

PROJECT ABSTRACT

Master of Chaplaincy

Adventist University of Africa

Theological Seminary

Title: NURTURING OF THE NEW CONVERTS INTO DISCIPLES OF CHRIST
IN NAJJANANKUMBI YOUNG CHRISTIAN SCHOOL, CENTRAL
UGANDA CONFERENCE

Researcher: Joel Musaasizi

Primary adviser: Kamiza John Byaki, DMin

Date completed: September 2023

This project explored the ideal biblical and theological principles for being and making disciples of Christ and how this discussion relates to the problem of nurturing newly baptized members in the Najjanankumbi Young Christian School. The investigation contains six Chapters, whereby the first one described the road map of the whole project, stating the problem and purpose. Chapters two and three aimed at setting the context for the discussion by generating the biblical and theological principles of nurturing and discipleship. These chapters illuminated the fact that discipleship is made through intentional and interpersonal relationships. The models that came from Chapters two and three were considered the ideal means of making disciples.

The fourth chapter described the process followed in conducting this survey. It described the ministerial context of the research, defining the macro and micro setting

of the project; project design; measures indicating the demographic features and instruments employed to collect data; and data collection, analysis, and interpretation for both the quantitative and qualitative phases. The fifth chapter looked at the proposed intervention strategies to push the existing nurturing programs closer to the ideal principles suggested in Chapters two and three. In this respect, the marks of Jesus' life in the perspective of growth in worship, growth in fellowship, and growth in witnessing were the answer to the research problem of Najjanankumbi Young Christian School. The proposed strategies were implemented, tested, evaluated during the course of training and were promising to make Christ like disciples.

Chapter six rounded up the study by summarizing the concept of discipleship and the importance of biblical and theological nurturing principles as reflected in Chapters 2 and 3. As potential agents of discipleship, Church schools like Najjanankumbi Young Christian were highlighted as next to none in satisfying the task of the church.

It is anticipated that the strategic principles developed be used as a practical model for training disciple makers and a reference to aid the chaplaincy department to make disciples of Christ not only within Young Christian School, but also in countless Christian schools, colleges, organizational work places in Central Uganda Conference and Uganda Union in general.

Adventist University of Africa

Theological Seminary

NURTURING OF THE NEW CONVERTS
INTO DISCIPLES OF CHRIST IN NAJJANANKUMBI
YOUNG CHRISTIAN SCHOOL, CENTRAL UGANDA CONFERENCE

A project

presented in partial fulfillment
of the requirements for the degree
Master of Chaplaincy

by

Joel Musaasizi

September 2023

NURTURING OF THE NEW CONVERTS
INTO DISCIPLES OF CHRIST IN NAJJANANKUMBI
YOUNG CHRISTIAN SCHOOL, CENTRAL UGANDA CONFERENCE

A project
presented in partial fulfillment
of the requirements for the degree
Master of Chaplaincy

by
Joel Musaasizi

APPROVAL BY THE COMMITTEE:

Primary Adviser
Kamiza John Byaki, DMin

Programme Director, MChap
Mahlon Juma, PhD

Secondary Adviser
Augustin Tchamba, PhD

Dean, Theological Seminary
Feliks Ponyatovskiy

Adventist University of Africa

Date: May 2024

TABLE OF CONTENTS

LIST OF TABLES.....	vi
LIST OF FIGURES	vii
CHAPTER	
1. INTRODUCTION	1
Statement of the Problem	1
Purpose of the Study.....	2
Justification.....	2
Delimitations	2
Methodology and Procedures	3
Expectations	4
Definition of Terms	4
2. THEOLOGICAL FOUNDATION.....	6
Nurturing and Discipleship in the Old Testament	6
God and Israel	7
Parents and Children	9
The Prophetic Communal Approach of Discipleship	10
Personal Relationship	11
Nurturing and Discipleship in the New Testament	12
Jesus and the Twelve.....	12
Pauline Models.....	15
Incarnational Model	16
Parental Care Mode	16
A Pattern of Life Model	16
Teaching Model.....	17
Nurturing and Discipleship in Ellen White’s Writings	17
Mingling with People	19
Showing Sympathy	19
Meeting Felt Needs	20
Following Jesus: The Climax of Being a Disciple.....	21
3. LITERATURE REVIEW	23
Church Discipleship	23
Historical	25
The Greeks and Discipleship.....	25
The Jews and Discipleship	26

Disciple Formation	27
The Church	30
Church Leadership Roles	31
Mentorship	32
Small Groups.....	33
Church Curriculum.....	35
Teaching	35
Fellowship (Koinonia).....	37
Worship	38
Outreach (Diakonia).....	39
Christian Schools and Discipleship	40
 4. DESCRIPTION OF THE STUDY	 42
Ministerial Context.....	42
The Ministerial Macro Context	43
Geographical setting.....	43
Religious affiliation.....	43
The Ministerial Micro Context.....	43
Background information	43
Population	44
Project Design and Methodology	44
Measures	45
Demographic Features.....	45
The Population and Sample Size.....	46
Ethical Consideration	47
Instruments	48
Data Collection Procedures	50
Quantitative Phase	50
Data Preparation	50
Data analysis Quantitative Phase	51
Descriptive Statistics Analysis	53
Grand Mean.....	59
Abide in Christ	60
Live in the Word	60
Pray in Faith	60
Witnessing to the World.....	61
Qualitative Phase.....	61
Data Collection.....	62
Data Analysis.....	64
Results	65
Passion for Spiritual Matters	65
Chapel Practices	66
Source of Warmth	66
Interpretation and Conclusion	68
Summary.....	69
 5. DESCRIPTION OF THE INTERVENTION PLAN	 70
Intervention Design	70
Objectives of the Training	71

Intervention Development	72
The Hub of the Great Commission.....	74
Growth in Worship (Leitourgia).....	75
Worship	76
The Marks of Jesus's Life	77
The devotional life of Jesus.....	77
The indwelling spirit	78
Spiritual practices.....	78
Personal spiritual retreats	80
Growth groups.....	80
Foster parenting.....	81
Growth in Fellowship (Koinonia)	83
Continuous learning of doctrines	84
Sharing of goods	84
Growth in Outreach and Witnessing (Diakonia)	86
Conclusion.....	87
Evaluation of the Training.....	87
 6. SUMMARY, CONCLUSION, RECOMMENDATIONS	 89
Project Summary	89
Conclusion.....	93
Recommendation	93
 APPENDICES	 94
A. ETHICAL CLEARANCE FORM.....	95
B. PARTICIPANT INVITATION LETTER	96
C. PARTICIPANT APPROVAL FORM (FOR FOCUSED GROUP DISCUSSION)	97
D. CONSENT FORM FOR FOCUSED GROUPS.....	98
E. CONSENT FORM FOR QUESTIONNAIRE	99
F. PERMISSION TO CONDUCT RESEARCH.....	100
G. QUESTIONS FOR THE FOCUS GROUPS	101
H. QUESTIONNAIRE	102
I. TRAINING SCHEDULE SESSIONS	106
J. THE TRAINING EVALUATION	108
 BIBLIOGRAPHY.....	 109

LIST OF TABLES

1. Determining Sample Size from a Given Population.....	47
2. Demographic Data	51
3. Abide in Christ.....	54
4. Live in the Word	55
5. Pray in Faith.....	56
6. Fellowship with Believers.....	57
7. Witnessing to the World	58
8. Descriptive Statistics.....	59
9. Demographic Report.....	65
10. Showing the Trained Staff and Students.....	72

LIST OF FIGURES

1. Class Participation	52
2. Age Bracket	52
3. Abide in Christ.....	54
4. Live in the Word	55
5. Pray in Faith.....	56
6. Fellowship with Believers.....	57
7. Witnessing to the World	58
8. Spiritual Growth.....	59
9. Sitting Design during the Group Discussion	64

CHAPTER 1

INTRODUCTION

The Najjanankumbi Young Christian School is a Church-related high school located at 5 kilometers on Kampala-Entebbe Road. It is a mixed school offering classes for both day students and boarding at Ordinary and Advanced levels. Currently, it has a population of 539 students of which 274 are girls and 265 are boys.

This school was founded in principles of orienting the learners in the Seventh-day Adventist philosophy of education which seeks to provide for the whole person: Body, Soul, and Mind. The intent of this frame of mind is to mold young people into disciples of Jesus Christ whose usefulness is to enrich the life of the Adventist Church henceforward.

This school receives students from Adventist primary schools of whom some come when are already baptized, and from non-Adventist primary schools who generally are of non-Adventists.

Statement of the Problem

Whereas this school was established to make disciples, and whereas it baptizes hundreds of young people every year, its chapel resources in worship, fellowship and witnessing are inadequate for nurturing the newly baptized members into Disciples of Christ. As a result they cannot be traced after school.

Purpose of the Study

The goal of this investigation is to advance, implement, and evaluate a training package that is biblically grounded, and targeted to improve the nurturing practices of the newly baptized converts of the Najjanankumbi Young Christian High School.

Justification

Between 2011 and 2013 the Seventh-day Adventist Church governing body (General Conference) conducted an international investigation to form a basis for developing the 2016-2020 Strategic Plan and nurturing of disciples emerged as a significant strategic issue to be addressed by the church.¹

This Strategic Plan has been adopted by the Central Uganda Conference (CUC) and her entities for implementation. The Najjanankumbi Young Christian School is positioned as one of the implementing agents of the church mission in the CUC territory. Carrying out this study in the Najjanankumbi Young Christian School will enhance the effectiveness of its chaplaincy department in nurturing the new converts; thus, scoring in both the local and the global strategic goals.

Delimitations

The study is focused on the new converts of the Najjanankumbi Young Christian School in the Central Uganda Conference for the year 2017 and 2018. It may be difficult to make a study to all converts because most of them will have left the school.

The time frame for this study stretched from 2017 through 2023, in which the researcher engaged the Library resources and field work in collecting the relevant data.

¹General Conference of Seventh-day Adventists Executive Committee Annual Council 2017, "Nurture and Retention," *Elder's Digest*, April/June 2018, 8-10.

Methodology and Procedures

The study is composed of six Chapters. Chapter one introduces the chaplaincy context setting the tone of the study, stating the problem that is hindering effective nurturing in the chaplaincy context, the purpose of the study which defines the outcomes of the project, qualifying the importance of this undertaking, setting the boundaries of the procedure, anticipations ensuing from the process of this study and the definitions of terms in this research document.

In Chapter two, the study sought to establish the biblical foundation for nurturing disciples, coupled with seeking guidance from Ellen G White literature.

The third chapter is a review of related works on the subject, gathering the best practices which are in tune with biblical principles of nurturing disciples.

Chapter four details the process of collecting, summarizing, analyzing, and interpreting of data. The research used both qualitative and quantitative methods.

Purposeful selection was used for the variety of the members. From the 225 new converts of the two years, a 100 were selected. In each class, participants were selected based on their gender and number of new converts from each year.

The researcher adopted the lifeway questionnaire² and adapted it to suit the needs of the study (Appendix E). For the qualitative methodology the researcher used the discussion questions in focused groups (Appendix D).

Permission was sought from the school administration (Appendix C). Invitation letters were sent to prospective participants prior to commencing the data collection, and the participants signed consent forms (Appendix B and C).

² “Spiritual Growth Assessment Process,” accessed 7 May 2018, www.lifeway.com/discipleship.

The fifth section of the study narrates the specific, chronological implementation of the intervention, and evaluation regarding the effectiveness of the implemented program.

The last chapter makes the summary of the study, debate of the results, assumptions, and commendations. This chapter also makes references for forthcoming research.

Expectations

The product of this investigation may be used by Najjanankumbi Young Christian School to enhance the effectiveness of the chaplaincy services in the institution primarily.

Secondly, this research will be presented to Central Uganda Conference and could be used to enhance chaplaincy services in the Conference.

Thirdly, the published research will add to the work of others in addressing matters of nurturing, most especially in the chaplaincy ministry in education sector.

Finally, the study will increase the knowledge and writing skills of the researcher.

Definition of Terms

Understanding the key terminologies used in this study are important to this project and creates the road map of the entire program. Therefore, definitions of the following terms are given to establish clarity:

Disciple: A disciple is a student, apprentice, follower or imitator of the principal teacher or leader (1Cor 11:1); Author Dempsey defines disciple as an individual who has trusted Christ for redemption and has submitted totally to Him. He

further states that he or she is dedicated to working the divine corrections in public and emerging to their complete potential for Christ and His task.³

Nurture is a process of assisting and sustaining others in ways that help and inspires them to reach their greatest potential or highest level of development; caring enough to others to be the best they can.

Nurturing as used in this paper is a contemporary word used to describe the biblical process of taking care and guidance of newly born Christians to grow in faith and knowledge of God, to mature up, and bear fruits. The term appears in the King James Version in Ephesians 6:4 as the version of *paideia*, but the Revised Version (British and American) vagaries to "chastening," besides uses "nurture" (verb) for the King James Version "bring up" (*ektrepho*) in the initial fragment of the stanza. *Paideia* has the impression of training and modification.⁴

³ Rod Dempsey, "What Is God's Will for My Life? Disciple!" and "What Is God's Will for My Church? Discipleship!" *Innovate Church*, ed. Johnathan Falwell (Nashville, TN: B & H, 2008), 87ff.

⁴ *International Standard Bible Encyclopedia*, "Nurture," accessed 7 May 2018. www.biblestudytools.com.

CHAPTER 2

THEOLOGICAL FOUNDATION

This chapter attempts to survey the Bible to establish the biblical foundation and the theological concept of discipleship, and explores the process of nurturing of new converts. This discussion embraces nurturing into discipleship in the Bible.

This part reflects first on events in the life of Israel nation, and then on Jesus and his disciples in the gospels to be able to appreciate why his approach is considered to be effective in the growth of new converts. Then Pauline letters are explored to establish more methods that can be applied in making genuine disciples of Jesus Christ.

Conversely, the Ellen G. White literature is explored to establish the Spirit of Prophecy perspective in making disciples.

Nurturing and Discipleship in the Old Testament

Whereas, discipleship concept seems to be more pronounced in the ministry of Jesus which involved the twelve disciples as the gospels account,¹ the Old Testament has hints on the notion of having followers which appears to provide the conceptual background of the New Testament practice of nurturing and discipleship process. The Old Testament use of the term לַמּוּד (lammud) is close to New Testament Μαθητής (mathetes). An example of its use is Isaiah 8:16 and 50:4 where the New

¹ Michael J. Wilkins, *The Concept of Disciples in Matthew's Gospel: As Reflected in the Use of the Term "Mathetes,"* Novum Testamentum Supplements (Leiden, The Netherlands: E. J. Brill, 1998), 59:12, 15-41.

International Version (NIV), the King James Version (KJV), and the New American Standard Bible (NASB) translate לָמַד (lammud) as “disciple.” Brown, Driver and Briggs observe that *lammud* means “taught.”² Coming from the Hebrew word, לָמַד (lâmad), this means to learn or to teach.³ The teaching of this kind they contend was the training to come to terms with the will and the law of God.⁴ This infers goal of imparting information of this kind is the fear of God. It also suggests that students would be educated to deepen their pattern ship with God who was to empower them to grow in knowledge, godly habits, faith, and desire to serve fellow human beings.

God and Israel

The bond recognized among God and Israel remained a divine-human link that projected the correlation that would exist between Jesus and his followers. The covenantal association with God discovers its actual countenance in “subsequent God” and “walking in his ways.”⁵ As soon as Israel satisfied her obligations to the agreement, she was understood to be succeeding God and walking in his ways.⁶ On the other hand, once the people dishonored the treaty, they were seen to be next the deities of the heathen and walking in their ways.⁷ The idea of imitation is basic to the concept. Phrases like “walking in the ways of another person” are frequently used to

² Francis Brown, S. R. Driver, and Charles A. Briggs, *The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon: With an Appendix Containing the Biblical Aramaic* (2014), s.v., “lammud.”

³ R. Laird Harris et al., “Lâmad,” *Theological Wordbook of the Old Testament (TWOT)*, ed. R. Laird Harris and Bruce K. Waltke (Chicago, IL: Moody Press, 1980), 480.

⁴ Ibid.

⁵ Michael J. Wilkins, *Discipleship in the Ancient World and Matthew's Gospel*, 2nd ed. (Grand Rapids, MI: Wipf and Stock Publisher, 2015), 177.

⁶ Deuteronomy 4:1-14 ; 1 Samuel 12:14 ; Deuteronomy 10:12-13.

⁷ Deuteronomy 6:14 ; Judges 2:10-13 ; Isaiah 65:2.

refer to this pattern. Such walking can be either the imitation of a good pattern (2 Chr 20:32) or an evil one (Judg 2:17; 2 Kings 21:21).

The association of God and Israel is identified as the most exemplary standard of discipleship in the Old Testament. In his argument, Wilkins states that it reflects the ideal of a “master –student relationship.”⁸ It is a kind of communication that fixes two or more persons in a ranked connection for the resolution of communicating religious, social, or other type of evidence. He further asserts that such training takes place in descending fashion from the “hierarchically greater to the hierarchically lesser.”⁹ This flow of information suggests that, the master becomes the blue print to which the disciple is modelled. Walter explains that the “origins of biblical discipleship” begins with God’s call to Adam and Eve after the fall (Gen 3:9), then to Abram and his descendants for a mission of establishing a nation that would make the whole world blessed (Gen 12:1-3).

The nurturing method put forward from God and Israel’s relationship in scriptures is that of walking in his ways. The process was initiated by God calling and setting aside the Israelites into a special group with an intention of making it a “Holy nation” The desired out comes of this call and relationship is the Israel “the disciple” that resembles her master “God” in character (Lev 26). The Israelites in turn as a nation and parents were to reproduce themselves as masters to their neighbours and children as disciples respectively, which is the Central theme found in the passages of Deuteronomy 6:4-11 and Genesis 12:1-3.

⁸ Wilkins, *Discipleship in the Ancient World and Matthew's Gospel*, 177.

⁹ Ibid

Parents and Children

A different form of discipleship is here described in the Deuteronomy between parents and children. It is commonly known as the “Shema.” It submits the dissemination of facts and wisdom of Deity’s love in various ways of life using diverse methods and settings to develop the entire being. It embraces the love for God, the transmission of the word, and its preservation.

It further proposes that parents were to set an example for the love of God wholeheartedly and transmit that love to their children carefully using every opportunity in different settings. The leading part of this passage (Deut 6:4) appears to teach the principle of obeying one God (Yahweh is one). It seems that the Israelites used this in remarkable contrast to the polytheistic nations around.¹⁰

The recurrence of the divine name seems to stress and to make Yahweh the basis of what follows (Verse 5). The subsequent verse expresses what is considered to be the greatest commandment (Matt 22:36-40). The account given here suggests complete commitment on the part of the follower.

After laying the foundation that Yahweh is one, the child is instructed to appreciate Him with complete heart, soul, and strength. The usage of entire heart (mind), soul (being), and strength (energy) denotes that the love of God was to be internalized in the mind both consciously and unconsciously.¹¹ The method of transmission of this love implies teaching diligently, repeatedly. It further suggests the times, and places of transmission. Conversation about them once at home and the minute of walking along the pathways, when sleeping or once waking up (Deut 6:7).

¹⁰ “The Lord Our God Is One Lord” [Deut 6: 4], *Seventh-day Adventist Bible Commentary*, rev. ed., ed. Francis D. Nichol (Washington, DC: Review & Herald, 1953), 1: 974.

¹¹ Duane L. Christensen, *Deuteronomy 1-21:9*, Word Biblical Commentary (WBC) 6A (Grand Rapids, MI: Zondervan, 2001), 143.

The four postures denote that the teaching was to take place at all times, places and occasions. This suggests that the transmission of the love of God had no limit to time and space in Israel. The instructions to preserve love for God in Israel included binding them on their children's hands, and foreheads, and writing them on the door frames of their houses and their gates.

The Prophetic Communal Approach of Discipleship

The distinctive type of discipleship in the Old Testament was demonstrated in the association that developed among the prophet and followers. It has been addressed as a Band, Company, and School of the Prophets from time to time.¹² It is believed that Samuel started the school of the prophets around his home in Ramah to counter-attack the growing evil of that time. The major reason to support this is that at the time of his call, prophecy was scarce for twenty years (1 Sam 3:1) and evil was at its peak in Israel.

Samuel sought some young boys whom he trained to stand and speak for the Lord through these schools. Their training influenced King Saul and at one time he was also considered a prophet. (1 Sam 19:20-24). This form of teaching appears to have been improved and developed under the leadership of Elijah.

In the days of Ahab the children from these schools had increased in number. Besides those destroyed by Jezebel, (1 Kgs 19:10) one hundred were hidden by Obadiah in a cave, (1 Kgs 18:4; 1 Kgs 18:13) and seven thousand had not bowed down to worship Baal (1 Kgs 19:18).

¹² Daniel Whedon, "Bible Commentaries: 1 Samuel 10:5—Whedon's Commentary on the Bible," StudyLight.org., accessed 5 October 2018, <https://www.studylight.org/commentaries/whe/1-samuel-10.html>.

