquisition and the current crisis in the Catholic Church with regard to sexual misconduct done by members of the clergy and while

¹⁰Wim A. Dreyer, "The Amazing Growth of the Early Church." *Hervormde Teologiese Studies*, <http://search.ebscohost.com> (20 June 2016).

¹¹ Eddie Gibbs, *Leadership Next: Changing Leaders in a Changing Culture* (Downers Grove, IL: Intervarsity Press, 2005), 147.

¹² Perry W. H. Shaw, "The Missional-Ecclesial Leadership Vision of the Early Church Evangelical," <http://search.ebscohost.com> (5 October 2013).

the church fails to take action, are all pointing to inhuman corruptions that come from power, authority and influence. Yet in spite of this ongoing way of doing things, true discipleship is manifested in those who keep their integrity in spite of the great discipleship responsibilities bestowed on them.¹³

The Link between Discipleship and Local Church

Discipleship is of vital importance to the future health and growth of the church. Few people will doubt the link between church health and its leadership. Reference is made to the Old Testament patterns of when the king did evil in the sight of God, the nation apostatized and descended into idolatry. The focus is placed on local church leaders because in the congregations included in this research, the contact of local congregational leaders with church members is more consistent than that of the local pastor, who often has a multi-church district. This does not mean that the pastor does not have a positive or negative impact on the spiritual growth of the church.¹⁴

Wilkins Michael emphasizes, whilst there are various reasons presented in various denominations, for decline in church growth, the goal must be to get to the root cause. A decline in church growth is basically a failure of discipleship.¹⁵ ‘The mainline bodies are always headed for the sidelines. By sidelines is meant, a decline in influence, cohesiveness, biblical literacy, and attendance; the same four measurements of church growth which are outlined in (Acts 2:42-47), makes the case

¹³ D. M. Frick, & L. C. Spears, eds., *On Becoming a Servant Leader: The Private Writings of Robert K. Greenleaf* (San Francisco, CA: Jossey – Bass 1996), 154.

¹⁴ Michael Wilkins, *The Concept of Disciples in Matthew’s Gospel: A Reflection on the Use of the Term “Mathetes,”* *Novum Testamentum Supplements*, vol. 59 (Leiden, The Netherlands: E. J. Brill, 2000), 15-41.

¹⁵ M. Eleanor Hein and Jean Nicholson, *Contemporary Leadership Behavior: Selected Readings* (Chicago, IL: Scott, Freeman, 1986), 198.

that the church has begun to bargain for lower tension and fewer sacrifices as a result of leadership. This can be viewed as one description of the state of discipleship in the Christian church. It is contended that if we get to the root causes, a significant contributor to the problem may well be the leadership of the church, which begins with the pastors and elders. Standards are lowered because leaders lower the standards describing a failure of biblical discipleship.¹⁶

The following example shows us that simply because a church is growing in a context that favors growth, does not mean leaders are equipped and discipleship is as it should be. Wagner, Professor of Evangelism at Golden Baptist Theological Seminary in California at the time of writing the article “*How Persecuted Churches Grow: Iraq*,” concluded that religious freedom favors the larger traditional churches that continue to experience either a declining or a static membership.¹⁷

He continues to say that evangelical churches are experiencing substantial growth due to relational preaching and the enthusiasm of new believers. He discovered that the church in Iraq is growing underground in spite of persecution. Even though the growth is not noticeable or visible, the church is thriving in small groups. With regards to discipleship of laity, Michael Crow also investigates how Jesus adopts a collectivistic approach - discipling groups of people in his discipling of His disciples.¹⁸

In his book *How to Win Friends and Influence People* Dale asserts that Jesus’ discipling methodology consists of Initiation Process and Selection Process. He

¹⁶ P. E. Drucker, *A Theory of Leadership Effectiveness* (New York, NY: McGraw-Hill, 1967), 155.

¹⁷ Ibid., 156.

¹⁸ Ibid., 157.

proclaimed repentance in public settings, personally called people to follow Him, and selected the twelve to be trained as apostles.¹⁹

Jesus' discipling methodology shows several important characteristics. First, Jesus invested more in the committed few than in the curious crowd. Second, he modeled life and ministry holistically as the Twelve could observe Jesus in all kinds of life and ministry situations. He inspired small group interactions among the twelve disciples. He evangelized one-on-one, like he did to the Samaritan woman, Nicodemus, Peter, and John. He privately explained public ministry to the Twelve. He gave them ministry assignments by sending out the twelve to preach, to teach, and to heal, thus multiplying His ministry to further the Kingdom of God. He envisioned multiplication as He commanded the disciples to make disciples who would make disciples thus envisioning discipleship multiplication. He spent much time with the twelve as He called them to be with him.²⁰

George Barna says that Jesus indeed established a discipleship development model throughout His ministry life. He preached and ministered to the multitudes as He called people to follow Him. Out of all that followed Him he prayerfully chose the twelve and invested in training them to be future disciple makers through creating an interactive environment among the twelve and heavily interacting with them in His life and ministry. His training methodology was not merely lecture-based but disciple based, involving both individual and supervised peer-group discipleship relationships in life and ministry situations.²¹

¹⁹ Dale Carnegie, *How to Win Friends and Influence People*, rev. ed. (New York, NY: Simon and Schuster, 1981), 90, 91.

²⁰ Robert Greenleaf, *Servant Leadership* (New York, NY: Paulist Press, 1977), 213. (See Luke 6:17; Matt. 26:36; Luke 24:14; John 3:22; 4:39; 14:23).

²¹ Barna, *Growing True Disciples*, 101.

Discipleship and Gifts of the Spirit

The Greek word *karisma* appearing seventeen times in the New Testament speaks of spiritual gifts which enable believers to serve. This only appears in the Pauline writings, which literally means a grace-gift. In analyzing the list of gifts in 1 Corinthians 12:8-10, 12:28-30, Romans 12:6-8 and Ephesians 4:11, no attempt is made at a very systematic classification 'they are manifestly incomplete, being selective and illustrative rather than exhaustive, and probably no effort to force the various gifts into a neat scheme will prove completely satisfactory.'²²

Furthermore, this shows that gifts have their origin in the work of the Triune God, secondly, all gifts are given by the Holy Spirit and though they differ in function they do not differ in importance. It also shows, according to Romans 12:3 that each one must use ones gifts wholeheartedly and single-mindedly, and within the limits set by their gifts.

In 1 Corinthians 4:2 a call is made for the church to be good stewards of what God has given to it, using members' gifts responsibly and acknowledging the gifts of those in other areas. In Ephesians 4 the gifts are linked up with the goal of the church. God gives ministers authority to equip other members so that they may use their gifts for the building up of the church. In preparing the disciples for His departure, Jesus gave them Another Helper.²³

Paul brings out the concept of the church being the body of Christ through the spiritual gifts that Christ has given individual members of the church. "A spiritual gift is a special attribute given by the Holy Spirit to every member of the body of Christ

²² D. A. Carson, *The Church in the Bible and the World* (Grand Rapids, MI: Baker Book House, 1987), 155.

²³ N. Orion Jr. Hutchinson, *Basic Bible Commentary* (Nashville TN: Abingdon Press, 1988), 323.

according to God's grace for use within the context of the body. Every Christian person who is committed to Jesus and truly a member of His body has at least one gift or possibly more" (1 Pet 4:10).²⁴

From this study, it can be seen that each member in a congregation is given a responsibility to spread the gospel. Members are meant to contribute to ministry. Not just one person but the entire congregation should be involved in spreading the Word of God in different ways, depending on their gift. The gift of evangelism is one of the spiritual gifts. Wagner defines spiritual gifts as "the special ability that God gives to certain members of the body of Christ to share the gospel with unbelievers in such a way that men and women become Jesus' disciples and responsible members of the body of Christ."²⁵ It is not only pastors or good orators have this gift .

The good speakers, as well as the shy, intimidated members in the pews can share the Word of God. Others can stand before a great congregation to preach, while still others use their gifts and personality types to witness in unique ways. All are to be engaged in ministry by use of spiritual gifts, no one is left out. Whoever uses his or her lack of having the spiritual gift of evangelism as a way to escape from witnessing displeases God.²⁶

Those who attend church regularly and support it financially but do not put their spiritual gifts into practice cannot claim to be doing well spiritually. God has far greater expectation for every Christian, to put into use his or her gifts and talents in

²⁴ P. C. Wagner, *Your Spiritual Gifts Can Help Your Church Grow: How to Find Your Gift and Use It* (Ventura, CA: Regal Books, 1979), 42.

²⁵ Ibid., 43.

²⁶ Ibid., 44.

the ministry. The Bible clearly teaches that God gives each believer certain spiritual gifts to be used in ministry²⁷

In the practice of mission and its theology, it portrays God going forth to redeem for Himself a people who will be a kingdom of priests (1 Pet 2:9). All have been called to proclaim this message without exception because God loves all His creatures equally and would have all of them saved into His kingdom.

Discipleship and Evangelism

This research does not intend to draw a line between discipleship and evangelism. While discipleship here is the means, evangelism is the end. The idea is that the process of making disciples can also be used in evangelizing. Evangelism therefore is the tool that disciples use to reach the world for Christ. It can be done in various way (publicly or even privately).

In her book *Reflecting Christ*, Ellen White says, “There are others who can visit the homes of the people, reading to the members of the family on some simple impressive subject of Bible truth”²⁸, which will result in many people being convicted of the truth. She further wrote in *Testimonies for the Church* that she wished that church members would spend time teaching and praying in people’s homes.

Teaching the Scriptures, praying in families--this is the work of the evangelist, and this work is to be mingled with preaching. If it is omitted, preaching will, to a great extent, be a failure. Come close to the people by personal effort. Teach them that the love of God must come into the sanctuary of the home life.²⁹

²⁷ Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message and Mission* (Grand Rapids, MI: Zondervan, 1995), 371.

²⁸ Ellen G. White, *Reflecting Christ* (Washington, DC: Review and Herald, 1985), 202.

²⁹ Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1948), 6.

Christians should not expect the world to come to them for the message; they should be the ones to take the message of salvation to the world. Therefore, the case points out to individual believers seeking out other individuals. Planning public evangelistic meetings and spending lots of funds to advertise may not be as effective as asking church members to be engaged actively in winning others for Christ.

Men and women ought to come to faith by having long or short term relationships with church members. These relationships are good for both the potential believer and church member, for seeing a friend discover that there is more to Christianity than they previously thought may be a significant step forward and may give the member confidence that they can play a small part in the evangelistic activity and in sharing the Christian message. This will give the members a chance not only to feel a part of church but actually to exercise their spiritual gift.³⁰

The interesting thing to consider is that the great percentage of members who come to Christ come through their friends and relatives. This helps people to experience the goodness of God, as well as hearing the good news about God. It is true that what is thought to be an evangelistic work is actually an interpersonal relationship between close friends or relatives. Each member of the church should be involved in evangelism, not leaving it up to the pastor or only a few members. The preaching of the gospel is committed to the trust of the Christian; it is not something one can choose or ignore. It is not supposed to be for the pastors or evangelist like some would like to imagine.³¹

Fox and Morris bring it out vividly when talking of the laity as the people of God whereby each one has a different story to share. Faith sharing comes through the

³⁰ Booker and Ireland, *Evangelism-Which Way Now: An Evaluation of Alpha, Emmaus, Cell Church and Other Contemporary Strategies for Evangelism* (London, UK: Church House, 2003), 69.

³¹ *Ibid.*, 69.

personality and each disciple is called to be a witness. Through the network of neighbors, family, or friends one can share faith with others.³² Writing on the New Testament evangelism, Gene Edwards makes the assertion that it were better if the church spends more time in bringing converts to Christ than concentrating most of its resources on building magnificent church structures. Evangelism is not to be centered in the Church building.³³

New members also feel more at home when they have been won through personal work, for they have friends who can help them become part of the functions of the church. They will have people to turn to as friends. Cress once said, if by the end of six months a new convert does not find somebody to bond with, the likelihood of backsliding is high. “The real factor was whether they knew six or eight people in the church within the first six months of membership. Those who knew people stayed; those who do not, did not stay.”³⁴

When new members come to church on their own the challenge they often encounter is that of belonging. Naturally it is known that human beings are social creatures. No matter how correct the doctrine which a church professes if people do not find other people in church who are like minded, whom they can call their own or friends it often causes the new believer to feel dejected and lonely to continue coming to church. Perhaps this is the more reason, many church goers look forward to church, they know that apart from worshipping together they will also fellowship with their kin or friend. In the book *Evangelism*, Ellen White carefully admonishes the church

³² E. H. Fox & G. E. Morris, *Faith Sharing* (Nashville, TN: 2000). 29

³³ Gene Edwards, *How to Have a Soul Winning Church* (Montrose, CA: Soul Winning, 1963), 39.

³⁴ J. Cress, *You Can Keep Them if you Care: Helping New Members Stay on Board* (Silver Spring, MD: Ministerial Association, General Conference of Seventh-day Adventists, 2000), 39.

not to wait until people come to church in order to present them the truths of the Bible.

They may never be able to present the truth from the desk, but they could go from house to house, and point the people to the Lamb of God that takes away the sin of the world. The dust and rubbish of error have buried the precious jewels of truth; but the Lord's workers can uncover these treasures, so that many will look upon them with delight and awe.³⁵

Many sermons are preached from the pulpit, at other times there may be a misunderstanding of the truth. The way of putting it right is through the study of the Scriptures with those willing people. The idea of studying the word of God is not only good to those who are new in the faith but even those that have long been baptized. This is in order to energize their spiritual prowess in Christ and those who once professed the faith. Those who were discouraged along the way and did backslide should also not be bypassed. Ellen White further gives a testimony on how she spent time with a young man who had wandered away until he came back as a prodigal son who found his way home.

I talked two hours with him and urged upon him the peril of his situation. I told him because his brethren had made a mistake that was no reason that he should grieve the heart of Christ, who had loved him so much that He had died to redeem him." She talked until the young man said, "I will from this day be a Christian. "How my heart rejoiced when he said this."³⁶

When doing personal evangelism, people tend to reach people where they are and tend to solve their problem, thus fulfilling the call of Christ to minister through action. "There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater

³⁵ Ellen White, *Evangelism* (Washington, DC: Review and Herald, 1946), 444.

³⁶ Gene Edwards, *How to Have a Soul Winning Church* (Montrose, CA: Soul Winning, 1963), 39.

results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed.”³⁷

Discipleship in the Context of the End-time Church

Revelation 14:12, describes two characteristics of disciples living in the last days; those who are obedient to the commandments of God and are found faithful to Christ. The sentence here means those saints who live during the end-time need to keep faith a fresh, which gives them energy to persevere in obeying God’s requirements and as a result be able to sustain them when severely tested by pressure of those who persecute the royal church of God. A byproduct of their faith in Jesus is that they keep the commandments of God. What forms the content of their obedience? The following biblical reference points to Christ’s perspective, “teaching them to observe all things I have commanded you” (Matt 28:20 NKJV).³⁸

The importance of obedience in the context of discipleship cannot be gainsaid. To be a disciple is to obey. The test of discipleship is when God’s people keep His commandments as a proof to their sincere profession of love. When the doctrine is accepted it brings death to sin, makes the soul pure from being defiled and brings forth fruit. When patience, goodness, kindness, faithfulness, temperance, joy and love are manifested in people’s hearts; when Jesus is exalted, then it can be known that the believer is walking on the straight path that leads to life everlasting. “Hereby we do know that we know Him, if we keep His commandments” (1 John 2:3).³⁹

³⁷ Edwards, *How to Have a Soul Winning Church*, 40.

³⁸ Stefanovic Ranko, *Revelation of Jesus Christ: Commentary on the Book of Revelation* (Michigan: Andrews University Press, 2002), 454.

³⁹ Ellen G. White, *Thoughts from the Mount of Blessing* (Boise, ID: Pacific Press. 1896), 146.

The keeping of the commandments of Jesus is evidence that one truly loves God. Revelation 14:7 says, “Fear God and give him glory, because the hour of His judgment has come. Worship Him who made the heavens, the earth, the sea and the springs of water” (Rev 14: 7). The fourth commandment’s appeal to keep the Sabbath day is based on the motivation that God created the world in six days and rested on the seventh day. From an Adventist perspective there appears to be a connection between worshipping the Creator and the fourth commandment. The Sabbath becomes a sign of the presence of Christ in His people, that He makes them holy (Ezek 20:12-20), and is able to provide all that is required for the journey of discipleship.⁴⁰

Among the perspectives of the Seventh day Adventists is that the Sabbath is at the heart of the restoration process because of the great need to develop a deep relationship with God. Since Sabbath is the time allotted for relationship building, born again, last day Christians will eagerly pursue Sabbath rest as part of the discipleship process, because they have discovered the secret to restoration lies in the time spent with God.⁴¹

In Revelation 14:1-5 and the subsequent messages given by three angels are the basis of the Adventist discipleship. Indeed, the first angel’s message in Revelation 14:6 reminds Christians everywhere of the great commission in Matthew 28:18-20. This would indicate that the three angels’ messages are an amplification of that commission as it is to be fulfilled in the last days before Jesus comes again. The goal of the three angel’s messages in Revelation 14 is identical to the goal of the Great

⁴⁰ S. Ranko, *Revelation of Jesus Christ: Commentary on the Book of Revelation* (Michigan: Andrews University Press, 2002), 445.

⁴¹ R. C. Burrill, *Recovering an Adventist Approach to the Life & Mission of the Local Church* (Fallbrook, CA: Hartbooks, 1998), 59.

Commission in Matthew 28. That goal is the making of disciples who keep the commandments of God and remain faithful to Christ.⁴²

With such a compelling message, the Adventist church uses different strategies to reach the world with the great commission, it has established schools for the clergy as well as for the laity. At the same time, built hospitals, churches and other social amenities to be like centers of evangelism. The primary mandate of these institutions is to evangelize even as they provide needed services to the community. Ellen White has and will continue through her writings to be instrumental in the establishment and posterity of these institutions of the church.

Barriers to Effective Discipleship

The ministry of disciple-making faces several obstacles to its fulfillment. Such problems when identified, those on this path will be able to take a different way from their influence and develop a perfect outreach. Such obstacles hindered the Great Commission, from being accomplished by the church.⁴³

Those diversions in the disciple-making ministry negatively impact this divine call. These obstacles have to be related to the particular context for the ministry, for they differ from context to context. Some of these obstacles come from outside the ministerial context while others are often from within.⁴⁴

A major problem is theological compromise and syncretism.⁴⁵ This is a situation where people practice both what the Bible teaches and also keep their

⁴²James Kouzes and Barry Posner, eds., *Christian Reflections on Leadership Challenge* (San Francisco, CA: Jossey-Bass, 2004), 59.

