

## DISSERTATION ABSTRACT

Doctor of Ministry  
Emphasis in Mission

Adventist University of Africa

Theological Seminary

**TITLE: MOBILIZING THE LAITY FOR EFFECTIVE SMALL GROUP  
EVANGELISM IN ABA NORTH CONFERENCE, NIGERIA**

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Date completed: July 2016

The researcher observed that public evangelistic campaigns conducted by pastors and a few pioneer evangelists as a method of soul winning since the 1930's have not yielded effective results to the membership growth, spirituality and financial stability of the churches in the Aba North Conference. The conference was established in 2012 and seeks to direct her outreach in effective and efficient ways. The reason for this ineffectiveness in membership growth, spirituality, and financial stability was the inadequate involvement of the laity in the evangelistic campaign plans of the churches. It was apparent as pastors spoke alone for the number of weeks that the public evangelism campaigns lasted, while members sat, inactive and listening. The outcome was poor attendance and non-participation.

The researcher proposed a paradigm shift from public evangelism to small group evangelism where the membership of the churches selected for this research

work was effectively mobilized for greater involvement in the gospel commission of Jesus.

The research was conducted using a mixed method that included qualitative and quantitative measures. The qualitative was carried out through data collection. This included, but was not limited to library research involving textbooks, journals, magazines, newspapers, periodicals, the internet and other electronic devices needed for the research. The quantitative method involved data collection from questionnaires, figures, and tables. The two approaches were adopted because they are appropriate for the research objective.

A theological foundation was proposed from the Old and New Testament of the Bible. The writings of Ellen G. White were examined for meaningful information about small group evangelism. The academic works of some Seventh-day Adventist Church pioneers and contemporary scholars were consulted to evidence the importance of mobilizing the laity for effective small group evangelism. A strategy was developed, analyzed, implemented and evaluated on the basis of measurable indicators to ascertain the relevance, efficiency, effectiveness, impact and sustainability of the project. The chapters of the dissertation were summarized, lessons learned outlined, recommendations made to appropriate organizations and results presented to Aba North Conference Executive Committee for adoption as a resource material for small group evangelism for churches in the conference.

The training generated interest, as the laity actively participated in small group evangelism outreach. Bible studies, prayer conferences, membership explosion, constant visitation to prospects, and communal relation are been experienced. The financial stability of the conference has improved through the tithes and offerings

returned. Moreover, un-entered areas are being reached and the researcher's spiritual life fulfilled.

Mobilizing the laity for effective small group evangelism is a biblical assignment that should be engaged in by all of God's faithful and obedient servants for healthy church growth to occur. Before the task begins, pastors and the laity should be educated for successful implementation to take place or this will attract resistance. The clergy should avoid thinking they are the only ones employed to do ministry. They should train their members in harmony with their spiritual gifts and delegate them to work for their Master, Jesus.

Adventist University of Africa

Theological Seminary

MOBILIZING THE LAITY FOR EFFECTIVE SMALL GROUP  
EVANGELISM IN ABA NORTH CONFERENCE, NIGERIA

A dissertation

presented in partial fulfillment

of the requirements for the degree

Doctor of Ministry

by

Victor Chinedu Nwosu

July 2016

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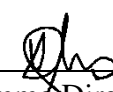
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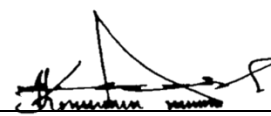
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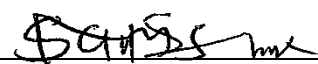
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Dedicated to Uzochi Grace Nwosu, Wife and Companion in Ministry, and our  
Children, Chidinma Victoria Victor, Wisdom Chinwenmeri Victor, Victor  
Ugochukwu Victor, Favour Uzochi Victor, and Fidelia Amarachi Victor.

## TABLE OF CONTENTS

LIST OF TABLES .....	ix
ACKNOWLEDGMENTS .....	x
CHAPTER	
1. INTRODUCTION .....	1
Ministry Context .....	1
Statement of the Problem.....	4
Statement of the Purpose .....	4
Justification .....	4
Delimitation .....	5
Methodology .....	5
Expectations.....	6
Definition of Terms.....	6
Summary .....	8
2. THEOLOGICAL FOUNDATION FOR MOBILIZING THE LAITY FOR EFFECTIVE SMALL GROUP EVANGELISM .....	9
Old Testament Revelation.....	9
Mobilization by Grouping Organization into Manageable Groups .....	10
Mobilization by Empowerment Formation of a Council of Elders .....	12
Understanding the Context -Joshua .....	13
Need for Quality Followership and Sub-leaders.....	14
New Testament Affirmation .....	16
Jesus and Mobilization.....	17
Jesus and Training.....	19
Jesus and Delegation.....	22
Paul, Imitator of Jesus.....	25
Spirit of Prophecy Exposition.....	29
Summary .....	33
3. LITERATURE REVIEW ON MOBILIZING THE LAITY FOR EFFECTIVE SMALL GROUP EVANGELISM .....	34
The Views of Adventist Scholars .....	36
Evangelism.....	36
Leadership Training .....	42
Delegation .....	47
The Inputs of Evangelical Scholars .....	50

Evangelism.....	50
Vision Casting.....	55
Leadership Training.....	57
The Position of Pentecostal Theologians.....	62
Evangelism.....	63
Leadership Training.....	65
Delegation.....	69
Summary.....	70
4. A STRATEGY TO MOBILIZING THE LAITY FOR EFFECTIVE SMALL GROUP EVANGELISM IN ABA NORTH CONFERENCE .....	72
Ministry Context.....	72
Description of the Macro-Context: <i>Ngwa</i> Land.....	74
Geographical Setting.....	74
Waves of Migration.....	76
Customs and Traditions.....	77
Communal Life (Pre-Colonial).....	78
Communal Life (Post-Colonial Rule).....	79
Description of the Micro-Context: Aba North Conference Territory.....	81
Ovorji Church.....	82
Omoba Church.....	83
Nbawsi Church.....	84
Ihie Church.....	84
Research Design.....	85
Type of Research: Qualitative and Quantitative.....	86
Qualitative research.....	86
Quantitative research.....	87
The rationale for selection.....	87
Appropriateness of study.....	87
Population and Sampling of Participants.....	88
Criteria for sampling procedures and selection.....	89
Instrumentation.....	89
Data Analysis.....	89
Data Collection Procedures.....	90
Description of Study Findings.....	90
Presentation and Description of Findings from Ovorji Church.....	90
Demographic information of respondents at Ovorji Church.....	90
Evangelism at Ovorji Church.....	91
Leadership at Ovorji Church.....	92
Delegation at Ovorji Church.....	93
Presentation and Description of Findings from Omoba Church.....	94
Demographic information of respondents at Omoba Church.....	94
Evangelism at Omoba Church.....	95
Leadership at Omoba Church.....	96
Delegation at Omoba Church.....	97
Presentation and Description of Findings from Nbawsi Church.....	98
Demographic information of respondents at Nbawsi Church.....	98
Evangelism at Nbawsi Church.....	99
Leadership at Nbawsi Church.....	100

Delegation at Nbawsi Church.....	101
Presentation and Description of Findings from Ihie Church.....	102
Demographic information of respondents at Ihie Church.....	102
Evangelism at Ihie Church.....	103
Leadership at Ihie Church.....	104
Delegation at Ihie Church.....	105
Combined Data Evaluation Analysis of the 4 Selected Churches.....	105
Evangelism.....	106
Leadership Training.....	109
Delegation.....	112
Designing of Intervention.....	114
A Strategy to Mobilizing the Laity for Effective Small Group	
Evangelism.....	115
Limitations.....	117
Summary.....	117
5. PROJECT IMPLEMENTATION.....	118
Project Implementation at Ovorji Church.....	120
Training of Bible Study Facilitators (May- June 2015).....	122
Inauguration of Small Group Bible Study Units Training (July- August 2015).....	122
Outreach Delivery Engagements/ Evaluation (October 2015- March 2016).....	124
Project Implementation at Omoba Church.....	127
Development of In-depth Bible Study Guide Training for Pastors ...	128
Training of Bible Study Facilitators.....	129
In-Reach Spiritual Assessment Training Program (September 2015).....	130
Outreach Delivery Engagements /Evaluation (October 2015- March 2016).....	130
Project Implementation at Nbawsi Church.....	132
Development of In-depth Bible Study Guide Training of Pastors (April 2015).....	133
Training of Bible Study Facilitators (May- June 2015).....	134
Inauguration of Small Group Bible Study Units Training Members (July-August 2015).....	135
In-Reach Spiritual Assessment Training Program (September 2015).....	135
Outreach Delivery Engagements/Evaluation (October 2015- March 2016).....	136
Project Implementation at Ihie Church.....	138
Development of In-depth Bible Study Guide Training of Pastors (April 2015).....	139
Training of Bible Study Facilitators (May- June 2015).....	140
Outreach Delivery Engagements Evaluation (October 2015- March 2016).....	142

6. EVALUATION, SUMMARY, LESSONS LEARNED, RECOMMENDATIONS AND CONCLUSION .....	145
What is Evaluation? .....	145
Measurable Indicators .....	146
Measurable Indicators for Evaluating this Research Work .....	147
The findings and data analysis of the questionnaire. ....	147
Data Analysis of Sampled Churches at the End of the Program .....	149
Ovorji Church. ....	149
Omoba Church. ....	150
Nbawsi Church.....	151
Ihie Church.....	152
The Secretary’s Quarterly Statistical Report of the 4 Selected Churches .....	153
Treasurer’s Monthly Financial Reports of the 4 Selected Churches .	153
Ovorji Church. ....	153
Omoba Church. ....	154
Nbawsi Church.....	155
Ihie Church.....	155
Combined Questionnaire Response Data of the 4 Selected Churches .....	156
Combined Evaluation Response Analysis of the 4 Selected Churches .....	157
Summary .....	158
Lessons Learned.....	160
Recommendations.....	161
Conclusion .....	161
 APPENDICES .....	 163
A. CORRESPONDENCE.....	164
B. DATA COLLECTION TOOLS.....	177
C. BIBLE STUDY GUIDES .....	180
D. SECRETARY’S STATISTICAL REPORTS.....	210
E. TREASURER’S FINANCIAL REPORT .....	216
F. EVALUATION SURVEY QUESTIONNAIRE .....	220
G. ONE WEEK REVIVALS TOPICS .....	222
 BIBLIOGRAPHY.....	 223
 VITA.....	 235

## LIST OF TABLES

1. Population Breakdown in the Study Area.....	82
2. Socio-demographic Characteristics of Respondents at Ovorji Church.....	90
3. Respondent Perception of Evangelism at Ovorji Church .....	91
4. Leadership at Ovorji Church.....	92
5. Delegation at Ovorji Church.....	93
6. Socio-demographic Characteristics of Respondents at Omoba Church .....	94
7. Respondent Perception of Evangelism at Ovorji Church .....	95
8. Leadership at Omoba Church .....	96
9. Delegation at Omoba Church.....	97
10. Socio-demographic Characteristics of Respondents at Nbawsi Church.....	98
11. Respondent Perception of Evangelism at Nbawsi Church .....	99
12. Leadership at Nbawsi Church.....	100
13. Delegation at Nbawsi Church .....	101
14. Socio-demographic Characteristics of Respondents at Ihie Church.....	102
15. Respondent Perception of Evangelism at Ihie Church .....	103
16. Leadership at Ihie Church.....	104
17. Delegation at Ihie Church .....	105
18. Data Analysis of Churches before and after Program Implementation .....	119
19. Table 18 Revisited .....	148
20. Combined Evaluation Data at the End of the Program.....	149
21. Socio-demographic Characteristics of Evaluation Respondents .....	157

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## CHAPTER 1

### INTRODUCTION

This chapter describes the ministry context of this research paper. It reveals that public evangelism conducted by pastors and a few pioneer evangelists as a method of soul winning in Aba North Conference is not yielding effective results in the spiritual, numerical and financial growth of the conference. The researcher proposes a paradigm shift from public to small group evangelism where the laity of some selected churches in the Conference would be mobilized for greater involvement in small group evangelism. Furthermore, the statement of the problem and purpose of the study would be clearly stated. The chapter would also contain the delimitations, methodology, expectations of the research process, and definition of certain terms.

#### **Ministry Context**

The researcher observes that public evangelistic campaigns conducted by pastors and a few pioneer evangelists as a method of soul winning since the 1930's in Aba North Conference, is not yielding effective results to the membership growth, spirituality and financial stability of the churches in the conference. Aba North Conference was established in 2012 and seeks to re- direct her outreach towards an effective and efficient method. The reason for the ineffectiveness in membership growth, spirituality, and financial instability is the inadequate involvement of the laity in the evangelistic campaign plans of the churches. It is apparent pastors speak alone

for the number of weeks the public campaigns last, while members sit inactively listening.

The outcome is poor attendance and non-participation. Four churches were selected for sampling this observation because of the ineptness that characterized their growth. The churches are Ovorji, Omoba, Nbawsi and Ihie. Ovorji Church has a membership of four hundred and forty-two (442). Reliable information from the local church pastor reveals each time public evangelism is conducted, approximately eighty-eight persons (88) are in attendance which is about 20% of the membership. Again, Omoba Church has a membership of five hundred and thirty-eight (538). Information from the pastor discloses that each time public evangelism is held, approximately one hundred and sixty-one persons attend which is about 30% of the membership. Moreover, Nbawsi Church has a membership of two hundred and sixty-six members (266). The local church pastor declares that each time public evangelism is done, approximately ninety-three persons comes, which is about 35% of the church membership. Furthermore, Ihie Church has a membership of three hundred and twenty-seven (327). The local church pastor reports that whenever public evangelism is conducted approximately one hundred and thirty-seven (137) members are present, which is about 42% of the membership.

The above-described background shows that the members of the churches have not been effectively involved in the evangelistic plans of the church and this has affected the statistical growth, spirituality and financial stability of the churches. The researcher proposes a 'paradigm shift' from public evangelism to small group evangelism where the membership of the selected churches for this research, would be effectively mobilized for greater involvement in the gospel commission of our Lord Jesus. A paradigm shift is a "Remarkable change in methodology or practice. It

often refers to a change in thinking and planning which ultimately changes the way projects are implemented.”<sup>1</sup>

Waine Cordeiro states if you want people to become personally and sacrificially involved, you better convince them your mission is biblical, Christ-honoring, essential, urgent and the lives and the future of hundreds of people around them depend on it.<sup>2</sup> Russel Burrill observes that modern Adventist churches have become so pastor dependent that without the pastor no real ministry is possible in most churches. As a result, Adventists have a burned out, frustrated clergy, from whose ranks many excellent pastors are leaving year by year. He states that the challenges of pastoring as we begin the twenty- first century are not going to be met by asking pastors to become better skilled in more areas. We do not need to add to their frustration, we need to take away their frustration and release them for the ministry God has called them to do.<sup>3</sup>

Roland Allen laments that nothing is so weakening as the habit of depending on others for those things which we ought to supply for ourselves.<sup>4</sup> The apostle Paul and those who followed his example spent considerable time with a church, making disciples and training indigenous leadership. Gibbs opines that nothing less than a lay people’s liberation movement will be adequate to release the church’s human resources to meet the challenge and opportunities in the world today.<sup>5</sup> The church

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<sup>1</sup> “Paradigm Shift,” *Webster’s New World College Dictionary* (Cleveland, OH: John Wiley & Sons, 2010), accessed June 6, 2016, <http://www.yourdictionary.com/paradigm-shift>.

<sup>2</sup> Wayne Cordeiro, *Doing Church as a Team*, 2nd edition (Honolulu, HI: New Hope, 1998).

<sup>3</sup> Russell C. Burrill, *Recovering an Adventist Approach to the Life and Mission of the Local Church* (Fallbrook, CA: Hart Books, 1998), 94.

<sup>4</sup> Roland Allen, *Spontaneous Expansion of the Church* (Grand Rapids, MI: Eerdmans, 1802), 35.

<sup>5</sup> Eddie Gibbs, *I Believe in Church Growth* (Pasadena, CA: Fuller Seminary Press, 1993), 209.

should have trained laity. Pastors should train their members for ministry in harmony with their spiritual gifts, and work themselves out of a job. This Biblical picture of the clergy is one that needs to be recaptured by the contemporary Seventh-day Adventist Church.

### **Statement of the Problem**

The Bible presents many instances of mobilization for issues that concerns the entire people of God. In Aba North Conference, the researcher observes that pastors and a few pioneer evangelists are the only ones conducting public evangelism. Thus, it has become noticeable that there is inadequate involvement of the laity through small group evangelism.

### **Statement of the Purpose**

The purpose of this dissertation is to develop a strategy to mobilize the laity for effective small group evangelism in Aba North Conference, and to implement and evaluate its success, by involvement them in small group witnessing.

### **Justification**

This research process is justified because it will:

1. Serve as a template for mobilizing the laity for small group evangelism in the churches in Aba North Conference and beyond.
2. Enhance the ministry of the selected churches by effectively involving the laity in small group evangelism.
3. Ease the burden of ministry from the pastors as they share responsibility with the laity.
4. Reduce the huge cost of expenses involved in public evangelism.
5. Improve the working relationship between the pastors and the laity.
6. Restore spiritual development and harmony between the church and the community.

7. Carry the gospel to un-entered places in our conference through the effective and faithful commitment of the laity to the gospel commission.

### **Delimitation**

Although complaints of inadequate involvement of the laity, in evangelism through small group ministry, are becoming a global concern, this dissertation limits itself to the geographical location of Aba North Conference. Some churches would be selected for data gathering, implementation, and evaluation. The Bible version that would be used for the study is the New International Version (NIV) and New Revised Standard Version (NRSV).

### **Methodology**

The study would be conducted by using a mixed method- qualitative and quantitative research. The qualitative would be carried out through data collection. This comprises but is not limited to library research involving textbooks, journals, magazines, newspapers, periodicals, the internet and other electronic devices needed for a successful work. The quantitative method would involve data collection from questionnaires, figures, and tables. Data would be analyzed to obtain results that point to the success or failure of the research process. The two approaches would be used because they are appropriate. A theological foundation would be proposed from the Old and New Testament of the Bible. The writings of Ellen Gould White would be examined for meaningful information about small group evangelism. The academic works of some Seventh-day Adventist Church pioneers and contemporary scholars shall be consulted to evidence the importance of mobilizing the laity for effective small group evangelism.

A research design (strategy) shall be developed, analyzed, implemented and evaluated on the basis of measurable indicators to ascertain the relevance, efficiency,

effectiveness, impact and sustainability of the project. The chapters of the dissertation would be summarized and lessons learned outlined. Moreover, recommendations shall be made to appropriate organizations and conclusions submitted to Aba North Conference Executive Committee and the selected churches for this research work.

### **Expectations**

At the completion of this research process, the following will take place:

1. The training will generate an interest for the laity to actively participate in small group evangelism in local churches in Aba North Conference
2. It will stimulate a desire for proactive Bible study and prayer ministry in the Conference through the bible study guide to be developed
3. There will be spiritual revival and reformation in the entire Conference.
4. The numerical strength of the Conference will be increased as a result of soul winning and baptism
5. It will introduce the practice of constant visitation to prospects receiving Bible studies.
6. Un-entered areas will be reached with the gospel of salvation.
7. The financial capacity of the Conference will stabilize through the tithes and offerings returned by those accepted into Church fellowship.
8. The researcher's spiritual life will be fulfilled as a result of the testimonies that would be reported by the small groups and personal encounter with Jesus during the training periods.

### **Definition of Terms**

This is the explanation of certain keywords used in the research work for adequate understanding to the reader who may be ignorant of their meaning.

**Cell Group:** Charles Calahan states that Cell groups are a definite category of small groups that have a precise form of ministry. They are not a program of the

church but the most basic unit of the church. Cell groups are the minute division of persons who have assembled to labor for the congregation and the denomination.<sup>6</sup>

**Coaching:** Patrick Williams states that coaching is an influential, human association where skilled coaches help individuals to plan their future rather than assist them to get over their past. They support clients in creating ideas and aspirations for every phase of their lives and in generating several approaches to accomplish those objectives.<sup>7</sup>

**Deployment:** To deploy (from the French *deployer*) is "to spread out or arrange tactically." It has long been used in the context of military strategy and has now gained prevalence in information technology. To use something or someone in an effective way.<sup>8</sup>

**Equipping:** The Merriam-Webster dictionary defines equipping as To provide (someone) with necessary materials or supplies, to provide (something) with a particular feature or ability, to prepare (someone) for a particular activity or problem.<sup>9</sup>

**Mentoring:** David Megginson, & David Clutterbuck, define mentoring as the off-line help by one person to another in making significant transitions in knowledge, work or thinking.<sup>10</sup> Moreover, the Medical Research Centre defines Mentoring as a greatly precious progressive activity employed in many organizations. At the center of

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<sup>6</sup> Charles Calahan, "Small Groups or Cell Groups?," last modified 2015, accessed July 4, 2016, <https://www.gci.org/church/group/cell2>.

<sup>7</sup> Institute for Life Coaching and Training, "What Is Coaching?," accessed June 29, 2016, [http://www.lifecoachtraining.com/about/what\\_is\\_coaching/](http://www.lifecoachtraining.com/about/what_is_coaching/).

<sup>8</sup>TECHTARGET NETWORK, "What Is Deploy?," *WhatIs.com*, accessed June 27, 2016, <http://whatis.techtarget.com/definition/deploy>.

<sup>9</sup> Merriam-Webster, "Definition of EQUIP.," accessed June 25, 2016, <https://www.merriam-webster.com/dictionary/equip>.

<sup>10</sup> David Megginson and David Clutterbuck, *Techniques for Coaching and Mentoring* (Oxford, UK: Butterworth-Heinemann Elsevier, 2005), 13.

the activity is the bond connecting the adviser and his client, where the development of the mentee is the primary attention. The mentoring relationship can be temporal or extensive.<sup>11</sup>

**Small Group:** Rick Howerton defines a small group as a micro-community of 3 to 12 of Jesus disciples who are working together to realize Christian life. If sincerity and openness are essential for spiritual growth, the group's activities would clarify that this cannot be possible when the group consists of more than 12 or less than 3 individuals.<sup>12</sup>

### Summary

The chapter described the ministry context of this research paper. It revealed that public evangelism conducted by pastors and a few pioneer evangelists as a method of soul winning in Aba North Conference did not yield effective results in the spiritual, numerical and financial growth of the conference. A paradigm shift was proposed from public to small group evangelism where the membership of the conference would be mobilized for greater involvement in small group evangelism. The statement of the problem and purpose of the study were clearly stated. Moreover, the delimitations, methodology, and expectations of the research process were made known and certain terms defined. The next chapter will discuss the theological foundation for mobilizing the Laity for effective Small Group Evangelism.

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<sup>11</sup> Medical Research Council, "GUIDANCE FOR MENTORS," 2010, accessed May 14, 2016, <https://www.mrc-cbu.cam.ac.uk/documents/equality/MRC%20Guidance%20for%20Mentors.pdf>.

<sup>12</sup> Rick Howerton, "Basics of a Biblically-Driven Small Group - Consistent in Any Group Type," accessed June 10, 2016, <http://www.lifeway.com/Article/defining-small-groups>.

## CHAPTER 2

### THEOLOGICAL FOUNDATION FOR MOBILIZING THE LAITY FOR EFFECTIVE SMALL GROUP EVANGELISM

Throughout Biblical history, God has carried out His function and implemented His plans through mobilizing people for service. Scripture reveals that mobilization is divine because it is fundamental to the command given to God's people to fulfill the gospel commission.

In this chapter, the theological foundation for mobilizing the laity for ministry would be established from the Old and New Testament of the Bible. Biblical characters like Moses, Joshua, Gideon, and the seventy elders would be discussed to enable us to understand how their activities constitute mobilization in the Old and New Testament.

Moreover, New Testament heroes like Jesus and the apostle Paul would be canvassed to provide practical examples of how the church in the twenty-first century can make an impact by mobilizing the laity for effective small group evangelism. The writings of Ellen Gould White would be examined to discover how they support mobilizing the laity for effective ministry involvement.

#### **Old Testament Revelation**

Jimmie Lemons reveals that the triune nature of God which is beyond human understanding can be recommended to Christianity as a model for mobilization. He sees the Trinity as a *perichoresis* (literally) 'circle dance' in regular motion providing a strong image for ministry. Lemons say the perichoretic image of the trinity debunks

conservative hierarchies of supremacy, influence, and dominion, but lays the setting for reliable team ministry. Ministry he submits must not be hierarchical but all involving.<sup>1</sup> Walter Kaiser Jr. unveils that Jethro is depicted as an efficient expert who wisely suggested Israel's leadership structure which Moses then adopted with divine consent (Exod 18:23).<sup>2</sup> This divine instruction by Jethro to Moses provides the platform for effective mobilization in the Old Testament.

### **Mobilization by Grouping Organization into Manageable Groups**

When God decided to redeem his people out of slavery in Egypt, He chose a leader who would be effective and teachable, this was Moses. Pharaoh provided the training that fashioned the future emancipator of the Hebrews. As a prince of Egypt, Moses was schooled in leadership practice, studied law, and learned to express himself and handle responsibilities.<sup>3</sup> Proverbs 11:14 says "Where there is no guidance, a nation falls, but in an abundance of counselors there is safety" Moses was sent to the wilderness where he learned to be humble and teachable by becoming a shepherd. After his training in the wilderness, he was commissioned to lead the people of Israel out of bondage from Egypt after they had spent more than four hundred years in captivity (Exod 11-13). The appearance of Jethro, the father-in-law of Moses in Exodus 18:1-19:6, is significant and marks the shift in the leadership style of Moses. When Zipporah visited the camp of Moses with her father and two sons, Jethro noticed a great flaw in the leadership style of Moses. His in-law was

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<sup>1</sup>Jimmie W. Lemons, *A Pentecostal Theology of Ministry* (Springfield, MO: AIA, 2015).

<sup>2</sup>John H. Sailhamer et al., *The Expositor's Bible Commentary with New International Version: Genesis, Exodus, Leviticus, Numbers*, volume 2, ed. Frank E. Gaebelin, First Grove Weidenfeld Evergreen Edition (Grand Rapids MI: Zondervan, 1990), 412.

<sup>3</sup>Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders*, 2<sup>nd</sup> edition (San Francisco, CA: Jossey-Bass, 2011).

grossly involved in a dependency ministry. He observed that Moses was exhausted and had no time for his family and the people were not in the community with each other and with God. Moses was involved in the settlement of various disputes that had emanated in the camp and had abandoned his primary assignment, which should have been teaching, interceding and nurturing God's people.

Although Moses told his father-in-law that all was well because of the delivering power of God against the Egyptians, and he rejoiced and blessed the name of the lord in recognition of His greatness above other gods (Exod 18:8-11), he asked Moses "What is this that you are doing for the people? Why do you sit alone, while all the people stand around you from morning until evening?" (Exod 18:14-15). Despite the favorable response Moses gave for working alone, Jethro made him understand that he was not working effectively in a convincing manner (Exod 18:17-18). Moses was admonished to involve others in the tasks of ministry to avoid been exhausted. He was to mobilize, teach ordinances and laws, show them how to walk and work with God (Exod 18:20).

Jethro's advice implied that those mobilized should be assigned responsibility after been trained by Moses. Jethro provides the criterion for mobilizing the laity for successful ministry. He listed the qualities to be found on those to be mobilized for ministry. They were to have the fear of God, be truthful, and not covetousness. Furthermore, they were to be grouped in thousands, hundreds, fifties, and tens under leaders who will take appropriate care of them and relieve the major burden from Moses (Exod 18: 21- 22). This arrangement looks similar to small group ministry. The result of this proactive approach was marvelous and the Bible reveals that Moses obeyed Jethro's advice. Those mobilized, brought only matters they could not handle (complex cases) to him, while they took care of simple ones previously shouldered by

Moses (Exod 18:24-25). In the Jethro model, Moses went from being the one who passed judgment to being the one who oversaw the judgment of others.

### **Mobilization by Empowerment Formation of a Council of Elders**

In Numbers 11, God instructed his servant Moses to mobilize seventy elders who were in charge of the people. Their task was to be officers over the people. This suggests that they had received the necessary training that enabled them shoulder responsibility of the people. They were brought into the tabernacle of the congregation to stand with Moses before the presence of the lord. The purpose of the calling was for God to transfer into them the spirit that was in Moses to enable them to assist him in ministry (Num 11:17). This biblical passage shows that God is interested in involving people in His service. Moses, being obedient, followed the instruction of God. He assembled the seventy elders and the Lord came down upon a cloud and spoke unto him and took of the spirit that was upon him and placed it on them and they prophesied without ceasing (Num 11:24-25).

The implication of this divine transfer of spiritual power from Moses to the seventy elders is that contemporary ministers can also convey knowledge by mobilizing their members for spiritual service. God is willing to involve all who are willing to submit to His course for service. The ministers' assignment is to allow themselves to be instruments in God's hands to accomplish His desired plan. One amazing feature in the camp was the attitude of two elders-Eldad and Medad who refused to present themselves before the Lord in the tabernacle as directed by Moses but were found prophesying altogether as those in the tabernacle (Num 11:26).

The young and energetic servant of Moses, Joshua, requested that they are stopped from prophesying, probably not because of jealousy but to avert a future

schism in the camp. Nevertheless, Moses instructed that they are allowed: “But Moses said to him, “Are you jealous for my sake? Would that all the LORD's people were prophets, and that the LORD would put his spirit on them!” (Num 11:29). This courageous and friendly response of Moses suggests that Moses affirms the mobilization and inclusion plan of God whereby all who surrenders, become effective instruments for ministry.

### **Understanding the Context -Joshua**

After the death of Moses, the obligation of leading the people of Israel to the Promised Land fell on Joshua the servant of Moses. Joshua loved Moses and had served with him in battles. He had traveled through the wilderness with him and had undertaken the task of spying the land of Canaan with others on an errand by Moses. Joshua had seen great miracles at the hand of Moses and had been with him at Mount Sinai as God revealed His glory and gave the law to Israel (Exod 19:7-9).

Deuteronomy 34: 9 records Moses had laid his hand on Joshua and anointed him to lead the nation of Israel. By anointing and charging Joshua for duties, Moses was mobilizing and preparing him for service: “So the LORD said to Moses, take Joshua son of Nun, a man in whom is the spirit, and lay your hand upon him; have him stand before Eleazar the priest and all the congregation, and commission him in their sight. You shall give him some of your authority, so that all the congregation of the Israelites may obey” (Num .27:18-20). The book of Joshua begins with the mobilizing word of God to Joshua, “My servant Moses is dead. Now proceed to cross the Jordan, you and all these people, into the land that I am giving to them, to the Israelites” (Josh.1:2). Joshua was not to go alone; he was to mobilize the people of Israel. They were to go through the spiritual discipline and training as he had experienced. Joshua was told to be strong and courageous, being careful to act in

accordance with all the law that Moses commanded. Not to turn from it to the right hand or to the left, so that he may be successful wherever he went (Josh.1:7-8).

Joshua mobilized the priests, officers and about 40,000 people whom he trained for war to pass over before the lord unto battle, to the plains of Jericho (Josh 3, 4). By mobilizing, God's people for service, Joshua was able to accomplish great tasks and win great victories before God and the people "Thus the LORD gave to Israel all the land that he swore to their ancestors that he would give them; and having taken possession of it, they settled there. Not one of all the good promises that the LORD had made to the house of Israel had failed; all came to pass" (Josh.21:43-45).

### **Need for Quality Followership and Sub-leaders**

When the children of Israel did what was evil in the sight of the lord, He delivered them into the hands of the Midianites who tormented them for seven years. The people of Israel lived in constant fear and were being tormented by their adversary. Then God decided to raise a deliverer for them. The experience of Gideon suggests that God can use anybody who submits himself for service. An angel of God appeared to Joash the Abiezrite, and his son Gideon as they were beating out wheat in the winepress, and altogether hiding from the Midianites. The angel of the LORD acknowledged that God was with Gideon as he was a mighty warrior (Judg 6: 11-12). He mobilized Gideon by injecting strength and courage into him. Grieved with fear, Gideon asked the angel "But sir, if the LORD is with us, why then has all this happened to us? And where are all his wonderful deeds that our ancestors recounted to us, saying, 'Did not the LORD bring us up from Egypt?' But now the LORD has cast us off, and given us into the hand of Midian."(Judg 6:13).

The response of Gideon suggests that he was not ready for action. He was skeptical of the reality that God was willing to use him to accomplish great tasks. Nevertheless, God delegated Gideon for this tedious assignment (Judg 6:14-15). He demanded a sign from God to confirm his leadership in this mission, “Then he said to him, If now I have found favor with you, then show me a sign that it is you who speak with me. Do not depart from here until I come to you, and bring out my present, and set it before you” and he said, “I will stay until you return” (Judg 6:17-18). The Bible informs us that the angel of the Lord honored his words by waiting until Gideon had finished sacrificing to prove that God was with him in this mission.

Having found favor with God, Gideon began the task of mobilizing people to enable him to perform the responsibility assigned to him. He commenced by mobilizing ten men for the task of destroying the altars of Baal. These men went to execute their duty by night because they were sorely afraid. The task of increasing the kingdom of God demands bravery. That is the reason why He encourages those on an assignment not to be afraid. This is because fear breeds doubt and unbelief. Gideon mobilized another 32,000 untrained soldiers for the job of fighting and defeating the Midianites. Yet, God decided to reduce the number in a manner that humbled those being sent to understand He was in charge of the commission so that Israel will not “claim glory for herself against me” (Judg 7:1-2). Gideon was instructed to offer a special training to those mobilized to determine their fitness and readiness for war.

Those accepted and trained were equipped and delegated to a special assignment of deliverance (Judg 7:8-14). God has been in the business of mobilizing his servants for mission from ages. His Church should cultivate this habit for effective missionary service. God calls weak and feeble people to do mighty things, our duty is

to mobilize people for service. It is only when we have done this that we will have fulfilled the mission mandate of our master Jesus.

### **New Testament Affirmation**

In the New Testament, Jesus represents an effective and efficient model for mobilizing the laity for ministry. He wants all disciples to get involved in the task of making disciples for the kingdom of God. This is expressed in his ascension remarks in Matthew 28:18-20, in which he instructed them to “make disciples of” all Nations (*matheteusate*). Marvin Vincent<sup>4</sup> and Albert Barnes<sup>5</sup> confirm this translation when they argue that the Greek word “*matheteusate*” should not be translated ‘Teach’ but ‘make disciples.’ Lenski attests that the heart of the commission is in the one word ‘*matheteusate*.’<sup>6</sup>

Robert Culver admits that this imperative, of course, means to ‘turn into disciples’ and its aorist form conveys the thought that this is actually to be done. He insists that the translation ‘teach’ is, therefore, unfortunate and even misleading to those who are unable to examine the original.<sup>7</sup> While there may be no specific vocabulary for the word mobilization in the New Testament, *matheteusate* and other synonyms which Jesus used can be applied in this context.

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<sup>4</sup>Marvin R. Vincent, *Word Studies in the New Testament*, 2nd edition (McLean, VA: Macdonald, 1888), 149.

<sup>5</sup>Albert Barnes, *Notes on the New Testament*, 8th ed. (Grand Rapids, MI: Kregel, 1962), 145.

<sup>6</sup>R. C. H. Lenski, *The Interpretation of St. Matthew's Gospel*, 2nd edition (Columbus, OH: The Wartburg Press, 1943), 1712.

<sup>7</sup>Robert Culver, “What Is the Church Commission? Some Exegetical Issues in Matthew 28:16-20,” *Bibliotheca Sacra* 125, no. 499 (July 1968), [www.etsjets.org/files/JETS-PDFs/10/10-2/BETS\\_10\\_2\\_115-126\\_Culver.pdf](http://www.etsjets.org/files/JETS-PDFs/10/10-2/BETS_10_2_115-126_Culver.pdf).

## **Jesus and Mobilization**

Jesus was involved in mobilizing His disciples to meaningful evangelistic service. The Bible unveils how he prepared Himself spiritually to perform the duty of mobilizing the disciples for the task of the great commission for which He came. After been baptized by John the Baptist in the river Jordan and the confirmation of

His ministry through the voice from heaven, the spirit of God led Him into the wilderness for spiritual discipline for forty days and forty nights (Matt 3:17). After been strengthened in that exercise, He came out from the wilderness strong and fit to perform his assignments; preaching and saying “Repent, for the kingdom of heaven has come near”(Matt 4:17). The Bible records that “as he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea for they were fishermen”(Matt 4:18). The text reveals that

Peter and his brother Andrew had been trained in the business of catching fish in the waters of Palestine. This implies they were professional fishermen. Then Jesus converted them into gospel workers and mobilized them for ministry to fulfill the purpose of His calling. Looking at them and considering their importance to the service of God, He said to them, “follow me, and I will make you fish for people, immediately they left their nets and followed him” (Matt 4:19-20).

The apostle Matthew reveals that “going from there” that is from where He recruited Peter and Andrew, “he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father and followed him” (Matt 4:21-22). The apostle John reports that “The next day Jesus decided to go to Galilee. He found Philip and said to him, “Follow me” (John1:43). The apostle Mark reveals that He “ordained twelve, that they should be with him and that he might send them

forth to preach and to have the power to heal sicknesses and to cast out devils” (Mark 3: 14-15). Mark mentions the names of the immediate disciples Jesus mobilized as James and John the sons of Zebedee which were nicknamed Boanerges, meaning the sons of thunder. Simon who was surnamed Peter, Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Thaddaeus, Simon the Canaanite, and Judas Iscariot (Mark 3:16-19).

In each mobilization process, Jesus used peculiar expressions to convey the purpose for calling of the disciples: “Follow me and I will make you fish for people.” Also, “To be with him and to be sent out to proclaim the message” (Mark 1:16-20; 3:13-14). The apostle Matthew is more elaborate “Come, follow me, and I will make you fishers of men” (Matt 4:19). Those who were mobilized knew from the beginning the reason for their calling. The twelve mobilized disciples came from various family backgrounds. James and John, who were nicknamed sons of thunder, came from a setting where their mother could politically maneuver to make selfish demands (Matt 20:20-23). The surname “sons of thunder,” evidently characterized them as of a naturally impetuous disposition, quick to take offense and to offend. Luke the physician reports that at one occasion they violently and publicly requested Jesus to permit them to perform a miracle of destruction by fire against the Samaritans who prevented them from passing through their village, but Jesus turned and rebuked them (Luke 9:51-56).

The Zealot party which Simon belonged tried to gain control by military power. They were against any Roman political supremacy in their own land. For Simon to have enlisted in this group, suggests who he was before being mobilized by Jesus. The call of Matthew raised controversy because of the nature of his profession. He was a front-line tax collector who used his office to enforce undue taxes on the

populace. The other mobilized disciples were also imperfect hence there was a need for special training so they could perform their functions. Besides the 12 apostles whom Jesus invited to follow Him, there were many others who joined as a result of His miracles and the manifestation of his loving kindness (Matt 9: 27-36). The reason why Jesus mobilized His followers is clearly stated in the Bible “then he said to his disciples, “the harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field” (Matt 9:37-38; Luke 10:2). There is, therefore, need to mobilize, those who will accomplish the master’s great commission assignment.

### **Jesus and Training**

There seems to be no controversy in the fact that the purpose of mobilizing disciples is to train them for the great commission. The long-recorded sermon of Jesus in Matthew 5-7 shows how well He was willing to train his disciples. Jesus knew that they came from different backgrounds and needed the assurance of heavenly blessing. They had experienced hard times in the leadership of their oppressors who they had developed various methods to resist. They needed to be trained in the school of Christ in humility, endurance, perseverance and forgiveness. Jesus knew that the mobilized disciple desired self-worth and divine trust. The sermon on the mountain is a practical teaching tool which leaders of the church should integrate into their teaching manual.

He taught them how to exhibit meekness in the face of confrontation, how to be merciful in times of oppression, and how to be comforted in the face of persecution (Matt 10:17). He had a curriculum on spiritual and behavioral matters. Jesus educated them on prayer, fasting and giving (Matt 6:1-34). He taught the truth not minding how difficult it was, and corrected false teachings that the disciple would have heard through other religious teachers, in the markets or homes (Matt 5:17-20-21). The

gospel of Mark states “Then they went into Capernaum, and immediately on the Sabbath He entered into the synagogue and taught. And they were astonished at His teaching, for He taught them as one having authority, and not as the Scribes” (Mark 1:21-22). Mark further states “in the morning as He went to a solitary place to pray. Simon and his companions went to look for him, and when they found him, they exclaimed “Everyone is looking for you!” and Jesus replied, “Let us go somewhere else to the nearby villages so I can preach there also. That is why I have come” (Mark 1: 36-38). Luke says that when Jesus returned in the power of the spirit to Galilee, the news of His return spread through the surrounding region, and He taught in their Synagogues being glorified by all (Luke 4:14-15).

At Nazareth where He was brought up, He entered into the synagogue on the Sabbath day and read the portion of scripture written by Isaiah the prophet which explains His ministerial function. “The Spirit of the Lord is on me because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed,” (Luke 4:18). The Bible records that as He closed the book all eyes were on Him and he confirmed saying “today this scripture is fulfilled in your hearing.” All spoke well of him and were amazed at the gracious words that came from his lips. “Isn't this Joseph's son? they asked” (Luke 4:20-22).

The teaching method of Jesus was not limited to lecturing, but He also explained things privately to His disciples. The Bible states that His disciples came to him and said, “Explain to us the parable of the weeds in the field. He answered; the one who sowed the good seed is the Son of Man. The field is the world, and the good seed stands for the sons of the kingdom. The weeds are the sons of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the

harvesters are angels” (Matt 13 36-39). Moreover, “As the weeds are pulled up and burned in the fire, so it will be at the end of the age. The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father” (Matt 13:40-43).

In order to drive home His points, Jesus often asked the disciples if they had understood what He taught them (Matt 13:51). He also corrected them as His students when they made mistakes (Matt 14:15-16). Jesus sometimes asked the disciples questions to find out if they understood His lessons. One vivid instance was when He entered the coast of Caesarea Philippi; He asked his disciples, “Who do people say the Son of Man is? They replied, some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets. Who do you say I am? Simon Peter answered; you are the Christ, the Son of the living God” (Matt 16:13-19).

The disciples also asked Jesus important questions to satisfy their inquisitiveness; “At that time the disciples came to Jesus and asked, “Who is the greatest in the kingdom of heaven?” He called a little child and had him stand among them. And he said: “I tell you the truth unless you change and become like little children, you will never enter the kingdom of heaven” (Matt 18:1-3). Jesus also taught in parables to arrest the attention of his hearers. His parables were object lessons for daily practical experience within the ambit of societal events. His audience were large crowds of people. The gospel of Mark states “Again Jesus began to teach by the lake. The crowd that gathered around him was so large that he got into a boat and sat in it out on the lake, while all the people were along the shore at the water's edge. He taught them many things by parables” (Mark 4:1-2). The parables of the sower,

mustard seed, the leaven, weeds among good plants, hidden treasure, fine pearl, fishing net, owner of a house (Matt 13). The parables of the prodigal son, lost sheep, lost coin, unmerciful servant (Matt 18) are spiritual lessons for the preparation of the kingdom of heaven.