These institutions of prophets were organized and advanced to higher levels of influence under Elisha's leadership. In defeating the Omride dynasty, Williams comments that they were active and chose King Jehu, who would cooperate in preserving their power and eradicating non-Yahwistic worship.¹³ The preferred feature of this form of relationship was to enable the minors (disciples) to better know, inculcate respect, appreciate, and have reverence for Yahweh. In light of the above description, it is noticeable that Prophetic schools of that time were training centres and centres of influence to the young ones to respond to the evils in their societies.

It is also seen that Elisha's response to Elijah's ministry depicts a successful master-disciple plan. It is clearly stated that Elisha took over from Elijah the prophetic responsibility (1 Kgs 19:16; 1 Kgs 19-21; 2 Kgs 2:2, 6). As Elijah ministered, so did Elisha. Discipleship in those schools was a practice of mentoring students to carry on the responsibility of the gospel ministry in their time and to deliver it safely to the incoming generation.

Personal Relationship

The scriptures presents Moses as Joshua's tutor (Exod 24:13, 33:11; Num 11:28, Josh 1:1). He imparted to him leadership skills (Num 27:18-23). In the absence of Moses, Joshua provided leadership to the nation (Josh 17:18, Number 32:28). Such elements affirm the characteristics of a master-disciple relationship. In the book of Deuteronomy Joshua is labelled as a person with the spirit and understanding to lead Israel after Moses's death of (Deut 34:9). As a follower he mastered the instructions of his leader and managed to lead Israel to the Promised Land. The act of passing on leadership skills in the ancient nation was important; it suggests the continuity of the

¹³ T. R. Hobbs, *2 Kings*, WBC 13, 199.

institutions and their missions. Students needed to be taught to perform tasks with the assistance of their teachers and in their absence, to assume their responsibility.

Nurturing and Discipleship in the New Testament

Nurture in the New Testament unfolds in Jesus' model of developing disciples upon pattern of all other master- disciple relationships. The Greek New Testament word for nurture is παιδεία (paideia). The word is found in Ephesians 6:4 where the American Standard Version (ASV) translates it as nurture. The act refers to “nourishing or nursing, tender caring, educating, training, bringing up or feeding.”¹⁴ According to Hargner, the emphasis in the Great Commission of Matthew 28:19, is not put more on the spreading of the gospel as it is placed on “nurturing into the experience of discipleship.”¹⁵ He contends that this emphasis is supported and explained by the imperative instructing the keeping of what has been communicated (Matt 28:19). This seems to suggest that Jesus' emphasis was not on quantity of people evangelized but quality of believers who nurtured into disciples.

Jesus and the Twelve

The Gospels highlights that Jesus selected 12 men after spending a session of prayer (Luke 6:12-13). He chose them from diverse life background, prepared them as his disciples and then sent them to accomplish his saving mission to the world (Matt 10:1-4 and Luke 6:12-16). According to Coffman, these men were ordinary people, weak and imperfect in their demeanor. Nevertheless, when these insignificant, faulty men got into relationship with Christ, they were converted, and turn out to be

¹⁴ Noah Webster's American Dictionary, 1828, s.v. “nurture,” accessed 30 September 2018. Nohttps://www.studydrive.org/dictionaries/web/n/nurture.html.

¹⁵ Donald A. Hagner, *Matthew 14-28*, WBC 33B, 887.

negotiators of conversion for the whole human race.¹⁶ This seems to indicate that Christ devoted His life to molding the minds of his disciples to what He wanted them to be and to do the world.

The gospels put a lot of emphasis on the acts of “following” and “obeying” as key factors in becoming a disciple. The chosen disciples were busy men on their daily activities, but when they were called “Come, follow me,” They were obedient, and they proceeded to abandon their nets and followed the master who changed their lives and led them to embrace the missions (Matt 4:18). In this sense, a disciple μαθητής (*mathetes*), “is one who has received the invitation from Jesus and responds to join him for a training.”¹⁷ This submission to leave one’s ways determines the pattern-ship and the willingness to go the journey of discipleship. It terminates all unhealthy relationships and strengthens the bond between a master and a student.

In the Bible, the concept of discipleship is not original by Jesus. The four gospels records followers of John the Baptist.¹⁸ The gospels of Matthew and Mark talks about the supporters of the Pharisees (Matt 22:16; Mark 2:18), and John accounts for the disciples of Moses (9:28), nevertheless, Christ’s way of making disciples is outstanding.

According to the early traditions, the students looked for the best teacher to mentor them and not the teachers to look for the pupils. Commenting on this subject, Wilkins says that at the induction of his earthly ministry, Jesus “established new

¹⁶ James Burton Coffman, “Verse-by-Verse Bible Commentary: Matthew 10:2—Coffman Commentaries on the Old and New Testament, StudyLight.org” accessed 8 October 2018, <https://www.studylight.org/commentary/matthew/10-2.html>.

¹⁷ Ulrich Becker, “Disciple,” *New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1975), 1: 840.

¹⁸ Matt 9:14; 11:2; 14:12; Mark 2:18; Luke 5: 33, 7:18-19; 11:1; John 1:35, 37; 3:25; 4:1.

pattern of discipleship because he took the initiative of seeking out and calling them to enter into a relationship.”¹⁹ It is noticeable that

Jesus went to people. He intentionally sought for them where they were, Peter and Andrew his brother, James and John by the Sea of Galilee (Matt 4:18-22). The savior went to Samaria at James’ well for the Samaritan woman (John 4: and to many other places looking for followers.

In Luke 6:40 Jesus notes that a learner is not above the facilitator, however, every person who is fully skilled has the ability to act as a facilitator. The impression the text gives is that discipleship is two ways. The master should set the standard to which the student must reach; On the other hand, the student must strive to attain the set qualifications and qualities. The set standards must be those reflecting the great teacher (Jesus Christ).

In the discourse of Matthew Chapter 28:18-20, Jesus reveals mission that was to be fulfilled. Therefore “go” and “make disciples of all nations.” The Greek term for “disciple” in this passage is μαθητής (*mathetes*). Which means someone who is “‘a learner’ . . . in contrast to didaskalos, ‘a teacher;’ hence it denotes “one who follows one's teachings.”²⁰ It is observed that disciples were called to assume a service to people; by undertaking his power to perform the things he did to them. Power to teach, baptize, cast out unclean spirits, and cure different kinds of diseases of illnesses as well as ailments as they were fulfilling the mission (Matt 10:1; Mark 6:7; Luke 9:1).

¹⁹ Michael J. Wilkins, *Matthew*, NIV Application Commentary (Grand Rapids, MI: Zondervan, (2004), 180.

²⁰ William E. Vine, Merrill Unger, and William White Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words: With Topical Index (VCED)* (1996) s.v. “mathetes.”

Pauline Models

Throughout the ministry of Christ, Christ was visible and expressions in following and walking were used. This qualifies the phrase “following or followers” of Jesus the way (John 14: 6). But after his death, Jesus’ presence was no longer in a physical sense and various images of discipleship were applied. The expression of “imitating or imitators of Christ;”²¹ Christians; believing or believers in Christ and the image of Christ were used to refer to those who are called and chosen as disciples.²² These expressions were not limited to Jesus alone but also to Paul, and the rest of the believers (1 Cor 11:1). The apostle upholds that the chief objective of all ministry is to make disciples who are “Christ like.” Bringing them to a holistic person created in the image of Christ (Eph 4:13). Helping the Romans to understand how this change of life occurs, Paul said:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what [is] that good, and acceptable, and perfect, will of God (Rom 12:1-2).

The message therein contains animated ideas for this paper. It proposes that transformation from a life without God to a life with God begins in the mind. It also calls for sacrifice, holiness and service. In addition, Paul designates the state of a believer as a new creature with the mind of Christ. Old is gone and all things becomes new (2 Cor 5:17, 1 Cor 2:16). Without this change “Christ like” would remain a concept in theory.

²¹ Phil 1: 27, 2-3; 18; 1 Cor 11: 1, 4; 16; Gal 4: 12; Eph 5: 1; Heb 6: 12.

²² Acts 6:1-2, 7; 9:10, 26; 11:26; 15:10; Gal 4:19.

Incarnational Model

In his missionary activities Paul was moved by this principle, reflecting on the subject discipleship, he asserts that it involves intentional cost of making people disciples who are different from the common lot of people.

Though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without the law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without the law; to the weak I became weak, that I might by all means save some (1 Cor 9:19-23, NKJV).

The passage suggests that disciple-makers ought to learn to communicate to learners in a language familiar to them where they stay. Using this model as a principle would yield more results.

Parental Care Mode

According to Paul, the method of nurture employed to the Thessalonians was that of a mother or a tender nurse and a child care (1 Thess 2:7-12). In his commentary, Adam Clarke explains that Paul and his colleagues did not use their authority over the believers, instead they were “compassionate and kind.”²³ This implies that disciple makers and spiritual care givers should restrain from the use of their powers over learners in any inappropriate way. Instead they should assume the responsibility of tender parents in feeding and teaching the students the word of God with gentleness.

A Pattern of Life Model

The exhortation of Paul to Titus to set a “pattern,” in all things including doctrine (Titus 2:7-8, KJV), is another form of nurturing worth a mark of attention.

²³ Adam Clarke, *Commentary on 1 Thessalonians 2:7*, The Adam Clarke Commentary, accessed 23 October 2018, <https://www.studylight.org/commentaries/acc/1-thessalonians-2.html>.

Students learn more by example than mere words. This was one of Jesus' methods of mentoring his disciples: learning through observation. They witnessed him having compassion over those who were distraught and abandoned comparable sheep deprived of a shepherd (Matt 9:36). They saw how he handled issues of authority and privilege by showing kind regard for the persons of no social stature: the children, women, Samaritans, and other social outcasts. They observed him mingling with people of ill reputation such as prostitutes, and tax collectors respectively. They came to learn to meet people where they were without passing judgement.

The insight needs learners to demonstrate for them how to live Christian virtues in life experiences. Nurturing by example is doing everything right for God's glory before the student (1 Cor 10:31). It involves displaying integrity, right choices, rejecting the lies of the devil, and standing for the truth.

Teaching Model

Discipleship and teaching are inseparable. Paul, like any other disciple maker, employed teaching to grow the church. He appeals to spiritual care givers to begin with the soft and clear truth before the complicated ones "solid food for the mature" (Heb 5:11-15).

Nurturing and Discipleship in Ellen White's Writings

Christ directive of discipleship as the prime function of followers (Matt 28:18-20). According to White, a disciple is a student who is continually schooling.²⁴ Her propositions is in agreement with Vine's argument that discipleship exists between a

²⁴ Ellen G. White, *The Paulson Collection of Ellen G. White Letters*, Complete Published Works of Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012), 56.2

student and a master.²⁵ In the light of this notion, there can be no follower in the absence of a leader. There are aspects to Christian education that require specific attention. In her book *Education* while writing about the group of seers, White asserts that groups of seers were meant to act as barriers in contradiction of social evils, support religious good among young people, and foster affluence of people through leaders that are God fearing.²⁶ It denotes that schools are to serve as transforming centers for the youth in preparation of the great mission of God against Satan. The methods of preparations used to achieve this goal, in most cases determines the quality of disciples produced. White articulates the great principle of discipleship as “Christ’s method alone” as the medium for the desired success in the work of evangelism and making of disciples. She states that Jesus used healthy associations with people showing that He had their welfare in mind. He further demonstrated empathy to them by addressing their felt needs. In this way, they easily followed Him and became His disciples.²⁷ This thought presents four profound ways that were employed by Jesus during His earthly ministry which can also bring preferred futures in Christian learning centers. Looking at each of these aspects emanating from the above citation will be useful for the project:

1. Mingling with people,
2. Showing sympathy,
3. Meeting people`s felt needs, and

²⁵ Vine, Unger, and White Jr., *VCED*, s.v. “mathetes.”

²⁶ Ellen G. White, *Education*, Complete Published Works of Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012), 46.

²⁷ Ellen G. White, *The Ministry of Healing*, Complete Published Works of Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012), 143.

4. Following Jesus which is the climax of being a disciple as shown in Christ's bidding, "Follow me."

Mingling with People

Mingling is the act of bringing or mixing "something ... without fundamental loss of identity."²⁸ This appears to be Jesus' intentional and creative way of establishing rapport and connection of healthy relationships through which He would later win their confidence and pass on His values, beliefs, and foster his mission.

The process of nurturing and discipleship cannot be detached from mixing with people. In His ministry, Jesus would welcome "tax collectors and sinners and eat with them" (Luke 15:1-2). In her counsel, White urged leaders to avoid the pharisaic spirit in the proclamation of the gospel.²⁹ This further proposes that disciple makers should aim at creating an environment where healthy associations with the student have to take place. Health interaction with the students (disciples) without discrimination would yield great results. With this back ground, White urged workers in Adventist institutions to associate with students in a manner that would glorify God. Furthermore, she encouraged them to be both companions and therapists.³⁰

Showing Sympathy

The second important deliberate care plan used by Jesus to grow disciples, White asserts was "showing sympathy." Understanding the expression of the word

²⁸ *Merriam-Webster Dictionary*, s.v, "mingle," accessed 18 October 2018, <https://www.merriam-webster.com/dictionary/mingle>.

²⁹ Ellen G. White, *Gospel Workers*, Complete Published Works of Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012).

³⁰ Ellen G. White, "The Need for Christ's Spirit in Our College: Teachers to Reflect Christ," Manuscript Release 20, 1881, Complete Published Works of Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012).

sympathy as used during the writer`s time is significant. According to her, sympathy meant the quality and quantity of being affected by the emotions and feelings of others in almost the same degree of pain and suffering.³¹

This denotes that people appreciate acts of empathy and kindness. Drawing nearer to them be it at family levels in times of pain, lack, sorrow and joy as Jesus did. By doing this, would open up their souls for instructions effecting spiritual growth. In any learning environment, Ellen recommends that students should be shown compassion in the way they are ministered to and be taught to express what they have received to those who are suffering.³²

Meeting Felt Needs

New converts have got felt needs and issues. Attending to their needs is a crucial aspect in making them disciples. White argues that before calling people to believers, Christ attended to their needs.³³ He amazingly fed the hungry (Matt 9:36); and healed the demoniac (Luke 8:35). This denotes that he took care of their physical, emotional, and psychological problems that would be an excuse for the spiritual response and then presented the call to follow him. He was empathetically moved by those in poor conditions, he relieved them, healed the sick, comforted the bereaved, and wept with those who were found weeping (John 11:35). This seems to suppose that one mingling with students should be identifying and meeting their needs. This includes divine desires, bodily, academic, social, besides all other requirements so as

³¹ Noah Webster's American Dictionary, 1828, s.v. "sympathy," accessed 30 October 2018. No<https://www.studydrive.net/dictionaries/web/n/nurture.html>.

³² Ellen G. White, "Organizing the Church for Welfare Ministry," in *Welfare Ministry*, Complete Published Works of Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012).

³³ Ellen G. White, Pastoral Ministry, Complete Published Works of Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012), 117.

to bring wholeness of the body and mind. Meeting people`s felt needs becomes a contact point that intersects a person`s awareness of his needs and interest thereby opening the door for instructions and guidance.

Following Jesus: The Climax of Being a Disciple

“Follow Me.” According to Webster, the phrase means “go with me.”³⁴ The impression from this call gives a picture of a journey where the follower depends entirely on the leader. White explains that “To follow Jesus requires a thorough conversion.”³⁵ The ultimate goal of following Christ the way was to form character, which character is to be formed according to his likeness.³⁶ In addition, she states that in becoming disciples, one surrenders to Him all that he or she has.³⁷ True nurturing will result in disciples that utilize their talents for the advancement of the kingdom. White lamented the negligence of this matter. She pointed out that if the teachers were true to their calling, the result would be manifested in students possessing moral stamina and turning out to be workers in the vineyard of the Lord.³⁸ She further argued that a true follower become a missionary in God`s kingdom. This come

³⁴Noah Webster's American Dictionary, 1828, s.v. “follow me,” accessed 30 September 2018, <https://www.studylight.org/dictionaries/web/n/nurture.html>.

³⁵ Ellen G. White, “Delaying Obedience,” in *The Review and Herald*, Complete Published Works of Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012).

³⁶ Ellen G. White, “Acquaint Now Thyself with Him,” in *The Review and Herald*, Complete Published Works of Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012).

³⁷Ellen G. White, *Christ's Object Lessons*, Complete Published Works of Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012).

³⁸Ellen G. White, *Special Testimonies on Church Schools*, Complete Published Works of Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012).

immediately once meets Christ and the Holy Spirit transforms the individual to make others know God.³⁹

Writing about outward sign of Jesus' disciples, White highlighted love as the evidence.⁴⁰ She further contends that believers' life portrays Christ's life as a proof, token, and credentials Christian bear to the world that they are His disciples.⁴¹ The grown-up disciple replaces self-love and worldly wealth with God's love and others first. It breaks through pride and prejudice, race and ethnicity and sees every person as a heir of God who needs the same respect.

³⁹ White, *Ministry of Healing* [CD ROM].

⁴⁰Ellen G. White, *The Desire of Ages*, Complete Published Works of Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012).

⁴¹ Ellen G. White, *The Review and Herald*, Complete Published Works of Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012).

CHAPTER 3

LITERATURE REVIEW

The previous part above established the biblical and scriptural basis of investigation. The Bible and Ellen G. White Writings were explored and various images of discipleship were discussed. This chapter examines other related literature on the subject of nurture and disciple making.

Consequently, a wider look at Church discipleship, Discipleship models, Support group ministry, and Mentoring in contemporary culture is necessary to in order to have a practical bearing, and to sort through the practices that relate positively with the principles gleaned in Chapter 2.

Church Discipleship

Reflecting on the subject of discipleship, Bill Hull points out that it is a problematic subject and it has attracted hair splitting debates. Discipleship as a word means different things to different users.¹ He insists that defining discipleship is vital in making worthwhile understanding of church progress.² For him any definition about discipleship requires the connection between discipleship and redemption. Besides that, it is a theological mist of confusion.³

Discipleship is a term used in a wealth of contexts that gives different meaning for different persons at different times in different societies. Current expressions of

¹ Bill Hull, *Conversion and Discipleship* (Grand Rapids, MI: Zondervan, 2016), 22.

² Ibid.

³ Ibid., 21.

discipleship have become more diverse and confusing. This is revealed in the range of terminologies used to define discipleship. Citing J. G. Samra, Kathleen Beagles points out three reasons for the confusion. The first being perception. She claims that for those who view the term “disciple” using the New Testament intellectual sense of “being educated,” discipleship becomes the course of becoming like the master.⁴ Failure to differentiate between discipleship and disciple is given as the second reason for the confusion.⁵ The third reason highlighted concerns reference, at times disciple denotes followers of Jesus in big numbers. Yet at other times, is used to refer to a small number with an aim of life transference.⁶ For her, discipleship encompasses both salvation (becoming) and sanctification (growth).⁷

The notion of Samra’s description of discipleship resonances Bill Hull’s explanation of the theology of discipleship. They both maintain that discipleship is a process that aims at growth in Christlikeness and mission. In other literature discipleship and disciple –making seem to be the same in purpose and principle which is to help believers to “trust and follow Jesus.”⁸ Some have described it as “total submission of the whole human life to Christ’s lordship and change of life after Jesus’ image.”⁹ In keeping with Jesus’ earthly ministry and Peter’s experience after Jesus’ ascension, Michael J. Wilkins defines discipleship as

⁴ Kathleen Beagles, review of “Growing Disciples in Community: Scripture and Social Science,” by J. G. Samra, *Andrews’s University Seminary Studies* 48, no. 1 (2010): 81-108.

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

⁸ Bobby Harrington and Alex Absalom, *Discipleship that Fits: The Five Kinds of Relationships God Uses to Help Us Grow* (Grand Rapids, MI: Zondervan, 2016), 18.

⁹ W. Madison Grace II, “True Discipleship: Radical Voices from the Swiss Brethren to Dietrich Bonhoeffer to Today,” *South-western Journal of Theology* 53, no. 2 (Spring 2011): 135-153.

Living a fully human life in this world in union with Christ, growing in conformity to his image as the spirit transforms us the inside –out, nurtured within a community of disciples who are engaged in that lifelong process and helping others to know him and become like him.¹⁰

This definition implies that the form of discipleship Jesus established and intended is holistic in nature. And it is done by the spirit and in a community of believers who are also committed to the life long journey. It is this description of discipleship that this project will use to develop effective principles and practices of nurturing.

Historical

Discipleship is a concept that is found outside Christianity and the Bible. It goes beyond the time of Christ on earth. It is believed that the notion of disciple making was common with philosophers who used to impact peoples` lives through instructions and imitation before Jesus` earthly ministry.¹¹ And it was incumbent upon the learner to emulate the master`s ways of life with an aim of becoming one in reproducing his or her own life in others.¹² Some of the culture where discipleship was practiced included the Greeks and the Jews.

