

DISSERTATION ABSTRACT

Doctor of Ministry
Emphasis in Mission

Adventist University of Africa

Theological Seminary

TITLE: MODEL FOR MENTORING AND EQUIPPING ADVENTIST STUDENTS IN PUBLIC UNIVERSITIES IN MT. KENYA REGION FOR MISSION

Researcher: Gerald Mochoge Nyarega

Adviser: Paul Onyango Wahonya, PhD

Date completed: August 2016

Adventist students in public universities and colleges have a passion to go for mission, but in most cases they do so while ill trained. The result is doing mission work haphazardly leaving unconverted souls unattended to and wasting of resources. Unfortunately, most public universities in the Mt. Kenya Region do not have the constant presence and services of a chaplain to help in the work of nurturing, training and mentoring Adventist students.

The Model tool adopted for training students in public universities and colleges in the Mt. Kenya region is a modification of the mentoring and equipping work done by Elisha in the schools of the Prophets. It also borrows from Jesus' way of modeling the disciples and that of Paul mentoring Timothy and Titus. The tool followed five stages: a) The first stage is the reconnaissance stage; b) In the second stage, the information gathered from the area anticipated for mission was evaluated to ascertain what method was suitable for the region; c) The third stage was the training

and mentoring period, where students were given adequate training and mentoring by the chaplains and lay evangelists; d) In the fourth stage, the students were given a chance to get involved in the field work as the chaplain modeled a manual tool; e) The fifth and final stage was the practical use of the tool by the students in mission as the chaplain and evangelists monitored its full implementation. This whole process took about one year.

This project was implemented in these institutions as intended. The tool was developed and taken through a test run in two of the institutions. It was evaluated and finally implemented in the institutions with Adventist presence in the region. Students were trained and mentored to also do the same to others as a cycle process. It is hoped that recommendations made from this project to the Central Kenya Conference of the Seventh-day Adventists will be accepted, and the tool shared with other institutions within the conference and even beyond.

A manual tool to help students do an effective ministry and mission work in Mt. Kenya region was the goal of this project. Young people will have an opportunity to witness using their gifts and talents efficiently. Chaplains will get a chance of using a manual guide that will help them mentor young people and equip them for active mission and ministry.

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IN PUBLIC UNIVERSITIES IN MT. KENYA REGION FOR MISSION

A dissertation

presented in partial fulfillment

of the requirements for the degree

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by

Gerald Mochoge Nyarega

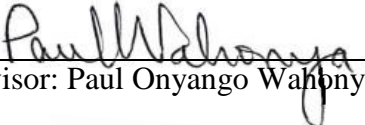
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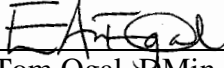
APPROVAL BY THE COMMITTEE:




Advisor: Paul Onyango Wabanya, PhD



Programme Director, DMin
Kelvin Onongha, PhD, DMin



Reader: Tom Ogal, DMin



Dean, Theological Seminary
Sampson Nwaomah, PhD

AUA Main Campus

Date: August 2016

To Sandraglory, my wife and companion in ministry, and all those young people
passionate for mission and ministry.

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LIST OF ABBREVIATIONS

ADRA	Adventist Development Relief Agency
AYS	Adventist Youth Service
BC	Bible Commentary
CASO	College Adventist Student Association
CKC	Central Kenya Conference
JKUSDA	Jomo Kenyatta University Seventh-day Adventists
LFM	Log Frame Matrix
MEUCASA	Mt Kenya East Universities and Colleges Adventist Students Association
PCM	Public Campus Ministries
SDA	Seventh-day Adventist
SMs	Student Missionaries
STM	Short Term Ministry
SVM	Student Volunteer Movement

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CHAPTER 1
INTRODUCTION

Description of the Ministry Context

The setting of this project was in Mt. Kenya Region¹ where I served as a Chaplain of public institutions² of higher learning in five major towns³ for five years (Nov 2009 - Nov 2014). This region is considered unentered with the Adventist Message. The majority of students that come to these institutions who have an Adventist background are mostly from different counties⁴ and normally meet together to form groups of fellowship in their Universities or Colleges.

Every year during school holidays most of these students who have developed a passion for ministry go out for mission. They venture to go to unentered areas to preach, teach and have new converts baptized into the Adventist faith. During these mission activities, some people who are not well instructed in core biblical doctrines get baptized to the Adventist faith; most of them are later unaccounted for. This is because students who engage in this work are not well trained and rush the new

¹ Mt. Kenya is Kenya's highest peak, surrounded by such towns as Nyeri, Meru, Karatina Chuka, and Embu.

² Dedan Kimathi, Karatina, Meru, and Chuka Universities, Embu and Karatina University Colleges, Kagumo and Kamwenja Teachers Training Colleges, Medical Training Colleges in Embu and Nyeri.

³ The five Major towns in Mt. Kenya are Nyeri, Karatina, Meru, Embu and Chuka.

⁴ In the new constitutional dispensation in Kenya, there are 47 counties divided from the previous 8 provinces.

converts for baptism, leaving them as a congregation of sheep without shepherds to nurture them (Num 27:17).

One of the challenges facing students, who venture to go for mission, is lack of adequate financial resources. In some worse case scenarios, either evangelistic campaigns are stopped midway, or students are forced to go to extremes of borrowing money from well-wishers to help them meet the expenses of finishing the evangelistic campaigns. The large numbers that attend these meetings also create excitement and tension, especially since there are other university students in the area.

Statement of the Problem

Adventist students in Public Universities and Colleges in Mt. Kenya East Station of the Seventh-day Adventist Church of the Central Kenya Conference have organized groups and companies for fellowship and mission. There is remarkable increase in the number of such groups that are ill equipped and which go out on mission work from these institutions. This calls for an urgent mentoring and equipping program for these students engaged in mission.

Statement of Purpose

The purpose of this research was to develop and implement an effective program designed to help both chaplains and students to address issues that pertain to mentorship and being equipped for mission activities in University and unentered regions. The research helps to meet the high demand for equipping young people to understand biblical concepts of ministry and mission practices thus assisting them to approach mission differently especially in their context.

Justification of the Dissertation

This research aimed to address the dilemma that arises when preparing and conducting mission work in unentered areas. Some of the mission groups while going out have done so out of excitement for adventure in mission and do not know that mission work entails much more. Confusion, wastage of resources, including time and money, are the result, hence a need for this research to have the mission teams thoroughly prepared and to avoid setbacks.

This research desired to assist nominal Adventists from easily backsliding. Whenever these students are exposed to a secular atmosphere like that of a public university set up, they have freedom to choose what to do and what not to. Some, if not well involved or engaged in mission activities, could find their way out of the doors of our churches and the universities may not be a better avenue to that effect.

The research also presented a model biblical program to equip students for mission and prepare them to take up responsibility in ministry. In an academic setting, most of them will also become better instruments to train others, witness within their campuses and also have chaplains serving in most of these institutions improve on how they minister to students. The research will motivate others to improve their competence in campus ministry, and encourage mainstream churches to get more involved with assisting Adventist students in public universities.

Since the work in public universities and colleges in Mt. Kenya East Station of the Seventh-day Adventist Church of the Central Kenya Conference began, no known research has been done in this area. This study will therefore go a long way to help students in this region be conversant with the basics of ministry.

Delimitations

Though the dissertation gives a general outlook of how the Seventh-day Adventist groups conduct their church activities in universities and colleges in Mt. Kenya East region, the research confines itself to the work done by two institutions, namely Embu University College in Embu Town and Dedan Kimathi University in Nyeri Town, which are the headquarter towns of the two stations namely Mt. Kenya East and Mt. Kenya West. Some examples of ministry and mission work done in other institutions may be used to enrich the research.

Otherwise the two institutions will serve as examples to other universities and colleges in their region. Many other universities and colleges will not be included in this research due to financial and time constraints. Geographical considerations also make it hard to include more institutions. Furthermore, only students who have been involved in church activities either in leadership positions, missions or as members are included in this research. Other students who have not been actively involved may not give adequate information about the experiences and the ups and downs of these churches.

Though the research focuses on the Bible as a whole, two examples from the Old and New Testaments will be studied: namely that of Elisha and the students in the school of prophets in 2 Kings 6:1-7 and that of Paul equipping Titus and Timothy respectively (2 Tim 2:2 and Titus 1:9). The experiences of these university students who have participated in mission in the last two years of their church and academic calendar and those of the present work will form the basis of the dissertation research.

Methodology and Procedure

To accomplish the goal of this research, mixed methodology will be used. This method engages qualitative and quantitative methods of research. “Quantitative

research allows us to identify relationships between variables and to make generalizations. Qualitative research, on the other hand, is appropriate because it is capable of analyzing concrete cases in their temporal and local particularity and starting from peoples' expressions and actions embedded within a local context."⁵ The details of these methods will be looked at in later chapters.

The study will proceed in the following format: The first chapter will deal with the preliminaries of the research. These include description of the ministerial context, statement of the problem, purpose of the study and methodology and procedures that shall be used, together with the delimitations of the research.

In the second chapter, a close look is taken at biblical passages of the examples of Elisha and students in the school of the prophets and that of Paul equipping Titus and Timothy that show the training and work of evangelism as they did. Other biblical characters called in their youthful life to active ministry like John (John 21:7, 20, 24) Timothy (1 Cor 4:17; 16:10, 11; Phil 2:19-23; 1 Tim 1:18-20; 6:20, 21) Titus (2 Cor 8:16-24; Gal 2:1-3; Titus 1:4) and Barnabas (Gal 2:1), will be studied. The work that Jesus did with the disciples will also serve as an example to be used (Matt 4:18-22; Luke 5:4-11).

Chapter three focuses on the review of related literature and what other authors have to say in discussion to this subject. Views from other Christian literature that form a basis of special attention on the youth in mission and ministry shall also be compared with one another and at the end give a conclusion of the findings.

On the basis of the foregoing theological and theoretical research, the following lines of actions were carried out in relation to programme development and

⁵ David E. Cray, *Doing Research in a Real World* (London, UK: SAGE, 2009), 204.

building of chapter four: questionnaires and surveys were used. Seminars were conducted and Bible study guides developed. Focus group discussions were also used.

In chapter five, upon implementation of seminars and Bible studies, the outcome is monitored to ascertain if students have made progress in having a practical understanding and interpretation of biblical and church traditional practices on ministry and mission. Through these Bible studies and seminars the students were equipped to benefit in their institutions, Sabbath schools or churches with understanding and interpretation of church-related issues in campus setting. The process of this mentoring was done and monitored during mission trips and in-reach programs.

Chapter six focuses on the conclusion of the dissertation. The data collected through interviews is analyzed to shed light on the understanding of membership in these institutions. Conclusions are then drawn from each of the chapters to ascertain the outcome.

Expectations

Upon the successful completion of this dissertation, there will be a guideline for chaplains and student leaders to assist them to conduct seminars, Bible studies and to prepare Bible guides on crucial church related issues. A possible model tool for training and mentoring shall be available for the students to assist them to carry out leadership duties in ministry and mission activities. This tool helps reduce the problems caused amongst students that can easily be detrimental to their membership and to the church.

There shall be material useful to assist the student leaders and church members whenever they are conducting activities of the church even as they should be conducted in a local church set up but fitting in their context. This helps towards well-

organized churches and Sabbath schools to form a ground where church leaders are trained and mentored for responsibilities with enlightened understanding when out of campus in their local churches.

There is a possibility of this program being useful to other institutions with the same conditions if the implementation is properly done. The research gives chance to widen the scope of knowledge and experience towards working with Adventist students in institutions of higher learning and to improve the running of church-based programs in the same institutions.

The research provides a basis for a possible well organized support system from the local conference in resources useful for mission by the students. There is also awareness to internship or employment opportunities (for lay or in-training of theology students, the rehabs, clinics and orphanages) for students in such departments as nursing, clinical officers, hospitality and management students among others.

Definition of Terms

Centrifugal - Is defined as “radiation away from”⁶

Centripetal - This is defined as “radiation towards”⁷

Contextualization - “is both verbal and non-verbal and has to do with theologizing, Bible Translation, interpretation and application, incarnational lifestyle, evangelism, Christian Instruction, church planting and growth, church organization,

⁶ David E. Cray, *Doing Research in a Real World*, (London, UK: SAGE, 2009), 204.

⁷ Donald Senior and Carroll Stuhlmueller, *The Biblical Foundations for Mission* (NY: Orbis books, 1983), 20.

worship style, indeed with all those activities involved in carrying out the Great commission.”⁸

Contextualizing - includes “understanding the people well enough to communicate effectively with them the good news about Jesus and assist them in living according to his commands within their cultural environment and throughout the world.”⁹

Culture - “is a plan, map or blue print for living that is always in the process of formation and adjustment. It is a code for action, survival and for success in life.”¹⁰

Mentoring - “Christian Mentoring is a dynamic, intentional relationship of trust in which one person enables another to maximize the grace of God in their life and service.”¹¹

Mentoring - can also be described as “a reciprocal and collaborative learning relationship between two (or more) individuals who share mutual responsibility and accountability for helping a mentee work toward achievement of clear and mutually defined learning goals.”¹²

Ministry – “Sharing in Christ’s role as Prophet, Priest and King. All the faithful participate in these functions in virtue of their baptism and confirmation

⁸ John Mark Terry and J. D. Payne, *Developing a Strategy for Missions: A Biblical, Historical and Cultural Introduction* (Grand Rapids, MI: Baker 2013), 87.

⁹ Ibid., 148.

¹⁰ Allan Neely, *Christian Mission: A Case Study Approach* (Mary Knoll, NY: Orbis Books 1995), 4.

¹¹ John Mallison, *Mentoring to Develop Disciples and Leaders* (Adelaide, Australia: Open Book/Lidcome: Scripture union, 1998), 20.

¹² Lois J. Zachary, *Creating a Mentoring Culture: The Organization’s Guide* (San Francisco, CA: Jossey-Bass, 2005), 3.

clerics in a particular way through the sacrament of orders. Particular and special gifts should be exercised through ministries that help the whole church.”¹³

Mission - “Is the work of God in reconciling sinful humankind to himself.”¹⁴

“It means sending and it proceeds from the plan and purpose of God.”¹⁵

Missionary - “one who desires to tell others of Christ to help bring them from non-belief to believing.”¹⁶

Missionary identification - “is the effort that missionaries make to become one with their adopted people groups. This includes learning the language and adopting the dress, food, lodging and a host of cultural traits.”¹⁷

Missions - “Missions’ on the other hand is the plans of committed believers to accomplish the Mission work of God. ‘Missions’ is the practical implementation of the mission of God.”¹⁸

Strategy - “a careful plan or more specifically, the art of devising or employing plans to reach a goal.”¹⁹

Tradition – The practices the church has undertaken in the past to present that are not necessarily Theological or doctrinal in nature.

¹³ Gerald O’ Collins and Edward G. Farrugia, *A Concise Dictionary of Theology* (London: T & T) 159, 160.

¹⁴ Gailyn Van Rheezen, *Missions: Biblical Foundations and Contemporary Strategies* (Grand Rapids, MI: Zondervan, 1996), 20.

¹⁵ Roger S. Greenway, *Go Make Disciples: An introduction to Christian Missions* (Phillipsburg, NJ: P&R, 1999), 11.

¹⁶ Michael Collins Reilly, S. J. *Spirituality for Mission* (Ossining, NY: Orbis books 1978), 46.

¹⁷ *Ibid.*, 94.

¹⁸ *Ibid.*, 20.

¹⁹ John D. Robb, *Focus! The Power of People Group Thinking: A Practical Manual for Planning Effective Strategies to Reach the Unreached* (Monrovia, CA: Book Crafter, 1994), 37.

Unentered areas - These are places within a given region considered not to have been reached by people with the gospel truth.

The next chapter will look at the biblical and spiritual foundations for mission. This section will also include some foundations of mission as found in Ellen White books.

CHAPTER 2

BIBLICAL PERSPECTIVES AND THEOLOGICAL FOUNDATIONS

This section of the dissertation will seek to lay the biblical and theological foundations of mentoring and equipping for the accomplishment of mission. This will lead to a solid foundation through which students will be trained and also grounded to do missions. A biblical perspective shall be established as a foundation to engaging in mission work.

The chapter will then explore mentoring in the Bible, but majorly in two areas, that of the schools of the prophets and that of Paul mentoring and equipping Timothy and Titus for ministry and mission. This is not to say that there are no other areas in the Bible where mentoring and modeling are revealed. From Genesis, Adam and Eve—in a new environment—go through mentoring, which they received from God who visited them often in the Garden of Eden (Gen 3:8) where He had placed them.

Other examples of mentoring that come out clearly in the Old Testament include that of Moses and Joshua, that of Elijah and Elisha, and that of Naomi and Ruth. The interaction that Moses had with Joshua (Exod 17:8-16; 24:9-18; Num 11:28; Deut 34:9; Josh 24:15), and the success that Joshua exhibited after the exit of Moses show the extent of training and mentoring given to him. As a young man, Joshua was given little duties and expeditions to make as a preparation of a much heavier responsibility at the exit of his mentor, Moses (Exod 17:9, 24:13; Num 11:28; Deut 1:38; 3:28; 34:9).

Though the experience of Naomi and her daughters-in-law, Ruth and Orpah (Ruth 1:8-13), doesn't come out clearly as that of mentoring and modeling, the relationship they shared shows that they had learnt a lot from their mother-in-law (Ruth 2:1-2, 17-23; 3:1-5, 16-18). It is through this interaction that Ruth remains committed to her mother-in-law.

Elijah's interaction with Elisha is one of those clear examples of a mentor and a mentee; one called, modeled, equipped, and trained then entrusted responsibility without fear (1 Kgs 19:19; 2 Kgs 2:5,15). Elijah called Elisha, spent time modeling him, went with him in the company of the school of prophets, and later, when he left him his mantle, the other prophets knew that the spirit of Elijah had settled on him and they accepted his leadership.

In the New Testament, some modeling and mentoring experiences include that of Jesus and His disciples (Matt 10:1; 11:1), and that of Paul mentoring Timothy, Silas, and Titus (2 Cor 8:23; Gal 2:1; 1 Thess 1:1; 2 Thess 1:1; Titus 1:4).

This chapter looks at how Elisha mentored and equipped the students in the schools of the prophets in preparing them for mission and ministry. This bias is because of the institutional set up that closely looks like that of the research at hand. The chapter also looks at how Paul used his experience to prepare Timothy and Titus to be well versed with Mission and ministry. At the end of this chapter, a summary will be provided.

Biblical Foundations for Missions

Mission work not well understood, planned, prepared for, and practiced may bring more harm than the good that is expected of it. It is, therefore, the mandate of the church to dispel the confusion by training and sending out those that have a clear understanding of what mission entails. As Olson and Fanning would put it, mission

work is not of “modern scheme or invention, human conception or undertaking in philanthropy.”¹ It has to be well planned. Mission work has existed before, and needs to only be understood in the light of how others engaged in it before, borrowing an example in principle and knowing then how it can be done in the present context.

Mission begins with God. “A good deal of missionary interest and effort falls short of being satisfactory because it rests upon an altogether inadequate conception of what the missionary enterprise really is.”² This is why all those that engage in it have to have a deeper understanding first of what they want to engage in before attempting to do it. When Missionaries know that what they want to engage in is God-given and God-initiated, then His way of doing it becomes easy to find by missionaries. Robb agrees with Gordon and Fanning in saying that many are “busy preaching the gospel, carrying out social service activities of one sort or another—and this is good—but we do not know where, besides heaven we ultimately want to arrive.”³ There has to be a focus as Robb would render it and can only be found in searching the scriptures to find the full goal and purpose of mission.

Mission examples are not only in one area in the Bible or in only one Testament. “Biblical foundations for mission span the entirety of God’s word.”⁴ From the onset in the creation of the world to the last and final creating of the new heavens and new earth, God has been and is on a mission to have a lasting relationship with mankind. “What is in the in-between of these two creations, Gen 1:1 and Rev 21:1, is God, working and portraying mission work in all history. Therefore, Mission is the

¹ Gordon C. Olson and Don Fanning, *Essentials of Global Missions: An Introductory Guide* (Lynchburg, VA: Branch, 2011), 29.

² *Ibid.*, 29.

³ Robb, 38.

⁴ Senior and Stuhlmüller, *The Biblical Foundations for Mission*, 2.

work of God (2 Pet 3:9) in reconciling sinful humankind to Himself.”⁵ ‘Missions,’ on the other hand, are the plans of committed believers to accomplish the Mission work of God. “Mission is the theological anchor of missions. ‘Missions’ is the practical implementation (Acts 1:8) of the mission of God.”⁶ “It is the work of God because it springs forth from Him.”⁷ Anyone involved in it genuinely does so because God has impressed on them the need to do it.

God is the initiator and “Since the mission is of God, it will succeed even though the messengers fail; God will equip people for the task. God-oriented perspective leads the Christian communicator to realize that the mission is greater than self.”⁸ Missions origin, therefore, and its accomplishment—as the authors above agree—is from and of God. The missionaries that have their calling from the Originator and seek to accomplish it as He would have it done, do so with a greater impact than those that rely on human skills.

Those that have this training as their starting point move towards being equipped so that they may be established in proper missionary engagement. The pioneers of missionary movement in the reformation time saw that need and took it upon themselves to be well trained before venturing into foreign mission fields. This made them to be effective in the work of reaching out to others.

⁵ Gailyn Van Rheezen, *Missions: Biblical Foundations and Contemporary Strategies* (Grand Rapids, MI: Zondervan, 1996), 20.

⁶ Rheezen, 20.

⁷ *Ibid.*, 18.

⁸ *Ibid.*, 19.

Importance of Training and Equipping for Mission

Centers of Training as a foundation work for missions were important as it is witnessed from the very beginning of creation. God did not just allow man to start tending His Creation without having modeled institutions through which everyone was to learn to tend His Creation (Gen 2:15). “The purpose was to model for humanity schools and homes where His word and works should be studied so that the students will upon and beyond their graduation constantly reflect His glory.”⁹ Proper plans were laid down and strategies of fulfilling the same outlined so that the work of training and mentoring children in homes and the prophets in their schools could go well.

In the words of Robb, “Many Christian workers have no such concept of strategy other than a vague notion of serving Christ and being His instrument to reach others for him. It is not until we begin thinking and praying for the future that we would like to see accomplished in the future that a clear strategy on ministry will begin to crystallize.”¹⁰ Strategy is, here, seen as an afterthought instead of it being present before the work of mission commences.

In the examples of those that were mentored in the Old and New Testaments, it will be noticed that none of them were called and just by conviction entered into mission without some sort of training. Training was crucial in any form of ministry that was called for in the Bible, so that those not trained noticed the difference it had on them and their ministry.

⁹ Sampson Nwaomah and Theodore U. Dickson, “Reflections on Biblical Educational Curriculum in the Quest for Wholistic Education in Nigeria,” in *Private Universities in Africa: Issues and Challenges*, by G. N. D. Aja and S. M. Nwaomah, eds (Ilishan-Remo, Ogun State, Nigeria: Babcock University Press, 2012), 54.

¹⁰ Robb, 40.

Before picking on the two examples for the study, that of Elisha and the students and that of Paul with Timothy and Titus, the first part shows the biblical importance of going through training or equipping before engaging in the work of mission. However, the emphasis on training and equipping is clear; this should not be used as hindrances to those that are willing to still participate in mission work though with limited knowledge of the how to. Many are the areas that they can be engaged in, as even Jesus saw this among the many disciples that followed Him. Each believer has a role to play (1 Pet 2:9); each can have a part to play in mission work through the Holy Spirit as shall be realized in later chapters of the research.

There are clear examples in the New Testament that show how Jesus called and mentored by equipping and training the disciples before entrusting them with the work of mission. The texts show the mistakes the disciples made when, in the initial stages, they were called and had no training and finally, how they were successful in the end after having been with Jesus for three years and seen how He handled mission work. Following the initial stages of their calling, Simon Peter, James and John—the sons of Zebedee, the gospel of Matthew 4:18-22 and Luke 5:4-11 record this of them:

Then he sat down and taught the people from the boat. When he had finished speaking, he said to Simon, "Put out into deep water, and let down the nets for a catch." Simon answered, "Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets." When they had done so, they caught such a large number of fish that their nets began to break. So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink. When Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me, Lord; I am a sinful man!" For he and all his companions were astonished at the catch of fish they had taken, and so were James and John, the sons of Zebedee, Simon's partners. Then Jesus said to Simon, "Don't be afraid; from now on you will catch men." So they pulled their boats up on shore, left everything and followed him (Luke 5:4-11).

In this passage, Jesus gives them an opportunity to do what they are used to doing most—fishing—as an illustration of the kind of work He is calling them for. On taking His word and casting the nets, the work overwhelms them and the nets break.

At the close of His earthly ministry, after having spent some years with His disciples—in this case, his students—having trained, mentored and equipped them, He once again gives them an opportunity of service. Unlike in the beginning when he called them, now as students rather disappointed by the sea shore as is recorded, He gives them another chance to see the difference in their service after equipping them.

Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus. He called out to them,

"Friends haven't you any fish?" "No," they answered. He said, "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish. Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water. The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards. When they landed, they saw a fire of burning coals there with fish on it, and some bread. Jesus said to them, "Bring some of the fish you have just caught." Simon Peter climbed aboard and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn (John 21:4-12).

In this passage, Jesus asks them once again—as He did in the beginning of their ministry before He had trained them—to cast their nets in the sea. As it was in the beginning, they catch lots of fish, but this time, there is a number specified, and it is clearly mentioned that, this time round, the nets are not torn (John 21:11). See Appendix A.

In the end of His conversation with them, now having confidence in them that they have learnt lessons enough from Him and have been equipped, trained, and mentored, Jesus calls on Peter—unlike in the beginning when He did not do this—and trusts him with the work of feeding His sheep (John 21:17). It is clear when Jesus

compares the catching of fish and fishing of men in the beginning of His ministry that nets break. At this time of the disciple's ministry, they had no skills, they lacked team work, and they had not understood the ministry and mission of Jesus, neither the magnitude of the work to be done. Herein, Jesus is not ready to trust them with a lot of responsibilities.