The woman at the well in John chapter 4 represents how spiritual training can prepare one for effective service. In the training for gifts on successful mobilization, Jesus helped His followers to identify and utilize their endowment. The woman of Samaria did not know that she had the gift of encouraging and inviting others to listen to the Messiah till she had an encounter with Jesus. Before she met Jesus, it seems she was a prostitute. However, after her encounter with Jesus, she went into the city of Samaria to invite the whole city to accept Jesus as their Lord and personal savior. Jesus is a model to imitate in the task of disciple training. The effective results of His training ministry should motivate us to embark on the training of disciples for the conversion of precious souls for the kingdom of heaven.

### **Jesus and Delegation**

Jesus did not only mobilize and train His disciples; he also sent them to practice what they learned in order to prepare them for service. The first to be dispatched were the twelve apostles. They were given authority over unclean spirits, to cast them out and heal all manner of diseases. They had witnessed Jesus perform these miracles, and were to demonstrate they were not futile. Their destination was definite, and the functions clearly explained. They were not to go to Samaria or any of the cities of the Gentiles but were commissioned to the lost sheep of Israel. The theme of their message being the kingdom of heaven is at hand. They were not permitted to carry anything but to receive assistance from those ministered to because a workman deserves his meal (Matt 10:5-10). They were given assurance of the leadership of God

in this endeavor, and promised “whosoever, therefore, shall confess me before men, him will I confess also before my father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” (Matt 10:32-33). The Bible says “and they departed, and went through the towns, preaching the gospel and healing everywhere” (Luke 9:6). The outcome of this missionary commitment provoked Herod to conduct an inquiry of what was happening in the land (Luke 9:7). The delegation of assignments by Jesus did not end with the twelve immediate apostles; He trained and commissioned the larger group He contacted. Luke’s gospel reveals He sent out the seventy disciples two by two on a mission after being trained. They were sent to cities and places where He Himself would later visit (Luke 10:1).

Perhaps they were sent to prepare the hearts of the people to receive Him. If this is true, it is possible that the training program for the seventy was meant to give them gifts which function as a wedge to prove the hearts and eliminate all prejudices, before they received the gospel. It is also possible that by sending His followers in pairs, Jesus wanted to show that the formation of the smallest groups would assist to reach many prospects than the formation of a few large groups. The seventy were to comprehend “the harvest truly is great, but the laborers are few” (Luke 10:2). The outcome of this mission is noteworthy; the disciples returned with joy and reported, “Lord, even the devils are subject unto us through thy name” (Luke 10:17). Jesus Responded, “rejoice not because the spirits are subject unto you, but because your names are written in heaven” (Luke 10:20). The training programs of Jesus were not deficient of spiritual gifts. The disciples were bestowed with the gifts of preaching, teaching, and healing as they were mobilized (Luke 9:1-2; Mark 6:12).

The gift of service helped them to organize the people to seat in groups, distribute the bread to the multitudes, and perhaps count and collect the fragments of food left. The gift of organization assisted them to make good arrangement “He sent messengers ahead when He was going to Jerusalem to make accommodation plan for Him at a village of the Samaritans” (Luke 9:52). Peter and John were sent to prepare the Passover for the group (Luke 22:8-9). As Jesus was about to depart this world, He gave His disciples the great commission. And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age” (Matt 28:18-20).

This command is comprehensive, hence the need for all to be employed for the work of the Master Jesus. The disciple Mark gives the assignment meaning when he adds “He that believeth and is baptized shall be saved, but he that believeth not shall be damned” (Mark 16:15-16). He lists the signs that will follow the believers; they shall cast out devils in the name of Jesus, they shall speak in new tongues, they will have the power to handle serpents and assuming they drink any poisonous substance, it shall not harm them. Moreover, they shall lay hands on the sick and they shall recover (Mark 16:17-18).

Andreas Kostenberger reveals that two modes of movement exist within the disciples’ mission according to John’s Gospel- they are of ‘following’ and ‘being sent.’ The proclamation of Jesus to the disciples that they are sent, was hardly overly surprising rhetoric as he had mentioned similar ideas at other times (explicit in 4:38,

17:18; implicit in 13:16, 20).<sup>8</sup> God had delegated Jesus into mission (4:34, 5:30, 5:36, 6:29, 7:16), to mention some texts, and now He and the Son were sending the disciples out to accomplish the Father's commission to the world.

Sandra Schneiders identified two different words used for sending in John 20:21 (*ἀποστέλλω* and *πέμπω*). She believes in a major difference between the two words. The first is used of the Father sending the Son and focused on the assignment to be accomplished and the power transmitted to who was sent. The second, used of Jesus sending the disciples, dwells more on the relation of the sent to the sender.<sup>9</sup> She claims the latter sending, challenges the disciples to embrace the teachings and ministry of Jesus but argues it does not offer a design for performing ministry, but rather persuades the disciples to embrace the risen Christ, and the consequent authority for ministry (the breathing of the Holy Spirit upon them)<sup>10</sup>

It is expedient that contemporary pastors of churches should rise up to the challenge of mobilizing, their members for the task of the great commission for effective results.

### **Paul, Imitator of Jesus**

Examples for the task of mobilizing the laity exist in the ministry of the apostle Paul who called himself an imitator of Jesus Christ (1Cor 11:1). The foundation of his argument as an apostle is the narrative of his conversion (Gal. 1: 13-17). Paul elucidates that the rationale for this fundamental transformation was God's gracious revelation of His son to him. Having been mobilized by Jesus, Paul decided

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<sup>8</sup>Andreas J. Kostenberger, *The Missions of Jesus and the Disciples According to the Fourth Gospel: With Implications for the Fourth Gospel's Purpose and the Mission of the Church* (Grand Rapids, MI: Wm. B. Eerdmans, 1998), 176.

<sup>9</sup>Ellen G. White, *Testimonies for the Church*, vol. 7 (Nashville, TN: Pacific Press, 1948).

<sup>10</sup>*Ibid.*, 350

to devote his life for the gospel commission. The book of Acts confirms that at the city of Corinth, after the fasting program of the prophets and teachers, the Holy Spirit instructed that Paul and Barnabas be separated for the work for which they were called (Acts 13:20). They went with an assistant called John Mark whom they had mobilized and trained.

Paul ministered in the synagogue of the Jews mobilizing and persuading them in an engaging manner to accept Jesus as their Savior (Acts 13:16-52). At Iconium, they entered the synagogue of the Jews and spoke such that a great multitude of the Jews and Greek believed. But “unbelieving Jews stirred up the Gentiles and poisoned their minds against the brethren” (Acts 14:1-3). This situation inspired Paul to stay longer there training the converts to remain steadfast in what he had taught. Because of a severe controversy that arose as a result of the deficiency of John Mark, Paul decided to mobilize and train Silas, who went with him through Syria and Cilicia, strengthening the churches (Acts 15:40-41). At Lystra and Derbe, he mobilized and trained Timothy who had a mixed Jewish and Greek background. Being persuaded to delegate him on mission, he circumcised Timothy to avoid being condemned by the Jews (Acts 16:1-3).

At Thessalonica, Paul could not keep silent. For three Sabbaths, he taught from the scriptures explaining and demonstrating the power and authority of God. The result was that “Some of them were persuaded, and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas (Acts 17:3-4). There was a great turmoil occasioned by this reception, and that compelled him to move to Athens where he met an unusual sight that provoked him; the city was full of idols. Paul moved from Corinth and stayed with Aquila and Priscilla whom perhaps he mobilized and trained in the missionary work since they were tent makers, having

escaped from the persecution of Claudius who had ordered the Jews out of Rome (Acts 18:1-5,18). The Scriptures record: “Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized” (Acts 18:8).

Another leader who Paul mobilized and trained is Stephanas. He was a disciple of Paul at Corinth. He attests to this saying: “I did baptize also the household of Stephanas (1Cor.1:16). It seems he and his family were the first converts of his ministry there (1Cor.16:15). This means that Paul spent a year and a half training and developing him for ministry (Acts 18:11). He was ultimately deployed for mission. Paul describes his missionary endeavour thus: “you know the household of Stephanas, that they were the first-fruits of Achaia, and that they have devoted themselves for ministry to the saints), that you also be in subjection to such men and to everyone who helps in the work and labor” (1Cor.16:15-18). Aristarchus was a disciple who Paul mobilized at Thessalonica during his missionary journey and who later accompanied him to Ephesus. He was trained by Paul, traveled with him (Acts 20:4; 27:2), and faced persecution with him at Ephesus (Acts 19:29).

Sosthenes a disciple at Corinth was trained and mobilized by Paul for ministry. The mention of his name suggests, he co-authored the New Testament book of First Corinthians (1Cor.1:1). Paul acknowledged him as sanctified in Christ Jesus having been called to be a saint, “Even as the testimony of Christ was confirmed in you” (1Cor. 1:2, 6). Other disciples who were mobilized and trained by Paul as evidenced by scripture include; Sopater of Berea, Secundus of Thessalonica (Acts 20:4), Epaphroditus regarding who Paul wrote “my brother and companion in labor and fellow-soldier, but your messenger, and he that ministered to my wants” (Phil.2:25). The reason for sending him to the Philippians was to increase their joy

and relieve them of the burden of sorrow “Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me” (verse 29-30). Women were also mobilized by Paul as disciples for the work of God. Paul writes “Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life” (Phil.4:3). It is important to observe that Paul’s missionary journeys did not take him to all the cities of Asia Minor, however, it is possible he stayed at Ephesus and mobilized workers who assisted him to fulfill his ambition of reaching the Gentiles for Jesus Christ. Paul’s Epistle to the Colossian church states, “For I want you to know how great a struggle I have on your behalf and for those who are at Laodicea, and for all those who have not personally seen my face (Col. 2:1).

The Bible obviously has a long list of workers who Paul mobilized for ministry; they include Trophimus (Acts 20:4; 21:29; 2Tim.4:20), Tychicus (Acts 20:4; Eph.6:21; Col.4:7; 2Tim.4:12; Titus 3:12), Archippus (Col.4:17; Philemon 2), Nympha (Col.4:15), Apphia (Philemon 2), and Onesiphorus of whom Paul wrote: “May the Lord show mercy to the household of Onesiphorus because he often refreshed me and was not ashamed of my chains.” (2Tim.1:16-18). The time to labor alone should discontinue so that pastors do not become frustrated in their calling. Jesus modeled a ministry of mobilizing for effective results; the apostle Paul imitated him. When Paul first went to Ephesus, he met a group of disciples who were not performing because they lacked the Holy Spirit, they confessed they had not heard about Him. Paul prayed and laid his hands on them and they were empowered by the Holy Spirit. The Holy Spirit is our counselor in this desire to return the church to God’s agenda following the plan Jesus used in His ministry.

## **Spirit of Prophecy Exposition**

In every generation, God has made persistent efforts to educate His people on the most appropriate methods of carrying the gospel commission for the ministry to flourish. He also revealed His will to his servants who devoted their lives to spreading the word of God and whose instructions endorse the Bible. An example of inspired knowledge is found in the writings of Ellen Gould White, whose work affirms the Holy Scriptures, and has assisted in the development of the Seventh-day Adventist Church fundamental beliefs. She provides information on mobilizing God's people for successful ministry. These inspired revelations provide a background support for churches today, who wish to adhere to the word of God. In *Testimonies* vol.7, White advised pastors to spend more time educating the members than preaching.<sup>11</sup> She opines it is not God's intention for ministers to do the greatest part of sowing the seed of truth but to train them. She stresses that when the pastors carry the burden that the entire church workforce could have done, members are easily turned into religious weaklings.<sup>12</sup> Ellen White observes that the early church leaders almost endangered their mission focus when they concentrated their missionary assignment around Jerusalem.

To stop this scheme, God permitted persecution to befall the believers to the extent that they had to scatter around other places in Palestine.<sup>13</sup> The need to train and equip church members for missionary service is important in order not to wear down the gospel workers. She discloses that pastors overload themselves

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<sup>11</sup>Ellen G. White, *Testimonies for the Church*, 4th. edition. vol. 9 (Washington, DC: Pacific Press, 1948), 20-21.

<sup>12</sup>Ibid. 18.

<sup>13</sup>Ellen White, *The Acts of the Apostles*, Later Printing edition (Mountain View, CA: Pacific Press, 1911), 105.

with assignments and are sometimes exhausted. “Ministers do too much; they seek to embrace the whole work in their arms. It absorbs and dwarfs them, yet they continue to grasp it all. They seem to think that they alone are to work in the cause of God, while the members of the church stand idle. This is not God’s order at all.”<sup>14</sup> She states, “If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction.”<sup>15</sup> Lamenting about this unhealthy situation, she says she is burdened in the heart when the church fails to understand they are accountable to God. Pastors alone are not the soldiers but all who have enlisted in the army of Christ. White asks what self-denial the church has shown. She responds that she has donated money but not surrendered herself to selfless service to the world.<sup>16</sup>

She insists “God expects personal service from everyone to whom He has assigned knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and clans.”<sup>17</sup> Her statements have left historical remarks about the fundamental requirements needed to increase and retain church membership. Preaching may not be the ultimate, but education. She observes that pastors are floating about the churches as if the angel of compassion is making no attempt to redeem souls and that God will hold pastors accountable for souls who are in darkness.<sup>18</sup> The New Testament

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<sup>14</sup>Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1946), 113.

<sup>15</sup>Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald, 1915), 197-198.

<sup>16</sup> Ellen G. White, *Christian Service* (Hagerstown, MD: Review and Herald, 1999), 35.

<sup>17</sup> Ellen G. White, *Testimonies for the Church*, 4th edition, vol. 9 (Washington, DC: Pacific Press, 1948), 30.

<sup>18</sup>Ellen G. White, *An Appeal to Our Mission: General Conference Bulletin*, vol. 4 (Battle Creek, MI: The Seventh-day Adventist General Conference, 1901).

organizational structure, she confirms, is more rewarding than the middle Ages paradigm of pastor dependency. She states, no demand should be made for resident pastors for our churches, rather the members should be empowered to minister in each locality. The church, as the hand of God, should be enlightened and trained to work effectively.<sup>19</sup>

Ellen White disputes the idea that our local churches need the constant attention of the pastors in order to survive. She declares that everybody should consider the value of the social meetings, and no large or small companies of believers should think that they cannot have an enjoyable season unless they are entertained by a preacher. Where this dependence on the minister exists, the people fail to obtain that vigorous religious experience.<sup>20</sup> She admonishes our camp-meetings should be a training school for our young pastors. Here is the very place for them to be educated as to the best manner of service.<sup>21</sup>

She also advises that “every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted.”<sup>22</sup> She admonishes the elders of the church not to abandon the duty of mobilizing members to conduct certain lines of duty. The elders and those who have prominent positions in the church should give more consideration to their plans for conducting the work. They should coordinate affairs so that every member of the church should participate and

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<sup>19</sup>Ellen G. White, *The Work in Greater New York* (Hagerstown, MD: Review & Herald, 1902).

<sup>20</sup>Ellen G. White, *Witnesses for Christ* (Hagerstown, MD: Review & Herald, 1895).

<sup>21</sup>Ellen G. White, *The Signs of the Times* (Washington DC: Ellen G. White Estate, 1974).

<sup>22</sup>Ellen White, *The Ministry of Healing*, ed. Armond Delove (Mountain View, CA: Pacific Press, 1905), 149.

nobody lives an aimless life, but that everyone might achieve what they can, in accordance with their ability.<sup>23</sup>

She submits “the Lord wants us to acquire the education feasible, with the aim of conveying knowledge to others. Possibilities are before us which the feeble do not discern. Our minds should be so educated that if necessary we can present the truths of His word before the highest earthly authorities to glorify God.”<sup>24</sup>

White observes that those in charge of responsibilities in the churches are dying because they are fading in health and age. There is the anxiety of who will replace them. The youth must be ready to bear this responsibility.<sup>25</sup> She believes a well-organized trained youth society is necessary for our churches. The young people will achieve tasks with their swarming strength. If their strength is misdirected, it will be abused and injure their spiritual life, and those they associate with.<sup>26</sup> She says that parents should teach their children the value and right use of time. Teach them that to do something which will honor God and bless humanity is worth striving for. Even in their early years, they can be missionaries for God.<sup>27</sup>

Ellen White provides useful information from the Bible in this regard. She states that young people who grow like Daniel in his home in Judea, where he studied the word of God and was committed to service will stand in legislative assembly and courts of justice to witness for God.<sup>28</sup> She infers Paul discovered that Timothy was

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<sup>23</sup>Ellen G. White, *Review and Herald* (Hagerstown, MD: Review & Herald, 1890).

<sup>24</sup>Ellen G. White, *Christ's Object Lessons* (Washington, DC: Review and Herald, 1900), 333.

<sup>25</sup> Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald, 1915), 68.

<sup>26</sup>Ibid.

<sup>27</sup>White, *Christ's Object Lessons*, 345.

<sup>28</sup>Ellen G. White, *Education* (Mountain View, CA: Pacific Press, 1903), 262.

dedicated, unwavering, exact, and therefore selected him as a comrade in service and journey.<sup>29</sup>

She submits that whoever strives to educate himself for the benefit of those Perishing is committing himself to satisfying God's will for people and has reached the lofty ideal of Christian education.<sup>30</sup> She recommends that every church must train her members and commit them to win people for Christ. A church cannot be said to have light unless she dispenses light. She counsels those in charge of the spiritual life of the church to formulate strategies that may offer an occasion for every member to participate in God's work but is worried this has not been implemented.<sup>31</sup>

The above mentioned Old Testament revelation, New Testament affirmation and Spirit of Prophecy exposition, motivate the researcher to writing on mobilizing, the laity for effective small group evangelism towards successful church growth. This will accomplish the goal of returning the people of God to His ideal for His church.

### **Summary**

This chapter discussed the theological foundation for mobilizing the laity for small group evangelism. The Old and New Testament texts of the bible that support small group ministry were unveiled. The writings of Ellen G. White were examined to substantiate biblical revelations for small group ministry evangelism. The next chapter discusses what Adventist, Evangelical, and Pentecostal scholars have written about mobilizing the laity, for effective small group evangelism.

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<sup>29</sup>White, *The Ministry of Healing*, 395.

<sup>30</sup>Ellen G. White, *Counsels to Teachers, Parents, and Students Regarding Christian Education* (Mountain View, Ca: Pacific Press, 1913), 545.

<sup>31</sup>White, *Testimonies for the Church*, vol. 9, p. ., 116.

## CHAPTER 3

### LITERATURE REVIEW ON MOBILIZING THE LAITY FOR EFFECTIVE SMALL GROUP EVANGELISM

This Chapter reviews some literature from Adventist, Evangelical, and Pentecostal theologians and scholars on mobilizing the laity for small group evangelism. Here, authors conversed with one another by comparing, contrasting, arguing, or providing corresponding ideas on mobilizing the laity for ministry. Subject headings were divided into themes of evangelism, vision casting, leadership training, and delegation.

Jonas Arrais states that one of the most pressing needs in these last days is for pastoral leadership to truly fulfill the gospel commission. He suggests that leaders must possess an intimate understanding of their critical role in unleashing to their members the priesthood of all believers for their ministry to the people of this world.<sup>1</sup> George Barna explains that discipleship does not come about because a church exists. It arises when there is a deliberate and planned drive to aid spiritual maturity. Purposely, the church must have a philosophy of ministry that stresses the importance of discipleship and encourages a method that assists such maturity.”<sup>2</sup> Consequently, Rod Dempsey Believes the purpose of the church is to bring people to Christ, assist them mature in their faith and delegate them to partake in the assignment of winning

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<sup>1</sup>Jonas Arrais, *Wanted: A Good Pastor* (Silver Spring, MD: General Conference, 2011), 9.

<sup>2</sup>George Barna, *Growing True Disciples* (Ventura, CA: Issachar, 2000), 29.

the whole world. This method of developing them in their faith and sending them out is called discipleship, and it is God's desire for each church.<sup>3</sup>

Bill Hull says that assembling disciple permit persons to duplicate and increase other followers and this enables new members not to depart their church.<sup>4</sup> He states that the evangelical church is crowded with individuals who have received a distorted training. They have been educated on how to study the Bible, pray, have good fellowship, but neglected evangelism. The outcome is a Bible study that has become intellectual, a dull prayer life, and a fellowship that is shallow because they have neglected the medium for personal witnessing. Bill states God's intention for the church is to induct disciples in the outreach program. Their behavior and their ability to penetrate their world for Christ test their relationship to Christ.<sup>5</sup>

Stephen Macchia accepts that all we achieve in ministry is through practical relationship. He opines that local church leaders consider the needs of the disciple and those who are making disciples and establish ways to assist them in developing either in a classroom setting, small group ministry environment or in the mission field.<sup>6</sup>

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<sup>3</sup>Jonathan Falwell, *Innovate Church* (Nashville, TN: B&H Books, 2008), 103.

<sup>4</sup>Bill Hull, *The Disciple-making Pastor: The Key to Building Healthy Christians in Today's Church*, Revised ed. (Grand Rapids, MI: Flaming H. Revel, 2005), 23.

<sup>5</sup>Ibid., 70

<sup>6</sup>Haddon W. Robinson and Stephen A. Macchia, *Becoming a Healthy Church: 10 Characteristics*, English Language edition (Grand Rapids, MI: Baker Books, 1999), 84.

## The Views of Adventist Scholars

Adventist scholars have written comprehensively about the importance of mobilizing the laity for greater involvement in small group evangelism in order to facilitate the mission statement of our Lord Jesus. In this literature review section, their views will be arranged in themes of evangelism, leadership training, and delegation for a smooth transition of understanding of the subject.

### Evangelism

Patrick Lencioni discloses that the main resource in a well-designed organization is the people. To operate with efficiency, every person must be clear about the part he or she plays and be familiar with how that part fits with other parts and with the whole witnessing symphony. He posits that an organization that has attained clarity has a common goal. It aligns its resources, especially the human ones, around common concepts, values, definitions, goals, and strategies thereby realizing the synergy that all great companies must achieve.<sup>7</sup>

When that organization is a church, no competition exists for personnel because the organization is talent based; there is no pleading for funding because the organization has taken ownership of the mission strategy. Russell Burrill, states that participation in the community is not an alternative for Christians, it is Christianity. Adventists have been great proponents of the priesthood of all believers. It is not just part of our reformation tradition; it is our New Testament heritage.<sup>8</sup> Burrill submits to be a priest is to serve others in a community, and since all believers in a community

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<sup>7</sup>Patrick Lencioni, *The Four Obsessions of an Extraordinary Executive: A Leadership Fable*, 1 edition (San Francisco, CA: Jossey-Bass, 2000), 153.

<sup>8</sup>Burrill, *Recovering an Adventist Approach to the Life and Mission of the Local Church*, 52.

are priests, then the priesthood of all believers is a call for all Christians to minister to one another.<sup>9</sup>

Rex Edwards asserts the office of the priesthood is shared by all Christians and consequently, the official ministry of the church has no different status from that of the layman. The difference he submits is that of function. Apart from practical considerations, there would be no need to have another order of ministry set aside in the church.<sup>10</sup> Edwards argues that throughout the New Testament, there is an emphasis on the ministry of the laity. He insists Paul's letters were addressed to the churches and to all the members, not just to the apostles. The New Testament is full of the expression referring to calling, being called, to be called, and they refer to all Christians and not what we style ministers. All Christians are ministers, "called to a ministry."<sup>11</sup>

Edwards admonishes, we truly need to develop the concept of partnership in the service of Christ. Feelings of distrust should not exist between clergy and laity or vice versa. The entire mission of the church is the responsibility of all members. There is no difference between leadership and members but a cordial purpose of receiving and transmitting God's message to a deprived world. In this regard, laypersons must be educated in the faith and guided in translating faith into action, where they serve.<sup>12</sup>

Daniel Rode declares that "Growing churches have visionary leaders. These leaders are optimists who precipitate, concentrate and lead all church activities toward

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<sup>9</sup>Burrill, *Recovering an Adventist Approach to the Life and Mission of the Local Church*, 52.

<sup>10</sup>Rex D. Edwards, *Every Believer a Minister* (Hagerstown, MD: Ministerial Association, General Conference of Seventh-day Adventists, 1995), 58.

<sup>11</sup>*Ibid.*, 67.

God's vision for that congregation and toward what produces growth. They generate enthusiasm, they are agents of change who know what the church and the community need and how they can meet those needs, using the gifts the church members have<sup>13</sup>

Moreover, Victor Brown agrees that early Adventist clergy worked under the direction of the conference and their main purpose was to establish churches and develop evangelistic workers within the local congregation. He maintains that even the largest church the Battle Creek Tabernacle; seating three thousand people did not have a localized pastor until the early twentieth century.<sup>14</sup>

Andrew Mustard admits that the reason for not having settled pastors was that time was short and there was a great work to be done.<sup>15</sup> James White affirms Paul was not what is now called a resident pastor nevertheless at Corinth, he continued a year and six months, teaching the word of God among them. These early teachers of Christianity stayed in one city, or place, till their witnessing stimulate the people, gathered believers, and equipped them in the doctrine of Christ.

Russell Burrill confirms that in the New Testament, the pastors were lay people who committed full time doing gospel work. The laity was seen as the performers of ministry and the clergy as the instructors and equippers of ministry. He observes that as the church advanced into the Dark Ages, the clergy was gradually elevated to a higher standing in the mind of the people until eventually the priesthood

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<sup>12</sup>Rex D. Edwards, *Every Believer in the Church* (Silver Spring, MD: General Conference Ministerial Association, 2013), 51.

<sup>13</sup>Julio Rode, "Why Do Some Churches Grow and Others Don't?," accessed April 30, 2014, [http://circle.adventist.org/files/CD2008/CD2/dialogue/articles/13\\_1\\_rode\\_e.htm](http://circle.adventist.org/files/CD2008/CD2/dialogue/articles/13_1_rode_e.htm).

<sup>14</sup>Victor R Brown "An Analysis of the Role and Functions Expected of a Seventh-day Adventist Pastor as a Basis for Negotiating an Intentional Ministry"(DMin Project Report. Andrews University, Seventh- day Adventist Theological Seminary, 1977), 22.

<sup>15</sup> Andrew G. Mustard, *James White and Sda Organization: Historical Development, 1844-1881* (Berrien Springs, MI: Andrews University, 1988), 142.

developed and the role of the laity became limited to paying the bills and observing the clergy perform ministry.<sup>16</sup> Burrill says the result of all this is church structure geared not to mission, but primarily to the maintenance of the organization and the protection of “turf.” Mission becomes more difficult to accomplish as this model of operation becomes more fixed within the church structure. He said a radical restructuring of the local church is needed. The role of the pastor as the primary caregiver must be replaced by the local congregation who once again assume their New Testament role as the chief caregivers of the church.<sup>17</sup>

Burrill laments that much pastoral training and emphasis from the seminary to the local conference has been on the pastor as a chief caregiver. Many pastors cannot envision any other role for themselves than a caregiver. As a result, many pastors feel threatened by the new paradigm, wondering, what role they will play if the members take over their jobs. Consequently, Craig A. Dossman affirms the New Testament church was evangelistic and was found on the lips of all members.

The emphasis was on people and the church as an extension of God’s grace to a dying world. Each member was a minister who was enthusiastic in sharing his or her gift in the building of the kingdom.<sup>18</sup> It was a faith-building fellowship. These first Christians persevere faithfully in the apostle’s tenets and fellowship and in breaking of bread and prayer.

They spent quality time in the study of the word of God and in nurturing one another. They were given the opportunity to discover their spiritual gifts, they

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<sup>16</sup>Russell Burrill, *Revolution in the Church* (Fallbrook, CA: Hart Research Center, 1993), 30.

<sup>17</sup>Burrill, *Recovering an Adventist Approach to the Life and Mission of the Local Church*, 66.

<sup>18</sup>Craig A. Dossman, *From House to House: A New Testament Model for Church Growth* (Lincoln, NE: Baby Boomer Ministries, 1994), 26.

received clear instructions as to their role and function within the body, and had the opportunities to further enhance their effectiveness in ministry.<sup>19</sup>

Gerald Nash contends that the minister's evangelistic calling depends to a great extent upon his ability to distribute responsibility among his fellow members. Directly or indirectly, it is the pastor's business to see that each member has a specified duty and that he actually does the work.<sup>20</sup> He cites Ellen White, saying "often our members are too much at ease, not one in a hundred among us is doing anything beyond engaging in common worldly enterprises. God's solution to this condition is clear. It is to organize and mobilize our people for action. They must be enlisted, trained and sent out to work for lost souls."<sup>21</sup>

Burrill adds that in other

For every member to be involved in ministry, the church must have a basic philosophy of every member ministry. This philosophy of ministry must be inbuilt in the very psyche of the church. It cannot be a philosophy that is accepted only by the pastor and a few members; it must permeate the entire church.<sup>22</sup>

Aubrey Malphurs admits that the problem of lay mobilization is that too many Christians are either not involved or not properly involved in any service for Christ or His church. This means that perhaps up to 80 percent of the people in the majority of Adventist churches are not using their gifts and talents for the savior. As much as the

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<sup>19</sup> Craig A. Dossman, *From House to House: A New Testament Model for Church Growth* (Lincoln, NE: Baby Boomer Ministries, 1994), 26.

<sup>20</sup>Gerald R. Nash, *Evangelism through the Sabbath School* (Grand Rapids MI: Review and Herald, 1964).

<sup>21</sup>Ibid.

<sup>22</sup> Russell Burrill, *Waking the Dead: Returning Plateaued and Declining Churches to Vibrancy* (Fallbrook, CA: Review & Herald, 2004), 82.

church is concerned, they are unemployed. Their names are on both the membership and unemployment rolls of the church.<sup>23</sup>

Borge Schantz insists that to bring people into a meaningful and dependable relationship with Jesus Christ and active membership in His church is the greatest task ever entrusted to humankind. This is also the most complex and difficult enterprise Christians have been called to undertake. It involves manpower, finances, faithfulness to doctrine and understanding of the cultures and customs.<sup>24</sup>

James Park bewails that the major directives of the great commission such as ‘go,’ ‘make disciples,’ and ‘baptize’ have often been used as mere slogans to compel the church forward in its missionary enterprises without the appropriate study given to justify what these terms meant in the original setting or how it might be properly contextualized in her commission to nations. As a consequence, the superficial study of scripture has led to superficial results. The church has indeed gone and baptized but has often failed to make the lifelong, fruitful disciples the risen Lord envisioned.<sup>25</sup>

Kathleen Beagles agrees to this and explains the reason is that in the Christian world, the word disciple to some persons signifies merely an answer to Jesus call to ‘Come, Follow me.’ It is only a request to a private connection with him, while to others, it indicates the assignment to ‘Go and make disciples,’ like themselves.<sup>26</sup> Furthermore, Adefemi Adesina submits it would be wonderful from now if as a result of mobilizing members for service, the words of Jesus in Matthew 9:36-38 be

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<sup>23</sup>Aubrey Malphus, *Planting Growing Churches for the 21st Century* (Nigeria: Benin City: Joint Heirs, 1998), 145.

<sup>24</sup>Borge Schantz, *A Path Straight to the Hedges: Evangelism in Developing Areas* (Nampa, ID: General Conference of Seventh-day Adventists, 2000), 130.

<sup>25</sup>James. H Park, “Making Missionary Disciples in Matthew,” n.d., accessed April 7, 2015, [discipletree.com/Portfolio/.../JAMS%20Matthew%20Article-Jim%20Park.pdf](http://discipletree.com/Portfolio/.../JAMS%20Matthew%20Article-Jim%20Park.pdf).

<sup>26</sup> Kathleen Beagles, “Growing Disciples in Community: A Review of Scripture and Social Science,” *Andrews University Seminary Studies (AUSS)* 48, no. 1 (2010): 6.

rephrase “When He saw the immensity of the work and the multitude to be reached, He was not disheartened but was moved with joy because many leaders were meeting those needs and were continually raising up new leaders to meet the tremendous leadership challenges and He said thank the Lord of the harvest for He is giving harvest leaders and they are leaders with direction and purpose.”<sup>27</sup>

### **Leadership Training**

Aubrey Malphurs and Will Mancini declare that inadequate church mobilization is caused by church inactivity. That is, there is a lack of ministry framework from which to find and develop leaders. They affirm that a mobilized congregation is rich soil for the sprouting and nurturing of leaders.<sup>28</sup> Kaile De Wall states that an important role and function of the pastor includes that of ‘equipper’ (*katartismo*). This Greek word found only in Ephesians 4:2, is variously translated as ‘equip’ (RSV), ‘perfect’ (KJV) or ‘prepare’ (NIV).<sup>29</sup>

He laments that pastors often take on the role of ‘Lone Ranger.’ They think that the church will not go on unless they reside at the helm, at every committee function, and meeting. Though surrounded by people, they minister in isolation. He submits that when the pastor fulfills the role of the equipper, the body of Christ is mobilized through the power of the spirit, and the church itself becomes an equipping agency. This is because the *katartismos* pastors will gather a few people around them and teach and train them for one year to be effective workers for the Lord.<sup>30</sup>

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<sup>27</sup>Gorden R. Doss, *Africa: Adventist Mission in Africa: Challenges & Prospect* (Berrien Springs, MI: Department of World Mission, 2011).

<sup>28</sup>Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids MI: Baker, 2005), 24.

<sup>29</sup>Abraham Kuruvilla, *Ephesians: A Theological Commentary for Preachers* (Eugene, OR: Wipf & Stock, 2015).

<sup>30</sup>Ibid.

Lester Merklin laments that the greatest fallacy that has crept into the church is that modern tools such as television and radio will accomplish the work while member's seat back to watch and listen.<sup>31</sup> Cristian Dumitrescu while reporting the success and importance of training in mission to the Kalahary tribe reference Sebastian Tirtirau and Danserb thus " in our 12 years of experience in the Kalahary, we discovered that the most effective means by which this work brings forth results is through training into discipleship local leaders who themselves become missionaries to their own people."<sup>32</sup> He affirms this strategy has enabled the work in the Kalahary to grow by leaps and bounds.

Aubrey Malphurs and Will Mancini state that the pastor who validates lay ministry is not diminished in value or role. The fear lurking behind the discussion of giving lay people significant decision-making authority in the church is that they do not know or are not committed enough to make wise decisions. He believes that a church that makes an intentional decision to train her members into wise leaders who are capable of making good decisions has taken a significant step toward becoming an equipping church.<sup>33</sup> Kim A Johnson casts the pastor in the role of overseer, trainer, and coach. He is supposed to minister through members, not instead of them. He said pastors should mentor the mature Christians in order to multiply themselves and build ministry leaders who can, in turn, equip others.<sup>34</sup>

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<sup>31</sup> Lester Merklin, "The Remnant Mission: To Reveal and Proclaim God's Glory," *Journal of Adventist Mission Studies* 4, no. 1 (2008), 12.

<sup>32</sup> Cristian Dumitrescu, "Adventist Ministry Reaches Remote Tribes of the World," *Journal of Adventist Mission Studies* 4, no. 1 (2008), 95.

<sup>33</sup> Malphurs and Mancini, *Building Leaders*, 46.

<sup>34</sup> Kim A. Johnson, *Spiritual Body Building Lessons* (Silver Spring, MD: Seventh-day Adventists, 1997), 34.

Carl George and Warren Bird argue that the issue in a church may not be a stubborn deacon or even a perennial unmet church budget, instead, it is the lack of a workable plan to overcome certain obstacles in ministry.<sup>35</sup>

They suggest a changing paradigm for church leadership. There must be a change from doing the caring, which usually means do it yourself, to seeing to it that people get cared for, that will include as many of your lay leaders as possible. Gorden Doss suggests that all members regardless of their background, gender, education, or economic level, should be trained and mobilized for service. The skills, visions, and willingness of its membership must be developed.<sup>36</sup>

James Cress laments there is not presently a talk about mentoring but says is about moving people along the maturity development continuum, which is making personal investments in your followers to move them along the continuum toward leadership.<sup>37</sup> Kathleen Beagles says that to be a follower of Christ is not a solitary incident. Discipleship spurs relationship and association with them. Christ's invitation to walk with him is basically connected to an obligation to teach other disciples. It is in association with other disciples that fresh disciples care for.<sup>38</sup> Beagles observes intentionally train a young person in a relational, non-programmatic agreement and enquires what the local church is doing to return and delegate the youth to labor for Jesus.<sup>39</sup>

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<sup>35</sup>Carl F. George and Warren Bird, *How to Break Growth Barriers* (Grand Rapids, MI: Baker House, 1993), 18.

<sup>36</sup>Gorden R. Doss, "Africa: Adventist Mission in Africa: Challenges & Prospect" (2011), 29.

<sup>37</sup> James A. Cress, *You Can Keep Them If You Care: Helping New Members Stay on Board* (Ontario, CA: General Conference of SDA, 2000), 45.

<sup>38</sup>Kathleen Beagles, "Growing Disciples in Community," *Talbot School of Theology* 9, no. 1, 3 (2012): 74-75.

<sup>39</sup>Ibid.

In an interview with Kathleen Beagle, Gavin laments thus: “During my six years in the seminary, I was taught how to be a theologian, yet my work in the local church is more about being a Christian educator. I was not taught how to educate. It is, therefore, second nature for me to download religious content on people.”<sup>40</sup> Beagles say we have excellent activities like preaching, and baptizing, seminaries around the world, ministerial training, global satellite programs, but asks what arrangement the church has provided for training the members of the local church including children and youth for individual commitment to God and their church. She advocates that the assimilation of a clearly educational module into a local church must commence with the pastor.<sup>41</sup>

S.W. Collinson concedes that Christian discipling is a deliberate, mainly informal learning activity. It involves two or a small group of individuals, who naturally perform within a great fostering neighborhood and embrace the same belief. Each makes an intentional pledge to the order to form close private relations for an unlimited period of time in order that those who are recognized to have superior knowledge or skill will attempt to cause learning to take place in the lives of others who seek their help.<sup>42</sup> Bill Hull agrees that the vital and enduring vigor of model discipleship is its devotion to scripture and the significance of succession and segmentation in training people well. He reveals that the rise of groups like the Navigators and Campus crusade for Christ are examples of typical discipleship. Their

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<sup>40</sup>Kathleen Beagles, “Building Bridges: A Teacher and a Pastor Dialogue about Discipleship,” *The Journal of Adventist Education* (2012), [circle.adventist.org/files/jae/en/jae2012740504](http://circle.adventist.org/files/jae/en/jae2012740504).

<sup>41</sup>Kathy Beagles, “The Ministry of Teaching in the Congregation,” November 2006, accessed September 2, 2014, <http://docs.adventistarchives.org/docs/MIN/MIN20061101-V79-11-Bpdf?q=docs/MIN/MIN20061>.

<sup>42</sup>Sylvia Collinson, *Making Disciples: The Significance of Jesus’ Educational Methods for Today’s Church* (Eugene, OR: Wipf and Stock, 2004), 164.

approaches to discipleship include mentoring, bible study, memorization and training in personal and public witnessing.<sup>43</sup>

Allan Martin admits that leaders who disciple young adults, fulfill the great commission, further, they equip young adults to reach out to others. He believes that if the church is to continue to grow and flourish, it is essential that Christians possess the problem of young people becoming disengaged with the church. “We must no longer be bystanders.”<sup>44</sup>

Ashok Kumar concurs that mentoring and preparing leaders for the future should supersede in any association –from the gigantic firm to a small church entity. He insists that to surmount confusion in leadership, the second line of leadership must be trained and mentored. Neither imagined threats nor feared jealousies should come in the way of preparing future leaders, ready and trained to fill leadership roles.<sup>45</sup>

Dan Solis, states although Jesus was constantly dynamic in assembling disciples, He acknowledged His earthly voyage was brief. Therefore he empowered Himself by teaching the disciples who will replace him.<sup>46</sup> Bertram Melbourne concedes as a teacher Jesus assembled disciples whom He prepared, educated, and cared for at all times. The training of his followers was the zenith of His ministry. He

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<sup>43</sup>Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, annotated edition. (Colorado Springs, CO: NavPress, 2006), 18.

<sup>44</sup>A. Allen Martin, “Burst the Bystander Effect: Making a Discipling Difference with Young Adults,” *Journal of Applied Christian Leadership* 3, no. 1 (2009): 46–53.

<sup>45</sup>Ashok Kumar, “Mentoring: Training the Second Line of Leadership,” last modified 2013, accessed August 25, 2014, <https://www.ministrymagazine.org/authors/kumar-n.-ashok>.

<sup>46</sup>Dan Solis, *The Adult Sabbath School Bible Study Guide: Discipleship* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2014), 115.

recommends that the church in the twenty-first century should imitate Jesus' example.<sup>47</sup> It is the assignment of every member and excludes no disciple.<sup>48</sup>

Aubrey Malphurs accepts that the example of Jesus provides an assessment for people who wish to take their ministry into the twenty-first century. He unfolds new mega-churches have been planted recently than any period in the history of North America, and they attract a crowd. He says if the clergy is not cautious, they will become enamored with the crowd and may use the membership of their congregation to determine accomplishment.<sup>49</sup> He stresses the model of Jesus educate us that ministerial growth is not the population of the church, but the size of the leader's trainees.<sup>50</sup>

Kelvin Onongha agrees that Pentecostalism blossoms in Nigeria because it is connected with the poor and uneducated masses in the country regardless it has developed into a body of composed functionaries, elites, socialites, and scholars in academia. He posits that distinguished pastors like Enoch Adeboye of redeemed Christian church of God and William Folorunsho Kumuyi once served as lecturers in public universities before their call to ministry.<sup>51</sup>

## **Delegation**

Mulumba Tshimanga identifies three characteristics of leaders. The leader's first role is to serve. Servant leadership is that of Jesus. The leader is the servant of his

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<sup>47</sup>Clifford R. Goldstein, ed., "Patterns of Discipleship," in *Christian Discipleship* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2007).

<sup>48</sup>Ibid.

<sup>49</sup>Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids, MI: Baker Books, 2004), 24.

<sup>50</sup>Ibid.

<sup>51</sup>Kelvin Okey Onongha, *Pentecostalism in Nigeria: Phenomenon, Prospects and Problems to Mainline Churches* (Ikeja Lagos: Babcock, 2011), 3.

people. He is there for them and their welfare. He cares for them at all times. His decisions are made to favor them, to help them grow and to draw every single good thing out of them.<sup>52</sup> The leader's second role is to help people grow. In the process of using their skills and involving them in making things happen, he trains them. This training is both individual and collective.<sup>53</sup> He forms with them a team, in which they share responsibilities. The leader's third role is to put them to work, to do those things he has taught them.

Derek Morris asks pastors if we have found ourselves doing something in the church which ordinarily could have been assigned to another person. He asserts that neglecting to delegate responsibilities to others will suffocate your ministry and set you in danger of suffering exhaustion. Morris advocates that pastors follow the advice of the Bible about delegation.<sup>54</sup> Tom Grove states that The Gospels clarifies that Jesus never allowed his disciples to be mere spectators of His ministry but disciples participants. At the feeding of the 5,000 (Matt. 14:15–21) and 4000 (Mark 8:1–9), the disciples not only fed the people but were commissioned to share out the loaves and fishes to the crowd and gathering the surplus.<sup>55</sup>

Willie E. Hucks II states that usually when we discuss delegation in leadership, we concentrate on the externals. However, spirituality must be the basis of delegation, vision, and motivation, despite the fact that it is possible to delegate, cast a

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<sup>52</sup>Mulumba Tshimanga, "Delegating: Lessons from Moses," *Youth Ministry Accent* July-September (Silver Spring, MD: youth Ministry Department, 2010) 31.