The Greeks and Discipleship

In the Greek culture, discipleship had three major references. It was commonly used with a sense of a learner to learn, adherent to a greater master and with a sense of an institutional Pupil.¹³ Although in a few cases the master would

¹⁰ Michael J. Wilkins, “Peter’s Theology of Discipleship to the Crucified Messiah (1 Peter 2:18-25),” *The Southern Baptist Journal of Theology* 21, no. 3 (2017): 54-55.

¹¹ Amsterdam University, “Discipleship,” accessed 18 May 2020, <https://www.coursehero.com/file/21413636/Defining-discipleship-notes/>.

¹² Ibid.

¹³ Wilkins, “Peter’s Theology of Discipleship to the Crucified Messiah (1 Peter 2:18-25),” 62.

initiate the call to this relationship, the custom was the learner to choose the philosopher. In established institutions such as those started by Protagoras some fee were charged for the process.¹⁴ This didn't take long before it was opposed by Socrates, Plato and Hippocrates.¹⁵

During the time of Jesus, the Hellenistic understood a disciple in a sense of a "learner" commonly used as an adherent. However, the master had to determine the type of adherence. This varied from a follower of a renowned thinker like Socrates, to a logician like Pythagoras or to a supporter of a spiritual principal like Epicurus.¹⁶

Disciple and discipleship were familiar terms in the Greek usage both in philosophical and religious circles. The modes of transmission of virtues and knowledge were through observation of the master's ways of life, didactic means of teaching and welcoming questions related to his mission and the kingdom, as well as through instructions and activities that could be adapted by the learner.¹⁷

The Jews and Discipleship

Whereas there is no direct usage of discipleship in the Septuagint, Apocrypha and Pseudepigrapha literature, the concept is implied in the Jewish writings of Qumran and Philo Judaeus.¹⁸ In some of these writings, the term is used with the sense of a learner as it is in the relationship of a parent and a child or instructor and a learner. In other instances, it is referring to an advanced student who teaches

¹⁴ Wilkins, "Peter's Theology of Discipleship to the Crucified Messiah (1 Peter 2:18-25)," 62.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Barbara Couden Hernandez, "Supervision of Spiritual Issues in Psychotherapy Training: Contributions from an Adventist World View," in *A Christian World View and Mental Health: A Seventh-day Adventist Perspective*, ed. Carlos Fayard et al. (Berrien Springs, MI: Andrews University Press), 423.

¹⁸ Wilkins, *Discipleship in the Ancient World and Matthew's Gospel*, 95-98.

multitudes. In this case the learner is assumed to have been adopted in the culture and would serve as a representative. Commonly it was used with the sense of being taught by God Himself.¹⁹ This is to say that the student would reproduce himself or herself.

To this end, it is apparent that the teacher-pupil associations were a common phenomenon in the Jewish tradition as it were in the Greeks before Christ's ministry in flesh. Jerusalem is believed to have been the Judicial and theological centre of Judaism. And Scholars such as Gamaliel, Hillel and Shammai, were among the first century famed rabbi who attracted pupils to learn at their feet.

Disciple Formation

Disciple formation has taken many forms and descriptions. It has been called spiritual formation, Christian formation, spiritual disciplines, discipleship, and of recent, biblical spirituality in some Christian churches.²⁰

Disciple formation is not all about what the disciple should or must do first than what the Church disciple maker has to do. Variances abound as to the process of disciple formation, some have put emphasis on personal practices and others on church practices. Yet others emphasise one area of life forgetting the rest:

The contemplative life approach tends to overlook the needs of the world.

The moralist disregards compassion and emphasises the life of holiness.

The charismatic forgets the giver and pursues the gift.

The social activists' cares for the needy and fail to pay attention to God.

The Bible study enthusiasts down play the guidance of God's Spirit to focus on formation.

¹⁹ Wilkins, *Discipleship in the Ancient World and Matthew's Gospel*, 100-101.

²⁰ Andrews University Seventh-day Adventist Seminary, "The Seventh-day Adventist Church's Official Stance on Biblical Spirituality: A Statement on Biblical Spirituality," *Ministry*, August 2012, 12-16, accessed 7 May 2020, https://www.andrews.edu/sem/sdats_bibspir.pdf.

Ascetic overlooks the joy of life and emphasizes spiritual disciplines.

The community participant doesn't mind about personal identity at the expense of the community.

The Christian leader concentrates on formal training to produce a successful disciple.²¹

Wilkin argues that for successful disciple formation to occur, all approaches must be balanced. He further asserts God's image in humanity by means of immaterial and material aspects. And sin distorted it all. Therefore, any restoration model and practice has to address them all.²² This implies that disciple formation is a call to develop the physical, social, mental, spiritual and emotional areas of a human being. It also follows that in choosing any effective principle or model, holistic results should be the ultimate goal. He is supported by Chris Shirley who suggests an integrative model of discipleship.²³

Both Wilkins and Shirley contend that the task of disciple formation lies entirely on the local church, and should not be looked upon as a component of its mission which is to be left for individual choice or independent ministries. Rather it should be considered as a guiding tool that permeates every church office, ministry, and meeting. For the church was established and ordained for nothing less than forming "committed disciples" as its primary business.²⁴ If this is not so, Shirley maintains that all other church activities, programs, and ministries will be void and powerless.²⁵

²¹ Michael J. Wilkins "The Quest for Spirituality in the Light of Biblical Discipleship," *Knowing and Doing: Quarterly of C. S. Lewis Society* (Winter 2008): 4-7, accessed 7 May 2020, www.cslewisinstitute.org.

²² Ibid.

²³ Chris Shirley, "It Takes a Church to Make a Disciple: An Integrative Model of Discipleship for the Church," *Southwestern Journal of Theology* 50, no. 2 (Spring 2008): 223-224, accessed 7 May 2020.

²⁴ Shirley, "It Takes a Church to Make a Disciple," 223-224.

²⁵ Ibid., 212.

It is also pointed out that authentic disciples are made through relational and intentional relationships which are Bible-based and not programs. Whereas Wilkins has eight non-negotiable biblical principles which are highlighted as guiding factors for choosing viable models, as stipulated in his definition of discipleship as earlier stated, Shirley proposes three vital elements as a guide for integrative model and decision making as well as evaluation in the formation process: as a result, churches make disciples as part of her role.²⁶

In the same vein, Tsegaw proposes some conceptual viewpoints on disciple formation: a life of commitment to growth in worship (reaching up), fellowship (reaching in), and mission (reaching out). He considers them to be the “irreducible” minimums of discipleship, which he also believes should be the effort and motive of the presence of a church.²⁷ Although both Shirley and Tsegaw do not use the same phrases like Wilkins, the idea embedded in them is the same. It is apparent that Shirley and Tsegaw drew from Wilkins’ non-negotiable biblical principles. These principles are considered to be bible principles.

Whether one follows Tsegaw or Shirley pathways of disciple formation, she or he will end up with Wilkins, non-negotiable discipleship boundaries. The relationship is initiated by Jesus through a gracious call into an intimate bond: Stuck in a particular, overpriced connection with Jesus; Resulting in a novel uniqueness in Jesus; Being shown by Deity’s term; Authorized by the Holy Spirit; Settled done a whole-life procedure; Skilful in groups of belief; Accepted available in ordinary world.²⁸

²⁶ Shirley, “It Takes a Church to Make a Disciple,” 213.

²⁷ Melak Alemayehu Tsegaw, “Refocusing on Discipleship: The Heart of the Great Commission and the Hub of All Local Church Ministries,” *Ministry*, April 2019, 9.

²⁸ Wilkins, “The Quest for Spirituality in the Light of Biblical Discipleship,” 4.

He further argues that “Jesus” should be the boundary of all forms, Practices and formulas of spiritual growth. This suggests that the Church’s responsibility is to choose relevant practices as means to the true mark which is holistic transformation into the Saviour’s image. In reflecting on the relational model, Bobby and Alex propose five relationship contexts through which disciples are made fit. These include The Civic, the communal, the individual, the translucent, and the divine.²⁹ Other models include the incarnational model,³⁰ the shepherding, small group and mentorship models which will be discussed later in this study.

The Church

Currently, concerns about disciple formation are considered an indispensable fragment amid Seventh - day Adventist principles and practices. Governing manual, 19th revised edition requires a plan for discipleship from board of a church an active discipleship plan. And “spiritual nurturing and mentoring” are highlighted as the principal mission of the board.³¹ It insists that body of Christ which is the church should mould followers to actively associate in Christ and church.³² Likewise, Hull concurs with the idea that survival of a church is mainly making followers.³³ Similarly, Shirely challenges the church to reclaim its role of “raising up exemplary

²⁹ Harrington and Absalom, *Discipleship that Fits*, 93-205.

³⁰ Peter Scazzero, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives* (Grand Rapids, MI: Zondervan, 2010), 180-200.

³¹ General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Nampa, ID: Pacific Press, 2016), 129.

³² Ibid. 130.

³³ Hull, *Conversion and Discipleship*, 174.

and committed disciples.”³⁴ It becomes apparent core task of a church is making followers in a manner of Christ.

Church Leadership Roles

Understanding the roles of church leadership in discipleship process is vital. It aids the process of discipleship. Leadership described in many ways to suit different purpose and cause. For some, leadership is “influence.”³⁵ This idea is supported by the emerging research description which focuses on the influence of an individual on others to attain a desired goal.³⁶ Others look at it as an art and science; as an Art because it is governed by a “set of principles and methods” to be studied and obeyed by those practicing it regularly. And as science, it requires constant studies of facts before applied.³⁷

In Church leadership, no one is more essential for disciple-making than the pastor. For the Seventh-day Adventists, the most important organ responsible for member’s spiritual growth is the local church board.³⁸ This study finds the role of the pastor and the board to be the crucial in disciple formation. They both play the role of the under shepherd of choosing the best principles and practices of nurturing the congregation. The mode the Church leadership takes most likely is the way the

³⁴ Shirley, “It Takes a Church to Make a Disciple,” 215.

³⁵ John Maxwell, *Leadership Gold: Lessons I’ve learned from A Lifetime of leading* (Nashville, TN: Thomas Nelson, 2008), 193.

³⁶ Peter G. Northouse, *Leadership: Theory and Practice*, 7th ed. (Thousand Oaks, CA: Sage, 2016), 4.

³⁷ Daniel Allen Smith, “A Pastor’s Approach to Discipleship and Its Effects on the Local Church: A Three-step Approach to Biblical Discipleship” DMin diss. Liberty university Baptist Theological Seminary, 2014), accessed 3 June 2020, <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1887&context=doctoral>.

³⁸ *Church Manual* (2016), 131-132.

congregation is to follow.³⁹ This means that church leadership should set models for believers to follow as mentors.

Drawing from Gallup Poll survey about the institutions in which Americans were confident in, Smith states that the church ranked third with 48 percent.⁴⁰ This percentage shows a lack of trust and character in leadership and its mission. This implies that Church leadership ought to be the paradigm of disciples to be made.

Mentorship

Psychotherapist Barbara Hernandez views mentoring and supervision to be the same in aim and purpose. According to her, it is a privileged relationship between a mentee in training and a mentor with a comprehensive vision of discipleship due to experience, leadership skills and ability.⁴¹ On the other hand, Natasha Robinson describes “mentoring as an intentional discipleship.”⁴² She believes that it occurs between trusted partnerships when one takes up the task of “influence in the life of the other.”⁴³ Both Hernandez and Robinson seem to be agreeing that mentoring is a means of life transference. In his book *You lost me* David Kinnaman says; disciples are made out of “meaningful relationships with older adults” that are ready to spend chunk of time sharing experiences.⁴⁴ He further states, “Spiritual growth is hand crafted and not mass produced.”⁴⁵ This is to suggest that the role of a disciple-making

³⁹ Scazzero, *The Emotionally Healthy Church*, 20.

⁴⁰ Smith, “A Pastor’s Approach to Discipleship and Its Effects on the Local Church,” 58.

⁴¹ Hernandez, “Supervision of Spiritual Issues in Psychotherapy Training,” 423.

⁴² Natasha Sistrunk Robinson, *Mentor for Life: Finding Purpose through Intentional Discipleship* (Grand Rapids, MI: Zondervan, 2016), 32.

⁴³ Robinson, *Mentor for Life*, 32.

⁴⁴ David Kinnaman, *You Lost Me* (Grand Rapids, MI: Baker Books, 2011), 205.

⁴⁵ *Ibid.*, 216.

church begins by intentionally building relationships through a committed mentoring team with experiences. In turn, the group is to invest their lives and Christian values into the lives of young disciples at all levels of development holistically in their journey of faith.

Mentoring as a pathway of spiritual growth is one of the principal missions of the church as stated earlier in this study. It is also an essential part of leadership. Writing about the tremendous benefits of mentoring, Robinson states, “it is a leadership factory,”⁴⁶ that forms future leaders. As an integral part of leadership, mentoring follows certain principles and practices of art and science. These principles, she asserts, are principles of commitments and small group ministries. Vow with presence of God and others.⁴⁷ Presence is one of the most commonly used phrases in chaplaincy; sometimes used to describe the task of the chaplaincy ministry. And other times used to refer to willingness to admiration and to viewpoint in marvel and honesty formerly the secretive life and encouragement of extra people.⁴⁸ For the purpose of this project the later seem to be appropriate. This influence is to be made using small group ministries.

Small Groups

The ministry of small group is a long-time tested principle for nurturing in the church. Church historians have a wide range of its dynamics and impact on the growth of Christianity at different points of life from time to time. Currently, psychotherapist scholars and human potential movements have discovered its

⁴⁶ Kinnaman, *You Lost Me*, 36.

⁴⁷ Robinson, *Mentor for Life*, 20.

⁴⁸ Neil Holm, “Towards a Theology of the Ministry of Presence in Chaplaincy,” *International Journal of Christianity & Education* 52, no. 1 (May 2009): 7-22.

personal empowerment and transformation.⁴⁹ Growth groups promote both support and reciprocity within the group and the Church as a whole.

Although growth may occur through one-to-one method of discipleship or in a huge assembly of persons, minor cluster transmits numerous benefits over both. It saves time and promotes healing, close sharing of feelings, experiences, opinions, self-respect, honest, and openness as a way of deepening relationships and fellowships.⁵⁰ This seems to indicate that small group shepherding is the preferred means of facilitating disciple formation.

On one hand, a disciple making church should aim at developing small group cells through which its members are helped to transit intentionally and holistically into the image of their saviour. On the other hand, the Church is to revamp the existing spiritual groups to become life transforming and mission oriented. In order this to be achieved; leadership training is a must starting point. The training should aim at progress cluster approaches and education of headship services.⁵¹ Through this exercise, reconsidering the group purpose and vision should be the major objective as well as identifying gaps and lacks of the health of the group to be addressed.

The Growth groups in a local church serve as supportive caregiving units in psychotherapy. The group`s supportive relationships are essential and part of other church ministries. Keeping this relationship is a fundamental element to

⁴⁹ Howard Cline Bell, "Group Pastoral Care and Counseling," in *Basic types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, Bridget Clare McKeener, 3rd ed. (Nashville, TN: Abington Press, 2011), 377.

⁵⁰ Ibid., 379-380.

⁵¹ Ibid., 383.

discipleship.⁵² The nut and bolts of this relationship is God`s presence through the third person - agent of transformation.

Church Curriculum

Disciple making Church life depends on its curriculum with a precise scope and sequence. Drawing from Acts 2:42-47, David Setran and Chris Kiesling provide four non-negotiable activities of a health disciple making church. These are; instruction (didache), communion (Koinonia), reverence (leitourgia), and outreach (diakonia).⁵³ In a similar way, Tsegaw offers three irreducible minimums as mentioned earlier in this paper; worship (reaching up), fellowship (reaching in), and mission (reaching out). Although both authors drew from the same source (Acts 2 42-47), they differ by one element of “teaching.” It seems Tsegaw was influenced by the second source than the text itself.⁵⁴ Nevertheless, both curricula should be adopted and adapted by the church for successful spiritual growth of disciples.

Teaching

Teaching as a non-negotiable activity of church curriculum is one of the basic models Jesus used to grow his disciples, and commanded to be practiced in the great commission.⁵⁵ Therefore, a disciple making church should embrace this command and

⁵² Cline Bell, “Group Pastoral Care and Counseling,” 95.

⁵³ David P. Setran and Chris A. Kiesling, *Spiritual Formation in Emerging Adulthood: A Practical Theology for College and Young Adults Ministry* (Grand Rapids, MI: Baker Publishing Group), 95.

⁵⁴ General Conference of Seventh-day Adventists, “Sabbath School Strategic Plan-(2017-2020),” Sabbath School and Personal Ministries Department, www.sabbathschoolpersonalministries.org.

⁵⁵ General Conference of Seventh-day Adventists, “Sabbath School Strategic Plan-(2017-2020).”

use it to help its new converts to discover the deep theological meaning of the gospel and the whole scripture.⁵⁶

The scope of a transformative teaching must be rich and experiential. Relevant to the learner's felt needs, vocation, life experiences, interests, controversial issues and preparing them for real Christian life.⁵⁷ On this point, Joshua Searle provides a helpful insight. He argues that the sermon of Jesus on the mountain is a live example of the Master's mandate to teach the divine kingdom practices.⁵⁸ He also believes that the beatitudes are practical models of change individually and socially. Searle recommends the mode and practices to be used as resources for disciple formation and transformation.⁵⁹

He is supported by Phillip Turner who argues that what the disciples of Jesus were commissioned to teach was demonstrated in the sermon of the mountain."⁶⁰ He believes it is the "foundation, goal and character of life in Christ."⁶¹ Because it promotes life together, holiness and witnessing which are the ultimate goals of discipleship.⁶² These ideas are clear enough for a disciple making church that teaching tools mandated church growing authentic believers.

⁵⁶ Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 96-97.

⁵⁷ Ibid.

⁵⁸ Joshua T. Searle, "Is the Sermon on the Mount Too Unrealistic to Serve as a Resource for Healthy Discipleship and Spiritual Formation?" *Journal of European Baptist Studies* 9, no. 2 (January, 2009): 80-91.

⁵⁹ Ibid.

⁶⁰ Ibid.

⁶¹ Phillip Turner, *Christian Ethics and the Church: Ecclesial Foundations for Moral Thought and Practice* (Grand Rapids, MI: Baker Publishing Group), 109.

⁶² Turner, *Christian Ethics and the Church*, 109.

Other classic writers supporting teaching as a non-negotiable task of the church are Lawrence O. Richards and Gary J. Bredfeldt. Based on Bloom`s taxonomy of learning they observe that human beings have three areas of learning with potential to life change. These are; cognitive (thinking and knowing), affective (values and attitudes), and psychomotor (actions and skills).<sup>63</sup> Somehow Smith`s strategy is drawn from Bloom`s taxonomy.

For Smith, the biblical model to healthy and productive discipleship is seen in three forms; formation, transformation and application.⁶⁴ According to him, formation is attained through spiritual disciplines. Whereas, transformation which he claims theologically to be sanctification, or inward change, it is through constant effort of grace of Holy Spirit and doctrinal teachings. Its application is by-product of the formation and transformation.⁶⁵ The implication from the three domains of learning and the three step approach of biblical discipleship is that, the curriculum of a disciple making church should aim at transforming the thinking, cause conviction and lead to action.

Fellowship (Koinonia)

The second important non-negotiable activity for the church curriculum is fellowship. Fellowship as a resource for spiritual nurture and growth is a fundamental theme of Seventh-day Adventist Sabbath School department.⁶⁶

⁶³ Lawrence O. Richards and Gary J. Bredfeldt, *Creative Bible Teaching* (Chicago, IL: Moody Press, 1998), 136-137.

⁶⁴ Smith, "A Pastor`s Approach to Discipleship and Its Effects on the Local Church."

⁶⁵ Ibid., 2-3.

⁶⁶ General Conference of Seventh-day Adventists, *Sabbath School Handbook* (Silver Spring, MD: North American Division of Seventh-day Adventists, 2004), 6.

According to this department, “fellowship is the feeling of home.”⁶⁷ This is to say that the church is to create an atmosphere where new converts are to feel loved, cared for, supported and personal identity recognized. In life, everyone needs a true and trust worthy person with whom to walk the journey with. This is true with the journey of discipleship. Commenting on the relationships that make true disciples, Kinnaman opposes the concept of segments based on age or birth years and recommends intergenerational relationships.⁶⁸ He argues that it is not a biblical model of nurturing but a market place ideology. And it keeps on raising the tide of alienation and disconnection between generations within the church.⁶⁹ This is to affirm that church fellowship should be inclusive of all ages, races, gender, and social statuses.

Worship

The third non-negotiable activity of the Church curriculum is worship. Worship has been defined in terms of expressions towards God- expression of love, gratitude, appreciation, adoration, and church service.⁷⁰ It is considered to be the fountain of the wellbeing of the Church. Although many Greek words have been used to refer to the act of worship, this paper prefers “therapeuo” expressed in English as therapy. Rendered “heal” in Greek.⁷¹ This is to indicate that the curriculum of a disciple-making church should consider healing as an indispensable element of

⁶⁷ Bonita Joyner Shields, “Fellowship: Images of Home Sabbath,” School and Personal Ministries, accessed 7 May 2020, <https://www.sabbathschoolpersonalministries.org/page-420>.