In the passage in the book of John 21, Jesus asks—unlike in the beginning of his ministry, now he is specific—that they cast their nets on the right side. Their catch is great, but unlike in the beginning when it was not recorded, it is recorded that one hundred and fifty three (153) fish are caught, a sign of accountability after training. They are also seen pulling the boats to shore together, a sign of team work. They have now matured in ministry, their gifts are about to be clear when the outpouring of the Spirit comes (Acts 1:8) and have understood the mission of Jesus as it is recorded in Scripture and He can now with confidence tell Peter, 'Tend to and feed my sheep' (John 21:15-17).

The encounter the disciples have from the beginning with Jesus, the association they have throughout the entire time of Jesus' ministry and mission on earth before He ascends to heaven, the experience they gather from seeing him do the work and how they notice the importance of the work as Jesus models it, makes them ready and well prepared when empowered by him through the Holy Spirit power which they did not have in the beginning, but are now about to receive, to match forward and turn the world upside down (Acts 17:6), coming as a result of modeling, being equipped and well trained.

Paul Benjamin states that "the preparation of ministers was a major concern of Jesus. He equipped others to minister by loving them (John 13:1) by teaching them (Matt 5:2) by praying for them (Luke 22:39-41) and by training them on the job (Matt

10:5 and Luke 10:1). He equipped others to perform a ministry of their own.”¹¹ The comparison of the texts used in the passages above agrees that Jesus made clear the importance of training and being mentored in ministry was crucial.

Formation of the Schools of the Prophets

There were reasons why the schools of the Prophets were first established with each school having a specific goal to achieve. The purpose of these Schools was “To save the nation of Israel from collapsing in the days of the Judges, the educational system witnessed a shift in paradigm. From the time of Samuel up to the time of Elijah and Elisha, these schools were located at Ramah, Kirjath-jearim, Bethel, Jericho and Gilgal (2 Kgs 2:3; 4:38).¹² “The Lord himself directed the education of Israel. The great truths of God’s providence and of the future life were impressed on the young mind.”¹³ No other tools or truths were to be shared to students except those that are revealed to His servants to redirect the nation of Israel to what he had purposed it to become. In this regard a proper curriculum or tool of some kind was to be followed to the letter for purposes of effective mission and ministry.

Sutherland agrees with other authors when he says that “From the earliest times, prophets had been recognized as teachers divinely appointed. These teachers took the youth at the most critical period of their development and the name schools of the prophets would indicate the spirituality of their work, and how thoroughly they

¹¹ Paul Benjamin, *The Equipping Ministry: New Testament Methods for Maximum Church Outreach* (Cincinnati, OH: Standard Publishing, 1978), 12, 13.

¹² Sampson Nwaomah and Theodore U. Dickson, “Reflections on Biblical Educational Curriculum in the Quest for Wholistic Education in Nigeria,” in *Private Universities in Africa: Issues and Challenges*, by G. N. D. Aja and S. M. Nwaomah, eds (Ilishan-Remo, Ogun State, Nigeria: Babcock University Press, 2012), 56.

¹³ Ellen White, *Education* (Mountain View, CA: Pacific Press, 1952), 61.

understood the needs of the developing minds.”¹⁴ This was done to make sure that none that is corrupted gets involved in mission so to injure the Mission work and that whatever mission was to be done, was preserved and performed with strict measures. The standards of this work were monitored again and again to that effect. Specific teachers were assigned this work. None that showed no competence or qualification could be permitted the duty of modeling the young minds for this responsibility.

Prophets were the then known teachers of the schools of the prophets. “In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. For the training of such a class of teachers, Samuel, by the Lord's direction, established the schools of the prophets.” This explains as to why no one should take the work of training students lightly or allowing anyone to perform it.”¹⁵ Apart from the basic reason of God’s mission, the schools as is indicated in the statement above were to also provide attention to the youth’s needs to learn skills, and to avoid being incorporated into uncalled for labor.

Elisha and the Schools of the Prophets

Whenever mentoring in the Bible is mentioned, certain characters cannot miss in it. “We see a pattern in the Old Testament of Moses teaching Joshua, Naomi teaching Ruth and Elijah teaching Elisha”¹⁶ and this can only mean that the Old Testament people believed and practiced mentoring even though it may have been done unknowingly.

¹⁴ E. A. Sutherland, *Living Fountains or Broken Cisterns* (Ringgold, GA: Teach Services, 2005), 77.

¹⁵ White, *Education*, 46.

¹⁶ Ted W. Engstrom and Norman B. Rohrer, *The Fine Art of Mentoring: Passing on to Others what God has Given to You* (Brentwood, TN: Wolge & Hyatt, 1989), 5.

Emphasis will be laid on the type of mentoring that could have taken place in the school of prophets which was started by Samuel up until Elisha's time, especially during Elisha's time with students in 2 Kings 6:1-7, as a benchmark for this research. This will be used in later chapters to develop a program through which those in public universities can use as a training tool for their mission activities. Mission work in such institutions of higher learning should be enhanced through such a program that those that engage in mission well trained and equipped will realize new approaches in mission and endeavor to perform in an effective way.

Importance of the Schools of the Prophets

No one who had not gone through thorough training or mentoring was easily assigned duty to do. The fifty prophets that followed Elisha and Elijah before the latter's ascension to heaven with a chariot of fire, saw that Elisha had now been trusted the mantle of Elijah, and had passed the test of being mentored, trained and equipped by His mentor Elijah (2 Kgs 2:15,16). Modeling by training and equipping they realized was important because they sought to continue under the leadership of Elisha at the exit of Elijah. They were now willing to continue to be students under Elisha (2 Kgs 2:15, 16).

It is in this context that Ellen G. White states:

In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. As they communed with God, and studied his word and his works, wisdom from above was added to their natural endowments. The instructors were men not only well versed in divine truth, but those who had themselves enjoyed communion with God, and had received the special endowment of his Spirit. They enjoyed the respect and confidence of the people, both for learning and for piety.¹⁷

¹⁷ Ellen White, *Education*, 46.

Training schools had to be reachable, thus their placement close to where the students' homes were or where they could have access to constant and consistent training. Here they were also closely monitored by their mentors and assigned duty to perform where need arose.

Resources to sustain the students or the training were not a burden for the student or the school. Skills, talents and gifts were of utmost importance to this regard. Ellen White rightly notes that “Various industries were taught in the schools of the prophets, and many of the students sustained themselves by manual labor. The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded a crime to allow children to grow up in ignorance of useful labor.”¹⁸ She further adds that this was inculcated from homes before they could enroll to any school where other skills of trade were also taught.

These instructions all families of Israel had received from the very beginning (Deut 6:7-9). “The chief subjects of study in these schools were the law of God, with the instructions given to Moses, sacred history, sacred music, and poetry.”¹⁹ The core reason of the skills of trade gained was to help students sustain themselves and partly the institution where they reside.

This is the way in which the schools of the prophets were conducted. The work of taking up the mission of God was hence taken seriously and none could engage in it before a thorough training, mentoring and being equipped fully for it. No one student in Israel was to be ignorant of this either. Ellen G. White states thus:

¹⁸ Ellen G. White, *Counsels to Parents, Teachers, and Students* (Mountain View, CA: Pacific Press, 1943) 276, 277.

¹⁹ *Ibid.*, 276.

“[Satan] well knows that there is no other class that can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one-half the influence upon the young that the youth, devoted to God, can have upon their associated.”²⁰ Those of experience have to make sure that those they mentor have acquired these skills for the good of the work that awaits them.

Experienced Personnel and Mission Work

Mission was not to be engaged frivolously but after a thorough thought and effort. Some amount of work was done in preparing those that are fit for the work; teachers had to spend a considerable time training those whom they shall entrust the labor in the future. Ellen White states thus:

From the very onset of these schools, it was clear that students who lacked experience of mission work, those who barely had knowledge of the same and handling of ministerial tools but had deep interest in the word of God, living and doing it, were called and put together for training. Just before Elijah was taken to heaven, he and Elisha visited these centers of training. The lessons that the prophet of God had given them on former visits, he now repeated. Especially did he instruct them concerning their high privilege of loyally maintaining their allegiance to the God of heaven. He also impressed upon their minds the importance of letting simplicity mark every feature of their education. Only in this way could they receive the mold of heaven and go forth to work in the ways of the Lord.²¹

²⁰ Ellen G. White, *Messages to Young People* (Hagerstown, MD: Review and Herald, 1930), 204, 207.

²¹ Ellen White, *Prophets and Kings* (Mountain View, CA: Pacific Press, 1943), 752.

Elijah and Elisha did the same thing to the prophets in these schools. Those that have had experience can do thorough training and model leadership to those who desire to do mission work. Educators carrying time of experience and who themselves understand the burden of mission can and of themselves give mentoring and a training to students of mission.

She further states that “In these ‘schools of the prophets’ young men were educated by those who were not only well versed in divine truth, but who themselves maintained close communion with God and had received the special endowment of His Spirit. These educators enjoyed the respect and confidence of the people both for learning and piety.”²² Doing the work the lord’s way was uppermost in the minds of the mentor and the mentee.

It is in observing the principles taught in these schools and implementing them that the students became useful in the mission work. This training also made the students acceptable to God and the work of mission. Many of those that passed these schools could be trusted with work by their leaders without fear and this meant a lot of trust and confidence to the work being done in the schools of the prophets. Elisha shows this when he allows the students to go out to collect wood to expand their place of stay (2 Kgs 6:1, 2).

Mission work done was not left to grow on its own. Evidence from the schools of the prophets indicates that the Prophet visited and re-visited these schools to see the progress among the students and to affirm the work. Ellen White says “The last work of the prophet Elijah was to visit all the schools of the prophets in Israel, and to give the students divine instruction. Teachers should be employed who will give a

²² Ellen White, *The Seventh-day Adventist Bible Commentary*, volume 7A (Washington, D.C.: Review and Herald, 1970 [2BC]), 1038.

heavenly mold to the characters of the youth.”²³ This work cannot be done once and left without there being another repetition of the visits.

This continuous follow ups and handing over the mantle to other responsible mentors should be done by chaplains so to help get those that have been well trained for Mission work. In making sure that he kept constant follow up, Ellen White writes that “Elisha was able to journey from place to place throughout the kingdom of Israel, he continued to take an active interest in the up building of the schools of the prophets.”²⁴ They were not to be left without care or continuity. Ellen White further states about the experienced ministers:

Let the older workers be educators, keeping themselves under the discipline of God. Let the young men feel it a privilege to study under older workers, and let them carry every burden that their youth and experience will allow. Thus Elijah educated the youth of Israel in the schools of the prophets; and young men today are to have a similar training. It is not possible to advise in every particular the part that the youth should act; but they should be faithfully instructed by the older workers, and taught to look ever to Him who is the author and finisher of our faith.²⁵

Textual Themes and Examples Related to Pauline Way of Modeling, Equipping and Mentoring

In this research, focus in the mission work of Paul is demonstrated in his training and mentoring especially young people and even entrusting them with such huge responsibilities. This will form the basis through which the research can be used by ministers today to train and mentor young people who voluntarily go for mission.

²³ Ellen White, “The Aim of Our Schools,” *The Review and Herald*, January 1912, par 5.

²⁴ Ellen White, *Prophets and Kings*, 261.

²⁵ Ellen White, *Gospel Workers* (Washington, DC: Review and Herald, 1948), 102.

The methods used by Paul, the strengths he looks for and those he molds in the young people and how he counsels them on their weak points serves as an example to what those young missionaries would use and be as they embark on mission work.

Paul did not begin ministry and mission work before confirmation (Acts 9:27), laying on of hands (Acts 13:1-4) and receiving a training (Acts 22:3) unlike many today who see it their duty to start mission anyhow. He also found his mentor in Barnabas (Acts 14:23).

Paul and his companions established churches in many places in the course of their mission journeys. They concentrated on developing local Christian leaders in these churches (2 Tim 2:2). No single congregation was left without a person trained to care for it. The words of Greenway support this argument:

Therefore, the apostles did not leave the churches with no one to preach, no one to teach, no one to baptize, and no one to administer the Holy Communion when they departed. The churches also did not have to wait weeks or months for an apostle to visit them again before they could function as churches. Paul prepared local people to teach, preach, minister to the poor, deal with problems, and govern the affairs of the church according to the spiritual gifts that the Holy Spirit distributed among the believers. They were not dependent on Christians from outside for finances, vital church ministers or leaders. This method of equipping local leaders and trusting the Holy Spirit to instruct empower and guide them continues to be a vital key to successful mission.²⁶

The things mentioned by Greenway range from self-support, self-nurture through training and leadership. This process of equipping benefited the locals to sustain the ministry and have it continue in their own hands.

Moraes and Walter agree with Greenway in using the example of Paul not leaving any congregation unattended every moment he started or visited one. They say “It may be worthwhile to examine Paul’s Ministry for a precedent. A study of the book of Acts indicates that he spent a year or more in only three places: Antioch,

²⁶ Greenway, 65.

Corinth and Ephesus (apart from involuntary imprisonment). One could count about a dozen places where he preached a few days or few weeks and departed though he later revisited some churches and kept in contact with others through word of mouth and by letters.”²⁷

This of course is unlike what the students in Mt. Kenya institutions do. Several hindrances, especially resources like time and money, make the students have normally one week of mission or at most two weeks as could be in most cases. What the students do when they go out for short duration in mission is described by Ken Walker when he says that “some of the main arguments against short term mission movement are an alleging superficiality, cross cultural ignorance and poor stewardship of resources.”²⁸ Not so much can be done in a short time that can have long lasting results in mission work.

Paul’s Protégés

Paul may have had other companions with whom they either ministered together or he also mentored (Rom 16:21) as is recorded in Scripture. As Paul Benjamin says “He was true to the ‘equipping concept’ which he sets forth in Ephesians 4:11. Paul Himself, before he started the equipping and training ministry, he had a “mentor himself in Barnabas who helped him in the needed support to rise to leadership.”²⁹ The New Testament may have examples to look at for young ministers ordained for mission and ministry especially by Paul but young Timothy and Young Titus will be the ones to look at in this research. Paul Benjamin further states that

²⁷ Nathanael B. P. Moraes and Berndt Wolter, “The Impact of Short-term Mission on Brazilian Theology Students,” *Journal of Adventist Mission Studies* 5 (2009): 79.

²⁸ Nathanael and Moraes, 79.

²⁹ Benjamin, 14.

“Taken together, 1st and 2nd Timothy and Titus are called “the Pastoral Letters,” partly because Paul is acting as a pastor to Timothy and Titus, and partly because he is writing to instruct them in their own pastoral ministries and in the ministries that they are to establish in their various congregations.”³⁰ The Pauline writings therefore tend to put the two on a different platform as mentees of Paul than any other that he could have had.

Young Timothy in Ministry and Mission

Scripture in many ways indicates that Timothy may have been a young man when invited to ministry by Paul. This fact is brought out in the manner in which Paul interacts with him when giving him assignments to perform in various places, how he addressed him and more so considering him a son in the faith (1 Tim 1:2).

Samuel Ngewa states that “In the first and second books of Timothy as letters by Paul, it is clear that it is an exhortation to a young man, 1 Timothy 4:12, called to special ministry 1 Timothy 4:6, 11, 15. Apostle Paul had been with him in Ephesus and later left him there when he went to Macedonia.”³¹ Paul in inviting young Timothy seems to be conscious of the fact that in Jewish set up, in his age, Timothy could be granted privilege to minister with less resistance.

Stott agrees with this idea when in his words he says, “So when Paul adds; don’t let anyone despise you because you are young is evident that Timothy had been called to Christian leadership beyond his years. His responsibility to command and teach was in danger of being undermined because of his youthfulness.”³² The word of

³⁰ Wright N. T. and Phyllis J. Le Peau, *1 & 2 Timothy and Titus: 12 Studies for Individuals and Groups* (Downers Grove, IL: IVP Connect, 2009), 5.

³¹ Samuel M. Ngewa, *1 & 2 Timothy and Titus* (Grand Rapids, MI: Zondervan, 2009), 12.

³² John Stott, *The Message of 1st Timothy and Titus* (Downers Grove, IL: Intervarsity, 2010), 119.

caution given (1 Cor 16:10) to those who are to receive him in the church in Corinth shows that there could have been a likelihood of the elderly to have looked down upon him because of his age.

Later in their ministry expedition, “Paul leaves Timothy in Ephesus where serious problems threaten the church. He urges him to stay in Ephesus precisely to stop the spread of false teaching that had started to gain root in the church in Ephesus. He is to command the false teachers not to devote themselves to myths and endless genealogies.”³³ In leaving him to do this labor, it was a sign of having trusted in his maturity in ministry.

Stott and Bradford, in their statements, show that Paul, in leaving Timothy in Ephesus, trusted that he has equipped him enough to face the challenge he was to face. Bradford puts it that “The “savage wolves” (false teachers) Paul had predicted would arise, who “will not spare the flock” (Acts 20:29) are out in full force. In order to meet this clear and present danger, the young man Timothy needs strength of character, toughness, fortitude. He needs good judgment and insight into human nature. Most of all he needs the guidance of the Holy Spirit.”³⁴ Paul had confidence in him.

Paul would not trust Timothy in such an environment if he hadn't seen progress in maturity of faith in the young man in ministry. In the words of Bradford,

Timothy maybe young but he is not a novice. He has served his internship with the great apostle and has gained his confidence (Acts 16:1-5) he has a thorough grasp of scripture (2 Tim 3:15). He was converted under Paul's preaching in Lystra, he was probably among those who stood by the apostles' bruised body when he was stoned and dragged almost lifeless in out of the city (Acts 14:19-20). We know that Timothy was a ministerial associate of Paul in

³³ John Stott, *Christian Mission in the Modern World* (Downers Grove, IL: Intervarsity, 2008), 42, 43.

³⁴ Charles E. Bradford, *A Practical Abundant Christian Living in the Books of Timothy and Titus*, The Abundant Life Bible Amplifier (Nampa, ID: Pacific Press, 1994), 28.

Berea (Acts 17:15), at Philippi (Phil 2:19-24), at Corinth (Acts 18:2, 5) in Macedonia (Acts 19:22), and in Thessalonica (1 Thess 3:2, 6).³⁵

Observable Evidences: Factors Used By Paul in Choosing Young Timothy

It could not be said that Paul was taking a risk in identifying himself with this young man in important work assigned him by the Lord. Having worked with him, he sent him to a number of errands to perform. Paul was confident that the young man was ready to be given duty to perform alone. “The Veteran apostle has great confidence in his junior associate and feels very close to him, to the extent that he joins Timothy’s name with his own in greetings and salutations in six of his epistles (2 Corinthians, Philippians, Colossians, 1 and 2 Thessalonians and Philemon). Paul has no doubt that Timothy is the right person for the Ephesian situation.”³⁶ No wonder he tells him with confidence to oversee the work.

What comes out clearly about Timothy in the quotation above is that “Though young, Paul the apostle is confident with and in him in handling the affairs of the church. He however reminds him of the need to grow in knowledge and be refreshed constantly. Though false teachings were prevalent, Paul trusted that with the training he has given him, and the faith he carries from the mother and grandmother (2 Tim 1:5) he could still face them.”³⁷ He is to continue to grow and strengthen what he received probably through the mentorship and modeling of his parents.

In his first years of mission and ministry Timothy never works alone. “He has served for some time in close supervision under Paul and that he can also in return train others (2 Tim 2:2). Paul thus insists that those to whom Timothy passes it on

³⁵ Bradford, 28.

³⁶ Bradford, 28.

³⁷ Ngewa, 95.

must also be qualified to teach others. He mentions the same ability when discussing the appointment of overseers (1 Tim 3:2; and Titus 1:9).”³⁸ What he has received through training and mentorship he is to hand over through the same and that meant he also look for those he was to mentor and equip.

Paul and Timothy have worked together for many years. The younger man has had many opportunities to listen to Paul teaching since they first met at Lystra (Acts 16:1). “Accordingly the apostle encourages his younger companion in the ministry to more vigorous leadership. The close relationship between Paul and Timothy accounts for the free, frank manner in which the apostle expresses his desires and admonitions and purposes to the pastor of Ephesus.”³⁹

Stott adds to this by saying “He has been accepted and recommended to ministry by the experienced Paul. Paul was his mentor and also played the role of a Spiritual father: when he calls him my son (1 Tim 1:18-20), he reminds him of the father-son relationship that bind them together and the special circumstances that surround his ordination.”⁴⁰ By this Timothy is to always be reminded to take the work entrusted him seriously.

Ngewa, Bradford and Stott agree on the admonitions that Paul gives Timothy. Bradford reiterates what Stott says by emphasizing that “He was to keep himself spiritually fit and physically as the word in scripture seems to suggest. He was to present these things in form of warnings and instructions. This he was to do in urging

³⁸ Ngewa, 209.

³⁹ “Philippians to Revelation” (Titus), *Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Washington, DC: Review and Herald, 1976-1980), 7:285.

⁴⁰ Stott, *The Message of 1st Timothy and Titus*, 56.

his listeners to the necessity of discipline.”⁴¹ No listener would take him seriously if he lived his life to the contrary.

One of the greatest assignments that Timothy is given is overseeing a young and challenging congregation. “The church which Timothy was in charge was in Ephesus. In admonishing him, Paul uses such words as I charge thee and I command thee or these things command and teach 1 Timothy 4:11; 5:7, 21 to show that Timothy though young had been called to and entrusted a special duty to perform.”⁴² Timothy is to take full charge without fear of any one.

The apostle in charging him and commanding him was considered as giving him full authority to expense his training and do God’s work with confidence and his blessings. The apostle, as John Stott puts it, goes on to give Timothy six ways in which he should commend his ministry and gain acceptance. The ethical principles urged on Timothy by Paul include:

An exhortation on “Timothy to adjust his relationships. Paul urged on Timothy to know how to relate with seniors in the congregation, how to deal with the elderly and bridge the generational gap. Paul tells him not to rebuke an old man harshly. Young leaders may have excellent academic credentials and an abundance of talent, but it is absolutely necessary that they be sensitive to the real needs of the people.”⁴³ No amount of their academic qualifications could make them have favor before the people.

It may be Timothy’s duty to admonish somebody considerably older than himself but Paul seems to assume that it will be. In this case, he must perform his

⁴¹ Bradford, 77.

⁴² Ngewa, 13, 14.

⁴³ Bradford, 83.

duty, but do it as an exhortation, not as a harsh rebuke. Herein, “Paul shares the wisdom he has gained about how to nurture and encourage older people in the church.”⁴⁴ Like the students who deal often with different age groups, they are to learn like Timothy to quickly adjust how they relate with them so that the gospel is not belittled or watered down.

Stott adds to this by saying about the youth that “if they show their progress letting it be seen that their Christian life and ministry are dynamic not static; if they mind their consistency by practicing what they preach, and if they adjust their relationships, being sensitive to peoples age and sex- then other people will not despise their youth, but gladly and gratefully receive their ministry.”⁴⁵ With this conduct, they are assured of being received well and their ministry too.

Stott further suggests that “As a good young leader, Timothy was also to know how to create a rapport with all kinds of people by identifying his authority. There is always the danger that young leaders in the press of duties may show impatience with an older person.”⁴⁶ They are to demonstrate their submission to those elderly than them for that is the principle of scripture even though they have the anointing of God as servants of the gospel.

In his exhortations, Paul always told “Timothy that he must watch his example. Paul was careful about the example he set. He was never shy of inviting his readers to imitate him (1 Cor 11:1) and Timothy must do the same. Timothy’s example was to be comprehensive, in speech, and in life, that is, in word and deed, in

⁴⁴ Ngewa, 108.

⁴⁵ John Stott, *The Message of 1st Timothy and Titus*, 125.

⁴⁶ *Ibid.*, 83.

the way he spoke and in the way he behaved.”⁴⁷ This follows what the students ought to do in various places of mission that they go to as ambassadors to be read (2 Cor 3:2).

Ngewa points out that “Timothy is to do what he does in such a way that he commands respect regardless of his age. His life must be characterized by such maturity in Christ that he is an example to those who are older than him and might despise him. Paul lists five specific areas in which he should show maturity and that is in speech, love, purity, faith and conduct (2 Tim 2:16, 22).”⁴⁸ Students wishing to engage in mission are to share nothing less than the standard that Paul sets for Timothy even as they get tested for spiritual maturity before they go out on mission. As Stott would render it, “Timothy must exercise his gift, and show his progress and consistency in ministry and in personal authenticity.”⁴⁹ This was to prove that he has grown and matured in ministry.

Even when Paul knows he is about to leave him and a new situation for Timothy for he will no longer be available for counsel and companionship, he encourages the young man to have stamina and courage to carry out his assignments even in times of distress just ahead of him. He counsels him to “fan into flame the gift of God, which is in him through the laying on of his hand,” (2 Tim 1:6). Paul urges him to seize the initiative, to be proactive and aggressive in his ministry. He is responsive for preparing and leading the church into active service. Timothy, then, becomes a key player, transmitting to the church the truth, the gospel, and also the commission to spread that word to others.

⁴⁷ Stott, *The Message of 1st Timothy and Titus*, 120.

⁴⁸ Ngewa, 234.

⁴⁹ Stott, *The Message of 1st Timothy and Titus*, 124.

Bradford reiterates that “When the apostle urges Timothy to be strong in 2 Timothy 2:1, he is in a nutshell telling him to get all the strength he can muster, not in his own but in the grace that is in Christ Jesus that he may be effective in ministry. He then calls upon him to endure hardship as a good soldier of Christ Jesus. Timothy is to be like a worker who correctly handles the word of truth, not allowing himself to be distracted and ashamed. He is to be like an artisan professional in the best sense of the word, working with purpose and skill. He is to be a sharp instrument in God’s hands.”⁵⁰ For all this to be in Timothy, he could have spent enough time being mentored by Paul.

These things Paul admonishes Timothy to have and to do that his part of ministry and mission work may be successful. Paul does not mince his words when telling Timothy what to do, what to avoid, how to conduct himself and to consider who is dealing with, for all these things showed that the work was divine and needed a divine touch and attitude to perform it. Neither should the chaplains or lay ministers that help train the students mince their words when they give them such training as this.

Titus The Ordained Young Elder

Before entrusting him with the responsibility of looking after the church in Crete, for which the epistle to Titus is written, Paul had been in a number of occasions with Titus in his missionary journeys (2 Cor 8:23; 12:18; Gal 2:3; Titus 1:4) especially to Corinth. Paul entrusted him with a letter to the Corinthians which seems to have been neither our 1st Corinthians nor our 2nd Corinthians, but rather what our

⁵⁰ Bradford, 116.

scholars usually refer to as ‘the severe letter’ in which the apostle rebuked the Corinthians for rejecting his authority.