⁴³ Hull, *The Complete Book of Discipleship* (Grand Rapids, MI: Fleming H. Revell, 1988).171.

⁴⁴ Ibid.,126.

⁴⁵ Ibid,127.

unchristian or cultural beliefs which are contrary to the teachings of scripture. These tendencies conceal often the truth from new converts.⁴⁶

Often when believers are engaged in such devilish practices they slowly start backsliding. This is a common practice that exists among the Christian communities without exception of the community where this research is based. From the baseline survey taken there are strong indications that most members of the church despite having been baptized still engage in such practices hence essentially practice dual worship. There are three levels in the process of conversion which include changes in outward behavior and rituals, transformation of a people's beliefs, and transformation of values at the level of their worldview."⁴⁷

Lack of seminars among the faithful contributes greatly to stunted growth of the church. In his classic book, *The Complete Book on Discipleship*, Hull, blames it all on a lack of trained leaders.⁴⁸ In most churches those who lead and are in charge of the people of God are not trained and therefore often lead from their ignorance. And because they are not qualified they often expose the membership to dangerous doctrines which do not match the express teaching of the Word. As a result, they bring about the spiritual death.⁴⁹

Another obstacle to discipleship is lack of unity in the church. Tribalism plays a major role in dividing the members of the church. No wonder, during church elections there are those who feel that their clan member should be able to garner a certain office in the church. Whenever new converts find a situation like that they

⁴⁶ Hull, *The Complete Book of Discipleship*, 140.

⁴⁷ Paul Hiebert G., *Transforming Worldviews* (Grand Rapids, MI: Baker, 1985). 10, 11.

⁴⁸ Hull, *The Complete Book of Discipleship*, 173.

⁴⁹ *Ibid.*, 343- 344.

often retreat never to want to come to church. Often many new believers expect to find Christians loving each other and helping each other along life's winding way. When instead they find otherwise, it becomes difficult to bring them back again to the fold of God in the church.

Another barrier to the Gospel discipleship is caused by cultural differences.⁵⁰ These differences often come along because ministers who come from different cultural contexts do not understand the ways of the people in the place they are called to serve. Some words used in certain communities could be considered as are taboo in some places where ministers are called to serve. A case in point is when a minister is invited to preach in a different context and decides to go up to the pulpit without a coat or a tie in a context where the congregants are used to seeing their preachers dressed in full suit and tie every time they occupy the spaces of the pulpit.

While this act may be quite normal to the new preacher and perhaps some of the members of the congregation who may have been exposed to the other culture, it may not be so with other members of the church. Rheenen suggests that these differences may collide with each other contending for superiority.⁵¹ The group to be reached by the herald may fail to understand the gospel and the ordinances accompanying it since they view them in their world of perception.⁵²

With a few of these obstacles here mentioned, the church needs to forge forward and find ways of mitigating these trends. Discipleship is wrought out of the understanding that if members of the church are properly guided on the requirements

⁵⁰ Hull, *The Complete Book of Discipleship*, 345.

⁵¹ G. V. Rheenen. *Communicating Christ in Animistic Contexts* (Pasadena, CA: William Carey, 1999), 101.

⁵² Hiebert, Shaw and Tienou, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker, 1985), 19.

of the God of heaven, if they are taught the great principles of the Word of God and if they are exposed to the power therein, and make allegiance to Him, then perhaps they will not only overcome these challenges but will find sufficient grace to make disciples of Jesus Christ.

This is the measure that this researcher seeks to unveil and it calls for all members of the church to participate including the pastors, elders, deacons, deaconesses, leaders of the various departments of the church and regular members. These are all called to join hands in not only reaching out to those outside, but to be able to sharpen each other in preparation for the grand event of the second coming of Jesus Christ.⁵³

Discipleship Multiplication Strategy

For the church to hearken to the call of the great commission a discipleship multiplication strategy needs to be employed to successfully empower the church to go and make disciples of all peoples. This strategy as has been discussed from the foregoing chapters seems to be the answer and intention of this research to accomplish the mission of Christ, as shown in Figure 1.

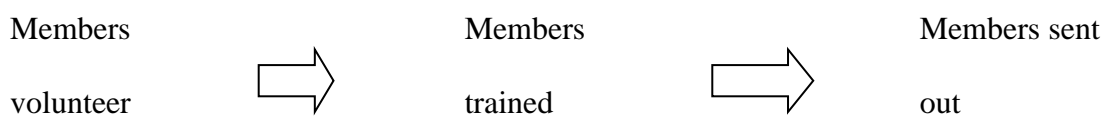


Figure 1. Discipleship Multiplication Strategy

This is the Jethro method of lessening the work of ministry. It was used by Moses and Joshua as Moses admonished him to continue the advance into the land of

⁵³ James Kouzes and Barry Posner, eds., *Christian Reflections on Leadership Challenge* (Grand Rapids, MI: Baker, 2010) 149.

promise. It is the method of Elisha and Elijah during their handing over ceremony. It was successfully employed by Jesus during his earthly ministry, as He called, trained and sent out the twelve and later on the 70 to the mission field. Paul also embraced the method as he counseled young Timothy to involve others in the ministry.

It is the same strategy being employed to empower the church for mission and ministry. This is the strategy that needs to be used by the end time church to turn the world upside down as happened during the early church. Finally, this is the method that the research puts forward for the intervention of his dissertation.

Summary

The literature review in this section deals with the application of Discipleship throughout church history, the early church, the local church, and in the contemporary end time church. It sought to identify how discipleship has been and continue to happen during these ages.

Discipleship demands no less of one than this total commitment and self-sacrificing spirit. It summarizes Christ's mission on earth, and that of the church as the body of Christ. While Christ initiates the call to discipleship and makes provision for taking the disciple through to completion, the process is not independent of personal choice and demonstrated commitment.

Within the delineation of discipleship is conveyed the central truth of God pursuing man in an effort to restore him. Thus, the privilege of being laborers together with God in achieving the grandest scheme of the universe since creation is extended to all persons accepting the call. This chapter has sought to establish the literature review for the disciple making to assist the researcher with the suitable approach for the intervention strategy which the next chapter is addressing.

CHAPTER 4

DESCRIPTION OF THE INITIATIVE

The chapter presents a detailed description of the initiative. Included is the description of the study's macro and micro context, the design of the research, study population, the kind of instruments used to administer the research, piloting, data collection procedure, ethical consideration and data analysis. The Gantt chart and the log frame are also included in this chapter to plan and keep with the timelines set for the development and implementation of the intervention strategy.

Macro Context

Kisii is found in the western part of Kenya, which is approximately 50kilometers (30 miles) east of Lake Victoria. The abundance of rain coupled with fertile soils makes Kisii rich in agricultural products in Kenya. From 1989 up to the recent promulgation of the new constitution of Kenya (2010), Kisii and Nyamira have always been distinct entities. First as districts and lately as distinct county governments. The 2010 census puts Kisii as the seventh largest tribe in Kenya which covers a total area of approximately 800 square miles, and is situated between longitude 35 30' and 0 30' south.¹

The Kisii people from the foothills of Mount Elgon settled at Goye Bay, Yimbo where they lasted for two generations. From Yimbo they migrated to Kisumu and then to Kano plains where they stayed for five to seven generations, presumably

¹ J. Akama and R. Maxon, *Ethnography of the Gusii of Western Kenya: A Vanishing Cultural Heritage* (Nairobi, Kenya: Edwin Mellen Press, 2000), 3.

between AD 1640 and 1755. From there they eventually migrated to their present settlement in the Kisii highlands.² The Kisii formed clans which are family units operating interdependently. Each clan having a leader called a clan elder, this leader was charged with the responsibility of making important decisions on behalf of the whole clan. There were also family heads who were responsible in making day to day decisions which concerned the family as the head of the homestead.³

The location of Kisii County is shown in Figure 1 on the map of Kenya, showing 47 counties and Kenya's immediate neighbors.

² S. N. Bogonko, *Christian Missionary Education and its Impact on the Abagusii of Western Kenya, 1909 – 1963* (Unpublished Ph. D. thesis, University of Nairobi, 1977), 88-90.

³ N. M. Nyaundi, *Seventh-day Adventism in Gusii, Kenya* (Kendu Bay, Kenya: African Herald, 1997), 112. KenyaInformationGuide.com. 2015.

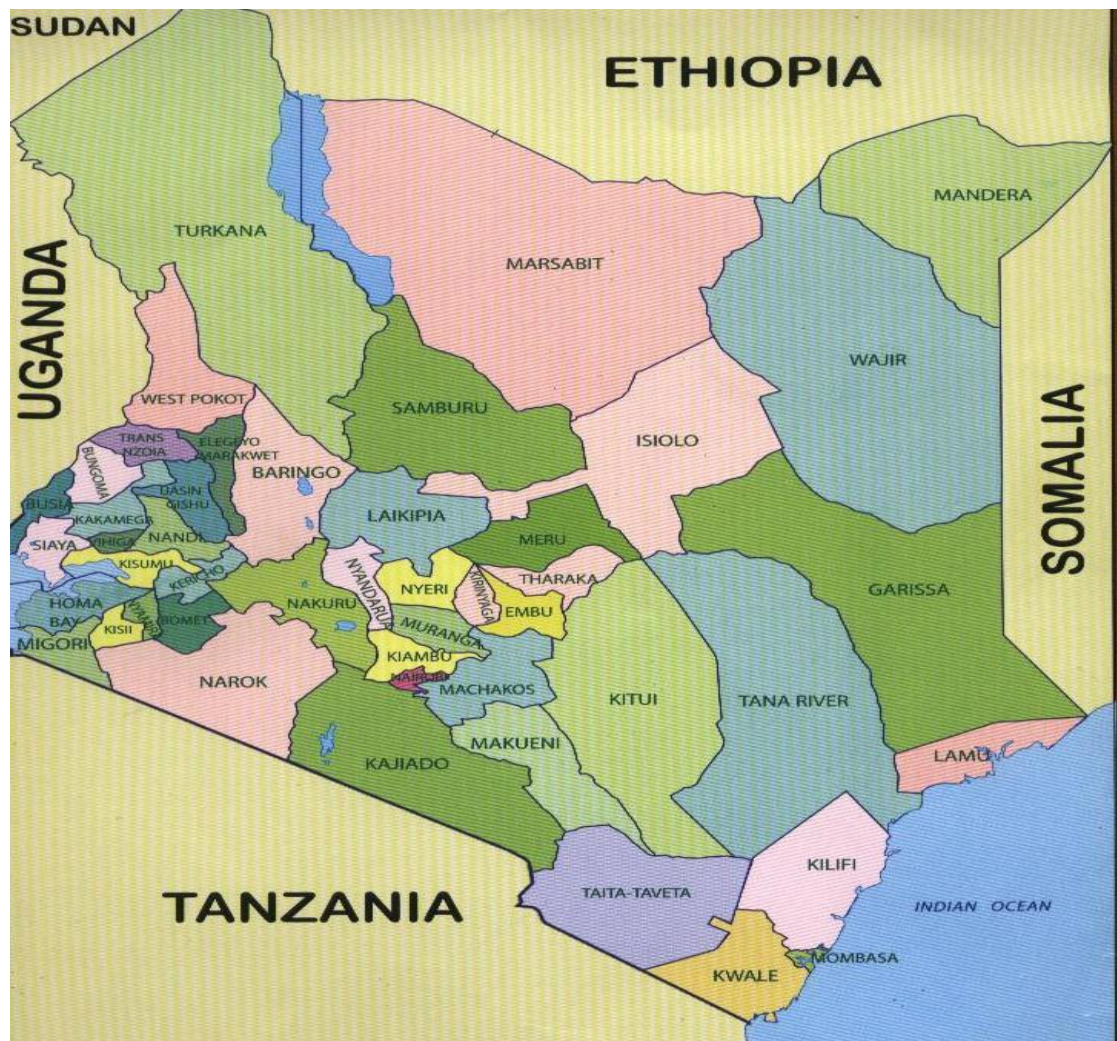


Figure 2. Map of Kenya, Showing County Boundaries.

Kisii Cultural Setting

Culture means the “complex whole of a people’s life, including knowledge, art, morals, laws, customs and any other capabilities and habits required by human members of particular society.”⁴ “The more or less integrated system of beliefs, feelings, and values created and shared by a group of people that enable them to live together socially and that are communicated by means of their systems of symbols and rituals, patterns of behavior, and the material products they make.”⁵

⁴ Akama and Maxon, *Ethnography of the Gusii of Western Kenya*, 4.

⁵ Paul Hiebert, *The Gospel in Human Contexts: An Anthropological Exposition for Contemporary Missions* (Grand Rapids, MI: Baker Academic, 2009), 150.

Because of modern civilization, the economic power and education, Abagusii have gone through very drastic cultural changes. Abagusii are among the Kenyan tribes that mandatorily practiced female circumcision mutilation (FGM). Even though the ritual was outlawed in the early 1980s, it continues to thrive though in a small scale.

The ritual of FGM according to Abagusii is more especially about teaching and training than the act of cutting the sexual organ of a girl. The teenager girl is often given instructions on good behavior before and after the ritual is performed. The benefits of the cut are highlighted to the girl before the actual act is done. A girl undergoing this ritual is not expected to cry or make any noise during the operation.

Furthermore, she is also not expected to resist the operation by somehow wanting to hold back the circumciser. In case she dares do any of these, it will be deemed that she is a coward and would likely bring about evil spirits into Their homestead or even the whole clan where she hails from. After the operation the girl is expected to be held in seclusion together with other girls who have undergone through the same ordeal for a period of two to three weeks.

During this period the girl is trained on women sexuality and their part in a marriage relationship. This is supposed to include how to take care of one's husband, how to prepare food and preserve it, how to cook *ugali*, how to do house-keeping and take care of one's child.

Families of the Kisii people are very big and are cohesive in terms of social togetherness. Most families live adjacent to each other making it impossible for one to live as lone ranger. Peasant farming is mostly the common activity that many families engage in on a daily basis. The Kisii custom allows men to marry many wives and is

the head of their families, almost like "Kings" to their wives.⁶ At the same time if one of the spouses dies the living spouse can remarry in the case of a man while in the case of a woman, the widow is only allowed to be inherited but not to be remarried for a married woman is part of the wealth of the community.

Economy of the Kisii People

Kisii is among the towns in Kenya that are growing fast. This may be attributed to the high population density in the town, the political tranquility experienced in the town and its high rainfall around the year guaranteeing food security in the region. Their economy is as a result of small scale farming and small scale businesses. The kind of crops and fruits that are grown in this region include: maize, *managu*, beans, bananas, pineapples, avocados, pawpaw's among the few. Steadily there are new businesses that are being installed while in small components, there are improved health services and education which the Kisii people highly regard. Even though Kisii does not have many industrial activities, there is a big potential for large agriculturally based industries because of its location where there is plenty of rainfall and fertile soils.

Marriage and Family Setting of Kisii People

Marriage in Kisii is defined as a social, economic, and sexual union which may take the form of monogamy, polygamy, polyandry, group marriage, or less common forms such as symbolic, nonsexual, and fictive,⁷ Further, it is argued that "while the rituals and customs surrounding marriage may differ around the world, the

⁶ Shell-Duncan, B. and Hernlund, Y. Female "Circumcision" in Africa: Dimensions of the Practice and Debates. In: Shell-Duncan, B. and Hernlund, Y., Eds., *Female Circumcision in Africa: Culture, Controversy, and Change* (Boulder, CO: Lynne Rienner, 2001), 40.

⁷ R. H. Crapo, *Cultural Anthropology: Understanding Ourselves and Others* (New York, NY: McGraw Hill, 2002), 309.

concept of marriage may be universally defined as a socially accepted sexual and economic union involving a lasting commitment between two or more people who have parental rights and obligations to any children of the union.”⁸ Since the family is a strong entity that contributes to church membership often the issue of polygamy is one of the most controversial issues affecting those who wish to join the Church.

In addition, the family institution occupies a central position in stimulating the growth of Adventism in Kenya. The family is of significant sociological meaning for Adventists growth because it has a crucial function in socializing children and growth in Adventism.⁹ Marriage also serves various functions such as “maintaining and perpetuating of human social life,” including “transferring sexual behavior into stable relationships,” “fulfilling economic needs among marriage partners, perpetuating a society’s kinship groups and an institution for nurture of children until they reach maturity.”¹⁰

Kinship is a strong element among the Kisii, to the point that when people meet, the first thing they do is to inquire about the generation to which each person belongs and if they have any form of family relationship. This is done to maintain good conduct and behavior within the community.¹¹ It is not common not to hear those who visit the church for the first time trying to explain or link their relationships to certain members present or absent from church.

⁸ Crapo, *Cultural Anthropology*, 310.

⁹ Nehemiah M. Nyaundi, *Seventh-day Adventism in Gusii, Kenya* (Kendu Bay, Kenya: African Herald, 1997), 177.

¹⁰ R. H. Crapo, *Cultural anthropology: Understanding Ourselves and Others* (New York, NY: McGraw Hill, 2002), 324.

¹¹ Akama and Maxon, *Ethnography of the Gusii of Western Kenya*, 13-14.

Micro-Context

The study was carried out in Boronyi church and delimited to SDA Church Boronyi. Per the administrative regions of the country (Kenya), Boronyi church is found in Kisii County, while per Seventh day Adventists divisions, the District is under South Kenya Conference.

The District is located in western Kenya, on latitude 0° 42°s and latitude 35° 47° E. From Nairobi, the capital city of Kenya, the District is 309 kilometers. It rises above the surrounding land with the relief of less than 300m above the ground level. It is a moderately populated region.

Majority of the people who live in this region are low income earners, who own small pieces of land, and others live in trading centers and the outskirts of Kisii town.¹² The main economic activity is Agriculture. Kisii County has a fast growing population density of 1,259.44 people on an area of 183 square.¹³

The Kisii Municipality has been rated as being one of Kenya's urban areas with a relatively high density in population, currently at 2,862 per square km.¹⁴ The population of Kisii Municipality was estimated at 83,000 in 2008, however, the 2012 population and housing census report indicates that the Municipality has a big metropolitan population of over 100,000 residents dependent on it. The 2009 population census rated Kisii County among the ten most populated counties, with a

¹² *Government of Kenya* (Kenya, Nairobi: Government Press. 2012).

¹³ Ellen Gunsilius, "Role of the Informal Sector in Solid Waste Management and Enabling conditions for Integration Experiences from GTZ, 2010," May 2016, 20.