⁶⁸ Kinnaman, *You Lost Me*, 203.

⁶⁹ Ibid.

⁷⁰ Peter White, *Developing a Theology of Worship for Today: A Case Study of Leviticus 17:11*, PDF file, September, 2011, <http://www.biblicaltheology.com/Research/WhiteP01.pdf>.

⁷¹ What Is a Biblical Theology of Worship? accessed 7 May 2020, <https://www.gotquestions.org/theology-of-worship.html>.

worship. The music, scripture, Prayers, Testimonies, sermon, and the whole liturgy should help converts meet their God. In turn, God is to heal and cure all kinds of down trodden, and liberate oppressed ones.⁷²

In addition, congregation worship should be the “school of service of the lord,”⁷³ where believers come to learn and participate in all services using their God-given spiritual gifts. It is in worship that life together is promoted, individual vocations developed and God’s purpose to the world realized.⁷⁴ This implies that the overall task of the Church is to set a conducive atmosphere for the new believers to study Christ in worship, and exercise their creative art to enrich the congregation and glorify God.

Outreach (Diakonia)

Outreach as a practice of growing disciples is paramount. It is one of the signs of maturity. A disciple making church is a great missionary entity commissioned to offer hope and healing to a hurting world.⁷⁵ Besides training newly converted believers on how to edify the congregation using their spiritual gifts, the church has an obligation of training for the mission outside its premises. It has to create opportunities for the growing disciples spearheading God’s message globally as a core element, and to serve as representatives of the gospel in their respective vocations.⁷⁶ The practices of teaching, fellowship, worship and outreach are the nuts and bolts of the curriculum of a disciple making church. They embrace formation,

⁷² Bruce T. Morrill, *Divine Worship and Human Healing: Liturgical Theology at the Margins of Life and Death* (Collegeville, MN: Liturgical Press, 2009), 83-99.

⁷³ Turner, *Christian Ethics and the Church*, 182.

⁷⁴ Ibid., 184.

⁷⁵ Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 107.

⁷⁶ Ibid., 109.

transformation and application aspects of authentic discipleship. They are the spiritual disciplines of a growing disciple and a missionary church.

Christian Schools and Discipleship

The potential benefits of Christian schools as nurturing and discipleship grounds are far better than mainstream churches. Unfortunately, they are not fully tapped. The chaplain of the Episcopal University of Princeton poses a question; “does anyone doubt that there is wholesale abandonment of campus ministries”?⁷⁷ He submits that in the twenty-first century almost all churches are forging ways of increasing membership attendance. Supposing that the youth will be its leaders tomorrow yet they have not been engaged in ecclesiastical life now!⁷⁸ He asserts that colleges are the pools where church leaders are made and drawn. But how are the youth in those institutions prepared for the tasks that awaits them?⁷⁹ He suggests that the prime time to minister to these future leaders with healthy spiritual depth is when they are still at school.”⁸⁰ The availability of students, faculty and staff to instruct and mentor the new converts, time for engaging learners in and outside class; which ranges from 7-10 hours daily, 5 days a week, 180 days a year. He however laments that this ground has not been utilised as expected. Almost all resources consulted values the importance of Christian education as a fertile ground for nurturing disciples. Despite its importance, they acknowledge that it is the least utilized and facilitated.

⁷⁷ Stephen L. White, *The College Chaplain: A Practical Guide to Campus Ministry* (Cleveland, OH: The Pilgrim Press, 2005), 17.

⁷⁸ Ibid.

⁷⁹ Ibid.

⁸⁰ Ibid.

Discipleship requires intentional relationships with God and fellowmen, bible-based principles, practices and mission focused church leadership. It also involves mentoring which respects intergenerational connections and integrative models with skills that lead to holistic transformation of human beings.

CHAPTER 4

DESCRIPTION OF THE STUDY

From the beginning of this research, six phases were planned to direct the course of the investigation. These steps were designed in chapters. Chapter 1 offered the introduction shading the background which explains the paper topics; 2 presented the Scriptural and doctrinal foundation of the research, then Chapter 3 reviewed the contemporary literature on disciple making and nurture to grasp the practical aspects in the present day.

This chapter narrates the progression of the survey carried out to find out what was taking place at the Najjanankumbi Young Christian School in relationship to the ideal practices established in the previous two chapters. It describes: the ministerial context of the study, investigation design, measures of variables, the quantifiable and descriptive methods of investigation. Both methods are treated differently in this phase. Demographic information of participants, data collection and scrutiny on every stage of the research is described separately. The chapter sums up by developing interventional scheme for meeting the research problem of Young Christian School in phase five, and concludes it in the sixth phase.

Ministerial Context

The ministerial setting of the research is Najjanankumbi Young Christian School in Central Uganda Conference. The students in this school have behaviors developed by both the internal and external factors of the environment. For the good of this project, both aspects shall be looked at.

The Ministerial Macro Context

The macro context for the setting of this research is provided to shed light on the general environment which exerts an unconscious influence on the ministerial context of this study.

Geographical setting. Najjanankumbi Young Christian School is an urban institution located in the affluent region of Kampala city, 5km on Kampala-Entebbe Road. It borders with Kenjoy Super Market on the left, on the right towards Entebbe, and with the mother Church Seventh-day Adventist Najjanankumbi. The host has twice the number of members compared to the school population. This institution operates from its own campus separate from the mother church. This reduces chances of conflicts but generates disconnections in the ministries. The nearby area around a few kilometers comprises of wealthy people and low-income earners and even refugees from neighboring countries. As a result, the ministry within this school is made up of students with a variety of backgrounds. The school campus is still in the course of expansion.

Religious affiliation. The students of this school belong to a number of denominations which makes it a fertile ground for ministry namely: Anglican, Catholic, Born-Again Believers, Islam, Orthodox, Traditional African, and Seventh-day Adventist faith. As a religious related institution, the official religious services conducted on the campus are affiliated to Seventh - day Adventist church. Though not fully, some students conduct prayers according to their beliefs.

The Ministerial Micro Context

Background information. Najjanankumbi Young Christian School has been in place for the last fifty (50) years. It's located in Kampala political District, Makindye Division along Kampala-Entebbe Road. Being a city school, its enrollment

is comprised of both the local and international students. These two groups use English as the official language for communication, however when they come in contact with local students, they use vernacular. The local students dominate the population and these are mainly from the central region. The international ones are mostly from three countries from refugee camps around the school and these are; Eritreans, Sudanese and Rwandese. The school is the second church related institution after Light College Katikamu to be established in Central Uganda Conference. It was started by a pastor's wife Anne Semakula as a day care Centre for her kinds and interested church members, with a population of five children. When the Pastor was transferred, she handed over the Centre to Seventh-day Adventist church board Najjanankumbi. This was so because it was established on church land. The church then being an aware of what to do, it handed the school to the Young Christian Society (YCS). This was the only organized youth group in the church, which has owned it to date. Over the years it has established Young Christian Dispensary Just opposite the school, and another Centre known as Mutundwe Young Christian School.

Population. The enrollment of the school currently is at 539 students of which 274 are girls and 265 are boys. The majority are SDA members. The entire institute population, 225 students were baptized in 2017 and 2018.

Project Design and Methodology

The study followed a mixed methods sequential exploratory design.¹ This design has two phases of assembling and examining information. First phase, researcher collected and analyzed the quantitative numerical data. In the second phase

¹John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research*, 2nd ed. (Thousand Oaks, CA: SAGE Publications, 2011), 81-84.

the group discussion results were collected and analyzed. The rationale of employing two methods is that it gives a comprehensive picture of investigation than a single method approach.²

The process followed the research principles: A letter of introduction and request to carry out research was obtained from the Director of Chaplaincy Adventist University of Africa. The researcher then obtained approval from the school administration to use their site and engage the sampling group for the study, developing research instruments to be administered to the target groups, collecting and recording of data was carried out, data analysis was done, developing codes and data interpretation.³ The plan of data collection followed in this research was exploratory design that involved quantitative data first through numbers, and then qualitative through discussion. In this design, it is observed that they are dependent on one another.⁴

Measures

Demographic Features

The researcher put into account four demographic features which included: age bracket, gender, progressive class, and year of baptism. The demographic statistics were considered as variables. Age was classified into three brackets, 10-12; 13-15; and 16-19. Gender had two classifications 'male' and 'female.' Progressive classes were categorized into six; senior one, senior two, senior three, senior four,

² John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2014), 4.

³ Ibid., 172-206.

⁴ Ibid., 185.

senior five, and senior six. The year of baptism had two classifications ‘2017’ and ‘2018’

The Population and Sample Size

The rationale for estimating a sample size was to avoid making the survey too large leading to too high costs and ethical problems on one hand, and on the other hand to avoid too small a number to miss the desired analysis⁵. The sense was to conduct the study on a subset with the confidence that, that sample is representative of the whole population.⁶ The entire population of the study centre stands at five hundred thirty-nine (539) students. This number was provided by the school Chaplain. Out of the general population, one hundred thirty-five (135) students were the target for this project.

The researcher employed purposeful sampling to identify the candidates that met specific standards. The first criterion was the year of conversion and baptism. The survey limits considered students who were baptized in the year 2017 (n = 45) and 2018 (n = 55). The second criterion well-thought-out was willingness to participate in the project. And the third criterion was one’s availability and convenience. That is to say, those who were baptized and had left school or were not present during the exercise were not well-thought-out. In defining the trial extent for this investigation, the researcher adopted and adapted the Krejcie and Morgan standard sample size of the population as presented in Table 1.⁷

⁵ Allan D. L. Sihoe, “Rationales for an Accurate Sample Size Evaluation,” *Journal of Thoracic Disease* 7, no. 11 (2015): E531-536, accessed 25 April 2021, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4669278/>

⁶ Ibid.

⁷ “Sample Size Probability,” accessed 23 April 2021, <https://ghaireenizzati.wordpress.com/2017/10/05/sample-size-determination-using-krejcie-and-morgan-table/>.

Table 1. Determining Sample Size from a Given Population

N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	346
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	276	4500	351
35	32	150	108	360	186	1200	285	5000	357
40	36	160	113	380	186	1200	291	6000	3361
45	40	180	118	400	196	1300	297	7000	364
50	44	190	123	420	201	1400	302	8000	367
55	48	200	127	440	205	1500	306	9000	368
60	52	210	132	460	210	1600	310	10000	373
65	56	220	136	480	214	1700	313	15000	375
70	59	230	140	500	217	1800	317	20000	377
75	63	240	144	550	225	1900	320	30000	379
80	66	250	148	600	234	2000	322	40000	380
85	70	260	152	650	242	2200	327	50000	381
90	73	270	155	700	248	2400	331	75000	382
95	73	270	159	750	256	2600	335	100000	384

Key: N is for Population size and S is for Sample Size

The standard number of participants for the targeted group of students would be one hundred (100). And one hundred questionnaires were administered to them all.

Ethical Consideration

An official application for permission to carry out this research at Najjanankumbi Young Christian School was written to the head teacher of the institution (see Appendix F); permission to conduct the research was granted and signed by the chief administrator of the school (see Appendix F). An advance notice communication was made to the sample group through the school chaplain in preparation for attendance.⁸ A formal letter inviting the prospective participants to take part in the survey project was given to each student; and through the same letter,

⁸ Creswell, *Research Design*, 161.

the participants were assured of personal protection of views and information (see Appendix B). Participation approval consent forms for both the focused group discussion and survey questionnaires were signed by each student (see Appendix C and E).

Instruments

Questionnaires were used for survey, and semi-structured questions were used for the focused group discussion. The researcher adopted and adapted the lifeway questionnaire tool for measuring the strength of discipleship (see Appendix F). It was made up of 38 questions designed to measure the degree of divine development in five key parts of spiritual disciplines of a true disciple: it examines Abidance in Christ, living in the Word, Praying in Faith, Witnessing or Ministering to Others and Fellow-shipping with Believers. It is also made up of two sides: one side of the questionnaire is a list of questions, and the other side is a list of responses using Likert scale ranging from 1 through 5.

The researcher also constructed seven questions for focused group discussion. The intent of these questions was to tap the experiences and knowledge of the participant on the topic.⁹ Question no.1 was worded thus: *How do you know you are growing in your faith? Explain.*

This acted as a main question of the entire conversation. It was a self-investigation of the potential spiritual growth. Question no.2: *How have the chapel activities impacted your faith and its growth?* This served as a tour question¹⁰ drawing the participants to share their personal experiences in response to the research concern

⁹ Herbert J. Rubin and Irene S. Rubin, *Qualitative Interviewing: The Art of Hearing Data*, 3rd ed. (Los Angeles, CA: Sage Publications, 2012), 133.

¹⁰ Ibid., 137.

hence providing a wider entry into the study; calling for appraisal of chapel activities on the lives of the discussers. Question no.3: *How can the chapel help us to trust God in our circumstances?* This question beseeched for interviewees' personal opinions on the impact of the chapel. Its intent was to stimulate the participants to provide a wider description of their views on the topic. Question no. 4: *Urging each other to persist near to Christ is a decisive training for upholding faithfulness; Give instances of how presence portion of a chapel have deepened your obligation to Christ? Heb. 3:13.* This was a mini-tour question in nature seeking for the interviewee's overall description of the subject at hand. Question no.5: *Certainly, you can and should pray and read God's word as part of your daily life. Evenly you are faithful in your prayer and Bible reading, being part of chapel is it important to your spiritual growth? Explain.* This focused question looked for personal views on spiritual disciplines of prayer and bible study as far as chapel is concern. Question no.6: *Discuss how the chapel can be key for the following; Mutual comfort (Acts 16:40); Mutual accountability Eph. 4:1-3 and using your gifts as God intended (1Pet 4:10-11).* The question aimed at stimulating the respondents' understanding of the importance of chapel in building the kingdom characters. Question no.7: *Identify the ways that you can contribute to the spiritual growth of others.* This question besought for personal responsibility towards others.

The results from all data sources were collected and studied. The researcher transcribed and summarized concepts and themes identified from the data during the interview exercise into codes.

Data Collection Procedures

Quantitative Phase

The researcher prepared hard copies of questionnaires which were issued to the participants. Instructions to be followed while responding to the questions were set considerably on each questionnaire. English being an official language at school, all questions were set in English on two pages.

The first section contained questions aiming at collecting demographic data of participants. Four questions were set for this cause and participants were to fill in with the appropriate answers in the spaces provided. Question No.1 asked for the age bracket, question No.2 asked for the progressive class, question No. 3 asked for the year of baptism, and question No. 4 asked for gender.

The second section of this questionnaire contained guidelines on how to respond to the 38 questions by rating each statement with the appropriate value from the scale as: 1 = Never, 2 = Seldom, 3 = Occasionally, 4 = Frequently, and 5 = Always. The exercise took almost 40 minutes for all participants to complete and return back the survey forms.

Data Preparation

Out of the 100 Questionnaires distributed to the participants, 92 were brought back. During the cleaning exercise, eight responses were dropped because of insufficient information. The remaining 84 survey forms were assigned numerical numbers for easy identification as (1-84).

Results and Discussion

Data analysis Quantitative Phase

This segment sets the survey discoveries, analysis, interpretation and discussion of quantitative results. Tables were used to present the findings. The analysis was done by entering 84 questionnaires in SPSS.

Table 2. Demographic Data

Valid		Frequency	Percent	Valid Percent	Cumulative Percent
Age Bracket	10-12	3	3.6	3.6	3.6
	13-15	35	41.7	41.7	45.2
	16-19	46	54.8	54.8	100.0
Class	Senior one	15	17.9	17.9	17.9
	Senior two	25	29.8	29.8	47.6
	Senior three	27	32.1	32.1	79.8
	Senior five	10	11.9	11.9	91.7
	Senior six	7	8.3	8.3	100.0
Year of Baptism	2017	29	34.5	34.5	34.5
	2018	55	65.5	65.5	100.0
Gender/sex	Male	48	57.1	57.1	57.1
	Female	36	42.9	42.9	100.0

The frequencies in Table 2 above show that the majority of respondents were male 48 (57.1%) compared to female 36 (42.9%). This implies that research findings were dominated by the male opinions though the female views also were considered. It also shows that most of the participants were baptized in 2018 (55 or 65%). By the time the researcher conducted the survey; senior fours had completed their exams. This explains the reason why they are not listed in the study exercise as reflected in Figure 1 below.

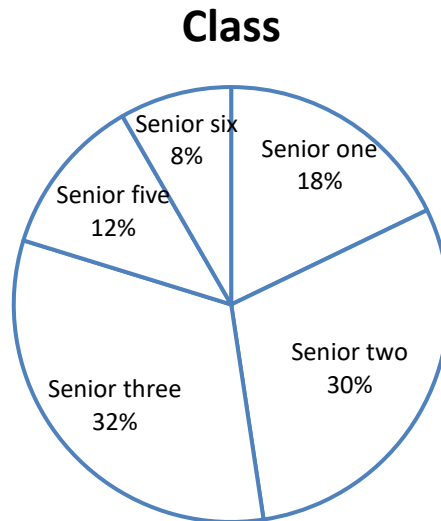


Figure 1. Class Participation

Figure 2 highlights the percentage of participants in their age brackets. It also proposes that the more years the learners stay in school the more they get baptized.

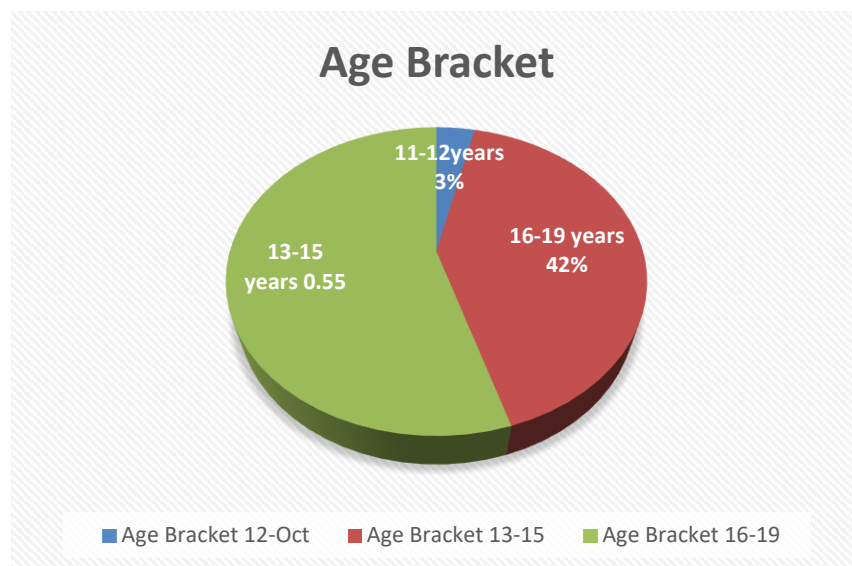


Figure 2. Age Bracket

Descriptive Statistics Analysis

Data was studied using expressive figures to generate the mean and the standard deviation against minimum and maximum as presented in Tables and Figures 3-7. The legend used was as follows; **Legend: 1-1.90=very low, 1.91-2.90=low, 2.91-3.90=moderate, 3.91-4.70= high, 4.71-5.00=very high.**

Table 3. Abide in Christ

Variables	Mean	Std. Deviation	Interpretation
I had my usual quiet time with Christ and I look forward to that time again.	3.2024	1.11701	Moderate
In my choice, I seek the guidance of Christ first	2.9881	1.28470	Moderate
My relationship with Christ is driven by love more than duty or fear.	3.8810	1.19643	Moderate
I experienced a life change as a result of my prayer experience.	3.7738	.90980	Moderate
When God makes me aware of specific freedoms in areas of life, I follow His instructions.	3.5476	1.18632	Moderate
I believe that Christ provides the only way to a relationship with God.	4.7262	.68286	High
My actions reflect my desire to build the Kingdom of God, not me.	3.3571	1.17855	Moderate
I believe that He will help me in any problem or crisis and I believe in God's love and provision in difficult times.	4.7738	.54554	Moderate
Aggregate mean for Abide in Christ	3.78125	1.01265125	Moderate