Having sent the letter with Titus, Paul waited on tenterhooks for news of his reception. Indeed, everything Paul had said to the Corinthians about Titus and to Titus about the Corinthians had come true. For Titus, who had not in any way exploited them, loved them all on account of their obedience to the apostle and their respectful reception of him with fear and trembling. Then the apostle entrusted Titus with a second diplomatic mission in Corinth. Paul commended Titus to them as his ‘partner and fellow worker’, and urged them to receive him and his companions with love.⁵¹

Titus is the third pastoral epistle in the New Testament addressed to a young pastor with counsel about pastoral and parish matters. Titus was a minister on the Island of Crete when Timothy was a pastor in Ephesus. Titus seems to be more aggressive and forceful than Timothy. His assignment is to bind off the work on the Island (of dishonesty, untrustworthiness and even piracy). Organization is incomplete; elders have not yet been appointed, but great care he must give in the selection of leadership. Paul’s counsels to Titus are similar to the instructions in his first letter to Timothy.

Stott suggests that “Paul gives two reasons why he had left Titus in Crete. The first was that he may straighten out what was left unfinished. Secondly, he left him in Crete to appoint true elders in every town who are to counter and silence the false teachers.”⁵² For Paul to entrust a young man such responsibility, he must have had confidence and great trust that he had received enough training and mentoring that could enable him do the kind of work given him. “Titus shares in the task and

⁵¹ Stott, *The Message of 1st Timothy and Titus*, 171.

⁵² *Ibid.*, 173.

authority of Paul. When Paul calls him ‘My loyal child in the faith’ (Titus 1:4) it is not to say that Titus was childish but on the contrary, emphasizing the right succession of the apostolic faith.”⁵³

Ngewa says that “It was because Titus was spiritually ready that Paul could assign him this task in Crete.”⁵⁴ Apart from how he addresses him in the epistles, “Paul considered him a reliable confidant and trustworthy soldier of the cross (2 Cor 12:18) and refers to him as brother, fellow helper, and Partner in labor (2 Cor 2:13; 8:23).”⁵⁵ Titus could not be anything less than he had been called to oversee.

As Paul directed him, he knew also that “He himself should model the very things he tells them and the very standard that he will direct them to live as sent by Apostle Paul. By contrast in everything Titus must set an example by doing what is good. Like Timothy, Titus is to be a model that others can follow. He must take the responsibility seriously at all times.”⁵⁶ That is the challenge that Paul gives Titus and Stott adds voice as does Ngewa thus: “In this case Titus is to behave in a way that is entirely unlike the false teachers. In him there was to be no dichotomy in his teaching between belief and behavior.”⁵⁷ Paul wants Titus to go beyond just being someone others can follow to being someone who illustrates what good works are. In other words, “if any one asked what a real Christian was, it would be enough to point to

⁵³ Risto Saarinen, *Brazos Theological Commentary on the Bible, The Pastoral Epistles with Philemon & Jude* (MI, Grand Rapids: Brazos Press, 2008,) 170,171.

⁵⁴ Ngewa, 337.

⁵⁵ “Philippians to Revelation” (Titus), *Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Washington, DC: Review and Herald, 1976-1980), 7:356.

⁵⁶ Ngewa, 337.

⁵⁷ Stott, *The Message of 1st Timothy and Titus*, 186.

Titus and say: “look at him.”⁵⁸ The exemplary behavior as the two authors agree ought to be carried by every missionary going to a new place when they engage there in mission.

Titus is the recipient of this authentic message and also of the authority to proclaim it. Paul wants the church in Crete to know that Titus has been given a ministry that is as heaven-endorsed as his own. No wonder he says of him “Titus is a true son in “our common faith” he is no imposter.”⁵⁹ Paul urges Titus “to be a model to younger men, self-controlled, honest, serious, and wholesome in his speech that his example to be so positive and his life so clear that no one can gainsay him. The critics are watching like vultures for any little bit of inconsistency or indiscretion so they will have something to pounce on viciously, to make public and thus bring embarrassment on the church.”⁶⁰

Of importance to note is that, in two occasions, Paul entrusts him the responsibility of taking letters to the church in Corinth (2 Cor 7:6). This Paul does with much enthusiasm and in his own initiative for the love he had for them and the passion he shared with Paul as a fellow laborer. Paul’s concern is that Titus organize the church in Crete well, to establish believers who will not be swayed by false teaching and who will live up to the expectations that God has for people who will call themselves Christians. This is not a work for Titus to start but to continue from where his spiritual father left it.

⁵⁸ Ngewa, 337.

⁵⁹ Bradford, 161.

⁶⁰ Ibid., 172, 173.

Summary

As shown above, God in past times educated men and women and through them the principles of his kingdom spread. For him to restore this order, He sent Jesus Christ, His son, who spent a considerable amount of time with His chosen disciples, mentoring and training them. In return Jesus also sends them out to do likewise (Matt 28:19).

For Timothy and Titus, it may seem as though the work Paul gave them was hefty, but he knew what they were capable of doing and entrusted it to them. Sometimes, young people in public universities may seem not capable of doing ministry or the missionary work that they volunteer to do, but taking on Paul's example, the students can be trained and mentored and can do much as did young Timothy and Titus.

Proper understanding of God's word, obtaining of knowledge and skills to disseminate the truth and training of young people for God's mission is paramount. All who wish to engage voluntarily in this noble work can and should have mentors to model them for mission work. This is not an overnight activity. Though students can help in establishing churches and Sabbath schools, a lot more needs to be done on them as was done to Timothy and Titus. "The equipping ministry properly conducted will incorporate both Biblical and sociological principles of leadership."⁶¹ Paul was aware of this when mentoring Timothy and Titus.

The only dilemma to mentoring, training and equipping is how this can be done in a short time especially in the students' context. Moares and Wolter suggest and answer by saying: "In reaction to the issues of concern raised in short term mission movement a coalition of evangelistic and missionary organizations has

⁶¹ Benjamin, 16.

released a set of new standards of Excellence in Short Term Mission. These standards include: God-centeredness, empowering partnership, mutual design, comprehensive administration, qualified leadership, appropriate training and thorough follow up.”⁶² When this is done, the two say the ineffective nature of short term missions shall be a thing of the past.

Proper coordination between the students and lay people should be made possible so that if the students have to do a short term mission and leave, there are still ministers left to do the work. Moraes and Wolter say “A possible solution would be for some of the missionaries to go to the field several weeks or months before the evangelistic meetings are to be held to work with the churches train local leaders and prepare people for baptism. The short two week evangelistic series should only be used as a part of a larger evangelistic process.”⁶³ The larger campaign should be left for the lay ministers being left behind to complement and bring to completion the work done by students in a short term.

According to Moraes and Wolter, “New methods and approaches need to be developed that give support to the short term evangelistic event. Small groups and a discipleship cycle to nurture people into mature faith and service is one thing that should accompany any series of meetings.”⁶⁴ Chaplains should organize seminars and Bible studies aimed at meeting this type of meetings. They should coordinate the students with lay people assigning each their role.

Moraes and Wolter agree to this by saying “Church and lay organizations could work in much closer cooperation, organizing successive short term ministry

⁶² Moraes and Wolter, 79.

⁶³ Ibid, 85.

⁶⁴ Ibid, 86.

(STM) projects and groups to impact the same communities over a longer time span of time.”⁶⁵ The positive side of these short term mission groups is immediate harvests of souls, a look at ministry from a different perspective, influencing many students with passion for mission activities, contact with new and different cultures among others.

The problems and limitations pointed out in short Term Mission trips include:

a) The impossibility to follow up and disciple the new members through proper mentoring programs, b) The short time spent with converts most of who come from Christian and Muslim backgrounds and others from animistic religions. c) The unfamiliarity with the local languages.⁶⁶ d) Getting the funding needed for the mission mostly and always from students is a major setback.

Mission, as Scripture reveals, is God’s work and for it to prosper, it has to be done in His way. Paul the apostle knew this and sought to train young Timothy and Titus to do nothing less than what could make the mission work godly and prosper. The principles of mentoring and training that he uses can well be found and borrowed from the Eden school all the way to Jesus time. New methods may be employed to do this but the principle is the same.

Mentoring should therefore involve a look at commitment of mentoree, the mentors’ availability and consistency in training the area in which the students are going for mission and what sort of mentoring they require. Other things to think of in mentoring should involve the period it will take and the place this is to be ministered from.

⁶⁵ Moraes and Wolter, 87.

⁶⁶ Ibid., 82.

CHAPTER 3

LITERATURE REVIEW

Mission is about God and missions is what man does to fulfill God's mission. Those that engage in it therefore need training and a mentoring that will equip them to reach the goal of mission as God intended it to be. Therefore this chapter will look at what different authors have to say on this God given duty to mankind and examples He has laid in Bible times for all who engage in mission. The research shall interact with the writings of several authors to know their view on mission and missions then on mentoring that is done for those that have to do mission especially among young people.

The chapter shows also young missionary's involvement in mission and ministry context and the repeated style of mission and ministry both in the student's mission contexts. Along with that the chapter will rotate around views of other people on mentoring and equipping students to give a guided approach to mission work citing biblical examples and from other sources, as they venture into unentered places. A comparative look at what these authors say about young people's involvement in mission will serve as a benchmark from which students' can compare and borrow a leaf for the mission work that they venture to do in their contexts.

Mission

God's Active Role in Mission

Many biblical scholars have written about mission and missions. Although human beings are involved in mission, we must not forget that mission is of divine origin. Bruce Ashford is right when he asserts that “Mission is God centered, being rooted in God’s gracious will to glorify himself. Mission is defined by God. It is organized, energized, and directed by God. Ultimately it is accomplished by God. The church cannot understand mission apart from the mission of God.”¹ Rheenen agrees with Bruce by saying that “Mission does not originate with human sources, for ultimately it is not a human enterprise. Mission is rooted in the nature of God who sends and saves.”² For this reason, anyone, including students who wish to actively engage in mission work, should not only understand that it originates with God, but must first have a need for mission placed in them by God as a starting point for mission work.

Following these, the authors seem to indicate that Scripture is embedded in the fulfillment of these and other texts (Gen 3:8-10, 15; 12:1-2; John 3:16); first in making of the great nation through the patriarch Abram, a nation that was to shine forth God’s goodness to the world through a covenant relation with God, and second in the sending forth of His son that whosoever believes in him should not perish but have everlasting life, (John 3:16). On this love mission of God and man’s reciprocation, hang the law and the prophets, (Matt 22:40). It first begins in the Old

¹ Bruce Riley Ashford, *Theology and practice of Mission: God, The Church and the Nations* (Nashville: TN, B & H, 2011), 299.

² Rheenen, 14.

Testament as a centripetal thrust then later centrifugal and combination of both in the New Testament.

As authors write on mission, they agree that evangelists or “Anyone that has come preaching Gods word, called and sent with this theme of love as the core of Gods mission work serves as Gods missionaries used to fulfill His purpose, even as Moses thought God was using him to rescue them.”³ Rheenen reiterates the fact that “God continually seeks to initiate reconciliation between himself and his fallen creation as is illustrated in the Old Testament mission of deliverance.”⁴ He later says though that “Whereas some are self-imposed in this ministry, Matthew 7:23, others are God’s chosen and sent, and to them, God will not leave without giving them the means to create belief in the hearts of those to whom he would minister.”⁵ Since none can tell who among the students are genuinely doing mission work because of their calling or qualification, training and mentoring is therefore essential.

God has a strategy of doing mission through humanity. As Ashford would put it, “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) to the praise of his glory, who will bear witness to his gospel and advance his church.”⁶ As God does this, it is seen that He mentors some people for mission and ministry by personal contact with them and to others he allows those who have had an experience with him to mentor others for mission.

³ Rheenen, 14.

⁴ Ibid.

⁵ Ibid., 16.

⁶ Ashford, 294.

This is a continuous process of salvation work that the godhead engaged in in order to bring the message of Gods kingdom to humanity. There is shown a special duty that humanity have to be involved in to do as they build on the work of God in mission and preparing to serve their fellow humans.

Jesus Christ's Example in Mission

Rheenen believes that every Christian called of God is also sent by Jesus. He emphasizes this by saying that “the basis of all mission of God is sending.”⁷ This is evident in God sending Jesus to the lost sheep of Israel (Matt 15:24) and Jesus in turn sent out His disciples (John 13:20). The apostle Paul reiterates the significance of sending in Romans 10:14. Notwithstanding, this is a distinctive duty that calls for special training and mentoring so that anyone who engages in it may do it with utmost care.

Rheenen further shows that “a step by step procedure for training and equipping disciples was followed by Jesus in training his disciples before He sent the out on mission.”⁸ This he says was the driving force of the church in the first century, just as it should be the driving force of the church today perhaps even on a better level than that of the first century. As Jesus had promised before his ascension, the success of this mission endeavor in the first century could only be so with the help of the Holy Spirit (John 16:7).

Donald and Carroll citing Scripture say that “Jesus’ encounter with Gentiles is relatively rare and there is strong evidence that he concentrated his mission first and foremost on the community of Israel. Matthew 10:5 and 15:24 present Jesus as

⁷ Rheenen, 31.

⁸ Ibid., 33.

explicitly rejecting activity among the Gentiles.”⁹ The aspect of seeking to redeem those around us first before going out was shown by Jesus’ ministry amongst the Jews before mission to the Gentiles was officially instituted. Notwithstanding, students ought to see it their duty to evangelize their vicinity as they plan to move to other areas in following after Jesus’ example.

In showing how those that come into contact with Jesus become missionary oriented even as the gospels portray Jesus, Greenway says

The role of Jesus during his ministry on earth, was to be the sent one, and to make his people missionary. Jesus’ actions throughout his ministry were missionary in character. Jesus showed his passion for lost people and their salvation in his conversations with people like Nicodemus (John 3) and the Samaritan woman (John 4), and by his stories about the lost sheep, the lost coin, and the lost son (Luke 15).¹⁰

Many of those that came to contact with him ended up going as missionaries to call others to him who made them one.

Greenway asks missionaries to look at the lesson that Jesus gives in the story of the soil in (Matt 13:1-23). He writes that “The word of the gospel is brought to people who are resistant, to others who show temporary interest, to others who bear no fruit, and (thank God!) to others who are receptive and fruitful. This story has given fresh insight and courage to evangelists and missionaries as they confront these four types of ‘soil’ among people.”¹¹ These kinds of expectations are not to be entered upon without prior preparation, mentoring and training by missionaries. They enter any missionary field expecting that any of the four types of soil would be there.

⁹ Donald and Carrol, 141, 142.

¹⁰ Roger S. Greenway, *Go and Make Disciples: An Introduction to Christian Missions* (NJ: P & R, 1999), 39.

¹¹ Greenway, 41.

Pairing Up of Missionaries

Jesus' first training was with the twelve (Matt 11:1), later the seventy two (Luke 10:1) and many more that he did in his private sessions like with Nicodemus (John 3) and Mary Magdalene. Those whom He met privately were to continue in His commission unlike the way he had publicly commissioned the twelve. Jesus mode of evangelizing never majored in going as crowds but in smaller groups preferably in two's (Luke 10:1) even as is later seen in the early church, between Paul and Barnabas (Acts 13:2, 3); Paul and Silas (Acts 16:25).

In most occasions, students conduct Mission activities in large numbers. The results of this type of ministry is mostly becomes ineffective. In large crowds, a lot of strength is given to logistics, planning how to manage them and how they are to go places. Never at any moment in Scripture do you witness large crowds going together for ministry especially when it is mission to new or unentered areas. This may pose a security risks, undue attention and curiosity. Whenever a community or a village sees people in large numbers, especially university students, this brings about tensions. Questions become more, tensions come along and this hinders them from achieving their mission.

Early Christian Church in Mission

The apostolic church and beyond had in many occasions young people mentioned to have been involved in active ministry. Reservations were not as much in the initial years of the church for many who engaged in ministry were recognized by their gifts and endowment of the Holy Spirit in them. This made the work spread faster too. Harnack notes:

All Classes of Christians seem to have been engaged in the task of forwarding the faith. To approach the early centuries of the church and attempt to identify those who were professionally engaged in spreading Christianity is to operate

from a set of categories and presuppositions which are more those of modern Christianity than early Christianity... Everyone who confessed the faith proved of service to its propagation, therefore the great mission of Christianity was in reality accomplished by means of informal missionaries.¹²

Reilly in agreeing with Harnack reiterates that “Communicating the faith was not regarded as the preserve of the very zealous or of the officially designated evangelist. The ordinary people of the church saw it as their job: Christianity was supremely a lay movement, spread by informal missionaries.”¹³

From the times of first century church to date, it appears that missionary work continued with those that came in generations after. Harnack says that “Missions to the unreached did not stop with the apostles and then restart with William Carey. As Christianity became an accepted religion in the Roman Empire, so did missionaries of the Catholic and Orthodox orient start to move out.”¹⁴ This trend is the borrowed one today even in institutions whereby missionary work has moved from one group to another as others finish in their academic pursuits in that level and go, those that come in pick up the work and continue it too.

As Reilly and Harnack agree that anyone could join ministry and perform it as long as they were moved, Greenway suggests that:

What became a deciding factor for men and women to be sent in the early days of the first Church as missionaries was the presence of Holy Spirit Power and his gifts upon men (Acts 6:3, 5), the laying on of hands by either elders or apostles (Acts 13:1- 4) and training through someone or people of experience (1 Tim 1:18; 4:14). People from all parts of society filled the ranks of witnesses. They witnessed to Christ by their transformed lives, their verbal witnessing, sacrificial service and the loving fellowship of the church.¹⁵

¹² Harnack, *The Expansion of Christianity in the First Three Centuries*, 458, 461.

¹³ Michael Collins Reilly, S.J., *Spirituality for Mission* (NY: Orbis 1978), 52, 53.

¹⁴ Harnack, 178.

¹⁵ Roger S. Greenway, *Go and Make Disciples: An introduction to Christian Missions* (NJ: P & R, 1999), 51.

Today this should lead to making a difference for effective missionaries. Preachers should not expect to engage and succeed in mission without proper guidance as to how to do it.

Modern Trends in Youth Mission and Ministry

Approach to ministry keeps changing by the day. The way the first missionaries conducted their ministry has changed in the way it is done today. Patricia Gustin emphasizes this by saying that:

Early Adventists followed a basic pattern in entering new territories around the world. Initially they relied heavily on evangelistic literature which the scattered like they leaves of autumn (white 1948:79) later evangelists gathered interested people to hear the message presented with vigor and assurance. Evangelistic endeavors focused almost exclusively on sharing the Adventist understanding of the Bible with other protestant Christians through literature and preaching. From the beginning, Adventists ability to be persuasive with others who shared a Christian heritage has been notable. They were essentially successful with Protestants but eventually also with Catholics. For more than 150 years, Adventist evangelistic methodology has changed a little. As time and technology moved on, evangelistic tents gave way to meeting halls and auditoriums, and ultimately to TV productions with standard and satellite transmission. Throughout all these transitions, however the basic method and the content formulation of the message changed little.¹⁶

Gustin's statement above explains why there ought to be consciousness by students to various methods of evangelizing today than ever before. Gustin's statement agrees with Reilly's when Reilly wrote that "Along the years, because the theology of Mission keeps developing and changing, the motivation, inspiration, and spirituality of those engaged in missionary work must also change. Therefore, a new spirituality for mission based on the present context of mission and, more importantly, on the newer Theology of mission is necessary."¹⁷ Students, though not theologians, as Reilly puts it, because they engage in mission work, it calls for those with expertise

¹⁶ Patricia Jo Gustin, "Who Needs Mission" in the article Cross Cultural Evangelism: the Challenge facing Adventism today *Journal of Adventist Mission Studies* 4 (2008): 63-78.

¹⁷ Michael Collins Reilly, S. J. *Spirituality for Mission* (NY: Orbis 1978), 19.

to spend moments with them in training them approaches to mission work as should be conducted.

There are different aspects that could draw many young people to mission but few among these make them accepted into ministry. The compelling trends that make many young people join missionary groups include: a fascination with the love of God and Jesus, the union with God, personal holiness and the witness of Christian living, trust in God and loving service and humility. These four qualities made much difference among young people who went out to far places for mission.

Campus Students and Mission Work

According to the article in the Public Campus Ministry magazine, there are many students today from Adventist background getting into public universities around the world. The article states thus: “It is estimated that over 1.5 Million college and University Adventist students are studying in non-Adventists Public and private campuses around the world. According to University World News, ‘the number of students around the globe enrolled in higher education is forecast to more than double to 262 million by 2025.’ Colleges and Universities have become one of the most strategic mission fields in the world.”¹⁸ Not many in these institutions could have realized this potential, but a few in some countries have known and have begun utilizing the opportunities. Here in Kenya, Adventists in Public Universities and Colleges seem to also be in the spirit of Student mission work as shall be seen in this and the next chapter.

Howard reiterates this fact by adding that “Many of the most remarkable events of the biblical story involved young people. It should not be surprising to find

¹⁸ “Public Campus Ministry Magazine,” accessed 23 June 2016, pcm.adventist.org.

that in recent centuries, many of the greatest things God has done to help fulfill the Great Commission have been done with University students.”¹⁹ He further states that “On the North American continent, the beginnings of overseas interest on the part of the Church can be traced directly to student influence.”²⁰ In the atmosphere of Christian institutions, “The modern protestant missionary movement he says was actually born in the hearts of a group of students who joined together to pray for world evangelism and that the Student Volunteer Movement (SVM) has had perhaps the most far reaching influence on the worldwide outreach of the Church in North America.”²¹ Student missionary work as noted above is never a recent work but a work that has its roots from reformation time and has picked momentum today.

The mission endeavor continues to get to other levels as years go by. In the words of Howard,

Today we are still riding the crest of a wave of student interest and activism in missions. Summer programs and short-term assignments overseas have increased dramatically in recent years. Today’s students have the great privilege of standing on the shoulders of those gone before. With thanksgiving for what God has done in the past, they can look ahead to the future with confidence that God has greatly used student movements to evangelize the world.²²

Some of this pioneering work among student mission work is seen in the public campus ministries (PCM) of the General Conference of the Seventh-day Adventist Church. Its objective has seen the light of day among Adventist students in Public Universities in Kenya though not in strength as it could be in other areas.

¹⁹ David M. Howard. “Student Power in World Missions,” In *Perspectives on the World Christian Movement*, ed. 4. Ralph D. Winter and Steven C. Hawthorne (CA: William Carey Library, 2009), 305.

²⁰ Ibid., 306.

²¹ Ibid.

²² Ibid., 311.

The director of PCM in the General Conference of the Seventh-day Adventists, Jiwan S. Moon first began mentoring a group of university students at University of Toronto and York University and continues to mentor university groups to date. His focus is on the Christian young person's identity and how to fortify it when the student is exposed to the secular mindset on a public college or university campus. He plans to build a strategy to meet the needs of our Adventist youth in public campuses, involving a movement of mentorship and discipleship calling on local congregations to form support systems and the formation of Adventist youth ministry presence on the campuses of public schools.²³

This also follows with the total member involvement call for everyone to get in the business of saving souls which involves even students in institutions of higher learning. This initiative has given students support to venture into mission work without fear. In this endeavor though, they have to receive support in many ways so to make this venture a reality and effective. It has to be known though that student missionary work cannot be like that of the apostles (Acts 6:4) which was a full time pursuit hence has to be given another approach.

The work of students in mission may not be a work of recent origin for young Adventists as Gustin puts it but of long and rich heritage that goes far back as the Middle Ages:

But it was during the reformation and great awakening that the work of students in proclaiming the gospel began to come into prominence in the Christian church. During those days secular Universities and colleges actually became centers for an evangelistic fervor that was not present in the world outside their walls. At oxford the Wesley brothers formed a club that had its sole goals: worship study and reaching out to others. And immediately after finishing college, both John and Charles Wesley served as foreign missionaries (to Georgia in the United States) before beginning their work of evangelism in

²³ "Public Campus Ministry Magazine," accessed 23 June 2016, pcm.adventist.org.

England. And in America students were equally committed to serving God wherever He should lead.²⁴

This raises questions though as to what effect the Student missionary movement has had today and whether it has lived to the rich heritage of the middle ages. In answer to these questions, Gustin says that “Adventist Student mission emphasis was already 115 years old when the first student missionary left North American College to serve in an overseas field. Today Student Missionaries (or SMs as they have more frequently been called) are technically referred to as Adventist Youth Service (AYS) volunteers.”²⁵ Young people are now adopted as it was from Middle Ages time movement from everywhere to everywhere introducing people with the gospel message to Jesus.

As students endeavor to do this work, they will know too that one of the greatest joys in heaven will be watching believers from every tribe, tongues, peoples, and nation worship before the throne of God (Rev 7:9). Bruce Ashford emphasis this by saying that “The promises that even the smallest and most remote will be represented before God’s throne serves as motivator to go to the ends of the earth and proclaim the gospel in areas rife with anti-Christian sentiment, disease and turmoil.”²⁶ These words of Ashford agree with Scripture that the gospel must be preached to all the ends of the world then shall the end come (Matt 24:13).

The students have taken it upon themselves to go to such places and evangelize and in most cases they have done it even without a proper mentoring. This

²⁴ Gustin, 176.

²⁵ Ibid. This work may not be of recent record but gives good insights to the history of student missionary work.

²⁶ Bruce Riley Ashford, *Theology and practice of Mission: God, The Church and the Nations* (Nashville, TN: B & H, 2011), 173.

is why the next portion discusses the idea of mentoring them for work of mission that as they move from place to place with the gospel commission, they may do so rightly.

Mentoring

The Concept of Modeling and Mentoring

The two words modeling and mentoring may not be mentioned as so in the Bible, but their concepts are much seen in the Bible. Those that either have a calling to take up the commission of God in going out for mission ought to themselves have the need to be developed and shaped to do it in a manner that befits ministry. This can only be done if they be willing to be modeled and mentored appropriately.

In understanding this then, “Mentoring is a process that extends beyond the mere transmission of subject matter, maneuvering of systems, or provision of support. Mentoring is a valuing, transforming relationship in which the mentor is actively invested in and aware of the responsibilities he or she assumes for shaping the protégé’s knowledge, perceptions, and behaviors.”²⁷ Lewis says, “Mentors help arrest the drift pulling us back to our most noble intentions, our deepest connection with God, our most perceptive insights, our most gracious dealings with others and our most Spirit filled service.”²⁸ For this to take place, time is of essence. Those that take time thence to go through such mentoring come out prepared to tackle duty and the calling of mission in an acceptable and promising way.