¹⁴ Kenya Census, 2010, *Census Volume 1 Question 1 Population, Households and Density by Sublocations-2009*. Nairobi, Kenya: Retrieved from <https://www.opendata.go.ke/Population/Census-Volume-1-Question-1-Population-Households-a/wd27-eki2> (20 May 2016).

population of 1,259.44, rating the County the most densely populated in southwestern part of Kenya.¹⁵

Boronyi church district is situated on the outskirts of the Kisii Municipality. The district has fifteen churches and six Sabbath schools with Boronyi SDA Church having the largest number of members totaling up to 500 while the rest of the churches consist of an average per church of 300 baptized members. These churches are geographically distant from each other with the farthest church from the district center being about seven kilometers away.

The district pastor is tasked with the responsibility of overseeing these churches by feeding and shepherding them, yet it is not practical to meet all their needs. For example, it is common to have three funeral services going on a single Friday. Often the pastor is unable to be present in all these services and that somehow makes those who were not attended to feel unloved by the pastor. Furthermore, even though there could be gifted evangelists amongst the membership, they have not been identified. As a result, the district often reaches out to Evangelists outside its territory which at the end of the day becomes costly and sometimes not affordable by some poor families (families of the deceased foot the expenses of the visiting officiating minister).

The Research Design

The study was conducted through a descriptive survey design. The purpose of descriptive research is to make reality known. Based on the description, conclusions may be reached and decisions made.¹⁶ “Descriptive survey is a method of collecting

¹⁵ Kenya Census, 2010, Census Volume 1 Question 1 Population, Households and Density by Sublocations (Kenya Nairobi: Government Press, 2010), 17.

¹⁶ Carol M. Roberts, *A Dissertation Journey* (Thousand Oaks, CA: Corwin, 2010), 151.

information by interviewing or administering a questionnaire to a sample of individuals to get a detailed description of the status of the subject or situation required.”¹⁷

This kind of survey design “allows the researcher gather information, summarize, present and interpret it for clarification.”¹⁸ Descriptive design was used due to the fact that is restricted to finding of facts and often results in forming principles that give knowledge and bring solutions to real issues.¹⁹ Further, this approach is made to gather information which concerns issues that are current and possibly draw conclusions that are valid gathered from the facts of discussion.

The descriptive research approach may be divided into four categories: “defining the objectives, designing the approach, collecting data and writing the results.”²⁰ The research sought to explore and describe the opinions, feelings, preferences and attitudes of the selected population. The design is adopted with the view that the information gathered will be representative of the total population. A general focus of inquiry pertaining to discipling members of Boronyi SDA Church, for every member involvement in evangelism will be developed as a guide in the assessment.

Population of the Study

The map in Figure 3 shows the main towns and roads. It shows a little of the surrounding counties.

¹⁷ Roberts, *A Dissertation Journey*, 152.

¹⁸ C. R. Kothari, *Research Methodology* (New Delhi, India: New Age, 2008),16.

¹⁹ *Ibid.*, 17.

²⁰ Nancy Jean Vyhmesster, *Quality Research Papers* (Grand Rapids, MI: Zondervan, 2014), 32.

Table 1. Boronyi Church Membership 2012 to 2017

Year	Members
2012	479
2013	450
2014	466
2015	485
2016	500
2017	538

Source: SDA South Kenya Conference

Table 2 shows the tithe statistics of Boronyi church for the past five years. These figures show the spiritual health of the church. Whether or not the church is growing may depend on the amount of tithes against the membership of the Church annually.

Table 2. Tithe of SDA Boronyi 2012-2017

Year	Finance
2012	Shs.1,273 710
2013	Shs.1, 278 030
2014	Shs 1,354 680
2015	Shs 1, 322 780
2016	Shs 1, 412 270
2017	-----

Sample Size and Sampling Procedure

A sample is a part of the population which is studied in order to make inferences about the whole population. In order for the researcher to undertake this exercise he asked all the church members to return on a Sabbath afternoon for a seminar. The researcher made 150 questionnaires. These questionnaires were to be

given to three categories of members that comprise the church: men, women, and youth. Children and those who could not read and write were politely excused from this exercise. To represent the population, the researcher included all the different kinds of people in the church (stratified sample).

The researcher proceeded to separate each of the groups before distributing the questionnaires. According to the church records there are more baptized women than are men and youth. With this fact in mind, the researcher distributed the questionnaires according to the ratio of representation of each category according to how they appear in the church records. The church clerk prepared the list and the results indicated that there were 57 youth, 200 men, and 243 women. Vyhmeister says that in representing a population, the sample should consist of all the various kinds of people in proportion to how they are found.²²

The sample in survey research is expected to be between 10% to 30% of the targeted population.²³ Using random sampling the researcher gave out copies of the questionnaire, comprised of 60 men, 73 women, and 17 youth. This made the sample size of 150 respondents out of 500 baptized members representing 30% of the total population.

The researcher's questionnaire is targeted towards all the members of the church. The point is that lay congregational members play a key role in ministry and should be equipped for that function.²⁴ The point is that lay congregational members

²² Nancy Jean Vyhmeister, *Quality Research Methods* (Grand Rapids, MI: Zondervan, 2014), 35.

²³ *Ibid.*, 36

²⁴ General Conference of Seventh day Adventists, *Seventh-day Adventist Church Manual*, (Silver Spring, MD: General Conference of Seventh- day Adventists, 2016), 21.

play a key role in ministry and should be equipped for that function. The number of baptized church members randomly selected is listed in Table 3 below.

Table 3. Table Number of Respondents in Boronyi SDA Church

Boronyi Church	Respondents
Men	60
Women	73
Youth	17
Total	150

Source: SDA Archives, 2016

Random sampling is a technique used to ensure –as far as possible- an unbiased representation of a population.²⁵

Instrumentation

Research instruments refer to materials used to collect information.²⁶ The researcher used structured questionnaires and oral interviews in order to collect the required data for this study. The interviews were aligned along some of the questions of the questionnaire where the researcher thought he needed more information. The interviews were recorded and afterwards they were transcribed. For an interview to afford the best information possible, the interviewer should record the information.²⁷ These tools seemed appropriate to collect both primary data and secondary data.

²⁵ Vyhmeister, *Quality Research Methods* (Grand Rapids, MI: Zondervan, 2014), 35.

²⁶ Bill Gillham, *Continuum Research Methods Real World Research* (Grand Rapids, MI: A & C Black, 2000), 25.

²⁷ Vyhmeister, *Quality Research Methods* (Grand Rapids, MI: Zondervan, 2014), 41.

Data Collection Procedures

Having obtained permission from the authorities concerned, the data collection procedures began. The researcher briefly explained to the respondents the purpose of the research before giving them time to fill it. The research instruments were self-administered, by the researcher and returned on the same day they were given.

Questionnaires. Questionnaires are a set of questions that are systematically structured to address the objective of the study. They have an advantage of objectivity against any form of bias and the respondents are able to write in their own words what they feel without fear of expression.

The questionnaire was designed by the researcher as a tool to collect primary data from the members. On designing the questionnaire great care was taken to enable the respondents read, understand and interpret the constructs individually in accordance with the issue to be investigated. The researcher designed the questionnaire and made 150 copies which were administered to the sampled respondents. It became easy to collect the questionnaires, since the respondents filled and returned them on the same day. 142 out of 150 questionnaires were returned.

Oral interview. Interview is verbal questioning. As a tool or a method of data collection, interview is different from general interview with regard to the presentation, construction and execution. In research field, interview is a conversation between two people initiated by the interviewer specifically to obtain relevant research information on a specified content specified by the research objectives of describing and explaining.²⁸

²⁸ Lindzey Gardner, *Handbook on Social Psychology* (UK Cambridge: Addison – Wesley, 1968), 18.

In this study, the researcher formulated an oral interview guide, which had relevant questions guided by the research objectives. This tool was used to gather information from five selected respondents. Face to face interviews were conducted.

The oral interviews aimed at providing a high degree of objectivity, uniformity and also allowed proper questioning and clarification at the same time. The oral interview were important for they allowed the researcher to collect information that cannot be observed directly and are difficult to put down in writing and they also enabled the researcher to gain control over the line of questioning.

The researcher ensured that the various variables were measured in questionnaire to ensure validity. The questionnaire was designed in a manner that covered all the domain possible items and covered all the variables under the study. The designing of the questionnaire was therefore monitored closely by the researcher to ensure that it has covered the content area included in the right proportion through the formula to validate the content of the instrument (content validity ratio) as shown below:

$$CVR = \frac{\textit{Total Number of Valid Items}}{\textit{Total Number of Items}}$$

The researchers applied the above formula to determine the validity which is a scale developed by computing or rating the relevant items in the questionnaire by checking their clarity by taking the total number of valid items divide it by total number of test items. For example if the index figure is 0.7 and above, then the study is valid. If the index is below 0.7, the researcher was to construct validity and make corrections to make it valid. The content should be about what is said to test. The study instruments were reviewed for completeness, format, accuracy and validity before being accepted

Reliability Analysis

Reliability measures the degree a research instrument yields consistent results.²⁹ The researcher carried out a pretest of five questionnaires for older members of Boronyi SDA Church where the chosen respondents were totally disqualified from the sample during the process of data collection. The data collected was entered in the computer statistical package for social scientist (SPSS) to determine the reliability of the instrument, Cronbach's alpha coefficient was found to be above 0.7 and so the instrument was considered reliable for the study and the researcher was also guided by the experts in statistics to ensure consistency of the instrument that was used for data collection.

Analysis of Data

The researcher used self-administered questionnaire with structured questions for data collection so as to extract the relevant information concerning this approach of discipleship to involve every member of the church in evangelism. The researcher employed an interview session with the respondents as some of the respondents were willing to give more information as far as discipleship of members was concerned.

First, the researcher collected raw data from the field which was sorted out so as to be ready for editing and also to correct any mistake that was identified by the researcher so as to ensure consistency. The researcher went further to coding and then entered the variables into the statistical program for social scientist (SPSS). Thereafter the analysis of the research response was analyzed to find the correlation of variables as stated in the proposal. This was because SPSS as a program is not complicated thus making it easier to interpret the findings. Frequency tables and graphs were also used

²⁹ Kristin G. Esterberg, *Qualitative Methods in Social Research* (New York, NY: McGraw Hill, 2002) 85.

to denote the number of respondents. This assumed that the respondents could actually give clear and honest answers and also in a position to fairly understand the language clearly.³⁰

Data Analysis and Presentation of Findings

Response Rate

The researcher had a target of 150 respondents from among the 500 baptized members of Boronyi SDA Church. 142 respondents responded by filling in the forms and returning them contributing to a response rate of 94.7%. According to Mugenda Mugenda, a response rate of 50% is adequate for analysis and reporting; a rate of 60% is good and a response rate of 70% and over is excellent;³¹ therefore, since it was above 70%, this response rate was excellent for reporting. It should be noted however, that the researcher organized the exercise in such a way as to receive best results in terms of response; He provided an incentive by distributing the questionnaire on a first come first serve basis and first to fill up the form first to receive a free copy of the Review and Heralds magazine. This method enabled the response rate to increase to over 90%.³² The researcher made use of frequency tables, and graphs to present data.

Demographic Characteristics of Respondents

The information regarding gender of members showed that the majority were women with the frequency of 65 out of 142(45.8%) whereby the smallest gender group ranged from 60 out of 142 (42.3%) which showed that many of the majority

³⁰ Esterberg, *Qualitative Methods in Social Research*, 86.

³¹ O. M. Mugenda and A. G. Mugenda, *Qualitative and Quantitative Research* (Nairobi, Kenya: Acts Press, 1999), 9.

³² *Ibid.*, 10.

gender are women. The information regarding the age of members showed that the majority were between the age of 41-60, 75 out of 142 (52.8%), whereby the smallest age group ranged from the age of 20-40 with a frequency of 25 out of 142 (17.6%) which showed that many of the active members are between the ages of 41 to 60 years. These were closely followed by respondents between the ages of 61-80 years with a frequency of 42 out of 142 (29.6%).

The findings on education level showed that 6 out of 142 (4.2%) of the respondents were young who were either going through school or had completed their education at primary level. 116 out of 142(81.7%) had completed secondary level (O level), 15 out of 142 (10.6%) had completed diploma, and 5 out of 142 (3.5%) had completed University in various disciplines. The implication of these findings is that most of the respondents were literate enough to be taught as well as teach others material made for Bible studies.

The demographic characteristics of respondents are summarized on Table 4.

Table 4. Demographic Characteristics of Respondents

Variable	Category	Frequency (n)	Percent (%)
Member Categories	Adult Male	60	42.3
	Adult Female	65	45.8
	Youth	17	12.0
Age	20 to 40 years	25	17.6
	41 to 60 years	75	52.8
	61 to 80 years	42	29.6
Education	Primary	6	4.2
	Secondary	116	81.7
	Diploma	15	10.6
	University	5	3.5

The findings on discipling new converts showed that they are not attended to once they have joined the church. This indicates that church elders don't properly disciple them on the tenets of the church. Further, the findings indicated that for disciple-making to be effective, it must be grounded in the appropriate context in which people live. People from the surrounding community are strongly inclined to the Abagusii cultural practices such as female circumcision, wife inheritance, going through burial rites which are contrary to the teachings of the Word of God. Unfortunately, the findings revealed that even some of the elders of Boronyi SDA Church are implicated in some of these vices. The newly baptized converts often are challenged to finding suitable mentors for their Christian journey.

Analysis on Church Leadership and Discipleship of New Converts

Analysis on whether leadership qualities and characteristics motivate discipleship of new converts indicates that the majority 60 out of 142(42.3%) strongly disagreed, 38 out 142(26.8%) were the second majority who disagreed, and 22 out of 142 (15.5%) strongly agreed. The researcher's findings revealed that the majority strongly disagreed that though church leadership needs to portray exceptional qualities and characteristics to motivate discipleship of new converts, they do not portray leadership qualities and characteristics which in turn will motivate and mentor others.

In an interview with one of the respondents who was an elderly lady she concurred with the results of the questionnaire by saying that leaders in Boronyi SDA Church, do not walk the talk. They do not live by what they profess and this discourages most of the new converts and some of them backslide.

Analysis determining the question that the greatest task of Boronyi SDA

Church is to produce more disciples to participate in church programs revealed that the majority, 44 out of 142(31%) strongly agreed, 98 out of 142 (69%) were the second majority who disagreed. This indicated that many respondents know very well that leaders' greatest task is to disciple more members.

In analyzing whether the church trains up disciples from within the new converts the majority 105 out of 142 (73.9%) disagreed, 37 out of 142(26.1%) agreed. When asked the same question one of the interviewee said that the church only specializes on certain people who seem to be doing all the work in church. This discourages other members from participating in the work of evangelism.

Analysis on whether new converts are seen and treated as inferiors, not invited to participate in any church program showed that the majority 100 out of 142(70.4) disagreed, while 42 out of 142 (29.6) agreed.

When another interviewee was asked the same question she answered that whenever new converts display willingness to participate in spiritual matters the elders discourage them from doing so on account that the Bible says those newly converted should not be given leadership responsibilities lest they become proud and fall. She went on to give an account when her son was baptized. After a few months somebody asked him if he could assist in reading the mission story which he gladly accepted but was stopped from doing so minutes before he walked upfront to serve.

Analysis on whether the church has poor discipleship models showed that the majority 101 out of 142 (71.1%) agreed and 41 out of 142 (28.9%) disagreed.

Analyzing whether the church has a way of measuring the discipleship effectiveness showed that the majority 104 out of 142 (73.2%) agreed and 38 out of 142 (26.8%) disagreed.

Analysis on whether elders and church leaders base their discipleship

strategies on scripture and ensure effectiveness showed that the majority 97 out of 142 (68.3%) agreed and 45 out of 142 (31.7%) disagreed.

An interviewee agreed that he has nothing to emulate from the leaders of the church since some of them do not know the Bible. He went on to say that one day one of the elders was asked to give a Bible study on Sabbath afternoon but turned it down on account that he did not know what to teach the faithful.

Analysis of Members' Perspectives on Effective Discipleship

Analysis on whether the church membership is growing for the last two years showed that the majority 123 out of 142(86.6%) disagreed and 21 out of 142 (14.8%) agreed.

Analyzing whether the church has effective program, techniques and methods to bring about church growth showed that the majority 123 out of 142 (86.6%) disagreed, 21 out of 142 (14.8%). This seems to suggest that a decline in church growth is basically a failure on discipleship.

One of the interviewee put it this way, "In this church there are no disciples we are just members or if you like followers". He continued to say that they hardly see their pastor in a year. If they do it is when they go to the district center. "Elders cannot disciple the church since they themselves need some discipling."

Analysis on whether the church conducts evangelism campaigns regularly showed that the majority 99 out of 142 (69.7%) disagreed and 43 out of 142(30.3%) agreed. Analysis on whether the church has a program of follow-up for the new converts showed that the majority 80 out of 142 (56.3 %) disagreed and 62 out of 142 (43.7 %) agreed.

When one of the interviewee was asked if he was visited by any church leader

after his baptism, he said that it did not happen and it does not happen in Seventh-Day Adventist Church Boronyi. He went on to say that in fact new converts do not get visited even when they are sick or bereaved unless of course a leader is related to them.

Analyzing whether there is good relationships among Boronyi SDA Church members showed that the majority 75 out of 142 (52.8%) agreed, 67 out of 142 (47.2%) disagreed.

On whether there is good relationship among the members of SDA Church Boronyi, one interviewee said that there is bad blood that exists amongst the members which makes them not visit each other. She further said that when the church introduced the idea of greeting each other at the door of the church once the service was over, some of the members deliberately would use the front door or pretend they are busy with something inside the church until the exercise of greeting each other ends. She continued to say that the worst case scenario was when one elder went to preach and as soon as he was given a chance to speak one of the deacons who was his own brother walked out of the church.

Analysis whether needs and issues of new believers are understood by the church, 102 out of 142 (71.8%) disagreed and 40 out of 142 (28.2%) agreed.

Analysis on Stewardship Principles

Analysis on whether the church leaders demonstrate by example giving of tithes and offerings showed that the majority 109 out of 142(76.8%) and 33 out of 142(23.2%) agreed.

One interviewee who has previously worked in the church treasury was not surprised with the question in fact he went on to testify that he knows an elder who never returned his tithes for a whole year.

Analyzing whether the new converts return to God a significant, specific and intentional portion of material gain indicated that the majority 110 out of 142(77.5%) disagreed, 22 out of 142 (15.5%) agreed that new converts return tithes and offerings.

Analysis on whether the new converts are trained on stewardship showed that the majority 110 out of 142 (77.5%) disagreed and 22 out of 142 (15.5%) agreed.

Analysis on Gift of the Holy Spirit

Analysis on whether the Holy Spirit equips church members for mission shows that 110 out of 142 (84.5%) disagreed and 22 out 142 (15.5%) agree.