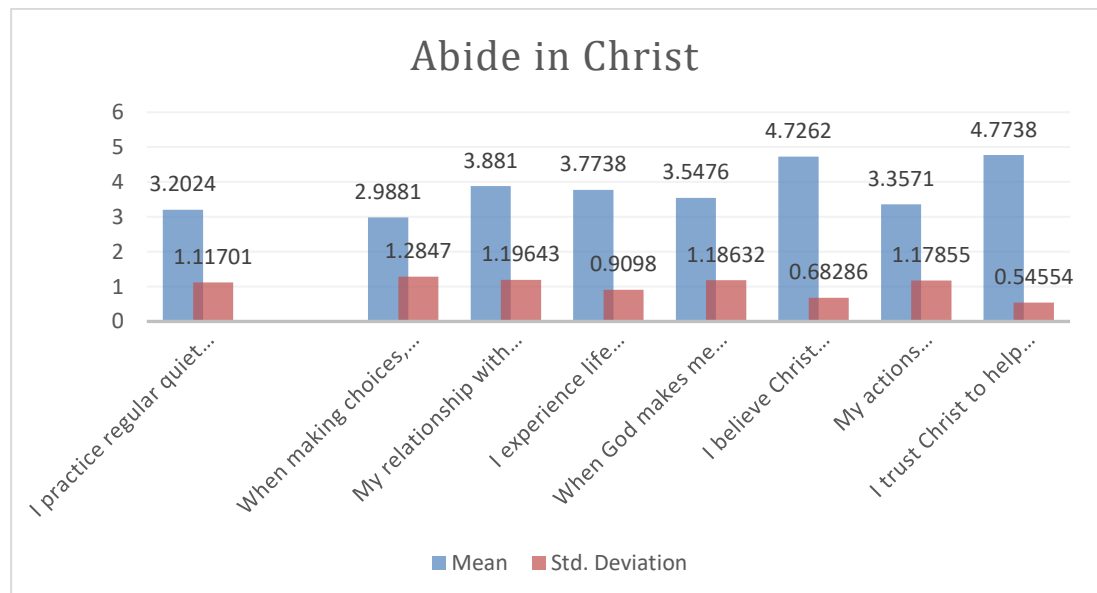


Figure 3. Abide in Christ

Table 4. Live in the Word

Variables	Mean	Std. Deviation	Interpretation
I regularly read and study the Bible.	2.7500	1.08522	Low
I believe that the Bible is the word of God and gives guidance for life.	4.7024	.74088	High
I judge cultural ideas and lifestyles based on Bible standards and study the Bible to find truth for everyday life.	3.7857	1.24253	Moderate
I can answer questions about life and faith from a biblical perspective.	3.1667	1.22064	Moderate
I replace dirty or inappropriate thoughts with God's truth and show honesty in every action and conversation	3.2500	1.14991	Moderate
When the Bible reveals areas in my life that need changing, I respond to correct them	3.5000	1.31259	Moderate
In general, my social and personal personality are the same	3.0119	1.46850	Moderate
I use the Bible as a guide for my thoughts and actions.	3.2500	1.40460	Moderate
Aggregate mean for Live in The Word	3.420875	1.20311	Moderate

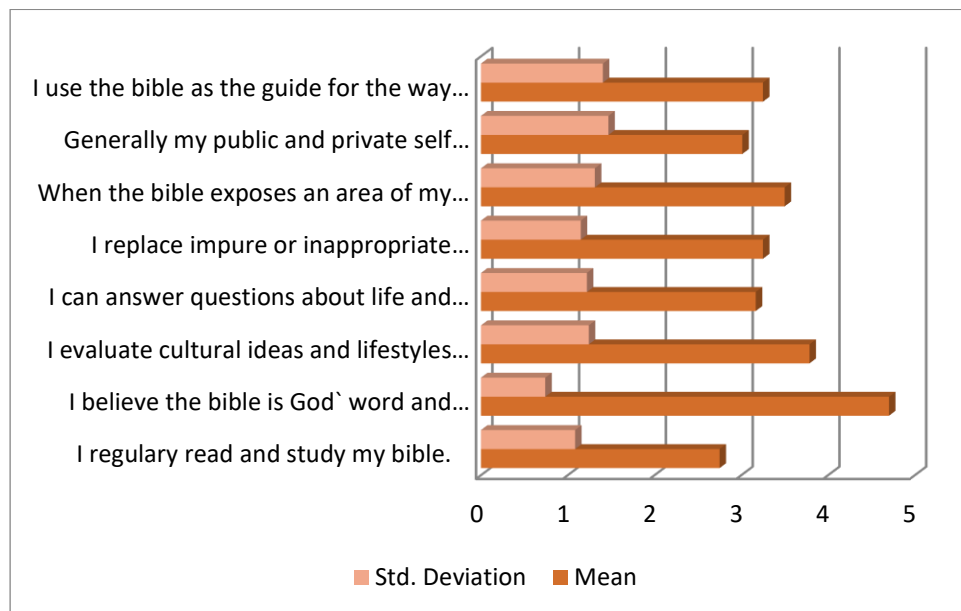


Figure 4. Live in the Word

Table 5. Pray in Faith

Variables	Mean	Std. Deviation	Interpretation
My prayers are aimed at discovering God's will, rather than expressing my needs.	3.6667	1.26428	Moderate
I believe that when I pray and wait patiently in His time, God will answer	4.5119	.82862	High
My prayer includes thanksgiving, praise, and prayer.	4.5000	.91177	High
I look forward to growing up in my country looking for help to improve their lives and purposefully.	4.2619	.95840	High
I pray knowing that I am totally dependent on God for everything in my life.	4.4643	.93714	High
I keep my attitude to prayer every day and pray every day.	3.4643	1.11341	Moderate
I believe that my desires affect my life and the lives of others.	4.3095	1.00572	High
Aggregate mean for Pray in Faith	4.16837	1.002763	High

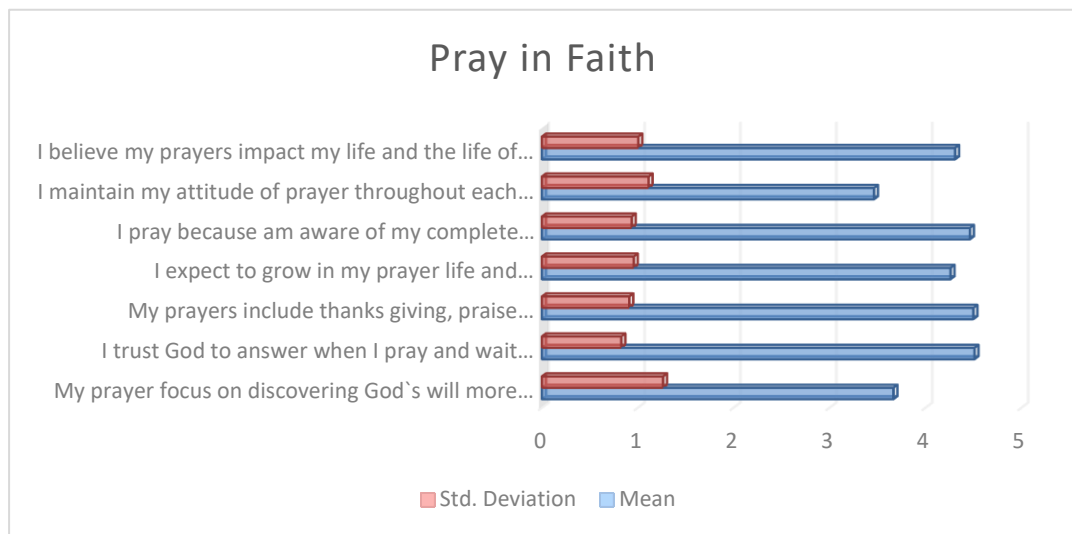


Figure 5. Pray in Faith

Table 6. Fellowship with Believers

	Mean	Std. Deviation	Interpretation
I forgive others if their actions hurt me	3.4405	1.24524	Moderate
I admit my mistakes in the relationship and I'm sorry for hurting you	3.4405	1.16527	Moderate
I let other Christians take responsibility for spiritual growth	3.6310	1.31516	Moderate
I try to get along with other school members and show patience in my relationship with my classmates and friends	4.1429	.99569	High
I prioritize the interests of others rather than my own interests	2.7381	1.28118	Low
I listen and listen to others' opinions to help identify areas for relationship development	3.5357	1.21681	Moderate
I encourage others by pointing out their strengths instead of criticizing their weaknesses	3.2892	1.14263	Moderate
Aggregate mean for Fellowship with Believers	3.4597	1.194569	Moderate

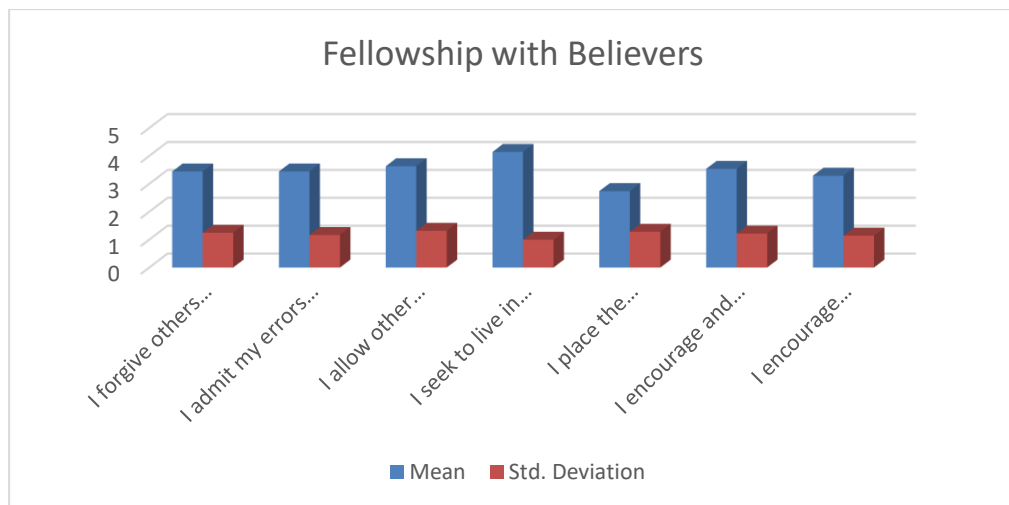


Figure 6. Fellowship with Believers

Table 7. Witnessing to the World

Variables	Mean	Std. Deviation	Interpretation
I share my faith in Christ with non-believers and pray regularly for them to come to know me	3.4286	1.19523	Moderate
I intentionally maintain relationships with unbelievers to share my testimony	3.1905	1.35750	Moderate
I believe that I have people to witness to to get the support and encouragement I need to grow in Christ	2.6071	1.28960	Low
My actions show my faith and loyalty to the great commission (vv. 28:19-20).	2.7857	1.24253	Low
I understand our spiritual gifts and use those gifts to serve others	3.5000	1.40138	Moderate
I do my best to show you love to the people I meet and meeting the needs of others gives me a sense of purpose in life.	3.6786	1.08839	Moderate
I share the truth of the Bible with my minister and God makes it possible	3.1667	1.21073	Moderate
I act as if other people's needs are as important as mine	3.1548	1.32168	Moderate
Aggregate mean for Witnessing to the World	3.189	1.26334	Moderate



Figure 7. Witnessing to the World

Table 8. Descriptive Statistics

Items	Mean	SD	Interpretation
Abide in Christ	3.78125	1.01265125	Moderate
Live in the word	3.420875	1.20310875	Moderate
Pray in Faith	4.16837	1.0027628571	High
Fellowship with believers	3.4597	1.1945685714	Moderate
Witnessing to the world	3.189	1.263338	Moderate
Grand mean	3.603839	1.1352858857	moderate

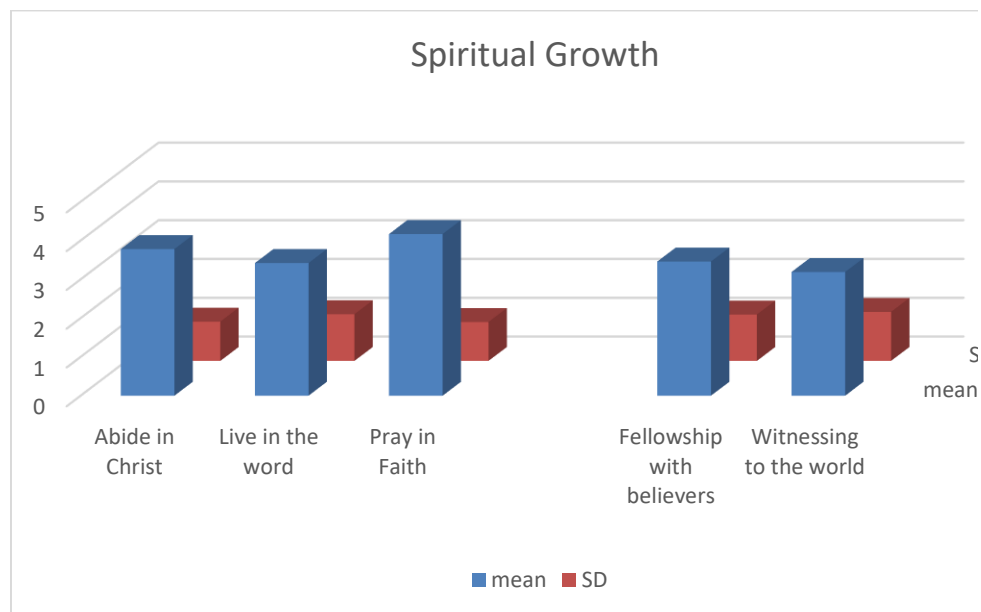


Figure 8. Spiritual Growth

Grand Mean

Descriptive statistics showing Grand mean, standard deviation and interpretation in Table 8 and Figure 8, indicate that the grand mean score is 3.603839 between the minimum of 1.2874562 and maximum of 5.00. These findings show that there were moderate levels of spiritual growth in Young Christian School. The analysis suggests that there are areas of improvement in almost all variables surveyed.

Interpretation of Data

Abide in Christ

Descriptive findings in Table 3 above indicate that there was moderate level of spiritual growth in abiding in Christ among the converts, with an aggregate mean of 3.78125 and standard deviation of 1.01265125 in Najjanankumbi Young Christian School. The minimum level is 1.5 and the maximum level is 5.00. The findings suggest that converts were not always abiding with Christ. This reveals that, there are areas of improvement in the nurturing process in order to achieve the ideal level.

Live in the Word

The research findings in Table 4 reveal that there was moderate level of spiritual growth in living by the word of God, with an aggregate mean of 3.420875 and standard deviation of 1.20310875 in Young Christian School. The minimum level for this discipline is 1.25 with a maximum level of 5.00. This implies that there is still room for spiritual growth to the desired level.

Pray in Faith

Findings in Table 5 demonstrate a high score in praying in faith within Young Christian School with the mean level of 4.16837, between the minimum level of 1.28571 and maximum level of 5.00. This level indicates that the belief in God is a salient feature in the lives of the participants. Participants with this view yielded better results. However, it is interpreted that there is still room of improvement to the maximum levels.

Fellowship with Believers

The study findings in Table 6 show that the mean is 3.4597 against the minimum score 1.428571 and maximum of 5.00. This score places the spiritual growth programs in a moderate level, indicating that fellowship amongst believers in this institution is still lacking. These results are in line with other studies which have shown that “the first ground where there is a discipleship gap is relationship.”¹¹

Witnessing to the World

The study indicated that the witnessing mean score to the world in Young Christian School was 3.189 with a standard deviation of 1.263338. The results suggest that there was moderate level of spiritual growth in sharing faith with others. These findings point out that there was lack of intentional program for witnessing in the institution, suggesting a growth area and a call for intervention.

Qualitative Phase

The researcher explained the study procedures to the head teacher of Young Christian School who accepted to carry out the research and to solicit the participant’s consent for the study. The head teacher went ahead to introduce the researcher to the school Chaplain, Class Teachers and gate-keeper. He explained to them the purpose of the research and encouraged their appropriate cooperation. It is perceived that key stake holders at the site should be engaged for approval and easy access to the site and participants.¹² The Chaplain assisted the researcher with the newly baptized candidates’ list of names and the teachers and gate keeper released the students at the scheduled time to attend the meetings.

¹¹ Kinnaman, *You Lost Me*, 28-29.

¹² Creswell, *Research Design*, 188.

Using homogeneous type of purposeful sampling, only baptized candidates who had spent more than three years in the school were selected for focused group questions. The purpose for their selection was that being seniors in the school, they had exceptional relationship with the program under study. It is observed that sample participants should be selected basing on experience, knowledge and relationship regarding the subject.¹³ Those that met the requirement were 10, six girls and four boys. This was in the range of the recommended number for sample group discussion,¹⁴ and they willingly participated in the exercise.

Data Collection

By the help of the school chaplain, participants assembled in a well-planned classroom at an appointed time. The researcher gave a warm welcome to the interviewees and acknowledged them accepting and participating. After introducing himself and the subject for the meeting, he requested them to introduce themselves. This was done to create rapport, safety, trust and relaxation of the participants.¹⁵ Before opening the discussion session, a word of prayer was offered by the researcher. Two sessions were planned: One on Sunday morning during their free time, and another one in the evening. Each session took one hour.

The researcher guaranteed the members of discretion of their opinions and perceptions by stressing the point that it will not be shared with anybody. He appealed for respect of other peoples' views in the meeting and encouraged high degree of listening for all deliberations without intervention. The moderator shared guidelines to

¹³ Creswell and Clark, *Designing and Conducting Mixed Methods Research*, 173.

¹⁴ Ibid. 174.

¹⁵ H. Norman Wright, *The Complete Guide to Crisis and Trauma Counseling* (Minneapolis, MN: Baker Publishing Group, 2011), 213.

be followed in the session. The discussion opened in a lively way where the participants shared their faith practices in their daily living.

The focused questions were seven in number. Though, subsequent questions developed up for clarity purposes during the dialogue. The questions explored the participants' opinions about the influence of chapel activities on their spiritual lives as well as their services to God and fellow humanity. Sample questions on the interview protocol included:

How have the chapel activities impacted your faith and its growth?
How can the chapel help you to trust God in life circumstances?
Identify the ways that you can contribute to the spiritual growth of others.
Urging each other to remain close to Christ is a crucial practice for maintaining faithfulness; Give examples of how being part of a chapel have deepened your commitment to Christ? Heb. 3:13.

The discussion sessions were recorded using a Huawei smart phone audial recorder and transcribed. The recorder was placed in the middle of the sitting arrangement to capture each participant's views as shown in the Figure 9. In addition, the researcher took notes of the nonverbal expressions throughout the duration and after the group discussion session to augment the recorded information.

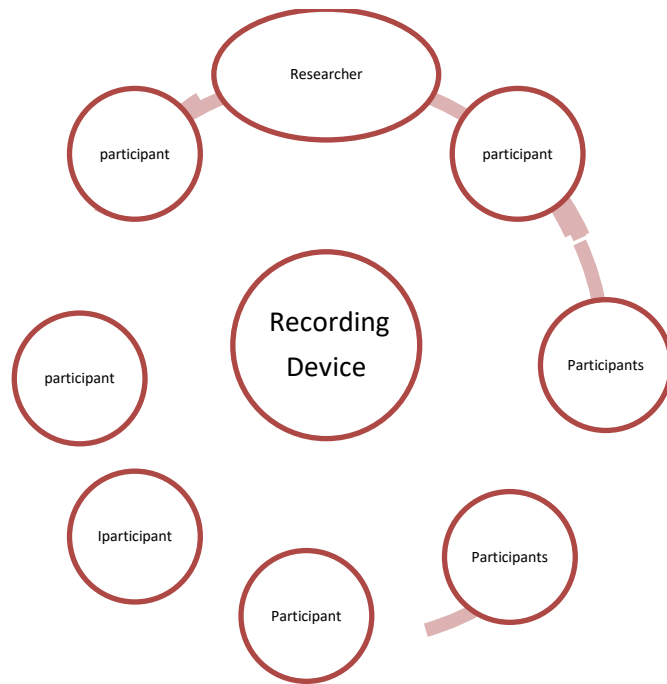


Figure 9. Sitting Design during the Group Discussion

Data Analysis

Analysis followed phenomenological procedures of qualitative research which involved; transcribing and summarizing each interview, coding the data, labeling events and examples, finding themes, concepts and marking them into a text.¹⁶ The responses were gathered from 10 participants. Six girls and four boys as specified in the Table 9 which indicates ID No, Gender represented by G for girl and B for boy, Age bracket (10-12, 13-15, 16-19, and 20-23), Class, and year of baptism.

¹⁶ Rubin and Rubin, *Qualitative Interviewing*, 190-194.

Table 9. Demographic Report

ID Number	Gender	Age	Class	Year of Baptism
No.1	G	16-19	3	2017
No.2	B	16-19	5	2017
No.3	G	16-19	3	2017
No.4	B	16-19	3	2018
No.5	G	16-19	6	2018
No.6	B	20-23	6	2017
No.7	G	16-19	5	2017
No.8	B	20-23	6	2018
No.9	G	16-19	5	2017
No. 10	G	16-19	5	2017

The recorded responses were first given analysis before reading the researcher's field notes of observation. The most significant themes were noted down and potential interpretations were made. Then, the researcher's notes of observation and responses from follow up questions were considered in order to develop a complete sense of each participant's perception of the discipleship program in the school. After a second review of the records, main theme of each question was recorded in terms of the participant's experiences and knowledge of the program. The researcher then interpreted the data in the light of the problem statement in Chapter 1.

Results

This exploratory research generated several themes. Each dominant theme is briefly discussed.