Gibbs says that “the training of mentors is a priority. We who serve as educators need to help churches realize the strategic importance of mentoring

²⁷ J. O. Kartje, “Mentor! My Mentor!” *Peabody Journal of Education* 71 (1996), N1.

²⁸ Rick Lewis, *Mentoring Matters* (Kenya: Evangel, 2009), 11.

ministry.”²⁹ Kartje talks of mentoring as “a culture which seeks balance of multiple types of relationships that involve the traditional one to one, peer mentoring where two peers engage in a mentoring relationship, supervisory mentoring where the supervisor plays a significant role in enabling and supporting mentoring relationships and group or team mentoring.”³⁰ In these types of mentoring, individuals are given opportunity to grow by being modeled by others, teams or groups are also assigned responsibility to encourage, support and choose those that they mold for service. An effort work done by teams or groups towards modeling as Kartje supports has more influence.

Of importance to note is that “Some professions have "mentoring programs" in which newcomers are paired with more experienced people, who advise them and serve as examples as they advance. Schools sometimes offer mentoring programs to new students, or students having difficulties.”³¹ In this case, one is able to have a benchmark for direction, a spring board to independence and confidence to the expected service from and to those rendered to.

Wale Akinyemi laments that “Young men want direction. They want mentors. Unfortunately, a lot of potential mentors are too busy to invest some of their time and wisdom in the next generation.”³² In institutions of higher learning, more mentors not only of spiritual background need to be seen advising befriending and also guiding

²⁹ Gibbs Eddie, *Leadership Next: Changing leaders in a Changing culture* (Leicester: IVP, 2005), 190.

³⁰ Kartje, 194-197.

³¹ Mentoring University Students: Mellon Academic Mentoring Support Project.

³² Wale Akinyemi, “Men, I Dare Say Bad Leadership is Your Fault,” <http://mobile.nation.co.ke/lifestyle/Men-I-dare-say-bad-leadership-is-your-fault/-/1950774/2396552/-/format/xhtml/-/js32qv/-/index.html> (July 25, 2014).

many of the young people to service. Whereas this work is done well, it helps in preparing the already willing youth for taking up the mantle of mission.

Modeling and mentoring relationships are voluntary. Youth Leaders in any of these School churches need to encourage and support as many of their colleagues willing to do mission to join mentoring programs to equip them for service.

Launching such programs as Louis Zachary states “without simultaneously creating a mentoring culture reduces its long term effectiveness and sustainability and decreases the likelihood that a program or programs will grow and thrive over time. A mentoring culture sustains a continuum of expectation, which in turn creates standards and consistency of good mentoring practice.”³³ Those then that come after have an advantage as to where to begin and where possibly to go.

Mentoring in Biblical Times

From the beginning of Bible recorded history in both Old and New Testaments, modeling and mentoring is seen from generation to generation playing a crucial role. Engstrom and Rohrer say that “In ministry and in early Biblical times, mentoring was a way of life between generations. It was to human relationships what breathing is to the body. It was assumed, expected and therefore almost unnoticed because of its commonness in human experience. It happened everywhere in the past.”³⁴ One generation is seen handing over to the coming generation what is expected to be carried on. Depending on how the receiving team has been modeled, it determined whether what was handed down could continue or fade away.

³³ Louis J. Zachary, *Creating a Mentoring Culture: The Organization's guide* (San Francisco, CA: Jossey Bass, 2005) 3, 5.

³⁴ Engstrom and Rohrer, 10.

This generational handing over and modeling is seen in the Old Testament where Moses Models, Mentors and trains and later hands over the mantle to Joshua. Elijah did the same to Elisha and others. In the New Testament as Engstrom and Rohrer put it, “in mentoring, Barnabas taught Paul, Paul taught Timothy, Priscilla and Aquila taught Apollos.”³⁵ Working in pairs or slightly more has its place with many Bible Characters. It appears that this was God’s plan of carrying over the work from one group to another or from one generation to another.

Jesus: A Model for Training and Mentoring in Mission Work

Most Bible scholars would say that Jesus Christ was and is the divine mentor.

Ashford emphasizes this fact by saying that:

No mentor ever entered upon a mission as important as that of our lord Jesus Christ. It is incredible that he who had at his disposal the very power of heaven and could have dazzled the angels as well as all mankind would limit himself to twelve humble men and through them work out his ministry. They were never required to wait on him; just the opposite was true. He served them. The master built them up, encouraged them, corrected them, and stretched them as they struggled to receive the truth and obey the will of God.³⁶

This he did as mentor to the end of His earthly ministry. After this he entrusted them the labor that he himself had been given and for which he came for.

It is this staying with Jesus and learning from him that gave the disciples confidence to do great things later. Phillip Samaan says, “We just do not go about attempting to become witnesses in our own image-our own ideas and methods. It would be tragic should we, as the fishers of men, become so enticed by the glamorous

³⁵ Engstrom and Rohrer, 5.

³⁶ Ashford, 155, 157.

ideas and plans of the world that we overlook Christ's method of witnessing."³⁷

Students who engage in mission with this attitude of learning from Jesus are of themselves able to do the huge work of God with a proper training, mentoring and equipping. Samaan further states:

There is no formation without submission. Our formation into Christ's witnesses is not instantaneous. Fashioning something is a gradual process that takes time. We know that Christ's disciples did not become accomplished fishers of men overnight. It took more than three years with Christ, and even beyond that, to mature their witnessing. This, however, does not mean that they were idle during all those years with Christ. Not at all. They were learning and putting it to practice.³⁸

The disciples in taking heed of the commission given them in Matthew 28:19 were actually following in the footsteps of their master. In asking them to teach and baptize, Jesus showed that he had mentored them enough to entrust them such responsibility and giving them a solemn task to do.

Setting and Modes of Mentoring: Jesus and Paul

There is never a specific place or way meant for mentoring. Walter Wright reiterates this when he says "Mentoring takes place in different settings and at many levels."³⁹ In institutional set ups, mentoring comes almost naturally especially where you have a teacher student set up. Several modes can work in such situations.

Jesus Christ chose a teacher student setting. By this, He exhibited leadership type of mentoring by being to His disciples' Lord and leader, but used several

³⁷Philip G. Samaan, *Christ's way of Reaching People: The fine Art of Relational Witnessing* (Hagerstown, MD: Review and Herald, 1991), 111.

³⁸ Saaman, 111.

³⁹ Walter C Wright, *Mentoring: The Promise of Relational Leadership* (Denmark: Paternoster Press, 2004) 8.

approaches to this effect. He first mentored by laying an example. Jesus, often times spoke to the disciples and asked them to do as He did (Luke 10:37). Paul also asked Timothy and the believers to imitate him (1 Cor 4:16). Since institutions have leaders in place, it will suit them to follow an example from Jesus and Paul on leading my modeling an example to those they want to hand over the work to.

Another way that Jesus and Paul did in mentoring that refutes the common way society would mentor is mentoring by serving. Walter Wright presents the dimension of servitude in Jesus when he writes thus: “Mentoring by serving embraces a Biblical paradox by suggesting that we gain by losing and become great by becoming small. To evade the cross is to cut ourselves off from the possibility of true spiritual mentoring.”⁴⁰ Students are to be taught the way of Jesus in mission which is the way of servitude.

Going with students for mission, doing what you expect them to do, staying where you expect them to and touching what you want them to, is a better way of this type of mentoring as did Jesus and Paul. Jesus set an example to his disciples of service and sacrifice and asked them to do likewise (Matt 20:28). Ashok Kumar emphasizes this point by saying that “Without a spirit of sacrifice, one cannot be an effective leader, much less a successful mentor.”⁴¹ Both those being mentored for mission and those mentoring are servants in the Spirit of Jesus.

Such examples in a ministry context make both the mentee and the mentor vulnerable to many things. As Walter Wright would put it, “Jesus Christ as a mentor was one who was vulnerable. The supreme mentor did not hesitate to make Himself

⁴⁰ Wright, 84.

⁴¹ Ashok N. Kumar, “Mentoring: Training the second Line of Leaders,” *Ministry, International Journal for Pastors*, March 2013.

vulnerable. His strength lay in his identity and purpose, not in the outward trappings of power, prestige or force. He liked to steer against the status quo.”⁴² He gave out authority that was his and allowed the disciples huge responsibilities where they could easily make mistakes destroy or fall.

Such kind of mentoring is vulnerable but builds trust on the mentees to take up duty. “Jesus was also the “mentor who trusted. In spite of the fact that the lord knew most certainly that His little band would fail at critical times and in important issues, He was able to trust his assemblage of acolytes.”⁴³ By so doing, modeling by laying the example himself, Jesus not only builds trust but creates confidence in those that He is mentoring knowing that in their human state, they may make mistakes but that it is in those mistakes when corrected, rebuked and encouraged by mentors with great patience and careful instruction (2 Tim 4:2) that they can learn and grow.

Jesus Christ in mentoring his disciples showed another way of equipping people that Wright calls “Frientoring which is a mode of mentoring that shows a unique nexus between mentoring and friendship.”⁴⁴ ‘Frientoring’ allows both participants to feel as though they are giving of themselves and simultaneously receiving intellectual and emotional reinforcement. Frientoring allows a safe place where students can be free agents in their intellectual pursuits and yet be guided through the presence of a mentor. Frientoring gives voice and value to mentees’ thoughts and interests. Jesus refused to call his disciples slaves but rather called them as friends.

⁴² Wright, 158.

⁴³ Ibid., 161.

⁴⁴ Wright, 4.

Most importantly, Jesus and Paul always expected their students to imitate what they had laid as an example. Paul mentions often to Timothy with confidence to ‘imitate him’ (1 Cor 4:16).

Mentoring in a Student Setup

In an institution set up such as University or College, it is considered that those that dwell there together for a certain duration form a community. Community building can also be seen as a way of reaching many mentees to do certain things, grow in certain ways and do things for continuity. In an institutional structure, processes such as Socializing, orientation, mentoring, advising, supervision and instruction can work well to have mentees have a platform to grow.

In Socialization for example, leaders can create coordinating activities and initiatives to encourage students to get to know each other; developing strong interpersonal bonds and a sense of community; and helping address potential conflicts or concerns between members. These can be done by making students to work jointly to allow for that opportunity to meet and bond hence creating working teams that could be used for mission work.

For socialization to work well there has to be an orientation of new students that are willing to join in mission to be familiar church activities that are run by the group. Familiarizing students with institutional systems; identifying resources, key personnel and processes; and helping students make sense of what can seem like a huge bureaucracy (particularly in large institutions) for first-generation students, minority students, or new adult learners can be more helpful. Those that have more experience of these systems, activities and objectives of the church institutions, can then advice the new students on areas that can be of interest to them.

In making the mentorship work well, the leaders of these groups make supervision possible to allow for a friendly monitoring of some kind for those that are mentees. Supplying relevant institutional oversight of and guidance to other students—in other words, being “in charge” and responsible for fellow students helps fulfill the purpose of mentoring thus the work of mission to be shaped in proper platforms. Clear guidelines about acceptable and unacceptable behavior by peer mentors themselves should also be established and communicated regularly. This the chaplain or overseer helps in supervising; being involved in teaching students in a seminar, discussion and tutoring students individually, in study groups or through formal supplemental instruction. In an informal way, the chaplain as a mentor and other senior student leaders benefiting from the same training become role-models to those that are being equipped for mission.

Empowering Mentees to be Mentors

In a campus set up where students come and go after few years, for the sake of continuity, it is proper to create a program or have an opportunity to train the mentees to also be mentors. The types of mentorship shared here are introduced at some level to the senior students who have attempted mission before so in return they too can assist in mentoring the other groups that are coming after them.

It acts as handing over the mantle to those that shall continue the work began. Lingenfelter says “one cannot raise and empower leaders without creating opportunities for them to lead.”⁴⁵

The area that has to be emphasized in such a case then as Lingenfelter alludes is to look at the personal growth of the mentees, the number of opportunities given

⁴⁵ Sherwood G Lingenfelter, *Leading Cross-Culturally: Covenant Relationships for Effective Christian Leadership* (Grand Rapids, MI: Baker Academic, 2008), 122.

them to train others and also to practice out on a mission field. This increases the potential by which those that would be mentors in the future can operate from with confidence.

Another area to look at is pointing out the mistakes that the mentees have made as they do their mission work. As Elisha in 2 Kings 6:6, 7 did, so should mentors do. Mistakes can be made while mission is being carried out and that is not to disqualify the student missionary but to play as an opportunity to correct, equip and sharpen the student missionaries to be better in the future.

Mentoring with Care

Care ought to be made by mentors so that they may “train the youth to be thinkers, and not mere reflectors of other men's thought.”⁴⁶ A mere replication and repetition from time to time what has been done before in the present time and to the future destroys the ability to have new concepts and methods tried and done. God’s ways can never be limited to only one man’s way of thought or doing things. Lingenfelter agrees with this argument by saying that this becomes managing and not leading thus “when we focus on managing, we are intent on controlling the ministry to be sure that things happen in the way we want them to happen.”⁴⁷ The results of this may not be good for missions.

Managing as Lingenfelter further puts it may end up not producing better mentors or even leaders to take over the work to other levels but produce servants who only have to produce what objectives and purposes we have created. The virtue that mentors ought to develop most as they mentor with care is patience as Ellen

⁴⁶ White, *Education*, 17.

⁴⁷ Lingenfelter, 125.

White states “The Savior’s manner of dealing with Peter had a lesson for him and for his brethren. It taught them to meet the transgressor with patience, sympathy, and forgiving love.”⁴⁸ Jesus was careful while mentoring His disciples, allowing them to express their weaknesses but also giving them the opportunity to grow out of those to better service.

Mentorship Development Plan

Mentoring is not a private management seminar. Walter Wright says “Its ultimate goal is to make mentors out of the mentored. It is holistic approach to becoming a better servant, to one’s calling, one’s society and to one’s followers.”⁴⁹ The needs of mentors and mentees are both challenging. That is why the Mentorship and development plan includes specific nurture sessions that are focused on strengthening abilities and monitoring the progress of the students.

The mentoring development plan as Wright would have it “is followed closely in a laid down duration with an evaluation done by the above assigned individuals and local mentor. Each participant, teamed with a senior mentor meets monthly during the two year program to interact over assignments, ministry or personal challenges.”⁵⁰ Once in a while, preferably a quarter and with the permission of the protégé, all these evaluations are shared together with the rest, to strengthen the team before they gain confidence of going out for mission. Evaluation questionnaires can be developed to know the motivation factor for mission. This helps mentors to know whether gifts are being misplaced, genuineness of the protégé and readiness for mission. It also helps the protégé towards self-awareness. Once in a while then the protégé is allowed to go

⁴⁸ Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1940), 815.

⁴⁹ Wright, 9.

⁵⁰ Wright, 18.

with the mentor just to witness how mission work is done without performing anything.

Such a properly guided mentoring development plan as Carson Pue reiterates “is also aimed at taming spiritual pride or ego, fanatic or extreme views and spiritualized excess (a craving after spiritual things because of the feelings attached to it. This is nurtured while doing ‘good things’ like mission and ministry).”⁵¹ This plan assists bring the mentor and mentored together in coordinating a number mission and ministry activity.

In addition to assisting in mission and ministry Carson Pue says “The mentor and protégé should pray with and for one another, be available to one another, be honest with one another, treat one another sensitively, be accountable to one another and strengthen one another.”⁵² As a result the plan well executed helps the mentor and mentee to succeed in equipping and being equipped for mission work. The mentoring development plan can be prepared by a chaplain or borrowed from those that have used one before that could be closer to the ministry context but needs little adjustments.

Affirmation Sessions

Let there be time spent by mentors to affirm those that are ready for mission work. In the presence of all church congregations, affirm to the members the process taken with the protégé and the confidence built on them in their potential and interest of mission work ahead. John Lange says that “The process of mentoring is a two-sided coin: the leader prepares, trains, and educates; the future leader follows,

⁵¹ Pue, 45.

⁵² Ibid., 245.

observes, learns, and awaits the appropriate time to assume the responsibilities of leadership”⁵³ when rightly affirmed.

Task them afterwards to also go through the same process of mentoring others as a sign of building themselves and also gaining firmness in the work of mission and ministry. A continuous personal checklist for growth can be good to help one examine how they are growing in ministry work. These affirmation sessions are in line with 2 Corinthians 13:5 which urges everyone to examine themselves to see whether they be in the faith or they have failed in the test of faith.

Handing over the Mantle as Mentor

The work of equipping mentees for mission work can be brought to its fulfillment if the mentees are not then given the mantle to be at the helm of the work. Elijah releases his mantle to Elisha giving him the trust to proceed with the work that he has left with confidence that it shall without fail succeed. Whenever they do so they confirm to their acceptance of the progress of the work and that the work does not begin and end with them. Those that come after them continue to labor from where they have left. Lingenfelter agrees to this point by suggesting that “A mentor who wants to equip leaders must focus on equipping these leaders to do the work and then release control.”⁵⁴ Jesus Christ after staying with the disciples for some years also releases control and mandates the disciples to go and do the things he has taught them, making others after them to do likewise (Matt 28:18-20). Paul in the New Testament releases this control to those that he mentored like Timothy and Titus by

⁵³ John Lange, *Lange’s Commentary on the Holy Scriptures*, ed. Philip Schaff (Grand Rapids, MI: Zondervan, 1960), 3:16.

⁵⁴ Lingenfelter, 128.

trusting them the duty of mission in challenging places and asking that they too can raise others after them (2 Tim 2:2; Titus 2:2).

Releasing control in this research could mean to hand over the mantle, and this as Lingenfelter argues is taking the risk of letting go and trusting God to accomplish the purpose. No student can do this work year in year out for they are always destined to move on or leave campus. To have mission work succeed then calls for this equipping, training, mentoring and then handing over done periodically as is seen best to the continuity of the mission engaged in at the Institutional level.

Ellen G. White on Mentoring Young People

The writings of Ellen G. White, one of the founders of the Seventh-day Adventist Church may not use the specific words but have a lot they say and contribute to Modeling Mentoring and Training people to “reach the highest efficiency.”⁵⁵ She gives counsel on how “Men and women are not to be spiritually dwarfed by a connection with the church, but strengthened, elevated, ennobled, prepared for the most sacred work ever committed to mortals. It is the Lord's purpose to have a well-trained army, ready to be called into action at a moment's notice. This army will be made up of well-disciplined men and women, who have placed themselves under influences that have prepared them for service.”⁵⁶ This can never be a moment's work but one given time and emphasis especially when those to be trained are not full time ministers of the gospel.

In speaking about the great numbers going out who are untrained but with a good intention for mission, she says “One worker who has been trained and educated

⁵⁵ Ellen White, *Mind, Character, and Personality* (Nashville, TN: Southern, 1977), 2:447.

⁵⁶ Ellen G. White, *Daughters of God* (Hagerstown, MD: Review and Herald, 1998), 104.

for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge, and weak in the faith.”⁵⁷ She here gives emphasis to have those who wish to go for mission be well trained before they take the task.

In this she asks the experienced to do their part in modeling the young. In her words she says “In gaining a preparation for the ministry, young men should be associated with older ministers. Those who have gained an experience in active service are to take young, inexperienced workers with them into the harvest-field, teaching them how to labor successfully for the conversion of souls.”⁵⁸ She in these words gives counsel as not to allow the inexperienced go alone in mission work. She attaches full responsibility of success of mission work to those who are experienced and the role they play in preparing those that are young but interested in doing mission.

Whenever the students go out for mission it may not be known whatever motive they have. “There may be elements of wrong motives hidden in the minds of even the most sincere missionaries. We should be aware that wrong motives might be present and repent from them when they are discovered. We must ask God to replace them with right motives so that our service may be pure and acceptable to him.”⁵⁹ Once motives are corrected and repented of the mission errand is done without reservations. Stott states it thus:

There is much practical wisdom for everybody called to Christian leadership, especially for younger people given responsibilities beyond their years. If they watch their example, becoming a model of Christ-likeness; if they identify

⁵⁷ Ellen G. White, *The Publishing Ministry* (Hagerstown, MD: Review and Herald, 1983), 276.

⁵⁸ White, *Gospel Workers*, 101.

⁵⁹ Greenway, 20.

their authority with servant leadership, submitting to scripture and drawing all their teaching from it; and if they adjust their relationships, being sensitive to people's age and sex- then other people will not despise their youth but gladly and gratefully receive their ministry.⁶⁰

Some wrong motives for becoming a missionary are, desire to be admired and praised by others. This may involve the crave for adventure, not desiring to be present at home during holidays.

Summary

God calls, convicts and makes missionaries to accomplish the commission Has authored. No amount of training or mentoring alone can produce missionaries except mission be understood as having begun by and accomplished fully through him. Training and mentoring can only motivate, develop gifts and interests that God can utilize in His mission work.

In this chapter, the research has been able to compare several authors understanding of missions and mentoring. The research also looked unto the mission work as done by young people in the early church, reformation time and post reformation time. This was compared with the work done by Paul during the apostolic times while mentoring young Timothy and Titus to ministry as a foundation for the present work.

Chapter four will deal with looking for a strategy to develop a program that can be used for mission by students in public universities. The contexts of particular regions will be of importance as this tool is devised.

⁶⁰ Stott, *The Message of 1st Timothy and Titus*, 126.

CHAPTER 4

PROGRAM DEVELOPMENT AND STRATEGY DESIGN

Chapter three explored current literature on mentoring and mission with particular attention to how it relates to preparing young people for Mission. On the basis of the foregoing theological and theoretical research, some line of actions will be carried out as a programme development and building in of chapter four. In this chapter, the focus will be on a strategy for mentoring Adventist young people as missionaries in public universities in Mt. Kenya Region of the Central Kenya Conference.

This chapter relies on the theological foundations provided in chapter two and on the ideas, opinions, and skills synthesized from the literature reviewed in chapter three. This helps in explaining the model manual for mission that will be developed, the mentoring program used to equip young people for mission, discuss the anticipated outcome and offer a conclusion to the research. Recommendations emerging from the project will be considered in this chapter.

Robb mentions that “when we busy ourselves with ministry activities without taking time to do long-range planning, we are applying tactics without strategy. Strategy informs and guides tactics so that each tactical action counts.”⁶¹ Having tactics alone without using strategic plans to meet the mission challenge, will not make the students achieve the expected results. The apostle Paul as Robb continues to say “was talking about the relationship of strategy and tactics when he affirmed that he didn’t ‘run like a man running aimlessly’ or ‘fight like a man beating the air’” (1 Cor 9:26). This too should be the goal of the students as they engage in mission.

⁶¹ Robb, 40.

Mission and Ministry Context by Other Public Universities and Colleges

Taken together, there is a vast mission and ministry work done by Adventist students in public universities and colleges in Kenya. Where present, these students have engaged in doing outreach work in collaboration with some organized groups. One such group is College Adventist Students Organization (CASO), registered under the Central Kenya Conference of the Seventh-day Adventists Youth and Chaplaincy department. This group brings together tertiary institutions and all colleges under one umbrella body (CASO) and conducts activities such as rallies (joint in-reach activities) and missions in various parts of the country. Divided into various zones under zonal leaderships and then Central leadership, CASO has been conducting outreach ministries in various parts of the country, baptized a number of people and planted churches too (see Appendix K).

While going out for mission, the students have concentrated on meeting the unreached people groups. Ashford says that “The contemporary understanding of the terminology ‘unreached people groups’ is the largest possible ethno linguistic community where less than 2 percent of its population is evangelical and the local Christians do not have the people and means to evangelize their own population.”⁶² Such are the people that the students have endeavored to labor for.

One major Adventist university group that is involved in mission work is Jomo Kenyatta University Seventh-day Adventist group (JKUSDA). A report of their mission activities, as given by the Personal Ministries Director, is documented in Appendix G. The report is used as an example because of the large number of Adventist students in the group and their involvement in conducting many mission

⁶² Ashford, 174.

activities around the country. Lack of space cannot allow for other activities done by other groups to be included in this research.

In JKUSDA, the students organize a two week long outreach activities in a year, one in the months of April/May and the other in the Months of December/January. In the months of April/May 2016, JKUSDA's organized outreach activities and went to various places in Kenya namely: Nthingine, Mutithi town, Wakalia, Gategi, Gatuir. Here, the number of baptized people was 110 and a total of five Sabbath Schools were started one in every site. The follow-up work, done mainly by students who contributed finances and literature for distribution, ended on July 9, 2016. Thanks to the lay evangelists who supported the students in this noble endeavor (see details on Appendix G).

Mission and Ministry Context in Mt. Kenya Region

In the new constitutional dispensation in Kenya there are 47 counties divided from the previous 8 provinces. Mt. Kenya region is in Nyeri, Meru and Embu Counties. Mt. Kenya is Kenya's highest peak surrounded by such towns as Nyeri, Karatina, Meru, Embu and Chuka. The universities used in this research are located in this region.

The tribes in this region include the Kikuyu, Meru, Mbeere, and Embu amongst other few smaller dialects. The Kikuyu's and Meru's are both farmers and business people alike. They are spread around the Country doing businesses and they are known to contribute a lot to the economy of the Country. The other communities in this region are Mbeere and Embu who practice African traditional religion. This has negatively influenced Christianity in the region making it difficult for Adventism to be embraced or even practiced.

Christianity as Practiced in Mt. Kenya

The communities mentioned to be living in Mt. Kenya region are believed to be conservative to their culture. Though missionaries settled in these regions, the communities are believed to have made Christianity indigenous. Common in the region is 'African Independent Churches of Kenya' known commonly today as African Inland church, which has spread more in Embu and Meru area.

The Catholic Missionaries are believed to have first settled in this area, which explains the dominance of Catholicism in the region. Next is the rise of Pentecostal Churches of East Africa (PCEA) which emphasizes on making the Christian faith indigenous. The first President of Kenya, the late Jomo Kenyatta, spear-headed the beginning of these churches to take away the face of colonialism mixed with missionaries. Following the fanatical following of the founding father, and ancient leaders in the Kikuyu clan, it is almost impossible to get people from this region to convert to other denominations.