On the gifts of the Holy Spirit, an interviewee said that he does not know or heard about the gifts of the Holy Spirit. He said that even the church does not choose their leaders according to the gifts they possess but according to the position one holds in the society or amount of money he or she has. He testified of an elder who led the church for over 10 years simply because he high position in the society and was generous to the church whenever a need arose. When a new pastor came, and advised that he be changed from being the first elder to the department of church development, there was uproar from the members of the nomination committee asking what he has done. It was not until the pastor read for them from the church manual that it was necessary so as to experience the various gifts of the Holy Spirit that the members accepted to change him. However, he said for some unknown reason the member stopped coming to church for a while and even did not send his tithes and offering for two subsequent months.

Analysis on whether the church members are filled with the Holy Spirit in discipling new converts indicated that the majority 100 out of 142(70.4%) disagreed and 42 out of 142 (29.6%) agreed. From the analysis of the questionnaire and the personal interviews which complimented the questionnaire it was not difficult to

understand that Boronyi SDA could not only be described as merely a sick church but rather one supposed to be put in an intensive care unit to receive emergency treatment. A discipleship approach to involve every member of the church in evangelism was borne out of the analysis of the above data to fill the knowledge gap. Analysis on whether the Holy Spirit empowers church leaders in discipling new converts showed that 109 out of 142 (76.8%) disagreed and 33 out of 142 (23.2%) agreed. Analysis whether members use spiritual gifts wholeheartedly to disciple new converts 21 out of 142 (14.8%). Analysis whether gifts of the Holy Spirit encourages good relationships between new converts and older members showed that 79 out 142 (55.6%) disagree and 63 out of 142 (44.4%) agreed.

Designing of Intervention Program

Discipleship is ongoing training program and it will be developed to guide Boronyi SDA Church members on the various branches of ministry. Within the no rigid confines of discipleship is the necessity of reproduction and continuation of new discipleship approaches in each quarter.

A Training program cannot be done on a mass scale, it requires patient, careful instruction, dedication and prayerful personal guidance over a considerable time. More participants are and will be reproduced because someone has taken the pains to disciple, instruct, enlighten, nurture, and train members on how to win converts and nurture them to Christian maturity.³³ The purpose of discipleship is not only reading books and storing up knowledge, but its ultimate purpose is to disciple others, build mature Christians through adequate Bible study and soul winning.

Four steps in discipleship can be demonstrated thus. A Christian must have a basic understanding of his faith, have a regular quiet time, be involved in good

³³Robert Greenleaf, *Servant Leadership* (New York: Paulist Press, 1977), 236.

fellowship, and be instructed in the Word of God.³⁴ The Christian desiring to grow in Christ must be obeying and applying what God has commanded him through the Bible. Such a life style of obedience is basic to true discipleship. He must receive regular training in the practical aspects of outreach and ministry so that he can be fruitful and conserve that fruit.

Training materials will be provided to the members to enable them disciple others. Not only training material that is necessary but that every member in the training program study and understand the material themselves and internalize it. These will include the Bible as the most important training tool calling upon total commitment to God by all Christian believers. One key Bible text which has and will continue motivating the disciple and fires the souls of Seventh-day Adventists everywhere is what is called the great commission, the mandate from the Lord Himself, as recorded in Matthew 28:19, 20, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

This mandate, from the Lord Himself is not meant only for a chosen few disciples but for every follower, whether member, church leader, pastor, or administrator to go, teach, baptize and make disciples.

This principle ignites and will continue to ignite the mission of the church and set the standard for any measuring, any assessment of success in discipling members to reach out to new converts and disciple them to become mature Christians. It touches all, whatever their responsibility. Lessons of the intervention will be drawn from the Bible, the writings of Ellen White alongside other literature on disciple making. Great emphasis will be put on the 28 basic beliefs of the Seventh day Adventists.

³⁴ Kuhne, *The Dynamics of Discipleship Training*, 15.

Logical Framework Description

Once a training material has been developed per identified areas of need, training is conducted. Since the aim is to reach the church membership, planning the spiritual activities and training is involved in identifying and securing the venue for the activities. A log frame Matrix is used as below.

According to Kelvin Onongha, a lecturer and director of Doctor of Ministry program at the Adventist University of Africa (AUA),

The Logframe is a tool for planning and managing development projects that helps summarize in a standard format what the research is going to achieve. It also states what activities will be carried out to achieve its outputs and purpose, the resources required, the potential problems which could affect the success of the investigation, and how the process and ultimate success of the mission will be measured and verified.³⁵

Logical Framework

The logical framework has been a long-used tool in analyzing and presenting information about the key components of a project: goal, purpose, performance indicators, outputs, activities, inputs, as well as assumptions.³⁶

Each of these component parts of the log frame are described below.

Resources: Resources could be a program or a person, finances, or other community resources needed for a project.³⁷

Activities: Activities are what the program does with the resources, to bring about the results of the project, the actual tasks required to produce outputs.

³⁵Kelvin Onongha, "Logical Framework Analysis" lecture handouts for MSSN: 741 Mission Strategy Development, Adventist University of Africa, 2015, 2, 3.

³⁶ Adoum & Marcus, *The Logical Framework and Benefit Sustainability* (Maryland, MD: International Development Management Center, 1991), 1.

³⁷ Australian Government, *Ausguide Line: The Logical Framework Approach*, accessed 06 November 2016, <http://www.ausaid.gov.au/ausguide/pdf/ausguideline>.

Outputs: Outputs are the direct products of the project activities that are accomplished at various stages during the life of the project. These may include changes in attitudes, documents prepared, speeches given or buildings constructed for a project.

Outcomes: These are specific changes to be achieved by the dissertation also referred as the purpose. They can be short-term outcomes or long-term ones.³⁸

Impact or Goal. A change which the dissertation intends to bring about.

Objectively Verifiable Indicators: These are quantitative and qualitative means to measure progress.³⁹

Means of Verification: This is the information or data needed to check the progress of the dissertation by using indicators and the sources.

Assumptions: These are factors external to the dissertation and likely to be influential to the dissertation and the management has no control over..⁴⁰

One standard analytical product of the LFA is the Logical Framework Matrix (LFM). It consists of a matrix with four columns and many rows which summarize selected aspects of an activity design.⁴¹

The general structure of a LMF is shown in Table 5.

³⁸ Australian Government, *Ausguide Line: The Logical Framework Approach*, accessed 06 November 2016, <http://www.ausaid.gov.au/ausguide/pdf/ausguideline>.

³⁹ Jensen Bond, *The Logical Framework Approach* (London, UK: Regents Wharf, 2010), 4.

⁴⁰ Taylor Bond, *Logical Framework Analysis* (London, UK: Regents Wharf, 2003), 4.

⁴¹ European Integration Office, *Guide to the Logical Framework Approach* (Belgrade, Serbia: Milica Delevic, 2011), 29.

Table 5. Structure of a Log Frame Matrix

Narrative	Objectively Verifiable Indicators	Means of Verification	Assumptions
Goal			
Purpose			
Outputs/Activities			

Gantt Chart

“A Gantt chart is a horizontal bar chart which is a graphical illustration of a schedule that helps to plan, coordinate, and track specific tasks in a project”.⁴² A Gantt chart usually is drawn after the completion of the Logical Framework Matrix and serves as a useful tool for monitoring the project development and resource flow. The Gantt Chart for the project is shown in Table 6.

⁴² European Integration Office, *Guide to the Logical Framework Approach*, 29.

Table 6. Project Gantt Chart

Activities	Sep 2016	Oct 2016	Nov 2016	Dec 2016	Jan 2017
Sensitizing The Church	█				
Volunteering		█			
Spiritual gift inventory		█			
Train and Equipping			█		
Monitoring			█		
Evaluation				█	
Milestones	Steps taken				
1. Sensitization done by end of 1 st month	Step 1: main activities from Log frame identified				
2. training modules and volunteers identified by 2 nd month	Step 2: Broken into manageable tasks				
3. seminars on 2 nd and 3 rd month	Step 3: Estimate start-up, duration & completion of tasks				
4. monitoring done by 3 rd month	Step 4: milestones were defined				
5. Evaluation done by end of 4 th month	Step 5: scheduling of main activities				
	Step 6: Allocate tasks among team				
	Step 7: monitoring and evaluation				

Because the Gantt chart’s task schedules are “derived from the log frame activities, they provide a link between the detail of the project planning and the project’s objectives.”⁴³

Description of Strategy

This project proposed discipling of members. The summary of responses to questions on discipling are shown in Figure 4.

⁴³ J. Gawler, *Logical Framework Analysis* (Preveessin-Moens, France: Artemis, 2005), 3.

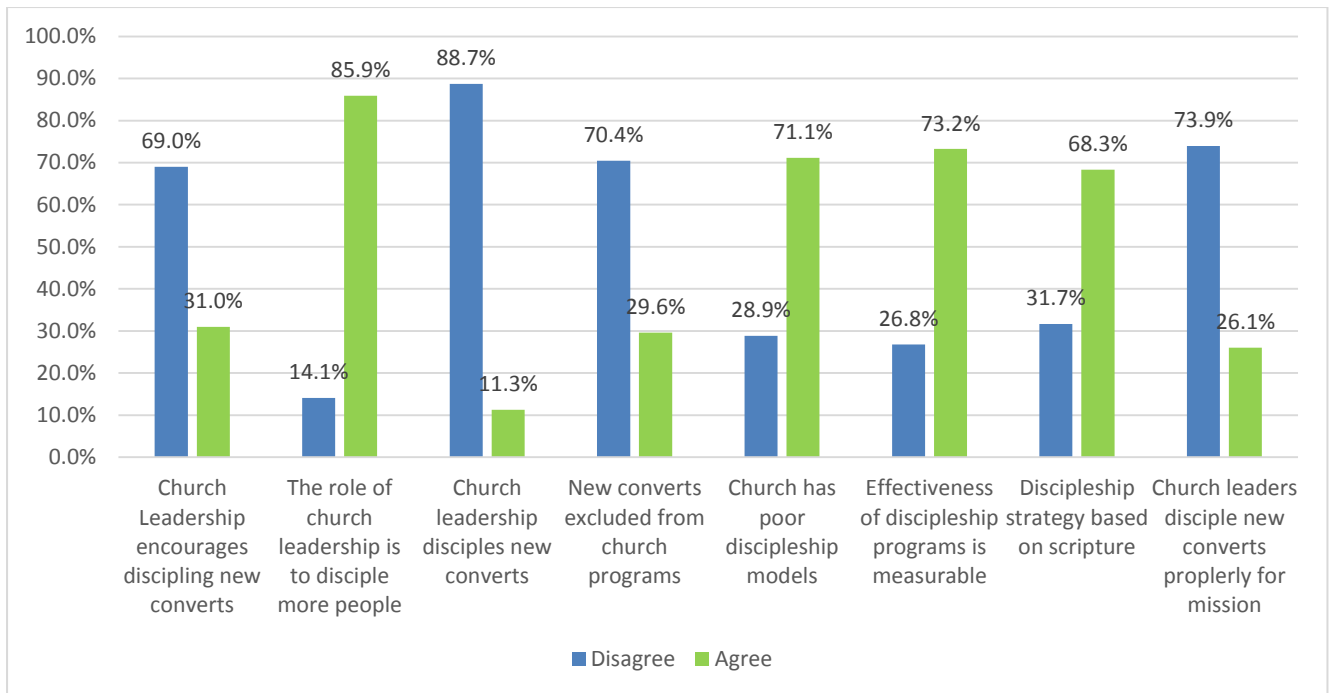


Figure 4. Church Leadership and Discipling New Converts

On evangelism, the findings revealed that the majority strongly agreed that the church conducts evangelism campaigns regularly but fails to make follow-up programs. To make things worse the findings indicated that there was poor relationship between the older members of the church which often resulted in leadership wrangles. Thus, new members are discouraged and some of them end up backsliding. The summary responses are shown in Figure 5.

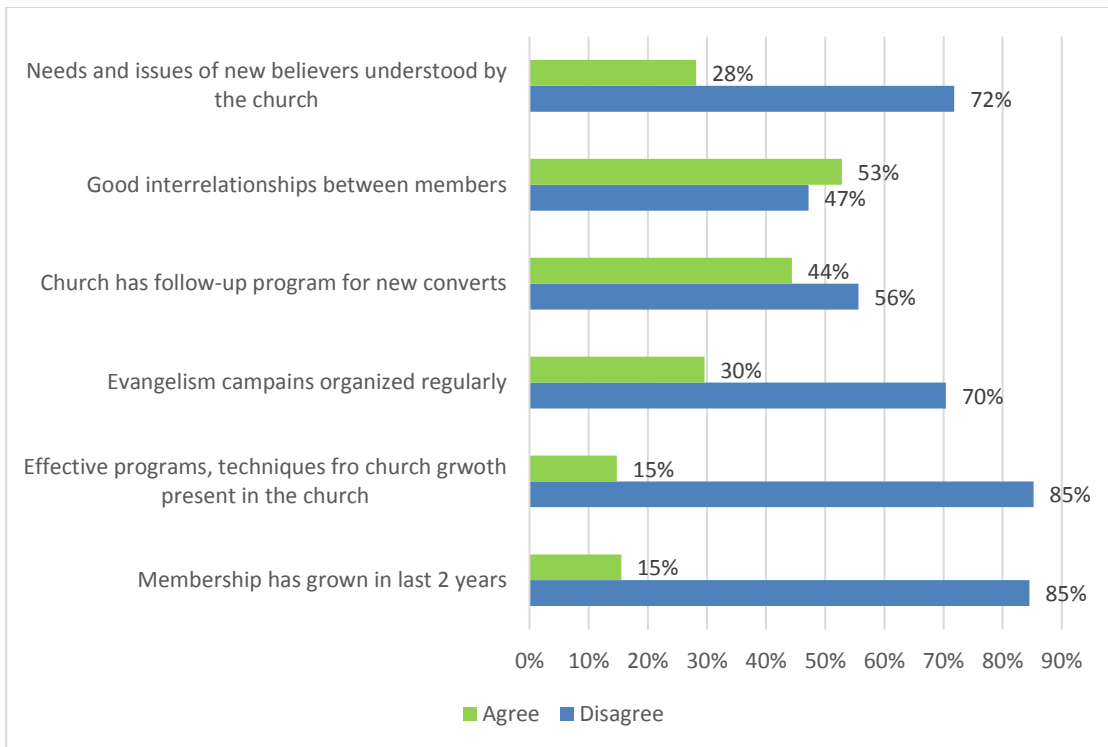


Figure 5. Members' perspectives on Effective Discipleship at Boronyi SDA Church

For the most part, respondents indicated that new converts were not properly disciplined on stewardship principles. This is seen in Figure 6.

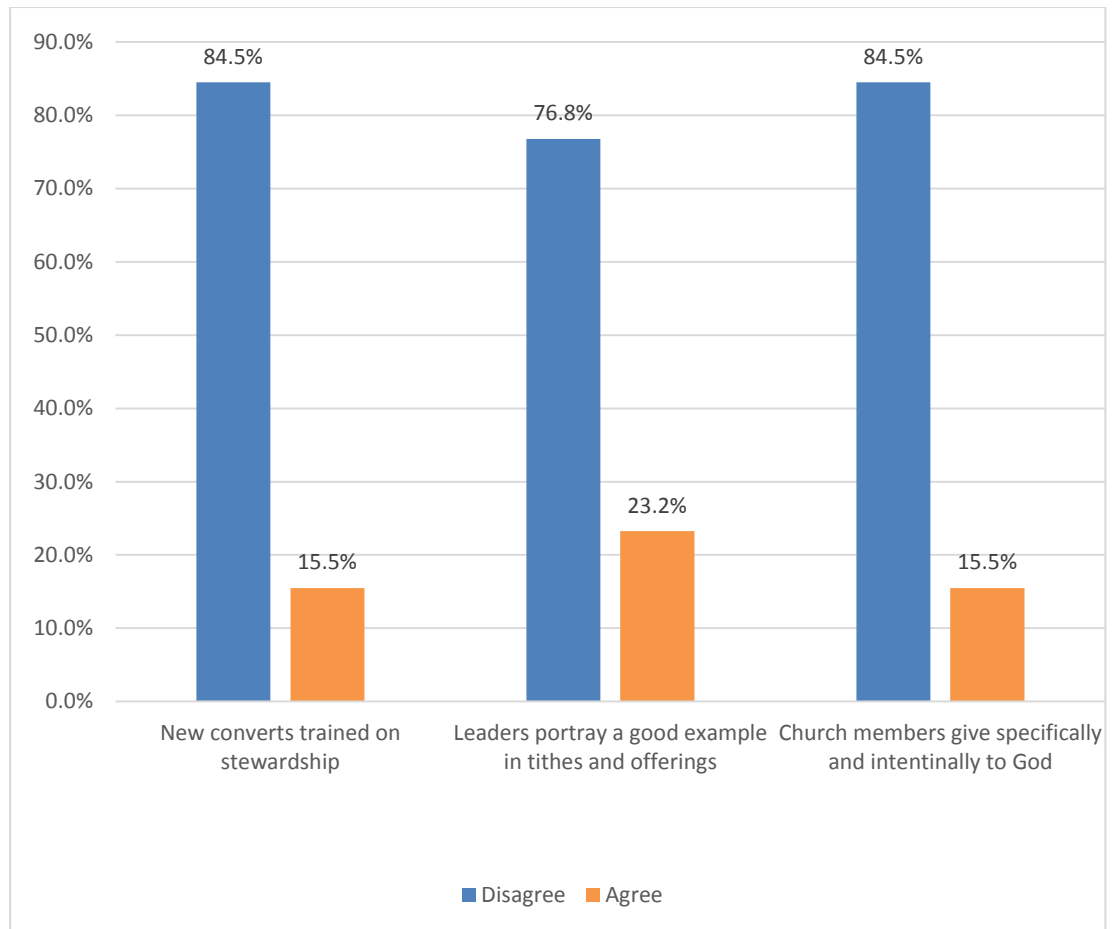


Figure 6. Discipling New Converts on Stewardship Principles

Regarding the role of the Holy Spirit in the work of discipling new members, the respondents gave mostly negative responses. These are shown in Figure 7.