Passion for Spiritual Matters

In response to question 1: *How do you know you are growing in your faith? Explain*, the dominant theme emerged to be passion for spiritual matters. The question aimed at self-assessment in light of spiritual growth. Four respondents (40%) of the

ten surveyed felt passion for chapel hours than before conversion, three (30%) had developed passion for bible study, seven (70%) had passion for being involved in prayers and five (50%) felt passion for evangelism. Only one (10%) had no idea about spiritual growth. In more abstract ideas, some claimed passion for honoring God in their daily living and urge for spiritual leadership roles in the chapel.

Chapel Practices

Discussion question 2: *How have the chapel activities impacted your faith and its growth?* This question was investigating the potential programs that participants were receiving and their effects on their spiritual growth. Although the majority of participants had favorable view of the chapel activities, seven (70%) believed it could be improved upon for better services. Four (40%) admitted that their bible knowledge had increased through the bible class, three (30%) cited the event of spiritual week of emphasis as a source of spiritual impact, five (50%) claimed music and daily devotions as the reason of their growth and One (10%) was spiritually impacted by a staff member at school. Some interesting point with this question is that six (60%) of the members noted chapel activities altered behaviors and life styles. Only two (20%) had a negative review of their chapel services.

Source of Warmth

Discussion question 3: *How can the church help us trust God in our circumstances?* This question seeks a way for believers to rely on God as a source of warmth in all situations. Six (60%) believe that by sharing Bible stories and testimonies during church time, new believers will come to believe in God, two elders (20%) think about emphasizing the Bible's ubiquity, surprisingly, one (10%) feels it; Adding a sense of God as the father of the family means believing in Him, and nine

(90%) felt that spiritual lessons such as prayer, studying the Bible, and fasting would strengthen their trust in God.

Some inspiring notes worthy of mention within this question is that one (10%) of the participants suggested that God should be described as an emotional resource; who provides knowledge, tuition, healing, protection, and solves crisis when all other support is not forthcoming.

Discussion question 4: *Urging each other to remain close to Christ is a crucial practice for maintaining faithfulness; Give examples of how being part of a chapel have deepened your commitment to Christ? Heb. 3:13.*

This question generated a number of themes; Three (30%) felt commitment for chapel activities, sixty (60%) committed to spiritual disciplines of prayer and bible study, one (10%) committed to fasting and prayers, seven (70%) committed to serving others in need and one (10%) was committed to doing God's will.

Discussion question 5: *Certainly, you can and should pray and read God's word as part of your daily life. Evenly you are faithful in your prayer and Bible reading, being part of chapel is it important to your spiritual growth? Explain.*

Of the participants who claimed that being part of chapel made a huge impact to their spiritual growth, three (30%) explained that spiritual clubs established by the chapel administration were the reason, four (40%) mentioned daily fellowship hours, seven (70%) cited chaplaincy team and their commitment. One participant (10%) claimed of uplifting music.

Discussion question 6: *Discuss how the chapel can be key for the following; Mutual comfort (Acts 16:40); Mutual accountability (Eph 4:1-3) and using your gifts as God intended (1 Pet 4:10-11).* The survey revealed that four (40%) stated training and equipping of participants on how to use their God given spiritual gifts, two (20%)

suggested establishment of spiritual clubs befitting mutual comfort and accountability, and three (30%) believed in encouraging Christian lifestyle of love and care for others. Only one (10%) had nothing positive to say.

Discussion question 7: Identify the ways that you can contribute to the spiritual growth of others.

The salient theme in this section mentioned by seven (70%) was living an exemplary life for others to emulate. This was followed by befriending those they wanted to nurture with a percentage of six (60%), prayers and fasting for them came next with four (40%), and encouraging bible study came last with three (30%).

Interpretation and Conclusion

This exploratory research analyzed the participants' knowledge, opinions, and experiences on chapel activities with regard to their spiritual growth. A number of implications obviously follow the exploration pertaining to spiritual development of the respondents. Although there are positive practices and methods resulting in nurturing of new members in the Young Christian School, the majority of respondents (70%) felt that chapel activities could be improved on in their institution for greater impact. Considering the interview question designed to investigate area of improvement in trusting God, 90% mentioned spiritual disciplines. Whereas spiritual disciplines were cited by many as partaking effect of divine growth, it seemed to be wanting. Certainly, investigation of such an incident is necessary.

Looking at responses, particular chapel activities excelled in impacting the respondents in the survey. 40% cited bible class, 30% claimed spiritual week of emphasis, 50% music and daily devotions, and 10% mentioned a staff member. However, the researcher believes that further investigation is necessary to find out what occurs in bible class, and all other activities. Another aspect of concern that

demonstrated a low result in the survey was that one participant (10%) said was impacted by a staff member. It doesn't mean to say that teachers are not part of the chapel activities, but it is a reflection of a gap in mentorship model of discipleship.

Summary

The study revealed that spiritual growth at Young Christian School is at a moderate level. Therefore, developments are needed to reach the desirable levels by improving on the nurturing practices and methods in the system.

CHAPTER 5

DESCRIPTION OF THE INTERVENTION PLAN

The drive of this research involved developing a manual that to be used as a training resource for making disciples in Young Christian School. The scrutiny of facts obtained from the numerical and descriptive phases in Chapter 4 demonstrated pronounced deficiencies in the practices of nurturing disciples for Christ in the Young Christian School. This justified the development of an intervention strategy.

The intervention course was designed to improve on the current state of nurturing activities by presenting a researched and contextually developed program which is tailored to fit a Christian school. Identification of effective practices to promote the disciple's spiritual growth in school was highly considered for future development. Each part of this proposal could be practiced independently. However, its effectiveness is connected to the interdependent training with each other because of their integration. Ignoring some facet would make the intervention plan incomplete. The developed proposal could be used by any Christian institution to create genuine followers of Christ.

Intervention Design

The intervention design was guided by the information gathered from both the measurable and qualitative findings. Findings from survey variables revealed that there are growth areas to be addressed in Young Christian School program for making disciples. The intervention resources used to address these growth areas were

supported by the ideal views from the scriptural, religious foundation, and review of literature.

The goal of this chapter, therefore, is to equip leaders at Young Christian School with valid, reliable practices and principles that are assembled from the biblical, theological and literature review on discipleship that can retain members (the themes of the second and third chapters of this project) as an intervention proposal to address the statement of the problem. It further details the process taken in developing, implementing and evaluating the training program for addressing discipleship growth areas identified in Young Christian School.

Objectives of the Training

Trainings were directed through three ideas; (i) to inspire all trainees convert to true disciples of Jesus Christ, (ii) teach trainees ideal biblical and theological principles and practices of being and making disciples, (iii) to equip trainees with skills of making disciples.

The researcher trained twelve chapel officials in various ideal practices and activities of making disciples. All trainees were active chapel officers of the institution who were purposefully chosen to participate in the training. The wisdom behind selecting frontline leaders in different departments was for easy implementation of the learnt principles and practices in their respective areas of operations. The trainings were held on Sundays with an additional public holiday from 09/01/2022, the second Sunday of January to the third Sunday of Feb 2022 at Young Christian school premises.

The trainer adopted and adapted the “marks of Jesus’ life” as a disciple- based intervention program tool to address the deficiencies analyzed in the system of making disciples in Young Christian School. Christ’s marks of life and the Adventist

philosophy of education are one. They both target the harmonious flow of transforming information to the head (cognitive), heart (affective) and hand (psychomotor). This is a discipleship tool that seeks transformation of a learner from inside out. This intervention is based on a holistic approach aimed at fostering spiritual growth of a disciple/s. It has been suggested as a necessary way to promote nurturing of new members in chapters 2 and 3 of this project. It is a process that incorporates reaching up in worship, reaching in in fellowship, reaching out in mission and witnessing which is the goal of discipleship.

Intervention Development

The formulation of the intervention scheme took place at Young Christian School. Four staff members including the school chaplain and eight students were engaged in the development process. Table 10 shows the trained chapel officers and their respective responsibilities.

Table 10. Showing the Trained Staff and Students

Number	Gender	Student	Staff	Responsibility
No.1	M		√	Chaplain
No.2	M		√	Chapel master
No.3	F		√	Preceptor
No.4	F		√	Matron
No.5	F	√		Pastor's kids leader
No.6	M	√		Spiritual club leader
No.7	F	√		Chapel prefect girls
No.8	M	√		Chapel prefect boys
No.9	F	√		Head ushers
No. 10	M	√		Discover/Gideonite leader
No. 11	F	√		Chorister/music leader
No.12	M	√		Pathfinder leader

The training materials were generated from the content of chapters two and three of this research. The training materials were: Biblical principles for being and making disciples, methods of discipleship according to Ellen G. White and other contemporary writers. The intervention resources were discussed between the trainer and the participants during the training process. The trainer employed a workshop design method of training. The logic of utilizing this method is that, it improves engagement and aids in information retention by the participants, creating lasting growth, transformation and commitment.¹

The training took eleven sessions during which the intervention program tool and practices of making and being disciples were adopted, tested, and adapted in close partnership with the school administration (Appendix J). The trained participants tested the resources during chapel services, in classrooms and during extra curriculum. The results of the intervention scheme revealed that the program was promising and suitable for Christian schools.

The topics included the hub and heart of Great Commission (discipleship), Growth in Worship, Growth in Fellowship, and Growth in Witnessing.

Utmost designs applied in working out plans jolt with a session of thorough team-building and drill in crucial services.² To paint a picture of the course and content of the training, the trainer described the process to be taken to the participants. After the school morning preps on 09/01/2022, a familiarization exercise took place. The trainer briefly went through the outlooks and prospects of entire exercise, stressing the subsequent facts:

¹ Douglas Ferguson, "Benefits of Design Thinking Workshops," accessed 3 March 2022, www.linkedin.com.

² Cline Bell, in McKeener, *Basic Types of Pastoral Care and Counseling*, 450.

The purpose of these courses is mainly to develop the skills of mentoring (helping and empowering) other students. To do this, he must be educated about the growth of worship, the growth of fellowship, and the growth of testimony. The second goal is to understand different ways of establishing relationships and learn about the biblical basis for such relationships. The trainer said that the main focus of the whole course is to give skills to gain rich experience and relationship with God and man.

Using participatory learning method and strategy, the trainer requested participants gave views of desires of training session. A cautious collection agreement was established, predicting ideas of training and period taken. These were as follows:

Time keeping and management are paramount

Respect for one another and their views is expected

Active participation

Unnecessary movements when the session is in progress should be avoided

Expectations were to:

Acquire knowledge on being and making disciples

Receive training skills for assembling followers of Christ

The contract reflected the anticipations and areas for apprentices and teacher.

The first session took two hours building trust within the group through communication and removing tension among the participants.

The Hub of the Great Commission

After a short break of refreshments and a word of prayer, there was a discussion led by the trainer on the concept of discipleship according to Matthew 28:18-20. Then four sub-training groups of one staff member and two students were formed, focusing on the biblical mandate, “Go, then, to all peoples everywhere and make them disciples” (Matt 28:19). The trainer spent thirty minutes moving around these small groups in dialogue of the patterns of the mission directive. The trainer used the dialogue method because “dialogue –opening questions are convenient to

know status of individuals faith depth in enabling to increase faith.³ Each group was given opportunity to share their understanding of Christ in the Bible.

Surprisingly, almost all groups perceived the concept of the great commission to have meant preaching and making more converts (quantity) instead of disciples (quality). After a thorough discussion, consensus was reached to explore the great commission of discipleship. It was recognized as the chief goal of all activities of a Christian school. Moreover it was appreciated that discipleship was a process through which converts are made to be like Jesus; the goal of discipleship.⁴ This clarification brought a new understanding among the participants. One participant commented that *“If this is the case, all of us are just converts and not disciples”*.

By the end of the session, the participants’ biblical knowledge and understanding (cognitive) of the mission had improved. The theology of discipleship was explored through sharing concepts and ideas. The session was interactive and oriented where participants shared their opinions on the subject matter freely. This marked the end of the second session of the first day and the groups voted to meet again on the following Sunday after morning preps.

Growth in Worship (Leitourgia)

The third session took place on 16/01/2022. After the devotion and the recap, the trainer proceeded to introduce the Marks of Jesus’s life as a true model for being a disciple and a disciple maker. Participants were requested to read 1 Corinthians 11:1; Hebrews 12:2a, and to share what they derive from the readings. After taking the

³ Christie Cozad Neuger, *Counseling Women: A Narrative, Pastoral Approach* (Minneapolis, MN: Fortress Press, 2001), 61-63, quoted in Howard Cline Bell, “Group Pastoral Care and counseling,” in *Basic types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, 3rd ed., ed. Bridget Clare McKeever (Nashville, TN: Abington Press, 2011), 231.

⁴ Luke 6:40.

trainees reflections, the trainer shared some useful principles and methods of making disciples derived from Jesus's ministry on earth.

The trainer presented the model as “to invaluable example of being and making disciples” that can be adapted by the school to grow more disciples. It was further explained that being a disciple is learning to practice the way and life of Jesus. Participants understood growing in worship as a lifelong process of imitating Christ's practices and beholding him as a perfect model for discipleship. By grace, ones' life priorities are reordered; character of life formed after Christ and changed practices that honor God are shaped. It was further stated that this kind of shift which is rooted inside out challenges ones' life, and redirects it to familiarity of God's will.

Using insight gotten from Ellen writings, a trainer emphasized that abiding in Christ is “to be and to do His will, so that His interests are identified with that of His follower.” The true Disciples of Christ were described as those who are led and completely depend on God's spirit for everything. Discussions reflected on the process of discipleship journey to follow Jesus and to abide in Him.

Worship

To set the mood of the discussion, Participants were once asked to read Deuteronomy Chapter 6 and Romans 12: 1-2. Worship was introduced and explained as the reordering of ones' love towards God which demands all heart, soul, mind and strength.⁵ Devotion of this kind was described as a foundation of rendering true service to God which is a mark of true disciples of God. Worship based on love alters ones' attitude and practices leading to repentance and sanctification of the soul.

⁵ Deut 6:5; Mark 12:30.

To put the concept another way, it was explained that love is a vital element for right worship. And Worship is integral to shaping the disciples' spiritual growth which could form the lifetime relationship with God. It was agreed that chapel worship services should be improved to exhibit Deity's darling through music besides fellowship. The session came to an end with a prayer of thanks for break.

The Marks of Jesus's Life

In a recap on the topic of growing in worship, participants were reminded that worship means rearranging ones' love and priorities towards God; Then, a discussion on the marks of Jesus's life was introduced and explored. The marks of Jesus's life were presented as the true pattern the disciples and disciple makers are to emulate and follow in being and making disciples. The discussion reflected on both the personal disciplines of Christ and the practices he used to grow disciples. The following are some of the personal disciplines covered during the session:

The devotional life of Jesus. In this session the devotional life of Christ was presented as a higher form of life a true disciple is to embrace. Participants were asked to read Mark 1:35 as one of the references of Jesus's ways of life. Participants were then divided into four training groups for group work, and were tasked to discuss and share how they can experience meaningful devotional life.

The discussion revolved around Christ's personal devotional life and its importance to spiritual growth of his followers. All groups shared their ideas which were followed by a comprehensive discussion of the importance of spiritual disciplines to spiritual growth. Thoughtful accomplishment goalmouths stood drawn up by the assembly as it deliberated the conceivable ways of improving personal devotional life of a disciple in an institution.

The indwelling spirit. In this session the trainer labored to explain the importance and role of Holy Spirit to the divine progress of believers and mission.⁶ The discussion started with a reading from Luke 4:18 where Jesus testified that “Lord’s Spirit is upon me.” The indwelling Spirit of God was presented as a prerequisite for spiritual growth and mission. This great mark of Jesus was highlighted as the source of power to defeat all powers of darkness that conflicts with the spiritual growth of a disciple.⁷ The indwelling spirit has impressed hearts and formed lives of commendable virtues and remarkable holiness to countless persons.

Unique question raised during the discussion, was how the Holy Spirit is acquired? Acquisition of the Holy Spirit was answered as moral task of an individual to follow thoroughly the will of God.⁸ It was suggested that the indwelling spirit of God should be agreed as the seedbed from which grows the spiritual gifts and fruits quite essential for spiritual growth of every disciple of Christ. The spiritual gifts were further presented as tools for the mission of building up the God’s church and the fruits of Holy Spirit as enriching characteristics for fostering life lived together.⁹

Spiritual practices. The trainer in this session focused on major practices as reflected in the life and ministry of Jesus. Detailed discussion was held on the practice of Meditation, Prayer life, knowledge of the Scriptures and its application in his daily life, Fasting, and Worship. A Comprehensive discussion was held on each practice and questions from participants were responded to. A consensus for using divine practices and divine modifications interchangeably in discussion was reached.

⁶ Acts 1: 4-8.

⁷ Luke 4:1-13.

⁸ Eph 5:17.

⁹ General Conference of Seventh-day Adventists, Ministerial Association, *Seventh-day Adventist Elder’s Hand Book* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2013), 68-69.

Using a lecture method in training, spiritual practices were presented as a means of God's grace through which He transforms believers into Christlikeness which is the ultimate goal of discipleship. Participants learnt that spiritual practices are tools God uses to transform His people into what he wants; disciples. It was agreed that spiritual practices be encouraged and integrated into the school chapel curriculum. The trainer further emphasized that the life of a disciple should be characterized by practices of beliefs.

In this session during the discussion time, it was discovered that schools have incredible opportunity to instill into the new converts the practice of spiritual disciplines than any other institution.¹⁰ It was also agreed that students should be given opportunities and space to practice and lead in these spiritual disciplines as a way of mastering them as well as teaching others. In addition, it was settled that schools have potential man power composed of teachers and student leaders if rightly trained for the task, would yield tremendous results. In conclusion, participants reached a consensus that spiritual disciplines are characteristics of a growing disciple, and therefore a lifestyle to live by. The session came to an end with commitments from participants to begin practicing Christ's personal disciplines and a closing prayer. The meeting adjourned for the next weekend.

Fifth session took place on 23rd/01/2022 immediately after the student's morning preps. The discussion started off with the previous session review, where trainees were requested to share their experiences on spiritual disciplines of Jesus. During the session participants were introduced to Jesus's other practices and

¹⁰ Joseph A. Allotta, "Discipleship in Education: A Plan for Creating True Followers of Christ in Christian Schools," DMin diss., Liberty Baptist Theological Seminary, 2013, accessed 3 June 2022, <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1887&context=doctoral>.

methods of making disciples and their relevance to spiritual growth in Christian institutions.

Personal spiritual retreats. The discussion started with a reading from Mark 6:31-32, Where Jesus called the apostles by themselves to a lonely place for a rest and renewal. Here there was initiation of spiritual retreats as one of the time-tested methods used by Jesus to foster spiritual growth, self-care, and self-renewal of His disciples and Himself. It was described as an intentional period set apart to be in noiseless, rest, and private place with God for spiritual regeneration and growth.¹¹ The need and significance of spiritual retreats were discussed, and reflections with regards to their objectives and roles shared as follows:

Retreats renew and strengthen the spiritual life of individuals and groups. They focus on God and His will. This opens time and space to hear the small voice of God. Give yourself a place to relax away from the worries and stresses of everyday life. Enable people to keep their eyes on God, who loves them and causes them to be spiritually revived.¹²

After the thorough discussion, consensus to encourage personal spiritual retreats was reached and appreciated. Moreover, carrying out corporate spiritual retreats for new converts in school termly was supported by all participants. For new converts, it was further suggested that they should remain under supportive structure of their spiritual foster parents to help them process the major objectives of the retreat/s.

Growth groups. As a way of introducing the concept of small groups, the trainer cited the growth groups in the life of Jesus and church history as identified by Leslie, as cited in Cline Bell: “Christ and His disciples, the apostolic church,

¹¹ Richard Foster, *Streams of Water: Celebrating the Great Traditions of Christian Faith* (San Francisco: Harper San Francisco, 1998), 49, quoted in Howard Cline Bell, “Group Pastoral Care and Counseling,” in *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, 3rd ed., ed. Bridget Clare McKeener (Nashville, TN: Abington Press, 2011), 231.

¹² Ibid.

Montanism, Monasticism, the Waldenses, the Franciscans, the friends of God, the Brethren of the common life, German Pietism, the Anabaptists, the society of Friends, the Wesleyan, the Great Awakening, the Iona community, the Emmanuel Movement, and the Oxford Movement.”¹³ In this session the focus centered more on Jesus’ model of small groups with His disciples and its significance to spiritual growth and mission of newly baptized believers in an institution of learning.¹⁴

Several steps for creating health and nurturing groups were discussed; principles of effective growth groups explained in details and group-centered leadership described. As a demonstration exercise, participants were put in small groups of four and tasked towards share their divine voyage understandings, interrogations, trials, perceptions, and faith with each other freely. On their return from demonstration group exercises, participants shared their impressions about small groups. After capturing them all, the trainer highlighted challenges of nurturing groups and shared remedial steps with the participants. The discussion ended with commitment from participants to form and be members of growth groups in the institution.