This being the region where the public universities under study are situated, there is bias towards doing mission in unentered areas of this territory. Some students, however, extend their mission errands to the lee ward side of Mt. Kenya which used to be called the Eastern Province before the new constitutional dispensation in Kenya. The students' drive has been to conduct evangelism in this area and get more and more baptized and have more churches planted. However, the church's first mission must not primarily be to increase the church's membership and have churches planted. As Lester Merklin says, "The first work of the church should be to bring salvation in Jesus to the world. The ministry and mission of the Remnant people of God, then, is primarily to 'reveal the glory of God' by attracting people to truly

worship the creator.”⁶³ What follows then are the decisions people make towards the practice of the confessed faith.

Students are to be led to this reality, and helped to focus their mission strategy foremost towards saving souls. Those that take the duty to train the young people to this end should take into consideration the need to have them know their foremost obligation of connecting with God and then having their mission commitment fulfilled.

Mission As Students View It

Ministry is diverse and in conducting mission work, members are not to major in only one area. Hammett Dumitrescu points out that “the church has five ministries which may be seen together in Acts 2:42-47. Those ministries are teaching, fellowship, worship, service, and evangelism.”⁶⁴ He continues to say “These ministries can only be done when proper mentoring is emphasized especially to the students who engage in it as a new adventure and especially on evangelism. Carson Pue states, “Jesus did not develop his team of leaders in a weekend.”⁶⁵ Neither should the students feel well prepared for mission and emphasizing only on evangelism and baptism any time they feel like going to preach to unreached people groups unless well trained.

The work of mission is to develop ways and means to fulfill the gospel commission. Dumitrescu alludes to the fact that focus of mission should not be just

⁶³ Lester Merklin, “Who Needs Mission? The Remnant Mission: To Reveal and Proclaim God’s Glory,” *Journal of Adventist Mission Studies* 4 (2008):12.

⁶⁴ Dumitrescu, 312.

⁶⁵ Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling and Competency* (Grand Rapids, MI: Baker books, 2008), 13.

getting numbers added to our churches through baptism but leading men and women to the glorious disciple-making work. He says:

This is the reason why the church needs to be careful not to equate numbers of baptisms with success. Success if that is the right word for humanity's endeavors is only found in God's kingdom as new believers become maturing disciples and discipler's- reaching out to a lost world in the glorious name of our God. If Christians are truly disciples reflecting God's glory, their faith, love, and hope will show itself in action. Since God's glory is the ultimate purpose of mission, it is only natural that his character is reflected in mission.⁶⁶

Dumitrescu's statement suggests that success of mission work should not be measured by the numbers of baptisms but the maturity of those won to stand on their own and be able to continue so even in getting involved in active ministry of leading others to salvation. This can only happen when the right training has been given to the student missionaries.

Few of the students may have received the privilege of going through such training but a majority needs it especially because the kind of congregations they are in may not be providing the opportunity. Randal Wisbey says:

If we are truly serious about not only reclaiming our young people but also guiding them in an experiential understanding of what it means to be disciples of Jesus Christ, we must invite them to take to heart Jesus' message about what it means to belong to and participate in the kingdom of God. I am convinced that one of the most effective ways we can do this is by inviting our youth and young adults to seriously consider serving as missionaries.⁶⁷

With all these things in place, young people can be called to mission work, given the right training and tools and actively invited to participate in the great Commission of going out to make disciples of all nations (Matt 28:19). To achieve this they need to be involved through community service and also in short term

⁶⁶ Cristian Dumitrescu, "Who Needs Mission? Theology in the Old Testament: A New Paradigm," *Journal of Adventist Mission Studies*, 4 (2008): 51.

⁶⁷ Randal Wisbey, 24.

mission experiences like those that the students attempt to be involved in during their holidays.

The church with open arms and ardent support to these young people will awake to the realization that this is the only way to go and that if rightly mentored and trained the youth could accomplish in short a time what they are attempting to do in long-term goals. The Student Missionary (SMs) is one of those ways that the Adventist Church is attempting to send out.

In some parts SMs has been tried effectively but when not well understood and the objectives clearly spelled out the SMs can fail and those that engage in mission be disappointed. Some students try SMs without knowing that they are using the concept in mission too.

Research Design

Descriptive research methodology was used to ascertain the current work of mission being done by the students. “The term descriptive research refers to the type of research question, design, and data analysis that will be applied to a given topic.”⁶⁸ This can involve either quantitative or qualitative or both methods of research. In this research, the work includes training students for mission work, involving and engaging them in mission work after mentoring and modeling sessions and building a working rapport between the locals and the church for purposes of continuity of the work done by the students.

Methods and Context

No one method works for all places in mission work. What can be applicable in one place may lack its strength in another location hence the need to always be

⁶⁸ *The Handbook of Research for Educational Communications and Technology*. Retrieved August 3, 2016 from <http://www.aect.org>.

guided by the context and look for the ideal. As Terry and Payne say “Methods are not universal. They are contextually developed with time. Methods that worked well in one context may be disastrous in a different context. Teams must make certain that there methods are not irrelevant.”⁶⁹ Because of the vastness of the area of research, no one particular method is going to be tried on its own but to mix them.

Mixed Methodology

This is understood as a combination of both qualitative and quantitative approaches of research. Cray defines it as “the collection or analysis of both quantitative and qualitative data in a single study in which the data are collected concurrently or sequentially, are given a priority, and involve the integration of data at one or more states in the process of the research.”⁷⁰ This is also termed as a mixed method approach. Roberts in her book says,

Qualitative approach is based on the philosophical orientation called phenomenology, which focuses on peoples’ experience on their perspective. Inquiry begins with broad, general questions about the area under investigation. Researchers seek a holistic picture, a comprehensive and complete understanding of the phenomena they are studying. They go to the field to collect the data. They may make observations; conduct in-depth, open ended interviews; or look at written documents.⁷¹

In this research, qualitative will only be used to supplement the work which will be accomplished after using the quantitative method. Majorly it is quantitative methodology that shall be used. Roberts says that,

Quantitative approach is also called ‘logical positivism.’ Inquiry begins with a specific plan, a set of detailed questions, or hypothesis. Researchers seek facts and causes of human behavior and want to know a lot about a few variables so differences can be identified. They collect data that are primarily numerical

⁶⁹ Terry and Payne 239.

⁷⁰ David E. Cray, *Doing Research in a Real World* (London,UK: Sage, 2009), 204.

⁷¹ Carol M. Roberts, *The Dissertation Journey: A Practical and Comprehensive Guide to Planning, Writing and Defending Your Dissertation* (ND, India: Corwin, 2010), 143.

and result from surveys, tests, experiments and so on. Quantitative approach includes descriptive research, experimental research, quasi-experimental research, ex-post facto/casual comparative research and correlational research.⁷²

Roberts further states that “In mixed methods, qualitative and quantitative approaches in a single study complement each other by providing results with greater breadth and depth.”⁷³ In this research the methods will be used “interdependently (and in a range of different sequences) or independently, focusing either on the same research question or different questions.”⁷⁴ By this he says “What is done by one, quantitative methodology, will be deepened and tested by the other, qualitative research methodology.”⁷⁵ That way both methods will be used.

Methods that work today may not be as effective at a later time. Missionaries that engage in ministry or mission take it upon themselves to see what method suits best where and with what kind of research. Peters notes:

A method which may be very effective at one time, at one place, among one people, may not be effective at another time, another place, another people. In fact, it may prove disadvantageous if not disastrous. Therefore a method-bound movement cannot become an effective world movement. Neither can it last very long. It will soon be relegated to the outdated and the outworn. We do not need a renewal of the Gospel, but we do need continuous renewal of methodology to communicate the age-old Gospel in an intelligible, meaningful, and purposeful manner.⁷⁶

Terry and Payne continue to say “Recognizing that individuals, peoples, and societies change with time, wise strategists do not get locked into using one particular

⁷² Roberts, 142.

⁷³ Ibid., 145.

⁷⁴ Cray, 205.

⁷⁵ Ibid., 206.

⁷⁶ Terry and Payne, 240.

method but know how to adjust as circumstances change.”⁷⁷ It then calls for the strategist not to have a method beforehand on cast and stone, but to be ready to adjust on ground or prepare before-hand with the most suitable method that may lead to the gospel to have a proper reception in a given area.

Students often take it for granted that approach to mission is a ‘teach and receive’ the gospel method which will always work. Ashford says “We must make sure that our methods are grace-and gospel centered. Because only the gospel saves, our methods should be gospel centered. Since salvation is by grace through faith, our methods should center on grace.”⁷⁸

The exercise of looking for search methods can be involving, especially if those engaged in it are the laity and are not readily trained so. If the church anticipates great work in the future, then this training ought to reach the laity at all levels to sensitize them in the event of a mission explosion. “Because the context of mission work has changed in our times, and because the theology of mission is being reassessed, the mission spirituality which has come to us from the past may likewise have to be reassessed or differently expressed in present day situation.”⁷⁹ This is so that it can involve the laity in a way that they can find it easy to do mission.

Adventist Population and Mission Activities at Public Universities in the Mt. Kenya Region

Following the continuous research for ways of doing mission work in Mt. Kenya region, information about Adventism in the area is provided by the leaders in these institutions and groups formed in the region that bring Adventist groups

⁷⁷ Terry and Payne, 240.

⁷⁸ Bruce Riley Ashford, *Theology and practice of Mission: God, The Church and the Nations* (Nashville, TN: B & H, 2011), 308.

⁷⁹ Michael Collins Reilly, S.J. *Spirituality for Mission* (NY: Orbis 1978), 133.

together. The leader of Mt. Kenya East Universities and Colleges Adventist Student's Association (MEUCASA) when contacted gave a verbal communication to the current information about the Adventist students and also the state of both mission activities in these campuses in general. He said:

There are 8 public Universities and Colleges in this region namely; Chuka University, having 500 Adventist members, Embu University which has 150 Adventist members, Kenya Medical and Training College (KMTC) Embu with 50 Adventist members, Laikipia University Embu Campus with 40 Adventists, Kirinyaga University College with 64 Adventist members, Kigari Teachers Training College with 75 Adventist members, Rubate Teachers Training College with 30 Adventist members and Ahiti Ndonga Teachers Training College with 32 Adventist members.⁸⁰

This population was found to be slightly higher or lower every year because of the ongoing exit of the graduates. Those that had the highest number also said that there are some Adventist students who come to these public institutions but who do not join these groups for their own personal reasons.

Sampling Procedures and Selection Criteria

In this section, a link is sought from the description given above and the review of related literature shared in the previous chapter to get strategies that will equip, train and model the young people for mission. The students who will go through this program thoroughly form a prepared lot for mission work. The research concentrates only on those students who have been in campus for more than two years and have engaged in mission before.

Robb mentions that "If we pastors and missionaries had thought strategically and exercised foresight in visualizing the probable impact of the campaign ... we would have developed long range evangelistic strategies for each of the distinct social

⁸⁰ Report as given by the current chairman of Mt. Kenya East Universities and Colleges Adventist Students Association (MEUCASA) 27 May 2016.

and cultural groups that took into account their uniqueness as groups.”⁸¹ Churches that are trained well and the gospel message presented to them often have the urge to also send out missionaries.

The apostolic church operated on this principle and the focus of missionaries should lead towards making churches to be of this nature. Such churches are not only growing churches but also missionary oriented. They have in them life to attract people in and also are life giving in the sense of sending people out on mission to save others. In the words of Matacio

There is an analogy built for mission called ‘*centripetal* and *centrifugal*’ mission. The one means seeking the center and the latter is fleeing the center. *Centripetal* comes from the Latin word *centripetus* which means center seeking, thus a centripetal force attracts objects inwardly toward the center. Unlike *centripetal*, the word *centrifuges* means center fleeing. But how can these terms specifically relate to God’s mission? God’s plan of *centripetal* mission was for Israel to attract other nations to faith and worship. It was also in God’s plan to later send his people to other nations as *centrifugal* mission while still seeking the center. This is seen in the New Testament, after the Pentecost, the spirit of God dwelt with the disciples making them experience a power within and a force as they go out to other areas.⁸²

These themes appear in the lives of Solomon and Jesus (Matt 12:42). It is in the very intent of gospel mission given of God that this concept of attracting people inwardly and then moving outwardly to call others be lived and practiced.

It is not the availability of the resources or the things mentioned needed for mission that should compel for mission to be done. The idea of mission comes first then the needed material or resources sought for, tactics come later. Missionaries ought then to look at the lord’s way to carry out through relevant methods mission. The above criteria will be used in making a tool for guiding the students’ mission and ministry work.

⁸¹ Robb, 39.

Instrumentation

In this research a questionnaire was designed to collect data from the students and also the beneficiaries of the mission where the students go. This helped to gather facts and establish truths about the mission that students engaged in. The data was used to during the seminars and workshops conducted and also to prepare a possible tool or manual guide for mission. An interview was necessary to a focus group that included members of a congregation that had seen a work done before but was not fruitful. This group volunteered to give information about the previous mission conducted in the region and the challenges and successes that it had. Some students were trained to do this interview through a guideline that was provided to enable them gather the needed information.

Data Analysis

Initial Data Collection and Procedures

Collected data from the field or surveys investigated was be used. This involved only those students that have participated in mission related activities for the last two years for accuracy of the results. Individual depth interviews or group focus discussions that are suited to elicit great detail and a comprehensive view of the work of mission done was conducted. This was used to explore or investigate the nature of mentoring for mission attempted and mission done.

A sample size of the focus groups was selected to reflect the expected results. These findings were used as a final generalization towards an end that lead to workshops and seminars through a sample manual prepared for field tests during the first implementation program that was conducted during the annual December 2015

⁸² Doug Matacio, “Who Needs Mission? The Remnant Mission: To Reveal and Proclaim God’s Glory” *Journal of Adventist Mission Studies* 4 (2008):31-41.

holiday mission endeavor. The dynamic nature of the interview or group focus discussion process was to engage respondents more actively than is possible in a more structured survey.

Presentation of Tables and Figures

The tables below are a result of the 2015 holiday mission that was conducted and the answers given by mission students before they left to conduct the mission work. This was done to get their view on mission. A total of 30 questionnaires were prepared and shared among a group of 50 students who go for mission activities. Of these questions, only 21 gave a feedback and 9 never responded. The leaders thought that the other 20 that were left out were inadequate to give proper feedback because it was their first experience.

A larger percentage of the students (38.1%) which is 8 of the 21 that gave their feedback find it good going out for mission as a sign of expressing their faith. 33.3% which is 7 out of the total 21 find it a joy to respond to the commission command given by Jesus in Matthew 28:19-20, 19% which is 4 out of the total are those who go out just for adventure, these group of students do not have mission in mind but go out for the sake of having time with friends in an unknown area. 9.5% that is 2 of the total (21) said they just make these visits because of a desire to help the needy.

Table 1 shows what makes those that engage in mission want to engage in it. This gives a picture of who is getting involved in mission for the burden of mission itself or who are getting involved with other agenda in mind.

Table 1. Reasons for Engagement in Mission

Reason for Engaging in Mission	Frequency (n)	Percent (%)
I feel so sad to see people in their state of poverty	2	9.5
I find joy in going out to witness	7	33.3
My faith is best expressed when I go out on mission errand	8	38.1
When free I can go out n spend time on mission	4	19.0

Table 2 was a response picture towards students engaging in mission without the help of senior ministers of the gospel. When asked whether they are comfortable to do mission without help, 47.6% which is 10 out of the 21 that gave feedback said they needed little help by ministers, 42.9% which is 9 out 21 said the students are not able to do mission without any help given them, while 9.5% that is 2 out of 21 students said no help is needed for the students can do it all alone without any help. Most of them gave the impression that they never need the assistance of the clergy more than they need the assistance of the laity.

Table 2. Students Doing Mission Work

Students in Mission without Senior Clergy	Frequency (n)	Percent (%)
Yes, they are confident of doing it	2	9.5
No, students alone cannot accomplish the enormous work	9	42.9
They need only little help	10	47.6

Another Dimension that seems to pose challenges in conducting mission work by the students is on resources especially finances. Since Most of the Mission work they do is public evangelism, many things are required to facilitate the smooth running of the same. In most cases, the students have not attempted another method of raising money except struggling to raise funds amongst themselves using targets and asking from well-wishers or sponsors to help them.

In Table 3, when asked whether they find it a burden to raise money for mission, 57.1% which is 12 of the 21 that answered said that is because they have not found out another method of having the resources needed. Another 23.8% which is 5 out of the 21 found it a big burden to them, while 9.5% which is 2 said they have no choice.

Table 3. Struggle to Raise Money for Mission

Burden in raising money for mission	Frequency (n)	Percent (%)
We found it so	5	23.8
We think so	2	9.5
We haven't tried any other method	12	57.1
We make it anyhow	2	9.5

In Table 4, many students 71.4% which is 15 out of the total of 21 that gave the feedback who go out on mission found the experience enriching and one worth doing as compared to a few 28.6% that is 6 of the total 21 who found it rather challenging.

Table 4. Experience in the Mission Field

Experience	Frequency (n)	Percent (%)
Enriching	15	71.4
Challenging	6	28.6

In Table 5, the students were asked about receiving any donations from potential sponsors. A total of 50% which is half the number of the total 18 that gave feedback said that students struggle to raise the money by themselves. Two sets of 4 out of the 18 that gave feedback which is 22.2% each said they receive support from local church and the other said the local conference has never given them support. Only 1 student said the local conference has given them support, which is 5.6%.

Table 5. Sponsorship Towards Mission Activities

Sponsors	Frequency (n)	Percent (%)
Local church	4	22.2
Local conference	1	5.6
Own sponsor (students collection)	9	50.0
Little support from local conference	4	22.2

In Table six, asked whether they have succeeded with all the challenges they face to win souls and have them nurtured 52.4% which is 11 students of the 17 that answered said they are relatively successful. 23.8% which is 5 of the 17 that gave feedback said they are very successful and 4.8% which is 1 of the 17 that answered said the whole activity is not worth going. 19% which is 4 of the total 21 never responded or gave their feedback.

Table 6. Success in Soul Winning

Success	Frequency (n)	Percent (%)
Very successful	5	29.4
Relative successful	11	64.7
Not worth going	1	5.9
Total	17	100.0

In terms of preparation before mission work is done, 17 students gave their feedback about the same. Of these, 58.8% which is 10 said they felt prepared, 23.5% which is 4 said they are well prepared and 11.8% which is 2 said they lack people to prepare them for the same. 5.9% which is only 1 felt the students are never prepared, as seen in Table 7.

Table 7. Preparation for Mission Work

Level of Preparation	Frequency (n)	Percent (%)
Well prepared	4	23.5
Prepared	10	58.8
Not prepared	1	5.9
Lack people to prepare us	2	11.8

In Table 8, on whether the locals were willing to be trained and left nurturing their fellow locals, most of them waited until asked and others were willing to do it as long as there was consistent follow up. It was of importance that the locals learned to remain independent so that the work began may not stagnate at the exit of the student missionaries. When the question was asked and feedback given, 17 students gave feedback. Among these 41.2% which is 7 of the total number said locals wait only until asked to be trained for purposes of nurture and the same number and percentage also said they do prepare locals to remain back and nurture. Some locals it was discovered 17.6% which is 3 of the total that gave feedback were hesitant to be trained for reasons that they did not give.

Table 8. Training of the Locals and Involvement in Mission

Training of Locals	Frequency (n)	Percent (%)
Yes	7	41.2
Only when asked	7	41.2
Hesitantly	3	17.6

Figure 1 (see Appendix I, figure 1) shows that follow ups were not made often as they ought to have been and that those that made the follow ups did it only once in a year and that meant that for a long time where the mission work was done, the new converts were either left by themselves for a long time or they did not get any serious attention towards their nurture. There are areas where there was completely no follow

up made and that meant that the converts were left to either make it by their own or depend on each other to grow.

In figure 2 (See Appendix I, figure 2) considerations were made on the speakers that are used in the evangelistic campaigns. It was discovered in most cases that lay evangelists and students themselves took the lead role in preaching and teaching. In some instances some of the lay evangelists were not in harmony with local leaders/pastors but in other cases some were. Students felt more at ease working with the lay ministers than it was working with the clergy or conference pastors.

Analysis of Data

The end of the field work above at the end of the year called for another data collection to analyze the final attempt of introducing a new way of doing mission. Synergy among respondents, as they build on each other's comments and ideas will help doing a better analysis of the information received. This information helped to compare the mentoring done in the scripture and mission done by students. In general, this analysis will generate rich, detailed and valid process data that contribute to the in-depth understanding of a mission and mentoring context.

Logical framework Matrix and Gantt Chart Approach

Logical Framework Matrix

A logical framework to summarize the general methodology of the project is also a critical tool for the success of this project. Therefore, an analysis of Logical Framework Matrix (LFM) will be provided and role of the Logical Framework Matrix. Following the Logical Framework will be useful in planning the strategy for mentoring youth as Missionaries in public universities in Mt. Kenya Region

The Logical Framework Matrix (LFM) is an instrument for objective-oriented planning of projects. “Objective-oriented planning means that the point of departure of the planning process is the problem analysis, which leads to the objectives and finally makes possible to choose the relevant activities.”⁸³ As is the case for this study, the LFM will from beginning to end assist the researcher to have a guided tool for research process.

When well implemented “This tool is very useful in designing, planning, implementing, and monitoring a project. It is an effective technique for enabling planners to identify and analyze problems and to define the objectives and activities which should be undertaken to resolve these problems.”⁸⁴ “It helps ensure the relevance, feasibility, and sustainability of project ideas.”⁸⁵ This makes the research work manageable.

Another advantage is that “The LFM aims to present information about the key components of a project in a clear, concise, logical, and systematic way,”⁸⁶ thus clarifying and exposing the logic of how the project is expected to work. Having the log frame matrix in this research helps in monitoring the project and also assessing how it is being conducted.

The assumptions made are assessed and monitored whether they actually happen. The objectives of the research as shared from the beginning and followed keenly as the process of research progresses. Four key areas comprising of goals,

⁸³ Kari Örtengren, *The Logical Framework Approach*, Sida 1489 (Stockholm: Swedish International Development Cooperation Agency, 2004), 3, 6.

⁸⁴ European Commission, *Project Cycle Management Training Courses Handbook*, version 1.1 (Hassocks, West Sussex, UK: ITAED Ltd., 2001), 13.

⁸⁵ European Commission, *Project Cycle Management Training Courses Handbook*, 15.

⁸⁶ BOND, *Logical Framework Analysis*, Guidance Notes no. 4 (London: BOND, 2003), 1.

purpose, outputs and activities are used in the process of implementing the log frame matrix.

Table 9. Logical Framework Matrix

Objectives	Measurable Indicators	Means of Verification	Important Assumptions
GOAL			
Make Chuka university and Embu University a model for mission work for University students by increasing the no. of mentors and missionaries	The Youth Director and Chaplaincy director to adopt manual mode by 2016 and assist other universities do mission in a better way	Statistics from the station directors and chaplains to assist in the institutions	Station Directors and conference youth directors to help in this project. That will include chaplains for the various institutions.
PURPOSE			
Mentoring young leaders in Universities that they may train others for mission	By the time mission is conducted in December 2016, 80% - 90% of those going to mission to do it effectively	Training and mentorship is done and Students are actively involved in activities	Students willing to be involved in Mission activities and the mentoring and training programs
OUTPUTS			
1. Seminars and workshops in mentoring and training students	1. 6 mentoring programs, seminars to be conducted by the April 2016.	1. Seminar materials On file.	1. Students willing to take part in seminars
2. Draft Model Manual prepared to be used for mission	2. A gift inventory prepared to be used by march of 2016 before the next mission is done.	2.Seminars/workshops evaluation report	2. Time as specified
3. Mission group leaders recruited, trained and equipped	3.Twenty mission group leaders trained and Equipped by the March 2016.	3. Interviews among Members	3. Selected members accept to be trained
4. Mission Groups initiated for functioning in Makueni District	4.Twenty Mission groups developed and prepared for mission March 2016	4. Mission Group leadership training records	4. Members voluntary accept to be involved in mission.
5. Monitoring and evaluation of project activities	5. first group of missionaries participating in Mission by May 2016	5. Mission group resource file	5. Availability of information
ACTIVITIES			
1. Develop & conduct seminars/workshops and trainings	1. Mentorship Groups		1. Support from the conference Youth and chaplaincy director
2. Develop model manual material for mission	2. Training/mentoring materials		2. Leaders in the various institutions willing to try the program
3. Plan for mission to unentered areas	3. Make a budget but include 'tent making' to assist in self-support Program		
4. Final evaluation of project			

The Gantt Chart

Apart from using an LFM, it was necessary to use a Gantt chart to help in the progress of the research. To plan and schedule for complex or team projects the Gantt chart is used. It is used to assist accomplish large number of activities on schedule.

Manktelow and Carlson record about Gantt chart saying it:

Is a specialized instrument that facilitates the process of analyzing and planning complex projects. Gantt charts are useful for 1) planning and scheduling projects; 2) they help you assess how long a project should take; 3) determine the resources needed; 4) and plan the order in which you'll complete tasks; 5) they're also helpful for managing the dependencies between tasks. Gantt charts are useful for monitoring a project's progress once it's underway, too. You can immediately see what should have been achieved by a certain date and, if the project is behind schedule, you can take action to bring it back on course.⁸⁷

The Gantt chart below shows the planning at the commencement of the research work.