<sup>53</sup>*Ibid.*, 32

<sup>54</sup> Derek Morris, "Avoiding Pastoral Burnout," *Ministry Magazine*, last modified 2015, accessed July 11, 2016, <https://www.ministrymagazine.org/https://www.ministrymagazine.org/archive/2015/01/avoiding-pastoral-burnout>.

<sup>55</sup> Tom Grove, "Developing Spiritual Leaders like Jesus," 2015, accessed June 20, 2016, <https://www.ministrymagazine.org/https://www.ministrymagazine.org/archive/2015/12/developing-spiritual-leaders-like-jesus>.

vision, and motivate without being spiritual.<sup>56</sup> Janet Augustinsen declares that from the commencement of Jesus' ministry, He assembled disciples and invited particular persons in order to guide them in a minor setting. His curriculum included private lessons and question-and-answer sessions as well as on the job observation and delegation.<sup>57</sup>

Harry Spaeth observes that a greater percentage of members have little commitment to the life and ministry of the church. This gloomy detail is demonstrated in the architect's rule of thumb that churches should build a sanctuary to accommodate one-third of their membership. However, Spaeth submits that pastors alone cannot accomplish the church's ministry. There is a need for mutual leadership to achieve shared ministry. The pastor is not the only leader in the congregation but a leader among leaders, and of course, a servant among servants.<sup>58</sup>

Luka Tambaya Daniel reveals the comments of Ellen White about her husband, James. Ellen White wrote,

My husband thought it wrong for him to spend time in social enjoyment. He ignored to relax and felt that work in the office would suffer if he should. But after the blow fell on him, causing physical and mental prostration, the work had to be carried on without him.

Daniel counsels pastors to learn to share leadership with others. This is because you may be busy counseling the criminal children of your members while your own children are out on the streets.<sup>59</sup>

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<sup>56</sup>Willie Hucks, "Spiritual Leadership," 2015, accessed April 3, 2016, [www.ministrymagazine.org/2015/04/spiritual-leadership](http://www.ministrymagazine.org/2015/04/spiritual-leadership).

<sup>57</sup>Janet Augustinsen, "Jesus Leadership: A Model of Ministry," 2010, accessed July 11, 2016, <https://www.ministrymagazine.org/archives/2010/11/jesus-leadership-model-for-ministry>.

<sup>58</sup> Harry Spaeth, "Sharing the Ministry," 1981, accessed July 11, 2016, <https://www.ministrymagazine.org/archive/1981/07/sharing-the-ministry>.

<sup>59</sup>Luka Tambaya Daniel, "The Pastor as a Purposeful Leader," accessed July 11, 2016, <https://www.ministrymagazine.org/archive/2000/02/the-pastor-as-a-purposeful-leader.html>.

## **The Inputs of Evangelical Scholars**

Evangelical scholars have made valuable inputs on the significance of mobilizing the laity for greater involvement in small group evangelism in order to enhance the great commission of our Lord Jesus. In this segment literature review, their contributions are arranged in themes of evangelism, vision casting, leadership training and delegation for easy understanding.

### **Evangelism**

Elton Trueblood declares that the most distinct defect of the modern Christian church is that millions of professed members are not involved in ministry, and more alarming is that they do not comprehend so. He asserts that there is no possibility of success in an operation if ninety percent of the soldiers are inexperienced and not used and bemoans that it is precisely where we stand now. Most perceived Christians are ignorant that allegiance to Christ means involving personally in His ministry.<sup>60</sup>

Bill Hull assumes every believer wants to obey, please and be committed to God. That desire he says is placed by the residence of the Holy Spirit at spiritual birth. He consents that this desire can be submerged under spiritual inactivity or guilt from disobedience.<sup>61</sup> Hull opines that it makes no sense for a person to join a church and not submit to options for spiritual development. In fact, every serious Christian has a responsibility to God and the church to discover his or her spiritual strength and use it for the benefit of others. He affirms that the task of the spiritual leader is to train the laity for the works of ministry, so that the body of Christ may be built up.<sup>62</sup>

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<sup>60</sup>Elton Trueblood, *The Best of Elton Trueblood: An Anthology*, 1st ed. (Nashville, TN: Impact Books, 1979), 34.

<sup>61</sup>Bill Hull, *Building High Commitment in a Low-Commitment World* (Grand Rapids, MI: Revell, 1997), 33.

<sup>62</sup>*Ibid.*, 114

Hull maintains that disciple making includes bringing people to Christ, establishing them in faith and sending them to the harvest field. This process can be summarized as the three d's of disciple making- deliver them, develop them and deploy them.<sup>63</sup> John believes all living things must grow. He reveals that Jesus was too committed to the growth of what He saw as a living organism, His church.<sup>64</sup>

Roger Greenway argues in many cases the weak spot in mission is in the local churches and without the help of pastors the problem cannot be solved. Pastors set the direction that their churches follow. Pastors are teachers, models, and leaders. The fire of mission and evangelism will be kindled throughout the congregation whose pastors are on fire with a passion for reaching the lost.<sup>65</sup> George Janvier submits that one of the critical ministries of the church for growth and renewal is the ministry of the evangelism. It takes evangelism and sound Bible teaching to build a church in quality. When zeal for evangelism is low, church growth and excitement will be low<sup>66</sup>

David Wheeler believes “Evangelism should not be treated as a free-standing program, but as a mere section of God’s whole strategy for a church. It should be the engine that drives motivation and direction for each aspect of the congregation productivity.”<sup>67</sup> Jonathan Shively affirms “Evangelism is not a program or project. It is a way of moving about in the world. Evangelism implies that we partake in God’s mission and assists others to acknowledge His authority and existence. We want to be

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<sup>63</sup>Bill Hull, *The Disciple-making Pastor* (Grand Rapids, MI: Revell, 1999), 268.

<sup>64</sup>J. John, *Natural Evangelism - With No Artificial Ingredients* (Marylebone, London: Lynx, 1996), 15.

<sup>65</sup>Roger S. Greenway, *Go and Make Disciples: An Introduction to Christian Missions*, First edition (Grand Rapids, MI: P & R, 1999). 131.

<sup>66</sup>George Janvier, *Evangelism and Discipleship Training* (Kaduna, Kaduna: Baraka, 1999), 1.

<sup>67</sup>Jonathan Falwell, *David Wheeler Outreach: Back to Basics Strategic Structure* (Nashville, TN: B&H, 2008), 127.

provided with eyes to see, ears to hear, lips to tell, hands to serve, and hearts to oblige us into such affectionate relationship.”<sup>68</sup>

Rick Warren suggests that for a church to be healthy, balanced and consistent, the church should map out a strategy for developing disciples for Jesus and adhere to it.<sup>69</sup> Warren says that the church that understands this and gives every member a chance to express his or her shape in ministry will experience amazing vitality, health, and growth.<sup>70</sup> Ed Stetzer and Mike Dodson uphold that it is not easy for people to move from being inactive or unreached to being active and committed disciples of Jesus Christ. They assert that for that to happen, an effective evangelistic strategy consisting of several stages is required.<sup>71</sup> Peter Wagner thinks of evangelism as not reaching the unbelievers and bringing them to decision for Christ but making them disciples.<sup>72</sup>

Ed Stetzer and David Putman express evangelism is a process that starts people on a journey that helps them believe in Jesus. It should not be considered a one-time event but as a process.<sup>73</sup> Elmer Towns and Ed Stetzer uphold that successful evangelism admits people are at various stages of spiritual consciousness and feelings. Someone may be entirely ignorant of sacred things from a biblical viewpoint, but that

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<sup>68</sup>Jonathan Shively, “Evangelism : Moving About in the World,” *The Clergy Journal* 87 (2010), 9.

<sup>69</sup>Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message and Mission* (Grand Rapids, MI: Zondervan, 1995), 108.

<sup>70</sup>Rick Warren, “Turning an Audience into an Army,” n.d., accessed April 30, 2014, [http://enrichmentjournal.org/Org/199804/008\\_ask\\_the\\_supt.cfn](http://enrichmentjournal.org/Org/199804/008_ask_the_supt.cfn).

<sup>71</sup>Ed Stetzer, *Comeback Churches: How 300 Churches Turned around and Yours Can Too* (Nashville, TN: Broadman & Holman, 2007), 99.

<sup>72</sup>Peter Wagner, *Leading Your Church to Grow: The Secret of Pastor/People Partnership in Dynamic Church Growth* (Ventura, CA: Baker, 1984), 21.

<sup>73</sup>Ed Stetzer and David Putman, *Breaking the Missionary Code: Your Church Can Become a Missionary in Your Community*, 1st ed. (Nashville, TN: Broadman & Holman, 2006), 102.

person has a yearning or enthusiasm to learn. Another person may have some idea about God, the bible, and the gospel, but that individual seals his mind to repent and accept Jesus Christ.<sup>74</sup>

Paul Benjamin opines evangelism should not be the sole possession of specified people like pastors or evangelists, but the work of every church member. Hence effective evangelism is attainable when all members of the church, are mobilized.<sup>75</sup> Peter Christofides submits that the role of the laity is at the modern point of the Christian mission. If there is no rediscovery of this function, the church will be in jeopardy. He submits the biblical perception of the every member in ministry shows that authorizing the laity at grass root level to be ministers of the gospel, should be the criterion. This observation informs churches to adjust their priorities to permit more people to connect in ministry that serves the countries of the world.<sup>76</sup>

Greg Ogden believes the priesthood of all believers implies that sacred office is accessible to all believers. This impression proposes that all believers are priests before God and one another to the world.<sup>77</sup> Ogden contends that a vital outcome of correct insight of the priesthood of all believers is the removal of the clergy- laity dichotomy. Only one office exists, and that is the ministry of all the people of God.<sup>78</sup>

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<sup>74</sup>Elmer Towns and Ed Stetzer, *Perimeters of Light: Biblical Boundaries for the Emerging Church* (Chicago, IL: Moody, 2004), 142.

<sup>75</sup>Paul Benjamin, *The Equipping ministry*(*The American Church Growth Study Series*) (Cincinnati, OH: Standard, 1978), 26.

<sup>76</sup>Peter Christofides and Piet Meiring, "The Rediscovery of the Role of the Laity in the Mission of the Church," 2012, accessed September 7, 2014, <http://www.ve.org.Za/index.php/VE/article/view/425/html>.

<sup>77</sup>Greg Ogden, *Unfinished Business: Returning the Ministry to the People of God*, Revised ed. edition. (Grand Rapids, MI: Zondervan, 2003), 18.

<sup>78</sup>Ibid., 85.

He insists all the laity is to be involved in divine ministry because they are invited to perform as priests to one another in the world.<sup>79</sup>

Ogden declares that there is no superior device to assemble persons for ministry than a set of eight to ten people gathering in face to face relationship.<sup>80</sup> He submits discipleship is a planned bonding in which we walk with other disciples in order to inspire, equip and provoke one another to be affectionate towards maturity in Christ.<sup>81</sup> He maintains that one of the pastor's tasks is to kindle and fan the flames of passion for people to discover their gifts and be organized so. This aspiration can be stirred within people when they are made to understand how God has shaped them as creatures with a unique profile of giftedness<sup>82</sup>

John Mallison unfolds that one method evangelism can be conducted through the small group. He cites John Wesley as an example of small group ministry implementers. Small groups were attached to his preaching of the gospel and that made Methodism unique among the churches that arose out of the reformation. Thus an examination of the class meetings of the early Methodism is essential to knowing the first real attempt to build a small group church by design in the reformation period.<sup>83</sup> Wesley offered two types of small group experiences; the classes and the bands. The bands were optional, while the classes were required of all those who desired to stay in membership.

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<sup>79</sup>Ogden, *Unfinished Business*, 93.

<sup>80</sup>Ogden, *Unfinished Business*, 175.

<sup>81</sup>Greg Ogden, *Discipleship Essentials: A Guide to Building Your Life in Christ* (Downers Grove, IL: Intervarsity, 1998), 17.

<sup>82</sup>Ogden, *Unfinished Business*.

<sup>83</sup>John Mallison, *Growing Christians in Small Groups* (Sydney, Australia: Anzea, 1989), 3.

The result was the establishment of an on-going system of pastoral care in which each group consisted of ten to twelve people from the same neighbourhood, coming together weekly for an hour or so. David Lowes confirms in the early Methodist class meetings, the emphasis was not on doctrines but on discipleship. The whole reason of those meetings was to hold people accountable for their life in Christ. He believes that Wesley understood the biblical principle that Christians will not grow in isolation from a community of Christians who can hold them accountable.<sup>84</sup>

He formed the classes so that his converts could grow into spiritual maturity. It was clearly relational and the purpose was training disciples.<sup>85</sup> The book of order of the Presbyterian Church states “That the pastor is responsible for studying, teaching, preaching the word, for administering baptism, the Lord’s Supper and praying for the congregation. Equally with the elders, the pastor is to support the people in their devotion and service to train and facilitate them for their responsibilities within the church and their undertaking to the world.”<sup>86</sup>

### **Vision Casting**

Emilie Griffin states that some “leaders hold something very fragile in their hands. That is the hopes, dreams, ideas and contributions of their people. He pleads that these must be held gently with respect, not crushed in the fist of power.”<sup>87</sup> John Maxwell unveils vision is the most important factor for a pastor to lead people to

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<sup>84</sup>David Lowes Watson, *The Early Methodist Class Meetings* (Nashville, TN: Wipf and Stock, 1987), 15.

<sup>85</sup>Ibid., 15.

<sup>86</sup>Presbyterian church, *Book of Order: The Constitution of the Presbyterian Church USA* (Office of the general assembly, 2001).

<sup>87</sup>Emilie Griffin, *The Reflective Executive: A Spirituality of Business and Enterprise* (New York, NY: Crossroads, 1993), 53.

make an effort to reach unbelievers.<sup>88</sup> He insists that when a leader tries to lead without clear vision, the leader will fail to lead them. Moreover, they will not be able to develop the powers latent within them.<sup>89</sup> Maxwell upholds that a leader should not only see vision but help people see it. This is because if a leader alone has vision, it cannot affect the people.<sup>90</sup>

Bill Hybels believes that vision makes people have passion, and people who have passion can accomplish the vision passionately and successfully.<sup>91</sup> He reiterates that when a leader helps others see a vision; it creates energy that moves people into action.<sup>92</sup> George Barner consents that vision derives great commitment from people.<sup>93</sup>

Larry Lewis argues that unless pastors and their members share a vision of great things and better days, the church will never realize progress and growth.<sup>94</sup> Joe Calloway et.al, affirm there is nothing more powerful than an organization whose resources are focused on a vision that every employee clearly understand so much that they wake up each morning knowing their role in making that vision a reality.<sup>95</sup>

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<sup>88</sup>John Maxwell, *The 21 Indispensable Qualities of a Leader: Becoming the Person Others Will Want to Follow*, International edition (Nashville, TN: Thomas Nelson, 1999), 150.

<sup>89</sup>John Maxwell, *Developing the Leader within You*, 4th ed. (Nashville, TN: Thomas Nelson, 1993), 130.

<sup>90</sup>Ibid., 141.

<sup>91</sup>Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2009), 32.

<sup>92</sup>Ibid.

<sup>93</sup>George Barna, *The Power of Vision: Discover and Apply God's Vision for Your Ministry* (Ventura, CA: Regal, 2003), 95.

<sup>94</sup>Larry L. Lewis, *Organize to Evangelize: A Manual for Church Growth*, 2nd ed. (Nashville, TN: Thomas Nelson, 1988), 19.

<sup>95</sup>Joe Calloway, Chuck Feltz, and Kris Young, *Never by Chance: Aligning People and Strategy through Intentional Leadership* (Hoboken, NJ: Wiley, 2010), 1.

## Leadership Training

Mark Mittelberg observes that most churches and Christian leaders greatly overestimate the ability of their church membership to communicate their faith. This is because many leaders are the kind of learners who can hear an idea, reflect on it a bit, and figure out how to put it into action in their own lives. He reveals according to training experts; most people do not have the natural ability to make that kind of connection. This is because the average person hears ideas, likes them but he or she is at loss when it comes to knowing how to put those ideas into action, which is why practical evangelism training for every member of the congregation is important.<sup>96</sup>

Mark Senter III and Richard Dunn advocate vision casting and leadership training are necessary if the program of lay involvement in ministry must succeed. Vision casting consists of articulating a new direction, gaining the personal investment of the people in the church. Equipping church membership for effective evangelistic services should be the priority of every efficient minister.<sup>97</sup>

Peter Wagner defines an equipper as “a leader who actively set up goals for a congregation according to the will of God, obtains goal ownership from the people, and sees that each church member is properly motivated and equipped to do his or her part in accomplishing the goals.”<sup>98</sup> He asserts that the pastor who is an equipper is supremely dedicated to seeing that the lay people in the church are equipped for ministry by helping them to recognize their spiritual gifts and natural talents that God

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<sup>96</sup>Mark Mittelberg and Bill Hybels, *Building a Contagious Church: Revolutionizing the Way We View and Do Evangelism* (Grand Rapids, MI: Zondervan, 2001), 158.

<sup>97</sup>Richard Dunn and Mark H. Senter, eds., *Reaching a Generation for Christ: A Comprehensive Guide to Youth Ministry* (Lahabra, CA: Moody, 1997), 335.

<sup>98</sup>C. Peter Wagner, *Church Planting for a Greater Harvest: A Comprehensive Guide* (Ventura, CA: Regal, 1990), 131.

has chosen to give them, then doing what is necessary to see that each one is able to use his or her gifts for the ministry of the body.<sup>99</sup>

Paul Stevens states the major function of equippers is not to make people depend on leaders, but depend on the head “Christ.”<sup>100</sup> Wilton Bunch observes that neither Peter nor his brother Andrew, or James and his brother John were looking for jobs. They were entrepreneurs and economically independent, at least marginally. They were invited to be Jesus’ disciples for transformation, proficiency and training, so that they could become teachers and leaders.<sup>101</sup>

Reggie Mcneal informs that people will greatly abandon the types of ministry and pastors whose concerns are to develop institutions than helping individuals to grow spiritually. They will support leaders who build and empower them to use their gifts, strength and zeal for service.<sup>102</sup> Walter Wright affirms that technically speaking, mentoring is the more formal term denoting an intentional, intensive voluntary relationship between the leader and the follower. It is a relational practice whereby one person inducts another by investing knowledge. Normally the superior and his disciple agree to employ a deliberate affiliation in which the leader has the followers’ consent to direct them to a vocation or personal development.<sup>103</sup>

Mark Mittelberg feels people do not develop skills just by hearing about something or by watching other people model those skills. They learn by practicing

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<sup>99</sup> Ibid., 132.

<sup>100</sup> Paul Stevens, *Liberating the Laity* (Downers Grove, IL: Intervarsity, 1985), 37.

<sup>101</sup> Bunch Wilton, “On Being Just a Follower: Rejecting the Pejorative and Pursuing a Higher Calling,” *The Journal of Applied Christian Leadership* 6 (2012), 65.

<sup>102</sup> McNeal, *A Work of Heart*, 83.

<sup>103</sup> Walter C. Wright, *Relational Leadership: A Biblical Model for Leadership Service* (Carlisle, GA: Paternoster, 2004), 8.

those skills themselves.<sup>104</sup> He instructs that though they may be afraid of it and feel unprepared, leaders need to get every believer into confidence building ability, enhancing training experiences that will literally change the way they view and do evangelism. George Barner reveals churches in America are dying as a result of lack of strong leadership. In this time of unparalleled opportunities and abundant resources, the church is really losing influence and maintains the main reason is lack of leadership.<sup>105</sup>

### **Delegation**

Wright states that delegation builds people, it gives them confidence because it says I trust you. Delegation is the process of moving the decision point from the leader to the follower. It is the act of giving power and authority with responsibility to the follower, allowing him or her to serve as a leader for that decision.<sup>106</sup> Max DePree, sees delegation as a gracious act of involvement that grows people, that embraces diversity that builds on trust and requires a dying to self. It also develops ownership and responsibility.<sup>107</sup>

Chuck Lawless unfolds the story of Paul who attended church every Sunday morning and was committed. Members of his church admired the family's devotion. However, despite their imagined dedication, Paul did not participate in the activities of the church's ministry. Although endowed with gifts, he only attended Sunday morning worship but was an uninvolved member. Moreover, the Staffords were a young couple seeking for a church home with their children. Even though the family

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<sup>104</sup>Malphurs and Mancini, *Building Leaders*, 173.

<sup>105</sup>George Barna, *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God's People* (Ventura, CA: Regal, 1997), 18.

<sup>106</sup>Wright, *Relational Leadership: A Biblical Model for Leadership Service*, 12.

<sup>107</sup>Max De pree, *Leadership Jazz*, 1st ed. (NY: Doubleday, 1992), 157.

was involved in Sunday school classes, they waited in vain to be directed on how to become members of that church and so remained only attendee's. Lawless bemoans that every Sunday; unattained church worshipers sit in nearly all congregations in America while presence does not result in action.<sup>108</sup>

Henry and Richard Blackaby express that pastors who lack passion and dedication cannot direct people to their objective. They argue that if people discover that their leaders are not effective, they will be reluctant to commit their personal attention to public good.<sup>109</sup> They agree that successful pastors should assign tasks so that people can accomplish the objective of the job. Stephen Macchia affirms wise leaders know that they should share works with people who are gifted in areas where they are not skilled.<sup>110</sup>

Oswald Sanders supports that a capable leader has the ability to engage worker where they will function through others' abilities in recognition of their strength and weaknesses.<sup>111</sup> He laments that some clergy believe members are not spiritual mature and capable to bring unbelievers to Christ. Sanders suggests pastors should comprehend that persons can mature and grow through making mistakes and even experiencing disappointments.<sup>112</sup> He insists that when leaders refuse to assigned duties, they abandon primary details which bring success and concentrate on minor

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<sup>108</sup>Chuck Lawless, *Membership Matters: Insights from Effective Churches on New Member Classes and Assimilation* (Grand Rapids, MI: Zondervan, 2009), 17.

<sup>109</sup> Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda, Revised and Expanded*, Revised edition. (Nashville, TN: B&H Books, 2011), 157.

<sup>110</sup>Stephen Macchia, 130.

<sup>111</sup>Oswald Sanders, *Dynamic Spiritual Leadership: Leading like Paul*, 2nd ed. (Grand Rapids, MI: Discovery house, 1999), 212.

<sup>112</sup>*Ibid.*, 159.

issues which generate stress and deviates concentration from basic things. To neglect delegation is to abuse abundant human resources God has provided for His church<sup>113</sup>

Steven Covey exposes that some leaders are unwilling to entrust responsibilities because they feel threatened by gifted people. He observes that if assigning tasks and authority to other competent and trained people are not carried out, the organization and its people will diminish.<sup>114</sup> Robert Clinton, states the essential duty of leadership, is to influence God's people toward His purposes. He says this goal will not be perpetual without an adequate ministry philosophy.<sup>115</sup> Clinton reiterates that leader's "Must develop a ministry philosophy that simultaneously honours biblical leadership values, embraces the challenges of times in which they live, and fit their unique gifts and personal development if they expect to be productive over a whole lifetime."<sup>116</sup> George Hillman says research in the field of professional training has consistently reveals that practical experience is, and has always been, an indispensable component of effective training. He believes that a field education internship is no busy work or cheap labour, but instead a fundamental element in the intentional development of future ministry leaders.<sup>117</sup>

Vern Heidebrecht says we frequently request lay people to go unaccompanied to minister. However, Jesus sent them out in company at least in twos. Every unit in the church—home Bible studies, Sunday school classes, fellowship groups and other

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<sup>113</sup>Ibid., 138.

<sup>114</sup>Steven R Covey, *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change* 2<sup>nd</sup> ed. (New York, NY: Free Press, 2004), 171.

<sup>115</sup>Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Springs, CO: Zondervan, 1990), 203.

<sup>116</sup>Ibid.

<sup>117</sup>George Hilman, *Preparing for Ministry: A Practical Guide to Theological Field Education* (Grand Rapids, MI: Kregel, 2008), 9.

departments should map out how to use their gifts to minister in the community. To disregard this is to be rebellious to the great commission. He reiterates that ministry is shaped in the common traffic blueprint of life.<sup>118</sup>

Frank Schmitt submits the New Testament expressions for pastor are shepherd, bishop, and elder. A pastor is not a ruler to be served, but a shepherd to serve the sheep. He is not to lord it over the church in a kingly manner. He should not be looked on as a hired hand to be fired at will. A pastor is not to do all the work of the ministry, but to equip, train or enable the lay people to carry out their ministry. The role of the pastor as a bishop or overseer cannot be ignored.<sup>119</sup> Jeannie Lee and Siat Chun sadly observe during the medieval age, only two significant lay activities were made available, the crusade and the building of cathedrals. The expertise and enthusiasm of the laity were not properly harnessed but misdirected leaving them inactive and submissive to hierarchical church leaders.<sup>120</sup>

### **The Position of Pentecostal Theologians**

Pentecostal theologians have clarified their position on the need to mobilizing the laity for greater involvement in small group evangelism in order to advance the great commission of our Lord Jesus. In this part of the review of literature, their views would be presented in themes of evangelism, leadership training and delegation for easy understanding.

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<sup>118</sup>Vern Heidebrecht, "Affirming the Laity for Ministry" 19 (1990), accessed September 22, 2014, <http://www.directionjournal.org/19/2/affirming-laity-for-ministry.html>.

<sup>119</sup>Frank Schmitt, *Developing a Lay Ministry Team Led Student Ministry* (Lynchburg, VA: Liberty Baptist Theological Seminary, 2003), 14.

<sup>120</sup>Jeannie Lee and Chun Siat, *The Influence of a Theology of the Laity on Lay Mobilization for the Ministry* (Cape Town, South Africa: Proquest, 2008), 65.

## Evangelism

Harold Turner defines the term “Pentecostal” as persons who belong to mission-related Pentecostal denominations; those who belong to older African – initiated churches; and those who belong to independent Pentecostal churches of more recent origin (Neo- Pentecostalism).<sup>121</sup> Allan Anderson says probably, the most unique features of the Pentecostal mission is the interest on “Miracles” or “Signs and Wonders” mainly healing in the name of Jesus Christ to accompany and authenticate the gospel message.<sup>122</sup> Pentecostals frequently refer to this as the “Full Gospel”, and perceive the function of healing as good news for the poor and afflicted.

Candy Gunter Brown upholds divine healing practices are an essential marker of Pentecostal and charismatic Christianity as a global phenomenon.<sup>123</sup> Brown insists the emphasis in divine healing is the single most important factor behind the growth of the movement worldwide.<sup>124</sup> McClung regards divine healing as an evangelistic door-opener for Pentecostals and signs and wonders as the evangelistic means whereby the message of the kingdom is actualized in person-centred deliverance.<sup>125</sup>

Allan Anderson informs that Pentecostals also stress importance on the role of the spirit baptism in mission. This he says has potency on the Pentecostal movement. In this regard, all members are inspired to witness based on their knowledge of the spirit baptism rather than sex, education, training or worldly status. He refers to this as

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<sup>121</sup>Harold Turner, *African Independent Church*, vol. 2 (Oxford, UK: Calendron, 1967).

<sup>122</sup>Allan Anderson, *An Introduction to Pentecostalism* (Cambridge, Cambridge: Cambridge University Press, 2004,), 211.

<sup>123</sup>Candy Gunter Brown, *Introduction: Pentecostalism and the Globalization of Illness and Healing* (Oxford, UK: Oxford university, 2011), 3.

<sup>124</sup>*Ibid*, 14.

<sup>125</sup>L. Grant McClung, ed., *Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century* (South Plainfield, NJ: Logos, 1986), 72.

the ‘Democratization of Christianity’ and feels the enormous participation of the laity is the rationale for accomplishment in the Pentecostal movement.<sup>126</sup>

Donald Miller and Tetsunao Yamamori posit that one capability of the Pentecostal church movement is its internal organization which is modeled to rally the laity. They refer to this as ‘Giving ministry to the people’ and recommend it is a feature of the managerial formation quality of many flourishing Pentecostal churches, where the function of the pastor and his or her associates is not to perform the ministry of the church, but to facilitate others to do this work.<sup>127</sup> Derek Prime infers people who do not go to church are often much more ready to go. They may just be waiting to be asked. It is important to bring people to hear the gospel preaching because faith comes by hearing and the message is heard through the word of Christ.<sup>128</sup> Joel Comiskey says God has placed your home in a strategic place, has placed you in a particular neighborhood, and has given you particular friends. As you reach out to unbelievers you will make an exciting discovery that the Holy Spirit has arrived ahead of you and has given them a hunger for Christ by preparing their hearts.<sup>129</sup> Gene Wilkes states Jesus empowered a team to accomplish the mission of God.<sup>130</sup>

Bill McCartney believes the power of God is melting the hearts of men and they are responding by sharing their spiritual gifts with others in the church. He

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<sup>126</sup> Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, 217.

<sup>127</sup> Donald Miller and Tetsunao Yamamori, *Global Pentecostalism : The New Face of Christian Social Engagement* (Oxford, UK: Oxford university, 2007), 184.

<sup>128</sup> Derek Prime, *Active Evangelism: Putting the Evangelism of Acts into Practice* (Ross Shire, Scotland: Christian Focus, 2003), 22.

<sup>129</sup> Joel Comiskey, *How to Lead a Great Cell Group Meeting* (Houston, TX: Cell Group, 2001), 104.

<sup>130</sup> C. Gene Wilkes, *Jesus on Leadership: Discovering the Secrets of Servant Leadership from the Life of Christ* (Wheaton, IL: Lifeway, 1998), 11.

laments that many are in church to be inspired but not to share. He suggests that if pastors will assemble and engage everybody to share their gifts, then people in the church will not feel neglected.<sup>131</sup>

Leith Anderson says that if the correct evaluation of a church's accomplishment is the number of people it has in ministry, then the fundamental priority of pastoral care should be placing and supporting people in ministry.<sup>132</sup> T. L. Lowery consents ministry from the beginning of the church, was the task of all believers, not just a few elites. All Christian believers testified about their faith to those they met. All of them prayed for their friends and family. God healed the sick and saved many as a result of the ministry of ordinary Christians. He was the source of their power and witnessing.<sup>133</sup> Wayne Grudem asserts that Peter, Paul and the author of Hebrew each viewed all believers as priests who are to imitate the priestly role of Christ.<sup>134</sup>

### **Leadership Training**

Poloma and Hood submit Pentecostal churches stress on building the spiritual competencies of their members so that they can be fortified to influence society. They affirm that while members may not have received theological training, they are exposed to continuous preaching and Bible teaching and aroused to join in the

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<sup>131</sup>Bill MacCarthy, "Laymen: Motivated to Honour and Ministry" (n.d.), accessed April 30, 2016, [enrichmentjournal.ag.org/199804/042\\_laymen.cfm](http://enrichmentjournal.ag.org/199804/042_laymen.cfm).

<sup>132</sup>Leith Anderson, "Laity Involvement in the Church" (n.d.), accessed April 30, 2014, [enrichmentjournal.ag.org/199804/018\\_laity\\_involvement.cfm](http://enrichmentjournal.ag.org/199804/018_laity_involvement.cfm).

<sup>133</sup> T. L. Lowery, *Gifted to Serve* (Cleveland, TN: Whitaker, 1997), 50.

<sup>134</sup>Grudem Wayne, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994), 629.

discipleship program.<sup>135</sup> They unveil that equally important to Pentecostals is their emphasis on religious experience. When they talk concerning reaching out to people with “The love of God”, they are referring to a quality with a divine origin and with the potential to energize unselfish behaviors toward others. They believe godly love is received from a loving God through speaking tongues and spiritual gifts that are manifested in compassion and loving behaviors.<sup>136</sup>

Thomas Trask says lay people are the greatest untapped resources in the church. A wise pastor will see the potential in lay people and utilize their gifts. He reveals that the reason why some people turn sour is because they have been given gifts and have no opportunity to express them. Pastors must remove the fear factor.

Lay people are not in the church to challenge leadership but to stand alongside leadership.<sup>137</sup> Roland Croucher consents that all developing churches have pastors with the gift of faith. Their main function is equipping others for ministry. They affirm the apostolic idea of the priesthood of all believers, avoiding at all cost the idea that ordained clergy alone supply the religion. He reiterates that the laity is not helpers of the clergy so that the clergy can do their job, but the clergy is the helpers of the whole people of God so that the laity can be the church. Pastors are player-coaches, not bus drivers with many drowsy passengers.<sup>138</sup>

Kurt Senske believes our role as Christian leaders is to create and lift up church organization’s core values and connect the values to the vision and have a

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<sup>135</sup>Margret Poloma and Ralph W. Hood, *Blood and Fire: Godly Love in a Pentecostal Emerging Church* (NY: New York University, 2008), 2.

<sup>136</sup>*Ibid.*, 115.

<sup>137</sup>Thomas Trask, “Mobilizing Laity into Ministry” (n.d.), [enrichmentjournal.ag.org/199804/008\\_ask\\_the\\_supt.cfm](http://enrichmentjournal.ag.org/199804/008_ask_the_supt.cfm).

<sup>138</sup>John Mark Ministries, “Interview with Rowland Croucher,” November 3, 2010, [www.jmm.org.au/articles/25404.htm](http://www.jmm.org.au/articles/25404.htm).

responsibility to ensure that these values translate easily and can be effectively put into action by others<sup>139</sup>

Melvyn Ming asks what the paramount need in the church is today. He responds that whatever it is, a few leaders cannot accomplish it. He submits that the need of the church today invite us to multiply leaders. We increase leaders by building and developing Christians to a level of maturity and compliance for ministry.<sup>140</sup> He says leadership development is a process that involves a commitment to equipping, training and mentoring the laity.

Carl George says

Show me a pastor-centred -large church, and we will find a very tired staff of clergy. Show me a lay-empowered, simply organized large church, where the clergy are not completely exhausted because they are doing much, and I will show you a church that will not stop growing because it will be able to take good care of people as God call them to new life through it.<sup>141</sup>

Ken Blanchard et.al, observe in the secular context the essence of empowerment is releasing the under-tapped motivational power, knowledge, and experience within people. They submit that empowered people are more effective and efficient than those who are not empowered and empowered teams can accomplish far more than empowered individuals. They reiterate that training is essential both now and the future.<sup>142</sup>

Blanchard et.al, say empowerment includes helping others discover their gifts and then developing them so that they might be able to put those gifts into practice in

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<sup>139</sup>Kurt M. Senske, *Executive Values: A Christian Approach to Organizational Leadership* (MN: Augsburg Fortress, 2003), 85.

<sup>140</sup>J. Melvin Ming, "Multiplying Leaders: The Need for 21st Century Leaders" (n.d.), accessed April 30, 2014, [enrichmentjournal.ag.org/199804/026\\_multiple\\_leaders.cfm](http://enrichmentjournal.ag.org/199804/026_multiple_leaders.cfm).

<sup>141</sup>Carl F. George, *The Coming Church Revolution: The Empowering Leaders of the Future* (Grand Rapids, MI: Revell, 1995).

<sup>142</sup>Ken Blanchard, John Carlos, and John Randolph, *The 3 Keys to Empowerment: Release the Power within People for Astonishing Results* (San Francisco, CA: Berrett-Koehler, 1999), 6.

ministry because every person is important in the body of Christ.<sup>143</sup> Roger Stronstad believes since all Christians have a prophetic as well as a priestly assignment that agrees with and harmonize the theme of the priesthood of all believers, they can minister as priests having received the authority of the spirit that qualifies them.<sup>144</sup> Roger says, Luke portrays Jesus to be a prophet without equal, but not without successors.<sup>145</sup> This is because Jesus concluded and capped his prophetic ministry by establishing his disciples as an eschatological community of baptized prophets. In his absence, they ministered by the same power of the Holy Spirit He ministered with, and did the same works He did.

Wonsuk May and Robert Menzies observe there is a close parallel between the teaching of the bible and the dynamic ways the Pentecostals and charismatic's equip and mobilize their laity for ministry. They express they have taken the doctrine of the priesthood of all believers seriously, and have clearly identified the Holy Spirit as the key to successful implementation of the doctrine. May and Menzies assert that their creative and practical way of training the lay people in programs has enabled them to prepare many effective leaders for their churches.<sup>146</sup> Steven Fettke submits that pastors with a genuine call of God will need to continue to be curious about and attentive to all kinds of things by which they can become better able to train the laity for ministry. He unfolds that pastoral work is first and foremost the work of enabling,

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<sup>143</sup>Ibid., 6.

<sup>144</sup>*The Prophethood of All Believers: A Study in Lukes Charismatic Theology* (Sheffield, UK: Sheffield Academic, 1999), 31.

<sup>145</sup> Ibid., 53.

<sup>146</sup>, Wosuk Ma and Robert Menzies, *Pentecostalism in Context: Essays in Honour of William W. Menzies* (Eugene, OR: Wipf and Stock, 2008), 193.

teaching, helping, guiding and encouraging a specific community to practice Christian faith themselves.<sup>147</sup>

Richard Dresselhaus claims the apostle Paul dares pastors to train the church so that each member is ready to see life as a holistic privilege for ministry and service. Although Paul was a successful business man and dynamic layman, he had a grip with preachers. Pastors should learn to be equippers, facilitators, motivators, vision casters, and enablers. It is our calling to empower God's people for service. Dresselhaus laments that tragically, Paul's words have sometimes been ignored. Spiritual leaders often see themselves in all leadership ministry roles. Lay people are invited to watch, but their role is largely non-participatory.

### **Delegation**

Gary McIntosh confesses that the idea of empowerment is not new to our community of faith. God strengthens His people to serve to the world as Christ assures they will obtain authority when the Holy Spirit possesses them they become messengers. McIntosh admits the empowerment goes beyond the availability of power but means releasing authority and responsibility from one in charge to a subordinate. It occurs when pastors and church leaders assign tasks to lay people and really permit them to do ministry.

McIntosh states that in reality, it is obviously difficult for pastors and church leaders to surrender authority and trust their people with the ministry. Moreover, a church member is afraid to be empowered for ministry because they do not want bear

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<sup>147</sup>Steven Fettke, *God's Empowered People: A Pentocostal Theology of the Laity* (Eugene, OR: Wipf and stock, 2010), 95.

more assignments for ministry than they ever had. He maintains empowerment cannot happen unless mutual risk is taken by pastors and laity in this regard.<sup>148</sup>

Leonard Albert agrees that as Pentecostals, today is our time to see the visions, to dream the dreams and to prophesy as God's Holy Spirit is poured out upon us. He says God's vision for His church is to move His people toward a ministry for every believer.<sup>149</sup> He submits it is time to stop talking about what we ought to do and just go and do it. Albert submits that the pagan Celsius wrote a book against Christians in the second century and admitted that it was the "wool-workers, cobblers, laundry workers and the most illiterate and bucolic yokels" who carried the gospel. He asked of who was referred to? He concludes that he was referring to the laity. Bruce Larson, et.al state "As a pastor, I have to trust laypeople with ministry if I am going to see results. I have to put my reputation and the church reputation on the line. If we do not release lay ministry from the control of pastors, we end up with programs so small that a few people can run the whole thing."<sup>150</sup>

### Summary

Chapter three reviewed some literature from Adventist, Evangelical, and Pentecostal scholars and theologians on mobilizing the laity for small group evangelism. Here, authors conversed with one another by comparing, contrasting, arguing, or providing corresponding ideas. These conversations were arranged in themes of evangelism, vision casting, leadership training, and evangelism. The next

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<sup>148</sup>Gary L. McIntosh, "Empowering a New Culture of Service in Your Church" (n.d.), accessed April 30, 2014, [enrichmentjournal.ag.org.199804/036\\_empowering.cfm](http://enrichmentjournal.ag.org.199804/036_empowering.cfm).

<sup>149</sup>Leonard Albert, "Who Is to Do the Work of the Ministry," *Laity Alive with Leonard Albert*, March 30, 2011, accessed September 7, 2014, <http://laityalive.wordpress.com/category/personal-ministry/>.

<sup>150</sup>Paul Anderson, Bruce Larson, and Doug Self, *Mastering Pastoral Care*, 1st edition edition (Portland, OR: Multnomah, 1990), 110.

chapter discusses the geographical background of the project and develops a strategy to mobilizing the laity for effective small group evangelism in Aba North Conference.

## CHAPTER 4

### A STRATEGY TO MOBILIZING THE LAITY FOR EFFECTIVE SMALL GROUP EVANGELISM IN ABA NORTH CONFERENCE

#### **Ministry Context**

This chapter describes the macro- context of the project setting. By macro-context, the researcher means the larger cultural-geographical area of the place in the study, and that is the whole of Ngwa land. Moreover, a brief account of the micro-context of the geographical setting would be provided. The micro-context shall summarize the history of Aba North Conference and the four churches selected for this research work.

It would also develop a strategy for mobilizing the laity for effective small group evangelism. Data would be gathered from questionnaires administered in the four selected churches for the research and preliminary findings from each church revealed. A combined response evaluation of the findings of the churches shall be presented as data for implementation.

John Mark Terry and Julius D. Payne observe the word ‘Strategy,’<sup>1</sup> has its roots in the field of military science and marketing. That an internet or library catalog search using the word strategy is likely to yield a list of resources related to warfare and how to succeed in the corporate world. They admit that while such fields do not directly relate to the missionary labors of the church, they offer some helpful insights for understanding missionary strategy.

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<sup>1</sup>J. D. Payne and John Mark Terry, *Developing a Strategy for Missions: A Biblical, Historical, and Cultural Introduction* (Grand Rapids, MI: Baker, 2013), 1.

Peter Wagner states that strategy is simply the means agreed upon to reach a certain goal.”<sup>2</sup> John Robb affirms it is “A careful plan, the art of devising or employing plans to reach a goal.”<sup>3</sup> Aubrey Malphurs says it is “The process that determines how your ministry will accomplish its mission.”<sup>4</sup> Robb posits strategy is concerned about the future and what it ought to look like according to God’s revealed purposes for mankind. It is our statement of faith as to what we believe the future should be like, and how we should go about reaching that future.<sup>5</sup>

Bill Hull submits it is no secret the organized church is in trouble. Not only has the institution lost momentum, it has lost direction unless persons come forth who can lead the church to renewal which puts the heavy end of the load on pastors.<sup>6</sup> He laments that members of the church have proliferated self-indulgent consumer religion, the church can do for me syndrome.<sup>7</sup>

Hull is worried the average Christian resides in the comfort zone “I pay him, he ministers to me ... I am the consumer, he is the retailer ... I have needs, he meets them. Rogers Greenway observes that churches are growing rapidly in some parts of the world and pastors cannot serve them effectively. There is the potential for more growth in other places, but there are not enough trained ministers to organize and lead

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<sup>2</sup>C. Peter Wagner, *On the Crest of the Wave: Becoming a World Christian*, Fifth Printing edition (Ventura, CA: Baker, 1983), 106.