Foster parenting. The discussion began with an overview of foster parenting as exemplified in the connection amongst Jesus and followers and its importance in spiritual growth. The need and significance of foster parenting in school was discussed by the trainer. Participants were requested to share their views on subject

¹³ Robert C. Leslie, “Group Therapy as a Method for Church Work” (PhD diss., Boston University, 2016), quoted in Howard Cline Bell, “Group Pastoral Care and counseling,” in *Basic types of Pastoral Care and Counseling: Resources for the ministry of Healing and Growth*, 3rd ed., ed. Bridget Clare McKeener (Nashville, TN: Abington Press, 2011), 377.

¹⁴ Matt 4:18-22, Luke 6:13-16, 8:10. The scriptures highlighted emphasizes that Jesus taught and modeled His disciples’ spiritual knowledge through small group ministry.

matter and how it is carried out in their institution. After capturing the opinions of the participants, the trainer shared the essential elements of foster parenting.

The two fundamental elements of foster parenting discussed included: being intentional with an active discipleship plan of nurturing and mission evangelism;¹⁵ and the significance of relational attachments and its importance to spiritual growth. Major challenges facing the process were discussed and possible solutions shared with participants. Moreover the roles of a caring adult were discussed and a reflection on how foster parents nurture spiritual growth was explained.

In the discussion, a consensus to look at foster parents as spiritual care givers or spiritual guardians in school was reached and appreciated. It was also agreed that after baptism, each convert should be attached to a foster parent (caring adult) who will be responsible for his or her spiritual growth journey and wellbeing. The following roles of a foster parent were stated and explained:

To register new converts demographics by collecting detailed personal information

Creating the mentoring environment and relationship

Meeting the holistic needs of the disciple

Teaching the principles of spiritual growth

Implementing and supervising activities and programs that foster spiritual growth

Encouraging the exercise of divine persuasions and

Writing and submitting progressive reports of the disciple at an agreed period of time.

¹⁵ *Church Manual* (2016), 129.

The session came to an end by reminding the participants the main objectives of the foster parent practice which were; to establish friendship, care, and to foster holistic growth. The session was most interactive and discussion oriented.

Growth in Fellowship (Koinonia)

The session started with a word of prayer and a recap of the whole intervention program. Participants were reminded that growth in worship experience and practices is the fulfillment of the first cardinal commandment of loving the master with all being; paramount to spiritual growth of a disciple. The second is growth in “loving one another; a sign of Christ’s discipleship.”¹⁶ This model was introduced as one of Jesus’s practices,¹⁷ which was later given as an imperative to His disciples.

The practice of loving one another was explained as the visible obedience to the Lord’s command of turning away attention from one’s personal interests towards others. Fellowship was further presented as “a sign of God’s attention aimed at entire human race and intention in uniting the people on earth in a single family of which God is the father.”¹⁸ Participants were engaged in group activity where they were asked to read about the fellowship of the apostolic community in Acts 2:40-47 and then provide their insight through presentations.

All groups presented their findings which were later surveyed by a comprehensive dialogue on the need and importance of group-fellowship in a Christian institution lead by the trainer. Participants were then led into a discussion of the nuts and bolts of fellowship as reflected in the early church community. The most

¹⁶ John 13:34-35.

¹⁷ John 13:1-2.

¹⁸ Turner, *Christian Ethics and the Church*, 190-191.

emphasized principles of fellowship that fostered spiritual growth in the early church were; continuous learning of doctrines and sharing of goods (Acts 2:43-46).

Continuous learning of doctrines. Regular studying and teaching of God's message among early believers presented as key element in their fellowship and spiritual growth (Acts 2:42). Similarly, the trainer highlighted studying scriptures as an irreducible component of fellowship and spiritual growth to the newly baptized members of the institution. Knowledge of God's word provides wisdom, and wisdom provides divine, psychological and emotive capability to relay precisely to Supernatural being, others, and cultures."¹⁹

In the discussion, participants were introduced to Bloom's three domains of learning that should be applied by all bible instructors in any fellowship. The three areas of learning discussed included: cognitive (head) which focuses on acquisition of biblical knowledge; the second in importance was the affective (heart) which aims at changing values, attitudes and developing convictions and beliefs; and the last one was the psycho-motor (behavioral) which purposes living the word.²⁰ Consensus was reached to have purposeful bible studies in the institution that will foster fellowship with God and fellow man. Prayer closed the meeting besides refreshments.

Sharing of goods. Life together in the early church was presented as a model revealing experiences of those in kingdom of God. The trainer explained that the expression of the Holy Spirit established new relationships, attachments among believers of Christ. Believers from allover were of the same accord, sold their possession for the interest of life together and no one lacked anything (Acts 2:45). The trainer affirmed that "within fellowship, change of heart and character are

¹⁹ Kinnaman, *You Lost Me*, 210.

²⁰ Richards and Bredfeldt, *Creative Bible Teaching*, 136-137.

manifested, love of one's life is challenged; redirected; reordered and changed practices that honor the first and second commandments are enabled.”²¹ In the discussion that followed, it was agreed that newly converted believers in young Christian school should be encouraged to practice the beatitudes in the sermon of Jesus on the mountain; because it was discovered to be the way that changes social relationships in a way that unifies all things in Christ thereby promoting reconciliation, peace and mercy (Matt 5:17-48).

Other principles derived from the early church fellowships in Acts 2, were regular periods of prayers in church and homes, breaking of bread and witnessing. The same practices were encouraged to be applied among the newly baptized in young Christian school. The trainer explained that fellowship is profound for spiritual- family bond and growth. He further emphasized that spiritual growth and character are molded in social settings. It was agreed that a school is an ideal setting through which traits of a true disciple can be received, interpreted, modeled and lived.

Major objectives of fellowship of believers highlighted in this discussion included; creating a dynamic climate of mutual love, enlightened concern, becoming a healing, growth- stimulating and redemptive community of believers.²² In conclusion on fellowship, participants were asked to use the social setting of the school to acquire and to foster the social nature that reflects that of Christ. The meeting came to an end with a word of prayer from one of the participants.

²¹ Turner, *Christian Ethics and the Church*, 158-159.

²² Cline Bell, in McKeener, *Basic Types of Pastoral Care and Counseling*, 442.

Growth in Outreach and Witnessing (Diakonia)

The session started with a word of prayer and a recap on the previous lesson on growth in fellowship. In this session participants were introduced to the concept of witnessing. Witnessing was described as a firsthand account given by the beholder. In this case, the disciple was considered the beholder sharing his/her life experience with Jesus to others. The discussion centered on witnessing as a sign of spiritual growth and maturity of a disciple. The trainer explained that the inside- outside transformation of a disciple is a living testimony of a disciple (2 Cor 5:17). This model of sharing life and faith with others was presented as one of Jesus' models of discipleship. Christ mingled with all kinds of people (John 4:7-42).

In this session the trainer focused on Jesus' method of witnessing as described by Ellen White, who observes that Christ's technique provides victory in touching people. Associating with different categories of persons, being empathetic, listening and handling individual needs shapes one to look at God and follow.²³ He maintained that Christian institutions should be "training schools for the service of the lord whose students' life is a witness to God's purpose"²⁴ Demonstrating God's love to the poor convert, the sick, the sorrowing, the bereaving and proclaiming His healing and redemptive loveliness in all faculties of life. Teaching them to live as Christ-like life (Matt 5:13-16), helping them discover and utilize talents as tools to reach others at school.

²³ White, *Ministry of Healing* [CD ROM] 143.

²⁴ General Conference of Seventh-day Adventists, Ministerial Association, *Seventh-day Adventist Elder's Hand Book*, 70.

Conclusion

This chapter illuminates the procedures followed in conducting the intervention design and development of this project and the training resources used to equip the chapel officials of Young Christian School. Review of the biblical and theological practical models and skills for ideal comprehensive nurturing program in church and Christian Schools were made and contextualized to create the means to improve the nurturing activities in the institution.

These models and skills reflect major models used by Jesus during His earthly ministry and the early church to make disciples. The intervention program is fundamentally consistent with the core values and task of SDA community and for Christ (Matt 28:18-20). Young Christian School which promotes spiritual growth in the institution can further strengthen their program by emphasizing Jesus' method alone of reaching people.²⁵ This intervention design also increases opportunities for discipleship research models which can and should be part of the chaplaincy department in the school.

The program provides opportunity for spiritual caregivers and the chaplaincy department to achieve their assignment and linking love of God through bodily, psychological and divine wellbeing and curing. The training was well appreciated. It was described as "eye opener" and Participants were Passionate to put what was learnt in practice.

Evaluation of the Training

The exercise ended with an appraisal exercise session. Aim of the appraisal was to collect participant's views on the training content and possible

²⁵ White, *Ministry of Healing*, [CD ROM], 143.

recommendations for such trainings. A ranking gage comprising of five scales (Strongly agree, Agree, Neutral, Disagree and strongly disagree) was used to assess various aspects of the training. Participants were requested to complete the evaluation form with an appropriate scale for each question.

The form had 8 questions in which questions 1-6 requested participants to rate the impact of the training whereas question 7 requested participants to cite areas of improvement and question 8 wanted participants to suggest possible changes in the future trainings (Appendix I). Basing on the feedback from participants, they commented that the seminar was useful and relevant to their institution and themselves. Benefits of the training were expressed as: the content and exercises were appreciated to be helpful in understanding the meaning of the topic and its significance; Presentations and terminologies were considered to be simple and clear to the group; moreover, they shared that the division of topics and coverage were admired. With regards to the trainer, participants shared that the presentation style for each topic and level of knowledge reflected a thorough preparation and research. Moreover, participants appreciated the efficient use of time and engagement of participants during the sessions. They admired the overall behavior of the trainer towards the participants which prompted them to ask as many questions as possible for clarity. While giving their responses, majority of the participants agreed that all sessions improved their knowledge of understanding of being and making disciples. Some participants gave suggestions for increment in the number of participants and more time allocation for sessions.

CHAPTER 6

SUMMARY, CONCLUSION, RECOMMENDATIONS

The overarching resolution of investigation involved developing, implementing and evaluating the training principles of discipleship that would improve on the nurturing resources and programs of Young Christian School for making followers of Christ.

Forming disciples of Christ tasks Seventh-day Adventist church as commissioned by Jesus (Matt 28:19-20). The command “go and make disciples” has been heard and followed by multitudes across the ages. It is both a command to every church member and the church as an institution. However, the manner in which the command has been understood and implemented has on many occasions produced lives whose remarkable accomplishments have been compromised by programs, and making numbers of converts. No matter the degree of financial support these programs receive, they will surely fail to bring the desired effects required. In view of this mission, nurturing is the basis of discipleship.

Project Summary

Nurturing as described in the scriptures (Chapter 2) and literature (Chapter 3) is the subject of study for disciple makers. It is pervasive in Old and New Testaments. The attention nurturing has received from theologians only serves to further reinforcement of its importance. The capacity to nurture is an essential element for being and making disciples of Christ. Nurturing is a central concern of all church entities and its implementing agents.

Christian institutions like Young Christian School are potential agents of making true disciples of Christ. This is so because of the quality of staff and time of interaction with the students. If institution founders believed this, administrators prioritized it, and all workers in the institution embraced it, the school would be dominated with ambassadors of Christ.

While this research was not all-inclusive, because it focused on the new converts for the year 2017 and 2018, its outcomes suggest that the leadership of the school had not yet fully embraced the contextualization and prioritization of nurturing into discipleship. While it moves forward in sharing the gospel and baptizing many converts, Young Christian School should not disconnect itself from nurturing the new members. The new believers are to be deep-rooted on the strong biblical foundation to which Jesus pointed. As He instructed, teaching observation all things commanded as well as his presence to the last day.¹

At outset of this project the researcher started with a statement of the problem in the proposal in Chapter 1. This led on a search for the ideal principles and practices of being and making disciples. In this project, they are presented in chapters 2 and 3. The first part of Chapter 2 dealt with sorting out the boundaries and meaning of “nurturing and discipleship” that dotted the landscape, from the myriad of definitions. Although the researcher cannot give the definitive view of nurturing and discipleship, he proposed that those in Christian institutions need to attend to four-guide posts as they pilot this study.

First, a biblical and theological approach to nurturing can use broad definitions of human development, but must include an appreciation of the divine dimension of life.

¹ Matt 28:20, KJV.

Second, a theological approach to discipleship will not assume that nurturing easily comes, but will understand it as a dimension of relational and intentional life that requires commitment and discipline.

Third, discipleship is not basically about individual growth or effective programs, but involves responsible structures within a community.

Finally, any approach to discipleship that would be adequate must incorporate three dimensions of spiritual growth: Growth in Worship (reach up), Growth in Fellowship (reach in), and Growth in Witnessing (reach out).

Moreover, any worthy approach to discipleship must aim at three aspects of human life: cognitive, affective and behavioral aspect of being. All the three domains are indispensable to the development of virtuous character that caters for others to convert. Discipleship involves the whole of life and calls for structures and institutions that shape lives.

In this research project, the researcher employed quantitative and qualitative (mixed) methods of collecting adequate information of what goes on in the setting. He also used the descriptive statistics (SPSS) tool to generate the mean and the standard deviation against the minimum and maximum as presented in Tables 3-7 in Chapter 4. The wisdom behind using SPSS was to avoid guess work.

The interpretation derived from the findings generated by SPSS suggested that Young Christian School nurturing programs needed extensive changes to reach the ideal standards as reflected in the same chapter. This led to the search for desirable practices and principles to be employed as training resources for the intervention in Chapter 5. The training focused on twelve key frontline leaders from the institution who would train others after being trained on being and making disciples. The

selection of participants considered key different departments as shown in Table 10 of Chapter 5.

The training resources generated to address the growth areas at Young Christian School followed biblical and theological principles for being and making disciples in respect to the “Marks of Jesus’ life; coupled with the guidance of the spirit of prophecy in Chapter 2.

The project reviewed current models for delivery of comprehensive nurturing programs. The reviewed literatures in Chapter 3 were then synthesized to root the theological practices and methods of being and making disciples. The training resources were faithful to biblical sources. These models reflected a major shift in the model from a broader focus of nurturing a group of disciples to a narrow focus on the comprehensive care of a disciple.

Moreover, the current discipleship models used to train participants were fundamentally consistent with the values and assignment of Seventh-day Adventist church in Central Uganda conference and the world church strategic objective for the year 2016-2020. The church face challenges and opportunities in implementing this objective as part of their strategic plan in church related institution.

Nurturing represents a period of challenge but also opportunity for spiritual growth. As indicated throughout this project, nurturing is a formative process in which beliefs are solidified, virtues modeled and practiced, decisions made regarding spiritual growth, mentoring and witnessing exercised. On one hand, each area offers the landscape of spiritual growth and transformation, but also on the other hand, offers space for compromise, isolation and failure to grasp strong Christian identity. When new baptized members begin to take shape, they need guides-foster parents or guardians as mentors to support them on their journey toward spiritual maturity.

Church related institutions like Young Christian School which offer Adventist philosophy of education to the students in the school setting can further strengthen nurturing of disciples by emphasizing the principles of the “Marks of Jesus’ life” as a model of discipleship and care. The model promotes the growth of three domains of learning; cognitive, affective, and behavioral change. This will help the church achieve its strategic objective of “nurturing” as well as fulfilling its philosophy of education in forming humanity and ensuring God’s love to all.

The project was implemented and evaluated in the course and after the training by the participants. The importance of implementation and evaluation cannot be overstated. It defines the success of the project, its achievement in relation to the intended objectives in Chapter 1. The three objectives of the training in Chapter 5 were achieved.

Conclusion

Nurturing of disciples by the church and educators appeals for spiritual discernment, knowledge of the mission and its full mandate, discipleship principles, interest in the spiritual growth of the disciples, ability to model and integrate spiritual disciplines and practices in the disciples. Given that the education of many church institution leaders do not provide this expertise, it is fundamental that attention and emphasis be given to discipleship during recruitment, orientation and installation of institution leaders and all workers.

Recommendation

It is anticipated that this study provides a beginning point for further research, contributions, development of guidelines and policy to improve on institution nurturing program in Central Uganda Conference and Uganda Union.

APPENDICES

APPENDIX A
ETHICAL CLEARANCE FORM

I, **Joel Musaasizi**, a student in the AUA Chaplain Program, therefore requesting permission to continue my research with the goal of collecting data ethically without harming those who will provide the data.

Title of the project: NURTURING OF THE NEW CONVERTS INTO DISCIPLES OF CHRIST IN NAJJANANKUMBI YOUNG CHRISTIAN SCHOOL, CENTRAL UGANDA CONFERENCE.

Place where the project will be carried out: **Najjanankumbi Young Christian School.**

I agree to ask for the informed consent of the person I will interview or survey. I will refrain from offending this topic. They also agree to maintain the confidentiality of the interviewee/interviewees. Finally, the information collected will be used only for my project.

Musaasizi Joel

06/06/2018.

Signature of the student

Date

XX

Permission has been _____ granted _____ denied.

—

l;: _____

Signature

Date

Position

APPENDIX B
PARTICIPANT INVITATION LETTER

I am pleased to write to invite you to participate in this important application for the New Faith Project of Najjanankumbi Young Christian School. The purpose of this study is to assess areas of strength and growth in the mentoring process. So, your thoughts and opinions are very valuable. This survey only takes 30 minutes to complete.

Please remember that your participation in this study is voluntary and your identity will be kept confidential. All data collected in this research will be stored on a password-protected computer. If you change your mind and want to withdraw from the course, you can do so at any time.

Individual results cannot be provided, but research reports will be sent to the School Administration if required and will be available for reading.

If you agree to the above terms, please sign the Participation Confirmation form below. This will be collected before submitting the form.

If you have any questions or concerns, please contact me at the phone number or email address provided in my signature.

Thank you for considering to participate.

Yours in His Service,

Musaasizi Joel

Name:

Master of Chaplaincy Student

Adventist University of Africa

Phone number: +256 784609444

Email address:

APPENDIX C

PARTICIPANT APPROVAL FORM (FOR FOCUSED GROUP DISCUSSION)

I _____ give my consent to participate in the research entitled: NURTURING OF THE NEW CONVERTS INTO DISCIPLES OF CHRIST IN NAJJANANKUMBI YOUNG CHRISTIAN SCHOOL, CENTRAL UGANDA CONFERENCE.

1. I have had a chance to ask questions about my participation in the project
2. The participation in this study is voluntary
3. My identity will be kept anonymous
4. All aggregated data to which I contribute will be protected and kept securely.

I understand that I can withdraw from this research at any time, without penalty, and my data will be deleted from this research.

My signature: _____ Date: _____

Please return the signed approval to: Musaasizi Joel

APPENDIX D

CONSENT FORM FOR FOCUSED GROUPS



RESEARCH INFORMED CONSENT FORM

Thank you for agreeing to participate in this important survey for the New Believers Najjanankumbi Young Christian School training project. The purpose of this study is to assess areas of strength and growth in the mentoring process. So your thoughts and opinions are very valuable. This survey only takes 30 minutes to complete.

You are asked to participate in a group discussion about 7 articles. Please remember that your participation in this study is voluntary and your identity will be kept confidential. All data collected in this research will be stored on a password-protected computer. If you change your mind and want to withdraw from the course, you can do so at any time.

Individual results cannot be provided, but research reports will be sent to the School Administration if required and will be available for reading.

If you agree to the above terms, please sign the Participation Confirmation form below. This will be collected before submitting the form.

If you have any questions or concerns, please contact me at the phone number or email address provided in my signature.

Thank you for considering to participate.

Yours in His Service,

Musaasizi Joel

Name:

Master of Chaplaincy Student

Adventist University of Africa

Phone number: +256 784609444

Email address: musaasizij@aua.ac.ke

APPENDIX E

CONSENT FORM FOR QUESTIONNAIRE



RESEARCH INFORMED CONSENT FORM

Thank you for agreeing to participate in this important survey for the New Believers Najjanankumbi Young Christian School training project. The purpose of this study is to assess areas of strength and growth in the mentoring process. So your thoughts and opinions are very valuable. This survey only takes 30 minutes to complete.

You are asked to complete a hard copy questionnaire with 39 items. Please remember that your participation in this study is voluntary and your identity will be kept confidential. All data collected in this research will be stored on a password-protected computer. If you change your mind and want to withdraw from the course, you can do so at any time.

Individual results cannot be provided, but research reports will be sent to the School Administration if required and will be available for reading.

If you agree to the above terms, please sign the Participation Confirmation form below. This will be collected before submitting the form.

If you have any questions or concerns, please contact me at the phone number or email address provided in my signature.

Thank you for considering to participate.

Yours in His Service,

Name: Musaasizi Joel

Master of Chaplaincy Student

Adventist University of Africa

Phone number: +256 784609444

Email address: musaasizij@aua.ac.ke

APPENDIX F

PERMISSION TO CONDUCT RESEARCH



Adventist University of Africa
THEOLOGICAL SEMINARY
ONGATA RONGAI
NAIROBI, KENYA

19th July, 2018

THE HEAD TEACHER,
NAJIANANKUMBI YOUNG CHRISTIAN SCHOOL

Dear Sir,

*Received and
approved
19/7/2018*

RE: REQUEST TO CONDUCT A RESEARCH IN YOUR SCHOOL

PROJECT TITLE : NURTURING OF NEW CONVERTS INTO DISCIPLES OF CHRIST IN NAJIANANKUMBI YOUNG CHRISTIAN SCHOOL

INVESTIGATOR : BUSAASIZI JOEL

The writer of this letter is desirous to conduct a survey through Questionnaire and focus group discussion as part of research study in partial fulfillment for the Project Nurturing of New Converts into Disciples of Christ.