⁸⁷ Manktelow, J., & Carlson, A. (2012). Gantt chart: Planning and scheduling more complex projects, accessed July 26, 2016, http://www.mindtools.com/pages/article/newPPM_03.htm

Table 10. Project Implementation Gantt Chart

ACTIVITIES	1	2	3	4	5	6	7	8	9	10
OUTPUT 1 Case Studies of 2 public Universities	[Gantt bar from 1 to 5]									
Activity 1.1 Develop survey tools	[Gantt bar from 1 to 4]									
1.2 First mission(field testing)	[Gantt bar from 1 to 4]									
1.3 Post mortem of mission work	[Gantt bar from 4 to 5]									
1.4 Analysis of work performed	[Gantt bar from 4 to 5]									
2 Dialogue with church leaders	[Gantt bar from 5 to 6]									
2.1 Identify student mission leaders	[Gantt bar from 5 to 6]									
2.2 Interview of students in mission work	[Gantt bar from 5 to 6]									
2.3 Compare data from the 2 institutions	[Gantt bar from 6 to 7]									
3 Do seminars and workshops	[Gantt bar from 6 to 7]									
3.1 Do a gift Inventory	[Gantt bar from 6 to 7]									
3.2 Evaluate the Students potential	[Gantt bar from 6 to 7]									
3.3 Divide them according to Gifts	[Gantt bar from 6 to 7]									
3.4 Train them according to Gifts and Talents and their Potential	[Gantt bar from 6 to 7]									
OUTPUT 2 MODEL MISSION MINISTRIES	[Gantt bar from 1 to 5]									
ACTIVITY 1 Study mission in scriptures	[Gantt bar from 1 to 5]									
1.1 Contributions of young missionaries	[Gantt bar from 1 to 5]									
1.2 contributions of leaders	[Gantt bar from 1 to 5]									
1.3 Survey biblical models	[Gantt bar from 1 to 5]									
1.4 Spirit of prophecy counsels	[Gantt bar from 1 to 5]									
2 Mentoring program	[Gantt bar from 5 to 6]									
2.1 Do a Mentoring Program/training	[Gantt bar from 5 to 6]									
2.2 Mentees left to practice	[Gantt bar from 6 to 7]									
2.3 Propose a manual to mentees	[Gantt bar from 7 to 8]									
2.4 Give a proposed manual for perusal	[Gantt bar from 8 to 9]									
3 feedback from mentees on proposed manual	[Gantt bar from 9 to 10]									
3.1 Input from mentees to the manual	[Gantt bar from 9 to 10]									
3.2 Corrections on the manual	[Gantt bar from 9 to 10]									
3.4	[Gantt bar from 9 to 10]									
4 Produce a draft manual	[Gantt bar from 10 to 10]									
4.1 draft presentation	[Gantt bar from 10 to 10]									
4.2 Critique of presented model	[Gantt bar from 10 to 10]									
4.3 Test run of the model manual	[Gantt bar from 10 to 10]									
4.4 Review the Model for correction & input	[Gantt bar from 10 to 10]									
OUTPUT 3 DEVELOP MISSION MANUAL/PROGRAM	[Gantt bar from 10 to 10]									
1 Develop a complete Model Manual for mission	[Gantt bar from 10 to 10]									
1.2 Recommend it to Conference	[Gantt bar from 10 to 10]									
1.3 Recommendation to Institutions for implementing	[Gantt bar from 10 to 10]									
1.4 Recommendation to conference	[Gantt bar from 10 to 10]									

Designing of Intervention

It was necessary after engaging in the process above to now design an intervention procedure for the research. This is to assist in coming up with a tool that will be used as a guide for mission by the students. The intervention comes as a result of the data received and the findings made in the research process.

Development of a Training Curriculum or Manual for Mission

The completion of the analysis above will paint a picture of what kind of manual/training curriculum to be made. This program will assist in the training and mentoring students in these institutions so that the students can participate well in mission with a clear direction, goal and purpose. The activities they will engage in as they participate in the mission process will be those that will improve on the methods employed in accomplishing mission.

The result of this work will call for recommendations to the conference and if possible a trial program to other institutions in the country that do the same mission programs as a trial in their regions of mission work.

Seminars and Workshops

Using the reflection of the results picked from the first missionary work in December, two training sessions and two workshops were done; the first done to leaders and the latter to all those that volunteer for the mission work. The seminars and workshops are meant to equip the students that go out for mission to implement the things taught them, and hence to make in-reach and outreach meaningful and have effective results. The one done for leaders was meant to train them so that as leaders they can do the work of training those local leaders that shall be trusted with the work after the students have left the scene of evangelism.

The workshops and seminars are aimed at preparing the group of missionary volunteers to do the second mission done usually between April and June. The material at hand was used and monitored carefully to see how effective it can be, enabling the researcher to reach beyond initial responses and rationales for a future work. The field work was conducted in two areas as the institutions chose and these are the ones that were used as test regions for the program conducted.

Spiritual Gifts Inventory

For mission to be conducted effectively, it is important to find out what kind of gifts each volunteer has. Olson and Fanning in their book say that “Peter Wagner has written extensively to show that spiritual gifting is the main consideration in becoming a missionary.”⁸⁸ The Apostle Paul also admonishes that believers should not be unaware of their spiritual gifts (1 Cor 12:1). In agreeing with Paul and Wagner in this research, it was found needful to know what and where one is gifted so that they can add efficiency and reduce wastage of resources (time, money and human). It puts right people on the right places hence making the work to be done easily. It also affirms people and makes them do those roles that God has assigned them to do and not those they feel they should.

Elements of Development

Since this is a process that takes time, few individuals are assigned to monitor growth and potential abilities that are exhibited. This is done not on merit or opinions of others but on the gifts displayed by the mentees. Emphasis made is on building upon the strengths of the mentees. Those that have organizational gifts such as administration, wisdom and leadership are tasked on this area. Their task becomes

⁸⁸ Olson and Fanning, 108.

that of planning and leading out on the mission work to be conducted making sure that all that needs to be done and accomplished is done. They also supervise the work and give reports where necessary.

Limitations on Implementation

During the research process there were certain limitations that surrounded and hindered the procedure. Seminars and Bible studies were scheduled when some of the students were on long holidays and when they were back they were set for mission though they had missed out on the seminars and the training sessions. The mentoring sessions were interrupted because of those who had their mentors on long holidays.

Another challenge faced during the research process was a transfer of the chaplain. The researcher who was also the chaplain at the beginning got transferred and moved to another location and this affected his proximity to the place of research. This also affected the scheduled sessions for seminars and Bible studies with the students and preparations. The mentoring, training and equipping was not consistent because of this interruption hence some students missed out on the full manual guide process.

Summary

The focus of this research has been to have a manual guideline tool for chaplains and students who are engaged in mission in Mt. Kenya region and beyond. The scope of the work done in this chapter has been developing a strategy for implementation. Terry and Payne emphasize the significance of strategy when they assert that “With good strategy, a large hearing of the gospel is possible whereas a poor weak strategy simply will not break through the indifference or neutrality to stir up the desire for a better way of life. However strategy must not block the gospel

from being presented to anyone nor does it make the church to be a wise steward of the resources at its disposal.”⁸⁹

Of importance to note also in developing a strategy is to have a guideline to meet people that are highly receptive to give a clue as to the kind of approach needed for the said people group. Using a Log Frame Matrix, certain objectives and activities were looked at for possible results.

To help this process move in a particular order and for a specific duration to achieve the results anticipated for, a Gantt Chart was included. Various activities to be performed from the initial stages before mission is done were outlined to the very time when mission has been completed and beyond.

Some of these activities included in the Gantt Chart were seminars and workshops that helped to equip the young people in these institutions to focus on different methods and approach on ministry and mission. Mentorship programs taught and done by chaplains were considered and test runs for the same commenced.

The instrumentation used in this research process included questionnaires given to students to get feedback on various issues raised. A focus group interview performed showed a selected team of locals who gave information that helped in the research process. The findings of the questionnaire and the focus group interview in this chapter are used in designing a possible strategy for the expected tool. All these activities are designed to help in the process of getting a manual guideline that will help students do mission efficiently and effectively.

The next chapter will now focus on implementing the kind of guide that will assist the students do mission. The strategy proposed is put to test as the research progresses on.

⁸⁹ Terry and Payne, 184.

CHAPTER 5

PROGRAM IMPLEMENTATION

The previous chapter dealt with the various aspects of ministry and mission among students in public universities in Mt. Kenya region. It dealt with the ministerial context wherewith they engage in mission work, the opportunities and challenges they face as they conduct mission. This laid the foundation for the kind of strategy that was developed to assist the students to engage in mission work with ease. Paul in Romans 10:14, 15 records by asking, how can those who are sent for missionary work go unless they have first believed, then been preached to or taught before they are entrusted the gospel? The text suggests a step by step strategy or approach to missionary work. First the conviction that one has, then the next is carrying the burden of that which one is convicted with. This section hence looks at the strategy being applied and implemented from the intervention done in the previous chapter as the students perform the duty of mission work.

In implementation process, it comes out clearly what Ellen White meant by saying “Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, “Follow Me.”¹ She hints to a procedure or strategy that Jesus used in doing mission work. She urges ministers to spend more time and effort on personal ministry by preaching less so that they can experience more results. This strategy that Jesus used

¹ Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 1942), 143.

meant that one has to first be accepted by the people he wants to minister to, understand and meet their needs before sharing the good news of salvation.

The goals that are aimed at prior to, during and after any evangelistic meetings, in implementing the program at this level of the research include: 1. “A serious analysis of the local culture that a) affirms that which is good in the culture visited b) deals directly and wisely with that which counters the gospel, and c) teaches vital truths in relevant, receptor oriented ways. 2. Evangelistic and nurture materials are made. 3. Seminars and workshops that focus on changing worldviews.² These helped the students in having a different orientation and approach in conducting mission in different places.

To attain this goal in implementing the strategy, several things have been done including (1) having action steps, from beginning to end of the mission errand, sending out a questionnaire which helped to get whole round views of the mission participants and having a team of trained strategists who reviewed some aspects of the culture of the people being visited for mission i.e. understanding their worldview and hence choose method that was applicable for the said area in contextualizing the gospel; (2) conducted interviews of the beneficiaries of mission that helped in getting the general feeling of the students’ work in the area; (3) trained and mentored the students’ leaders on how to be involved in mission and also to nurture those that will take the task of leadership and ministry when they have gone; (4) did a gift inventory to help students discover areas in which they are good at for mission; (5) Introduced new ways of resource mobilization for self- sustaining mission work; (6) worked towards having this research as a manual tool that will guide chaplains and students in

² Patricia Jo Gustin, “Who needs Mission” in the article “Cross cultural Evangelism: the Challenge facing Adventism Today,” *Journal of Adventist Mission Studies* 4 (2008): 63-78.

ministry and mission; (7) helped in having achievable community projects that can meet the needs of the people. These procedures were aimed at helping the students as they did the mission work, planning for the mission well and to meet with long term effectiveness in the region.

The Implementation of the Curriculum

A Log Frame Matrix and Gantt Chart used in the research helped a greater part in accomplishing the implementation process step by step. In the words of Terry and Payne, “A failure to implement a strategy is typically a failure at implementation. Without execution, strategic planning remains a theory.”³ From these words, students learnt that though the mission work they do is in most cases short term, it can be of great impact when properly planned for, wise decisions made towards proper utility of resources needed and available and also a good implementation plan made.

As the students conducted mission they found out that it can be done in a short time and leave a lasting impact especially when well organized and planned for. They were led to understand that it is important to know ones gift and talent as they labor for mission so that they can be effective, mobilize many possibilities of having as many resources as possible and also make proper plans for the evangelistic campaign before during and after it is done. The spiritual gifts inventory helped a lot in having every student participant do an activity that they were gifted in.

It was in the process of implementation that it was discovered that students who had the habit of joining mission work as joy riders, with such proper outlined plans either changed their habit, or had their gifts well utilized. Most of them discovered their gifts and hence engaged in mission effectively than before.

³ Terry and Payne, 249.

Challenges in Curriculum Implementation

Curriculum Implementation

The model tool proposed in the research was tried as the research was ongoing. The tool developed (see Appendix F) was used in the mission conducted in April/May 2015 and nurture program continued after. There are suggestions to improvements before it is given a second and third test in the field while on mission.

One challenge posed was that the tool got to two sets of people who went to two different locations. The first team did a test-run in the evangelistic campaign held at a location in Embu, and then the next went to a second evangelistic campaign held at Kilala.⁴ The vast difference in location gave two feedbacks that meant that the tool has to be reorganized to favor every location. The procedure in the curriculum that guided them can be seen in Appendix F.

It was noted though as the curriculum is being implemented that emphasis on mission errands has been on numbers of those that are baptized, more than training leaders and on how effective the program has been. A lack of these trained leaders to stay behind and nurture the converts makes or breaks the efforts of the work that has been done. With the help of the chaplain, the students were able to train leaders simultaneously as mission errand was being conducted.

It has been noted that most of the time students go for mission they did it without the help of clergy. The evangelistic campaign called at Kilala market though involved both clergy and lay personnel to partner with the students in mission. The results show good coordination and this brought about good results of unity and team work.

⁴ Kilala Market is located in Kilala Location of Makueni County in Kenya.

The interview done with those that were at Kilala Market in Makueni County, see Appendix E, showed the concern raised when students conducted mission by themselves rather than having it done with the experience of ministers of the gospel accompanying them who remain later to nurture the congregations. Prior training done before this mission though made it possible for the students to see it differently as they were preparing for present and future mission activities.

Action Steps

The initial steps were implemented in the months of April and May of 2015 by the group in campus. They answered questions like why mission? Who engages in mission? What is needed for mission to be effected and effective? Where would be the scope of mission work that would be effective and feasible? The answers to these questions led to setting goals, objectives and having an action plan. They also helped to have those willing to join in mission to start knowing what mission entails before they could engage in it.

The Spiritual Gifts inventory that was conducted helped identify the diversity of gifts and talents that had not been well utilized before. This helped increase performance and make mission work effective. Terry and Payne say that, “Generally, individuals are most efficient, energized and willing to follow through on their commitments to an action step when they are operating from their passions and Spiritual Gifts. Having the right people in the right places doing the right actions is somewhat of an art in and of itself.”⁵

Majority of the students that participated in mission confessed having done mission differently for the first time. This is unlike the way they did it after training.

⁵ Terry and Payne, 249.

In the two test runs done while on mission, many of the students agreed to the fact that it was important to have the spiritual gifts inventory because it helped those who have been passive turn to be active since they realized they had skills which needed to be utilized while in ministry and on mission work. The turn out and interest among the students who wanted to participate in mission was shown by some.

With a working tool in hand (see Appendix F) the team having been trained on what to look for, embarked on the findings. The findings helped them when they returned from reconnaissance to train the larger group of those ready for mission on what to anticipate for and what best strategy fits the context. This is to be done for every region to be visited before active mission work is done in a given area. Sending out a team for reconnaissance agrees with what Jesus did in Luke 10:1-21 when He sent them out to every city and town that He was about to go to.

The essence of Jesus sending out a team first before He went to a location, was for the disciples to learn the people, prepare them for the coming of their Master. This in return equipped Jesus with proper information on what reception to anticipate for, know the approach He was to make in the place and the need of the people to be ministered to. This was to also help the disciples know what to expect and do while going for mission. The disciples witnessed firsthand the power of the gospel in meeting the needs of the people. This is what the students anticipated and experience while on mission, but also the Lord had prepared the disciples to know that it is not in all places they go they will be given good reception, thus the students were forearmed to know that this could happen in some places.

Application of Gantt Chart

In the research process the Gantt Chart was used to give a guideline as to the process and procedure to be followed throughout the duration of the research. There

were two sessions set in each of the institutions for Bible study seminars in line with the counsel of Paul to Timothy to read and follow Scripture thoroughly so that the man of God may be well trained, proficient, equipped for every good work (2 Tim 3:16, 17). The first of the training was done with the leaders who in return were tasked after the training to train the rest of the students who prepare for mission.

These Bible study seminars looked at several examples of mission in the Scriptures and the various approaches given in each. They were used to compare with the various contexts that the students go to and the strategists were tasked to look at what appropriate methods suited where and why they were preferred or so used.

Several activities as outlined in the Gantt chart on Table 10 in the previous chapter were put in place aimed at preparing a manual guide for mission. The key persons were students engaged in missions and chaplains overseeing the work. Few lay persons who participated in preaching sessions during the evangelistic campaigns were also consulted to give and input to the work that lead to producing a draft manual for mission work. All gathered material was compiled and given to the chaplains to put in a useable format.

Cross-Cultural Analysis

Few students had the privilege during reconnaissance at Kilala Market to engage with the local people and learn a number of things that pertains to the culture of the people there. A guideline prepared, see Appendix G, to help them was used. The guideline was useful to them to know how to engage different cultures of the people they visit as they do mission work.

As students engage in mission activities both in campus and outside the campus, the centrifugal and centripetal mission concept mentioned earlier played a major role. The students were alert to the fact that people are attracted to the message

more when they also see it in the people that present it. When the students learnt this, they were sensitive to the way they conducted themselves knowing that it had a direct impact on mission and ministry.

Imagining that one can go once to a particular culture and be able to make progress in evangelizing without meeting challenges that are cultural in nature as students may have done before could ruin the work of mission. Students were taught to socialize a new in every culture they visited, and to be sensitive to all values, ideas, theories and practices that they see. They found it a challenge especially because of the tradition of going to many different places that have different cultural settings in short durations.

An area of mission, in Kilala market, in one cultural setting was chosen at a given time for mission to avoid being ineffective and hence wasting resources when visiting many places at once. It called for learning as a child by mingling with the culture and growing and understanding them bit by bit. This learning process that was discovered by students could not be a day's event, thus was increased to either a weekend because of the students campus schedules or a week depending on their availability. The lay person was asked to be on sight longer, preferably a week and his/her findings were to be relied on more to prepare for mission.

When this was done the people at Kilala were well understood and this provided an opportunity to serve them with ease. The gospel truths were explained and shared with a good cultural background thus care was taken not to hinder the mission errand. The local people experiencing this new approach to ministry and mission anticipated to be served more effectively than was done in the previous year.

This leads to making a people group profile which is critical in implementing a strategy that is found for a particular place. It's important to develop a people

group's profile whenever missionaries visit unentered areas to help in identifying the cultures key information. This assists in not only identifying a strategy but in reaching to a particular group in their own unique way. Having a profile for every group that is ministered to during mission proves informative and makes the work easier than when it was conducted before.

Expected Outcomes

Mt. Kenya Stations of Seventh-day Adventists cannot expect work to grow further without the input of students, who form a sizeable number of members in this region. Out of this research study, more attention was given through chaplains and support from nearby congregations in modeling and equipping students for mission work.

One of the expectations in this research was a deliberate move to empowering young people in public universities and colleges in pro-active mission work. It was expected that the tool realized from this research be adopted by the chaplaincy department of the Central Kenya Conference to equip the youths for mission work. As the last part of the implementation was being done it was also expected that more leaders will be trained in return to train locals to carry of the work of nurture of their own people.

A manual tool to guide students was prepared. This manual with corrections and adjustments is to be fully completed and compiled at the end of the research with recommendations of additions or further research to assist students that do mission.

The final work of the manual guide was to be prepared with an inclusion of the findings of the evangelistic campaign to be held by the students during the research process. This was done as a final draft that will later be recommended for later use by the students not only from this region but those that also conduct such

mission errands across the country and beyond. This can be done giving room for adjustments where necessary for implementations in different locations where the tool shall be used.

Practical Follow-up, Nurture and Bible Study Programs

Research Process

A visit was made to an unentered area, Kilala market in which had benefited from the mission work done by the students in 2014. The place is still defined as unentered because the work done before did not bear much fruit as had been anticipated. Interviews were conducted with some few people to get feedback of the work that was done in this region in December 2014 (see Appendix E) compared to the mission work being conducted during the research process.

The general feeling of those interviewed was that though the previous mission done by the students in 2014 showed prospects of good fruits according to how it was planned, lots of challenges faced by the student missionaries made it a failure though. Out of a congregation of eleven members in the small Sabbath school in Kilala, most of who are from one family, only three were able to give information⁶ in the said year of mission and the setbacks that they faced then.

During the research process as mission work continued at Kilala, the first test that was run found most students having changed their approach, their attitude and then practice of mission changed; this gave mission work a different outlook and impact that they have not experienced from the times they have started engaging in mission. A small group interviewed expressed sentiments of success after using the approach designed by the research process. Kilala market people said the students

⁶ See Appendix E for full information given by those interviewed.

sound more prepared, leaders cooperated with them and prospects of the work highly anticipated.

It all begins by small assignments (what could be termed as internships) in a familiar territory before small assignments in unfamiliar territories. The whole idea is to start small to build the confidence in missionaries what they have to do in great capacity and more confidence in the future missionary adventures.

Timothy and Titus were not sent or entrusted great work first before they were tried by the apostles on lighter duties at home (Acts 17:15). The next small assignment for Timothy abroad is when he is sent to do what Paul would do first but Paul sends a note of caution to those that shall receive him (1 Cor 4:17; 16:10,11). Timothy Proves himself (Phil 2:2) of doing lighter duties so well hence trusted now with other heavier duties (1 Thess 3:2; 1 Tim 1:3, 18; 6:20).

On the first reconnaissance, a small guiding tool⁷ was used to help student missionaries to quickly get to know the immediate context of the place anticipated for mission to prepare those to come on what to expect. This tool became useful in the trainings that were conducted to prepare the student missionaries on how to approach the mission work in the said area.

Three trainings were conducted between January and May 2015 using the proposed tool to equip the students for mission. Two of these trainings were done in each of the two chosen campuses for study, and the other training done with the alumni group that spends time to do mission together with the students. The training done with the alumni group was more effective since it took a whole weekend on a retreat area, full of seminars, which work they exercised by coming at a later date to

⁷ See appendix F.

one of the campuses, Chuka University, and trained the students who were set for mission work.

The big picture in training the students includes the five ministry areas in Acts 2:42-47 namely teaching, fellowship, worship, service, and evangelism. The areas of emphasis during the seminar conducted for the alumni group included: analyzing culture trends, African traditional beliefs, understanding cultural contexts and what method can be applicable for different regions among other topics.

The training above also included areas of unlearning what approaches have been done in the past and present and why they have not had the success expected. Most students tend to only do public evangelism, which in itself is not bad, but may not be as more effective and cost friendly as would be personal evangelism.

The example of the method of Jesus Christ (Matt 14:19-21; 16:10) was one that majored on 'Community Support.' This concept, used mostly by the Catholic Church, meant discovering the needs and wants of the people in an unentered area and attending to them before bringing in the truth of the gospel.

It was important that the students be lead to unlearn the methods they have used before especially if they were not beneficial to ministry. This un-learning lead to improvement, Improvement lead to effectiveness and effectiveness meant more souls won and well nurtured for the kingdom.

This training also has another dimension. Reconnaissance done at the very beginning, equipped those that went to the place of mission knowing the local socio-economic needs. Herein, Student missionaries equipped the locals on self-help projects, small scale businesses, saving methods and new agricultural skills. Students that went to Kilala market took an evening and were able to go to the market and help teach some of those present for their own good.

The people that were interviewed later whether they benefited were positive and sought the students at the mission campsite for more and by this also benefited from the gospel message. Other students specialized in other skills like industrial technology in locomotive engineering, home and agro-economics, veterinary scientists and business studies visited people in their businesses, homes and helped by attending to their domestic animals, mechanically fixing their cars and also training business men to improve their business skills.

Mission Hindrances

The students were taught to be alert to certain hindrances that could arise as they did missionary work. These may include: administrative hindrances, cultural hindrances, semantic hindrances, psychological hindrances and theological hindrances.⁸ When the hindrances were learnt and known early enough, it helped the missionaries to plan well to avoid them and hence to do their mission with much ease. Earlier on they had made the work hard and in some cases discouraged the students from actively participating.

Test Run of the Mission Project

While in campus, using the material selected, the students were given an opportunity to do an in-reach program. The idea helped the students learn, develop and grow on how to serve from a familiar ground to un-familiar areas. The disciples of Jesus were first given opportunity to minister within their community, familiar territory, before they were sent out to new adventures.

During this time when students are in campus and learning how to do mission, mentors took it upon themselves to monitor, encourage, correct and support their

⁸ Terry and Payne, 121, 122.

mentees on areas to put more emphasis on, areas they needed to correct and areas that needed improvement before attempting the two week mission activity. In Chuka University, this was done first by conducting an in-reach revival meeting that led to later outreach activities in the months of June/July. The tools prepared were followed keenly to make sure that the next time they are to be used without the presence of the mentors they can still be of benefit to the success of mission.

Each group was given opportunity to do their part and those that had their gifts and talents identified spent time to utilize them. Their mentees helped them when practicing and where necessary to know how they needed to work when out on mission. During test runs, mentees were left once in a while to do mission by themselves, then they were allowed to give feedback as to how mission was conducted in the absence of the mentor.

Modeling the Project

After the team that embarked on reconnaissance returned, now equipped with the findings, a time was set apart in the middle of the semester to spend with the mentor to go through the findings and set up a draft model for mission to suite the region to be visited. This meant a thorough study and training that focused on probable biblical methods to use and approach to be made in a chosen area.

The reconnaissance team and an additional team of leaders that trained the larger group were engaged. They in return after the seminar and time with the mentor, divided the larger group which anticipated going for mission into smaller groups, trained them on the findings, expectations on mission to be done in that area and the probable method/s selected to be used.

The lead team divided the groups according to gifts and talents and gave roles and responsibilities to be performed while in mission and how to report back after

every duty has been done as the disciples did (Luke 10:1-21). It was also found necessary to train local leaders to remain in nurturing the local group and this was found to be important for those endeavoring to do missions.

Lay Minister Project

A theology student was asked to work at Kilala market to prepare the people for evangelism and nurture. This is in preparation of implementing what has been taught and trained to the young people through the model program. The lay-person's duty however begins before the evangelism campaign, during and proceeds way after the campaign for some months to ensure nurture has been done fully. This was made possible from volunteers who support the program and the layperson meeting his expenses and those of the mission partially.

The lay minister helped to cater for the identity crisis raised by the backslidden and reclaimed members who thought they needed someone they could identify with as their minister. Many of these backslidden had gone to ministers of other denominations for lack of their own to look after them (see Appendix E) many of whom disappointed them by returning them back to the old beliefs.

Maturity Tests

A two year follow up program was made that helped to ascertain the Spiritual maturity of those that want to be involved in mission and ministry especially among the students. No one was allowed to quickly rush to doing mission without going through it. This program allowed the new students in the first and second year programs to be allowed opportunities within the campus to do certain in-reach activities from which ones readiness for mission is tested. This was implemented by those who have had and experience in mission and ministry and the chaplain.

The men and women selected for participation continued in their own ministries while taking part in the two-year program. The students preparing for mission committed to participate in the seminars, workshops meeting regularly with mentors, identifying their gifts and being accountable to the work given within or outside campus.

Long-Lasting Implications

A Manual or Tool for Training

For purposes of having the work continue and not stall every after a group graduates and leaves campus, a small manual was drafted to assist beginners as to the way to do mission effectively. The manual was first shared between two chaplains before the April/May evangelistic campaigns. They did few adjustments and corrections then a test run was done using Embu University after a readiness consideration of their students. The students were given a chance to give their input after doing a test run in the field work.