<sup>3</sup>John D. Robb, *Focus: The Power of People Group Thinking*, Expanded edition (Monrovia, CA: Missions Advanced Research, 1989), 37.

<sup>4</sup>Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders*, 2 edition (Grand Rapids, MI: Baker, 2005), 167.

<sup>5</sup> Robb, *Focus*, 41.

<sup>6</sup>Hull, *The Disciple-making Pastor*, 9.

<sup>7</sup>Ibid.,12.

new congregations. He bemoans everything depends on the pastor in some churches and lay members are not motivated or trained to do anything.<sup>8</sup>

The researcher believes that Jesus' small group ministry engagement of his disciples led to the growth of the New Testament churches and could also be applied to sustain the health and growth of the churches in Aba North Conference if effectively applied. This is what Greg Ogden calls "moving from a pastor-centred to a people-centred ministry."<sup>9</sup>

### **Description of the Macro-Context: *Ngwa* Land**

#### **Geographical Setting**

The *Ngwa* people comprise an ethnic group from Eastern Nigeria. They occupy an area of about 2,300 km<sup>2</sup> (900 square miles). Their population is about one million, four hundred and fifty thousand, nine hundred and forty-five (1, 450,945) distributed in nine local government areas of *Ukwa* East, *Ukwa* West, *Aba* South, *Aba* North, *Ugwunagbo*, *Osisioma*, *Obingwa*, *Isiala Ngwa* South and *Isiala Ngwa* North, in *Abia* state.<sup>10</sup>

They share boundaries in the east with *Ikot-ekpene* and *Abak* in *Akwaibom* state, *Owerri* and *Nbaise* in *Imo* state in the west, *Umuahia* in the north and *Oyibo* in *Rivers* state in the south. Their description *Ngwa* is used to portray their identity and land. They have two indispensable rivers- *Imo* and *Aba*, and two small streams- *Otamiri* and *OHia* which flow through *Nsulu* land. A greater percentage of *Ngwa*

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<sup>8</sup>Roger S. Greenway, *Go and Make Disciples!: An Introduction to Christian Missions*, First edition (Phillipsburg, NJ: P & R, 1999), 105-106.

<sup>9</sup> Ogden, *Unfinished Business*, 111.

<sup>10</sup>Boniface O. Eguzouwa, "A Position Paper Submitted to the Abia State Technical Committee on Nigeria National Conference, Aba South by the Ngwa National Association, USA (NNAUSA).," n.d., [ngwanational.org/wp-content/uploads/2014/02/NNAUSA-POSITION-PAPER-ON-THE-NATIONAL-CONFERENCE.pdf](http://ngwanational.org/wp-content/uploads/2014/02/NNAUSA-POSITION-PAPER-ON-THE-NATIONAL-CONFERENCE.pdf).

people are farmers, who cultivate crops like yam, cocoyam, maize, garden egg, cassava and other farm produce. Migration and technological advancement have provided small and large scale manufacturing industries in the area.



*Figure 1. A Map of Nigeria Showing Abia State*

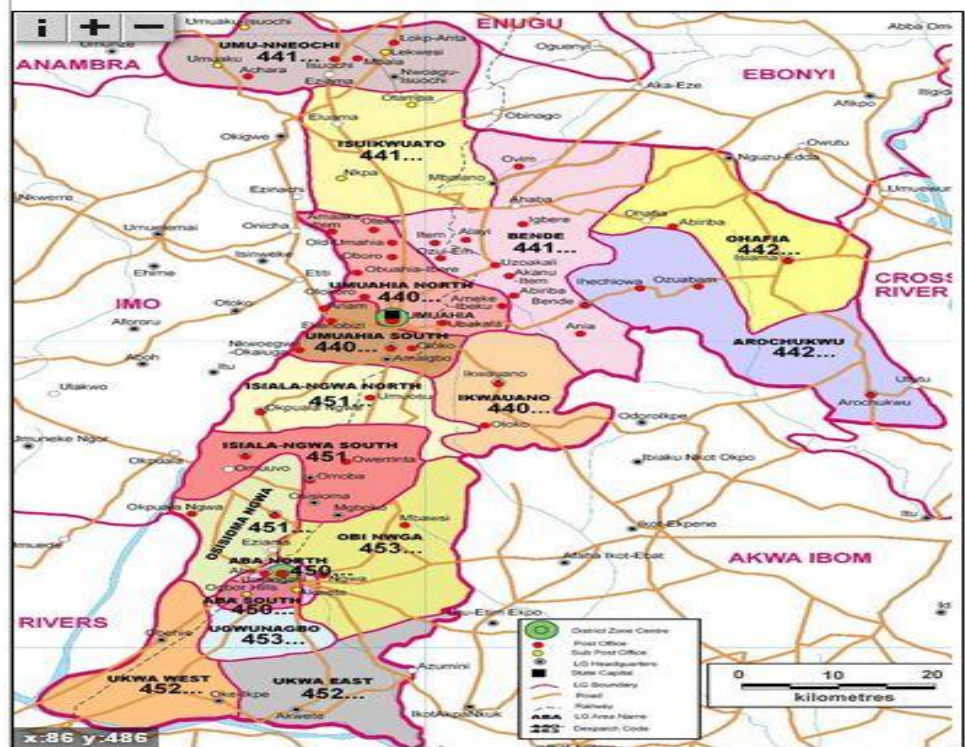


Figure 2. A Map of Nigeria Showing Abia State with the Location of Isiala Ngwa South and North Local Government Areas

## Waves of Migration

The Absence of some credible documented information gives an opportunity for oral history to express her. Oral information from the royal *Wachukwu* family provides a historical data about *Ngwa* history. Their royal decent,<sup>11</sup> educational background and wealth of experience makes this source of information credible.<sup>12</sup> The researcher will dwell majorly on this data to describe the history of *Ngwa* land.

*Ngwa* clan is said to have migrated from a village called *Umunoha* in the present *Owerri* zone in Imo State, Nigeria. Legends say citizens of *Umunoha* rural community embarked on an expedition looking for a location to reside. They traveled

<sup>11</sup>Lanre Alayande, *Our Rainmaker* (Bloomington, IN: iUniverse, 2010).

<sup>12</sup>“Wachuku, Jaja Anucha,” *Biographical Dictionary - s9.com*, August 8, 2015, accessed May 7, 2016, <http://www.s9.com/Biography/wachuku-jaja-anucha/>.

several days and finally reached the bank of Imo-River exhausted. Observing the river had a runoff, they waited to eat food. The food obtained was a yam. One division thought it was faster to roast the yam, while the other preferred boiling it. Saddled with the cooking, the river started to decrease. Three of the traveling brothers, who boiled their yams, quickly consumed their food, carried their luggage and passed across the river, leaving behind those who preferred to roast their yam.

The three brothers who crossed over to the left bank of the river were *Ukwu*, *Nwoha*, and *Avosi* in order of age. They called them 'Ngwa' because of the hasty method of passing the river, while those left behind were called 'Ohuhu' because they lagged behind. Recently, all the communities on the right across Imo-River are called 'Ndi-Ohuhu' or 'Umu-Ohuhu' (The lineage of those who reluctantly roasted yam and were left behind). The three brothers settled at *Umuolike* and set up their ancestral shrine 'Ala Ngwa' in a small hut, 'Okpu' presently the capital of Ngwa-land called 'Okpu-Ala Ngwa'. They lived there for several years until their population increased and they began to migrate to other places looking for shelter.

### **Customs and Traditions**

The Ngwas' have a tradition; they refer as 'Ome na-ala-Ngwa.' The people believe in Chukwu Okike (God the creator). However, they worship other smaller deities, like *Ala* (mother earth) *Ofo-La Ogu* (god of right doing) *Ihi Njoku* (god of yam), and *amadi-Oha* (god of thunder). Their melody comprises *Ekeravu* for grown persons, *Anyantolukwu* for adolescent girls, *Ese* dance for ancestors and warriors, *Ukom* for the dead gracious woman.

Wrestling was the most famous game in Ngwa-land. Previous cultural carnivals were *Ikoro* and *Ekpe* dances for men and *Iru-Mgbede* for unmarried young ladies. Some acts and conducts were regarded as forbidden against the land. Such

actions included sexual encounters in the bush, sex or marriage with a family member, sexual encounter with your father's wife when he is alive, disregard for the senior citizens, and homicide by poisoning. Expression as '*Iru-ala*' (sacrilege) described such acts. To pacify the land, a sacrifice known as '*Ikwa-ala*' was conducted. The land is an asset of affluence to the *Ngwa* man and farming attached to the accessibility of labor. The major reliable supply of labor were the women, therefore the typical *Ngwa* man of ancient times was a polygamist. His affection for land as the basic source of revenue made him vulnerable in times of instability that demanded emigration from his normal environment.

### **Communal Life (Pre-Colonial)**

Prior to the imposition of British rule, the utmost political level of the *Ngwa* man was the village. The village administration was made up of two vital institutions: the "Council of Elders" which controlled family structures and often represented by members of the most senior age grade *okpara* or first born and the village assembly open to all adult males.

The assembly of elders, the executive and judicial authority of the villages met at the hamlet open area called '*Ama-Ukwu*' at regular intervals and times of emergency to deliberate on administrative and judicial matters. The leader of the council was the *Onyenwe-ala* (Land Lord). Other forms of judicial administration existed such as the oracle shrines. The *Ngwa* people love community involvement. People sit in village squares, market places, village halls, elders huts (*Ovu Okomadu Ezi*) to transmit folklores, proverbs and discuss communal matters as it affects their social and spiritual lives.

The family, kinship relation, and government offer a large opportunity for effective communication. Visitation was a common means of sustaining togetherness

and family unity. A family unit consists of a man, his wife, and children. The extended family could include his brothers, sisters, uncles, nephews, cousins and nieces. Decisions made by the head of the family or somebody influential in the family unit could affect the judgment of the group.

The people embarked on group farming which was reciprocated by others on weekly market days. They also had a community bank, which is called *Ogbo*. Members make weekly contributions which were disbursed weekly according to lots cast by the co-coordinator of the fund called *onye isi Ogbo*. These cultural practices create an opportunity for success in small group evangelism, due to enhanced security and trust between the people.

### **Communal Life (Post-Colonial Rule)**

It seems communal life is gradually fading away with the emergence of a more sophisticated society. Insecurity, communal crises, fear of the unknown, threats to life, and lack of love gradually pose a problem to unity, togetherness, and evangelizing of the people. It is important the church does not feign ignorance to this anomaly. Many buildings are now protected with high walls and modern barbed metals and this is restricting visitation.

A people who were once known for community involvement, sitting in village squares, market places, elders' huts to discuss important pressing issues, as a method of mobilization, are now almost isolated to what is referred as modernity. There is, therefore, the need to re-strategize our evangelism method to meet present societal challenges, which involve meeting the people in their cultural domain, invoking the spirit of love and unity and discarding the insinuation of fear.

Sampson Nwaomah says despite the individualized phenomenon our society is turning into, the African by nature desires Company. He is not solitary and life to him

is boring if he lives in solitude. He observes that Africans are affiliated by the accommodating nature of the community, the spirit of communalism and solidarity.<sup>13</sup>

Furthermore, John Maxwell reveals that the basis of life is people and how they relate with one another. He admits our success, fulfillment, and happiness depends upon our ability to relate effectively.<sup>14</sup> Moreover, Eddie Gibbs and Ryan Bolger observe that the modern church has identified too closely with the centralized temple worship of the Jerusalem church rather than the household basis of the Pauline model of church. The household was not simply a domestic unit in the first century... It included, in addition to the extended family, slaves, the clientele who regularly traded with the family, and friends of the family.<sup>15</sup>

George Barna states that "Vision for ministry is a clear mental image of a preferable future imparted by God to His chosen servants and is based upon an accurate understanding of God, self, and circumstances."<sup>16</sup> The vision for ministry is a reflection of what God wants to accomplish through you to build His kingdom. Rather than rely on the abilities of humans to concoct a view of, and a plan for, the future, God conveys His views of that future, to a leader.<sup>17</sup>

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<sup>13</sup>Sampson M. Nwaomah, *The Church in Lucan Narratives: Model for Christian Mission in Africa* (Ibadan, Nigeria: Positive Press, 2012), 108.

<sup>14</sup>John C. Maxwell, *Be a People Person: Effective Leadership through Effective Relationships* (Springs, CO: Victor Books, 1994), 9.

<sup>15</sup>Eddie Gibbs and Ryan K. Bolger, *Emerging Churches: Creating Christian Community in Postmodern Cultures* (Grand Rapids, MA: Baker, 2005).

<sup>16</sup>George Barna, *The Power of Vision: How You Can Capture and Apply God's Vision for Your Ministry* (Ventura, CA: Baker, 1992), 28.

<sup>17</sup> George Barna, *The Power of Vision: How You Can Capture and Apply God's Vision for Your Ministry* (Ventura, CA: Baker, 1992), 30.

### **Description of the Micro-Context: Aba North Conference Territory**

Aba North Conference of the Seventh-day Adventist Church covers two local government areas in *Ngwa* land, namely, *Isiala Ngwa South* and *Isiala Ngwa North* with a population of over 300,000 people and a circumference of 541 ( km<sup>2</sup>). The present membership of the conference is 22,140 distributed among 115 churches, encased in 28 districts.



*Figure 3.* A map the two Local Government Areas Isiala Ngwa North and South that encompass the Territory of Aba North Conference

The conference is directing her evangelistic efforts towards what seems a better way. This is because many of God’s people are sincerely seeking a better method of experiencing church life. The researcher observes that public evangelism conducted by pastors and a few pioneer evangelists as a method of soul winning since her creation in 2012, has yielded little or no effective results to the churches in the Conference since many members are not greatly involved in evangelism.

An aphorism holds that a problem identified is half solved. In that regard, the researcher proposes a paradigm shift from public evangelism to small group ministry evangelism, whereby the membership of the churches selected for this research

experience, would be mobilized for effective and efficient participation in the gospel commission of our Lord Jesus. The area is heavily populated by the Igbo ethnic group called *Ngwa* and some strangers who work as civil servants or doing business. The population breakdown is shown in Table 1.

*Table 1. Population Breakdown in the Study Area*

Local Government Area	HASC	Population	Area(km. <sup>2</sup> )	Headquarters
<i>Isiala-Ngwa North</i>	NG.AB.IN	163,734	283	<i>Okpuala Ngwa</i>
<i>Isiala-Ngwa South</i>	NG.AB.IS	154,762	258	<i>Omoba</i>

The churches selected for this research work are *Ovorji*, *Omoba*, *Nbawsi* and *Ihie*. They were selected because of the ineffectiveness that has characterized their spiritual, numerical, and financial growth since they were established. *Ovorji* and *Omoba* were selected from *Isiala Ngwa South* local government area, while *Nbawsi* and *Ihie* were selected from *Isiala Ngwa North* local government area.

### **Ovorji Church**

Ovorji Church is located in *Isiala Ngwa South* local government area of *Abia* state. In early February of 1932, the daughter of late *Uwa Aghanya* of *Ovorji* married at *Umuagu Evune* in eastern Ngwa native authority now in *Obingwa Local Government Area* of *Abia* state. She invited her junior brother late *Moses Uwa* to come and clear a farm land for her. He went with late *A.W Irondi* and others and they were there for about four days. After each day's work, some Adventist from *Umuagu* church held some bible studies based on the Sabbath, the 7th day of the week.

The doctrine sounded very strange compared with their Anglican Communion belief. When they were convinced and accepted the Sabbath message, they met their Anglican pastor who could not give answers to their questions about the Sabbath

truth. With zeal in their hearts, they demanded that this truth is brought to their village *Ovorji*.

In 1932, Adventists from *Umuagu* in the company of late *Olewe Olekanma* established a branch Sabbath school at *Ovorji*. From there the gospel message spread to reach people at *Umuawa, Ndiolumbe, Amade, Umuohia, Amuha, Obekwesu, Ovingwu, Mba* and *Omoba* villages. The church was organized in 1939 and has a current baptized membership of four hundred and forty-two (442) people.

### **Omoba Church**

*Omoba Church* in *Isiala Ngwa* South local government area was established through the effort of organized small group evangelism from *Ovorji Church* under *Umuocha* district in 1948. The first fruit of that evangelism was brother *Elijah Nwaigwe* who provided his residence at *Umuagu* village as a temporary place of worship. Delegates from *Umuocha* district were sent on a weekly basis to strengthen the new branch Sabbath school and it was later attached to that church for nurture and support under the directive of the then district leader, late pastor *A.G. Dike*.

Despite initial challenges, the church kept the faith and worked hard to move the work of God forward until she met a strong agitation from the membership that led to her relocation to *Agalaba Nturukpa* where she flourished for a long time. After the end of the *Biafra* war in 1970, a permanent land was bought at a place called *Ahia-Ohia* in *Umugba* that was pronounced by the missionaries as *Omoba* which has since dominated its real name. *Omoba Church* was organized on August 11, 1973, with a membership of 100 people under the leadership of late pastor *Z.N. Imo* the president of the then East Nigeria Mission. She has kept on moving forward not allowing the wind of strife and commotion to distract her mission orientation. Public evangelism dominates her evangelistic approach despite the fact that she was

established through the effort of small group evangelism. She has a current membership of five hundred and thirty-eight (538) persons.

### **Nbawsi Church**

The Seventh-day Adventist Church *Nbawsi* in *Isiala Ngwa* North local government area was established in 1937 with the arrival of elder Ebenezer *Nwokoma* and his late wife Mabel from *Osusu* as pioneers. In 1958, doctor Nagel, a medical missionary who was residence at *Okpuala Ngwa* general hospital, conducted a public (Medical Ministry) evangelism which yielded much fruit.

These zealous faithful members engaged in witnessing activities that increased the membership of the baby church. Initial controversies and challenges encountered include the refusal to donate or sell the landed property to the church for erecting a permanent church building, frying pepper to generate an uncomfortable breath during worship in hired places and the demolition of an ongoing structure just to frustrate the efforts of the pioneers prior to now. *Nbawsi Church* was organized in 1975 by late pastor Isaac.O. *Nwaobia* a former president of the then East Nigeria Conference, and has a present membership of two hundred and sixty-six( 266) people.

### **Ihie Church**

In 1924, Seventh-day Adventist Church Overseas sent Pastor Jessie Clifford to Eastern Nigeria. He worked with the Nigeria union with headquarters at Ibadan. Later, he was transferred to *Aba* where he met some believers who he held Bible studies with and distributed religious tracts too. One of his Bible students was Abraham *Nzotta* a native of *Ihie*, who resolved to bring his master Jessie Clifford to his village for an evangelistic meeting in 1933.

They reached *Ihie* on a Sunday and began to teach the fundamental beliefs of the Adventist church. This aroused the anger of the villagers who were basically

members of the Niger Delta Dioceses (N.D.D); they rushed from their church and damaged their car with the caution that they do not want any other church in *Ihie* except Niger Delta Dioceses. The commotion was so high that the missionaries had to be rescued by the native court. Although the rioters were arrested, Pastor Jessie Clifford pleaded for their release with the prophetic statement that the number of sand thrown to them represents the membership they will convert in *Ihie*.

In 1935, a lamb shelter was erected with the assistance of brothers from *Osusu*. In 1945, Doctor (Mrs.) Forsyth, a missionary built a gigantic church building that could then accommodate as many converts as possible. The church compound accommodated the former teacher training college *Ihie*, the former *Ihie* high school, and presently the Proposed Clifford University. The church has a present membership of 327 and was organized in 1937.

The above historical context of the specified churches for this research work in Aba North Conference reveals that they were established in the 1930's mostly through public evangelism and minor small group evangelistic efforts, it took several years for some of them to be organized, they have not experienced membership explosion growth. The situation has evidently affected the mission, the spirituality of membership and their financial contributions to the mission of the churches in the Conference. This seems to be is a reflection of the condition of many of the churches in the conference. Because of these observations, a research design was developed to address the problems identified.

### **Research Design**

De Vaus defines research design as the overall strategy that you choose to integrate the different components of the study in a coherent and logical way, thereby,

ensuring you will effectively address the research problem; it constitutes the plan for the collection, measurement, and analysis of data. <sup>18</sup>

### **Type of Research: Qualitative and Quantitative**

Several times, persons undertaking research project normally discover they are ignorant of the distinction between qualitative and quantitative methods. They erroneously assume the two terms can be applied interchangeably. This research project would be conducted using a mixed methodology- qualitative and quantitative and a brief explanation of the two terms is provided.

**Qualitative research.** Susan Wyse unveils that this is mainly an investigative study employed to obtain knowledge through essential explanations, views, and inspirations. It offers answer into the problem or assists to build up data or assumptions for possible quantitative study. Qualitative Research is also utilized to expose tendencies in consideration and judgments, and plunge thoughtfully into the problem. Its data collection methods vary using unstructured or semi-structured techniques. Various familiar processes comprise of focus groups (group discussions), individual interviews, questionnaires, participations and observations. The sample dimension is normally small, and respondents are selected to fulfill a given quota.<sup>19</sup>

In this research paper, it includes but is not limited to requests made to conduct questionnaires in churches, responses received from the churches and actions of approvals granted. Seminars conducted, awareness programs were given,

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<sup>18</sup> David de Vaus, "Research Design in Social Research" (SAGE, 2001), accessed June 10, 2016, <https://us.sagepub.com/en-us/nam/research-design-in-social-research/book205847>.

<sup>19</sup> Susan Wyse, "Difference between Qualitative Research vs. Quantitative Research," *Snap Surveys Blog*, last modified September 16, 2011, accessed June 22, 2016, <https://www.snapsurveys.com/blog/what-is-the-difference-between-qualitative-research-and-quantitative-research/>.

development of bible study guides, training of pastors and facilitators, and outreach delivery engagements.

**Quantitative research.** Wyse says it is used to evaluate problems through providing statistical information or data that can be transformed into usable figures.<sup>20</sup> It is used to measure attitudes, opinions, behaviors, and other defined variables to simplify results from a larger sample of the population.

Quantitative Research uses assessable records to prepare details and uncovers patterns in research. The quantitative method in this paper includes but is not limited to data collected from questionnaires, tables, the analysis and evaluation conducted to obtain results for the research process.

**The rationale for selection.** The two approaches were selected because they are appropriate for this research paper and would provide the researcher with essential information needed.

**Appropriateness of study.** The study is appropriate because it would discover the reasons why the laity is not fully involved in the mission outreach of the churches selected, thereby increasing the workload of evangelism on pastors. It would also enable the researcher to develop a strategy to mobilize the laity for effective small group evangelism in Aba North Conference and ignite a warmth affection of fellowship and the communal relationship among the people.

Dick and Miller say the life of Jesus “provides a model for integration of all types, He moved easily between solitude and community, study and action, praise and silence.”<sup>21</sup> They suggest that there are four ways of gathering together to do work for

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<sup>20</sup> Ibid.

<sup>21</sup> Dan R. Dick and Barbara M. Dick, *Equipped for Every Good Work: Building a Gifts-based Church* (Nashville, TN: Abebooks, 2001), 73.

which God equips people and that each working group is structured according to their common aim, purpose, like-mindedness, skill, and goal.<sup>22</sup> These groups are:

1. **Project:** which love to see programs, ministries, and projects from start to finish. They admire planning, organizing, implementing, and evaluating all aspects of a project.
2. **Work:** this group loves to do hands-on work without bothering about pre-planning and organizing.
3. **Process:** they enjoy doing brain work planning around the committee table with pen and paper; and
4. **Fellowship:** which performs tasks together with a sense of community and common purpose.

Tokumboh Adeyemo says a faith that is not understood is shaky and has poor foundations, and that is why the new believers have to know what and why they believed. He opines the church in Africa needs to develop the same devotion to teaching. Adeyemo bemoans that the African church is sometimes described as a mile long and an inch deep, meaning that she has many members but these members have only a shallow understanding of the word of God.<sup>23</sup> This explains why a questionnaire would be administered to the selected churches to generate information for this research work.

### **Population and Sampling of Participants**

A church by church sampling of participants would be conducted. There would be a demographic classification of respondents by age and gender. This is done because our society is becoming gender sensitive and to accommodate all age groups. The local church pastor would provide the population and sampling. Enough

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<sup>22</sup> Ibid, 87-90.

<sup>23</sup>Tokumboh Adeyemo ABC Editorial, ed., *Africa Bible Commentary Word Alive Edition: A One-Volume Commentary Written by 70 African Scholars*, 1St Edition edition. (Nairobi, Kenya : Grand Rapids, MI: Zondervan, 2006), 1304-1305.

awareness would be created that the researcher is conducting this research to identify and solve the problem of inadequate participation of the laity in evangelism in the conference.

**Criteria for sampling procedures and selection.** Each local church pastor would make the selection because they are familiar with members and can easily reach them since research of this nature requires appropriate information. The gender and age brackets of the respondents are provided for each church to involve every category that can participate in the gospel commission of our Lord Jesus. The age levels are 12-19, 20-40, 41-60, 61 and above.

**Instrumentation.** The instrument that would be used in this research is the questionnaire. Four hundred and sixty questionnaires would be administered in the four selected churches (460). Each church would be allotted one hundred and fifteen (115). The reason is to make sure that at least one hundred comes back since there is no guarantee they would be a hundred percent return of the questionnaire. Tables would be presented to analyze data and findings made. Maps would be included to illustrate geographical locations and population density.

### **Data Analysis**

A church by church analysis of data would be conducted. This is to generate information from the responses made by the non-involvement of the laity in evangelism. It would provide an opportunity to educate the laity on the need for effective participation in the communication of the good news of salvation for the salvation of souls. A combined data evaluation analysis would be utilized to draw conclusions.

## Data Collection Procedures

The data would be collected from each local church selected for the research process. The analysis shall be presented through tables that encapsulate the chapters in which the tables are found. Data would be drawn from questions in evangelism, leadership training, and delegation based on the responses from one hundred persons from each of the churches. The responses are in this mode: I agree, I strongly agree, I disagree.

## Description of Study Findings

### Presentation and Description of Findings from Ovorji Church

The responses below are the findings from the questionnaire administered at Ovorji Church. The researcher in a simple assessment procedure considered responses that have a greater voice in the opinion or judgment of the respondents and that was used for his data analysis result. This is credible since these questionnaires were given private attention and no one was induced to influence the opinion of the respondents.

**Demographic information of respondents at Ovorji Church.** The study respondents were mostly male (63.0%). This is seen in Table 2.

*Table 2. Socio-demographic Characteristics of Respondents at Ovorji Church*

Characteristic	Category	Frequency (n)	Percent (%)
Gender	Male	63	63.0
	Female	37	37.0
Age	12 to 19 years	17	17.0
	20 to 40 years	51	51.0
	41 to 60 years	19	19.0
	61 years and above	13	13.0

**Evangelism at Ovorji Church.** Respondents were queried about evangelism.

Table 3 below shows the distribution of responses to questions about evangelism.

*Table 3. Respondent Perception of Evangelism at Ovorji Church*

Statement	Frequency (Percent)		
	Strongly Agree	Agree	Disagree
The task of evangelism is solely for the pastor	19 (19.0)	10 (10.0)	71 (71.0)
Public evangelism is more members involving and result oriented than small group	12 (12.0)	0	88 (88.0)
Small group evangelism is more members involving and result-oriented than public evangelism	89 (89.0)	1 (1.0)	10 (10.0)
Public evangelism produces members who are more matured in faith than small group	95 (95.0)	4 (4.0)	1 (1.0)
Members of my local church are well informed about small group ministry.	60 (60.0)	25 (25.0)	15 (15.0)
Every member will participate effectively in evangelism when the church is divided into small groups	55 (55.0)	25 (25.0)	20 (20.0)
Pastors are afraid to mobilize members for small group ministry evangelism	6 (6.0)	3 (3.0)	91 (91.0)
My pastor has mobilized enough members for successful small group ministry in my local church	29 (29.0)	13 (13.0)	58 (58.0)
Small group ministry evangelism has biblical background	60 (60.0)	30 (30.0)	10 (10.0)
Jesus provides a good example for small group ministry evangelism	72 (72.0)	28 (28.0)	0
The disciples of Jesus were involved in his small group ministry evangelism	90 (90.0)	4 (4.0)	6 (6.0)
The New Testament pastors were lay people who devoted full time to the gospel work	39 (39.0)	9 (9.0)	52 (52.0)
There should be adequate relationship between the church and the pastor if small group ministry evangelism must succeed in any local church	89 (89.0)	9 (9.0)	2 (2.0)
There must be a cordial relationship between the Church and community for small group evangelism to succeed	95 (95.0)	3 (3.0)	2 (2.0)
For a Church to function efficiently, every member must be clear about the part they must play in the growth of the Church	88 (88.0)	10 (10.0)	2 (2.0)
It is in community of disciples that newer and younger disciples are nurtured and instructed	53 (53.0)	31 (31.0)	16 (16.0)
Imagined threats and feared jealousy should be shunned by Pastors who want to mobilize leaders for small group ministry	73 (73.0)	20 (20.0)	7 (7.0)

**Leadership at Ovorji Church.** Respondents were queried on various aspects of leadership at Ovorji Church. Their responses are summarized in Table 4.

*Table 4. Leadership at Ovorji Church*

Statement	Frequency (Percent)		
	Strongly Agree	Agree	Disagree
Vision casting and leadership development are necessary if the program of lay involvement and ministry must succeed in the local church	45 (45.0)	35 (35.0)	20 (20.0)
Training church members for effective small group ministry evangelism should be the priority of every efficient minister	83 (83.0)	7 (7.0)	10 (10.0)
Servant leadership should characterize the life of pastors if they should succeed in small group evangelism	90 (90.0)	10 (10.0)	0
When the Pastors fulfill the task of training, the Church is mobilized through the power of the Holy Spirit	67 (67.0)	33 (33.0)	0
Trained laities should multiply themselves by training others for small group evangelism to succeed	50 (50.0)	24 (24.0)	26 (26.0)
Members would support pastors who help to develop their spiritual gift and natural talent for ministry	76 (76.0)	24 (24.0)	0
Inadequate church mobilization and training can cause inactivity in the local church	80 (80.0)	16 (16.0)	4 (4.0)
A mobilized congregation is a fertile soil for the sprouting and nurturing of leaders for small group evangelism	88 (88.0)	12 (12.0)	0

**Delegation at Ovorji Church.** Respondents at Ovorji Church were queried about delegation of various duties. Their responses are summarized in Table 5.

*Table 5. Delegation at Ovorji Church*

Statement	Frequency (Percent)		
	Strongly Agree	Agree	Disagree
Delegation of duty leads to unlimited magnitude of production in soul winning	69 (69.0)	22 (22.0)	9 (9.0)
Delegation of duties enhances and brings confidence between pastors and the laity	79 (79.0)	10 (10.0)	11 (11.0)
Every Sabbath, uninvolved churchgoers sit in the congregation since attendance does not lead to action	70 (70.0)	30 (30.0)	0
Failing to delegate is to waste abundant human resources God has provided for His church	57 (57.0)	43 (43.0)	0
Empowerment takes place when pastors and church leaders delegate responsibility for ministry to lay people in the church	76 (76.0)	22 (22.0)	2 (2.0)
Lay people get inactive in church because they have been given gifts but have no opportunity to express them	86 (86.0)	14 (14.0)	0
Some pastors are reluctant to delegate because they feel threatened by talented people in their church	77 (77.0)	0	23 (23.0)
Lack of time, enthusiasm and commitment to discipleship frustrate small group ministry initiatives	87 (87.0)	13 (13.0)	0
Small group evangelism can contribute a lot to the growth of my local church	80 (80.0)	11 (11.0)	9 (9.0)

## **Presentation and Description of Findings from Omoba Church**

The data below is the response from the questionnaire administered at Omoba Church. The researcher in a simple assessment procedure considered responses that have a greater opinion as for the judgment of the respondents and that was used for his data analysis result. This is realistic, considering the fact that these questionnaires were given confidential attention and no one was induced to influence the opinion of the respondents.

**Demographic information of respondents at Omoba Church.** The study respondents were mostly male (47.0%). This is seen in Table 6.

*Table 6. Socio-demographic Characteristics of Respondents at Omoba Church*

Characteristic	Category	Frequency (n)	Percent (%)
Gender	Male	47	47.0
	Female	33	43.0
Age	12 to 19 years	10	10.0
	20 to 40 years	58	58.0
	41 to 60 years	20	20.0
	61 years and above	12	12.0

**Evangelism at Omoba Church.** Respondents were queried about evangelism.

Table 7 below shows the distribution of responses to questions about evangelism.

*Table 7. Respondent Perception of Evangelism at Ovorji Church*

Statement	Frequency (Percent)		
	Strongly Agree	Agree	Disagree
The task of evangelism is solely for the pastor	7 (7.0)	2 (2.0)	91 (91.0)
Public evangelism is more members involving and result oriented than small group	10 (10.0)	10 (10.)	80 (80.0)
Small group evangelism is more members involving and result-oriented than public evangelism	89 (89.0)	5 (5.0)	6 (6.0)
Public evangelism produces members who are more matured in faith than small group	49 (49.0)	39 (39.0)	12 (12.0)
Members of my local church are well informed about small group ministry.	66 (66.0)	16 (16.0)	18 (18.0)
Every member will participate effectively in evangelism when the church is divided into small groups	44 (44.0)	29 (29.0)	27 (27.0)
Pastors are afraid to mobilize members for small group ministry evangelism	6 (6.0)	5 (5.0)	89 (89.0)
My pastor has mobilized enough members for successful small group ministry in my local church	28 (28.0)	3 (3.0)	69 (69.0)
Small group ministry evangelism has biblical background	72 (72.0)	20 (20.0)	8 (8.0)
Jesus provides a good example for small group ministry evangelism	42 (42.0)	40 (40.0)	18 (18.0)
The disciples of Jesus were involved in his small group ministry evangelism	93 (93.0)	6 (6.0)	1 (1.0)
The New Testament pastors were lay people who devoted full time to the gospel work	38 (38.0)	11 (11.0)	51 (51.0)
There should be adequate relationship between the church and the pastor if small group ministry evangelism must succeed in any local church	91 (91.0)	4 (4.0)	5 (5.0)
There must be a cordial relationship between the Church and community for small group evangelism to succeed	44 (44.0)	55 (55.0)	1 (1.0)
For a Church to function efficiently, every member must be clear about the part they must play in the growth of the Church	82 (82.8)	6 (6.1)	11(11.1)
It is in community of disciples that newer and younger disciples are nurtured and instructed	49 (49.0)	32 (32.0)	19 (19.0)
Imagined threats and feared jealousy should be shunned by Pastors who want to mobilize leaders for small group ministry	52 (52.0)	21 (21.0)	27 (27.0)

**Leadership at Omoba Church.** Respondents were queried on various aspects of leadership at Omoba Church. Their responses are summarized in Table 8.

*Table 8. Leadership at Omoba Church*

Statement	Frequency (Percent)		
	Strongly Agree	Agree	Disagree
Vision casting and leadership development are necessary if the program of lay involvement and ministry must succeed in the local church	45 (45.0)	35 (35.0)	20 (20.0)
Training church members for effective small group ministry evangelism should be the priority of every efficient minister	83 (83.0)	8 (8.0)	9 (9.0)
Servant leadership should characterize the life of pastors if they should succeed in small group evangelism	82 (82.0)	18 (18.0)	0
When the Pastors fulfill the task of training, the Church is mobilized through the power of the Holy Spirit	66 (66.0)	31 (31.0)	3 (3.0)
Trained laities should multiply themselves by training others for small group evangelism to succeed	49 (49.0)	24 (24.0)	27 (27.0)
Members would support pastors who help to develop their spiritual gift and natural talent for ministry	51 (51.0)	45 (45.0)	4 (4.0)
Inadequate church mobilization and training can cause inactivity in the local church	79 (79.0)	18 (18.0)	3 (3.0)
A mobilized congregation is a fertile soil for the sprouting and nurturing of leaders for small group evangelism	45 (44.6)	43 (42.6)	13 (12.9)

**Delegation at Omoba Church.** Respondents at Omoba Church were queried about delegation of various duties. Their responses are summarized in Table 9.

*Table 9. Delegation at Omoba Church*

Statement	Frequency (Percent)		
	Strongly Agree	Agree	Disagree
Delegation of duty leads to unlimited magnitude of production in soul winning	68 (68.0)	17 (17.0)	15 (15.0)
Delegation of duties enhances and brings confidence between pastors and the laity	76 (76.0)	12 (12.0)	12 (12.0)
Every Sabbath, uninvolved churchgoers sit in the congregation since attendance does not lead to action	69 (69.0)	27 (27.0)	4 (4.0)
Failing to delegate is to waste abundant human resources God has provided for His church	72 (72.0)	25 (25.0)	3 (3.0)
Empowerment takes place when pastors and church leaders delegate responsibility for ministry to lay people in the church	70 (70.0)	20 (20.0)	10 (10.0)
Lay people get inactive in church because they have been given gifts but have no opportunity to express them	85 (85.0)	13 (13.0)	2 (2.0)
Some pastors are reluctant to delegate because they feel threatened by talented people in their church	83 (83.0)	4 (4.0)	13 (13.0)
Lack of time, enthusiasm and commitment to discipleship frustrate small group ministry initiatives	76 (71.7)	22 (20.8)	8 (7.5)
Small group evangelism can contribute a lot to the growth of my local church	77 (77.0)	16 (16.0)	7 (7.0)

## **Presentation and Description of Findings from Nbawsi Church**

The responses below are the answers from the questionnaire administered at Nbawsi Church. The researcher in a frank appraisal procedure considered responses with a better opinion of the respondents and utilized them for his data analysis result. This is trustworthy, bearing in mind the questionnaires were given undisclosed attention and no pastor was persuaded to control the judgment of the respondents.

**Demographic information of respondents at Nbawsi Church.** The study respondents were mostly female (60.0%). This is seen in Table 10.

*Table 10. Socio-demographic Characteristics of Respondents at Nbawsi Church*

Characteristic	Category	Frequency (n)	Percent (%)
Gender	Male	40	40.0
	Female	60	60.0
Age	12 to 19 years	20	20.0
	20 to 40 years	48	48.0
	41 to 60 years	20	20.0
	61 years and above	12	12.0

**Evangelism at Nbawsi Church.** Respondents were queried about evangelism.

Table 11 below shows the distribution of responses to questions about evangelism.

*Table 11. Respondent Perception of Evangelism at Nbawsi Church*

Statement	Frequency (Percent)		
	Strongly Agree	Agree	Disagree
The task of evangelism is solely for the pastor	3 (2.8)	5 (4.7)	98 (92.5)
Public evangelism is more members involving and result oriented than small group	5 (5.0)	10 (10.0)	85 (85.0)
Small group evangelism is more members involving and result-oriented than public evangelism	89 (89.0)	8 (8.0)	3 (3.0)
Public evangelism produces members who are more matured in faith than small group	95 (95.0)	4 (4.0)	1 (1.0)
Members of my local church are well informed about small group ministry.	67 (67.0)	15 (15.0)	18 (18.0)
Every member will participate effectively in evangelism when the church is divided into small groups	45 (45.0)	39 (39.0)	26 (26.0)
Pastors are afraid to mobilize members for small group ministry evangelism	5 (5.0)	4 (4.0)	91 (91.0)
My pastor has mobilized enough members for successful small group ministry in my local church	29 (29.0)	8 (8.0)	63 (63.0)
Small group ministry evangelism has biblical background	73 (73.0)	27 (27.0)	0
Jesus provides a good example for small group ministry evangelism	82 (82.0)	18 (18.0)	0
The disciples of Jesus were involved in his small group ministry evangelism	94 (94.0)	5 (5.0)	1 (1.0)
The New Testament pastors were lay people who devoted full time to the gospel work	39 (39.0)	9 (9.0)	52 (52.0)
There should be adequate relationship between the church and the pastor if small group ministry evangelism must succeed in any local church	91 (91.0)	9 (9.0)	0
There must be a cordial relationship between the Church and community for small group evangelism to succeed	4 (4.0)	95 (95.0)	1 (1.0)
For a Church to function efficiently, every member must be clear about the part they must play in the growth of the Church	88 (88.0)	4 (4.0)	8 (8.0)
It is in community of disciples that newer and younger disciples are nurtured and instructed	49 (49.0)	32 (32.0)	19 (19.0)
Imagined threats and feared jealousy should be shunned by Pastors who want to mobilize leaders for small group ministry	71 (71.0)	22 (22.0)	7 (7.0)

**Leadership at Nbawsi Church.** Respondents were queried on various aspects

of leadership at Nbawsi Church. Their responses are summarized in Table 12.

*Table 12. Leadership at Nbawsi Church*

Statement	Frequency (Percent)		
	Strongly Agree	Agree	Disagree
Vision casting and leadership development are necessary if the program of lay involvement and ministry must succeed in the local church	46 (46.0)	35 (35.0)	19 (19.0)
Training church members for effective small group ministry evangelism should be the priority of every efficient minister	84 (84.0)	7 (7.0)	9 (9.0)
Servant leadership should characterize the life of pastors if they should succeed in small group evangelism	89 (89.0)	11 (11.0)	0
When the Pastors fulfill the task of training, the Church is mobilized through the power of the Holy Spirit	67 (67.0)	32 (32.0)	1 (1.0)
Trained laities should multiply themselves by training others for small group evangelism to succeed	51 (51.0)	23 (23.0)	26 (26.0)
Members would support pastors who help to develop their spiritual gift and natural talent for ministry	75 (75.0)	25 (25.0)	0
Inadequate church mobilization and training can cause inactivity in the local church	80 (80.0)	17 (17.0)	3 (3.0)
A mobilized congregation is a fertile soil for the sprouting and nurturing of leaders for small group evangelism	87 (87.0)	13 (13.0)	0

**Delegation at Nbawsi Church.** Respondents at Nbawsi Church were queried about delegation of various duties. Their responses are summarized in Table 13.

*Table 13. Delegation at Nbawsi Church*

Statement	Frequency (Percent)		
	Strongly Agree	Agree	Disagree
Delegation of duty leads to unlimited magnitude of production in soul winning	67 (67.0)	24 (24.0)	9 (9.0)
Delegation of duties enhances and brings confidence between pastors and the laity	77 (77.0)	11 (11.0)	12 (12.0)
Every Sabbath, uninvolved churchgoers sit in the congregation since attendance does not lead to action	69 (69.0)	30 (30.0)	1 (1.0)
Failing to delegate is to waste abundant human resources God has provided for His church	73 (73.0)	25 (25.0)	2 (2.0)
Empowerment takes place when pastors and church leaders delegate responsibility for ministry to lay people in the church	77 (77.0)	23 (23.0)	0
Lay people get inactive in church because they have been given gifts but have no opportunity to express them	86 (86.0)	13 (13.0)	1 (1.0)
Some pastors are reluctant to delegate because they feel threatened by talented people in their church	87 (87.0)	0	13 (13.0)
Lack of time, enthusiasm and commitment to discipleship frustrate small group ministry initiatives	77 (77.0)	23 (23.0)	0
Small group evangelism can contribute a lot to the growth of my local church	88 (88.0)	12 (12.0)	0

## **Presentation and Description of Findings from Ihie Church**

The answers below are the result from the questionnaires administered at Ihie Church. The researcher in an easy evaluation procedure considered responses that have a superior voice as the opinion of the respondents and that was employed for his data analysis result. This is convincing, taking into account that these questionnaires were confidential and no one influenced the opinion of the respondents

**Demographic information of respondents at Ihie Church.** The study respondents were mostly female (60.0%). This is seen in Table 14.