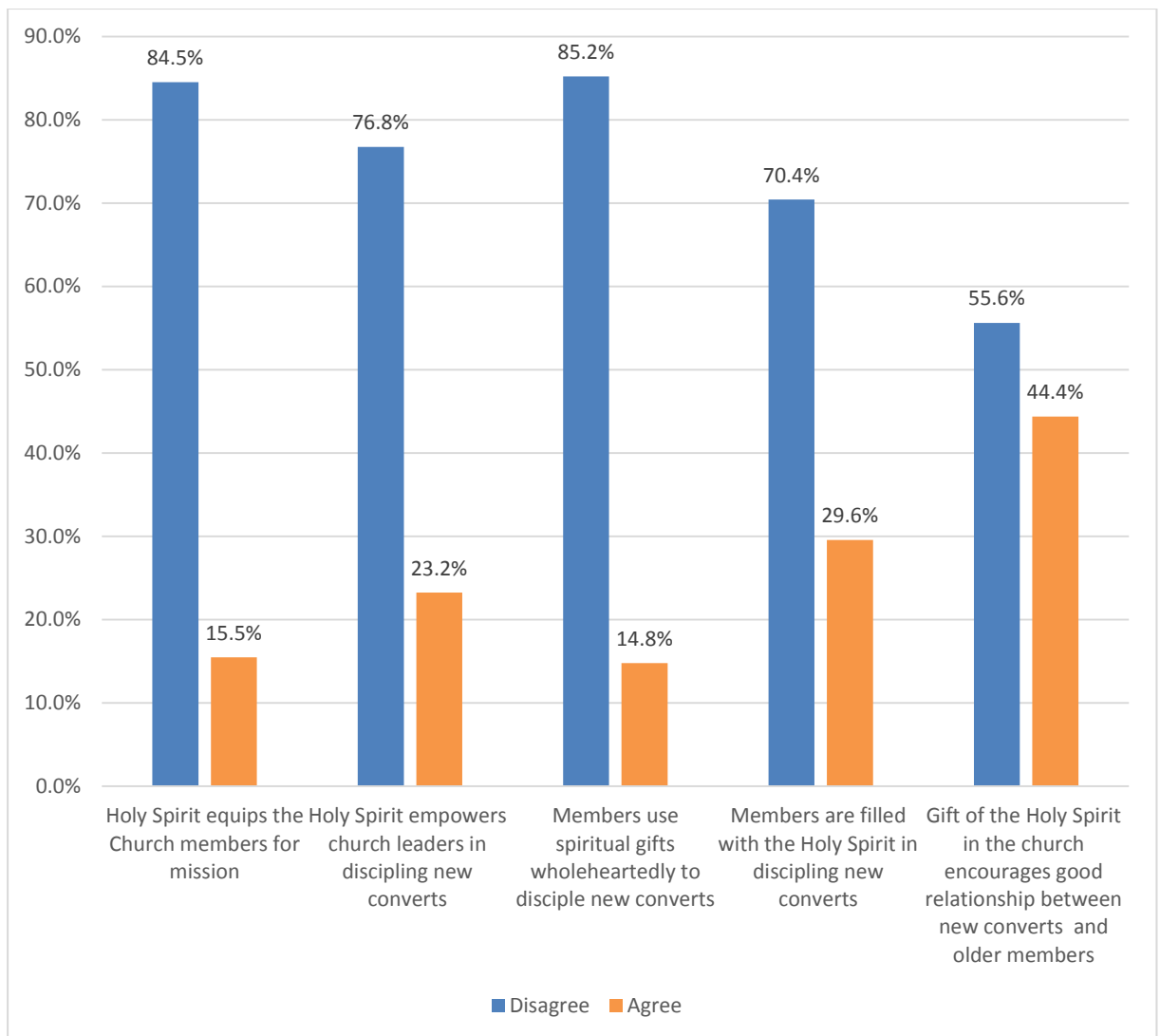


Figure 4. Gift of Holy Spirit and Discipling New Converts

Analysis on Church Leadership and Discipleship of New Converts

Analysis on whether leadership qualities and characteristics motivate discipleship of new converts indicates that the majority 60 out of 142(42.3%) strongly disagreed, 38 out 142(26.8%) were the second majority who disagreed that currently church leadership qualities and characteristics motivate discipleship of new converts, 22 out of 142 (14.9%) strongly agreed that in church, leadership qualities and characteristics motivate discipleship of new converts. The researcher’s findings revealed that the majority strongly disagreed that though church leadership needs to

portray exceptional qualities and characteristics to motivate discipleship of new converts, they do not portray leadership qualities and characteristics which in turn fail to motivate and mentor others. In an interview with one of the respondents concurred with the results of the questionnaire by saying that leaders in SDA Church, Boronyi do not walk the talk. They do not live by what they profess which discourages most of the new converts and some of them backslide.

Analysis determining the question that the greatest task of SDA Church Boronyi is to produce more disciples to participate in church programs revealed that the majority 137 out of 142 (96.5 %) strongly agreed, 112 out of 142(78.9%) were the second majority who strongly agreed, 30 out of 142(21.1%) disagreed and finally 21 out of 142 (14.8%) strongly disagreed that the greatest task of leadership is to produce more disciples. This analysis indicates that many respondents know very well that leaders' greatest task is to disciple more members.

In Analyzing whether the church trains up disciples from within the new converts the majority 98 out of 142 (69 %) strongly disagreed, and 46 out of 142 (32.4%) strongly agreed that the church train up reproducing disciples from within the harvest. The finding indicates that the majority disagreed that the church trains up reproducing disciples from within the harvest. When asked the same question one of the interviewee said that the church only specializes on certain people who seem to be doing all the work in church.

Analysis on whether new converts are seen and treated as inferiors, not invited to participate in any church program showed that the majority 136 out of 142(95.8%) strongly agreed, 42 out of 142 (29.6%) strongly disagreed that new converts are seen and treated as inferiors, not invited to participate in decision making. The findings revealed that the majority strongly agreed that new converts are seen and treated as

inferiors, not invited to participate in decision making of the church. When another interviewee was asked the same question she responded that whenever new converts display willingness to participate in spiritual matters the elders discourage them from doing so on account that the Bible says those newly converted should not be given leadership responsibilities lest they become proud and fall. She went on to give an account when her son was baptized. After a few months somebody asked him if he could assist in reading the mission story which he gladly accepted but was stopped from doing so minutes before he walked upfront to serve.

Analysis on whether the church has poor discipleship models showed that the majority, 133 out of 142 (93.7%) strongly agreed, 20 out of 142 (14.1%) strongly disagreed that the church has poor leadership models. The findings showed that the majority agreed that the church has poor leadership models.

Analyzing whether the church has a way of measuring the discipleship effectiveness showed that the majority, 111 out of 142 (78.2%) strongly agreed and finally 40 out of 142 (28.2%) strongly disagreed that the church has a way of measuring the leaders' effectiveness. The findings indicated that the majority strongly agreed that the church has a way of measuring the leaders' effectiveness.

Analysis on whether elders and church leaders base their discipleship strategies on scripture and ensure effectiveness showed that the majority 125 out of 142 (88%) strongly disagreed, 120 out of 142 (84.5%) were the second majority who disagreed that Church leaders properly disciple members as they prepare them for ministry, 43 out of 142 (30.3%) agreed, 12 out of 142 (8.5%) strongly agreed that Church leaders properly disciple new converts as they prepare them for ministry. The findings revealed that the majority strongly disagreed that Church leaders properly disciple new converts as they prepare them for ministry. An interviewee agreed that

he has nothing to emulate from the leaders of the church since some of them do not know the Bible. He went on to say that one day one of the elders was asked to give a Bible study on Sabbath afternoon but turned it down on account that he did not know what to teach the faithful.

Analysis of Members' Perspectives on Effective Discipleship

Analysis on whether the church membership is growing for the last two years showed that the majority 135 out of 142(95.1%) strongly disagreed, 90 out of 142 (63.4%) were the second majority who disagreed that the church membership is growing for the last two years, 35 out of 142 (24.6%) agreed, 30 out of 142 (21.1%) strongly agreed that the church membership is growing for the last two years. The findings showed that the majority disagreed that the church membership is growing for the last two years.

Analyzing whether the church has effective program, techniques and methods to bring about church growth showed that the majority 133 out of 142 (93.7%) strongly disagreed, 73 out of 142 (51.4%) were the second majority who disagreed that the church has effective program, techniques and methods to bring about church growth, 54 out of 142 (38%) agreed, and finally 40 out of 142 (28.2%) strongly agreed that the church has effective program, techniques and methods to bring about church growth. The findings indicated that the majority strongly disagreed that the church has effective programs, techniques and methods to bring about church growth. These findings reveal that a decline in church growth is basically a failure on discipleship.

One of the interviewee says, "In this church there are no disciples we are just members or if you like followers." He continued to say that they hardly see their pastor in a year. If they do it is when they go to the district center. "Elders cannot

disciple the church since they themselves need some discipling”.

Analysis on whether the church conducts evangelism campaigns regularly showed that the majority 138 out of 142 (97.2%) strongly agreed, 100 out of 142(70.4%) were the second majority who agreed that the church conducts evangelism campaigns regularly, 47 out of 142 (33.1%) disagreed, 15 out of 142 (10.6%) strongly disagreed that the church conducts evangelism campaigns regularly. The findings revealed that the majority strongly agreed that the church conducts evangelism campaigns regularly.

Analysis on whether the church has a program of follow-up for the new converts showed that the majority 98 out of 142 (69%) disagreed, 77 out of 142 (54.2%) were the second majority who strongly disagreed that the church has a program of follow-up for the new converts, 65 out of 142 (45.8%) agreed, 60 out of 142 (42.3%) strongly agreed that the church has a program of follow-up. The findings showed therefore that the majority disagreed that the church has a program of follow-up for the new converts. When one of the interviewee was asked if he was visited by any church leader after his baptism, he said that it did not happen and it does not happen in Seventh-Day Adventist Church

Application of Log frame

The following is the application of the Log frame Matrix in this project.

The overall goal. The overarching goal of this project is to disciple members to be personally involved in leading others to Christ.

Project purpose. The purpose of the project is to develop and implement a discipleship program that totally involves members of Boronyi SDA Church in personally spreading the gospel. This purpose depends on the assumption that lay people will be ready to adopt this new way of doing evangelism.

Outputs. To achieve the above objectives the project has four outputs. First the biblical and theological foundation for discipling the laity will be established. Secondly, the research will seek to find out how the discipling ministry was done in church history, the early church, the local church and the end time church. Other Christian authors will also be examined alongside the writings of Ellen White. A manual will be developed to train trainers that will be used in training others.

The third output involves selecting 15 leaders through random sampling from amongst the Church membership who turn up for the training. Since this training involves people and tools (manuals) which are tangible they can easily be measured and verified at the end of the first month. The fourth output involves having the 15 leaders train at least 150 volunteers using the prepared manual by giving Bible studies, either in the church or to those who do not come to church in their territory.

Table 7. Project Logical Framework Matrix

Objectives	Measurable Indicators	Verification Methods	Important Assumptions
GOAL:			
Discipling members for total involvement in evangelism	members are disciplined using Biblical principles	Members participating in spreading the gospel	Identified persons study with Laity before baptism
PURPOSE:			
A discipleship program developed and implemented for laity to use in reaching others	lay members use personal evangelism strategy in winning souls by December, 2016	Final dissertation report	Church members participate
OUTPUTS:			
Members understand that they have a part in spreading the gospel	Bible study guide ready to be used by end of Oct. 2016	Research report publication	Lay persons ready to adopt the new approach
Seminar to select trainer of trainees (TOTs) run	leaders trained as TOTs by Nov. 2016	Statistical church records	Church clerk keeps accurate statistical records
TOTs assigned to small groups of 10 members	lay people trained and ready by Nov. 2016.		
Lay people assigned to <i>ebinyoro</i> , villages surrounding church	Candidates ready for baptism end of Nov.2016. baptized members remain in church records by December 2016		
Assess Project activities evaluated			

(table continues)

Table 7 (continued). Project Logical Framework Matrix

ACTIVITIES:	INPUTS	
<ul style="list-style-type: none"> • Understanding the concept of every member involvement in spreading the gospel • Review literature • Administer questionnaires and Conduct interviews • Produce Bible studies • Seminar to select TOTS run • Select leaders for the seminar • Train leaders to help in training • TOTs assigned to small groups • Form small groups in Church • Lay people assigned to territories • Every member <i>assigned</i> to bring one person to Church. • Baptism conducted for those ready • Bonding and nurturing continues • Monitoring and evaluation of project activities <ul style="list-style-type: none"> • Assess the retention rate • Monitor the project 	<ul style="list-style-type: none"> • Budget • Church leaders • Lay people 	<ul style="list-style-type: none"> • Cooperation from those interviewed • Church elders ready for the intervention • Members ready to participate • Baptisms will be conducted

The number of leaders and church members involved in giving Bible studies and the number of baptisms that result from the studies will be included in the Means of Verification (MOV) and the Objectively Verifiable Indicators (OVI)

The Process of the Intervention

A one week revival meeting will be announced one week earlier and conducted the following week amongst the members of Boronyi SDA Church. During this week the researcher emphasizes the need for total member involvement in spreading the gospel. The theme of the great commission will be emphasized with a special focus on Matthew 28: 18-20. Lessons on witnessing and how to lead people to God will be given by the researcher with Jesus as the best example of witnessing. At the same time, other areas of the Bible studies developed will feature areas on discipleship, evangelism, stewardship, and spiritual nurture. The stories in the Bible will be modeled to fit the context of the members of Boronyi church

Bible Study Lessons

The teachings incorporated many of the fundamental beliefs of the Seventh day Adventists with the theme, “What Adventists believe” and questions asked such as, why do Seventh day Adventists worship on Saturday when the rest of the Christians worship on Sunday? Where do the dead go? Which is the biblical means of Baptism? Is speaking in tongues the only way to indicate a person is filled with Holy Spirit as other Christians seem to suggest? These beliefs were included in the Bible studies deliberately to assist members give reasons for the faith they profess. Besides, the fact that members of Roman Catholic Church are predominant within Boronyi church and often their unbiblical teachings seem to infiltrate those Adventists in the surrounding areas. Some of those who backslide actually do so because the Roman Catholic Church somehow does not hinder their faithful from drinking alcohol or any form of narcotics. This is the more reason that the discipleship program is necessary to assist members be grounded in the cardinal beliefs of the Church which are based in the bible and not on traditions.

Spiritual Gift Inventory

A spiritual gift inventory was conducted on one of the days after the lesson on the Holy Spirit and spiritual gifts to assist members discover their giftedness and develop the members' awareness, concerning their spiritual gifts which are to enhance a gift-based ministry in the church. At the end of the meetings on a Sabbath day members who participated in the one week revival will be charged to go out and identify at least one person whom they can study the word of God with and possibly lead them to Christ.

Choosing of Small Groups

After the inventory of the spiritual gifts in the churches, members whose spiritual gifts reflect strength on leadership, teaching and administration, will be given the priority in leading the groups.

Fifteen volunteers from among the group which attends the revival meetings faithfully will be chosen based on their giftedness to lead out in groups of ten on a first come basis. These will also become the researcher's team of TOT'S who will be the first recipients of the Bible studies delivered on Sundays.

Spiritual Parenting

Afterwards, they will attend to their groups of ten meeting on Sabbath afternoons and Wednesday evenings. This groups will be open to joining by other members of the church in the Bible studies which will be mostly done through discussions of questions and answers from the bible. Their main focus will be to bring in new persons who are not members of the church to learn more about God and possibly make decisions for baptism. Finally, members who are baptized will be nurtured by their spiritual guardians/ leaders of the groups for four weeks before joining the rest of the church membership.

Evaluation Criteria

The first criterion to evaluate this dissertation is the effectiveness of the Bible study guides developed by the way members accept to participate and apply them in their daily interactions. Further, to establish whether more members are involved in evangelism now than before. The other criterion will be how the fifteen groups continue to fellowship together by studying the Word of God, praying and reaching out to those they live with in their communities. New members for baptism will be a definite show that indeed the program has worked for good.

Besides, the newly baptized members will also be monitored closely to see if their relationship with those that they studied with and bonded with, will reduce the suspicions and hence mitigate dropout rate as compared with the previous church efforts.

Monitoring and Evaluation of Results

Close monitoring is necessary in ensuring that projects attain the intended goal.⁴⁴The Program Intervention will be monitored during and after the process of intervention and the resulting outcome evaluated before presenting it to the leadership of the South Kenya Conference. It was necessary to involve, the assessing of any success of the project by looking back at what has been done.⁴⁵

The success of the program will depend on the performance of the Bible studies by increasing member participation in evangelism, increasing those baptized yearly as compared to previous baptisms and finally increase in the retention rate of the baptized.

⁴⁴ Gawler, *Logical Framework Analysis*, 243.

⁴⁵ Ibid.

Summary

This section laid the foundation for planning an intervention by highlighting the opportunities and challenges for recruiting others into active involvement in spreading the gospel. It focused on developing a discipleship approach for every member to be involved in evangelism.

Data was collected where a ministry context profile was provided, which intended to explain the task of this project. Second, a Logical Frame Matrix was developed and provided, all possible steps and procedures to be followed while undertaking the project. Several interventions from biblical and theological foundation, the literature review and survey were suggested on this initiative. The section provided the description of the performed research and evaluation of the findings were also stated.

Further, four phases of the process of intervention were established. The first being a general call to all church members to awake to their calling as disciple makers and secondly, discipling a few members who in return disciple other members by the use of Bible studies modeled to fit in the context of Boronyi church. The administration of the spiritual gift inventory is used to trigger members unleash their potential in matters of evangelism. Finally, monitoring and evaluation of the project is done to ensure consistence of the dissertation.

The next chapter deals with the process of implementation of this dissertation. It seeks to give a detailed description of steps taken to realize or achieve the purpose of the dissertation.

CHAPTER 5

NARRATIVE OF INITIATIVE IMPLEMENTATION

This chapter is about implementation of the intervention. It will highlight the process of the implementation from the sensitization stage to evaluation of the project. The members who received the training were required to apply the teachings they received from this discipleship program based on their spiritual gifts. The process of the program was being monitored during and after its implementation. At the end of the period under study an evaluation on the involvement of members and the resulting outcome in terms of evangelism and retention was conducted. The resulting figures were shared with South Kenya Conference in order to appreciate the intervention and possibly use the same for other districts within the Conference.

Implementation of the Study

Since the year 2013 when Boronyi SDA Church was opened it could rightly be described as a sleeping church. The Church has stagnated both in reaching out for new believers and keeping those who join it. Through the survey conducted by the researcher it was found out that low rate of member involvement in evangelism contributes greatly to this deficit.

A majority of the church membership about 80% (400 out of 500) of baptized church members were not involved in leading others to Christ. Giving of tithes and offering which is a good measurable indicator of the church's spirituality showed that less than 20% (90 out of 500) of the membership were not participating in it. After the implementation of the strategy, in January 2017 an evaluation was conducted and

found out that involving church members in spreading the gospel does not only multiply or increase church membership but also enhances their retention at church.

Implementation of Intervention Program

It is a common failing of many research efforts to accumulate information for information's sake, losing sight of the original purpose of data-gathering. Further, Research needs to give rise to intervention, which in turn results in actual, enhanced ministry.¹ Therefore, the implementation of this intervention will form the most important segment of this project in realizing the intended goal. The section that follows will discuss various activities that will be conducted in the implementation of the project.