The emphasis of the manual was on two key areas; one assisting students to identify their potential gifts and talents, hence forth sending them out unlike before in smaller groups according to their abilities for effective service, and two, identifying key areas of mission work that need training on and having material prepared to equip those that endeavor to do mission. These were not the only areas included in the manual but were picked as the key areas that gave guidance to the purpose of this research.

Community-based Projects

Jesus on His mission tours met people's needs before He ministered to them (Matt 10:11). The places that Jesus visited were never left without a touch of the

people's needs being met or a person left behind continuing to touch the lives of people there like in the case of the Samaritan woman (John 4).

On a reconnaissance tour to Kilala in Makueni with the first team of strategists selected, the first thing discovered on sight was the lack of water in the region. Being a semi-arid area, there is a scarcity of water in the region and families have to either go far to fetch water or dig very deep wells for the same which is quite involving and costly. The team of strategists discovered here the need of working with the church organization to help provide what may be needed for the community.

The various branches of the Seventh-day Adventist Organization for example ADRA (Adventist Development and Relief Agency) was visited and though it had no immediate solution was able to direct the team to able sponsors to have two wells dug, one near Kilala Market for the community and the other at the proposed site of the Church. This also helped enhance the working together of clergy and laity in ministry and mission, and reduced the general bias that students have towards laymen.

The process will go a long way to helping the community have the basic needs met and hence increasing chances of acceptance in the event of an evangelistic campaign. Generally, as noted in previous campaigns when small needs of the people were met, the reception of missionaries was more than where the basic needs of the people were not met.

Seminars on Mentoring and Modeling

For the students to be well equipped for mission, several seminars on mentoring were done. These seminars had material selected to help the young people know the approach they are to make first on themselves and then on each other as they lead out on one another. Two duration settings were given, the first to take one year and half and the other to take eight months to one year. These durations were set

to give room for enough follow up on mentoring but also to give opportunity for the mentors to witness what their mentees have been able to achieve in the time spent together. The timings were also because of the short duration students spend in campus (normally between four or five years of pursuing their degrees) which is a short duration to do all that can be done for intense mentoring sessions. Materials for the mentoring process were collected and compiled by the chaplain who had his initial sessions with the leaders.

The chaplains for exemplary purposes choose a few students to mentor. These students came from both institutions and it was the chaplain's prerogative to reach and model them as others would imitate him.

For centrality purposes and resource utility, centers of training were selected where the chaplain once in a while met with his mentees for sessions. The chaplains' mentees are also to double up as strategist teams that initiate the work, do reconnaissance and also to do the training. This means that they are to receive more training including mission lessons that study cultural contexts.

A seminar was conducted by an alumni group trained by the researcher in one of the institutions before the June/July evangelistic campaign. The group having spent a weekend out being trained by the chaplain felt it their duty to utilize what they had been taught on preparing other students for mission that was to be conducted in a month's time in a nearby town.

Temporary Lay Preacher

Recommended in the research was the idea of having someone to nurture congregations that have been formed. As in the case at Kilala that had many backsliding because of having no one to nurture the group that had been converted, the research was taken to the same area aimed at not only reclaiming but to see what

changes can be made in implementing the tool. An arrangement was made from the current church of the researcher with members there to have a lay person put on stipend payment for six months after two major campaigns at Kilala. As the research continues, the layperson continues to do follow up of the previous backsliders and preparing Kilala people for another mission campaign.

Self-Help Projects

Several concepts were raised when the students were challenged to look for ways they can sustain their mission with finances and not to depend entirely on sponsorship which in most cases never makes them reach their targets. More concepts are to be welcomed for this research, to help students not to have hindrances to mission.

The ideas that were suggested include students funding small scale business projects that could help in raising money so that they need not be waiting to have fundraisings to meet their targets but just to raise a little percentage for mission. Campus administrations are to be approached where possible to provide land for agricultural enterprises. Another concept was to look for well-wishers willing to employ laypersons on stipend like in the case at Kilala, send them there with small groups to do mission so that it can reduce on the costs of sending big groups to minister only for a short while and leave without anyone around to nurture the converts.

The researcher found out that it was important to help students make long term plans on major projects needed and seek help in advance. In the case at Kilala, sponsors were willing to have a church structure to help give the congregation a place of worship and reduce the burden of students from looking for places of worship after a successful evangelistic campaign. Done simultaneously with or even before the

campaign, it was realized that it can be one way of motivating potential members to the meetings hence a catalyst to the mission success. There was need to also look at the people on the local area willing to participate in small donations. This is the case at Kilala where a well-wisher and convert donated a piece of land.

During a reconnaissance visit with a small group that lasted a weekend at Kilala, the locals provided most meals to the small team of students that were present. There was more contact between students and the locals and the locals seemed more eager to entertain this small number than it is when the big number comes. The indication to this is that there would be more impact when small groups visit an area and costs may drastically reduce especially when the locals see the small number and step up to support those that minister.

Jesus when sending small numbers out he told them not to carry anything but to look for those in that place who were worthy and could sustain them for the worker is worth to be kept (Matt 10:10-13). Their response when they came back was that they lacked nothing. It appears then that large numbers scare locals from hosting the young missionaries but whenever small numbers come with the good news of salvation, the cost goes down drastically there by making the mission more effective than ever.

Chaplains' Forum

The researcher having been a chaplain before found it necessary for chaplains or pastors who oversee these institutions to have a forum where they meet plan and share ideas for purposes of strengthening each other and their groups and also to avoid replicating one mission errand in an area and also working as a team. During the research process, it was found necessary for chaplains to work as a team not only in

sharing notes but nurturing, modeling and mentoring their teams for various ministry and mission activities.

Since the students like to work more with lay ministers than the clergy, the chaplains formulated away to bring on board the lay ministers and teamed up with them as they complemented each other in ministry. These activities were recorded due to the impromptu and inevitable transfers of chaplains from one region to another as in the case of the researcher. This is to allow continuity of the work commenced and to encourage the students from not giving up.

Benefits of the Strategy for Mission

When the students took the precedence of improving all aspects of mission and ministry and having them into consideration, it appeared mission was not a burden or exercise in futility but an enjoyable and manageable activity. Most of them promised not to engage while in these institutions alone, but to proceed in carrying on the work even after they have left campus.

The researcher helped the students realize, instead of having to visit many unentered areas in a year, one place can be visited more than once depending on resources available so that it can nurture, and retain a congregation rather than have many churches open that would easily backslide. Paul had a habit of revisiting a church more than once to ascertain that the work just began has not lost its grip.

Program Evaluation

Spiritual Gifts Continuity Sessions

The Spiritual gifts inventory helped the students identify their gifts and talents. A handout was given to them that had questions they had to answer (See Appendix B). After answering, there was a score sheet given from where they were to compare their percentages with the answers provided hence get where they could fit in

according to the answers on their score sheets. Those that were able to identify their spiritual gifts were allowed to join those who had similar gifts and they were allocated duties and responsibilities that suited their gifts.

It was the duty of the chaplain and the leaders to know after finding out the various gifts and talents that each had, who to send where and who to give which duty and responsibility. This helped the students know that not all can go for the mission outreach but could still be useful in other ways. Table 11 below shows partly how the students scored in six Spiritual Gifts. The rest can be seen in appendix B. The total number of students that answered the questionnaire is twenty one. Those with the gift of giving were the majority, eleven, followed by gift of teaching nine, gift of evangelism and leadership had seven each, helps, five, then that of hospitality three. There were more sanguine than melancholies. There were few choleric and no phlegmatic in the first six Spiritual Gifts.

Table 11. Results of the Spiritual Gifts and Temperaments

Name of Spiritual Gift	No. of Students with Highest Score	Dominant Temperament	Total no. of Students that did the Test
Evangelism	7	Sanguine	21
Teaching	9	Sanguine	21
Helps	5	Choleric	21
Leadership	7	Melancholic	21
Hospitality	3	Melancholic	21
Giving	11	Sanguine	21

Mentorship and Equipping Programs

Internship years of training program involves having the first and second years in campus students joining mentorship groups and getting involved more on in-reach activities. This program created opportunities for study, growth and to be equipped to do outreach programs better and with a deeper understanding thereby giving it more

impact. This called for preparing a pledge card which the students have to sign to commit to doing the duty. Howard suggests in giving an example of the card .

The purpose of this card is to have each student committed to the challenge of ‘evangelism to the world in this generation’ the card can state thus: ‘It is my purpose, if God permit to become a foreign missionary. When a student signed the card, it was understood that he or she was responding to the call of God. Every student was expected to face the challenge of completing the evangelization of the world and either responds in the affirmative or show that God clearly was leading him or her elsewhere.’⁹

Foreign here does not necessarily mean outside of their country but away from their usual places of residence. It was discovered also that mass evangelism needed more planning and more resources, things which the students may find had to have or prepare in a short time.

Affirmation Programs

In groups of between two and five, each of the student leaders that had been assigned a group to oversee and mentor used the affirmation tool to affirm those whom he/she had worked with for the period given. Many of the mentees agreed when asked whether the process was useful and had benefited them.

Each mentee was given an opportunity to commit themselves to choose five others whom they will spend time to also mentor and to organize with any ready group where to attend for mission to unentered area as they go to implement what they have been trained in. This was done like a graduation to encourage the mentees of the achievement and to cherish doing mission work not just as a by the way but as a

⁹ David Howard, 309.

trained missionary. Those who went through the whole process felt affirmed and encouraged to participate and also prepare others in the future for mission.

Summary

This research's purpose was to develop a manual guide meant to improve the involvement of students in public universities and colleges who engage in mission to do so effectively and fruitfully. Scattered across the country in Kenya and possibly in the world are groups of these young people going out to minister in most cases without training.

In this research are introduced sessions that focus on mentoring and equipping by training the young people on how to engage in mission and ministry. First is to identify their spiritual gifts and talents and placing them where they effectively utilize them for the good of mission work. The spiritual gifts inventory that was used helped them to know and identify that God has blessed all with gifts (Rom 12; 1 Cor 12; Eph 4; 1 Pet 4:10). A re-grouping was done clustering together those that have similar gifts or talents. This was so that they can be rearranged especially when they are being mentored and also when they go out on mission.

Several seminars and Bible studies were conducted though some were interrupted by the different long and short holidays that the students had in different durations. The seminars and the Bible studies were aimed at training students on mission and with the help of chaplains and other leaders in the church institutions these was accomplished.

In implementing the strategy, there was also a test run that was done by using small numbers in going out for reconnaissance and mission. The aim of this was to cut the costs of mission, improve efficiency among the students in conducting it and also

empower the locals thereafter to carry on after the students have left the area of mission.

Trial projects to sustain the mission both by the participants (the students) and the recipients (locals in an area) were attempted. Volunteers willing to do different things to sustain mission by either rendering services or giving resources were sought for. Some donated land others helped to build a church while others helped by giving small things here and there that helped the work that students were engaged in. This reduced heavily on having the burden of resources of mission remaining entirely on students.

The self-help projects suggested were of benefit to the students especially because the mission work is done twice yearly and in most cases has always been sponsored by the students. This widened the scope of raising resources for mission and reduced dependency from one source. A recommendation is made to Central Kenya Conference of the Seventh-day Adventist Church to assist in funding the students where possible or even link them to possible donors for projects whenever the students go out on mission.

The summary of the whole research process and recommendations are in the next chapter. The lessons learnt in the whole dissertation journey are also spelled out.

CHAPTER 6

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

The previous chapters have looked at various aspects of ministry as performed by students in preparation to having a manual tool for mission. Each of the chapter handled different aspects.

The first chapter described the context of the areas where mission is done by students. It showed the shortfalls that come along as students engage in mission work. The chapter also explained the need for this research, the type of methodology to be used in the process of the research and then the expectations at the completion of the research.

The second chapter dealt with the Biblical and theological foundations for mission. The Scriptures and the books written by Ellen White were widely consulted in laying the foundation on the Biblical perspective on mission. This was also done in ascertaining what is recorded in scripture and Ellen White books in relation to mentoring and training.

The third chapter was an interaction of different authors on what they have said about mission and mentoring. A special interest was made of the schools of the prophets in the Old Testament, Jesus and the disciples and that of Paul mentoring Timothy and Titus in the New Testament.

Using the material collected in the previous chapters, chapter four focused on developing a program and strategy designed to make a manual tool to give a different

approach to mission than it is conducted. Students were mentored and equipped for the task that lay ahead.

The task of this final chapter is to give a feedback on how the project was implemented. The chapter will also seek to underscore the major gains of the research, make final conclusions as well as give recommendations.

The church has an administrative role to play in engaging young people to effective efficient ministry and mission involvement. This is by providing the necessary resources needed for them to be well trained and equipped. Students have a responsibility of availing themselves to this training and mentoring program that they may engage in doing the right thing the right and impactful way. This calls for a cooperation between the clergy and the laity, the former playing a crucial part in making this a possibility by providing adequate chaplains to cater for their spiritual needs.

Gustin makes a statement that resonates well with this research process and the engagement the students have in mission. Gustin asks (1) “administrative structures to be modified and streamlined to facilitate young people; (2) Churches and institutions to recognize the potential power and begin creating opportunities for their own young people; and (3) the denomination to develop and support these young volunteers with adequate training as well as mentoring and support with resources during their time of service.”¹

Such training and mentoring will see the realization of the words of Ellen G White where looking at the future with courage and vision she says: ‘With such an

¹ Patricia Gustin, Ch. 19

army of workers as our youth, rightly trained, might furnish how quickly the message of a crucified, risen, and soon-coming Savior might be carried to the whole world.”²

The emphases in her words are ‘rightly trained.’ Such kind of training will need a dedicated group of experienced ministers who will make effort to spend time with the students and model them to do in short time and effectively what could take a long time.

Realizing this, the Conference administration supplies there support through providing chaplains. These chaplains must have the qualification to work with students and not just any clergy who has no passion for young people and the kind of work they do, and the challenges they face. They must be well equipped and have enough material at hand to furnish the young people with the right training and mentoring to be well equipped for ministry and mission.

Conclusion

A training program is important with certain procedures to guide the students on how to engage in ministry and mission. This kind of user friendly guide, if made available to chaplains and students, can serve to give the young people direction to handle difficult issues in a manageable way. When well used and followed, it will dispel the fear of those that have little confidence to the young people that go out on mission work.

The guide tool could contain such programs as: A two-year training program (internship years) for 1st and 2nd years to learn in-reach activities. As they grow, few of them are invited to witness what happens in out-reach activities and once in a while given opportunity to try mission. The 3rd and 4th years can be given the duty to do

² White, *Education*, 271.

most of the out-reach as they bring on board the 1st and 2nd years to duty before they are ushered out for continuity purposes. This works to create a long term modeling and mentoring program that acts as a foundational strategy for those that wish to actively engage in mission work in the future. There are no hard and fast rules on it though.

In training and mentoring, the guide gives opportunity to a pairing program where students can pick on their junior colleagues and have them as their mentees for a set duration. This helps both persons; the one to be equipped and the other to grow in knowing how to raise and model each other for mission. Chaplains have a role through spiritual gifts inventory to lead students to be well paired to complement each other in mission.

The guide has a section where there is training of leaders who are to go later and train the locals who will be left to nurture their congregations (The Paul/Timothy principle – 2 Tim 2:2). Their work during mission is to solely train those who shall train others. As others are busy doing the evangelism work, this special team starts early by identifying potential leaders who will pick the mantle after the evangelists have left. Through the spiritual inventory one can identify those who have the gift of teaching, administration, knowledge and wisdom to be left with the sole duty of nurturing.

Any potential area identified for mission should be visited not less than twice in a year and this besides the reconnaissance visits. Apart from the place being visited preferably twice in a year, the team to be nurtured as leaders left to watch over the flock, can be visited a number of other times, given enough material that will enable them to continue with the work left with them. This should follow the format below:

1. Choose one among those that are being trained to be the overseer of others when they shall be left to be the contact point for the work on the ground and for accountability purposes. This can either be a lay evangelist that can work hand in hand with the local pastor or a theology student who is on an in-training program to be left to take care of the local congregation.
2. Focus more not on public evangelism, though using its platform, but do more of personal evangelism. Utility of those gifted in this direction can be emphasized here. One can pick a family and throughout the period of the evangelistic campaign just spend time with them. If three to five families of approximately five members are visited consistently, there can be a company of 25 that can make a strong Sabbath school in an area. Given a proper nurture, this can be a force to the region for continuity of what has been left by the students.
3. Organize missionaries in groups of twos as is the case in many biblical mission endeavors done by Jesus and Paul. As they move complementing one another in the work, their impact is more than when work is done en-masse.

The Tool's Procedure

The Purpose of this research was to come up with a manual tool to give guidance to chaplains and students for ministry and mission work.

Stage 1: Reconnaissance. In the initial stage, which is called reconnaissance stage, the students are given opportunity to suggest places that have not been reached by the gospel, which could be potential places to go and more so feasible by the team. A team of students, classified as strategist team, trained and well prepared on what to look for is disseminated to various places of choice to identify places for mission. With a guiding tool, the strategists' team collects data from several places and prepares to present this to the evaluation team that will look into all preferences and choose on one for a season.

This first process takes between a fortnight and a month to allow the strategist team to come up with adequate information that will lead to choosing a potential place for mission. The thorough work done by the team becomes the foundation through which the whole mission plan will build on.

Stage 2: Evaluation and methodology. The second stage begins the process of evaluating the information given by the strategist team aimed at looking for a suitable methodology that works in a given area of choice. Bearing in mind that no one method fits all places for mission, the information picked from the place chosen for mission when well evaluated becomes the focus point to help in identifying the methodology. The guiding factors in this include: cultural values of the people to be ministered to, their worldviews, diverse cultural contexts, religious beliefs if any and socio-economics of the region.

This whole process in this stage is monitored and lead by the chaplain and the team of leaders chosen. From this point a draft manual mode is ready to be introduced to the larger team for training purposes. The contributions of lay ministers are considered since they take major roles during evangelistic campaigns. Depending on schedules of the chaplain to the campuses, this process can take one to two months.

Stage 3: Training and mentoring. This stage takes the longest duration to do ranging from four to six months. Knowing that a well-trained and mentored group performs the work of mission better than those that have not been trained, special emphasis is given to equipping the students. Well organized seminars, workshops and Bible studies are spread out in the time frame given. This will also allow for introduction to mentorship programs for continuity purposes. The training sessions focus on training leaders who in return are to train others. They then focus on mission lessons and strategies to be used in a particular region. In this stage also, a spiritual gifts inventory is done to ascertain what gifts and talents the students have and how they can be efficient in the correct places of service. There is a pairing up and follow up training on how to utilize gifts fully on mission as all seek to work as a team.

Stage 4: Trial. Given that training has been done and students have identified areas they have gifts in, an in reach program is prepared. The students are given opportunity within their campus to witness by trying the principals learned. The chaplain delegates duty of overseeing and monitoring work to leaders. This in return will supervise the work internally taking note on areas that need to be improved or reemphasized in the training sessions.

Before the application of the program is reached at, there is a post mortem done after the trial stage to allow for any modifications or regroupings. The trial stage takes a maximum of one month.

Stage 5: Application. Being the last stage, the application stage is divided into three sections: first, the place of mission is visited and the mission is done applying fully the training tools while presenting the gospel. Focus is on having small groups to a given area for mission than on having large groups that raise alarms or tension in the same place. The second section, the third and final section in this stage is an open continuous process. Herein is a follow up of the nurturing process after the evangelistic campaign has been done in an area. Visits are organized to the place where the campaign has been done just to see those left to nurture the group how they are doing the work. Feedback is given to the mission team for them to consider what needs to be done.

Lessons Learned

As the research is being implemented and the work accomplished, the following lessons were learned:

1. Anyone who is willing to do mission work when well directed can do it successfully. The gospel commission as Christ mandated it is not a reserve of a few but rather of all those that have believed and have had a touch of the saviors

power of saving souls (Rom 1:16). This calls therefore to the clergy to put more effort to equip as many as they can especially Students in Mt. Kenya region who have expressed this will for mission.

2. That the Holy Spirit has apart for all who believe to play in the work of ministry and mission. It therefore goes well for ministers to help members identify their gifts and talents and have the felt need to utilize the same for the sake of the vast ministry and mission.
3. Money as a resource needful to do mission should never be a hindrance or barrier to the same. Students when well taught and given better approach skills to mission work can do much with less of this resource.
4. Effective mission work is one done not with large numbers but small groups.
5. Out of ignorance, some members just join ministry and mission as joy riders but when well-trained modeled and equipped, their efforts go far to impact mission work positively.
6. When the youth is converted, do not leave him in idleness; give him something to do in the vineyard of the Master. According to his ability, let him be employed; for the Lord has given to every man his work. Let us cooperate with the Lord in every line, and set in operation every means whereby the powers of those connected with the school may be developed for usefulness. p 51 Tss Ellen white.

Recommendations

As this research project progresses, the following recommendations are made to the chaplains, students and the chaplaincy department of the Central Kenya Conference of the Seventh-day Adventists:

1. The Conference to avail chaplains to assist in the uprising numbers of Adventist students in public Universities and colleges

2. Chaplains to provide programs (seminars Bible studies and trainings) and having materials useful in empowering the young people to grow and be of use in mission work
3. The Conference to set a fund or intervene in the mission engagements of the students by assisting to do certain community projects through sponsors and donors or directing them to areas that they can coordinate with the students to impact communities.
4. Empowering chaplains to do leadership training programs to mentor the young people to active church labor as present and future leaders.
5. Have Spiritual gifts inventory done often to help student members to engage in mission effectively with the knowledge of where they are best placed to serve since all are called to service (Eph 4:4-14; Phil 3:14; 1 Pet 2:9).
6. Assist not only students but other members to venture into other methods of evangelism not necessarily mass/public evangelism.
7. The conferences to make arrangements to pick the work done by students in the locations visited for mission and if possible have ministers to continue with the work of nurturing.

APPENDICES

APPENDIX A

TEXTUAL COMPARISON TO SHOW THE NEED FOR TRAINING

LUKE 5: 4-11	JOHN 21:6-12
○ Cast your nets to sea	○ Cast your nets to sea
○ Cast in the deep sea (when ministry begins you call on all and every one)	○ Cast to the right side of the ship (when ministry is mature, you begin being specific)
○ The catch is great	○ Catch is still great (a no. is mentioned 153)
○ Beginning of training to ministry	○ After the training to start ministry
○ Here nets break	○ Nets don't break
○ Have no clue of Jesus and ministry	○ Have a clue of Jesus & ministry
○ Selfishness and greed are still seen	○ Willingness to serve and honor God
○ Team work is compelled for (ask for help when defeated)	○ Team spirit witnessed (are in it together) clergy & laity talk of Paul and Apollos
○ Not yet ready of H/S power & ministry /needed conversion	○ Converted and ready for H/S & ministry
○ Jesus not ready to trust them with his immense commission	○ Jesus is confident they can now work (feed my flock)
○ Have not learnt and connected the deep truths in scripture	○ Have a clue as to the meat and flesh of scripture
○ Jesus not ready to trust them with His mission work	○ Jesus ready to tell them feed my lambs

The nets brake at the beginning of their ministry with Jesus but at the end of this ministry they did not..... this could mean a lot:

- they had not learnt the skill well at the beginning
- they were using their own might at the beginning
- they were not ready of the savior's miracles, but now were
- they never doubted the lords command and were guilty of their disbelieve
- herein peter is tested of his love for the lord unlike the first time

Disciples making is a process of nurturing newly baptized--babies in Christ

APPENDIX B

SPIRITUAL GIFT INVENTORY

Johnson/Hunt Spiritual Gifts Questionnaire

Name _____ Date _____

Place either a 1, 2, 3, 4, or 5 on the line preceding each of the statements. You should answer according to how strongly you identify with that statement for your own life and to what extent it describes you. A "1" means you have very little sense of identification. A "5" means a strong personal identification. The numbers "2," "3," and "4" indicate degrees in between. (Your answers should reflect your life at present, not what you hope for in the future. Be frank and honest with yourself) Very little identification 1 2 3 4 5 Strong identification

1. I find it fulfilling to lend a hand behind the scenes for God.
2. I feel that opening my home to visitors and preparing meals for them is a ministry for me.
3. One of my first reactions to someone's need is to pray for them.
4. When it comes to meeting people's needs, I am comfortable helping those who are really "down and out."
5. People tell me that I am a good communicator.
6. I have unusual confidence in God's ability to meet people's needs.
7. It is very important to me that people feel appreciated.
8. I love to study God's Word very thoroughly and in depth.
9. People often seek me out for practical advice and value my perspective.
10. I enjoy directing projects and tasks in God's work.
11. I find fulfillment in stepping in and organizing projects.
12. I find real satisfaction in helping people grow in their spiritual experience.
13. I have a burning desire to share the Gospel.
14. I feel as though I have a God-given intuition about things.
15. I am very frustrated that I can't give a lot more money to the Lord's work.
16. Routine tasks such as setting up tables for church potluck, vacuuming rugs, folding bulletins, or cutting out felts, are enjoyable to me.
17. I care deeply that everyone feel welcome at church as part of God's family.
18. When I pray I hardly notice the passage of time.
19. I feel drawn to help people who suffer from addictions or emotional problems.
20. I am able to share biblical information in such a way that others learn.
21. I am often able to help people look beyond current difficulties to see how God can provide.
22. I would enjoy sending out thank-you cards to people who have given of themselves in some way for the church.
23. I enjoy searching out God's answers to challenging questions.
24. People say I have an unusually broad and mature perspective on life.
25. I am able to motivate and inspire people to get involved.
26. I enjoy planning and strategizing how to accomplish certain goals.