*Table 14. Socio-demographic Characteristics of Respondents at Ihie Church*

Characteristic	Category	Frequency (n)	Percent (%)
Gender	Male	70	66.7
	Female	35	33.3
Age	12 to 19 years	19	19.4
	20 to 40 years	48	50.0
	41 to 60 years	16	16.3
	61 years and above	15	14.3

**Evangelism at Ihie Church.** Respondents were queried about evangelism.

Table 15 below shows the distribution of responses to questions about evangelism.

*Table 15. Respondent Perception of Evangelism at Ihie Church*

Statement	Frequency (Percent)		
	Strongly Agree	Agree	Disagree
The task of evangelism is solely for the pastor	8 (8.0)	2 (2.0)	90 (90.0)
Public evangelism is more members involving and result oriented than small group	43 (43.0)	10 (10.)	47 (47.0)
Small group evangelism is more members involving and result-oriented than public evangelism	80 (80.0)	9 (9.0)	11 (11.0)
Public evangelism produces members who are more matured in faith than small group	92 (92.0)	4 (4.0)	4 (4.0)
Members of my local church are well informed about small group ministry.	75 (75.0)	14 (14.0)	11 (11.0)
Every member will participate effectively in evangelism when the church is divided into small groups	59 (59.0)	34 (34.0)	7 (7.0)
Pastors are afraid to mobilize members for small group ministry evangelism	25 (25.0)	4 (4.0)	71 (71.0)
My pastor has mobilized enough members for successful small group ministry in my local church	29 (29.0)	8 (8.0)	63 (63.0)
Small group ministry evangelism has biblical background	70 (70.0)	27 (27.0)	3 (3.0)
Jesus provides a good example for small group ministry evangelism	75 (75.0)	18 (18.0)	7 (7.0)
The disciples of Jesus were involved in his small group ministry evangelism	94 (94.0)	3 (3.0)	3 (3.0)
The New Testament pastors were lay people who devoted full time to the gospel work	38 (38.0)	9 (9.0)	53 (53.0)
There should be adequate relationship between the church and the pastor if small group ministry evangelism must succeed in any local church	89 (89.0)	9 (9.0)	2 (2.0)
There must be a cordial relationship between the Church and community for small group evangelism to succeed	94 (94.0)	5 (5.0)	1 (1.0)
For a Church to function efficiently, every member must be clear about the part they must play in the growth of the Church	84 (84.0)	4 (4.0)	12 (12.0)
It is in community of disciples that newer and younger disciples are nurtured and instructed	48 (48.0)	31 (31.0)	21 (21.0)
Imagined threats and feared jealousy should be shunned by Pastors who want to mobilize leaders for small group ministry	71 (71.0)	21 (21.0)	8 (8.0)

**Leadership at Ihie Church.** Respondents were queried on various aspects of leadership at Ihie Church. Their responses are summarized in Table 16.

*Table 16. Leadership at Ihie Church*

Statement	Frequency (Percent)		
	Strongly Agree	Agree	Disagree
Vision casting and leadership development are necessary if the program of lay involvement and ministry must succeed in the local church	44 (44.0)	35 (35.0)	21 (21.0)
Training church members for effective small group ministry evangelism should be the priority of every efficient minister	84 (84.0)	7 (7.0)	9 (9.0)
Servant leadership should characterize the life of pastors if they should succeed in small group evangelism	80 (80.8)	10 (10.1)	9 (9.1)
When the Pastors fulfill the task of training, the Church is mobilized through the power of the Holy Spirit	66 (66.0)	31 (31.0)	3 (3.0)
Trained laities should multiply themselves by training others for small group evangelism to succeed	51 (51.0)	23 (23.0)	26 (26.0)
Members would support pastors who help to develop their spiritual gift and natural talent for ministry	70 (70.0)	25 (25.0)	5 (5.0)
Inadequate church mobilization and training can cause inactivity in the local church	79 (79.0)	17 (17.0)	4 (4.0)
A mobilized congregation is a fertile soil for the sprouting and nurturing of leaders for small group evangelism	85 (85.0)	13 (13.0)	2 (2.0)

**Delegation at Ihie Church.** Respondents at Ihie Church were queried about delegation of various duties. Their responses are summarized in Table 17.

*Table 17. Delegation at Ihie Church*

Statement	Frequency (Percent)		
	Strongly Agree	Agree	Disagree
Delegation of duty leads to unlimited magnitude of production in soul winning	58 (58.0)	28 (28.0)	14 (14.0)
Delegation of duties enhances and brings confidence between pastors and the laity	77 (77.0)	11 (11.0)	12 (12.0)
Every Sabbath, uninvolved churchgoers sit in the congregation since attendance does not lead to action	69 (69.0)	29 (29.0)	2 (2.0)
Failing to delegate is to waste abundant human resources God has provided for His church	65 (65.0)	26 (26.0)	9 (9.0)
Empowerment takes place when pastors and church leaders delegate responsibility for ministry to lay people in the church	70 (70.0)	23 (23.0)	7 (7.0)
Lay people get inactive in church because they have been given gifts but have no opportunity to express them	84 (84.0)	13 (13.0)	3 (3.0)
Some pastors are reluctant to delegate because they feel threatened by talented people in their church	83 (83.0)	4 (4.0)	3 (3.0)
Lack of time, enthusiasm and commitment to discipleship frustrate small group ministry initiatives	76 (76.0)	24 (24.0)	0
Small group evangelism can contribute a lot to the growth of my local church	82 (82.0)	2 (2.0)	14 (14.0)

### **Combined Data Evaluation Analysis of the 4 Selected Churches**

A combined response data analysis of the 4 selected churches was adopted because of the similarities in the responses to their questionnaire. This suggests they virtually experienced the same challenges in their desire for church growth. Moreover, they come from the same geographical location and share similar cultural influence. A church by church analysis would make the analysis cumbersome. For a simple evaluation, the superior response of each question was used as the judgment to determine the success of the answers. This is credible because the questionnaires were not influenced. The above questionnaire has four sections for reliable analysis.

Section A comprises demographic information of classification of respondents by gender and age. Section B provides rational information on evangelism, Section C discusses information on leadership training, and Section D talks about delegation.

### **Evangelism**

A greater percentage of the respondents disagree that the task of evangelism is solely for the pastor. They disagree that public evangelism is more member involving and result oriented than a small group. They strongly agree that small group evangelism is more members involving and result oriented than public evangelism. The question to answer is why they have not adopted it as their basic method of witnessing. A greater percentage of the respondents strongly agree that public evangelism produces members who are more mature in faith than a small group. This is because it is basically conducted by the pastor. This response raises concern because it conflicts with their disagreement that the task of evangelism is not solely for the pastor. This is probably the reason they abandon it largely to the pastors.

A greater percentage of the respondents strongly agree that their churches are well informed about small group evangelism, they strongly affirm that every member in their church will participate effectively in evangelism when the church is divided into small groups. They disagree that pastors are afraid to mobilize their members for small group evangelism, they altogether disagree that their pastors have mobilized enough members for successful small group ministry in their local churches. This is an enormous challenge to the services of the pastors in the sampled churches for this research work.

Could it be that benefits like per diem, responsibility allowances and self-centeredness are gradually pulling pastors away from the basic responsibilities of their calling? Could it be that the respondents don't fully understand what mobilizing

enough members for successful small group evangelism mean since they strongly affirm that they are well informed about it but do not practice it? Pastors must make persistence efforts to mobilize their members for small group evangelism.

Tom Grove posits that the greatest challenges we face in the local pastoral ministry involve developing spiritual leaders, spirit-empowered men, and women who are able to lead in expanding the kingdom of God. He opines that every church has people God has called to be spiritual leaders in their local church as well as their community. He submits the development of spiritual leaders takes time, effort, and energy.<sup>24</sup> Furthermore, a greater percentage of the respondents strongly agree that small group ministry evangelism has a biblical background, that Jesus provides a good example for small group ministry evangelism, and that the disciples of Jesus were involved in his small group evangelism. They, however, disagree that the New Testament pastors were lay people who devoted full time to the gospel work.

This misconception raises another source of concern about their claim that all the churches are well informed about small group evangelism. This is possibly why they need to be educated about this sanctified idea which Jesus and his disciple practiced and which the spirit of prophecy approves. William Earnhardt states that if pastors or Bible workers think of themselves as the ones who are to do the preaching and evangelizing, then they are not biblical but are stuck in the Dark Ages.<sup>25</sup>

A greater percent of the respondents strongly agree there must be a cordial relationship between the church and pastor, church, and community if small group evangelism must succeed in any local church. They strongly agree that for a church to

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<sup>24</sup> Tom Grove, "Developing Spiritual Leaders like Jesus," *Ministry Magazine*, accessed June 20, 2016, <https://www.ministrymagazine.org/https://www.ministrymagazine.org/archive/2015/12/developing-spiritual-leaders-like-jesus>.

<sup>25</sup> William Earnhardt, "We're All Okay," *Sabbath School Net*, last modified 2015, accessed February 12, 2016, <http://ssnet.org/blog/author/william-earnhardt/page/7/>.

function effectively, every member must be clear about their role in the development of the church and that it is in the community of disciples that newer and younger disciples are nurtured and instructed. This suggests to pastors that from the time a soul is won to Christ, he or she must be led to be functional in meaningful evangelistic services in the church and community.

Balvin Braham identifies five core values of discipleship and nurture as devotion, evangelism, fellowship, stewardship and outreach. He expresses that a spirit of sacrifice is a key component in order for these core values to become a reality in the life of a disciple.<sup>26</sup> Balvin advocates love, affirmation, assurance, and support is mingled in order to realize effective result.<sup>27</sup>

A greater percentage of the respondents strongly agree that imagined threats and feared jealousy should be shunned by pastors who want to mobilize leaders for small group evangelism.

Aleksandar Santrac reports that “Spiritual success depends not only on the powerful vision and spiritual power of the leader but on the relationship between leaders and the people of God. This synergetic teamwork is always crucial for the spiritual progress.”

Teamwork demands on the one hand, that pastors, teachers, evangelists, and administrators be completely emptied of self-interest, boasting, and the search for financial gains. On the other hand, teamwork expects that leaders be motivated by a

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<sup>26</sup>Balvin B Braham, *A Practical Guide to Evangelism: How to Win and Keep New Members* (Miami, FL: Inter-America division, 2014), 187.

<sup>27</sup>Ibid., 199.

vision, sacrifice, faith, belief, and prayer for the power of God for perseverance and resolution.”<sup>28</sup>

### **Leadership Training**

A greater percentage of the respondents strongly agree that vision casting and leadership development are necessary if the program of lay involvement and ministry must flourish in the local church. Henry and Richard Blackaby espouse that if great visions inspire great organizations, then it is imperative for leaders to develop the loftiest vision possible. They disclose that “Walt Disney had a broad vision to make people happy and he redefined the entertainment industry. Henry Ford sought to democratize the automobile, and the result was a prodigiously successful automotive empire. Bill Gates envisioned a computer on every desktop and Microsoft software in every computer, that vision’s success is legendary.”<sup>29</sup>

Greg Ogden submits “The best leadership development laboratory in the church is the small group. Small groups are not pastor reliant but lay led. Small group leaders identify apprentices who are leaders in training. As apprentices are prepared, they can take over the group leadership or be sent out as missionaries to give birth to a new group.”<sup>30</sup>

Pastors must imitate Jesus their master if they are to excel in ministry. Christ spent a lot of time with his small group of disciples. They shared life together through unselfish loving, honest involvement, practical serving, sacrificial giving, and sympathetic comforting. He taught them how to pray and do missionary work (Luke

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<sup>28</sup>Aleksandar S. Santrac, “Spiritual Strength: What Happens When Spiritual Leaders and Spiritual People Work Together?” 2011, <https://www.ministrymagazine.org/archive/2011/02/spiritual-strength>.

<sup>29</sup>Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda, Revised and Expanded*, Revised edition (Nashville, TN: B&H Books, 2011), 86.

<sup>30</sup>Ogden, *Unfinished Business*, 176.

9:1-2; 10: 11; 11: 1-4). As Jesus was ministering to the poor, the disciples were with him to render help. They assisted in arranging the people, bringing the afflicted ones to the savior, promoting the comfort of all. They watched for interest hearers, explained the scriptures to them, and in various ways worked for their spiritual benefit. They taught what they learned of Jesus, and were every day obtaining a new experience.<sup>31</sup>

Henry and Richard Blackaby assert that God's assignment for a church may not include meeting every need expressed in its neighborhood.<sup>32</sup> God equips each church for particular assignments (1 Cor. 12: 12-31). The congregation must discover its vision not by asking people's opinions but by seeking God's direction, spiritual leaders should be motivated by the Holy Spirit. Seth Godin states that the secret of leadership is simple, do what you believe in, paint a picture of the future, and go there, and people will follow. <sup>33</sup>

A greater percentage of the respondents strongly insist that training church members for effective small group ministry evangelism should be the priority of every efficient minister. Bill Hull identifies eight steps Jesus used for training disciples as 1. Selection: He chose common men and women like us to reach the world. 2. Association: He stayed with them. 3. Consecration: He consecrated them for service. 4. Impartation: He gave them everything His Father gave him. 5. Demonstration: He

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<sup>31</sup>Rick Warren, *The Purpose Driven Life: What on Earth Am I Here For?* 2nd edition (Zondervan, 2002), 158.

<sup>32</sup>Ibid, 94-95.

<sup>33</sup>Seth Godin, *Tribes: We Need You to Lead Us*, 1 edition. (New York, NY: Portfolio, 2008), 108.

showed them how to live. 6. Delegation: He assigned them work. 7. Supervision: He kept checking on them. 8. Reproduction: He expected them to reproduce.<sup>34</sup>

A greater percentage of the respondents strongly agree that Servant leadership should characterize the life of pastors if they should succeed in small group evangelism, that When Pastors fulfils the task of training, the Church is mobilized through the power of the Holy Spirit, that trained laities should multiply themselves by training others for small group evangelism to succeed. Robert Coleman says the disciples of Jesus were the vanguards of his enveloping movement.

Through their word, he expected others to believe in him (John 17: 20 ), and these, in turn, to pass the word along to others, until a time the world might know who he was and what he came to do ( John 17: 21,22 ). His whole evangelistic strategy depended upon the faithfulness of his chosen disciples to this task. It did not matter how small the group was to start with so long as they reproduce and taught their disciples to reproduce.<sup>35</sup>

A greater percentage of the respondents strongly agree that members would support pastors who help to develop their spiritual gift and natural talent for ministry, that inadequate mobilization and training can cause inactivity in the local church. They strongly agree that a mobilized congregation is fertile soil for the sprouting and nurturing of leaders for small group evangelism. Henry and Richard Blackaby affirm that leaders lead followers; great leaders lead leaders and that one of the worst mistakes leaders commit is making themselves indispensable. Insecurity can drive people to hoard all the leadership initiatives so no one else appears as capable or as

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<sup>34</sup>Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, annotated edition. (Colorado Springs, CO: NavPress, 2006), 166-167.

<sup>35</sup>Ralph D Winter et al., *Perspectives on the World Christian Movement: A Reader* (Pasadena, CA: William Carey, 2009), 124.

successful. At times, leaders become so immersed in their own work that they fail to develop other leaders. They consent that failing to develop leaders in an organization constitute a gross failure by the leader.<sup>36</sup>

### **Delegation**

A greater percentage of the respondents strongly agree that delegation of duty leads to unlimited magnitude of production in soul winning, that delegation of duties enhances and brings confidence between pastors and the laity, that every Sabbath uninvolved churchgoers sit in the congregation since attendance does not lead to action, that failing to delegate is to waste abundant human resources God has provided for His church, that empowerment takes place when pastors and church leaders delegate responsibility for ministry to lay people in the church, that Lay people become inactive in church because they have been given gifts but have no opportunity to express them, that some pastors are reluctant to delegate because they feel threatened by talented people in their church.

Henry and Richard Blackaby consent that if leaders are going to develop other leaders, they must delegate. But when they do, they must refrain from interfering. He says nothing demoralizes staff faster than leaders who constantly meddle in their work. Leaders must weigh the value of having work done by others against the advantage of having everything done exactly like they would do themselves. They concur that the number of work leaders can accomplish is in direct proportion to their ability to delegate work to others.<sup>37</sup>

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<sup>36</sup>Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda, Revised and Expanded*, Revised edition. (Nashville, TN: B&H Books, 2011), 133.

<sup>37</sup> Ibid, 136-137.

Bruce Tyson believes delegation can bring abundant benefits to an organization because more work is done in less time and more people are equipped to take decisions that enhance production because they are held responsible for their failure in the work assigned to them. Nevertheless, he observes managers for lack of trust are afraid to delegate since they are afraid those assigned duties will perform better. Tyson counsels managers to not to be controlled by natural feeling in their style of delegation.<sup>38</sup> This could also affect pastors except they are guided by the Holy Spirit in leading their congregation.

A greater percentage of the respondents strongly consent that lack of time, enthusiasm, and commitment to discipleship frustrate small group ministry initiatives. In today's busy world, lack of time, commitment to service and many personal issues can frustrate the pastor's intention for effective small group evangelism. The attention of many church members is diverted toward amassing wealth that they neglect the work of ministry.

Motivation can be derived from the response of Thomas More. Henry and Blackaby report that Thomas More was once attending a mass when Henry VIII sent word for him to report to him at once. When the king's chief minister did not come, additional messages were urgently sent. More sent word to his sovereign that he would come but only after he paid homage to a "higher king." Leaders are "Surrounded by people's agenda in addition to their own plans. Everyone has priorities ... so leaders must subjugate their schedule to God's will and invest themselves in those activities and projects most critical."<sup>39</sup>

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<sup>38</sup>Bruce Tyson, "Delegation Examples That Develop Management Skills," *Brighthub Project Management*, last modified 2010, accessed March 17, 2016, <http://www.brighthubpm.com/resource-management/85926-examples-of-effective-delegation/>.

<sup>39</sup>Blackaby and Blackaby, *Spiritual Leadership*, 136-137.

The apostle Paul instructs Christians to “Be very careful, then, how you live—not as unwise but as wise, making the most of every opportunity because the days are evil. Therefore do not be foolish, but understand what the Lord's will is” (Eph 5:15-17). Finally, a greater percentage of all the respondents strongly agree that Small group evangelism can contribute a lot to the growth of their local church. Thom Rainer, states that people want to be involved in what will create a difference and what is gigantic.

Sadly, in many churches membership has become meaningless and unless we return our churches to the devoted membership Paul approves in 1 Corinthians 12, we will persist in declining attendance. But when members become significant, our churches become a relentless force for God’s Kingdom and glory.<sup>40</sup> These responses propelled the researcher to provide a data, based on the history of the sampled churches from when they were established until the program began, which will be used as an instrument of assessment in chapter 5 of this research work. The project director also designed an intervention (Strategy) which will guide the process of implementation.

### **Designing of Intervention**

As mentioned earlier in this chapter, De Vaus says that research design is the overall strategy that you choose to integrate the different components of the study in a coherent and logical way, thereby, ensuring you will effectively address the research

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<sup>40</sup> Thom Rainer, “The Number One Reason for the Decline in Church Attendance and Five Ways to Address It,” *ThomRainer.com*, last modified August 19, 2013, accessed March 17, 2016, <http://thomrainer.com/2013/08/the-number-one-reason-for-the-decline-in-church-attendance-and-five-ways-to-address-it/>.

problem.<sup>41</sup> The researcher hereby developed the following under listed strategy to mobilize the laity for effective small group evangelism:

### **A Strategy to Mobilizing the Laity for Effective Small Group Evangelism**

The list below describes the steps taken in designing an intervention stratagem to solve the problem identified in the study.

1. An action from Aba North Conference Executive Committee approving the researcher to develop a questionnaire to conduct an opinion poll on the need to mobilizing the laity for greater involvement in evangelism through Small Group evangelism in 4 selected local churches in Aba North Conference (January 15, 2015).
2. Letters seeking for authorization sent to the 4 selected local churches (2 from each of the two local government areas- *Isiala Ngwa* South and *Isiala Ngwa* North) that comprise Aba North Conference, the project setting for the research work. (February 11, 2015).
3. A response letter of informed consent/authorization from the 4 selected churches for the project. (February 14-28, 2015).
4. Develop a questionnaire and administer it through Pastors to the 4 selected churches (March 2015).
5. Mobilize members of the selected local churches through their pastors by calling for church business meetings and seminars to inform, educate and encourage members on the need to get involved in witnessing through small group evangelism using Jesus method, the Apostles, and Spirit of Prophecy approach ( March 2015 ).
6. Gather the response data of the questionnaire from the 4 selected local churches (April 2015).
7. Develop a “Bible Study guide” with cultural inclusive elements for small group evangelism (April 2015).
8. Take note of how many small groups were in the churches of not less than eight (8) and not more than twelve (12) members before the program began, with the intention of establishing more units if needed.
9. Take note of how many percents of membership are involved in small group evangelism in the churches after the training program.

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<sup>41</sup> David de Vaus, “Research Design in Social Research” (SAGE, 2001), accessed June 10, 2016, <https://us.sagepub.com/en-us/nam/research-design-in-social-research/book205847>.

10. Train Pastors, Elders and capable members as facilitators and support trainees for the program using the Bible Study Guide (May-June 2015).
11. Begin an intensive, inductive Bible Study class using Pastors, Elders and trained facilitators for the small group's units established (July-august 2015).
12. Encourage full participation of small group Bible Study units in interactive discussions with the developed bible study guide in reference to the spirit of prophecy materials from Ellen G. White.
13. Equipping small group members with the study guide materials and the Bible either English or local language (Igbo).
14. Exposing Bible students with social experiential knowledge on how to conduct outreach programs by studying the temperament of people group e.g. Choleric, Sanguine, Melancholy and phlegmatic.
15. Adopt cultural inclusive method of community mobilization which will supply a circle of people, who will provide identity and security by engaging in bible studies, as a cultural value of the Ngwa people.
16. Develop a friendly and enabling ministering atmosphere of peaceful co-existence by encouraging the settling of disputes involving Adventist and others which could hamper the progress of evangelism.
17. Conduct a practicum Spiritual assessment training program (September 2015)
18. Delegate small group units around the geographical location of the churches selected to witness about the good news of salvation (October 2015- March 2016).
19. The effectiveness of this strategy would be monitored for 6 months in each of the selected local churches.
20. The data of the results of each church would be gathered, evaluated and analyzed using the questionnaire (SPSS) statistical package for social sciences method, pastors' monthly secretary's statistical report, treasurer's financial summary sheet, and other relevant procedures which the researcher shall find beneficial for the success of this work (April 2016).
21. The results of the analysis will be presented to Aba North Conference executive committee and made known to the 4 selected churches for the program (April 2016).
22. All the procedures will be documented as a part of the chapters of the dissertation.
23. The project shall be submitted to Aba North Conference Executive Committee and a request shall be made for the results if successful to be adopted by other local churches in the conference (April 2016)
24. The approximate date for the completion of the dissertation is July 2016.

## **Limitations**

The delimitation of this research work is the inability to provide the research instrument in the vernacular (Igbo Language) due to time and financial constraint. However, the researcher will make provision for that since this research work has been adopted as a resource document for small group evangelism in Aba North Conference.

## **Summary**

Chapter four described the project setting. Here, the history and cultural values of the *Ngwa* people were exposed. Moreover, a brief history of Aba North Conference and the selected churches for this research work had prominence. Their historical data exposed their problems which stimulated the writing of this paper. The research design and method was adopted and expressed. Moreover, the research intervention was developed. Questionnaires were administered to the four selected churches. The responses were gathered, and a combined evaluation analysis carried out. Chapter 5 will discuss the implementation of the research process.

## CHAPTER 5

### PROJECT IMPLEMENTATION

The purpose of this chapter is to implement the proposed strategy listed in chapter four of this research work with the aim of mobilizing the laity for greater involvement in small group ministry evangelism in Aba North Conference. There is to be a church by church strategy implementation in order to discover how they began before and after the project started and the successes recorded in the process of mobilizing the laity for effective small group evangelism.

Kurt Johnson states “To be faithful to Scriptures and Ellen White, small groups cannot remain an optional part of church life. Small groups must become part of the major focus around which other events of the church revolve”<sup>1</sup> Ellen White

Conveys as immediately a church is established, let the pastor set the members to work. They will be trained how to labor productively.<sup>2</sup> She insists that “The greatest assistance that can be given our people is to teach them to work for God, and to depend on Him, not on pastors.”<sup>3</sup>

Reuben Akintunde, informs that the following questions are asked in monitoring implementation: Are the components being put into practice as planned? Is the process of research acceptable? Is the progress from section to section smooth? Is the information current? Are the materials being used in the best way? Are the costs

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<sup>1</sup> Kurt W. Johnson, *Small Groups for the End Time: A Practical Guide for the Twenty-First Century* (Hagerstown, MD: Review & Herald, 1997), 128.

<sup>2</sup> Ellen G. White, *Testimonies for the Church*, vol. 7 (Nashville, TN: Pacific Press, 1948), 20.

<sup>3</sup> *Ibid.*, 19.

within the financial plan? Are the members enthused and delighted?<sup>4</sup> Table 18 below represents the state of the churches after the historical survey and questionnaire evaluation response data analysis of the four selected churches.

*Table 18. Data Analysis of Churches before and after Program Implementation*

Churches	CM	YE	YO	PME	PLIPE	NME	NSBP	NTF	NSAT	PLISE
Ovorji	442	1932	1939	PE	20% Approx 88.pers	SGE	8	33	33	89.5% Approx 396pers
Omoba	538	1948	1973	PE	.30% Approx 161.pers	SGE	9	39	39	86.9% Approx 468pers
Nbawsi	266	1937	1975	PE	35% Approx .93	SGE	4	17	17	76.6% Approx 204pers
Ihie	327	1933	1937	PE	42% Approx 137pers	SGE	2	23	23	84.4% Approx 276pers

KEY: CM-Church Membership; YE-Year Established YO-Year of Organization; PME-Popular Method of Evangelism; PLIPE-Percentage of laity involved in Public Evangelism; NME-New Method of Evangelism; NSBP-Number of Small Group before Program; NTF-Number of Trained Facilitators; PLISE-Percentage of Laity involved in Small Group Evangelism; NSAT-Number of Small Group after Training PE-Public Evangelism; SGE-Small Group Evangelism, Pers-Persons Approx-Approximately.

<sup>4</sup> Reuben A. Akintunde, "Training, Organizing, and Mobilizing Members in the Oke-Bola Seventh-Day Adventist Church for Small Group Ministries," 2010, <https://www.andrews.edu/~trobt/sn/SDADTauthor.htm>.

### **Project Implementation at Ovorji Church**

A letter of authorization to conduct a questionnaire on how to mobilize the laity for effective small group evangelism in Ovorji Church was applied for (to the executive committee of Aba North Conference on 14<sup>th</sup> January 2015 and was approved. With this approval, the project director wrote a letter dated February 11, 2015, requesting Ovorji Church to permit him to administer a questionnaire on this subject in their church.

A letter of informed consent dated Thursday 19<sup>th</sup> February 2015 was received from Ovorji Church through the pastor in charge. The researcher with the assistance of the church pastor and head elder called for a church business meeting on Sunday 1<sup>st</sup> of March, 2015 with agenda to educate the members on the need to involve the laity for greater involvement in evangelism through small group ministry using the Bible, Spirit of prophecy resources.

Another meeting was scheduled on the afternoon of Saturday 7<sup>th</sup> March to strengthen the minds of members towards this direction. On this day, a questionnaire was administered to gather the opinion of members. The questions hinged on evangelism, leadership training, and delegation. To achieve maximum result, the information on the forms were carefully explained in order to stimulate great interest in the project, build personal trust and assurance, and provide a high-level return of the forms. The demographic classification of gender and age respondents was taken into consideration to accommodate age and gender consciousness.

The questionnaires were returned On Wednesday, April 1, 2015, through the local church pastor. The findings and data analysis of the questionnaire in chapter four reveal that there is a pressing need to mobilize the church for greater involvement in evangelism through small group ministry if effective church growth is desired.

Table 18 reveals that Ovorji Church was established in 1932 and organized in 1939. That the popular method of evangelism is public evangelism and the percentage of members involved is 20% according to an available report from the pastor. This translates to approximately 88 persons in attendance each time public evangelism is held. There are 8 small group units in the church and they are not functional. This situation reveals that the pastors who labored in the church over the years almost worked alone because of the method of evangelism they adopted. This has affected the numerical and financial stability of the church as present membership remains 442 since 1932. God's workforce was underused all these years. The month of April 2015 was used by the project director to develop a Bible study guide with cultural inclusive elements to train pastors, elders and Bible facilitators who will be used to mobilize the church for greater participation in small group evangelism. The study guide was prepared in a simple manner of subject content summary, followed by responsive questions and a vow of commitment.

The following topics formed the subjects of discussion during the Bible study sessions: 1. Light in Darkness, 2. Who Owns the World, 3. Hope amidst Hopelessness, 4. The Power of Choice, 5. Wine without Cost, 6. Food for the body, 7. Next Ebola Virus, 8. The Power of Prayer, 9. Where is my great Grand Father, 10. Is Rapture Visible or Invisible? 11. Acquire treasure without Measure, 12. Identity Card for Heaven, 13. Falsehood on Marriage, 14. Flawless Law, 15. Controversy on the 4th Commandment, 16. Where is Hell? 17. Events before the Second Advent of Jesus, 18. Prepare for His Second Coming, 19. Where will you Spend eternity? 20. Speaking with unknown Tongues, 21. Where are we today in world history? 22. Craft or The Creator? 23. The Origin of Sin, 24. A Forgiven Father, 25. The secret of False Ministries, 26. Mark of the Beast 1, 27. Mark of the Beast 2, 28. The importance of

Visitation, 29. Do not give up your Inheritance, 30. The Work of the Holy Spirit, 31. The Bible and Culture, 32. Behavioural Temperaments. The Bible study guide would be put in the section of the appendix.

### **Training of Bible Study Facilitators (May- June 2015)**

The months of May and June 2015 were used to train elders, Sabbath school superintendents, Adventist men organization (AMO), Adventist women ministry (AWM), Adventist youth (AY) leaders, and volunteers using the In-depth Bible Study Guide lessons. Ten Pastors were trained first in the later periods of the month of April by the project director for seven days in a discussion unit for them to serve as support facilitators. These pastors became the avenue for training others. Because of the sociological and economic barriers of our territory (Farmers, Traders, and Civil Servants), Sabbath afternoons 3-5.30 pm and Sunday mornings 9am-12 noon were chosen for the training.

Participants met two times a week making 18 times for the 2 months covering 2 lessons each time they met. The process was not cumbersome because of the concise format of the lessons. Thirty-three (33) people were trained as bible facilitator for Ovorji Church in a lovely learning environment by the local church pastor and trained support pastors.

### **Inauguration of Small Group Bible Study Units Training (July-August 2015)**

On 4<sup>th</sup> July 2015, thirty-three (33) small group Bible study units were inaugurated in Ovorji Church by the local church pastor and some trained pastors. Table 18 shows that each unit has 12 persons which are about 396 persons of the 442 members and approximately 89.5% of the membership. The thirty-three (33) trained bible facilitators led in each small group unit. Lessons were held from 3- 530pm on

Saturdays and 9 am- 12 noon on Sundays for the two months of July and August following the method used in training the facilitators since it was successful.

Prayers were offered for God to direct and lead out in this new method of evangelism adopted so that members are committed to sacrificing their time and money to witnessing for God. The periods of the Bible studies were filled with excitement, eagerness, personal commitment and the Holy Spirit guidance as facilitators took their assignments seriously.

The entire church was mobilized and encouraged to witness through small group evangelism because Jesus approves it and taught his disciples to do the same thing. Members were provided with the Bible study guide so that they can follow the lessons while being taught and also revise them at home at their leisure time. Each small group unit appointed an assistant leader and a time recorder in order to support the leader in times of emergency or circumstances beyond their control. The time recorder regulates the time and reminds group members about schedule meetings and makes sure that Bible studies begin and end on time so that events do not become burdensome.

### **In-Reach Spiritual Assessment Training Program (September 2015)**

The month of September was reserved for in- house training sessions on how to conduct inspiring Bible lectures that could generate curiosity and equally arouse the yearning for witnessing to the community accommodating the church by the 33 small group study units. Wednesday's 4.30 pm – 6.30 that culminated with the mid-week prayer session and Saturday 4-6pm that terminated with the Sabbath vesper closing service. The process became a good measure for training as it strengthened our church

fellowship. The venture was stimulating and motivational as many members in the group began to request to conduct evangelism in the area they live.

### **Outreach Delivery Engagements/ Evaluation (October 2015-March 2016)**

The months of October 2015 to March 2016 were used as ministerial practicum classes for members and the community. Group members shared contact numbers of those they would want to conduct Bible studies with. A one-week revival was conducted from 3rd to 10th October 2015 that centered on the “church, prayer, and community relationship” as requested by the project director as an entry wedge to evangelism. This was to cement relationships that were already or about to be strained. Members whose attitudes have marred the image and reputation of the church as a result of land disputes or other personal conflicts were asked to settle them or if beyond their control to seek the assistance of the church. The purpose is to give room for the spirit of God to intervene and use them as vessels of salvation.

Hence, Douglas Spanner admits Jesus says the two greatest commandments that anchor others are concerned with the relationship. With the advent of Jesus and spiritual gifts, relationships have been strengthened and reconciliations feasible. It is because God is interested in developing the church as a community that the New Testament concentrates on relationships with God and others (Matthew 22:36-40). Jesus committed two and a half years seeking to assemble a small group of followers into a true community.<sup>5</sup>

Ovorji Church small groups agreed to use the time between 4 pm -6 pm of the 2nd and last Wednesdays’ of the month for a house to house scheduled witnessing contacts with prospects. This ends with a prayer meeting at the church. Moreover, the

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<sup>5</sup>Douglas Spanner, “The New Testament Emphasis on Relationships,” n.d., accessed November 5, 2015, <http://www.christianity.co.nz/church5.htm>.

first Sabbath of every month was devoted for open air preaching, a witnessing tradition that had formally collapsed due to negligence, lack of commitment and adverse communal relationship.

The six months' small group evangelism was a success as many hidden spiritual gifts were discovered amongst the members who were formally inactive in the missionary assignments of the church when the pastor and few pioneer evangelists

Were almost working alone through public evangelism. Young people attached to the small groups became wonderful instruments of service as spiritual gifts were discovered.

Otimar Goncalves says the youth has several gifts and talents but some of them are not utilizing it because they are ignorant about them or are scared of evangelizing or are not given the privilege to contribute to the ministry. He advocates it is time to help them organize into small units to study the Bible, to glorify God with songs, and to commune with God and minister to classmates or contemporaries.<sup>6</sup>

Ellen White asks the youth if they cannot form companies as soldiers of Christ and join in the work of the master that they might rescue their soul from destruction. She declares that companies be organized in every church to perform God's work.<sup>7</sup> This collective spiritual exercise brought a passion for teamwork. Small groups became prayer solution centers that attracted prayer requests from people pressed with lives challenges, and God's people were empowered. Visitation has become a lifestyle devoid of persuasion. Group members are concerned about members who skip church

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<sup>6</sup> Otimar Goncalves, "Elders Encouraging Small Groups for Youth," *Elders digest* 14 (October 2008), 23.

<sup>7</sup> Ellen G. White, *Instruction For Effective Christian Service* (Takoma Park, MD: Home Missionary, 1947), 34.

service and visit them. Members are now caring about each other and this is increasing church attendance.

White promotes the need for close connection with members through individual efforts. She says if fewer periods were given to sermons, and sufficient time provided for personal ministry, better results would be obtained. The deprived will be relieved; the sick cared for, those mourning and bereaved will be comforted, the misinformed educated, the inexperienced guided.<sup>8</sup>

Mark Finley reveals a simple addition premise; the few people your church reach, the fewer people you will contact. Moreover, if the church isolates herself from the community it will quickly decline. But when the church provides her members a deliberate plan to reach the public with their spiritual gifts, she will develop fast.<sup>9</sup> Forty-seven Persons (47) were baptized and were assigned to small groups of 12 and this increased the number of small groups units in the church to 37.

The financial capacity of the church was strengthened from four hundred and seventy-nine thousand three hundred and eighty-three naira (479,383), in tithes, to five hundred and forty-four thousand, two hundred and thirty-two naira (544,232). Five hundred and forty-four thousand, two hundred and thirty-two naira (544,232). Offering rose from one hundred and fifty-six thousand, nine hundred and ninety-four naira (156,994), to two hundred and thirty-five thousand, eight hundred and ninety-eight naira (235,898) after the program.

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<sup>8</sup>Ellen G. White, *The Ministry of Healing*, 10th Printing edition (Nampa, ID: Pacific press, 1942), 143-144.

<sup>9</sup> Mark Finley, "Breaking through: Christ's Methods in the Twenty-First Century," 2014.

## **Project Implementation at Omoba Church**

On January 14<sup>th</sup>, 2015, the project director wrote a letter to the Executive Committee of Aba North Conference requesting to permit him to conduct a questionnaire on how to mobilize the laity for effective small group evangelism in Omoba Church and this was approved. The church responded via a letter dated Tuesday 17<sup>th</sup> February 2015, through the pastor in charge.

The project director with the support of the church pastor and head elder called for a church business meeting on Sunday 8<sup>th</sup> of March, 2015 with plan on the desire to educate the members on the need to involve the laity for greater involvement in evangelism through small group ministry using the Bible, Spirit of prophecy and other meaningful source from some fast-growing denominations.

A similar meeting was scheduled on the afternoon of Saturday 14<sup>th</sup> March to reinforce the membership in this direction. On this day, a questionnaire was administered to gather the view of members. The questions centered on evangelism, leadership training, and delegation. For effective result, the forms were carefully explained in other to stimulate great interest in the project, build up personal trust, self-assurance, and offer high-level returns of the forms. The demographic classification of gender and age respondents was taken into consideration to accommodate age and gender consciousness.

The local church pastor returned the responses On Monday, April 6, 2015. The results and data analysis of the questionnaire on chapter four, show that there is an urgent need to activate the church for effective small group evangelism if effective growth is desired. Table 18 discloses that Omoba Church was established in 1948 and organized in 1973. That the popular method of evangelism is public evangelism and the percentage of members involved is 30% according to an available report from the

pastor. This presumes that approximately 161 persons were in attendance each time public evangelism was conducted. There were 9 small group units in the church and they seem not to be functional. This setting depicts that the pastors who worked in the church over the years labored alone because of the technique of evangelism they adopted. This has challenged the numerical and financial stability of the church as present membership remains 538 since 1948. The church membership appears to have been underutilized all these years.

### **Development of In-depth Bible Study Guide Training for Pastors**

The project director used the entire month of April 2015, to developing a Bible study guide with cultural inclusive elements to train pastors, elders and Bible facilitators who will be used to mobilize the church for greater involvement in small group evangelism. The study guide was prepared in a simple manner of subject content summary, followed by responsive questions and a vow of commitment.

These topics make up the In-depth Bible study guide; 1. Light in Darkness, 2. Who Owns the World, 3. Hope amidst Hopelessness, 4. The Power of Choice, 5. Wine without Cost, 6. Food for the body, 7. Next Ebola Virus, 8. The Power of Prayer, 9, where is my great Grand Father, 10. Is Rapture Visible or Invisible? 11. Acquire treasure without Measure, 12. Identity Card for Heaven, 13. Falsehood on Marriage, 14. Flawless Law, 15. Controversy on the 4th Commandment, 16. Where is Hell? 17. Events before the Second Advent of Jesus, 18. Prepare for His Second Coming, 19. Where will you Spend eternity? 20. Speaking with unknown Tongues, 21. Where are we today in world history? 22. Craft or the Creator? 23. The Origin of Sin, 24. A Forgiven Father, 25. The secret of False Ministries, 26. Mark of the Beast 1, 27. Mark of the Beast 2, 28. Importance Visitation, 29. Do not give up your

Inheritance, 30. The Work of the Holy Spirit, 31. The Bible and Culture, 32. Behavioral Temperaments. The Complete Bible study guide would be put in the section of the appendix.

### **Training of Bible Study Facilitators**

The entire months of May- June 2015 was utilized to training elders, Sabbath school superintendents, Adventist men organization (AMO), Adventist women ministry (AWM), Adventist youth (AY) leaders, and volunteers by the local church pastor in company with some of the trained pastors via the In-depth Bible Study Guide lesson.

Because of the sociological and economic context of our territory (Farmers, Traders, and Civil Servants), Sabbath afternoons 3-5.30 pm and Sunday mornings 9am-12 noon were chosen for the training. Trainees met two times a week making 18 times for the 2 months covering 2 lessons each time they met. The process was not burdensome because of the summarized nature of the lessons. Thirty-nine (39) people were trained as bible facilitator for Omoba Church in a conducive learning environment.

### **Inauguration of Small Group Bible Study Units Training Members (July –August 2015)**

The local church pastor in the company of some designated trained pastors On Sabbath 4th July 2015 inaugurated 39 small group Bible study units in Omoba Church. Table 18 shows that each unit has 12 persons which are about 468 persons of the 538 members and approximately 86.9% of the membership. The thirty-nine (39) trained Bible facilitators led in each small group unit. Bible studies were conducted from 3- 530pm on Saturdays and 9 am- 12 noon on Sundays for the two months of July and August, adopting the method used in training the facilitators because it

triumphed. The church Prayed for God to direct and lead out in this new method of evangelism, for trainees to be committed to sacrificing their time and money to witnessing for God.

The periods of the Bible studies were filled with enthusiasm, passion, individual dedication and the Holy Spirit direction as Bible instructors undertook their obligation with excitement. The church was mobilized and kindled to witness through small group evangelism. Participants were provided with the Bible study guide to enable them to follow the lessons. Each small group unit appointed an assistant leader and a time recorder in order to support the leader in times of emergency or circumstances beyond their control. The time recorder regulated the time and reminded group members about scheduled meetings and made sure that Bible studies began and ended on time so that events do not become burdensome.

#### **In-Reach Spiritual Assessment Training Program (September 2015)**

Omoba Church used September for in-house training meetings on how to conduct Bible inspiring lectures that could engender interest and arouse the desire for witnessing to the community hosting the church by the thirty-nine (39) small group study units. Bible studies were held Wednesday's 4.30 pm – 6.30 that culminate with the mid-week prayer session and Saturday 4-6pm that terminates with the Sabbath vesper closing service. The process became a good measure for training as it braced our church fellowship. The undertaking was stimulating and inspiring as many members in the group began to request to conduct evangelism in the area they reside.

#### **Outreach Delivery Engagements /Evaluation (October 2015- March 2016)**

October 2015 to March 2016 were practical's for witnessing to members and the community. Members made acquaintances of those they would want to conduct

Bible studies with. A one-week revival was held from 3rd to 10th October 2015 that anchored on the “church, prayer, and community relationship” as requested by the project director as an access pack to evangelism. The idea was to dismantle ill feelings that could hinder the success of witnessing to church members and the community and to reinforce spiritual zeal.