Activities and Resource Schedules

The first step in establishing the objectives will involve a narrative summary of the goal of the intervention program. The goal of the project will be to develop an intervention that is intended to involve every member of Boronyi SDA Church, in reaching out to new believers with the gospel truth and at the same time nurture them to spiritual maturity.

Gather Preliminary Information

The effectiveness of the intervention depended on the training activities which were planned and conducted for the target groups. The first activity was to gather preliminary information, which was done by the researcher to ensure that information helpful for the project is obtained. The next step involved preparing and conducting a

¹ John Robb, *Growing Churches, Focus! The Power of People Group Thinking: A Practical Manual for Planning Effective Strategies to Reach the Unreached* (Monrovia, CA: MARC, 1989), 26.

survey. Once a survey had been conducted, the information gathered laid a foundation for conducting other activities that followed.

Training Program

The purpose of gathering information was used to develop a training program that was intended to empower every church member to be involved in spreading the gospel. The purpose of discipling these members was to enhance their capacity to witness for their faith and nurture all those who accept to be baptized. The information gathered was helpful in developing a training material for the church members. The materials included an assessment of the church members' spiritual gifts. They also included the preparation of a budget and survey instrument applicable to the project.

The study depended on four training activities to achieve the desired goal of discipling members of Boronyi SDA Church for every member evangelism. The first training was done by the researcher targeting the whole of Boronyi SDA Church membership. This program was initially attended by 150 members out of the 500 baptized members of the church. Fifteen volunteers were selected to be trainers of trainees and went through training separately before they were to discharge whatever they learnt to their assigned groups. The fact that the group leaders were trained separately before they could apply the lessons learnt in their various groups empowered them with the skills and knowledge necessary to assist both their group members and the new converts to hold unto sound doctrine and apply the same in their Christian walk.

The researcher settled on two Sundays a month because many people on this day do not go to work and therefore the fifteen members can be trained between 8:30 a.m to 12:30 p.m. while the subsequent Sabbath afternoons between 3pm to 4pm, the

TOT`s were to train members of their groups as well. On Wednesdays members were scheduled to meet with their leaders between 4:00 pm to 5:00 pm for fellowship and Bible study.

The researcher undertook to train fifteen TOT`s whose mandate was to train the 150 members divided in groups of ten. These groups were formed per the residence of the members called *Ebinyoro*. Every member was tasked to reach out to at least one person and bring them to study the Word of God but most importantly visit other people within the community in twos as a way of reaching out to others for Christ.

The following section gives a brief overview of the lessons which the researcher and the president of East Kenya Union, Dr. Samuel Makori, gave to the participants of the program. The first seven teachings were conducted by the researcher while the crowning program on spiritual nurture was carried out by the guest. This was the foundation for all the other programs on the discipleship strategy.

The Bible studies which were formed to be used as a manual for members` engagement in leading others to Christ are found in the appendices of this dissertation. They were made in a simple question and answer format to allow anyone with the least understanding of English language to read and interpret. They were also made with the background of the basic Bible principles as understood by the Seventh day Adventist church. The section here below contains sermons which were given to the membership during the first program.

Lesson 1: Jesus and the Great Commission

Members were taught to understand the meaning and implication of the great commission. Jesus` last words in Matt 28:19 declare the vocation of all Christians of every nation and class. They are all called to testify of Jesus to all nations. Jesus` own

ministry in proclamation and healing among His Jewish contemporaries prepared His followers for an initial itinerant ministry. They were told to work among the “lost sheep in the house of Israel” (Matt 10:6). Then later commission (Acts 1:8) was to go worldwide, to Samaria and the ends of the earth. In the Gospel of John, Jesus is seen personally involved in winning Jews first, then Gentiles, with men and women, with Jewish rabbis as well as the religious people steeped in folklore; Jesus was immersed in personal evangelism². This lesson was taught to the members to assist them comprehend the task at hand. They were to come to terms to the fact that all have been called to undertake the task of telling the good news without any form of bias or discrimination.

Lesson 2: Jesus and Nicodemus

The trainees were trained to consider the lesson from the encounter of Jesus and Nicodemus in John 3. Nicodemus is seen seeking more from Jesus. Jesus confronts the teacher of Israel with his need for regeneration.³ Here the trainees were taught to see how Jesus interacts with one who seems to know much about God but still needing to learn more. The members were led to understand that they were not to bypass those from other denominations but to seize the opportunity to clarify misunderstood theological issues regarding salvation and provide enough information for one to be able to make informed decisions as did Jesus with Nicodemus (John 3:1-21).

In this kind of witnessing, more time is spent with one individual than when one is teaching a group. Nicodemus showed a willingness to learn to which Jesus

² Martin & Davids, *DLNTD* (1997), 752.

³ A. J. Kostenberger, *Encountering John: The Gospel in Historical, Literary and Theological Perspective* (Grand Rapids, MI: Baker Academic, 2008), 9.

responded by entrusting Himself to him more than He did to many others.⁴

Nicodemus represents the wealthy, the shy person, or the one who does not want to be recognized in public in an evangelistic campaign. “The discussion took place between Christ and Nicodemus, he could not attend during the mass evangelism in preservation of his pride, reputation or position by letting it be known that he took Jesus seriously.”⁵

Lesson 3: Jesus and the Samaritan Woman

The story of the Samaritan woman was given not so much from the perspective of discipleship but rather from the perspective of personal evangelism which the members were supposed to emulate as they reach out to those which are not their own. The commission to evangelize the world landed Jesus in Samaritan territory. Because Jews would not associate with Samaritans (John 4:9) the Samaritan woman was surprised (v. 27), and the disciples were also surprised to see Jesus talking to such a woman. Jesus had to overcome cultural barriers in order to have a conversation with the Samaritan Woman. He had to overcome an ethnic gulf, a religious gulf, a moral gulf, and a social gulf.⁶

In this lesson, the trainees were taught to imitate the example of Jesus who did not have any prejudices against any group of people. The gender bias which often is witnessed among members of the female gender in Boronyi church was brought out as a case in study.

⁴ Kostenberger, *Encountering John: The Gospel in Historical, Literary and Theological Perspective*, 81.

⁵ “John,” *SDA Bible commentary* ed. F. D. Nichol (Washington, DC: Review and Herald 1980), 5:926.

⁶ A. J. Kostenberger, *Encountering John: The Gospel in Historical, Literary and Theological Perspective* (Grand Rapids, MI: Baker Academic 2008), 88.

Jesus had a conversation with the Samaritan woman alone, without due regard to the fact that He would be misunderstood (John 4:6-8). Jesus had a conversation with her until they were interrupted by the return of His disciples. The disciples marveled or wondered, because Jesus was talking to a woman, a Samaritan at that, and they were alone.

Lesson 4: How Jesus' Disciples Witnessed to Their Colleagues

The trainees were taught on how Jesus' disciples were able to reach out to their friends and relatives. This lesson was most striking since most of the members of Boronyi district are mostly related with each other in one way or the other.

Like Jesus, His followers personally evangelized with those who already had some knowledge of the gospel and those considered to be outside the salvation circle (Gentiles). Two situations of Jesus' disciples were considered, how Andrew reached out to his brother Peter and how Philip reached out to Nathaniel.

After Jesus bid his newly called disciples to follow Him in John 1:41, Andrew went back to find Peter his brother. He found his own brother, from the Greek word *idios*; meaning pertaining to self, that is one's own; by implication, private or separate: as it is translated in the KJV, his acquaintance, when they were alone, or apart from the rest of the group.⁷

This could be at home and it must have taken time to develop a convincing discussion that managed to lead him to Jesus. Here personal evangelism bears fruit, though Peter had heard about Jesus or had some idea from John the Baptist. He still needed more information, which Andrew had because of his call from Jesus. Noting other events in the Bible, Andrew is seen to have participated in bringing others to Christ.

⁷ Martin & Davids, "Andrew, (John)" (Eds.) *DLNTD* (1997), 2:42.

While Andrew was busy dealing with Peter, Jesus found Philip (John 1:43), which is yet another example of personal evangelism. Philip in turn went to find his friend and once he had found him, he told him about Jesus. In order for Nathanael to understand with his doubting, proud, and prejudiced mind, Philip must have had a long discussion of the Old Testament prophecies for him to accept and even go with him to see Jesus. The discussion was between two friends. Philip talked with Nathanael, with no other person present during their conversation.

Personal evangelism can help people have deep discussions, not only with relatives but also with friends and can give opportunities to clear away doubts without involving a larger group of people that can cause even more confusion for people.

Lesson 5: Philip and the Ethiopian Eunuch

The third program which the research embarked on was on how to conduct Bible studies and prepare sermons. The leading example was that of Philip and the Ethiopian Eunuch.

Jesus promised His disciples the gift of the Holy Spirit who would guide them in the truth and empower them for ministry. In Acts 8:28-29 the Holy Spirit works in the life of Philip the evangelist. Wagner says, “The Holy Spirit is involved in instructing Philip through the Angel of the Lord”⁸

Alfred Martin, on the involvement of the Holy Spirit, says,

The Holy Spirit had a prepared listener for a prepared messenger. The response of the Ethiopian to the word of God was saving faith in the Lord Jesus Christ. The result was great joy. As the newly born-again Ethiopian ‘went on his way rejoicing’ (Acts 8:39), Philip was caught away by the Spirit of God for further intensive and fruitful ministry.

⁸ P.C Wagner, *The Acts of the Holy Spirit: Spreading the Fire, A New Look at Acts, God’s Training Manual for Every Believer* (Ventura CA: Regal Books, 1994), 221.

The work of the Holy Spirit can be witnessed in guiding Philip the evangelist to conduct that one-on-one Bible study. The result was conversion on both occasions. This shows that individual sharing of the word is just as important as public evangelism. In comparison, Carol J. Ruvolo also notes that in public evangelism conversion may seem to be genuine, as in the case of Simon the magician, yet he misunderstood the means of evangelism and became confused about the message.

Philip conducted personal evangelism with the Ethiopian eunuch, teaching him the Word of God, for he received direction from the Angel of the Lord to go south on the road from Jerusalem to Gaza, a desert road as indicated from the Greek word *eremos*, a desert or solitary place.⁹

The aloneness is expressed indicating that though he might have been riding with somebody in the chariot he was alone in the event of wanting to know God. As a matter of fact he was the only person that was baptized at that occasion. The Bible says he was reading alone out loud as the custom was in those days. This prompted Philip, as directed by the Holy Spirit, to ask whether he understood what he was reading. In return the Ethiopian confessed that he longed for a teacher, to show the way (literally or figuratively [teach]): commonly translated guide or lead.¹⁰ The Ethiopian wanted someone who could instruct him on an individual basis the Bible passage that he was reading.

Members were instructed to note that no sooner had the two settled down on the chariot than they began to discuss the Word of God. The word used is *euaggelizo*, to announce good news (evangelize)—declare, bring (declare, show), glad (good) tidings, to preach the gospel.

⁹ Martin & Davids, “Philip (Acts),” *DLNTD*, 36.

¹⁰ *Ibid.*, 61.

Once again success is seen in the personal evangelism conducted by Philip, who is believed to be one of the deacons chosen. The members were assisted to understand from this teaching that contrary to what they had believed and practiced for a long time, the deacons work was not merely to serve at the tables or to wait upon the church during offerings but rather they too are commissioned to preach to those outside and bring them to Jesus.

Lesson 6: Gift Based Ministry

Members of the class were taught about spiritual gifts. The apostle Paul brings out the concept of the church being the body of Christ through the spiritual gifts that Christ has given individual members of the church. Explaining spiritual gifts, Wagner says; “A spiritual gift is a special attribute given by the Holy Spirit to every member of the body of Christ according to God’s grace for use within the context of the body.”¹¹

Members were taught on the importance and work of the spiritual gifts which God has bestowed in the church. Every believer needs to have a realistic self-evaluation of his/her gifts.

Every Christian person who is committed to Jesus and truly a member of His body has at least one gift or possibly more (1 Pet 4:10). Every Christian has received a gift. In 1 Cor 12:7 Paul states that manifestation of the Spirit is given to every man and woman. Thus, no Christian should be left out when it comes to possessing a spiritual gift, and many Christians are multi-gifted. In Ephesians 4:10, 11 the apostle Paul writes, Spiritual gifts have been distributed specifically to equip the saints for the work of ministry.

¹¹ Martin & Davids, “Spiritual Gifts (1Peter)” *DLNTD*. 37.

Nobody can minister outside the spiritual gifts a person has. Members are meant to contribute to ministry. Not just one person but the entire congregation should be involved in spreading the Word of God in different ways.

The special ability that God gives to certain members of the body of Christ to share the gospel with unbelievers in such a way that men and women become Jesus' disciples and responsible members of the body of Christ, not only pastors or good orators have this gift.¹² The great speakers, as well as those that are shy, those who feel intimidated in the pews can witness for their faith personally. While others can stand before a great congregation to preach, still others use their gifts and personality types to witness in unique ways. At the end of this lesson members were required to undertake a gift inventory which was to assess every member's gift in the body of Christ.

Lesson 7: Ellen White and Personal Evangelism

The trainees were also exposed to the writings of Ellen White on the subject matter and what she says on the issue of involving every member in spreading the gospel. She says "There are others who can visit the homes of the people, reading to the members of the family on some simple impressive subject of Bible truth,"¹³ which will result in many people being convicted of the truth. Church members would spend time teaching and praying in people's homes. She further states:

Teaching the Scriptures, praying in families--this is the work of the evangelist, and this work is to be mingled with preaching. If it is omitted, preaching will, to a great extent, be a failure. Come close to the people by personal effort.

¹² R. Warner, *I believe in discipleship: The adventure of living* (London, UK: Hodder & Stoughton, 1999). 32

¹³ Ellen White, *Reflecting Christ* (Washington, DC: Review and Herald 1985), 202.

Teach them that the love of God must come into the sanctuary of the home life.¹⁴

Ellen White admonishes Adventists not to rely on the pulpit to evangelize the congregation but that personal contact is essential, because it enables the seed sown to take root in the heart of a person. In *Testimonies for the Church*, she comments that the Lord's servants must not only preach the word from the pulpit, but must come in personal contact with the people."¹⁵

Personal evangelism is not only good for those beginning their journey to Christ, but also for those who were once Christians and have been discouraged in one way or another. In her writing Ellen White advocates for the use of different methods of evangelism, and she encourages personal contact with those we are trying to reach.

Lesson 8: Spiritual Nurture

This was undertaken by Samuel Makori, the president of the East Kenya Union Conference where, the trainers had two contact hours with him. He greatly enriched the seminars by providing information on the topic of discipleship under the major theme of total member involvement. He addressed the aspect of spiritual nurture. Basing his biblical foundation on the book of Matthew 28: 19, he went on to define discipleship as the process of helping people through the teaching ministry to become like Christ in their thoughts, feelings and actions and that the process is supposed to give growth a baby in faith to a mature Christian (Col. 28 NCV: Eph. 4: 12-13).¹⁶

¹⁴ Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1948),76

¹⁵Ellen G. White, *Testimonies to the Church* (Mountain View, CA: Pacific Press), 6:1233

¹⁶ Samuel Makori, *Ekuc Vision 2020 Guidebook* (Kenya Nairobi: William Munga, 2016.) 19.

Samuel Makori, besides being a pastor is also a professional teacher went on to systematically discuss five facts about discipleship thus: Spiritual maturity is intentional, spiritual growth is a process that takes time, spiritual growth is practical, spiritual growth is demonstrated more by behavior than beliefs and lastly Christians need relationships to grow. On this last point he made profound statements that were somewhat guiding principles of the research; people do not grow in isolation, they develop in the context of fellowship, God intends people to grow up in a family and that a typical church provides this family environment (Hebrews 10: 24, 25).

Evaluation of the Initiative

The monitoring and evaluation of the project was conducted regularly to assess progress before conducting the final evaluation. The Gantt chart served as the key tool for monitoring and evaluation of the activities. The researcher prepared reports on activities conducted, getting information from the membership of Boronyi SDA Church, who were the main implementers of the project. It was also necessary to involve the leadership of Boronyi SDA Church in the implementation process in order for them to own the project and for continuity purposes.

Monitoring and evaluation took place regularly every Sabbath, noting what has been accomplished, what had not been accomplished, and the challenges encountered. Special consideration was however, given to the attendance of members in the various meetings that were organized for the sake of the project. The researcher and the general membership of Boronyi SDA Church worked in collaboration to see that the project was implemented and did the work of internal evaluators while the district leadership did that of external evaluator. The final report of the project was compiled and analyzed at the end of the implementation period and handed over to the leadership of the South Kenya Conference.

In order to ensure proper evaluation was done, several evaluation tools were to be used to establish the achievements of this project. First, evaluation forms were to be developed, before they were deployed to the church to be filled by a few chosen members. These were chosen purposively for convenience. After filling the forms the researcher took the focus group through the questions at the appendix to understand how the program performed.

The following people comprised the group: the first elder of the church, the church clerk and treasurer were chosen to be interviewed because of the fact that they were the custodians of the church and records of the church were easily accessible to them. All the TOT members present, ten of them, and two older members of the church who were part of the trained groups. These were chosen for the interview because they could give direct information concerning their experiences, opinions and perceptions on the discipleship program.

Of special interest also was one interviewee, the catechist who was baptized. When asked about his experience of conversion he stunned the researcher and instead of answering the question as was asked he went on to say that Adventists waste a lot of resources doing public evangelism. He added that the Roman Catholic Church discovered the secret of small groups (Jumuia) which meet at small designated centers for encouragement in the word. And when they discovered that it was working they did not need to waste more time and money doing the evangelistic crusades.

Further, he acknowledged that he had been convinced of the Adventist faith long ago but was not sure how he was going to survive without his friends in the Catholic faith. His daughter who had brought him to church acknowledged that for a while she had tried to persuade him to come since he knew the truth but it was

difficult to remove him from his peers until when the small group went to fellowship at their home on the Wednesday evening.

He went on to say that somebody took him through the Bible study long ago before the implementation of this study and had been desiring to join the church without success. The ten leaders gave feedback on the program by providing attendance registers indicating those who attended the meetings and those who did not for various reasons.

Results of Evaluation

The project was designed to be implemented for a period of four months beginning in early September 2016 and ending in late December 2016. The evaluation of the project was done in the early week of January 2017. By the end of the period, the researcher, with the help of the district church leaders, gathered all the information indicating the progress of the project.

Monitoring and Progress Reporting

Monitoring of this project was done from a doctrinal perspective (accuracy of the Bible study guides), theological perspective (the soundness of the method of evangelism), and spiritual perspective (the retention rate of baptized members)

The evidence of the accuracy of the Bible studies was seen in the discussions which took place in the small groups and how effectively the training manual was structured to answer questions such as where do the dead go after death, why worship on Saturday when many Christians do it on Sunday among the many questions which per the TOT' said the manual provided satisfactory answers.