This study is designed to assess the strength and growth areas of the Najianankumbi Young Christian School Chapel nurturing program. The growth areas that will be identified in the assessment will then call for a tailored interventions geared at addressing the gaps.

The participants of this study will be the student converted into the faith for the years 2016 and 2017. The researcher intends to take 120 participants for answering the questionnaire and one focus group to participate in the discussion.

The duration of this exercise will take approximately 2-3 weeks from 29th July - 16th Aug 2018. Participant to this study is voluntarily and the identity of the participant will be kept confidential. The study does not attempt to cause any distress to the participants. However if any concern arise in the completing of the questionnaire, participants are free to withdraw from the study and their data will be removed from the completion.

Individual result will not be provided but the result will be forwarded to the administration if requested.

Your consideration is highly welcome.

Yours faithfully

Michael Muturi

Michael Muturi
Researcher

APPENDIX G

QUESTIONS FOR THE FOCUS GROUPS

FOCUS GROUP DISCUSSION QUESTIONS

Demographic Data

Check the appropriate box

What is your age bracket: 10-12 ☐ 13-15 ☐ 16-19 ☐ 20 and above

Class: senior 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ ☐

Year of conversion 2016 ☐ 2017 ☐

As you answer these questions be relaxed, avoid rushing. Answer according to your true understanding of the question and experience. Kindly fill in the demographic information above.

QUESTIONS

1. How do you know you are growing in your faith? Explain.
2. How have the chapel activities impacted your faith and its growth?
3. How can the chapel help us to trust God in our circumstances?
4. Urging each other to remain close to Christ is a crucial practice for maintaining faithfulness; give examples of how being part of a chapel has deepened our commitment to Christ? Heb 3:13
5. Certainly, you can and should pray and read God's word as part of your daily life. Evenly you are faithful in your prayer and Bible reading, being a part of a chapel is it important to your spiritual growth? Explain.
6. Discuss how the chapel can be key for the following;
 - Mutual comfort (Acts 16:40)
 - Mutual accountability Eph 4:1-3
 - Using your gifts as God intended (1 Pet 4:10-11).
7. Identify the ways that you can contribute to the spiritual growth of others.

APPENDIX H
QUESTIONNAIRE

SPIRITUAL GROWTH SURVEY INSTRUMENT

As you complete the assessment, avoid rushing. Listen for God's voice to encourage and challenge you. Consider this experiences one-on-one time with. Be intentional in your growth towards Christ likeness. Use the scale below to respond to each statement.

Never – 1 Seldom - 2 Occasionally - 3
Frequent - 4 Always 5

SPIRITUAL DISCIPLINES	RESPONSE
ABIDE IN CHRIST	
1. I am used to quiet moments with Christ and I look forward to having those moments again.	
2. In my choice, I seek Christ's guidance first	
3. My relationship with Christ is motivated by love more than duty or fear	
4. I experienced a life change as a result of my prayer experience	
5. When God makes me aware of His special will in an area of my life, I follow His guidance.	
6. I believe that Christ provides the only way to a relationship with God.	
7. My actions reflect my desire to build God's Kingdom, not mine.	
8. I trust Christ to help me through any problem or crisis I face and remain confident of God's love and	

provision during difficult times	
Abide in Christ Total	
LIVE IN THE WORD	
1. I regularly read and study the Bible	
2. I believe that the Bible is the word of God and gives instructions for life.	
3. I evaluate cultural ideas and lifestyles by Bible standards and study the Bible to find truth for everyday life.	
4. I can answer questions about life and faith from a biblical perspective	
5. I replace dirty or inappropriate thoughts with God's truth and show honesty in my actions and conversations.	
6. When the Bible reveals an area in my life that needs to be changed, I respond to make things right.	
7. In general, my social and personal personalities are the same.	
8. I use the Bible as a guide for how to think and act	
Live By God's word Total	
PRAY IN FAITH	
1. My prayer is aimed at revealing God's will apart from expressing desires.	
2. I believe that God will answer if I pray and be patient in His time	
3. My prayer includes thanksgiving, praise, confession, and prayer	
4. I really hope to grow in my prayer life and deliberately seek help to improve	
5. I pray because I know that I completely depend on God for everything in my life.	
6. I pray every day and I pray every day.	

7. I believe that my wishes affect my life and the lives of others	
Pray in Faith Total	
FELLOWSHIP WITH BELIEVERS	
1. I forgive others if their actions hurt me.	
2. I admit my mistakes in the relationship and forgive the slights I have hurt.	
3. I allow other Christians to be spiritually responsible	
Development.	
4. I try to get along with other members in my school and show patience in my relationship with my classmates and friends.	
5. I prioritize the interests of others rather than my own interests.	
6. I encourage you to respond to the opinions of others to help pave the way for relationship development.	
FELLOWSHIP WITH BELIEVERS Total	
WITNESS TO THE WORLD.	
1. I share my faith in Christ with non-believers and regularly pray for them to know him.	
2 I intentionally maintain relationships with non-believers in order to share my testimony	
3 I make sure the people I witness to get the follow up and support needed to grow in Christ.	
4 My actions demonstrate a belief in and commitment to the Great Commission (Mat 28:19-20)	
5 I understand my spiritual gifts and use those gifts to serve others	
6 I go out of my way to show love to people I meet and Meeting the needs of others provides a sense of purpose in my life	

7. I share biblical truth with those I serve as God gives opportunity.	
8. I act as if other's needs are as important as my own	
WITNESS TO THE WORLD	

APPENDIX I

TRAINING SCHEDULE SESSIONS

Sun:09/01/2022	Introduction
	Session 1: Registration, welcoming remarks and introduction, training objectives, program outcomes and participant's expectations. Break.
	The Hub and Heart of the great commission
	Session 2: Discipleship concept introduced, group discussion and presentation, theology of discipleship defined and explained.
Sun:16/01/2022	Growth in Worship (Leitourgia)
	Session 3: Recap, Growing in worship (leitourgia) introduced and explained, worship, discipleship journey discussed. Break.
	Session 4: Marks of Jesus introduced and explored. His personal disciplines and practices discussed. Absolute submission to God, Devotional life, indwelling spirit, meditation, prayer life, knowledge of scriptures, fasting and worship.
Sun:23/01/2022	Session 5: Review of the previous lessons, personal spiritual retreats introduced and discussed. Discussion of its roles and significance to spiritual growth. Break.
	Session 6: Concept of growth groups (small groups) introduced steps for creating health groups, principles of small groups explained.
Sun:30/01/2022	Session 7: Recap, concept of spiritual foster parenting introduced, its objectives stated, need and significance explained, roles of spiritual foster parents discussed. Participatory involvement demonstrated.
Sun:06/02/2022	Growth in Fellowship (Koinonia)
	Session 8: Review of the previous lessons, Fellowship defined; fellowship in the apostolic community studied, group discussion and presentations, nuts and bolts of fellowship highlighted. Break
	Session 9: Elements of fellowship discussed, continuous learning of doctrines, Bloom's three phases of learning explained; cognitive, affective, and psychomotor. Regular prayers and sharing of goods encouraged.

Wed:13/02/2022	Growth in outreach and witnessing(Diakonia)
	Session 10: Recap, witnessing defined, Jesus' method of witnessing emphasized which included mingling with people, showing sympathy, ministering to their needs. Participatory outreach and witnessing within the school encouraged.
Sun:20/02/2022	Session 11: Training evaluation
	Trainer's preparation, content, knowledge, competence, coverage, time management and recommendations.

APPENDIX J

THE TRAINING EVALUATION

	Impact of the training	Strongly Agree	Agree	Neutral	Disagree	Strongly disagree
1	Overall training was relevant	4	7	1		
2	Fruitful exercises/Activities	8	3			
3	Presentations understandable	9	2			
4	Discussion questions understandable	4	5	2		
5	Appropriate time for sessions	3	6	2		
6	Topics were covered as planned	5	6			
7	Question for clarity were allowed	6	4	1		
8	Suggestions and recommendations were considered	3	4	4		

BIBLIOGRAPHY

- Allotta, Joseph A. "Discipleship in Education: A Plan for Creating True Followers of Christ in Christian Schools." DMin diss., Liberty Baptist Theological Seminary, 2013. Accessed 3 June 2020.
<https://digitalcommons.liberty.edu/doctoral/790/>.
- Amsterdam University. "Discipleship." Accessed 18 May 2020.
<https://www.coursehero.com/file/21413636/defining-discipleship-notes/>.
- Andrews University Seventh-day Adventist Seminary. "The Seventh-day Adventist Church's Official Stance on Biblical Spirituality: A Statement on Biblical Spirituality." *Ministry*, August 2012, 12-16. Accessed 7 May 2020.
https://www.andrews.edu/sem/sdats_bibspir.pdf.
- Becker, Ulrich. "Disciple." *New International Dictionary of New Testament Theology*. Edited by Colin Brown. Grand Rapids, MI: Zondervan, 1975. 1: 840-841.
- Brown, Francis, S. R. Driver, and Charles A. Briggs. *The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon: With an Appendix Containing the Biblical Aramaic*. Peabody, MA: Hendrickson, 2014.
- Christensen, Duane L. *Deuteronomy 1-21:9*. Word Biblical Commentary 6A. Grand Rapids: Zondervan, 2001.
- Clarke, Adam. *Commentary on 1 Thessalonians 2:7*. The Adam Clarke Commentary. Accessed 23 October 2018.
<https://www.studylight.org/commentaries/acc/1-thessalonians-2.html>.
- Cline Bell, Howard. "Group Pastoral Care and Counseling." In *Basic types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth* rev. Bridget Clare McKeener, 337-392. 3rd ed. Nashville, TN: Abington Press, 2011.
- Coffman, James Burton. "Verse-by-Verse Bible Commentary: Matthew 10:2—Coffman Commentaries on the Old and New Testament." StudyLight.org. Accessed 8 October 2018.
<https://www.studylight.org/commentary/matthew/10-2.html>.
- Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 4th ed. Thousand Oaks, CA: SAGE Publications, 2014.

- Creswell, John W., and Vicki L. Plano Clark. *Designing and Conducting Mixed Methods Research*. 2nd ed. Thousand Oaks, CA: SAGE Publications, 2011.
- Dempsey, Rod. "What Is God's Will for My Life? Disciple!" In *Innovate Church*, ed. Johnathan Falwell, 87-100. Nashville TN: B & H, 2008.
- Ferguson, Douglas. "Benefits of Design Thinking Workshops." Accessed 3 March 2022. www.linkedin.com.
- Foster, Richard. "Streams of Water: Celebrating the Great Traditions of Christian Faith." San Francisco, CA: Harper San Francisco, 1998, 49. Quoted in Howard Cline Bell, "Group Pastoral Care and Counseling," in *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, ed. Bridget Clare McKeener, 3rd ed. Nashville, TN: Abington Press, 2011.
- General Conference of Seventh-day Adventists. *Sabbath School Handbook*. Silver Spring, MD: North American Division of Seventh-day Adventists, 2004.
- _____. "Sabbath School Strategic Plan (2017-2020)." Sabbath School and Personal Ministries Department. www.sabbathschoolpersonalministries.org.
- _____. *Seventh-day Adventist Church Manual*. Nampa, ID: Review and Herald, 2016.
- General Conference of Seventh-day Adventists Executive Committee Annual Council 2017. "Nurture and Retention," *Elder's Digest*, April/June 2018, 8-10.
- Grace II, W. Madison. "True Discipleship: Radical Voices from the Swiss Brethren to Dietrich Bonhoeffer to Today." *South-western Journal of Theology* 53, no. 2 (Spring 2011): 135-153.
- Hagner, Donald A. *Matthew 14-28*. Word Biblical Commentary 33B. Dallas, TX: Zondervan Academic, 1995.
- Harrington, Bobby, and Alex Absalom. *Discipleship that Fits: The Five Kinds of Relationships God Uses to Help Us Grow*. Grand Rapids, MI: Zondervan, 2016.
- Harris, Laird R., Gleason L. Archer Jr., and Bruce K. Waltke. "Lâmad." *Theological Word Book of the Old Testament*. Edited by R. Laird Harris and Bruce K. Waltke. Chicago, IL: Moody Press, 1980. 1: 480-481.
- Hernandez, Barbara Couden. "Supervision of Spiritual Issues in Psychotherapy Training: Contributions from an Adventist World View." In *A Christian World View and Mental Health: A Seventh-day Adventist Perspective*, ed. Carlos Fayard, Barbara Couden Hernandez, Bruce Anderson, and George T. Harding IV, 423-447. Berrien Springs, MI: Andrews University Press, 2011.

- Hilgeman, Jason. "Discipleship within the Secondary School." DMin diss., Liberty Baptist Theological Seminary, 2010. Accessed 10 June 2020.
<https://digitalcommons.liberty.edu/doctoral/354/>.
- Hobbs, T. R. *2 Kings*. Word Biblical Commentary 13. Waco, TX: Word, Incorporated, 1985.
- Holm, Neil. "Towards a Theology of the Ministry of Presence in Chaplaincy." *International Journal of Christianity & Education* 52, no.1 (May 2009): 7-22.
- Hull, Bill. *Conversion and Discipleship*. Grand Rapids, MI: Zondervan, 2016.
- Kinnaman, David. *You Lost Me*. Grand Rapids, MI: Baker Books, 2011.
- Maxwell, John. *Leadership Gold: Lessons I've learned from a Lifetime of Leading*. Nashville, TN: Thomas Nelson, 2008.
- Morrill, Bruce T. *Divine Worship and Human Healing: Liturgical Theology at the Margins of Life and Death*. Collegeville, MN: Liturgical Press, 2009.
- Neuger, Christie Cozard. *Counseling Women: A Narrative, Pastoral Approach*. Minneapolis, MN: Fortress Press, 2001, 61-63. Quoted in Howard Cline Bell, "Group Pastoral Care and Counseling," in *Basic types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*, 3rd ed., ed. Bridget Clare McKeever. Nashville, TN: Abington Press, 2011.
- Northouse, Peter G. *Leadership: Theory and Practice*. 7th ed. Thousand Oaks, CA: Sage, 2016.
- Richards, Lawrence O., and Gary J. Bredfeldt. *Creative Bible Teaching*. Chicago, IL: Moody Press, 1998.
- Robinson, Natasha Sistrunk. *Mentor for Life: Finding Purpose through Intentional Discipleship*. Grand Rapids, MI: Zondervan, 2016.
- Rubin, Herbert J., and Irene S. Rubin. *Qualitative Interviewing: The Art of Hearing Data*. 3rd ed. Los Angeles, CA: Sage Publications, 2012.
- "Sample Size Probability." Accessed 23 April 2021.
<https://qhaireenizzati.wordpress.com/2017/10/05/sample-size-determination-using-krejcie-and-morgan-table/>.
- Scazzero, Peter. *The Emotionally Healthy Church: A Strategy for Discipleship that Changes Lives*. Grand Rapids, MI: Zondervan, 2010.
- Searle, Joshua T., "Is the Sermon on the Mount Too Unrealistic to Serve as a Resource for Healthy Discipleship and Spiritual Formation?" *Journal of European Baptist Studies* 9, no. 2 (January, 2009): 80-91.

- Setran, David P., and Chris A. Kiesling. *Spiritual Formation in Emerging Adulthood: A Practical Theology of College and Young Adults Ministry*. Grand Rapids, MI: Baker Publishing Group, 2013.
- Shields, Bonita Joyner. "Fellowship: Images of Home." Sabbath School and Personal Ministries. Accessed 7 May 2020.
<https://www.sabbathschoolpersonalministries.org/page-420>.
- Shirley, Chris. "It Takes a Church to Make a Disciple: An Integrative Model of Discipleship for the Church." *Southwestern Journal of Theology* 50, no. 2. (Spring 2008): 223-224.
- Sihoe, Allan D. L. "Rationales for an Accurate Sample Size Evaluation." *Journal of Thoracic Disease* 7 no. 11 (2015): E531-536. Accessed 25 April 2021.
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC466927>.
- Smith, Daniel Allen. "A Pastor's Approach to Discipleship and Its Effects on the Local Church: A Three-step Approach to Biblical Discipleship." DMin diss., Liberty University Baptist Theological Seminary, 2014. Accessed 3 June 2020.
<https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1887&context=doctoral>.
- "Spiritual Growth Assessment Process." Accessed 7 May 2018.
www.lifeway.com/discipleship.
- "The Lord Our God Is One Lord" [Deut 6: 4]. *Seventh-day Adventist Bible Commentary*. Rev. ed. Edited by Francis D. Nichol. Washington, DC: Review & Herald, 1953. 1: 974-974.
- Tsegaw, Melak Alemayehu. "Refocusing on Discipleship: The Heart of the Great Commission and the Hub of All Local Church Ministries." *Ministry*, April 2019, 9-11.
- Turner, Phillip. *Christian Ethics and the Church: Ecclesial Foundations for Moral Thought and Practice*. Grand Rapids, MI: Baker Publishing Group, 2015.
- Vine, William E., Merrill F. Unger, and William White Jr. *Vine's Complete Expository Dictionary of Old and New Testament Words: With Topical Index*. Nashville, TN: Nelson Thomas, 1996.
- "What Is a Biblical Theology of Worship?" Accessed 7 May 2020.
<https://www.gotquestions.org/theology-of-worship.html>.
- Whedon, Daniel. "Bible Commentaries: 1 Samuel 10:5 Whedon's Commentary on the Bible." StudyLight.org. Accessed 5 October 2018.
<https://www.studylight.org/commentaries/whe/1-samuel-10.html>.
- White, Ellen G. *Christ's Object Lessons*. Complete Published Works of Ellen G. White Writings [CD ROM]. Silver Spring, MD: Ellen G. White Estate, 2012.

- White, Ellen G. *Desire of Ages*. Complete Published Ellen G. White Writings [CD ROM]. Silver Spring, MD: Ellen G. White Estate, 2012.
- _____. *Education*. Complete Published Works of Ellen G. White Writings [CD ROM]. Silver Spring, MD: Ellen G. White Estate, 2012.
- _____. *Gospel Workers*. Complete Published Works of Ellen G. White Writings [CD ROM]. Silver Spring, MD: Ellen G. White Estate, 2012.
- _____. *Ministry of Healing*. Complete Published Works of Ellen G. White Writings [CD ROM]. Silver Spring, MD: Ellen G. White Estate, 2012.
- _____. *Review and Herald*. Complete Published Works of Ellen G. White Writings [CD ROM]. Silver Spring, MD: Ellen G. White Estate, 2012.
- _____. *Special Testimonies on Church Schools*. Complete Published Works of Ellen G. White Writings [CD ROM]. Silver Spring, MD: Ellen G. White Estate, 2012.
- _____. "The Need for Christ's Spirit in Our College: Teachers to Reflect Christ." Manuscript Release 20, 1881. Complete Published Works of Ellen G. White Writings [CD ROM]. Silver Spring, MD: Ellen G. White Estate, 2012.
- _____. *The Paulson Collection of Ellen G. White Letters*. Complete Published Works of Ellen G. White Writings [CD ROM]. Silver Spring, MD: Ellen G. White Estate, 2012.
- _____. *Welfare Ministry*. Complete Published Works of Ellen G. White Writings [CD ROM]. Silver Spring, MD: Ellen G. White Estate, 2012.
- White, Peter. *Developing a Theology of Worship for Today: A Case Study of Leviticus 17:11*. PDF file. September, 2011.
<http://www.biblicaltheology.com/Research/WhiteP01.pdf>.
- White, Stephen L. *The College Chaplain: A Practical Guide to Campus Ministry*. Cleveland, OH: The Pilgrim Press, 2005.
- Wilkins Michael J. *Discipleship in the Ancient World and Matthew's Gospel*. 2nd ed. Grand Rapids, MI: Wipf and Stock Publisher, 2015.
- _____. *Matthew*. The NIV Application Commentary. Grand Rapids, MI: Zondervan, 2004.
- _____. "Peter's Theology of Discipleship to the Crucified Messiah (1 Peter 2:18-25)." *The Southern Baptist Journal of Theology* 21, no. 3 (2017), 53-75.
- _____. *The Concept of Disciple in Matthew's Gospel: As Reflected in the Use of the Term "Mathetes."* Novum Testamentum Supplements. Vol. 59. Leiden, The Netherlands: E. J. Brill, 1998.

Wilkins Michael J. "The Quest for Spirituality in the Light of Biblical Discipleship."
Knowing and Doing: Quarterly of C. S. Lewis Society (Winter 2008): 4-7.
Accessed 7 May 2020. www.cslewisinstitute.org.

Wright, H. Norman. *The Complete Guide to Crisis and Trauma Counseling*.
Minneapolis, MN: Baker Publishing Group, 2011.