Omoba Church small group units, scheduled the time between 4 pm -6 pm of the 2nd and last Wednesdays’ of the month for a house to house witnessing with prospects. This ended with a prayer meeting at the church. Besides, the first Sabbath of every month was devoted for open air preaching, a witnessing tradition that had almost disintegrated because of inattention, lack of dedication and unpleasant communal relationship. The periods of the small group witnessing were fantastic because hidden spiritual gifts were discovered in members who before now were inactive in evangelism when the pastor and few pioneer evangelists worked alone without mobilizing the entire church for evangelism. The youths grafted to the small groups became amazing implements of ministerial service.

Jonathan Dodson says that a neighborhood that accepts Jesus is an attractive community. It promotes forgiveness, service, love, and draw non-Christians into its fold. However, when we manifest the gracious delivering life of Jesus to the world, the church matures into the complete figure of Christ.<sup>10</sup> Henry and Richard Blackaby affirm that a spiritual organization will reach its maximum potential only when every member knows how to hear clearly from God and is willing to respond in obedience.<sup>11</sup>

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<sup>10</sup> Jonathan K. Dodson and Matt Chandler, *Gospel-centered Discipleship*, 1 edition (Wheaton, IL: Crossway, 2012), 110.

<sup>11</sup> Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda, Revised and Expanded*, Revised edition (Nashville, TN: B&H Books, 2011), 128.

A total of 51 souls were baptized and were apportioned to small groups of 12 thereby increasing the number of small groups units in the church to forty-three (43). The income capacity of the church was increased from one million, two hundred and twenty-two thousand, one hundred and thirty-five naira (1,222,135), to one million, three hundred and fifty-six thousand, and six hundred and fifty-five naira (1,356,655) in tithe. Offering rose from one hundred and thirty-seven thousand, five hundred and sixty-two naira, and thirty-five kobo (137,562.35) to one hundred and sixty thousand, four hundred and fifty-eight naira, and fifty kobo (160,458.50).

### **Project Implementation at Nbawsi Church**

The project director applied to the executive committee of Aba North Conference on 14<sup>th</sup> January 2015, to administer a questionnaire on how to mobilize the laity for effective small group evangelism in Nbawsi Church and it was approved. With this authorization, he wrote a letter dated February 11, 2015, soliciting for Nbawsi Church to allow him to administer a questionnaire on this subject matter in their church. The church responded through a letter dated Sunday 22<sup>nd</sup> February 2015, submitted by the pastor.

The researcher in liaison with the church pastor and head elder summoned a church business meeting on Sunday the 15<sup>th</sup> of March, 2015 with a memorandum on the need to educate the members on the importance to involving the laity for greater interest in evangelism through small group ministry using the Bible, Spirit of prophecy and other support information from some fast growing denominations.

A follow-up meeting was held on the afternoon of Saturday 21<sup>st</sup> March to reinforce the understanding of members towards this course. On this day, a questionnaire was distributed to gather the judgment of members. The questions pivot on evangelism, leadership training, and delegation. For optimum result, the

information in the forms was cautiously explained in order to kindle great interest on the project, increase personal trust and assurance, and make available soaring returns of the forms.

The demographic Classification of gender and age respondents was also taken into consideration in order to accommodate age and gender awareness. The local church pastor returned the questionnaires on Tuesday, April 14th, 2015. The findings and data analysis of the questionnaires on chapter four disclose that there is an immediate need to marshal the church for greater involvement in evangelism through small group ministry if valuable church growth is desired. Table 18 depicts that Nbawsi Church was established in 1937 and organized in 1975. The popular method of evangelism is public evangelism and the percentage of members involved is 35% according to an available report from the pastor.

This supposes that approximately 93 persons were in attendance each time public evangelism is carried out. There are 4 small group units in the church and they seem not to be effective. This scenery portrays the pastors who worked in the church over the years labored alone because of the method of evangelism they adopted. This affected the statistical and financial stability of the church as present membership remains 266 since 1937. The church membership appears to have been underutilized all these years.

#### **Development of In-depth Bible Study Guide Training of Pastors (April 2015)**

A Bible study guide with cultural inclusive elements was developed by the project director to train pastors, elders and Bible facilitators who will trigger the church for greater partaking in evangelism. The study guide was prepared in a simple

manner of subject content summary, followed by responsive questions and a vow of commitment.

The under listed topics make up the In-depth Bible study guide: 1. Light in Darkness, 2. Who Owns the World, 3. Hope amidst Hopelessness, 4. The Power of Choice, 5. Wine without Cost, 6. Food for the body, 7. Next Ebola Virus, 8. The Power of Prayer, 9. where is my great Grand Father, 10. Is Rapture Visible or Invisible? 11. Acquire treasure without Measure, 12. Identity Card for Heaven, 13. Falsehood on Marriage, 14. Flawless Law, 15. Controversy on the 4th Commandment, 16. Where is Hell? 17. Events before the Second Advent of Jesus, 18. Prepare for His Second Coming, 19. Where will you Spend eternity? 20. Speaking with unknown Tongues, 21. Where are we today in world history? 22. Craft or the Creator? 23. The Origin of Sin, 24. A Forgiven Father, 25. The secret of False Ministries, 26. Mark of the Beast 1, 27. Mark of the Beast 2, 28. Importance Visitation, 29. Do not give up your Inheritance, 30. The Work of the Holy Spirit, 31. The Bible and Culture, 32. Behavioural Temperaments. The Complete Bible study guide would be put in the section of the appendix.

### **Training of Bible Study Facilitators (May- June 2015)**

Elders, Sabbath school superintendents, Adventist men organization (AMO), Adventist women ministry (AWM) Adventist youth (AY) leaders and volunteers were trained in May and June 2015 by the local church pastor in association with some of the trained pastors using the In-depth Bible Study Guide lessons. The sociological and economic background of our territory (Farmers, Traders, and Civil Servants), informed the choice of Sabbath afternoons 3-5.30 pm and Sunday mornings 9am-12 noon for the training. Those in training met two times a week making 18 times for the 2 months covering 2 lessons each time they met. The process was not uncomfortable

because of the abridged set-up of the lessons. Seventeen (17) people were inducted as Bible facilitators for the Nbawsi Church in a remarkable learning approach.

### **Inauguration of Small Group Bible Study Units Training Members (July-August 2015)**

Sabbath 4th July 2015 was a remarkable day as seventeen (17) small group Bible study units were inaugurated in Nbawsi Church by the local church pastor in collaboration with designated trained pastors. Table 18 unveils that each unit has 12 persons which are about 204 persons of the 266 members and approximately 76.6% of the membership. Seventeen (17) Bible instructors piloted the small group units. Lessons began from 3- 530pm on Saturdays and 9am- 12 noon on Sundays for the two months of July and August. Prayers were tendered for God to lead out in this new method of evangelism adopted so that church members be committed to sacrificing their time and money to witnessing for God.

The periods of the Bible studies were filled with anticipation, keenness, mutual commitment, and the Holy Spirit supervision as facilitators worked steadfastly. The entire church was rallied and motivated to witness through small group evangelism. Members were given the Bible study guide in order for them to follow the lessons while being taught and also revise them at home. Each small group units appointed assistant leaders for support measures and time recorders. The time recorders controlled the time and reminded group members about scheduled events like visitation and when Bible studies began and ended so that the process do not become strenuous.

### **In-Reach Spiritual Assessment Training Program (September 2015)**

September was set aside for in-house training sessions on how to conduct Bible inspiring lectures. The training sessions stimulated a yearning for witnessing

among the members of the church who now decided to evangelize the community accommodating the church through the seventeen (17) small group study units. Bible studies were held Wednesday's 4.30 pm – 6.30 that concluded with the mid-week prayer session and Saturday 4-6pm that disappeared with the Sabbath vesper closing service. It turned into a good measure of training, and also as it braced our church fellowship. The undertaking was invigorating and revitalizing as many group members began to conduct evangelism in the area they reside.

### **Outreach Delivery Engagements/Evaluation (October 2015- March 2016)**

Nbawsi Church devoted the months of October 2015 to March 2016 as outreach delivery engagement periods. The church membership and community were reached for Christ. The local church pastor conducted a one-week revival from 3<sup>rd</sup> to 10<sup>th</sup> October 2015 with the caption; “church, prayer, and community relationship” as requested by the project director in order to arouse the passion for this spiritual exercise. Relationships that were already or about to be strained were healed with prayer and Biblical messages on forgiveness.

Members whose department has stained the integrity and reputation of the church as a result of worldly entanglements were appealed to reconcile them or seek the assistance of the church if beyond their control. This was to install a friendly environment for unity and togetherness that will yield maximum output in soul winning.

Nbawsi Church small group worked from 4pm -6 pm of the 2nd and last Wednesdays' of the month for a house to house scheduled witnessing contacts with prospects that ends with a prayer meeting at the church. The first Sabbath of every month was dedicated for open air preaching, a witnessing practice that has

spontaneously collapsed due to laxity, lack of determination and unpleasant communal relationship. These months of small group ministry evangelism were incredible as achievements recorded were breathtaking. Spiritual gifts were uncovered in participants who were before now inactive in the missionary assignments of the church when the pastor and few pioneer evangelists seemed to have worked alone using public evangelism. Young people attached to the small groups became amazing tools of service in God's business.

Samuel Makori declares the church established at Pentecost did not meet in a large group in one place. It immediately became a small group church, in obedience to the model of Jesus. It would have been impossible to be a Christian in the early church and not be a part of a small house group. The small group activities of the early church consisted of four things; study of the teachings of Jesus, which they learned from the apostles; fellowship; the breaking of bread and prayer.<sup>12</sup>

Yoseph Nyambega Otieno agrees it is rewarding to organize a church into a fellowship of small groups of caring members. When new converts join the church, they can be easily absorbed into these groups. The group will be a refuge where new converts will find shoulders to cry on during times of discouragement and trials, as they start their new life in the church. It is easy to identify the needs of the new converts and cooperate with the church to address them.<sup>13</sup>

The pastor of Nbawsi Church, baptized sixty-four (64) persons at the end of the program and assigned them to small groups of twelve (12) thereby raising the number of small groups units in the church to twenty-two (22). The income of the

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<sup>12</sup>Samuel Makori, "A Strategy to Integrate New Members into the Life of the Local Church in Nyamira Conference" (2014), accessed February 20, 2015, <http://digitalcommons.andrews.edu/dmin/270/>.

<sup>13</sup> Bruce Bauer and Wagner Kuhn, *Biblical Principles for Missiological Issues in Africa* (Berrien Springs, MI: Andrews University, 2015), 218, 219.

church was enhanced from two hundred and eighty-one thousand, one hundred and thirty-five naira (281,135), to three hundred and thirty-six thousand, six hundred naira (336,600) in tithe. Offering grew from twenty-eight thousand six hundred and ninety-seven naira (28,697) to forty-eight thousand seven hundred and fifty-four naira (48,754).

### **Project Implementation at Ihie Church**

The researcher applied on 14<sup>th</sup> January 2015 to the executive committee of Aba North Conference for him to conduct a questionnaire on how to mobilize the laity for effective small group evangelism in Ihie Church and it was approved. With this approval, the project director wrote a letter dated February 11, 2015, requesting Ihie Church to permit him to administer a questionnaire on this subject matter in their church. A letter of informed consent dated Tuesday 24<sup>th</sup> February 2015 was received from Ihie Church through the pastor.

The project director in alliance with the church pastor and head elder scheduled a church business meeting on Sunday the 22<sup>nd</sup> of March 2015 with message on the need to enlighten the members on the importance to engage the laity for greater involvement in evangelism through small group ministry using the Bible, Spirit of prophecy and facts gotten from some fast-growing denominations.

A related meeting was scheduled on the afternoon of Saturday 28<sup>th</sup> March to brace the minds of members in this direction and questionnaire administered to gather the views of members. The questions centered on evangelism, leadership training, and delegation. To realize utmost result, the information on the forms were carefully explained in other to stimulate great interest in the project, develop personal trust and confidence, and afford high-level returns of the forms. The demographic classification of gender and age respondents was also considered to accommodate age and gender

feelings. The questionnaires were returned by the local church pastor On Monday, April 20th, 2015. The findings and data analysis of the questionnaire in chapter four unveils that there is an urgent need to stimulate the church for improved participation in evangelism using small group ministry for effective church growth. Table 18 discloses that Ihie Church was established in 1933 and organized in 1937. That the common method of evangelism is public evangelism and the percentage of members involved is 42% per an available report from the pastor. This suggests approximately 137 persons are in attendance whenever public evangelism is carried out. There are 2 small group units in the church and they appear not to be useful.

This outlook reveals the pastors who labored in the church over the years worked alone because of the practice of evangelism they utilized. This has adversely influenced the statistic and income of the church as present membership remains 327 since 1933. The church membership seems to have been deserted all these years.

#### **Development of In-depth Bible Study Guide Training of Pastors (April 2015)**

The month of April 2015 was utilized by the project director to developing a Bible study guide with cultural inclusive elements to train pastors, elders and Bible facilitators who will be used to muster the church for greater involvement in evangelism. The study guide was prepared in a simple manner of subject content summary, followed by responsive questions and a vow of commitment.

The following topics make up the In-depth Bible study guide; 1. Light in Darkness, 2. Who Owns the World, 3. Hope amidst Hopelessness, 4. The Power of Choice, 5. Wine without Cost, 6. Food for the body, 7. Next Ebola Virus, 8. The Power of Prayer, 9, where is my great Grand Father, 10. Is Rapture Visible or Invisible? 11. Acquire treasure without Measure, 12. Identity Card for Heaven, 13.

Falsehood on Marriage, 14. Flawless Law, 15. Controversy on the 4th Commandment, 16. Where is Hell? 17. Events before the Second Advent of Jesus, 18. Prepare for His Second Coming, 19. Where will you Spend eternity? 20. Speaking with unknown Tongues, 21. Where are we today in world history? 22. Craft or the Creator? 23. The Origin of Sin, 24. A Forgiven Father, 25. Secret of False Ministries, 26. Mark of the Beast 1, 27. Mark of the Beast 2, 28. Importance Visitation, 29. Do not give up your Inheritance, 30. The Work of the Holy Spirit, 31. The Bible and Culture, 32. Behavioural Temperaments. The Complete Bible study guide would be put in the section of the appendix.

### **Training of Bible Study Facilitators (May- June 2015)**

The local church pastor in collaboration with some of the trained pastors inducted the elders, Sabbath school superintendents, Adventist men organization (AMO), Adventist women ministry (AWM) Adventist youth (AY) leaders, and volunteers using the In-depth Bible Study Guide lesson. The sociological and economic context of our territory (Farmers, Traders, and Civil Servants), determine the selection of Sabbath afternoons 3-5.30 pm and Sunday mornings 9am-12 noon training sessions. Trainees met two times a week making 18 times in the 2 months covering 2 lessons each time they met. The process was not exhausting because of the précised format of the lessons. Twenty-three (23) people were trained as Bible facilitator for Ihie Church in a splendid learning environment.

### **Inauguration of Small Group Bile Study Units Training Members (July-August 2015)**

On Sabbath 4th July 2015, twenty-three (23) small group Bible study units were set up in Ihie Church by the local church pastor in association with some

designated trained pastors. Table 18 exposes that each unit has 12 persons which are about two hundred and seventy-six (276) persons of the 327 members and approximately 84.4% of the membership. The twenty-three (23) trained Bible facilitators led in each small group unit. Lessons were scheduled from 3- 530pm on Saturdays and 9am- 12 noon on Sundays in months of July and August. The church Prayed for God to lead out in this new method of evangelism adopted so that members are committed to sacrifice their time and wealth to witnessing for God.

The Bible studies sessions were filled with passion, fervor, personal commitment and the Holy Spirit guidance as the trained instructors were proficient. The entire church was organized and persuaded to witness through small group evangelism since Jesus approves it. The Bible study guide lessons were made available to the members so that they can follow the lessons while being taught and also revise them at their residence in their free time. Assistant leaders and a time recorders were appointed for each unit in order to support the leaders during emergencies or situations beyond their control. Time recorders regulated the time and reminded group members about schedule meetings and made sure that Bible study periods were not strenuous.

### **In-Reach Spiritual Assessment Training Program (September 2015)**

The church pastor conducted in-house training sessions where practical were held on how to reach out to the community. These lectures generate interest and yearning for witnessing to the community inhabiting the church by the twenty-three (23) small group study units. Bible studies were held Wednesday's 4.30 pm – 6.30 that winded with the mid-week prayer session and Saturday 4-6pm that ended with the Sabbath vesper service. The development became an excellent measure for

education as it strengthened our church fellowship. The undertaking was thought-provoking and instigating because small group members began to appeal for evangelism to be conducted in the area they dwell.

### **Outreach Delivery Engagements Evaluation (October 2015-March 2016)**

The church embarked in outreach Bible study engagements from October 2015 to March 2016 to backsliding members and the community. Small group members made contact of those they would want to study with. By the request of the project director, a one-week revival captioned the “church, prayer, and community relationship” was conducted from 3rd to 10th October 2015 as an entry point to evangelism.

Church members who had disputes with one another and equally with nonmembers, and whose deportment has tarnished the reputation of the church were requested to resolve them or if beyond their control to consult the church pastor. It was envisaged that this will promote peace and harmony in the church and community and facilitate witnessing.

Ihie Church small group fixed 4pm -6 pm of the 2nd and last Wednesdays’ of the month for house to house scheduled witnessing contacts with prospects. Each meeting ended with a prayer session in the church. Furthermore, the first Sabbath of every month was committed to open air preaching, a witnessing practice which has been abandoned due to laxity, lack of devotion and unpleasant communal affiliation. The undertaking was a success, as veiled spiritual gifts were discovered in members who were before now inactive when the pastor and few pioneer evangelists worked alone through public evangelism.

Ernestine and Mark Finley unveil that the book of Acts describes one of the most significant reasons why there were tens of thousands converted in the first century. “And daily in the temple and in every house, they did not cease teaching and preaching Jesus as the Christ” (Acts 5: 42). These early disciples preached in public buildings such as the synagogue. They also taught people privately in their homes. Each Christian shared the truth they had learned with her friends and neighbors.

The house to house ministry of the word led to an explosion of church growth.<sup>14</sup> They consent that each revival in the history of Christianity has been accompanied by a corresponding revival of lay witnessing. This was true in the reformation involving the Wesleyan and the Adventist movements.

Carter Mosses affirms that Small groups are one of the greatest ministry tools we have. They provide opportunities for spiritual growth and discipleship. They provide an environment for real friendships to form, for relationships to build, for people to experience community regardless of how big a church's weekend attendance grows. They can provide a way for people to live out their faith on mission together in

Community rather than struggling to do it alone. The church pastor of Ihie baptized 151 souls and assembled them into 12 small group units.<sup>15</sup> This increased the number of small groups units in the church to 35. The tithe income of the church increased from one million and twenty-three thousand, nine hundred and twenty naira (1,023,920), to one million, three hundred and forty-five thousand, and four hundred and fifty-five naira (1,345,455). Offering rose from fifty-two thousand, six hundred and fifty naira (52,650), to fifty-five thousand, six hundred and twenty naira (55,620).

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<sup>14</sup>Ernestine Finley, *Light Your World for God: A Dynamic Soul-Winning Manual to Lead Your Church into a Powerful Bible Study Ministry* (Fallbrook, CA: Hart Books, 2002), 52.

<sup>15</sup> Carter Moss, “Effective Marketing for Small-Group Ministry,” *Small Groups*, accessed March 4, 2016, <http://www.smallgroups.com/articles/2013/effective-marketing-for-small-group-ministry.html>.

## **Summary**

Chapter five examined the church by church implementation initiatives of the strategies listed in chapter four of this dissertation and the successes recorded. It listed the church by church strategic implementation plans and described the activities carried out in the process. In this chapter, synergy was displayed at work to exemplify what is basic to the calling of the priesthood of all believers. The laity and pastors

Labored in an amazing manner. The next chapter deals on evaluation, summary, lessons learned, recommendations and conclusion.

## CHAPTER 6

### EVALUATION, SUMMARY, LESSONS LEARNED, RECOMMENDATIONS AND CONCLUSION

The purpose of this chapter is to evaluate this work on the basis of stated objectives and standards on the platform of when the churches were established to when the project began. Moreover, the successes realized after the implementation at the end of the program would be revealed through measurable indicators, with the aim of making sustainable future decision that will lead to mobilizing the laity for effective small group evangelism in Aba North Conference.

The researcher would summarize all the chapters (1-6) of the dissertation to emphasize what has been discussed prior to now. Again, lessons learned would be presented for practical purposes. Furthermore, recommendations would be made to sustain the outcome of results realized, and conclusion provided to determine if the research was a success or a failure.

#### **What is Evaluation?**

The European commission defines evaluation as “The periodic assessment of the efficiency, effectiveness, impact, sustainability, and relevance of a project in the context of stated objectives. It is an independent examination of the background objectives, results, activities, and means deployed, with a view to drawing lessons that may guide future decision making.”<sup>1</sup> The United Nations Office on Drugs and Crime defines evaluation as “a systematic and objective assessment of an ongoing or

completed project, program or policy, its design, implementation, and results. The aim is to determine the relevance and fulfillment of objectives, efficiency, effectiveness, impact and sustainability.”<sup>2</sup> In evaluation, the relevance, effectiveness, efficiency, impact and sustainability of the project are taken into consideration.

### **Measurable Indicators**

The United Nations Development Programme Evaluation handbook unfolds that “Indicators are used to observe progress and to measure actual results compared to expected results. They serve to answer how or whether a unit is progressing towards its objectives, rather than why or why not such progress is being made.”<sup>3</sup>

The New Zealand Ministry of Health admits Indicators are “means by which an objective can be judged to have been achieved or not achieved. Indicators are therefore tied to goals and objectives and serve simply as yardsticks by which to measure the degree of success in goal achievement.”<sup>4</sup>

Jim Parsons et.al confirm “Indicators are quantitative or qualitative factor or variable that provides a simple and reliable means to measure achievement, to reflect the changes connected to an intervention, or to help assess the performance of a development actor.”<sup>5</sup>

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<sup>1</sup> European commission, *Project Cycle Management Handbook* (Freiburg, Germany: PARTICIP GmbH, 2002).

<sup>2</sup>United Nations Office on Drugs, “What Is Evaluation?,” accessed March 30, 2016, <https://www.unodc.org/unodc/en/evaluation/what-is-evaluation1.html>.

<sup>3</sup> EU Quality Assurance, “Performance Indicator,” accessed May 31, 2016, <http://www.eqavet.eu/qa/gns/glossary/p/performance-indicator.aspx>.

<sup>4</sup>AMHOCN, “Experience Survey” (Australian Mental Health Outcomes and classification network, December 2003), accessed May 5, 2016, [http://amhocn.org/static/files/assets/6282c6c7/Benchmarking\\_Manual\\_Part\\_2.pdf](http://amhocn.org/static/files/assets/6282c6c7/Benchmarking_Manual_Part_2.pdf).

<sup>5</sup> Jim Parsons, Caitlin Gokey, and Monica Thornton, “Indicators of Inputs, Activities, Outputs, Outcomes and Impacts in Security and Justice Programming,” October 15, 2013, accessed June 12, 2016, <http://issat.dcaf.ch/fre/download/55047/890251/developing-indicators-security-justice-programming.pdf>.

They posit that the procedure for evolving indicators must commence at the schemes conception and design phase. Foremost, the project director should be able to clearly express the assumption of change that strengthens your project. An assumption of change is a declaration that clarifies why we feel certain events will generate preferred transformation in a certain situation.

### **Measurable Indicators for Evaluating this Research Work**

The measurable indicators for evaluating this research work are 1. The findings and data analysis of the questionnaire administered to the 4 selected churches on the subject matter; 2. The strategy of implementation of the 4 selected churches; 3. The tables of the historical background of the 4 selected churches from the time they were established to the time the program began and ended (Tables 18); 4. Data analysis of the sampled churches at the end of the program; 5. The secretary's quarterly statistical report of the 4 selected churches; 6. Treasurer's monthly financial reports of the 4 selected churches; 7. Combined questionnaire response data of the 4 selected churches; 8. Combined evaluation response analysis of the 4 selected churches. These measurable indicators are explained below;

**The findings and data analysis of the questionnaire.** The responses, findings, and data analysis on the questionnaire administered to the four churches in the strategy of implementation of the 4 selected churches. The strategic implementation plan listed by the project director in chapter 4 of this work was judiciously carried out in chapter 5 according to dates allotted. The outcome was encouraging and rewarding as all the churches supported the project and cooperated with the research process.

Table 18 which is the historical data of sampled churches before and when the program began was transferred to this chapter 6, for a comparative analysis to show the success or failure of this research project with Table 20, the Combined Evaluation Data at the end of the program.

*Table 19. Table 18 Revisited*

Churches	CM	YE	YO	PME	PLIPE	NME	NSBP	NTF	NSAT	PLISE
Ovorji	442	1932	1939	PE	20% Approx 88.pers	SGE	8	33	33	89.5% Approx 396pers
Omoba	538	1948	1973	PE	.30% Approx 161.pers	SGE	9	39	39	86.9% Approx 468pers
Nbawsi	266	1937	1975	PE	35% Approx .93	SGE	4	17	17	76.6% Approx 204pers
Ihie	327	1933	1937	PE	42% Approx 137pers	SGE	2	23	23	84.4% Approx 276pers

KEY: CM-Church Membership; YE-Year Established YO-Year of Organization; PME-Popular Method of Evangelism; PLIPE-Percentage of laity involved in Public Evangelism; NME-New Method of Evangelism; NSBP-Number of Small Group before Program; NTF-Number of Trained Facilitators; PLISE-Percentage of Laity involved in Small Group Evangelism; NSAT-Number of Small Group after Training PE-Public Evangelism; SGE-Small Group Evangelism, Pers-Persons Approx-Approximately.

*Table 20. Combined Evaluation Data at the End of the Program*

Churches	CCM	YPC	NME	NSB	PNSGU	PNSGL	PLISE	Y PE
Ovorji	489	2015	SGE	47	37	37	90.7% Approx 444 pers	2016
Omoba	589	2015	SGE	51	43	43	87.6% Approx 516 pers.	2016
Nbawsi	330	2015	SGE	64	22	22	80% Approx 264 pers.	2016
Ihie	478	2015	SGE	151	35	35	87.8% Approx 420 pers.	2016

KEY: CCM-Current Church Membership, YPC-Year Program Commenced, NME-New Method of Evangelism, NSB-Number of Souls Baptized, PNSGU-Present number of Small Group Units, PNSGL-Present Number of Small Group Leaders, PLISE-Percentage of Laity Involved in Small Group Evangelism, YPE-Year Program Ended

### **Data Analysis of Sampled Churches at the End of the Program**

Below is the data analysis of the four selected churches; Ovorji, Omoba, Nbawsi, and Ihie, that participated in the research process.

**Ovorji Church.** In reference to Table 19, Ovorji Church was established in 1932 and organized in 1939. The membership of the church is 442 after 83 years it was established (1932-2015). The popular method of evangelism was public evangelism. Each time public evangelism was conducted, approximately 88 persons were in attendance at the meeting which is about 20% of the membership.

This means that the entire congregation was not fully mobilized for evangelism and this resulted to stunted growth as the pastors who labored in the church for years were almost working alone. There were only 8 small group units in the church and they seem not to be functional. With the request of the project director to mobilize the laity for effective small group evangelism in 2015, the church was mobilized into small groups for evangelism. Following the implementation strategy, 33 small group facilitators were trained and 33 small group units were inaugurated as

the church was voluntarily divided into 12 persons per small group unit which translates to 396 persons of the 442 members' mobilized and trained for evangelism.

This is approximately 89.5 % of church membership willing and prepared to assist the pastor in witnessing to members and the community. After the six months of Outreach Delivery Engagements (October 2015- March 2016), 47 souls were baptized and this increased the church membership to 489 persons (Table 20). They were assembled into 4 units of 12 persons in order to get them involved in small group evangelism and this increased the small group units to 37 and small group leaders to 37 (Table 20). With this increase in membership, 90.7 % of the members are now involved in ministry and this is about 444 persons involved in small group evangelism (Table 20). This is a major breakthrough compared with the time public evangelism was adopted and only 20% of the members involved in witnessing.

**Omoba Church.** Table 19 reveals that Omoba Church was established in 1948 and organized in 1973 (25 years after it was established). After 67 years of service to the community (1948-2015), the church membership remains 538 with the popular method of evangelism as public evangelism. Whenever public evangelism was conducted, approximately 161 persons participated, which is about 30% of the membership. This suggests that the whole church was not fully marshaled for evangelism and this led to underdeveloped growth as the pastors who worked for the church these years, almost labored alone. 9 small group units existed in the church and they appear not to be resourceful. The project director applied to the executive committee of the conference in January 2015, to mobilize the laity for effective small group evangelism and this request was approved.

Implementing his strategy plan, the local church pastor in association with some pastors trained 39 small group facilitators and established 39 small group units

as the church was divided into 12 persons per small group unit which is about 468 persons of the 538 members' mobilized for evangelism. This means that 86.9 % of church membership was willing and prepared to assist the pastor in communicating the good news of salvation to members and the community. The six months Outreach Delivery Engagements (October 2015- March 2016), yielded 51 souls which increased the church membership to 589 persons (Table 20). They were put into 4 units of approximately 12 persons in order to get them involved in small group evangelism, and this increased the small group units to 43 and small group leaders to 43 (Table 20). This means that 87.6 % of the members are now involved in small group ministry evangelism and this is about 516 persons (Table 20). This is great success compared to the time public evangelism was adopted and only 30% of the members involved in witnessing.

**Nbawsi Church.** Nbawsi Church was established in 1937 and organized in 1975 (38 years after it was established) according to Table 19. The church has a membership of 266 after 78 years of toil in the community (1937-2015). The common method of evangelism was public evangelism. Every time public evangelism was conducted, approximately 93 persons attended which is about 35% of the church. This unfolds the entire church was not fully assembled for evangelism and this resulted to immature growth because the pastors who ministered in the church for years, worked alone. 4 small group units existed in the church and they look ineffective. With the request of the project director to mobilize the laity for effective small group evangelism in 2015, the church was mobilized into small group units for evangelism.

Subsequently, the implementation strategy led to the training of 17 small group facilitators and the establishment of 17 small group units. They were grouped into 12 persons per small group unit which is 204 persons of the 266 members'

mobilized and trained for evangelism. This is roughly 76.6 % of church membership eager and equipped to assist the pastor in proclaiming the good news of salvation to members and the community.

A total of 64 persons were baptized at the end of the six months Outreach Delivery Engagements (October 2015- March 2016), and this increased the church membership to 330 (Table 20). They were assembled into 5 units of about 12 persons in order to get them involved in small group evangelism. This increased the small group units to 22 and small group leaders to 22 (Table 20). With this increase in membership, 80 % of the members are now involved in small group evangelism and this is about 264 people assisting the pastor in witnessing (Table 20). This is a great accomplishment compared to the time public evangelism was employed and only 35% of the members involved in witnessing.

**Ihie Church.** Ihie Church was established in 1933 and organized in 1937. Table 19 discloses that the membership of the church is 327 after 82 years it was established (1933-2015). The traditional method of evangelism is public evangelism. Each time public evangelism was conducted, about 137 members turned out at the meetings, which is 42% of the membership. This suggests that the entire membership was not completely rallied for evangelism and this resulted to unfavorable growth signifying that pastors who worked in the church for years almost worked alone. 2 small group units functioned in the church and they seem not effective. With the request of the project director to mobilize the laity for effective small group evangelism in 2015, the church was mobilized into small group units for evangelism. In implementing the strategy plan, 23 small group facilitators were trained and 23 small group units inaugurated.

The church was divided into 12 persons per small group unit and that amounted to 276 persons of the 327 members mobilized for evangelism. That means approximately 84.4 % of church membership were willing and equipped to support the pastor in declaring the good news of salvation to members and the community. At the end of the six months Outreach Delivery Engagements (October 2015- March 2016), 151 souls were baptized and this increased the church membership to 478 persons (Table 20). They were grouped into 12 units (12 persons per unit) for inclusion into small group evangelism. This brought the small group units to 35 and small group leaders to 35 (Table 20). The increase in membership depicts that 87.8 % of the members are now involved in small group evangelism and this is about 420 people (Table 20). This is good progress compared to the time public evangelism was employed and only 42% of the members involved in witnessing.

#### **The Secretary's Quarterly Statistical Report of the 4 Selected Churches**

The secretary's quarterly statistical report at the appendix shows the baptism records of the churches at the end of the 6 months of Outreach Delivery Engagements (October 2015- March 2016) as Ovorji -47, Omoba – 51, Nbawsi- 64, Ihie- 151. This increased the membership of the churches. This is a remarkable achievement compared to their membership from the time they were established to the time the program began and ended.

#### **Treasurer's Monthly Financial Reports of the 4 Selected Churches**

Below is the monthly financial report of the four selected churches; Ovorji, Omoba, Nbawsi, and Ihie, that participated in the research process.

**Ovorji Church.** The treasurer's monthly financial report at the appendix shows that *Ovorji Church* reported a tithe of four hundred and seventy-nine thousand

three hundred and eighty-three naira (479,383 ) and an offering of one hundred and fifty-six thousand, nine hundred and ninety-four naira ( 156,994 ) from April - September 2015 (6 months ) which marks the preliminary stages of the program. They reported a tithe of five hundred and forty-four thousand, two hundred and thirty-two naira (544,232) and an offering of two hundred and thirty-five thousand, eight hundred and ninety-eight naira (235,898) from October 2015 – March 2016 (6 months) when the outreach program ended.

An increase of sixty-four thousand, eight hundred and forty-nine naira (64,849) in tithe and seventy-eight thousand, nine hundred and four naira in offering (78,904). This is a good notwithstanding the economic recession in the country, coupled with the irregular payment of the salaries of civil servants in the state.

**Omoba Church.** The treasurer's monthly financial report at the appendix shows that *Omoba Church* reported a tithe of one million, two hundred and twenty-two thousand, one hundred and thirty-five naira (1,222,135) and an offering of one hundred and thirty-seven thousand, five hundred and sixty-two naira, thirty-five kobo (137,562.35) from April - September, 2015 (6 months) which marks the initial stages of the program. They reported a tithe of one million, three hundred and fifty-six thousand, six hundred and fifty-five naira (1,356,655) and an offering of one hundred and sixty thousand, four hundred and fifty-eight naira, fifty kobo (160,458.50) from October 2015 – March 2016 ( 6 months ) when the outreach program ended.

This shows an increase of one hundred and thirty-four thousand, five hundred and twenty naira (134,520) in tithe and twenty-two thousand, eight hundred and ninety-six naira and fifteen kobo in offering (22,896.15). This is worthy in spite of the economic recession in the country, coupled with the irregular payment of the salaries of civil servants in the state.

**Nbawsi Church.** The treasurer's monthly financial report at the appendix show that *Nbawsi Church* reported a tithe of two hundred and eighty-one thousand, one hundred and thirty-five naira (281,135) and an offering of twenty-eight thousand six hundred and ninety-seven naira (28,697) from April - September 2015 (6 months) which marks the beginning stages of the program. They reported a tithe of three hundred and thirty-six thousand, six hundred naira (336,600) and an offering of forty-eight thousand seven hundred and fifty-four naira (48,754) from October 2015 – March 2016 (6 months) when the outreach program ended.

This shows an increase of fifty-five thousand, four hundred and sixty-five naira (55,465) in tithe and twenty thousand, and fifty-seven naira in offering (20,057). This is fine despite the economic recession in the country, coupled with the irregular payment of the salaries of civil servants in the state.

**Ihie Church.** The treasurer's monthly financial report at the appendix show that *Ihie Church* reported a tithe of one million and twenty-three thousand, nine hundred and twenty naira (1,023,920) and an offering of fifty-two thousand, six hundred and fifty naira (52,650) from April - September 2015 (6 months) which marks the preliminary stages of the program. They reported a tithe of one million, three hundred and forty-five thousand, four hundred and fifty-five naira (1,345,455) and an offering of fifty-five thousand, six hundred and twenty naira (55,620) from October 2015 – March 2016 (6 months) when the outreach program ended.

There is an increase of three hundred and twenty-one thousand, five hundred and thirty-five naira (321,535) in tithe, and two thousand nine hundred and seventy naira in offering (2,970). This is deserving of praise in tithe but not in offering although there is economic recession in the country, coupled with the irregular payment of the salaries of civil servants in the state.

### **Combined Questionnaire Response Data of the 4 Selected Churches**

A combined evaluation of the 4 churches was adopted because of the similarities in their response. Moreover, a church by church evaluation will make the analysis lengthy and cumbersome. A total of 100 persons from the 4 selected churches were engaged in this evaluation analysis. 25 persons were selected from each church. There were 67 males and 33 females. The age respondent data ranged from 12-19; 20-40; and 41-60, as seen in Table 21.

*Table 21. Socio-demographic Characteristics of Evaluation Respondents*

Characteristic	Category	Frequency (n)	Percent (%)
Gender	Male	67	67.0
	Female	33	33.0
Age	12 to 19 years	14	14.0
	20 to 40 years	28	28.0
	41 to 60 years	58	58.0

**Combined Strategy Evaluation Responses**

Statement	Frequency (Percent)		
	Strongly Agree	Agree	Disagree
Small Groups in my local Church are winning souls and retraining them for small group evangelism	83 (83.0)	17 (17.0)	0
My enrolment in small group ministry has made me to understand that Bible Studies, prayer and visitation are essential ingredients of small group evangelism success	64 (64.0)	26 (26.0)	0
The training I received as a facilitator has increased my zeal for small group witnessing	85 (85.0)	15 (15.0)	0
I discovered my spiritual gift/gifts during the period of the program	76 (76.0)	23 (23.0)	1 (1.0)
The working relationship between members of my church and the Pastors has improved since we mobilized the church for small evangelism	80 (80.0)	16 (16.0)	4 (4.0)
My church has been revived and its impact felt in members and the community	83 (83.0)	15 (15.0)	2 (2.0)
The mobilization of members of my church for small group ministry has enhanced the Midweek prayer, Friday and Sabbath vesper services in my church	86 (86.0)	10 (10.0)	4 (4.0)
The stewardship giving of my Church has improved since we began small group ministry	82 (82.0)	12 (12.0)	6 (6.0)
Small group evangelism has contributed a lot to the spiritual and financial growth of my local church	83 (83.0)	12 (12.0)	5 (5.0)
With my experience in this program, I recommend that every local church in Aba North Conference be mobilized for small group ministry evangelism	87 (87.0)	11 (11.0)	2 (2.0)
I participate in small group ministry evangelism in my local church during this period	86 (86.0)	4 (4.0)	11 (11.0)

**Combined Evaluation Response Analysis of the 4 Selected Churches**

83 persons strongly agree that small groups in their local churches are winning souls and re-training them for small group ministry evangelism, this is possibly because those baptized were put in small groups. 64 people strongly agree that their enrolment into small group ministry has made them to understand that Bible studies,

prayer, and visitation are essential if small group evangelism must succeed in the local church. 85 persons strongly agree that the training they received as facilitators has increased their zeal for small group witnessing. 76 persons strongly agree that they discovered their spiritual gifts during the periods of the program. Spiritual gifts listed include the gifts of prayer, teaching, service, witnessing, peacemaking, encouragement, leadership, administration, healing, faith and visitation.

80 people strongly agree that the working relationship between members and their church pastor has improved since the church was mobilized for small group evangelism. 83 persons strongly agree that their church has been revived and its impact felt in members and the community since they began the program. 86 people strongly agree that the program has enhanced the Midweek prayer, Friday and Sabbath vesper services of their church.

82 persons strongly agree that the stewardship giving of their church has improved since they began small group ministry activities in their church. 83 persons strongly agree that small group evangelism has contributed to the spiritual and financial growth of their local church. 87 people strongly agree that with the experience they gathered during the program, every church in Aba North Conference should be mobilized for small group evangelism. 86 persons strongly agree that they participated in the small group evangelism during the program. These affirmative responses confirm that the program was successful and worthy of practice in every local church if effective church growth is desired.

### **Summary**

Chapter One described the ministry context of this research paper. It revealed that public evangelism conducted by pastors and a few pioneer evangelists as a

method of soul winning in Aba North Conference did not yield effective results in the spiritual, numerical and financial growth of the conference. A paradigm shift was

Proposed from public to small group evangelism where her membership would be mobilized for greater involvement in small group evangelism. The statement of the problem and purpose of the study were clearly stated. Moreover, the delimitations, methodology, and expectations of the research process were made known, and certain terms were defined.

Chapter Two looked at the theological foundation for mobilizing the laity for small group evangelism. The Old and New Testament texts of the bible that support small group ministry were discovered and applied. The writings of Ellen G. White were examined to substantiate biblical revelations for small group ministry evangelism.

Chapter three reviewed some literatures from Adventist, Evangelical, and Pentecostal scholars and theologians on mobilizing the laity for small group evangelism. Here, authors conversed with one another by comparing, contrasting, arguing, or providing corresponding ideas for mobilizing the laity for small group evangelism.

Chapter four described the project setting. Here, the history and cultural values of the *Ngwa* people were exposed. Moreover, a brief history of Aba North Conference and the selected churches for this research work had prominence. Their historical data exposed their problems which stimulated the writing of this paper. The research design and methodology was adopted and expressed. Moreover, the research intervention was developed. Questionnaires were administered to the four selected churches. The responses were gathered, and a combined evaluation analysis carried out.

Chapter five examined the church by church implementation initiatives of the strategies listed in chapter four of this dissertation and the successes recorded. It listed the church by church strategic plans and described the activities carried out to implement them. In this chapter, synergy was displayed at work to exemplify what is basic to the calling of the priesthood of all believers. The laity and pastors labored in an amazing manner.

In chapter six, evaluation and indicator were defined as basic tools that assess projects on the basis, of their relevance, efficiency effectiveness, impact, and sustainability. Measurable indicators for evaluating the research work were listed to ascertain if the objective of the paper was realized. A combined evaluation questionnaire was administered and a combined response evaluation analysis conducted to determine the success or failure of the project.

### **Lessons Learned**

During the periods of this project, pastoral influence was not asserted as everybody became a “minister”. Members became committed to Bible studies, prayer conferences, witnessing, and visitation. Communal spiritual development was restored as a result of arbitration in disputes between our church members and members of other religious affiliations.

Spiritual gifts were discovered in members who were previously inactive as they participated in the program. The relationship between the members and their church pastors improved and friendliness was restored in relationships that disagreements had been damaged. The numerical strength of the churches and the Conference increased as a result of soul winning and baptism. Moreover, the financial capacity of the Conference increased through the return of tithes and offerings in spiritual revivals that overwhelmed the churches. The cost incurred during public

evangelism was reduced. There were testimonies of God's goodness and divine blessings all through the process and God's name was glorified.

Furthermore, the project director's spiritual life was fulfilled in this amazing breakthrough as a result of testimonies that were reported by the small groups and personal encounter with Jesus during the training periods and Out Reach Delivery Engagements.