More members of the church and even those who did not belong to the Adventist faith attended the meetings. The method of Evangelism proved to be effective in making it possible for members of other faiths to interrogate what

Adventists believe from a non-controversial perspective. One Catholic catechist was among those baptized on the 27th November, 2016. He confessed that truly he was headed in the wrong direction and promised to invite some of his former church members to the fellowship meetings.

Lastly, the retention rate though for a short period was effective as compared to the previous gospel campaigns where the only work of the members was to contribute monies for hired preachers to conduct gospel campaigns. This made many of the newly baptized members to backslide because the person who led them to Christ could no longer minister to them again and the fact that they did not have someone to encourage them on the Christian walk. The only challenge that perhaps was not well addressed by this intervention was how to nurture those from alcoholic background since the three of them who were baptized went back to drinking in less than two weeks of baptism.

On the other hand, when the intervention was done many of the newly baptized seemed comfortable and more than 90% (35 out of 38) baptized members did not backslide as opposed to more than 50% of those baptized in the previous evangelistic campaigns who often were lost in a few weeks.

The focus group interview which the researcher did was transcribed and the reports included in the overall report of the evaluation. The performance of the Bible studies and the testimonies thereof, the weekly attendance of the members, the attendance of non-believers in the Bible study meetings were collected and analyzed before being evaluated and compiled. This was undertaken on the 5^h January 2017.

Linkage to Logical Framework Matrix

The project evaluation follows the bottom-up hierarchical order of the objectives presented in the logical framework. Tasks were done to realize activities which were performed to produce outputs that lead to the purpose, then to the overall goal.

The verifiable indicators of the LFM served as benchmarks to test for the relevancy, practicability, and sustainability of the dissertation. The indicators in the logical framework matrix were the members of Boronyi SDA Church who participated in the trainings and gave Bible studies to those they came in contact with, the fifteen leaders of groups who volunteered to train their groups faithfully for the period prescribed and lastly the baptized members who received the teachings and continued to remain in church. Below is a summary of the findings as found out from the results of evaluation.

Summary of Evaluation

The Logical Framework Matrix was a major tool used to design an intervention for personally involving members of Boronyi SDA Church in spreading the good news. The implementation of the project took place over a period of four months beginning on 10th September 2016 and ending on 31st December 2016 after which the final evaluation and compilation of the dissertation was conducted on 5th January 2017 and 12th January 2017.

The study sought to find out how discipling members of Boronyi SDA Church can cause them to be personally involved in spreading the good news. It sought to find out the various challenges that hinder members from participating in evangelism and subsequent backsliding of baptized converts. It further sought to increase the capacity

of retaining new converts by allowing every member to disciple at least one new convert or as group bring in at least one member for baptism.

The most significant achievement that came out of the intervention was that the intervention bore fruit and resulted in the baptism of 35 people. However, most significantly for this dissertation 35 out of 38 (92%) of those baptized continue to remain in church to date.

The second achievement which the research sought to attain was to increase the number of members participating in the discipleship program. The analysis of the group leaders which was done on the 5th January 2017 indicated a rise in terms of member participation in the Bible studies reporting the highest attendance of 355 on the Sabbath afternoon of 31st December 2016 and averagely 300 members attending every designated Sabbath during the period of implementation.

This was in stark contrast to the previous Bible study attendance of Sabbath afternoons which averagely recorded attendance of between 130 and 150. The attendance at the home level meetings which normally recorded an average of between 60 and 80 members in eight territories of the church went up to an average of 230 members in the mid-week prayer meetings.

The improvement in attendance showed that something peculiar was happening and the small group meetings were the place to be. Further, the ten minute period provided at the meetings for testimonies encouraged the group members to continue attending because after all it was not an exercise in futility.

Another significant achievement which may not have been the initial projection of this dissertation but nonetheless an indicator of growth in the church's participation in evangelism, was the opening of a Sabbath school. At the sitting of the end-year committees of the church, the church board as well as the church business

meetings voted to open a Sabbath School dedicated to the newly baptized members, and also voted to give priority to those that brought them to church as not only their spiritual guardians but as the leaders of the new church plant.

Most of them were placed to be the leaders of various ministries of the church according to their giftedness. This was brought up by members of the board who feared that if the baptized members joined the rest of the church immediately as envisioned by the researcher at the beginning they may perhaps get contaminated by the other older members who were going to church as a routine and not converted. Perhaps, they thought the new members will have enough time to mature spiritually.

Lastly, the elders' council sitting at the district center agreed to have the program implemented in the entire district of Boronyi as soon as it is possible. But meanwhile they agreed unanimously to support the implementation of the TMI program which was being promoted by the EKUC using the Boronyi SDA Church model.

Challenges Encountered

Before the focus group interviews were conducted it seemed that all was well except for expected challenges of the time constrains as the busy calendar of the pastor was packed. The other small challenge was the issue of lateness which was experienced among the trainees. However, the focus group interviews which were representative of the various groups of the church membership are the ones which brought out the real challenges which may have been veiled during the process of implementation.

From the evaluation of the discussions with the members of the focus it was discovered that members of the church were divided or had mixed reactions towards the project. While some appreciated the effort that had been put to grow the church,

others were not impressed at all with the program saying the program was only meant to benefit at best the interest of a few, the pastor and those who participated in it. Some felt that the recent choosing of church officers which coincided with the process of implementation of the dissertation contributed to their not being chosen to certain preferred offices of the church. This represented less than one percent of the total population of the church.

One of the members of the focus group who was classified under the non-active members actually confessed of an evil act planned by one church leader who was not elected to a specific office of the church. She explained that the evil plan was thwarted by good intentioned church mothers who had benefited from the program and supported its continuity.

Other challenges experienced were as follows:

Crash of the normal church programs as per the church calendar of events. Some church members were apparently not amused with the program because it somehow affected their planned events like choirs did not get a chance to invite other choirs as was the norm during the period of implementation.

A child of one of the members was bewitched by *ebibiriri* which is a common occurrence in Kisii and some people used it a way to hinder the progress of the project because the members felt it was their responsibility to pray for the child to get well but other members who were not attending the meetings were of the contrary opinion. They collaborated with some other members of the community who were not church goers and agreed to take the child to be washed by another woman in order to bring about healing. When the child was healed they took credit for the healing when actually that credit belonged to God.

One member of the focus group confessed that he was among the group that resisted allowing the child to be prayed for since the same thing happened to his child and it is the traditional healer who came through for him. Asked whether he still were of the same opinion, he said he did not quite know what to believe in this matter. That also took the researcher again away from the line of questioning to try and demonstrate to him that there is much power in the blood of the lamb that was slain than the traditional sacrifices which were merely meant to appease the ancestors.

The baptized member from the Roman Catholic Church received threats from the priest that he would be cursed if he continued coming to the Adventist church. The Catholic priest depended on this man for many errands and now he was finding it difficult to coordinate his parish activities.

The amount of giving in terms of tithe and offering which was collected at the village centers became a challenge to sell since some of it got spoiled and members were not willing to buy the same foodstuff which they owned. However, this was agreed to be corrected in the subsequent collections by assigning one church member who could be taking the produce to the market during the market days.

The next chapter gives a detailed summary of the dissertation, the conclusion drawn from the process of intervention and the recommendation that arose from it.

CHAPTER 6

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

Chapter one of this dissertation deals with the description of the ministry context where the research was conducted, both the macro and micro-context are considered. It also deals with the statement of the problem, justification of the research, delimitations and the description of the dissertation process.

Chapter two covers the biblical and theological foundation of the dissertation. It seeks to review the theological traditions or foundations of discipleship and investigates the various discipleship development themes within the various biblical eras of the Old Testament and Jesus' Ministry in the New Testament. Besides, the Spirit of Prophecy writings on the given themes are thoroughly reviewed to give the researcher a clearer picture of the research topic. Lastly, exegetical methods of Bible study are employed in this section in order to gain a better understanding of the subject matter.

The third chapter concentrates more on the literature review which is centered on the subject matter of discipleship in church history, early church, local church, Jesus' team ministry and discipleship in the end time church. Authors interact in discussing discipleship in relation to evangelism, and nurture of new converts. The writings of Ellen G. White on discipleship and the place of the Holy Spirit in discipleship are also discussed

The fourth chapter encompassed the research design and program development or intervention. Both qualitative and quantitative methods of research are employed in this section. Basing the research on the biblical, theological and theoretical foundations, the researcher did interviews and questionnaires which were administered at the beginning of the study to get the facts on the ground; as a result training programs for the church membership were developed. The topics covered areas in ministry on discipleship, evangelism and nurture. A gift inventory for members' giftedness is administered to members to discover their spiritual gifts.

The fifth chapter describes implementation of the intervention. Four phases of the program implementation are conducted. The first phase was conducted for seven days and it was meant for the general membership of Boronyi SDA Church, out of the 500 baptized members whose names appear in the church register 150 of them attended the meetings regularly and were increased time and again depending on the days the groups met. Sabbath afternoon meetings recorded more attendance than Wednesday meetings. At the end of the implementation of the program there was an average attendance of 250 members in the meetings on Wednesday evenings while slightly more than 350 members were attending the Sabbath afternoon programs.

Finally, the sixth chapter deals with the summary of the dissertation journey, the conclusions drawn from its implementation, lessons learnt during the process and ultimately the recommendations that came out of the evaluation of the implementation process.

The nature of the research design is descriptive and cross-sectional. The reason why descriptive design was used is because it is not only limited to finding the facts, but many times it will result in forming principles of knowledge and give solutions to problems. Further, the descriptive approach is meant to obtain

information that concern with current phenomenon and if possible draw valid conclusions from the discussed facts. The study sought to find out the opinions, feelings, preferences and attitudes of the selected population.

The design is adopted with the view that the information gathered will be representative of the total population. The sample size of 150 respondents out of a population of 500 baptized members (30%) was utilized. The researcher sought to utilize a bigger sample, because in research the bigger the sample the more it represents the total population and the less sampling error is present.¹

The research was conducted using questionnaires and interviews in data collection since it contained both quantitative and qualitative information which the researcher used to determine the discipling of members to involve them both individually and collectively in spreading the gospel. Qualitative and quantitative approaches in a single study complement each other by providing results with greater breadth and depth.² Secondary data was obtained from journals and other scholarly works. Data was analyzed by use of SPSS (Statistical Package for Social Sciences) and presented in percentages using tables and figures as appropriate.

Conclusion

The conclusions listed here will be based on the purpose of the study. The researcher set out to investigate the challenges that members of Boronyi SDA Church face involving every member in winning and keeping souls and possibly find ways to unlock the stalemate. In both the Old and New testaments it was found out that the Old Testament church was committed to total care. (Gen 48:15, Psalm 23). Jesus repeats this concept (John 10:1). The early church was deeply committed to total care

¹ Carol M. Roberts, *A Dissertation Journey* (Thousand Oaks, CA: Corwin, 2010), 151.

² Ibid.

(Acts 2 and 7). Paul cared for the new believers by remaining and being one with them 1Thess 2:6, 7).

In this study the researcher chose a spiritual multiplication approach as a way of achieving the goal of involving every member of Boronyi SDA Church Boronyi in spreading the good news. The apostle Paul admonished Timothy to involve others in the ministry. “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (2 Tim 2:2).

The spiritual multiplication strategy is shown in Figure 8.

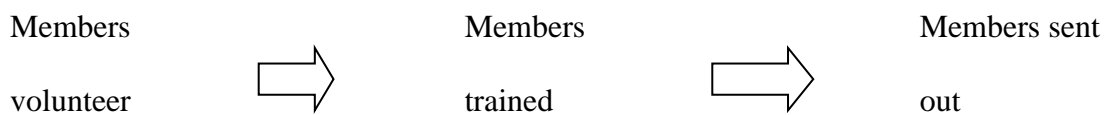


Figure 5. Spiritual Multiplication Strategy Revisited

A second conclusion is based on the fact that Ellen White had alluded to the idea of understanding the human mind as the church works for the salvation of souls. The church may be having the right doctrines but if they do not lean towards meeting those needs that affect others, discipleship may not be possible.

Thirdly, the discovering of member’s gifts is an important aspect in the proper functioning of the church. The church has performed poorly in the past due to the fact that leaders of various ministries have often been given church responsibilities that do not resonate with their gifts. It is an acceptable fact that spiritual gifts have not been taken into consideration while doing yearly nomination of church officers. It was no wonder that one leader would serve for a long time and when removed find it difficult to accept the change.

Lastly, this project brings out a very sad state of affairs in big churches. It shows how the church sleeps in terms of involving members in the work of fulfilling the gospel commission. Small churches on the other hand are able to utilize its members in realizing the mission of the Church by the fact that member's spiritual gifts are easily identified.(1 Cor 16:19). The apostle Paul had a missionary spirit of planting small churches that can ensure people's feeling of belonging. It is difficult to ensure adequate care for a church with so many members unless the spirit of small groups is utilized as a means to reach everybody.

Lessons Learned

The apostle Paul spent much of his time discipling others (1 Cor 3:1). The researcher has learned that members are more than willing to take up the responsibility of evangelism once they have been motivated and empowered to do so.

The researcher has learnt also that many members are sitting on their gifts. Once they discover their gifts they become free and only the sky is the limit on how much they can accomplish for God. Only those who refuse to learn at the feet of Christ and are unconsecrated would oppose this blessing given to the church to advance their selfish agenda.

The effectiveness of the church is dependent largely on the effectiveness of her leadership. An effective training program is therefore crucial for the health and progress of the church. In this study, it was noted that the church does not grow due to its lack of effective leadership discipleship programs. Leadership qualities are a characteristic that hinders retention of newly baptized converts in the spiritual activities of the Church simply because members lack good models to follow.

As a result, poor leadership models have a negative impact on the church's discipleship program's effectiveness. It has far reaching consequences because many

future generations of leaders and believers are negatively impacted. If this is true, then the training of members is important, clearly defined standards of mature Christianity must be set, and ways of measuring the leader's effectiveness must be put in place.

The Seventh-day Adventist Church believes in the priesthood of all believers. This fact therefore, should propel members to get involved in spreading the gospel as opposed to leaving all the work to the clergy and those chosen as leaders.

Participation in evangelism can be a source of spiritual growth and revival. This was the case for many trainers and Bible Instructors. Many of them confessed of being more committed now than they used to be. They took up the tasks given them with a lot of vigor and performed their duties with dedication so much so that the church voted to continue having the study cells continue and be divided or even be opened as Sabbath schools once they grew to more than twenty five persons.

The training indeed empowered the trainees to overcome their fears in witnessing for Christ. After the training, especially when they discovered their spiritual gifts, they became bolder and were better placed to not only to witness for their faith in a personal way but also to proclaim the word publicly.

Nothing even education can block a child of God from sharing their faith and leading others to Christ. Among the fifteen groups were two women who never made it to school. They neither knew how to read or write yet they were able to lead a fellow mother who was a Roman Catholic to be baptized.

Most people in the community feel more freedom to interact with lay members than with the clergy. They expect a pastor's visit when they are well prepared to serve him with goodies and feel shy to accommodate him when they are not so equipped with those things that would make them commendable in the sight of the man of God.

At the same time some find it embarrassing to open up to the pastor since they fear that he may bring up their sins to be discussed in a church board.

In the area of stewardship members were able to explain and clarify concepts of stewardship to fellow members in a manner that made many of the newly baptized bring forth tithes and offerings in kind. Every Sabbath none lacked something to bring before the Lord because they were free to bring their tithes and offering in the form of chicken, eggs, or maize cobs as opposed to just bringing money.

Lastly, the researcher has learnt that in ministry even the best intentions can be misunderstood or even criticized. It happened to Jesus Christ (Matt 27:22), the Apostles and many more workers of the gospel. Therefore, it should be a worker's joy to be persecuted for Christ's sake whenever that happens (Matt 5:10-12).

Recommendations

Several recommendations grew out of the implementation of the dissertation. These recommendations may be useful to Boronyi SDA Church, the district at large and to the South Kenya Conference, and other higher organizations of the Church can as well benefit from this approach for the wider church community.

The researcher plans to continue with the implementation of the project, even beyond the implementation period. The training and implementation should continue until Boronyi SDA Church realizes its mission of reaching all for Christ.

The study further recommends that disciple training for the new converts apart from the main church bears much fruit than continuing to fellowship with the rest of the older members as soon as they come out of the waters of baptism. The key to reproducing membership is to clearly plan for it, church leaders need to produce or

disciple other members who will in turn reproduce converts precisely as it is done in the family – through experience, instruction, and modeling.³

Boronyi SDA Church should extend their in-reach programs to include older members of the church. These members need to be taken through a discipling program that can awaken them to their responsibilities, come out of their comfort zones and reach out to a dying generation without Christ.

The researcher further recommends that the South Kenya Conference leadership should ensure that all newly baptized members are assigned a trained bible instructor to build their spiritual foundation and if that tarries because of the scarcity of funds, advice all district pastors to adopt this intervention program by training a few leaders who will in turn be tasked with the teaching of small groups of members within the Church.

Boronyi SDA Church can be used as a model for other discipleship programs within the conference. The researcher recommends to the higher organizations of the church to put enough resources in personal evangelism just as much as they would for public evangelism.

Lastly, the researcher recommends further study in the area of discipleship for the young pastors who come from school. This is because most of them are discouraged for lack of enough pay to satisfy their daily needs and as a result is even resigning from ministry to do their own businesses.

³ Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1946), 46.

APPENDICES

APPENDIX A

DATA COLLECTION TOOLS

QUESTIONNAIRE FOR SAMPLED MEMBERS

I am Clifford M. Ratemo a doctor of ministry student in the Adventist University of Africa carrying out a study on A DISCIPLING APPROACH FOR EVERY MEMBER EVANGELISM IN BORONYI DISTRICT. You have been identified as a potential respondent in this research. The information will help both Church leaders and pastors in DISCIPLING laity to be involved in spreading the gospel. The information you give will be treated as confidential. **DO NOT WRITE YOUR NAME ON THIS QUESTIONNAIRE.**

Thank you.