27. I think of myself as a “people person” and enjoy nurturing others.
28. I am able to discover people outside the body of Christ who have an interest in spiritual things.
29. I often seem to have a sixth sense about the rightness or wrongness of a certain course of action.
30. I feel that God is calling me to sacrifice financially for His cause, regardless of what others may contribute.
31. I like providing practical help, working with my hands to get a project done.
32. I feel a special burden to help meet the needs of homeless families.
33. I have seen God answer my prayers for others, sometimes in rather marked ways.
34. I often find myself ministering to people whom others seem to ignore.
35. I am often able to help people understand complex spiritual concepts more easily.
36. Difficulties only increase my trust in God, not diminish it.
37. I find great satisfaction in encouraging people who are hurting.
38. People tell me I have unusual insights into Scripture that they find helpful.
39. When individuals or groups are faced with several choices, I can often sense which one is best.
40. I am comfortable initiating various ideas and proposals.
41. I am comfortable with paperwork and details, as long as I can see how it will get us closer to achieving our goal.
42. People open up to me easily about their problems, especially spiritual needs.
43. Non-Christians respond positively when I talk to them about spiritual matters.
44. I am usually able to look beyond the surface to detect people’s hidden feelings.
45. I receive special fulfillment from knowing that my funds are helping those in need.
46. I intentionally look for opportunities to help people around me in little ways that make life easier for them.
47. I feel called by God to minister through hospitality.
48. I know God has clearly worked through my prayers to help others.
49. I have a special desire to help the underdogs of our world.
50. I am able to explain to others how the Bible relates to their needs.
51. When others feel like giving up, I can still see possibilities with God.
52. In church I actively look around for people who seem to be lonely or discouraged.
53. People often come to me with spiritual questions.
54. People say that God has given me unusual wisdom and good judgment.
55. I can effectively provide leadership in certain areas of church life.
56. I am able to coordinate the efforts and resources of various people to get a job done.
57. I find fulfillment in helping people discover their God-given abilities.
58. I find special joy in sharing my testimony for Christ with non-believers.
59. I am able to sense fairly accurately when someone’s words don’t match what is in their heart.
60. I love to give gifts, even if I have to go without myself.
61. I enjoy taking care of the little details in the church that others might overlook.
62. I desire to help people who go to bed hungry.
63. I sense God’s presence most deeply through prayer.
64. I feel genuine compassion for disadvantaged people that society has cast aside and rejected.
65. I gain real fulfillment from sharing insights into God’s Word.

66. I can maintain an unusual degree of hope even when others around me are terribly discouraged.
67. I sense God working through me when my comments and attitude brighten someone else's day.
68. I am not at all satisfied with clichéd spiritual answers.
69. I am able to provide practical guidance so people can make good choices.
70. I would rather equip and train others to do a task than do it myself.
71. I like to analyze why certain programs aren't working and brainstorm how to fix them.
72. It is very satisfying for me to help people become effective in some area of Christian service.
73. It is relatively easy for me to turn conversations with non-Christians in a spiritual direction.
74. I can usually tell when someone has a "hidden agenda".
75. I gladly give away what I can of my own possessions to help those in need.

Please note that this questionnaire does not include the important spiritual gifts of Healing, Craftsmanship, Music, or Prophecy. These gifts are certainly as valuable as any other but can be identified best by means other than a question-and-answer test. When form is complete, please transfer answers to Spiritual Gifts Scoring Sheet.

Spiritual Gifts Scoring Sheet

Name: _____ Date: _____

Transfer your answers from each of the statements on the spiritual Gifts Questionnaire to this sheet. Then add the numbers across in each row and place the total in the column at the right. After that step, circle your two or three highest scores. This will give you a starting place to discover your spiritual gifts. These gifts will need to be confirmed by others and by your own future ministry experience. (It is often helpful to have a spouse or close friend take the Questionnaire with you in mind. You can then find out whether they see you the way you see yourself.)

Totals

Helps	1. ___	16. ___	31. ___	46. ___	61. ___	_____
Hospitality	2. ___	17. ___	32. ___	47. ___	62. ___	_____
Intercession	3. ___	18. ___	33. ___	48. ___	63. ___	_____
Mercy	4. ___	19. ___	34. ___	49. ___	64. ___	_____
Teaching	5. ___	20. ___	35. ___	50. ___	65. ___	_____
Faith	6. ___	21. ___	36. ___	51. ___	66. ___	_____
Encouragement	7. ___	22. ___	37. ___	52. ___	67. ___	_____
Knowledge	8. ___	23. ___	38. ___	53. ___	68. ___	_____
Wisdom	9. ___	24. ___	39. ___	54. ___	69. ___	_____
Leadership	10. ___	25. ___	40. ___	55. ___	70. ___	_____
Administration	11. ___	26. ___	41. ___	56. ___	71. ___	_____
Pastor	12. ___	27. ___	42. ___	57. ___	72. ___	_____
Evangelism	13. ___	28. ___	43. ___	58. ___	73. ___	_____
Discernment	14. ___	29. ___	44. ___	59. ___	74. ___	_____
Giving	15. ___	30. ___	45. ___	60. ___	75. ___	_____

Upon completion, transfer top six spiritual gifts to Member Profile Sheet.

MEMBER PROFILE SHEET

Name: _____ Age: _____ Ages of children _____
 Years an SDA: _____ Years a member here _____ Sex: M F
 Marital Status: M S D TIME ANALYSIS: Current hrs. /month _____ Preferred hrs. /month _____

SPIRITUAL GIFTS: Top six gifts and the score for each:

Gift #1 _____ Score _____ Gift #4 _____ Score _____
 Gift #2 _____ Score _____ Gift #5 _____ Score _____
 Gift #3 _____ Score _____ Gift #6 _____ Score _____

MINISTRY EXPERIENCE: Most satisfying ministries:

- 1.
- 2.
- 3.

TEMPERMENTS:

(Indicate score for each) Choleric _____ Melancholy _____ Sanguine _____
 Phlegmatic _____

ABILITIES:

1. Top four Talents/Hobbies

- A.
- B.
- C.
- D.

2. Top three Traits/Characteristics

- A.
- B.
- C.

CONVICTIONS: (Strongest convictions for ministry)

SUPPORT SYSTEM: (Describe)

Name of Spiritual Gift	No. of students with highest score	Dominant Temperament	Total no. of students that did the test
Evangelism	7	Sanguine	21
Teaching	9	Sanguine	21
Helps	5	Melancholic	21
Leadership	7	Melancholic	21
Hospitality	3	Choleric	21
Giving	11	Sanguine	21

APPENDIX C

MISSION EXPLOITS QUESTIONNAIRE

Mission Exploits (Questionnaire) Students Outreach Program

1. What statement best expresses what you go through when you go out for mission?
(Motivation)
 - a) I feel so sad to see people in their state of poverty I want to go to as many places as possible to relieve them
 - b) Since Jesus told us to go from Jerusalem to Judea, Samaria and to the ends of the world, I have found a joy in fulfilling this in the many places I have had to go.
 - c) My faith is best expressed when I go out on missions errand
 - d) Since holiday season I am free, I can always make time to go spend with others in mission
2. Will it be correct to say that whenever we go for mission, we are comfortable when only students do mission work without any help
 - a) Yes. They are confident of doing it
 - b) No, students alone cannot accomplish the enormous work
 - c) They need only little help
 - d) People are skeptical when they see only students managing the great work alone
3. We struggle so much to raise money for mission every time we go out. IS this the only way that mission can be approached?
 - a) We found it so
 - b) We think so
 - c) We haven't tried any other method
 - d) We make it anyhow
4. What statement best suits you whenever you are out on mission
 - a) I am able to practice what I have learnt in my faith out there
 - b) I am left to just see what others do since I myself cannot preach and only few of us can and are always preaching
 - c) I try to witness but am often discouraged because my approach is never successful
 - d) Since I have not received adequate training to do mission work, I just accompany those that can do it
5. What can you say has been your experience in mission?
 - a) Enriching
 - b) Not Fruitful
 - c) Challenging
 - d) Discouraging
6. Who sponsors your mission activities?
 - a) Local church
 - b) Local Conference
 - c) Own Sponsor (Students collection)
 - d) Mostly own sponsor/little support from local conference
7. How successful have been your mission in terms of souls won?

- a) Very successful
 - b) Relatively successful
 - c) Not worthy going
 - d) Not recorded
8. Do you feel well prepared (trained) to perform the work of mission?
- a) well prepared
 - b) prepared
 - c) not prepared
 - d) lack people to prepare us
9. Do the locals get trained and involved in this mission endeavors?
- a) Yes
 - b) No
 - c) Only when asked
 - d) Hesitantly
10. Who do you leave behind to nurture/ be responsible for souls won?
- a) The local church
 - b) To themselves
 - c) We make follow ups
 - d) No one
11. How often do you go or plan for follow up programs for nurture?
- a) Once in year
 - b) Not at all
 - c) Hardly
 - d) Seldom
12. Who often are the speakers in your missions?
- a) Pastors
 - b) Lay Evangelists
 - c) Students
 - d) Elders in the local church

APPENDIX D

SEMINARS

The different seminars conducted for the three groups include:

Seminar on Cross-cultural analysis

Seminar on worldviews

Seminar methods and suitable contexts

Seminar on relevant Bible studies

APPENDIX E

FOCUS GROUP DISCUSSION

Focus group discussion conducted on 27th February 2016

On the said date above, I conducted an interview with three beneficiaries of the mission that students did in 2014 December at Kilala market of Makueni County, Kenya. The following were the questions and answers as given by Josephine Mueni (sister A), Julius Nthenge Kituli (Brother B) and Stephen Mutinda (brother C)

A simple description of their testimony

Sister A

- Raised in the AIC denomination. Most of her family members still are non-Adventists. Her practice of Christianity is one that has been on and off because of the proximity to a local church and longs to have one in her area.
- She says if a preacher was left behind after the crusade to nurture the congregation it will be good and none could have backslidden. She says not a single congregation of the other denominations that are around does not have a minister with them and this is what the people want, someone they can always go to for spiritual guidance. Only Adventists lack one and because people long to see a minister they were forced to go back to their previous denominational preachers because they were accessible.

Brother B

- Has since 1986 when he converted been worshipping with the family in a small hut he made and donated land to the church to build if the church ever finds resources to build. He has stood on the faith unwaveringly despite not having constant Spiritual care.
- He takes care of the home Sabbath school (made up of his family of 5) and 3 neighbors.
- He says there are many Adventist who got baptized but backslide after the crusade done by UONSDA students. He confesses that had a minister been left behind to nurture the newly found congregants of about 30, now the church would have grown to having other Sabbath schools
- He says the students may have done a good work but it left a big gap because of not having left someone for nurture. The students lacked the local ministers' support because they never liaised properly with him and at some point he chased them midway the crusade time. Had they finished properly may more people could have been baptized.

Brother C

- Is born Adventist and his family are all Adventists. He has been an elder in Makuyuni church (which also has a small congregation and hosts the district pastor) for long and he shares the same sentiments with Brother B and Sister A.
- He occasionally visits the group at Kilala on Sabbaths
- He strongly recommends a well-organized evangelistic campaign that leaves a tangible mark behind

1. What are the denominations that are in this region?

Well there are many but those that are common as reported by the three above include:

- Catholic Church
- AIC (African Inland church)
- Redeemed gospel church
- GCC
- Jehovah's witnesses
- full gospel church
- destiny Church

2. What about the Seventh day Adventist

- the first and last we had about the Seventh day Sabbath was in 2014 when students came and had an impact in the village and then left without a proper finish and follow up program

- the family of Brother B who received the message in 1986 has a small hut he has built and converted to a church (which is now serving as the Sabbath school of Makuyuni Central church about 25 - 30 Kilometers away) this Sabbath school is called Kilala and has a total of 8 members, being Brother b's family and other few people that come in

3. What exactly happened when the students came?

First of all the village was happy and received them well. This is shown even by the number of baptisms done (17 people converted). The challenge they faced was coordination with the local pastor who never gave them enough support, he declined to baptize the new converts until the students had to ask the conference to send someone to baptize them; the two weeks expected for the effort were cut short because the pastor asking them to leave, those that were baptized later backslide because there was no proper measures for follow up, no proper facility for a congregation left back, and no goodwill from the local pastor. Today one of those who backslide has been visited and regrets the Adventist group of students came with good message but when they left he has since become worse than he first was before the students came.

4. Where in your take could the problem have been?

It appears there was no proper coordination between the students and those who were hosting them. All they needed to do is engage from the start the pastor in charge of the region and have his blessing, and then the rest would have been in place. If the students were also in the company of senior experienced ministers, things would have been put in place and they would not have faced the treatment they had. Partly also the students did the work by themselves. They needed to learn basic ways of reaching people in new areas (some did not really fit in quickly in matters language, dress/behavior explaining bible to the locals properly and conduct in general)

APPENDIX F

RECONNAISSANCE GUIDANCE TOOL

1. Check to see the present circumstances of the area in context (what the political alignments/affiliations, religious beliefs, of the area are
2. What is the Socio-economic activity in the area and how that can increase or hinder the mission work intended in the area.
3. What kind of training is to be engaged effective in this area?
4. What is its topography and geographical features, hence expectations of climatic conditions
5. What is the culture of the people in the region? What are some of their beliefs?
 - * are people communists or individualistic?
 - * What of the family fabric. Who is considered head of community and family? How are women regarded and what of the Children?Who are the point men/decision makers in the Community?
6. What is the most likely strategy to be applied in the area?

APPENDIX G

JKUSDA REPORT

A BRIEF REPORT ON HOW THE SEVENTH-DAY ADVENTIST CHURCH-JKUAT HAS CARRIED OUT ITS EVANGELISTIC CAMPAIGNS (MISSIONS) IN THE IMMEDIATE PAST FROM JANUARY 2015 TO DATE.

INTRODUCTION

The church at JKUSDA engages in two evangelistic campaigns on a yearly basis, one organized by the Church (April/May) whereas the other is organized by mission-groups (December/January) registered in the Church.

Each campaign runs for a minimum of two weeks.

The practice used by the church in carrying out its mission entails:

1. An evangelistic campaign running for two weeks with baptism at the end of the two weeks.
2. A follow-up is then done in the same region, on the already baptized members with the view of even having new baptismal candidates for at least period of two months starting immediately the evangelistic campaign ends. This is also culminated by a baptismal ceremony.

In the immediate past (2015-July 2016), we have been privileged to visit three mission fields namely:

1. Mutomo in April/May 2015

The evangelistic sites included:

- a) Mutomo town
- b) Kyatune
- c) Mukuyuni Ndatani
- d) Kinaakoni
- e) Kisayani

The number of baptized souls was 75

A total of 5 Sabbath Schools were started one in every site.

2. Mbita in December '15/January '16.

We occupied a single site. The number of baptized souls was 20.

3. Karaba in April/May 2016

The following regions were inhabited by the students.

- a) PI
- b) Nthingine
- c) Mutithi town
- d) Wakalia
- e) Gategi
- f) Gatuiru

The number of baptized souls was 110.

A total of six Sabbath Schools were started one in every site. The follow-up ended on the 9th of July.

The evangelistic sites are chosen based on certain criteria, which include:

- Accessibility –should be accessible at least by road to get the missionaries there
- The presence of the SDA church in the area- preference is made for unentered areas.
- security
- proximity to health facilities
- water and power availability
- they may also be distributed in order to cover an administrative unit of the church for example, a district

MINISTERS INVOLVED

The primary workforce is provided by the Students. They act as the pulpit preachers as well as door to door evangelists.

We engage a few full time evangelists for purposes of mentorship and guidance as well as follow up.

The church pastor is an integral part of the whole organization, especially when it comes to the local church. They also help conduct baptism.

FINANCES

The sources of finances for the mission work include:

- I. Student contributions
- II. JKUSDA Associates contribution
- III. JKUAT Staff members
- IV. Friends and family

Students are the main source of mission funds.

CHALLENGES

1. Insufficient funds, this adversely affects various aspects of the mission such as:
 - Acquisition of Spiritual literature.
 - Payment of the evangelists' allowances.
 - Purchasing food and other items meant to sustain the whole fraternity taking part in evangelism.
 - Follow up
2. Lack of understanding between the evangelistic team and the district administration, specifically the pastor. This slows down the work and negatively affects the morale of the evangelists.
3. Language barrier.
4. The nature of the academic calendar which limits the mission to a brief two weeks.
5. The influence of family and friends who would often call a missionary from the field to attend to certain issues, thereby affecting the progress of the work.
6. Hostility from locals with some being overly prejudiced.
7. Unfavorable climatic conditions that is extremes of heat and or cold.

APPENDIX H

GUIDELINE FOR CONDUCTING MISSION

Several Steps are important in preparing and conducting an evangelistic campaign. Students who have not participated in doing one before need to take the following process especially as they venture in mission

1. Is to have interest in personal/devotional growth.
2. The group in an institution to work towards having seminars and bible studies on mission. Chaplains give guidelines to the same.
3. A Spiritual gift inventory to help students discover their gifts and talents. A two year internship program to monitor growth and maturity for service is seen
4. Mentorship groups to be organized.
5. In-reach groups to serve as test runs of spiritual gifts utility
6. Mission reconnaissance group formed (what could also be called a strategist team). This team is given extra training on the initial mission approach using the tool provided above
7. Strategist team begins to look for a place by floating the idea to the group with the following lead questions
 - * The need of evangelism in the area
 - * Proximity to the place
 - * The availability of resources needed to accomplish fully the mission in the said place
 - * Security in the said area
8. The strategist team makes either a one week or weekend reconnaissance visit to the potential area for the mission.

APPENDIX I
SELECTED GRAPHS

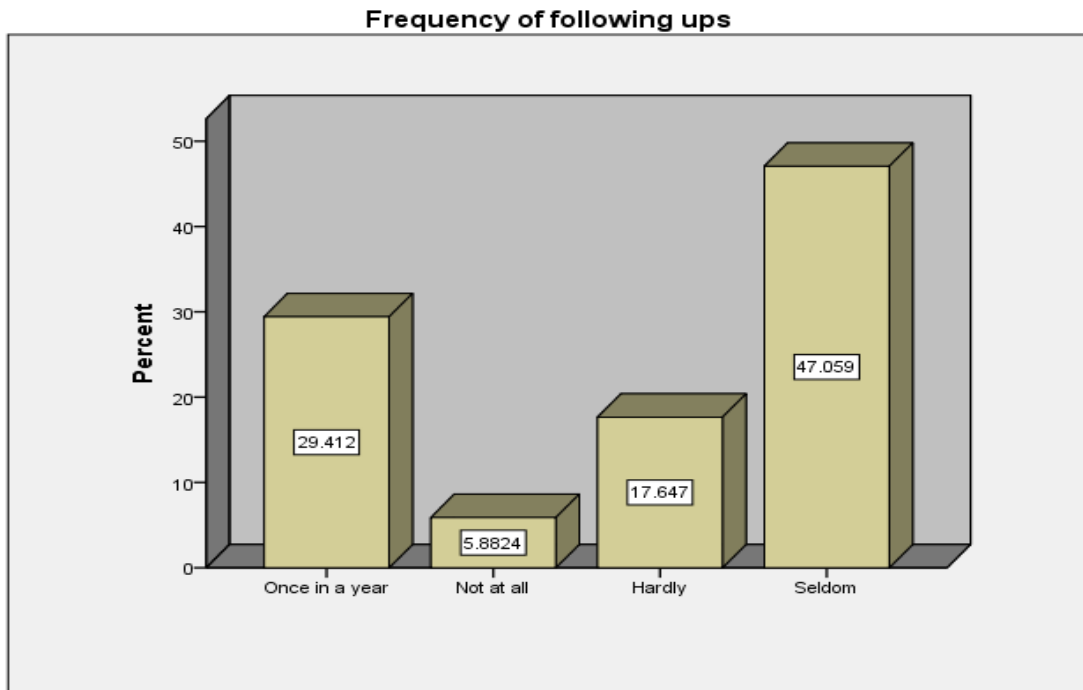


Figure 1. Frequency of Follow-up

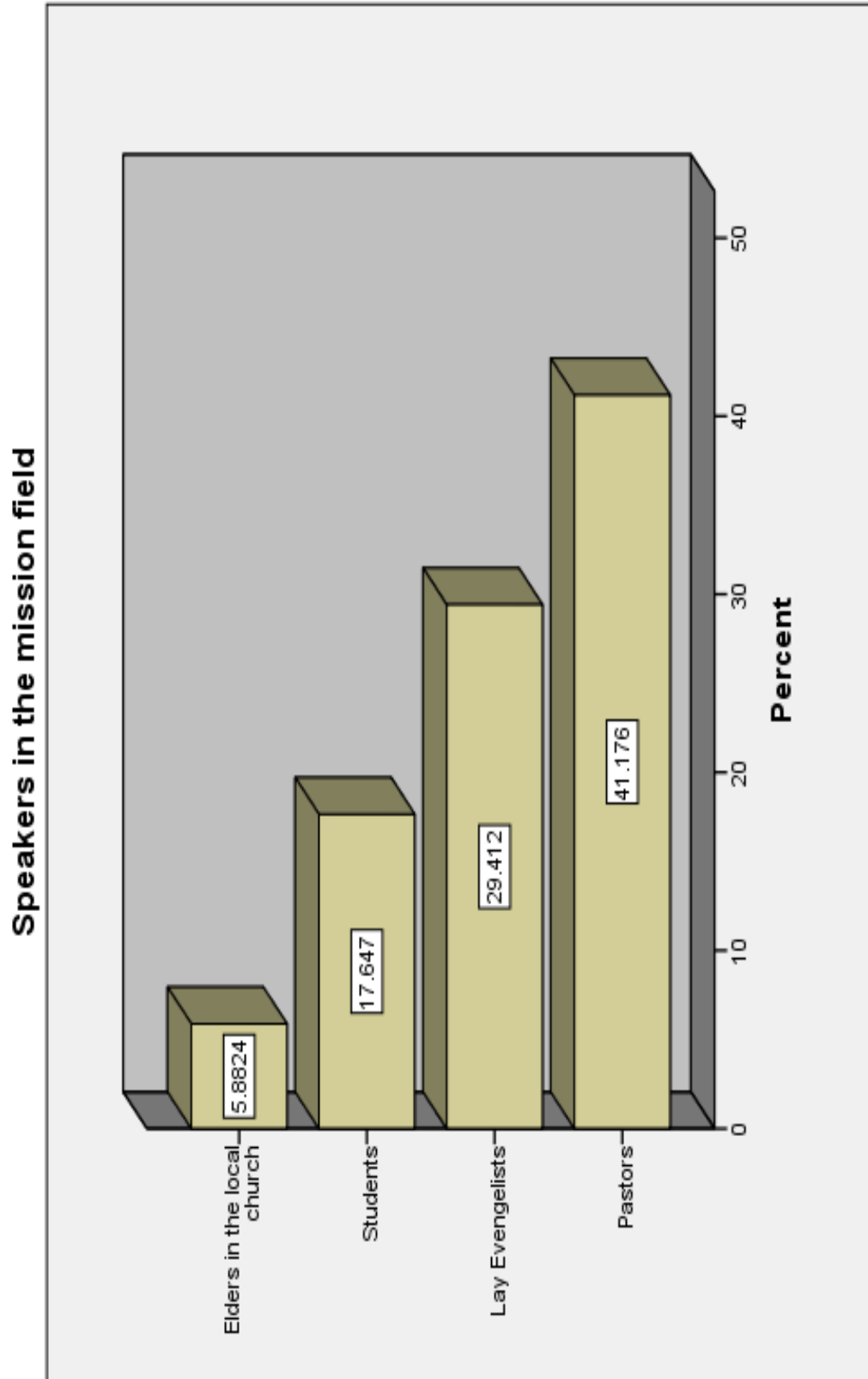


Figure 2. Distribution of Speakers in the Mission Field

APPENDIX J

MEUCASA CHAIRMAN'S REPORT

The challenges commonly faced are getting enough resources (especially financial) to help us conduct successfully the evangelistic campaigns. In most cases we depend on well-wishers and students to raise huge sums of money to meet the budget expenses. Except for only one time when the conference allocated some amount towards the same, there has not been anytime the Central Kenya Conference has supported the students with the said expenses despite the good results of opening various Sabbath Schools. There are times when crusades have been forced to stop midway because of lack of finances, or have had to borrow middle way from locals to conclude the meetings. Other challenges include time and availability of human resource, language barriers in many locations especially when conducting door to door visitation, rain in the evening interfering with open air programs or power shortages (need of continuous running generators) resistance from local religious or political leaders and sometimes people not willing to come to the meetings because of being threatened by their leaders

APPENDIX K

PROPOSED MANUAL TOOL FOR MENTORS

Below is the proposed manual tool that is to be used as a guideline for mentors in the named institutions in training and equipping students for the work of mission in various places as they have chosen. For a period not exceeding one year, the trainers and the students if they follow through the below guideline, can be prepared to do mission and have an opportunity to train others in going out on mission errands. The details of the process the tool takes are shared in the research text.

Table 12. Manual Guide Tool

Identify mission field/per month	1	2	3	4	5	6	7	8	9	10	11	12
Conduct preliminary reconnaissance (pilot team)												
Evaluation & Training												
Do a draft model tool												
Perform a gift inventory												
Do a Pairing program(luke 10:1)												
Seminars & Workshops												
Evaluation & training												
Alternative resource mobilization(chaplains Snr student leaders)												
Full implementation on mission												

Mentoring and training Tool is summarized in 5 Stages namely:

- ☞ Reconnaissance (field survey)
- ☞ Evaluation and Methodology
- ☞ Equipping and Mentoring
- ☞ Trial of the draft tool
- ☞ Application & full implementation

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VITA

Name	Gerald M. Nyarega
Background	I was born in an Adventist family in Thika, on 19 November 1979. I have two elder brothers, a young brother and one sister. My loving parents are both Church workers, serving as Elder and head deaconess. I was baptized and joined the body of Christ, the Adventist family in 1992. Except for my high school, both my primary and university levels have been in Adventist institutions.
Family	I am married to Sandraglory Kerubo, and we are blessed with baby Beulah Moraa (Born on 21 September 2011) and baby Zurielle Kwamboka (26 th Feb 2014)
Education	
1994-1998	High School Diploma, St. Johns Nyamagwa Boys High School
2002 – 2006	Spicer Memorial College; BA Theology
2006 – 2008	Andrews Theological Seminary; MA in Religion (Mission Emphasis)
2013 – 2017	Adventist University of Africa, Doctor of Ministry (Mission Emphasis)
Experience	
2014 – To Date	Youth Pastor, Nairobi Central SDA Church
2011 – 2013	Chaplain of Colleges and Universities in Mt Kenya Region under Central Kenya Conference of Seventh-day Adventist Church
2009 – 2011	Served as Chaplain for Universities and Colleges in Nyeri under Discovery Faith International, a Support Group of Central Kenya Conference of Seventh-day Adventist Church
2002-2008	Seminary (Studies)
1999-2001	Lay Evangelist (Kenya)