### **Recommendations**

Following the experiences and successes gathered in the process of implementing this research work, the following are recommended:

1. Pastors in the selected churches where this research experience took place should continue to mobilize their churches through this method for effective small group evangelism.
2. The Adventist University of Africa should partner with sister theological institutions to approve and encourage the introduction of small group ministry as a curriculum to enable graduate students be familiar with how to mobilize the laity for effective small group evangelism before they graduate.
3. Aba North Conference should recommend to Eastern Nigeria Union Conference, that the laity be mobilized and trained in small groups for effective church growth in her territory to minimize the huge cost incurred in public evangelism.
4. The West- Central African Division (WAD) should set a committee to re-examine the impacts of effective small group ministry evangelism to regular public evangelism and its huge cost and provide a blueprint for evangelism in her territory.

### **Conclusion**

Mobilizing the laity for effective small group evangelism is a Biblical assignment that should be engaged by all members in order for healthy church growth to occur. Before the task begins, pastors and the laities must be educated for successful implementation to take place or this will attract resistance. The clergy should remove from their minds they are the only ones employed to do ministry. They

must train their members in harmony with their spiritual gifts and delegate them to work for their Master, Jesus. The priesthood of all believers is a divine injunction that has yielded maximum results down the ages. Jesus and his disciples were involved in it and this led to the growth of the early church, therefore the church in the 21<sup>st</sup> century (including those in Aba North Conference of the Seventh-day Adventist Church) cannot shy away from it.

Considering that projects are assessed on the basis of their relevance, efficiency, effectiveness, impact and sustainability, the researcher submits that the project was relevant because it solved the problems identified as hindrances to spiritual, numerical and financial growth of the selected churches for this research in the conference. The efficiency and effectiveness of the project was evidenced in the training and greater participation of members in the in-reach and outreach evangelism program of the various churches. The impact was felt considering the outcome of the research project as enumerated in the lessons learned. Churches were revived and the success recorded shown by the measurable indicators.

The project was submitted to the executive committee of Aba North Conference on April 24, 2016, and it was voted to approve that the program be conducted in all her local churches since the program was successful and the churches share similar experiences. The researcher will make available, the results of this project to the local churches that participated in the research process after the defense.

## APPENDICES

## APPENDIX A

### CORRESPONDENCE

Authorization from Aba North Conference Executive Committee to Administer  
Questionnaire on the Four Churches



## SEVENTH-DAY ADVENTIST CHURCH

**Aba North Conference**  
Uhum, Isiala Ngwa South  
Local Government Area,  
P.M.B. 9006, Owerri, Abia State.  
**E-mail:** [ancsda@yahoo.com](mailto:ancsda@yahoo.com)  
**website:** [www.ancsda.org](http://www.ancsda.org)  
(click new conferences)

#### ABA NORTH CONFERENCE OF SEVENTH-DAY ADVENTIST CHURCH EXECUTIVE COMMITTEE MINUTES HELD JANUARY 14, 2015

- ATTENDANCE:** Udo, Bassey E.O (Chairman); Njoku Moses, C; Manila, E.G; Nwosu, Victor C, (President); Iheanacho, U.C, (Secretary); Marizu, O.K; Nwankwo, H.E; Adindu C.C; Ndulewe, B.C; Onwusonye, M.C; Oriaku, J.E; Nwaejike Daniel; Nwaigburu Eze; Ahuchaogu M.T; Goodness Okpara; Nwadiibia E.C; Friday, Justina;
- CALL TO ORDER:** The meeting was called to order by 11:45 a.m.
- OPENING PRAYER:** Elder E.G Manila said the opening prayer.
- DEVOTIONAL:** Conducted by Pastor Victor Chinedu Nwosu. Based on SDAH 625 our opening hymn "Lord plant my feet on higher ground", our prayer for Aba North Conference is for God to plant our feet on a higher ground which is Clifford University. If we believe and work hard the Lord shall do it for us.
- 2015:01: UCI:** **SEATING OF REGULAR INVITEES:**
- VOTED:** To sit regular invitees: Ogboenyia, B.C; Ogbonna, Bertha; Etekwuru, S.K; Enweremadu, Chibuike;
- 2015: 08: VCN:** **REORGANIZATION OF EZIAMA NVOSI DISTRICT:**  
Whereas Aba North Conference Administration, recommended to Eastern Nigeria Union Conference the reorganization of Eziamanvosi District; and whereas Eastern Nigeria Union Conference, at her year-end meeting of Jan 7-10, 2015, voted the reorganization of Eziamanvosi District.

**2015: 09: VCN:**

**AUTHORIZATION TO CONDUCT A QUESTIONNAIRE  
IN SELECTED CHURCHES IN ABA NORTH  
CONFERENCE:**

Whereas Pastor Victor Chinedu Nwosu is doing a Doctorate Degree in Ministry (D.min) Program with the Adventist University of Africa; Whereas Pastor Victor Chinedu Nwosu has applied to Aba North Conference Executive Committee to authorize him to conduct a questionnaire on Mobilizing The Laity for Effective Small Group Evangelism in the following selected churches; Ovorji, Omoba, Nbawsi and Ihie;


**VOTE:** To approve that this questionnaire be conducted by Pastor Victor Chinedu Nwosu in the above mentioned selected Churches.

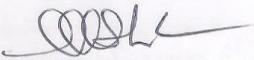
**ADJOURNMENT:**

**Meeting was adjourned by 4:15 pm.**

**CLOSING PRAYER:**

**Pastor (Dr.) M.C Njoku**

  
\_\_\_\_\_  
**NWOSU VICTOR, C.**  
(PRESIDENT)

  
\_\_\_\_\_  
**IHEANACHO, U.C**  
(SECRETARY)

ANC EXCOM JANUARY 14, 2015



## SEVENTH-DAY ADVENTIST CHURCH

### **Aba North Conference**

Uhum, Isiala Ngwa South  
Local Government Area,  
P.M.B. 9006, Owerri, Abia State  
E-mail: [ancsda@yahoo.com](mailto:ancsda@yahoo.com)  
website: [www.ncsda.org](http://www.ncsda.org)  
(click new conferences)

February 11, 2015.

The Church Board,  
Ovoji,  
Ovorji District,

### **LETTER OF AUTHORIZATION**

With the permission granted me by the Aba North Conference Executive Committee of 14<sup>th</sup> January 2015, to conduct a questionnaire on how to Mobilize the Laity for effective Small Group Evangelism in Aba North Conference, I hereby seek the authorization of Ovorji Church to conduct a questionnaire on the said subject matter in your Congregation.

Yours in His service,

Pastor Victor Chinedu Nwosu



## SEVENTH-DAY ADVENTIST CHURCH

**Aba North Conference**  
Uhum, Isiala Ngwa South  
Local Government Area,  
P.M.B. 9006, Owerri, Abia State  
E-mail: [ancsda@yahoo.com](mailto:ancsda@yahoo.com)  
website: [www.ncsda.org](http://www.ncsda.org)  
(click new conferences)

February 11, 2015.

The Church Board,  
Omoba,  
Omoba District,

### LETTER OF AUTHORIZATION

With the permission granted me by the Aba North Conference Executive Committee of 14<sup>th</sup> January 2015, to conduct a questionnaire on how to Mobilize the Laity for effective Small Group Evangelism in Aba North Conference, I hereby seek the authorization of Omoba Church to conduct a questionnaire on the said subject matter in your Congregation.

Yours in His service,

Pastor Victor Chinedu Nwosu

## Correspondence to Churches



### SEVENTH-DAY ADVENTIST CHURCH

#### **Aba North Conference**

Uhun, Isiala Ngwa South  
Local Government Area,  
P.M.B. 9006, Owerri, Abia State  
E-mail: [ancsda@yahoo.com](mailto:ancsda@yahoo.com)  
website: [www.encsda.org](http://www.encsda.org)  
(click new conferences)

February 11, 2015.

The Church Board,  
Nbawsi,  
Nbawsi District,

#### LETTER OF AUTHORIZATION

With the permission granted me by the Aba North Conference Executive Committee of 14<sup>th</sup> January 2015, to conduct a questionnaire on how to Mobilize the Laity for effective Small Group Evangelism in Aba North Conference, I hereby seek the authorization of Nbawsi Church to conduct a questionnaire on the said subject matter in your Congregation.

Yours in His service,

Pastor Victor Chinedu Nwosu



## SEVENTH-DAY ADVENTIST CHURCH

### **Aba North Conference**

Uhun, Isiala Ngwa South  
Local Government Area,  
P.M.B. 9006, Owerri, Abia State  
E-mail: [ancsda@yahoo.com](mailto:ancsda@yahoo.com)  
website: [www.ncsda.org](http://www.ncsda.org)  
(click new conferences)

February 11, 2015.

The Church Board,  
Ihie,  
Ihie District,

### LETTER OF AUTHORIZATION

With the permission granted me by the Aba North Conference Executive Committee of 14<sup>th</sup> January 2015, to conduct a questionnaire on how to Mobilize the Laity for effective Small Group Evangelism in Aba North Conference, I hereby seek the authorization of Ihie Church to conduct a questionnaire on the said subject matter in your Congregation.

Yours in His service,

Pastor Victor Chinedu Nwosu

Consent Letters from the Churches



**SEVENTH-DAY ADVENTIST CHURCH**  
**OVORJI**  
OVORJI DISTRICT  
(ABA NORTH CONFERENCE)

Our Ref: \_\_\_\_\_ Your Ref: \_\_\_\_\_ Date: 19/2/2015

Dear Sir,

**Letter of Informed Consent**

We acknowledge the receipt of your letter sent to us on 11<sup>th</sup> February 2015, requesting to conduct a questionnaire on mobilizing the laity for effective small group evangelism. The church consents to this request and wish you success as you work with us.

Thanks for your faithful consideration.

Signed:

**Kanu Ugochukwu O**

*[Signature]*  
Church Pastor

08039119529

**Ugoala Onyebuchi**

*[Signature]*  
Church Clerk



**Seventh-day Adventist**  
**OMOBA CHURCH**

**Omoba T/ship District**  
**Aba North Conference**  
Isiala Ngwa South LGA  
Abia State

17/2/2015

Dear Sir,

**Letter of Informed Consent**

Sequel to your letter dated 11th February 2015, we are grateful that you have selected this church to participate in your research work. The Church humbly authorize that your questionnaire be conducted and be sure of our support.

Yours in His service

**Signed:**

**Emmanuel Chigozie Nwosu**  
**Church Pastor**

**Gift R. Emeonye**  
**Church Clerk**



# SEVENTH DAY ADVENTIST TOWNSHIP CHURCH NBAWSI

NBAWSI DISTRICT

Our Ref: \_\_\_\_\_ Your Ref: \_\_\_\_\_ Phone No: \_\_\_\_\_

Date: 22/2/2015

Dear Sir,

## Letter of Informed Consent

In response to your letter dated 11th February 2015, the church at Nbawsi authorizes that your research on Mobilizing the Laity for effective small Group Evangelism, be conducted in our local church. We assure you of our sincere support in this regard.

Thanks for considering our church as a vital tool for your research.

**Osinachi C. Onwuasoanya**  
Church Pastor

**Chimaraoke Onwubuazu**  
Church Clerk



# Seventh-Day Adventist Church

IHIE

P.M.B. 7115 Aba  
Abia State Niger

24/2/2015

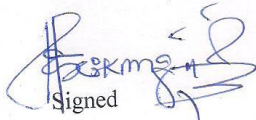
*Our Ref:* \_\_\_\_\_ *Your Ref:* \_\_\_\_\_ *Date:* \_\_\_\_\_

Dear Sir,

### Letter of Informed Consent

In quick response to your letter dated February 11<sup>th</sup> 2015, we approve that your questionnaire on mobilizing the laity for effective Small Group Evangelism be conducted in our church. We promise to work towards a positive result of the research.

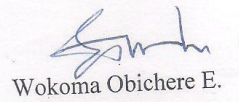
Thanks for your understanding and choosing us to participate in this research.



Signed

Etekuru S.K

**Church Pastor**



Wokoma Obichere E.

**Church Clerk**

MINUTES OF ACCEPTANCE AND ADOPTION OF D.MIN DISSERTATION AS  
A SMALL GROUP RESOURCE MATERIAL FOR ABA NORTH CONFERENCE



SEVENTH-DAY  
ADVENTIST CHURCH

002

**Aba North Conference**  
Uhun, Isiala Ngwa South  
Local Government Area,  
P.M.B. 9006, Owerinta, Abia State.  
E-mail: [ancsda@yahoo.com](mailto:ancsda@yahoo.com)  
website: [www.encsda.org](http://www.encsda.org)  
(click new conferences)

ABA NORTH CONFERENCE OF  
SEVENTH-DAY ADVENTIST CHURCH  
EXECUTIVE COMMITTEE MINUTES OF  
MEETING HELD APRIL 24, 2016

- ATTENDANCE:** Nwosu, V.C, (Chairman); Iheanacho, U.C, (Secretary);  
Marizu, O.K; Nwankwo, H.E; Adindu, C.C; Ndulewe,  
B.C; Owusonye, M.C; Nwaejike, D; Nwaigburu, E;  
Uzoaru, G.C; Ahuchaogu, M.T; Nwadibia, E.C;  
Uwaoma, A.E;
- CALL TO ORDER:** Meeting was called to order by the chairman, Pastor  
Victor C. Nwosu at exactly 11:00 a.m.
- OPENING HYMN:** The opening hymn was taken from SDAH 8 "We  
Gather Together To Ask The LORD's Blessing"
- OPENING PRAYER:** The opening prayer was said by Eld. E.C Nwadibia.
- DEVOTIONAL:** Conducted by the President, Pastor Victor C. Nwosu.  
Scripture text was carefully selected from Isa. 40:27-30. In  
times of difficulty, like our Country Nigeria is now passing  
through, we need to gather together to seek the LORD's  
blessing as our opening song suggest. God does not abandon his  
people. God is neverweary. At this time of difficulty we have  
to encourage our members to draw near to God. God gives  
power to those who are weak. Difficulty will not last forever.  
You can be weary, but God is never weary.
- 2016: 40: UCI: SEATING OF REGULAR INVITEES:**
- VOTED:** To sit regular invitees; Ogbonna, Bertha Nwosu,  
S.E; Etekwuru, S.K Enweremadu, Chibuike.
- 2016: 41: VCN: PRESENTATION AND ADOPTION OF DOCTORATE  
DEGREE IN MINISTRY DISSERTATION: PASTOR  
VICTOR C. NWOSU:**  
Whereas Pastor Victor C. Nwosu has finished his Doctorate  
Degree in Ministry Dissertation and has presented it to Aba  
North Conference Executive Committee for adoption as  
resource document for Small Group Evangelism;
- VOTED:** To accept and adopt Pastor Victor Chinedu Nwosu's  
Doctorate Degree in Ministry Dissertation as resource

document for Small Group Evangelism in Aba North Conference.

**2016: 42: VCN:**

**BUILDING PLAN FOR ABA NORTH CONFERENCE PRESIDENT'S HOUSE:**

Whereas Pastor Victor C. Nwosu the Aba North Conference President has drawn a building plan for Aba North Conference President's house and has presented it to the Executive Committee for approval;

**VOTED:** To approve the building plan of Aba North Conference President's house as presented.

**2016: 43: VCN:**

**BABCOK UNIVERSITY AUA PROGRAM:**

Whereas Pastor Victor C. Nwosu who has been doing Doctorate Degree in Ministry (AUA Program) at Babcock University Campus since 2012 will soon go back to continue his program and has presented it to Aba North Conference Executive Committee for their information.

**VOTE:** To record that Pastor Victor C. Nwosu will go back to Babcock University on May, 9, 2016, to continue his program.

**2016: 44: OKM:**

**OPENING OF PROJECT ACCOUNT FOR ABA NORTH CONFERENCE:**

Whereas there is need to open an account for projects and physical development of Aba North Conference separate from operational account; Whereas the Treasurer has presented this to the Conference Executive Committee for their information and approval;

**VOTED:** To open a "Current Account" with Diamond Bank Plc, Owerri for projects and physical development of Aba North Conference.

**ADJOURNMENT:**

Motion by Pst. C.C Adindu at 2:38 pm.

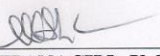
**CLOSING HYMN:**

SDAH 189 "Who can cheer the heart Like Jesus".

**CLOSING PRAYER:**

Pastor Nwankwo H.E.

  
 \_\_\_\_\_  
 NWOSU VICTOR, C.  
 (PRESIDENT)

  
 \_\_\_\_\_  
 IHEANACHO, U.C  
 (SECRETARY)



**SEVENTH-DAY  
ADVENTIST CHURCH**

**Aba North Conference**

Uhum, Isiala Ngwa South  
Local Government Area,  
P.M.B. 9006, Owerri, Abia State.  
E-mail: [ancsda@yahoo.com](mailto:ancsda@yahoo.com)  
website: [www.ncsda.org](http://www.ncsda.org)  
(click new conferences)

18<sup>th</sup> April, 2017

The Project Director,  
Adventist University of Africa  
Kenya.

Dear Sir,

**Authorization to Publish Information Gathered for D.Min. Dissertation  
in Aba North Conference by Pastor Chinedu Nwosu.**

I am directed by the Aba North Conference Executive Committee to inform you that Pastor Victor Chinedu Nwosu is authorized to publish information gathered from Aba North Conference churches which were used for his dissertation.

Thanks for your co-operation

Yours faithfully,

  
Pastor Emmanuel Ogbonna  
Executive Secretary

APPENDIX B

DATA COLLECTION TOOLS

QUESTIONNAIRE ON MOBILIZING THE LAITY FOR EFFECTIVE SMALL GROUP EVANGELISM IN ABA NORTH CONFERENCE, NIGERIA

Dear respondent,

Kindly respond to this questionnaire as honestly as possible. Your confidentiality is assured as the data collected shall be used for academic purpose. Thanks.

SECTION A: BACKGROUND INFORMATION

District:

Church:

Sex : Male [ ] Female [ ]
Age : 12-19 [ ] 20-40 [ ] 41-60 [ ] 61 and above [ ]

SECTION B : Evangelism:

- 1. The task of evangelism is solely for the pastor
I agree [ ] I strongly agree [ ] I disagree [ ]
2. Public evangelism is more members involving and result oriented than small group
I agree [ ] strongly agree [ ] disagree [ ]
3. Small group evangelism is more members involving a [ ] result oriented than public evangelism
I agree [ ] I strongly agree [ ] I disagree [ ]
4. Public evangelism produces members who are more mature in faith than small group
I agree [ ] I strongly agree [ ] I disagree [ ]
5. Members of my local church are well informed about small group ministry.
I agree [ ] strongly agree [ ] disagree [ ]
6 Every member will participate effectively in evangelism when the church is divided into small groups.
I agree [ ] I strongly agree [ ] I disagree [ ]
7. Pastors are afraid to mobilize members for small group ministry evangelism.
I agree [ ] I strongly agree [ ] I disagree [ ]
8. My pastor has mobilized enough members for successful small group ministry in my local church.
I agree [ ] I strongly agree [ ] I disagree [ ]
9. Small group ministry evangelism has Biblical background.
I agree [ ] I strongly agree [ ] I disagree [ ]
10. Jesus provides a good example for small group ministry evangelism
I agree [ ] I strongly agree [ ] I disagree [ ]
11. The disciples of Jesus were involved in his small group ministry evangelism.

- I agree  I strongly agree  I disagree
12. The New Testament pastors were lay people who devoted full time to the gospel work. I agree  I strongly agree  I disagree
13. There should be an adequate relationship between the church and the pastor if small group ministry must succeed in any local church. I agree  I strongly agree  I disagree
14. There must be a cordial relationship between the church and a community for small group evangelism to succeed. I agree  I strongly agree  I disagree
15. For a church to function efficiently, every member must be clear about the part they must play for the growth of the church. I agree  I strongly agree  I disagree
16. It is in community of disciples that newer and younger disciples are nurtured and instructed. I agree  I strongly agree  I disagree
17. Imagined threats and feared jealousy should be shunned by pastors who want to mobilize leaders for small group ministry. I agree  I strongly agree  I disagree

### SECTION C: LEADERSHIP TRAINING

18. Vision casting and leadership development are necessary if the program of lay involvement in ministry must succeed in the local church. I agree  I strongly agree  I disagree
19. Training church members for effective small group ministry evangelism should be the priority of every efficient minister. I agree  I strongly agree  I disagree
20. Servant leadership should characterize the life of pastors if they would succeed in small group evangelism. I agree  I strongly agree  I disagree
21. When the pastor fulfills the task of training, the church is mobilized through the power of the Holy Spirit. I agree  I strongly agree  I disagree
22. Trained laity's should multiply themselves by training others for small group evangelism to succeed. I agree  I strongly agree  I disagree
23. Members would support pastors who help them to develop their spiritual gifts and natural talents for ministry. I agree  I strongly agree  I disagree
24. Inadequate church mobilization and training can cause inactivity in the local church. I agree  I strongly agree  I disagree
25. A mobilized congregation is fertile soil for the sprouting and nurturing of leaders for small group evangelism. I agree  I strongly agree  I disagree

### SECTION D: DELEGATION

26. Delegation of duty leads to unlimited magnitude of production in soul winning. I agree  I strongly agree  I disagree

27. Delegation of duty enhances and brings confidence between pastors and the laity.  
 I agree  I strongly agree  I disagree
28. Every Sabbath uninvolved churchgoers sit in the congregation since attendance does not lead to action.  
 I agree  I strongly agree  I disagree
29. Failing to delegate is to waste abundant human resources God has provided for His church.  
 I agree  I strongly agree  I disagree
30. Empowerment takes place when pastors and church leaders delegate responsibility for ministry to lay people in the church.  
 I agree  I strongly agree  I disagree
31. Lay people become inactive in church because they have been given gifts but have no opportunity to express them.  
 I agree  I strongly agree  I disagree
32. Some pastors are reluctant to delegate because they feel threatened by talented people in their church.  
 I agree  I strongly agree  I disagree
33. Lack of time, enthusiasm, and commitment to discipleship frustrate small group ministry initiatives.  
 I agree  I strongly agree  I disagree
34. Small group evangelism can contribute a lot to the growth of my local church.  
 I agree  I strongly agree  I disagree

APPENDIX C

BIBLE STUDY GUIDES

IN-DEPTH BIBLE STUDY GUIDE FOR SMALL GROUP EVANGELISM

**Lesson 1**

**Topic: Light in Darkness (His Word is Light)**

**Scripture Reading: 119:10 Thy word [is] a lamp unto my feet, and a light unto my path.**

**Introduction**

In every day there must be light and darkness, and no matter how thick the darkness may be it vanishes when light comes. In the beginning, the world was filled with darkness and was without form according. Gen 1:2, but when God spoke at creation of the world there was light. Anyone who accepts the word of God receives light from Heaven, for God is light and in Him, there is no darkness at all (1john1:5).

**Why do we need the word God?** 2 Timothy 3:16-17 all scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

The above text made it clear that the Bible came from the inspirational table of God and was communicated to us through his holy men or the Prophets. Furthermore, we have four good reasons why we need the Bible

**Doctrine**, this is a set of beliefs or principles held and taught by a religious, political or other group. This refers to the Sinai experience and encounter where God gave a set of principles to Moses. These principles are to guide our conduct, association, interaction with God and man. The details of these principles are found in the book of Exodus chapter 20:1-17.

**Reproof.** The bible should be used to warn people who are erring; it also serves as bedrock for Christian admonition. Ezekiel 33:7-20

**Correction.** The word of God is to lead sinners back to God from their evil and wicked ways, correcting people from their wrongs to right.

**Instruction in righteousness.** The word of God should not to be used to support once idea, rather it is meant to keep us in tune with God.

**Questions**

**For what rationale were the scriptures written 2Peter:21 -----**

**What did Christ say concerning the study of Scriptures John 5:39 -----**

**Why is the word of God Sharper then two edge sword Hebrews 4:12, -----**

**What is the difference between the Word of God and Word of men 1 Thes 2:13, Jer. 23:36--**

**Why is the word of God a sanctifying agent John 17:17, Acts 19:20, 1 Timothy 4:5**

**Vow**

**Lord having understood that your word is light and inspired, I promise to study and abide in your words all the days of my life.**

**Name -----**  
**Address-----**  
**Email-----**  
**Phone-----**

**In-depth Bible Study Guide for Small Group Evangelism**  
**Lesson 2**

**Topic: Who Owns the World? (Designed by the Divine)**

**Scripture Reading: Psalm 24:1 The earth [is] the LORD'S, and the fullness thereof; the world, and they that dwell**

**Introduction**

There is an account of creation in every tribe of world. For example, the Igbo's believe that Chukwu( God) created the heavens, earth, and all living things. The Yoruba's believe that Olorun (God) is the creator. One thing is important in the creation account or story. Every culture believes that the world was created not made. However, the true account of creation cannot be fully comprehended from cultural perspective.

The question one may ask is who created the world? One of the oldest books in the world gave true account of our origin. The first book of the Bible Genesis 1:1, states that "in the beginning, God created the heaven and the earth". John 1:1-4. Says that "the one who created the World owns the World for by Him were all things created". Colossians 1:16-18 says "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all [things] he might have the pre-eminence

People go into business with reasons of making profits, and in everything we do in life is for a reason or reasons. In the same way, God created the World for a reason (Isaiah 45:18). One of the major reasons why God created the world is for man to inhabit it. Seeing the world been inhabited is the fulfillment of one of the cardinal principles of creating the world.

**Questions**

**What did scripture plainly states concerning the inspired supremacy of God which transforms men Eph 2:10**

**In whose representation did God bent man Genesis 1:27 -----**

**The source of the world is traceable to whom John 1: 5 -----**

**When did beginning begin? Genesis 1: 1-----**

**Was the universe created by two entities? Isaiah 45: 18-----**

**Vow.**

**Lord through thy holy Words I understand and believe that you alone own the world by Creation, so help me not to trust in any other account of creation.**

**Name -----**  
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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 3**

**Topic: Hope amidst Hopelessness**

**Scripture Reading: Isaiah 43:19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, [and] rivers in the desert.**

**Introduction**

One of the most comfortable places to stay, live and do business is Ngwa land. Ngwa land is the geographical territory east of Nigeria in Abia state, encompassing 7 local government areas of ugwunagbo, osisioma, obingwa, Aba south, Aba north, Isialangwa north and Isialangwa south. Let me review of some of the events which took place in Ngwa land during the past ten years and see if there is hope again. This blessed land within the period in review experienced Utu Saga, ( Utu Agbaghigwe is the name of a traditional cult member (translated, weevils cannot penetrate iron). This cult member started mentioning names of people who were involved in witchcraft. Almost all Christian denominations were involved in syncretism. Not long spiritual birth and cleansing or lab test at Ogoja kicked off, followed by the worst human tragedy in Ngwa land which was kidnapping, this left an ugly disfigurement and many young people within the age of thirty years were involved and were killed. There was also, pillaging of babies from maternities, hospital, homes, political crisis, and religious quagmire. These experiences are not merely in Ngwa land but are synonymous to other country of the world. This parallels the answer Jesus gave to His disciples when they asked about the signs of His second coming in Matthew 24.

At the zenith of all these crisis as depicted by Daniel in Chapter 12:1 “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book”. We should not faint when we see wars, crimes, diseases, famine, and pestilence, they are just telling us our redemption draws near.

Read Revelation chapter 21:1-4.where God promised to wipe away all tears from our eyes and there shall be no more sorrow. Paul also mentioned in Thessalonians that soon death will cease and Gods people will reign with Him. This is our Hope, the glorious appearing of Jesus our Kings

**Questions**

**Who will stand for his people? Daniel 12:1-----**

**Who will wipe away all tears? Revelation 21:1-4-----**

**Is God the originator of the crisis? John 8:44-----**

**Can the crisis be completely obstructed? Ezekiel 32:17-18 -----**

**Whose tears would be wiped away at the omega of it all? Revelation 21:1-4 -----**

-----

**Vow**

**Thank you, Lord, for providing hope in the Crisis of this age, I promise to depend on you and to put my trust in you.**

**Name -----**

**Address-----**

**Email-----**

**Phone-----**

**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 4**

**Topic: The Power of Choice**

**Scripture Reading: Josh. 24:15** And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that [were] on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

One thing is important in our lives; every human being must stand for one thing either right or wrong. Our destiny lies in our choices; we can choose life or death. In Genesis chapter 13:7-11, Lot made wrong choices, because of the affairs of this life. First he chose the plain of Sodom because of its vegetation; secondly, instead of fleeing to the mountains he requested for the land of Zoar, not only that he went to the cave which was not the original plan of God. In Genesis 19:31-38, he made the greatest mistake of his life. Lot should have been a grandfather to his grandchildren finally became a father to his grandchildren and a husband to his daughters. Matthew 7:13-14 instructs us to “ Enter ye in at the strait gate: for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat: Because strait [is] the gate, and narrow [is] the way, which leadeth unto life, and few there be that find it. Choose the word of God, choose God’s instructions, it will be hope for you in the midst of crisis (psalm1).

**Questions**

**Does God choose everything for man? Gen 3:1-7 -----**

**Why should I choose God?-----**

**How many choices do I have in my life? () -----**

**Is it wrong to make choice(s)? () -----**

**Are there distinct kinds of choice? () -----**  
-----

**Vow**

**Lord, I promise to take right decisions in life so that I will enter the narrow gate, I choose to serve you just like Joshua.**

**Name -----**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 5**

**Topic: Labor for that which Satisfy (Wine without Cost)**

**Scripture Reading Isaiah 55:1-2** Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for [that which is] not bread? And your labor for [that which] satisfieth not? **Hearken diligently unto me, and eat ye [that which is] good, and let your soul delight itself in fatness.**

**Introduction**

The world is almost filled with foods that do not satisfy. Two money making fast growing industries in the world today are Pornographic industry and Breweries. An inquiry on local dry gin, in my quest of having a true understanding on how it is been produced, exposed that ethanol is been used which is the same chemical used to preserve dead bodies. We need to understand that the Bible projects two types of wine, but nowhere sanctions the use of intoxicating wine. The wine that Christ made from water at the marriage feast of Cana was the pure juice of the grape John 2:3-9.

This is the "new wine . . . found in the cluster," of which the Scripture says, "Destroy it not; for a blessing is in it." Isaiah 65:8. {MH 333.1}

It was Christ who, in the Old Testament, gave the warning to Israel, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Proverbs 20:1. He Himself provided no such beverage. Wine is made for those who are perishing not for Kings and Prince; we are Princes because our heavenly father is the King of Kings. Proverbs 31:4-7 [It is] not for kings, O Lemuel, [it is] not for kings to drink wine; nor for Princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more. Our body is the temple of the Holy Spirit we should not by any means defiles the Temple of God 1 Corinthians 3:16-1. It is not good for eternity saints to spend their money on that which will, at last, destroy them. Read Proverbs 23:29-35 and Leviticus 10:9

**Questions**

**Who has woe and wounds without Cause Proverbs 23: 30-----**

**How did the Bible describe wine. Proverbs 20:1, Gen 9:21, Deu 32:33-----**

**Give wine to those who are Proverbs 31:4-7 -----**

**Does wine lead to distortion of decisions Isaiah 28:7-----**

**Why do Christians need to abstain from Wine and Strong drinks Luke 1:15, Eph.5:18, 1corinth 6:9-10; 5:11, Prov. 23:20-21.**

**Vow**

**Lord I promise not to destroy my body with anything that will not bring glory to your holy name**

**Name -----**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 6**

**Topic: Foods Approved by God**

**Scripture Reading: Genesis1:29-30 And God said, Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you, it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat: and it was so.**

**Introduction**

One of the things the world cannot do without is food and that is why famine seems to be the most devastating human tragedy. Since the fall of man in Genesis 3, man has continued to depreciate in value, and in all areas of life. Today in all corners of our streets there are striving business of Pork and Dog. The world has despised the original plans of God concerning food, given to us by God himself. These human evil food inventions are signs our Journey will soon be over. Remember the words of the lord through Apostle Paul that those who destroys the body the lord will destroy.

What was the original food that God gave to us? From the above text, it was fruit of trees yielding see and vegetables but after the flood, God added clean animals as part of our food. Genesis 9:2-3.

How do we differentiate clean and unclean animals Leviticus 11:1-3 And the LORD spake unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, these [are] the beasts which ye shall eat among all the beasts that [are] on the earth. Whatsoever parteth the hoof, and is cloven-footed, [and] cheweth the cud, among the beasts, that shall ye eat. Verse 9 tells us the type of fish they we should eat. Read also Deuteronomy Chapter 14.

Eating unclean food is going against God’s precepts and violating the laws of health. We should not eat things that are harmful, we should avoid digging our graves with our hands, remember your body is the temple of the Holy Spirit. Foods for the fools are those harmful and destructive herbs, grains, animal and every other unclean food abhor by the Heavens.

**Questions**

**What was the original food given to humanity Genesis 29:30? -----**

**List five animals we should not eat Leviticus 11:26-33 -----**

**List five unclean winged creatures Leviticus 11:13-20, Deut 14:11-18-----**

**Give example of five animals that you may eat Duet 14:4-7-----**

**What would be the condition of anyone who touches their dead body? Leviticus 11:40**

**Vow**

**Lord, I have understood that your words, help me to keep my body Holy by eating clean foods.**

**Name -----**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 7**

**Topic: Next Ebola Virus**

**Scripture Reading: Deut. 28:58-59 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Then the LORD will make thy plagues wonderful, and the plagues of thy seed, [even] great plagues, and of long continuance, and sore sicknesses, and of long continuance.**

**Introduction**

The year 2014 will not be forgotten easily in the History of the world, the deadly Ebola Virus attacked the world and many countries in West Africa were affected especially sierra leone and Liberia as it claimed millions of lives. In Nigeria, it was imported by Mr. Patrick Sawyer of Liberia who was said to be on a mission. Although the Nigerian Government fought assiduously to eradicate Ebola, very soon the worst Ebola disease will be on the face of this planet and the entire world will not be able to eradicate it. Ebola came as a result of disobedience of man when the people neglected all the clean foods and animals created by God and decided to eat a thing that satisfies not. Sin is the worst Ebola and soon the God of heaven will pour out his wrath upon the earth and nations of the world who fought against Ebola but promoted sin.

The book of Deuteronomy Chapter 28 is filled with blessings and Curses. The first fourteen verses are design for blessings and prosperity, the greater great part of the chapter are filled with curses, the lord made a promise in verse 61 “Also every sickness, and every plague, which [is] not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed”. There are sickness and diseases

which are not written in the Bible God will bring them back upon this earth, the book Ezekiel says 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. This echoed by Romans 6:23 “for the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord”. Very soon the diseases of snake, swine, dog and other unclean animals which are on increase will come upon our Generation and no one will be able to stand. The time is now to run away from next Ebola, Blessed is he who is Holy until that day.

**Question**

**What is the Wages of Sin? Romans 6:23 -----**

**List at least ten diseases mentioned in the of Deuteronomy Chapter 28-----**

**Is it sin to eat meat? Leviticus 11:8 -----**

**What does it mean to fear God? Proverbs 1:7 -----**

**What is the gift of God to those that fear Him? (Romans 6: 23) -----**

**Vow**

**Lord thank you for the revelation about the day of your visitation upon this generation. Help me to stand by your side, help me to abstain from things that will make me unholy**

**Name -----**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 8**

**Topic: The Power of Prayer (Networking with the Creator)**

**Scripture Reading: James 5:13-18 Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess [your] faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.**

**Introduction**

One of the most celebrated American female writers defined Prayer as the opening of the heart to God as to a friend. Our Christian journey is sometimes filled with battles and sad experiences; the only way to overcome is through prayers. Prayer drives sin away in the life of a Christian or sin drives prayer away. That is why the apostle Paul advised the Thessalonians to pray without ceasing. Prayer is the best and only way humanity can communicate with Divinity. If Christ who left His Divine throne above and came to this sinful world constantly communicated with His father in heaven, we ought to do likewise. Jesus Sometimes went to the mountain alone and prayed all through the night (Luk.6:12). The power that comes through prayer cannot be gotten from any other fellowship; the load that goes with prayer is above human imagination.

The reason Christians should pray always is found in the above text, in times of sorrow pray, in times of breakthroughs sing psalm, most of the psalm are prayers. One of the valuable things Jesus taught his disciples is how to pray (Matthew 6:5-8 and Luke 11:1-4). In order to spice our prayer, we need the following, Praise, Adoration, Thanksgiving, Restitution, Confession, Forgiveness, Repentance, Perseverance, conviction, and Thy will be done. We have many Christians who pray for their will to be done not the will of Christ

**Questions**

**What are the three basic ways of receiving answers to our prayers? Matthew 7:7- 8.-----**

**In Whose name should we ask? John 14:13-14-----**

**How should we pray? (James 5: 15) -----**

**When is the best time to pray? (1 Thessalonians 5: 17) -----**

**What happens when we don't pray? John 14:13-14**

**Vow**

**Lord, help me to pray always, give me the power to overcome through prayer**

**Name -----**

**Address-----**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 9**

**Topic: Where is my Great Grand Father?**

**Scripture Reading: Ecclesiastics 9:5-6 for the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any [thing] that is done under the sun.**

**Introduction**

Satanic agents and messengers' of deception are everywhere in our world today, redoubling their strategies in order to deceive and depopulate the Kingdom of God and Populate their Kingdom. Thousands and millions of people have been deceived through believing in the world of the Spirits. In our African culture, it is believed that when someone dies his spirit hovers around his people as the spirit of ancestors, has the power to harm, communicate and interact with His people or even correct wrongdoings. Many a time, the living consults the dead through the medium of sorcery and magic to get information from them.

The question we must ask ourselves is where are the dead? The bible responds that they are in their graves (John 5:28-29). The voice of the Lord will bring the righteous dead back to life again (1thes.4:13-17). Ecclesiastics 9:10 says that they know nothing, their memories forgotten, they have no inheritance or reward. Psalms 115:17 says the dead do not praise the Lord, nor do any that go down into silence. Let all rejoice because that faithful morning the righteous will sing O death where is thy sting? O graves where thy Victory Corinthians 15:51-57. We all shall put on immortality and will shall be fashioned like unto his glorious body Philippians 3:20-21. The voice of the Lord will bring the righteous dead in gave back to life again.

**Questions**

**What comes to all men as a result of sin Romans 5:12 -----**

**When will the resurrection of the saints take place 1 Thessalonians 4:15- 16 -----**

**What do saints do when they are seen no more on earth? (John 11: 11) -----**  
**Are there some activities performed by the dead? (Ecclesiastes 9: 5, 6) -----**  
**Will there be another death after resurrection at Second Advent? (Rev.20:1-10,**  
**Philippians 3: 21) -----**

**Vow**

**Lord, I promised to believe your word and to hope on the resurrection of the saints from their grave when the trumpet of God shall sound, help me that I will not be deceived.**

**Name -----**

**Address-----**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 10**

**Topic: Rapture! Visible or Invisible?**

**Scripture Reading: Revelation 1:7 Behold, he cometh with clouds; and every eye shall see him, and they [also] which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.**

**Introduction**

Do not forget that the Bible is an inspired word of God; Timothy says in the last days many will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron. Now is the time Timothy talked about. Mark the words spirits, doctrines, and demons, these plurals are signifying that they will be numerous. One of the worst demonic doctrines today is the secret rapture. Satanic agents have deceived many by giving them undiluted false doctrine about the second coming of Christ. If God will take people secretly by now the world's population should be going down, and there will be no need for immediate repentance since there will be second chance for every living thing.

The Bible made it clear that the same Jesus who is taken up from us shall come in the same manner as we have seen him going up into heaven, Acts 1:11. If Christ will come back in the manner why stealing people away secretly, this is evil doctrine to hold the world in perpetual bondage till Christ comes. 1Thessalonians 4:16 made it plain that the second coming will be audible, so it cannot be audible and invisible, but audible and visible.

**Questions**

**Who will be revealed before the coming of man 2Thessalonians 2:1-4? -----**

**Who and who will see Jesus Christ at His Second Coming Revelation 1:7-----**

**Will all be saved at the Second Coming? Daniel 12:10-----**

**What would qualify one to be saved at the Second Coming? John 5:28-29. -----**

**What reward would you want to have- Eternal life or Hell? Romans 6:23-----**

**Vow**

**Lord knowing very well that secret rapture is a Satanic doctrine, I promise to be ready at all times hoping and waiting for your glorious appearing so help me God.**

**Name -----**

**Address-----**

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Phone-----

**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 11**

**Topic: Salvation for Eternity (Acquire Treasure without Measure)**

**Scripture Reading: Proverbs 3:9-10 Honour the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.**

**Introduction**

One of the Divine principles for desired destiny is found in the Hebrew writings, "And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts" Malachi 3:12. The question unanswered remains why should all nations call you blessed? The response is not farfetched. One of the Old Testament writers confirmed this in Prophetic tome of Malachi Chapter 3:8-12. This place has much to say about our Tithes and Offerings. The Hebrew word for Tithe is Maaser and for the Offering, it is Minchah. There is a difference between Tithes and Offerings, not only in tongue, most chiefly in proportion. Maaser which is Tithe in English equivalent means ten percent of all benefits that come our way, such as our salary, inheritance, farm produce, gifts, and even the interest one might earn on banks accounts etc. We are to support the work of God with all our tithes and Offerings, help the needy among us and fill the storehouse of God with treasures, there should not be lack in the house of God. It was God himself who established these offerings, not the priest or ministers. Giving is central to our faith; it is our spiritual commitment to our master. There are blessings that come on our ways when we return out tithe and offering faithfully. Most important, God has promised to rebuked the devourer as reward.

**Questions**

**Where and how have we robbed God? Malachi 3:8-----**

**Why is our land cursed-----**

**What name has God designed for you in your honor of Him? (Malachi 3: 12, Deut 28:8)**

**Who do we pay our tithes and offerings to- God or Man (Priest, Ministers?) Malachi 3: 8---**

**What is tithe? (Lev 27:30-34) -----**

**Vow**

**Lord bless me to bless you church and the needy around me, by your grace alone I promise not to steal from your money so that your curse will not be on me.**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 12**

**Topic: Baptism (Identity Card for Heaven)**

**Scripture Reading: Ephesians 4:4-6 [There is] one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who [is] above all, and through all, and in you all.**

**Introduction**

Today in Christian community, there are different types of baptism according to denomination. Some churches adopt sprinkling, others adopted pouring of water, and some adopt sign of the cross on the forehead as a form of baptism. The word Baptism came from a Greek word Baptizo which means to deep something into water, Jesus demonstrated this in Matthew3:11-17. Their problem today is not only in the form but in the way it is been conducted. So many churches practice infant baptism which is not biblical. The bible says in Mark 16:16 He that believeth and is baptized shall be saved, but he that believeth not shall be damned, and upon the confession of faith that someone should be baptized. The question we need to ask is what will be the confession of a three months baby. The Bible says suffer not the little children to come to me for the kingdom of heavens is theirs, children have Divine qualification to heaven Matthew 19:13-14.