PART A: PERSONAL DETAILS

[Please tick (√) where appropriate]

1. Gender

i. Male ii. Female

2. Age (Yrs.)

i. 20 - 30 ii. 30 - 40 iii. 40 - 50 iv. 50 - 60 v. 60 - 70

vi. 70 – 80

3. Education level

i. Prima ii. Second iii. Dipl iv. Univer v. Mast

SECTION B

Tick (√) appropriately, where 4. STRONGLY DISAGREE, 3. DISAGREE, 2. AGREE, 1. STRONGLY AGREE,

DISCIPLING OF LAITY				
The work of leaders				
Leadership qualities and characteristics motivate discipleship of lay members				
The church understands the needs and issues of the new believers				
The greatest task of leadership is to produce more lay leaders through effective discipling of members				

The church trains up reproducing lay leaders from within the harvest				
Coworkers are seen and treated as inferiors, not invited to participate in decision making				
The church has poor leadership discipleship models				
The church has a way of measuring the leaders effectiveness				
Pastors and church leaders base their strategies on scripture and ensure effectiveness				
Church leaders properly disciple members as they prepare them for ministry				
Church Growth Perspective on effective Discipleship				
1. The church membership is growing for the last two years				
2. The church has effective program, techniques and methods to bring about church growth				
3. The church conducts evangelism campaigns regularly				
4. The church has a program of community fellowship which is conducted weekly				
5. There is poor relationship among church members				
Stewardship Principles				
1. The church reaches its financial goals and fund their vision				
2. The theology of stewardship is bound inextricably to the purposes and goals of the church as a whole				
3. The church members returns to God a significant, specific and intentional portion of material gain.				
4. Each church member uses their gifts wholeheartedly and single mindedly and within the limits set by their gifts				
5. The church members or leaders use the resource of the Holy Spirit in discipling lay leaders or new converts				

FUCUS GROUP INTERVIEW 1: BORONYI CHURCH ELDERS

Questions

1. I would like to know what you thought about the program? What challenge did you encounter.
2. What could be done to assist members to overcome the challenges you have listed?
3. Who are some of the people who can be involved in overcoming the challenges?
4. What are you doing to help members of SDA Church Boronyi become involved in spreading the gospel?
5. Is there any other important information relating to the subject under discussion that you would like to share?

FOCUS GROUP INTERVIEW 2: BORONYI SDA ACTIVE MEMBERS

1. I would like to know what you thought about the program? Why did you participate in the program?
2. What could be done to assist members overcome the challenges you have listed?
3. Who are some of the people who can be involved in overcoming the challenges?
4. Is there any other important information relating to the subject under discussion that you would like to share?

FOCUS GROUP INTERVIEW 3: NON ACTIVE MEMBERS OF BORONYI SDA

1. I am interested in working with all members of SDA Church Boronyi in order to involve them in spreading the gospel. Do you have any idea how that can be done?
2. What are some of the challenges facing members that contribute to their non-participation in evangelism?
3. What could be done to assist members overcome the challenges you have mentioned?
4. I have noticed that some of you did not attend the discipleship program? What happened?
5. What else could I do to help you and others to enjoy God's blessings in a way that you can testify of His love?

APPENDIX B

SEMINAR NOTES

TRAINING CURRICULUM FOR SPIRITUAL GIFT-BASED MINISTRY

Introduction

This training curriculum is meant to equip the learners with knowledge necessary to enable them discover spiritual gifts, with a purpose of developing a spiritual gift-based ministry. The training will constitute two parts, doing Bible studies and undertaking a spiritual inventory test to discover member's gifts.

Aim and Objectives

Aim

To develop a spiritual ministry for Seventh-day Adventist members of Boronyi

Objectives

1. To conduct a spiritual gift-based ministry training for members of SDA Church Boronyi..
2. To build a spiritual gift-based ministry for members of SDA Church Boronyi.
3. To develop a strategy for involving every member of SDA Church Boronyi in Evangelism.
4. To have a model manual for effective discipling of members of Boronyi for every member evangelism

Training Methodology

The training method will involve training a few leaders who will lead other in groups of ten in the exercise..

Building a Gift-Based Ministry

Scriptural Foundation

letters of Paul list differnt gifts are : Bible texts talking on gifts are: Ephesians 4, 1 Corinthians 12 , Romans 12 among others.

Definition:

Meaningful interactions come from contact in small groups.

A Small group offers ways of developing positive personal relationships. They bring about warmth of belonging.

NT teaches that the believers ought to serve each other in small groups.

Individuals are able to minister to each other by:

- Comforting one another 1 Thess 4:18
- Encouraging one another 1 Thes 5:11
- Confessing sins to one another James 5:16
- Spurring one another Heb 10:24

The Use of Small Groups

One of the best ways of reaching the community is by Small groups.

Some basic small groups are:

1. Cell Group. A group that is set up to provide intimate sharing of Christian experience. Bible study is carried out in a very personal way. The experience of a group may be

harmed by inviting others. But as the group grows it then needs to be divided and become two new groups. Intimacy is thus maintained.

2. Growth Group. A group for specific length of time. Aims at bringing development of those who participate in interpersonal relations. This needs a special leader.
3. Support Group. Designed for specific needs of people. Attempts at providing a support system to people currently going through some stress in life. Example unemployment etc.
4. Outreach Group. Primary aim to reach the unreached with the gospel.
5. Social Groups. Like the social committee in churches provides social aspect of life to the group like going out for a picnic, playing football etc.

Rules to govern Groups: Building a Covenant

1. Being Available—members ought to be prepared to be available whenever the group meets and giving attention to whatever is going on/
2. Keeping Confidence—whatever the group shares that should be kept secret should be so.
3. Affirming others—should be able to affirm others if gifted in certain areas. group what is happening in you in response to what is taking place in the group.
4. Being Sensitive and caring of other people's feelings and giving them a chance to pass those areas they seem to be struggling.
5. Honesty—being true to yourself and to the group. Being willing to accept any insight, good or bad, that the group may have into your character that you have not been aware of.
6. Accountability—being responsible for yourself and the statement/ actions you take and not seeking to blame anyone either inside or outside the group for the situation you are in.
7. Prayer—although last in this list, it is among the most important. You are endeavoring to build community that will go beyond the group, so prayer for other group members should not only take place inside group time but also outside of it.

Adopted from: Barry Gane, 2005, pp. 127-132.

Conclusion

This curriculum will mainly be used for the training session planned to be conducted. Additional material would be used depending on the subject and sermon preached

APPENDIX C

BIBLE LESSONS

THE BIBLE

In this world there is a book that is loved almost by everybody but less read by the majority, it is called the Bible contains 66 books that were written by 40 various authors as were being led by the Holy-Spirit and have the same theme. It was written in the span of 1,600 (1,500 BC to 100 AD) the difference of the authors is not only with the years but also their education, occupation, and even culture.

- 1. Do you know the amount of Bible knowledge a Christian is supposed to know?** II Timothy 3:16
- 2. Who does the scripture reveal?** Luke 24:27; John 5:39; Revelation 1:1

NOTE: The main theme, in all of the Scriptures, and the Prophecies, is Jesus.

- 3. Is there another name for Jesus in the Bible? What does it mean for our salvation?** John 1:1; John 1:14
- 4. Who wrote the Bible??** II Peter 1:21
- 5. Is it any important for a Christian to what the bible says in every situation?** Psalms 119:105; Psalms 119:11

NB. Satan does not want people to know what the bible says and what they know he often wants to distort it like he did for Eve at the garden of Eden. Genesis 3

- 6. Does God want us to understand his word?** John 16:13; John 14:26; I Corinthians 2:13.

NB: Jesus said that when the comforter comes he will lead us into all truth.(John). He is more than willing to guide His children and therefore every Christian is asked to ask for His guidance.

- 7. Is there anything one can do to know that the Holy Spirit is guiding his Bible study?** Luke 11:9; John 7:17.
- 8. Is there a way we can study the bible prayerfully?** Psalms 119:11; Jeremiah 33:3; Romans 15:4; James 1:5.
- 9. Does the Bible recommend any method of studying the Bible?** Isaiah 28:10; I Corinthians 2:13; II Peter 1:20.

NB: When a person lays aside his own knowledge and studies the Bible prayerfully whatever the subject, gems of truth we thought we could never understand will be brought to mind..

- 10. Do you believe that the study of the scriptures will transform your life?** II Timothy 3:15;

NB: The word of God assists understand the plan of redemption—this information is the most urgent for the world today.

- 11. Does Jesus tell his children where to find the truth?** John 14:6; John 17:17.

NB: Jesus tell us He is way the truth and the life. John 1:1 says he is the word incarnate. From Genesis to revelation the story of redemption is told which tells about Jesus. Jesus give life in abundance(John 10:10) abundant life, (John 15:11).

12. Are there any counsels in the word of God about effective bible study? II Timothy 2:15; II Peter 3:16,

13. What the measure of all religious beliefs and doctrines practiced by the all religious communities including the Seventh day Adventist? Acts 17:11; Isaiah 8:20.

NB. Therefore all beliefs practiced by the religions of the world should be checked by the Bible.

THE GOSPEL

The gospel in simple terms means good news.

Do you think it was necessary for Christ to be crucified? Romans 3:23; Romans 6:23; Hebrews 9:22

NB: Jesus was so sad when He realized that the beautiful people He had just created would have to die eternally, that He volunteered to come to this Earth and die to pay for their sin. Only a being, whose life was equal in importance to the broken Law, could pay that debt. Isn't this love worth celebrating? John 3:16.

1. Is there anything one could do to be saved? Acts 16:31-32; John 1:12; Rev. 3:20; Ephesians 2:8-9.

2. How are our sins forgiven? Acts 3:19; I John 1:9; Proverbs 28:13; John 3:7.

3. Is it possible for us to have the Holy Spirit with us to help us? Luke 11:13; John 16:7.

4. Can one be truly converted ? John 13:35; I John 5:2-3

5. How many wonderful Promises belong to us when we become Christians? "3072".like Philippians 4:19; Ps. 32:8; John 15:11; Hebrews 13:5; Matthew 10:30.

1. Do you know a New Testament prophet who baptized at the Jordan river? Matt. 3:1,5-6;

2. What Does Baptism Do For Us? Acts 22:16.

3. What Does The Word Baptize Mean, And Is There More Than One Kind Of Baptism? Colossians 2:12; Romans 6:3-6; Ephesians 4:5.

NOTE: The Greek word "Baptizo" means, "submerge," or, "put under," or "immerse." A person has not been baptized unless he has been completely submerged, meaning, "buried in water." Col. 2:12, Buried with Him in baptism.

4. Do The Words, "One Baptism", In Ephesians 4:5, Mean That A Person Should Be Baptized Only Once In His Lifetime?

First we need to find out WHO Paul was writing to when he wrote that verse. It is very plain that he was writing to the Ephesians. Then we need to read Acts 19: 1-5, 7.

5. Did Jesus Leave Us An Example Of Baptism? Mark 1:9-11; Matt. 3:13-17; John 3:23.

6. How Did Philip Baptize The Ethiopian Eunuch? Acts 8:38-39.

7. How Important Is Baptism? Just as Christ died and rose again so is baptism to every believer. It symbolizes the death and resurrection of Christ Mark 16:16, John 3:5, Romans 6:3-6

8. Is Baptism Connected With Joining A Church? Acts 2:41, 47

9. Did Jesus Tell His Followers To Baptize People? Matt. 28:19-20; (Acts 2:38)

WHERE ARE THE DEAD?

- **What did God say would happen to people who don't accept Jesus and keep on sinning?** Ezekiel 18:4, 20.
- **Who started the belief that sinners would never die?** Genesis 2:16-17; Gen. 3:4.
- **Do human beings have immortality?** I Timothy 6:15-16; Rev. 20:6, 14-15.
- **What did Jesus and the Bible writers call the first death?** Job 14:12, Psalms 13:3, John 11: 11-14, 21-26, 39, 43-45.
- **What is a Soul?** Genesis 2:7, Psalms 104:29**Do you know where a person goes when they die?** Ecclesiastes 3:19-20, Ecclesiastes 9:5-6, Psalms 146:3-4, Psalms 6:5, Job 19:25-27
- **Where will the righteous be when Jesus comes down from Heaven?** John 5:28-29; I Corinthians 15:51-52, 54-55; I Thessalonians 4: 16-17; Revelation 22:12

SECOND COMING

- You and I have a Commander, who has given us a promise; **“I will return!”** And we know He is able, and will Keep, His promise. John 14:1-3. This is a wonderful promise that Jesus has given to His people.
- **Does - II Peter 3:10- Will Jesus come to the earth secretly? What do the following passages say about it?**
- **I Thessalonians. 4:16.....**The Lord Himself will descend from Heaven with a shout, **Matthew. 24:31....** He shall send His Angels with a great sound of a trumpet **Revelation. 1:7....** He cometh with clouds and every eye shall see Him. These verses show us that Jesus is not coming secretly when He comes back, to take His people to Heaven. The manner of His coming is definitely, not a secret, only the **time**, when He will come, is a secret.
- **Acts 1:9-11.....**When Jesus went to Heaven his Disciples watched Him go. When He comes back, many people will see Him. His second coming will not be secret. **Revelation. 14: 14.....** We will see a great white cloud with Jesus sitting on it. **Matthew. 24:30-31....** then shall appear the Son of Man, coming in the clouds of Heaven. **Luke 9:26....** Jesus will come back with His own glory, and His Father's glory, and the glory of all the Holy Angels. **Revelation 6:15-17**, And said to the Rocks and Mountains, “Fall on us, hide us.” **II Thessalonians. 1:7-9.** He is coming with His mighty Angels, to take His people to Heaven. **II Thessalonians. 2:8.** the wicked will be destroyed by the brightness of His coming.

- **Does the Bible give us a sign of Jesus coming and that of the end of the world?** Matthew. 24:3-7, 11, 13-14. And this gospel of the Kingdom shall be preached; in “the entire world” then shall the end come.
- **What if someone tells us that He is a such and such a place? Should we be persuaded to go? Matthew 24:24-27.** For there shall arise False Christ’s and False Prophets.
- **If someone is a false prophet, how will you and I know it?** God has made it very easy for us to know! Isaiah 8:20. To the Law and to the Testimony, if they speak not according to this word, there is no light in them.
- **Do we know when Jesus will come back?** Matthew. 24:32-33, 36. But of that day and hour, knoweth no man...
- We don’t know the day or the hour, when Jesus will come back, but as we see all the things happening in the World, we know that it can’t be very long before He does comes back.
- **Will there be any Righteous people left on the earth when Jesus comes back? I Thessalonians 4:16-17.** The Lord will come from Heaven with a shout. The dead in Christ shall rise first, then we which are alive and remain, shall be caught up in the clouds to meet Him in the air. **I Corinthians 15:51-52.** We shall all be chang
- **Revelation. 22:12.** Behold I come quickly, and “My reward”, is with “Me!”

HOLY SPIRIT

When Jesus went back to Heaven He wanted to leave a wonderful gift for His Disciples, and other children of His who would faithfully serve Him. The best gift He could think of was the Holy Spirit. John 16:7

- **What Is Another Name For The Holy Spirit?** John 14:26, John 15:26.
- **What Will The Holy Spirit Do For Us?** John 16:13-14
- **What Is Another Job The Holy Spirit Does?** Ii Chronicles 16:9; Romans 8:14, 16-17.
- **Is The Holy Spirit Interested In Our Personal Salvation?** Romans 8:26-27; Psalms 51:10-12.
- **Will The Holy Spirit Live In A Body That Is Knowingly Being Mistreated By Bad Habits?** I Corinthians 3:16-17
- **Does God Want To Give Us The Holy Spirit?** Luke 11:11-13; Acts 1:8
- **Is Speaking In Tongues A Gift From The Holy Spirit?** Acts 2:1-4
- **Why Did God Give The Disciples The Ability To Speak Different Languages?** Acts 2:5-8, 11-12
- **Did The Holy Spirit Have Anything To Do With Writing The Holy Scriptures?** Ii Peter 1:21.
- **What Is Blasphemy Against The Holy Spirit?** Matthew 12:31-32; Ephesians 4:30.

THE SABBATH.

- **Which day did God concentrate?** In fact it was on the sixth day that God created Man. **Genesis 1:26-27**. Then **V:31. Genesis 2:1-3**. You notice that God Himself rested. He wanted to give us an example of what He wanted us to do. Verse three, says that God Blessed the 7th day. **“Blessed”**, means He put His presence into it, **“Sanctified”**, means He set it apart for Holy use. Let’s look at two examples in the Bible,(tell story of Moses noticing the burning bush) **Exodus 3:3-5**. What made the ground Holy? **Joshua 5:13-15**. (Story of Joshua and other warrior) What made the Ground Holy? That is what makes the Sabbath, Holy, God’s presence. **Exodus 20:8-11**.
- **What day did Jesus go to church on?** Luke 4:16. Mark 2:27-28.
- **We know that Paul was a mighty Apostle, what day did he go to church on?** Acts 13:14, 42, and 44; Acts 16:13; Acts 17:2; Acts 18:4, 11. In a year and a half there are 78 Sabbaths. The events in these verses took place 20 years after Jesus went back to Heaven. If the Sabbath had been changed, surely during 78 Sabbaths, Paul would have told them that they were worshiping on the wrong day. And if that would have happened it would be recorded somewhere, in at least one of his letters.
- **What day will God’s people keep in Heaven?** Isaiah 66:22-23, Nehemiah 13:15, 17-19, Lev. 23:32; Matthew 7:21-23, Revelation 22:1-2.

GOD’S TITHE

- **WHAT DOES GOD REALLY OWN?** Psalms 50:10-12; Psalms 24:1 Haggai 2:8; Deuteronomy 8:18; Proverbs 3; Leviticus 27:30

NOTE: A tithe, or tenth is a reminder of God’s ownership and man’s stewardship.

- **How do we know that this Divinely ordained tithing principle was recognized long before Israel was organized as a nation?** Genesis 14:18-20

Genesis 28: 12-13, 15-16, 18; Genesis 28:22

- **It is easy to see that this was not part of the Laws of Moses, because this was several hundred years before Moses was born. Deuteronomy 14:22, Numbers 18:20-21; I Corinthians 9:13-14, Malachi 3:8-11**
- **Does god ask for more than the tithe?** Psalms 96:8. Bring an offering. Mal. 3:8 ye have robbed me in tithes and Offerings. II Corinthians 9:7. God loveth a cheerful giver.

ESSENTIAL QUALITIES OF A BIBLE INSTRUCTOR

1. Knows the difference between sowing and soul winning John 4:35-38.
2. Multilingual, hard-working lay person I Cor. 9:19-22.
3. Patient/ Not easily discouraged 2 Tim 2:23-26.

4. Community oriented persons Matt. 28:19.
5. Result oriented persons Luke 2:49.
6. Not judgmental John 3:17
7. Able to see possibilities
8. A student of the Bible
9. Enthusiasm
10. Able to count the cost Luke 14:27-29

Visitations Tips

1. Study your lessons well
2. Know the person you will study with
3. Make appointments you will keep.
4. Read visual expressions
5. Always pray before you sit down in their homes
6. Embark on the study
7. Beware of distractions and try to manage them e.g phones
8. Show that you care for their well being
9. Allow their opinions even though they seem not knowledgeable
10. Don't be afraid to say "I don't know but I will look it up"
11. Give praise liberally
12. Pray before you leave

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