In Colossians 2:12, the apostle Paul says Buried with him in baptism, wherein also ye are risen with [him] through the faith of the operation of God, who hath raised him from the dead. Here clearly defines baptism as death, burial, and resurrections (see Romans 6:4). These wrong methods of baptism are as a result of Satan’s attack on the personality and doctrines of Christ. Our key bible text says there is only one form of Baptism which is by emersion and so there is need for rebaptism if you have not been baptized in the true baptism of Christ or you have fallen short after baptism Acts 19:2-6

**Questions**

- How many forms of Baptism do we have in the Bible?-----**
- What is Baptism according to Romans 6:4-----**
- How many times should one baptize? () -----**
- Who is our ultimate model of baptism? (John 3: 13-17) -----**
- When should we get baptized? () -----**

**Vow**

**I have received and accepted the wrong form of baptism, Lord help me to partake in the baptism by emersion.**

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**In-depth Bible Study Guide for Small Group Evangelism  
Lesson 13**

**Topic: Falsehood Invades the Marriage Vow**

**Scripture Reading: Genesis 2: 21-25 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This [is] now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his**

**mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.**

**Introduction**

Two major attacks of the enemy is on the Sabbath and marriage because the devil knows that our salvation lies in the Sabbath and family, Satan has introduced may false marriages today in our world. Countries of the world have accepted gay marriages to be legal. Homosexuality, lesbianism, and bisexuality are on the increase. Exodus 22:19 says that “whosoever lieth with a beast shall surely be put to death.” Leviticus 18:22 .Thou shalt not lie with mankind, as with womankind: it [is] abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it [is] confusion. Defile not yet yourselves in any of these things: for in all these the nations are defiled which I cast out before you. What about divorce, polygamy, serial monogamy, the Bibles denounced them. Marriage should be honorable and marriage bed should be undefiled, Hebrews 13:4.

God gave a woman to man as a companion and helpmeet, not as a slave; men should treat their wives with love and care and there should be a cordial relationship between them. Women should reverence their husband, and husband should honor their wives. There should not be any third party in our homes. Parents should allow their wards to be in charge of their homes. Premature or early marriage should not be encouraged in any way, inexperienced young girls and young boys go into these solemn vows without having their minds fixed on God, and without the right mind to discern judgment thereby bringing woes to human family. It is God that gives a wife Proverbs 19:14

**Questions**

- Mention two things that is under the attack of the Devil-----**
- Did God approve Polygamy Mal.2:16, Matt.19:8. -----**
- How is family formed? (Genesis 2: 21-25) -----**
- Who is the author of marriage? () -----**
- How is family a small heaven on earth? (Ephesians 5: 22- 6: 1- 4) -----**

**Vow**

**God help me in my relationship to keep it pure, and I promise to abide in your words not to go in the way of this generation.**

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**In-depth Bible Study Guide for Small Group Evangelism  
Lesson 14**

**Topic: Our Perception of the Precepts (Flawless Law)**

**Scripture Reading: Psalms 19:7 The law of the LORD [is] perfect, converting the soul: the testimony of the LORD [is] sure, making wise the simple.**

**Introduction**

No nation ever existed without laws. From the creation of the world, God gave man laws in the Garden of Eden when he commanded them to eat the fruits of all the trees but the one of good and evil thou shall not touch. The irony of life is that men fear the laws of the state more than the law of God because of immediate punishment without

knowing that the punishment of God is more severe. When you read Exodus 20:1-14, and Deuteronomy 5:6-21, you discover the Ten Commandments are clearly written. The people of this age say that the law of God is for the Jew and that means it is no longer valid in our world today. However, the law of God is the transcript of His character and the fear of God is the beginning of wisdom. To fear God is to have a good perception of His precepts. The judgment of God would be based on his law as it is written in Romans 2:12 “For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law”. As Christians we are to keep the whole law James 2:10-12 “For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. 11 For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do commit murder, you have become a lawbreaker. 12 Speak and act as those who are going to be judged by the law that gives freedom”. The law of God is written in our hearts today, you have no excuse to give why you did not obey your God. Note a lawless society is ungodly. The law of God should guide us in two major areas, our relationship with God and man. This is the main purpose of the law.

**Questions**

**How many laws did you see in Exodus 20:1-17-----**

**Who is the lawgiver and where did Moses received the law-----**

**Has the world ever existed with the law of God? () -----**

**Is the law a means of human salvation? ( Rom 4:28; 5:1-2) -----**

**Is it compulsory to keep the whole law of God? (Matt 5:17-19) -----**

**Vow**

**My savior and my King help me to keep the whole law that I will not be damned by the law rather I will be saved, I cannot keep the laws on my own power, I pray to be empowered by the Holy spirit.**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 15**

**Topic: Controversy on the 4th Commandment**

**Scripture Reading: Exodus 20:8-11 Remember, the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day [is] the Sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the Sabbath day and hallowed it.**

**Introduction**

We are on the verge of our journey on earth, lawlessness is on the increase, satanic agents and forces of darkness are redoubling their efforts to pull God’s people out from the heavenly train. The major attack is on the law of God which is the personality of our savior. The devil knows that his time is short and this is the reason why he pouring out his nasty wrath upon the people of on earth. Those who claim to

be in the camp of the master and are violating the fourth commandment, without asking question why controversy on the Sabbath are walking against the directive of God.

Violation of the Sabbath is as a result of false ministers who never distinguished the holy from the unholy. Ezekiel 22:26

The Sabbath was instituted by God as a memorial of creation. That is why God says remember the Sabbath day to keep it holy. It has been in existence before Sinai and will last for eternity even in the new heaven and the new earth. The prophet Isaiah reveals that “For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, [that] from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD (Isaiah 66:22-23). In the New Testament, Jesus Christ kept the Sabbath including all the apostles. Luke the physician unfolds that “And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day and stood up for to read Luke 4:16. Likewise, the apostles and the followers of Christ kept the Sabbath after his death Luke 23:56; Acts 17:12, 18:4.

### Questions

- Who made the Sabbath John 1:3-----**  
**What day of the week is the Sabbath Exodus 20:10; Luke 23:44-56; 24:1-2 -----**  
**Is the Sabbath made for man or man for the Sabbath? ( Mark 2:23-27) -----**  
**Why is Sabbath day different from other days? (Genesis 2: 2, 3) -----**  
**How should we keep the Sabbath holy? (Exodus 20: 8- 11) -----**  
-----

### Vow

**Lord through the power of the Holy Spirit I promise not to violet the fourth commandment and to worship you on the Sabbath day throughout my life here on earth.**

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## **In-depth Bible Study Guide for Small Group Evangelism**

### **Lesson 16**

**Topic: Where is Hell? (Fire not to be desired)**

**Scripture Reading: Psalm 9:17 “The wicked shall be turned into hell, [and] all the nations that forget God.”**

### **Introduction**

The world in which we live is filled with unbiblical truth. Heretical teachings proceed out of many altars where the name of the lord is claimed to be mentioned. The doctrine of hell and hell fire is one of the Satan’s lies invented to grip the world in perpetual bondage. What is hell fire? it is a place of evil and suffering where the wicked people are sent after the final death in other words it is the final place for the sinners who did not obey God, the final death here refers to the second which will be at the end of 1000 years in heaven when the people of God will descend from heaven and Satan will reunite his forces to war them. There is no already existing hell anywhere in the world now, the scripture made us to understand that hell fire is the final destiny of the wicked. Who are the people who will inherit the hell fire? The apostle John reveals that “But the fearful, and unbelieving, and the abominable, and

murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death Revelation 21:8. If people go to hell fire when they die how long will they be there. It is not biblical to teach such we should remember the words of the master to people who will lead others astray that it would be better for heavy stone to be hung on their neck.

In Genesis 19:23 God destroyed the land of Sodom and Gomorrah and the book of Jude verses 7 - 17 says Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire...

**Question**

**Who were those cast into the lake of fire Revelation 20:1-44-----**

**Write out with Scriptural text the site of already existing Hellfire-----**

**Is hell fire an abode or a reward? -----**

**When will hell come?**

**Whose candidate are you- God or Satan? () -----**

**Vow**

**Jesus Christ my savior and master, I promise to believe your words more than the doctrines men**

**Please strengthen me that I will not partake in the hell-fire which will be the last destiny of the wicked**

**Name -----**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 17**

**Topic: Signs of the Second Coming of Jesus (Events before the Second Advent of Jesus)**

**Scripture Reading: Matthew 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what [shall be] the sign of thy coming, and of the end of the world?**

**Introduction**

Christianity without salvation is hopeless and helpless. Salvation will be fully experienced when Christ comes the second time. The first coming of our lord and savior was heralded by the shepherds who were busy tending their sheep in a winter (Luke 2:15). His second coming would be great because he is coming as a king with all eyes beholding him (Rev.1:7, Matt 24:30). Before the coming of the master Jesus Christ, there will be great signs on the earth, sea, and sun Luke 21:25. In Matthew 24:36 Jesus affirmed that nobody knows the day or the hour but only the father who is in heaven. Though we do not know the day, but as believers should be aware of the events. The entire chapter of Matthew 24 lists the signs that will herald the second coming; these are (a) Many shall come in my name claiming to be Christ, (b) wars and rumours of wars (c) nation shall rise against nation, and kingdom against kingdom (d) there shall be famines, (e) pestilences, (f) earthquakes in divers place (g) deliver you up to be afflicted, and shall kill you (h) ye shall be hated of all nations for my name's sake (i) many false prophets shall rise, and shall deceive many(j) iniquity shall abound, the love of many shall wax cold (k) Many shall backslide from the

faith.(L) Abomination spoken of Daniel that means the Destruction of Jerusalem. Going to historical survey of all these events, you should know that they have all taken place, the temple of Jerusalem was destroyed in AD 70, and there have been devastating earthquakes around the world such as Lisbon earthquake of November 1, 1755, and the deadliest tsunami in history was felt in 14 countries across Asia and Africa on 26 December 2004.

**Questions**

**What are these signs telling us about the second coming? Revelation 22:12-----**

**What would happen after the signs coming Matthew 24:14-----**

**When should we start preparing for the Second Coming Christ? John 4: 23-----**

**Mention four signs among those mentioned by Christ that has happened Matthew 24:1-7---**

**Where is the signs contained in the Bible? Matthew 24:3-51, 25:1-30-----**

**Vow**

**Lord, I want to be ready when Jesus comes, please help me not to take these signs for granted, prepare me through the power of the Holy for that great day.**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 18**

**Topic: Prepare for the Second Coming of Jesus**

**Scripture Reading: Acts 1:10-11 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.**

**Introduction**

In this in-depth Bible study for small group evangelism, we have discussed so many issues on the second coming, the first is rapture secret or audible, signs of second coming and finally second coming. What is second coming and who is coming again, these are the questions this study will unravel. Christians are eagerly waiting and looking for that blessed hope and that glorious morning when all the activities of this world will be placed on hold for a moment. The Bible gives the assurance and confidence that Jesus will come back again. This testimony was given by angels who stood by the side of the Apostles as they watch their master been taken up into heaven. After the signs of his second coming, the next thing is that we shall see the son of man coming in the clouds with the majesty of His father Luke 21:27. Though we work and walk in the last days of the world, the words of Peter are heard in all corners of our street 2 Peter 3:3-4 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as [they were] from the beginning of the creation. We should not be discouraged for the lord is coming to reward everyone according to his works (Matthew 16:27; Revelation 22:12. The only assurance is that we have seen him the first time he came, we have seen him ascending to Heaven in that same manner we all shall see him even the great Kings and rulers of this world will see the son of man when he comes the second time.

**Questions**

**Who will come again? Acts 1:11, John 14:1-3-----  
-----What will His coming offer to the Saints of all ages. Daniel 12:2-3, 1  
Thess 14:16-----**

**When is Christ coming the second time? Mathew 24:36,44-----  
-----**

**Is the Second Coming going to be arcane? Revelation 1: 7 -----  
-----**

**When was the plan of salvation made? 1 Peter 1:18-20, Eph 1:4 Matt 24:34 -----  
-----**

**Vow**

**May you're coming bring hope and comfort to my soul and my spirit, help me  
not to be listed as scoffers.**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 19**

**Topic: Where will you Spend Eternity? (Abode of the Saints)**

**Scripture Reading: Revelation 21:1-3 And I saw a new heaven and a new earth:  
for the first heaven and the first earth were passed away; and there was no more  
sea. And I John saw the holy city, New Jerusalem, coming down from God out of  
heaven, prepared as a bride adorned for her husband. And I heard a great voice  
out of heaven saying, Behold, the tabernacle of God [is] with men, and he will  
dwell with them, and they shall be his people, and God himself shall be with  
them, [and be] their God.**

**Introduction**

One of the greatest questions wrongly answered by so many Christian is where will the righteous spend eternity. Almost all the religion of the world believe in paradise or something similar to this, except African traditional religion that offers no hope after this present life. Every faithful servant of God knows that Jesus made a firm promise in the gospel of John 14:1-3 that he is going to prepare a place for us and that He will come back to receive us home. Here comes the question how long will the saints leave with their master. According to Revelation Chapter 20, the righteous will reign and rule with God forever but will stay in heaven for a thousand years. This period is referred to as the millennium. After these years, John the beloved wrote that he saw a new heaven and new earth descending from God, then Satan will be loosed to fortify his army against the holy people and the holy city, but fire and brimstone will rain down on them.

The saints will spend their eternity here in this planet after a thousand years tour in heaven. The prophet Isaiah records “behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever [in that] which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy (Isaiah 65: 17-18) There chief joy of every citizen of new heaven and earth should be the new architectural plan and design which God himself made. All the things that cause your heart to tremble will not be remembered. There will be no

United Nations to foster peace, there will be no Peace and Conflict studies because the new heavens and earth will be the dwelling place of the Prince of Peace.

**Question**

**Millennium in the Book of Revelation is referred to as a period of. Rev 20:1-4, 6--  
-----What will be the condition of Satan and Sinners for a thousand years  
Rev 20:5-----**

**Where is the promise of a place for the saints contained in the Bible? John 14: 1-3 -----**

**Who has gone to prepare a place for the saints? John 14: 1, 2 -----  
-----**

**What would happen amidst the saved in heaven? Rev 21:4, Dan 7:22-----  
-----**

**Vow**

**Lord thank you for this series, I know that I will stay with you and my eternity will be with you help me to stand firm in your words.**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 20**

**Topic: Speaking in Tongues (Speaking with Unknown Language)**

**Scripture Reading: 1 Corinthians 14:23 If therefore the whole church comes together into one place, and all speak with tongues, and there come in [those that are] unlearned, or unbelievers, will they not say that ye are mad?**

**Introduction**

Many churches are in trouble today, the new age movement and Pentecostalism have infused the church with satanic yoke and burden. People of the World claim to speak in tongues, quoting the day of Pentecost (Acts2). Everything you must know about speaking in tongues is exposed in this study. As you pray and read all the Bible text in this lesson, the Lord will open your mind to understand the truth. Speaking in tongues today means speaking in a way or in a language that is not normally understood by the speaker or listeners. On the day of the Pentecost, the Apostles were filled with the Holy Spirit and began speaking in other tongues. Those who heard this speech each heard it in his own language, even though they came from different countries of the world Acts 2:1-13. They spoke in not less than sixteen languages, in an unknown tongues but not a language that is not in existence. When God wants to reach people He alone can release the power of speaking in tongues for the sake of gospel. Far from what we are seeing today, the tongues going on in the churches today have never existed in any part of the world and is been control by human. That is to say, genuine biblical speaking in tongues is not gibberish or nonsensical or in any way an unintelligible combination of sounds. Speaking in tongues is a Spiritual gift from God. The apostle Paul advised the Corinthians to desire prophecy and love more than the gift of tongues. When the speakers may not understand what comes out of his

mouth and the listeners, in the same way, are confused, it is advisable that the speaker should be calm since there is no one who understands and interprets. Let us study 1Corinth 12-14 prayerfully.

### Questions

**Do I have to speak in tongues to be saved 1 Corinth 13:8-----  
is speaking in tongues one of the spiritual gifts needed in our Churches? 1Cor 13:1, 12:28**

**Could somebody be deceived through speaking in tongue? 1Timothy 4:1-----**

**What does it mean to speak in tongue? 1Cor 14:1-12-----**

**Is speaking in tongue learned? Acts 2:4-19-----**

### Vow

**Thank you for revealing this eternal truth to me, lord I promise with all my heart not to speak unintelligible words in the name of speaking in tongues.**

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## **In-depth Bible Study Guide for Small Group Evangelism**

### **Lesson 21**

**Topic: Where are we today in World History? (Kingdoms of the World exposed)**

**Scripture Reading: Daniel 2:21-22 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what [is] in the darkness, and the light dwelleth with him**

### **Introduction**

The Lord is the revealer of secrets, as there is a clear picture of all ages in the Scripture. The book of Daniel is one of the prophetic and historical book which outlines human history from the mid-6<sup>th</sup> century BC until the return of Jesus Christ. Chapter two and seven are very essential in understanding the future. Chapter two unfolds that “in the second year of King Nebuchadnezzar, King of the Chaldeans had a disturbing dream. It was so bad that he was not able to get any sleep thereafter. He called his Babylonian magicians and enchanters and asked them for help, but refused to reveal to them, the dream. They needed to both tell the King the dream and the interpretation of which they fail; the King will tear them, limb from limb and lay their houses in ruins. But if someone can tell him the dream and interpret it, they will get showered with riches and rewards. Daniel and his friends are arrested and selected to be executed though they apparently were not present when the king had his initial freak-out. Daniel and his friends prayed and God revealed to them the dream in a night vision. Arioch brought Daniel before the king and Daniel gave all the credit to God and said that all the wise men and enchanters are incapable of revealing these kinds of mysteries, and told the king that God gave him a dream to show him what the future has in store. Finally, Daniel launches into the actual description of the dream and its interpretation.

The king saw a giant frightening statue of a human being worn with a head of gold, a chest and arms of silver a stomach and thighs of bronze, legs of iron, and feet mixed with iron and clay. Suddenly, the king saw a stone not made by human hands, which smashed the great status and it collapsed into pieces and gets blown away by the wind and filled the whole earth.

**Interpretation (Dan 2:37-45)**

This dream unfolds how the kingdoms of the earth will rule until the kingdom of Christ reigns in glory.

**Head of Gold:** Represents the kingdom of Babylon which king Nebuchadnezzar stood for which history reveals ruled from BC

**Chest and Arms of Silver:** Represents Medes and Persia which ruled from BC

**Belly and Thighs of Bronze:** Represents Greece which ruled from BC

**Legs of Iron:** Represents the Roman Empire which ruled from BC

**Feet partly of Clay and Iron:** Represents the kingdoms of the divided Europe BC

**Rock that was cut without Hand that demolished the Image:** Represents the kingdom of Jesus which will rule the whole world.

**Result:** king Nebuchadnezzar fell down and worshiped the God of heaven and earth and ordered that an offering of gratitude be offered unto him for revealing the mystery (2:46).

### Questions

**Mention the names of the Hebrew boys who prayed together for the interpretation of the Kings dream. Daniel 2:17**

**Mention the four kingdoms who ruled the earth. Daniel 2:36-41**

**Does God do anything without revealing it to His Prophets? Amos 3:7**

**Which Kingdom represents the stone not made by hands? Daniel 2:34, 45**

**What did the King see in his vision? Daniel 2:29-**

**Vow**

**Thank you, Lord, for revealing this truth to me, help me to hold on to this truth firmly till the end of all ages.**

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## **In-depth Bible Study Guide for Small Group Evangelism**

### **Lesson 22**

**Topic: gods of Fathers (Craft or the Creator)**

**Scripture Reading: Deuteronomy 27:15 Cursed [be] the man that maketh [any] graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth [it] in [a] secret [place]. And all the people shall answer and say, Amen.**

### **Introduction**

As Africans, we inherited religion from our forefathers, and they are reflected in idol worship, belief in deities and worship of ancestors. In the ten commandments of Exodus Chapter 20:3-5, the first of all the laws is Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness [of anything] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me. Why did God place this law as the number one of all other laws? Christ knew that man will always go after other gods. Jeremiah made a vivid description of those gods that majority of the world have gone after in this manner "Hear ye the word which the LORD speaketh unto you, O house of Israel: Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at

them. For the customs of the people [are] vain: for [one] cutteth a tree out of the forest, the work of the hands of the workman, with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers that it move not. They [are] upright as the palm tree, but speak not: they must needs be borne because they cannot go. Be not afraid of them; for they cannot do evil, neither also [is it] in them to do well. Forasmuch as [there is] none like unto thee, O LORD; thou [art] great, and thy name [is] great in might (Jer.10:1-6). We should not fear the gods of our fathers because they are gods, not God. Our worship should be ascribed to God alone, not manmade woods (Jeremiah 10:1-6). The psalmist unfolds that “ But their idols are silver and gold, made by the hands of men. They have mouths, but cannot speak, eyes, but they cannot see; they have ears, but cannot hear, noses but they cannot smell; they have hands, but cannot feel feet, but they cannot walk; nor can they utter a sound with their throats. Those who make them will be like them and so will all who trust in them” (Ps 115:1-8).

**Questions**

**According Jeremiah list three things used in making gods Jeremiah 10:1-6-----**

**-Should Christians have their Personal gods Exodus? 20:3-----**

**Should we fear (worship) both God and gods? Matthew 6:24, Luke 16:13,Romans 6:16-22.**

**Is this issue found in the commandments of God? Exodus 20: 4-6, -----**

**Why should we worship God? Revelation 14:7-----**

**Vow**

**Please, Lord, Help me not to trust in the Gods of my fathers, I want to live for you alone, take fear away from me.**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 23**

**Topic: The Origin of Sin (The Disease of Creation)**

**Scripture Reading: 1 John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose, the Son of God was manifested, that he might destroy the works of the devil.**

**Introduction**

One of the greatest mysteries in the history of heaven and earth is the origin of sin. In Ezekiel 28:15 we are told that God created the angel called Lucifer perfectly, but sin came into this perfect being. Lucifer is the originator of sin. There was no reason for Lucifer to fall from his exalted positions. However, God gives His creatures ‘the freedom of Choice and Lucifer chose to rebel against God’s government and authority. He was the anointed cherub that covers the throne of God being full of wisdom and perfect in beauty (Ezekiel 28:12-14). Lucifer was proud of his beauty 28:17, his heart was lifted up because of his beauty, was corrupted wisdom by reason of his wisdom and brightness. The creator said, “I will cast thee to the ground; I will lay thee before kings, that they may behold thee”. If God had chosen to destroy Lucifer at that point, some would have served God from fear rather from love. Lucifer’s influence and the spirit of rebellion would not have been fully eradicated.

Rather, for the good of the entire Universe through ceaseless ages, God allowed Lucifer to fully develop his charges against the divine government so that they might be seen in their true light. Sin must run its course for its enormity to be fully abhorred, but it will eventually be eradicated, along with its instigator.

**Questions**

**Who is the instigator of sin Ezekiel 28:15, Isaiah 14:13-16-----**

**-----Why did God allow Sin? Genesis 2:16-17 (God allowed man to choose right or wrong) -----**

**Who among men is not a sinner? (Romans 3: 23) -----**

**What are sins and its wages? (Romans 6: 23) -----**

**Is man still enslaved to sin? John 8:34, Romans 6:16-----**

**Vow**

**Lord, abide with me, that I fall not into the sin of presumption like Lucifer.-----**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 24**

**Topic: A Forgiving Father**

**Scripture Reading: Micah 7:18 who [is] a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever because he delighted [in] mercy.**

**Introduction**

Many people ask questions if the lord will forgive them because of one crime or the other. A young man walked up to me after preaching a sermon on forgiveness and said “Pastor I am not sure the Lord will have mercy on me, I am not sure He will forgive me. I replied brother what have you done that beclouds your heart with such enormous doubt, he said my girlfriend after many years of been together left me because of my Joblessness and befriended another man. I did everything humanly possible to bring her back but she refused. Then I changed my plans and entice her with gifts, and took her out for a lunch and I paid the bar attendant to poison her drink. A few days after the lunch, she died. For some year now I am so hurt about that experience and am sure that the lord will never forgive me. What did Isaiah 1:18 say “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool”. The only thing you need to do is to come and reason with God, tell him sincerely all your sins and make a promise not to go back to your sins again. No one is righteous according to Romans 3:23 “for all have sinned, and come short of the glory of God”. Though many people teach that sin against the Holy Spirit will not be forgiven, it simply means to harden the heart against the dictates of the Holy Spirit. It is simply about sin never confessed and forsaken. In 1John 1:8-10 the bible says “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we

confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us". It is a privilege to all who comply with the conditions to have an experimental faith, to know that pardon is freely extended for every sin. God has pledged His word that when we confess our sins, He will forgive them and cleanse us from all unrighteousness. These promises are for every repentant transgressor.

### Questions

**How many sins will the Lord forgive according to 1 John 1:9-----**

**What is sin against the Holy Spirit Mark 3:28-29-----**

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**Does man forgive? Matthew 6: 12 -----**

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**When does God forgive our sins? 1 John 1: 9 -----**

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**Are our sins forgiven without punishment? Romans 6:23-----**

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### Vow

**I have sinned against heaven and the earth Lord forgives me and cleanse me from all unrighteousness as I promise not to continue in my sinfulness again.**

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## **In-depth Bible Study Guide for Small Group Evangelism**

### **Lesson 25**

**Topic: Secret of False Ministries**

**Scripture Reading: 1 Samuel 28:7 Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, [there is] a woman that hath a familiar spirit at Endor.**

### **Introduction**

Friends just as it was in the days of Saul the first king of Israel so it is today. Satan has devised several ways to distract God's children from their faith. There are sounds regarded as consecrated through which Satan works for the exploit of his purposes. The fallen angels who do his command emerge as messengers from the spirit globe. While professing to bring the living into interaction with the deceased, the prince of malevolence drills his bewitching pressure upon their minds. He has authority to present before men the appearance of their departed friends. The fake appears genuine, the unfamiliar look familiar, the words, tone, and semblance manifest with

amazement. Many, pleased with the guarantee that their loved ones are experiencing the bliss of Heaven without distrust of danger, listen to seducing spirits and the doctrines of devils. They have been led to believe that the dead actually return to communicate with them. The pretended visitors from the world of spirits quite often give cautions and warnings which prove to be accurate. As self-reliance is gained, they teach doctrines that unswervingly weaken faith in the Bible. With an appearance of deep interest in the well-being of their friends on earth, they imply the most

perilous errors. The fact that they utter some truths, and are able at times to prognosticate future events, gives to their statements a look of trustworthiness; and their false teachings are acknowledged by multitudes as if they were the most sacred truths of the Bible. In almost all our primary schools today, warehouses, shops, under the trees and in every street are prayers houses in tone with familiar spirit just as the woman at Endor. Nobody visits these houses and come back the same. Saul ended his leadership career at Endor. Remember that Saul disguised himself to meet the woman. In the book of 2Kings chapter 1:2- , there is the story of Hezekiah the king of Israel who fell from his upper chamber, became sick and sent messengers to enquire from Baalzebub the god of Ekron whether he will recover from the sickness. But the angel of the Lord sent Elijah to go and accost him.

**Questions**

**Should Christians be identified with familiar spirits Leviticus 19:31-----**  
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**Who was the person that communicated with Saul at Endor 1Samuel 28:11-15---**  
**-What is the Spiritual State of anyone who communicates with such spirits**  
**Leviticus 20:6-8, 27**

**What did the Lord Promise those who practice witchcrafts Mich 5:12 -----**

**Is the Lord in support of consulting Spirits 2 Kings 21:6, 2Ch 33:6 -----**  
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**Vow**

**Thank you, lord, for revealing this truth to your servant, I will not end my life career at Endor through the Power of the Holy Ghost.**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 26**

**Topic: Mark of the Beast (1)**

**Scripture Reading: Revelation 13:17, 18 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number [is] Six hundred threescore [and] six.**

**Introduction**

A terrific conflict is in progress now between God and the devil. It has raged through the centuries since Lucifer, heaven’s most powerful angel, rebelled against God with some angels who joined in the conflict. Because of the nature of this study, it will be in part 1 and part 2. It will identify the beast, its authority, and the characteristics of the beast and the seat of his power. Please read Revelation 13 for this study. The beast is an Antichrist and these are his identity; has mysterious identity, ruled for 42 months, make war with the saints, guilty of Blasphemy, has strong political power, strong religious authority, receives deadly wound, and deadly wound healed . No other power in history could possibly fit these divine descriptions except the papacy. Before going deep into the mark of the beast, let us discover the mark of God. What is the symbol of God’s authority or His mark, Ezekiel 20:12 Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I [am] the LORD that sanctify them (Exodus 31:17). It [is] a sign between me and the children

of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed. In the Bible, mark, sign, seal and token are used interchangeably. God’s sign the Sabbath represents His Holy power to rule as creator and savior. Since you have understood that the mark of God’s authority is His holy Sabbath day, it seems that the symbol or mark of might involve a holy day. Remember that one of the beast’s characteristics is to change times and laws (Daniel 7:25).It was the papacy that changed the Sabbath to Sunday as a sign, mark, and symbol of her own power and authority. How has the papacy tried to change God’s law? This has taken three different ways; for instance, in her catechism she omitted the second commandment against veneration of images, shortened the fourth commandment from ninety-four words to eight words “Remember that thou keep holy the Sabbath” as this can refer to any day, divided the tenth commandment into two commandments.

**Questions**

**What is the mark of God Ezekiel 20:12, 20-----**

**Mention the three characteristics of the beast Dan 7:24-25-----**

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**What is the mark of beast? Rev 13:11-18-----**

**What is the center of the controversy Rev 14:9-12-----**

**Who will have dominion at the end of the controversy Dan 7:27-----**

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**In-depth Bible Study Guide for small Group Evangelism**

**Lesson 27**

**Topic: Neglecting your Members (Importance of Visitation)**

**Scripture Reading: Luke 10:38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.**

**Introduction**

An Igbo proverb says the way to a man’s heart is through his tummy, more so, the way to win more people and strengthen the love, relationship, care, and spirituality of members is through visitation. It is believed an African man values twilight visitation more than trillions of dollars given to him. How can the church retain its membership if the minister and elders neglect their spiritual care and concern through visitations? Those who labor for God have but just begun the work when they have given a discourse in the desk after this comes the real labor, the visiting from house to house, conversing with members of families, praying with them, and coming close in sympathy to those whom we wish to benefit. It will not detract from the dignity of a minister of Christ to be awake to see and realize the temporal burdens and cares of the family he visits. The importance of the personal ministry of visitation can never be overemphasized. Jesus went out and talked with the people in their homes. Our politicians today who are seeking public office through vote make it a point to go out and meet the people on the street to demonstrate that they have personal interest in them. The gospel of Luke 10 38-42 how exposes how Jesus and His disciples were involved in a home fellowship which is small group evangelism. Jesus visit to Marry and Martha gave opportunity to reaching them in words and uplifting their spiritual lives. This created a good atmosphere for evangelism during the death, burial, and resurrection of their brother Lazarus. Every visitation is an open door and opportunity for ministerial assignment. Jesus visit to an outcast in the society brought conversion,

restoration, and salvation to Zacchaeus and his entire household (Luke 19:1-10). As ministers of God's people with eternity in mind, we should not take for granted visitation and home ministrations since it has been fruitful and prosperous from the time of the ministry of Jesus and shall remain be till the end. The relationship established during the house fellowship ministry of Jesus, Mary, Martha, and Lazarus was strong till the death and resurrection of Christ.

**Questions**

**What should be the manner of our Visitation Luke 10:4-----**

**Should someone be neglected during Visitation Matthew 10: 11-15-----**

**What shall be the primary aim of our Visitation Matthew 10:7-----**

**Why to the lost sheep of Israel first before other nations Matthew 10:5-6 -----**

**Should gender be considered during small group studies Luke 10:38-42-----**

**Vow**

**Let my heart be filled with divine joy as I create time to visit your people in my Generation.**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 28**

**Topic: Do not give up on Your Inheritance (Fight for Your Right)**

**Scripture Reading: 1 kings 21:2 -3And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it [is] near unto my house: and I will give thee for it a better vineyard than it; [or], if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.**

**Introduction**

Just like in every other part of the world, the black race placed divine honor on lands which are been inherited from our Ancestor. In some African tribes such as Igbo and Hausa, land can only be inherited by the male folk, this is because woman are not regarded as worthy of inheriting any property from their father. In the time of ancient Israel land was a sign of everlasting covenant with God and should not be transferred to anyone for any reason “Neither shall the inheritance remove from [one] tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.”.(Numbers 36:9).The land that Israel inherited was not a tradable commodity, but an inalienable inheritance Leviticus 25:23-25. As farming season approaches in Igbo land, disputes erupt in many places. Some land disputes have lasted for so many years from the time of colonialism in Africa till now. One big question that has flooded the mind is should Christians be involved in land dispute in order to protect their ancestral rite? Remember lot fought for his inheritance and lost his life. For the sake of peace, Abraham asked lot to choose first and they lived long and happily. It is not advisable that you go into disputes because of land; we are looking and waiting for the Promised Land where righteousness dwells. We should not die because of inheritance that will not last forever. However, fair distribution of land and other inheritance should be encouraged to reduce incessant land disputes. Land is important and that is why Christians of all ages have been hoping for land and yearning for a better place. The Israelites journeyed for forty years in guest of the

promise land. Because of how important land is, God himself created it to be a blessing to His creatures. “

**Questions**

**Should Women inherit their father’s rite Numbers 27:1-8 -----**

**What are the conditions attached to women who inherits their father’s right Number 36:8---Should the land be sold as a result of industrialization Leviticus--**

**----- 25:23-25**

**What was the reason for providing refuge lands for murderers Numbers 35:9-15**

**What are guidelines for inheriting family properties Deuteronomy 21:15-17-----**

**Vow: Lord helps me to cherish my ancestral inheritance and to value my spiritual inheritance more, give me the strength and favor to have part in the everlasting inheritance.**

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 29**

**Topic: The work of the Holy Spirit (The Duty of the Holy Spirit)**

**Scripture Reading: Acts 1:8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.**

**Introduction:**

**One of the greatest gifts God gave to humanity is the Holy Spirit. The last lesson of this lecture series centers on the work of the spirit. The nature of this lesson may take another style which is questions and answer. These are the things which the Holy Spirit does**

The spirit convicts the world of, righteousness, and Judgments John 16:8

The spirit guides us into all truth John 16:13

The spirit regenerates us John 3:5-8, Titus 3: 5

The Spirit glorifies and testifies of Christ John 15: 26; 16:14

The Spirit teaches us to pray Romans 8:26, Jude 1:20

The Spirit bears witness in us that we are children of God Roman 8:16

The Spirit produces in us the fruit or evidence of His work and Presence Galatians 5:22-23

The spirit distributes spiritual gifts and manifestations of His presence to and through the body 1 Cor 12:4, 8-10, Heb 2:4

The Spirit brings unity and oneness to the body Eph 4:3; 2:14-18

The Spirit is our guarantee and deposit of the future resurrection 2 Cor 1:22; 2 Cor 5:5

The Spirit seals us unto the day of redemption Eph 1:13; 4:30

The Spirit sets us free from the law of sin and death Romans 8:2

The Spirit dwells in us Romans 8:9; 1 Cor 3:16; 2 Timothy 1:14

The Spirit brings liberty 2 Cor 3:17

The Spirit cries in our hearts “Abba, father” Gal 4:6

The Spirit grants everlasting life to us Galatians 6:8

The Spirit confesses that Jesus came in the flesh 1 John 4:2

The Holy Spirit unites us to Jesus Christ and to His body, the Spirit reveals Christ to us, because of the Holy Spirit, the history of Jesus Christ becomes our story and experience.

Vow

Lord thank you for revealing to me the works of the Holy Spirit, help me to keep myself Holy that the Holy Spirit will dwell in me all the days of my life.

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**In-depth Bible Study Guide for Small Group Evangelism**

**Lesson 30**

**Topic: Culture and Witnessing**

**Scripture Reading: Isaiah 43:13**

**Yea, before the day [was] I [am] he; and [there is] none that can deliver out of my hand: I will work, and who shall let it?(KJV)**

As the world emerged, culture evolved. The Biblical account of the world is an account of culture. The culture of God who created the world is holiness that was the reason why the world were to be holy. 1 Peter 1:16

The Hebrew literature which is been referred to as the Old Testament came from a cultural background, this can be seen in different dimensions. The culture of sacrifice in the book of Genesis 22:2-13, the culture of sowing in the book of Genesis 26:12, Lev 19: 23-26 the culture of marriage and marrying from your tribe in the book of Numbers 36:3. The same applies to the new testament which also reflected in the question the elders asked in Matthew 15:2, Luke 11:38. (washing of hands before eating), the culture of going to the synagogue on Sabbath days Luke 4:16, Lev 23:1-3. And the culture of the people coming out in mass to see anyone with a massage Matthew 3:1-6, Lev 20:26.

Though much have been said about culture and religion, but the fact remains that they interact in some areas and disintegrate in some areas. The big question remains how we can use culture of the people as a means of effective small group evangelism. The most successful Seventh-day Adventist ground in West Africa is in Nigeria, observably Ngwa Land which is on the eastern region, the reason for this great gospel prosperity may not be mindboggling, and this is because of their culture on homogeneous unit principle. In reaching an Ngwa man who believes that whatever good or bad message you are bearing that the entire unit which is the clan cycle must gather to hear it at the same time, may be a good ground for small group evangelism, since their culture has established a cultural family for proper dissemination of information. If the culture of the people are well understood it will serve a better purpose to reach a typical ngwa man who believes in Clan meeting and discussions more than studying alone.

**Questions**

**With Biblical References mention where the Bible supports the Culture of Idolatry**

**What is the best way of reaching the-----  
Mat 28:18-20**

**What will someone harvest who planted bad Culture-----**

**Gal 6:6-10**

**What is the Culture of God-----**

**Lev 11:44**

**Vow**

**Lord help me to have a deeper insight of your culture and the culture of my people, that I may reach the world in my generation.**

## **In-depth Bible Study Guide for Small Group Evangelism**

**Lesson: 31**

**Topic: Ministering through temperament**

**Scripture Reading: Proverbs 15:13-15 "A happy heart make the face cheerful, but heartache crushes the spirit. All the days of the oppressed are wretched, but the cheerful heart has a continual feast."**

Understanding human temperaments make ministry easy and promotes reaching the most difficult. What is temperament and how did temperament originated. The origin of temperament is as old as man himself, it all started at the creation of the world by God. Going down to history the four temperament in ancient times were known as four humors. It was believed that your personality was determined by the balance of black bile, phlegm, yellow bile, and blood in your body, which is how the temperament gets their archaic and sounding glory names. This may not be true what determines whom we are is the spirit of God in our lives, not any other character traits you possessed. Temperament is way of classifying people's emotional attitudes. These are the four primary temperament Melancholic, Phlegmatic, Choleric, and Sanguine.

To understand the ministry of Jesus and His fellowship with His disciples' theses personalities reflected in the lives of His followers. A Choleric traits reflected in the life of John who was prone to Anger. Peter was very dramatic, often speaking up for the rest of the disciples. Sometimes he spoke before thinking. One moment, in front of the crowd, he promises to never forsake Christ. A while later he denied even knowing the Lord. He was probably sanguine and choleric. Proverbs 27:12. The prudent see danger and take refuge, but the simple keep going and suffer for it. Moses wanted to know the details of how God was going to help him lead the people out of Egypt. Attentive to the details of the Law given by God and the precise measurements of the temple. Probably Moses was a melancholy/phlegmatic. He seemed unsure of himself and tried to convince God to make his brother Aaron a leader. Mary, the Mother of Jesus, She wondered what sort of greeting this might be. Luke 2: 19 "Mary kept all these things, pondering them in her heart." Be it done unto me according to all you have said. She is Likely melancholy/phlegmatic. Esther the Queen was willing to comply with the rules and requirements of her position. Yet, when it became necessary to bend the rules, she wanted to make sure that it was done correctly. She planned very carefully and prayerfully and was systematic in her approach to problem-solving. Many teachers and intercessors have melancholy personalities. Galatians 1:10 Am I now seeking human approval or God's approval? Or am I trying to please people? If I were still pleasing people, I would not be a servant of Christ. Proverbs 11:14 For lack of guidance a nation falls, but many advisers make victory sure. This text provides corrective guidance for the choleric temperaments who

believe they are right about most things. Paul was left for dead, imprisoned, stoned, forsaken and forgotten, yet he pressed on toward the high calling of God. Elijah stood against the priests of Baal. Joshua, Rebekah, Priscilla, John the Baptist, Martha Many apostles/prophets were Choleric. Proverbs 15:1 "A gentle answer turns away wrath, but a harsh word stirs up anger. Proverbs 15:18 "A hot-tempered man stirs up dissension, but a patient man calms a quarrel. Jesus spoke to the deepest needs of the woman at the well and the woman caught in adultery. Barnabas probably phlegmatic and sanguine, Acts 15:37-39. Knowing the temperament of people around you give a better understanding on how to relate with them, and make an impact in their lives through small group witnessing.

**Vow: Lord through my temperament, help me to know my strength and weakness that I may be encouraged to understand people and preach your words to them without bias mind.**

APPENDIX D

SECRETARY'S STATISTICAL REPORTS

Follow the instructions and do the checklist. Note new columns!

SECRETARY'S STATISTICAL REPORT - QUARTERLY

Quarter: 1st  
Year: 2016

Submitted by: KATRY NGOLUWASE

Organization Reporting: Ovogi Church

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000

Follow the instructions and do the checklist. Note new columns!  
**SECRETARY'S STATISTICAL REPORT - QUARTERLY**

Quarter: 4th  
 Year: 2016

Submitted by Mwambi E-C

Organization Reporting Omoba Church

Date Sent 10-01-2016 Date Received \_\_\_\_\_

S/NO	1	ORGANIZATION	2a	CHURCHES	2b	COMPANIES	2c	Church attendance second sabbath	3a	Church Attendance seventh sabbath Count	3b	Church Membership at beginning of quarter	MEMBERS ADDED DURING THE QUARTER				MEMBERS SUBTRACTED DURING THE QUARTER				8	8a	8b		
													4a	4b	4c	4d	5a	5b	5c	5d				5e	5f
1		Omoba Church					467	431	538	22													560	431	538









APPENDIX E

TREASURER'S FINANCIAL REPORT



**SEVENTH-DAY ADVENTIST CHURCH**  
**OVORJI**

OVORJI DISTRICT  
(AABA NORTH CONFERENCE)

Our Ref: \_\_\_\_\_ Your Ref: \_\_\_\_\_ Date: \_\_\_\_\_

Ovorji Church Tithe and offering from April 2015 –March2016

Month	Tithe	Offering
April	36,180	18,290
May	85,900	21,170
June	64,820	32,405
July	115,310	29,019
Aug.	58,573	36,885
Sep	118,600	19,225
<b>Total</b>	<b>479,383</b>	<b>156,994</b>
Oct	81,465	34,999
Nov.	82,190	24,460
Dec.	87,900	54,024
Jan.	83,965	35,420
Feb	83,212	38,770
Mar	125,500	48,225
<b>Total</b>	<b>544,232</b>	<b>235,898</b>



**Seventh-day Adventist**  
**OMOBA CHURCH**

**Omoba T/ship District**  
**Aba North Conference**  
Isiala Ngwa South LGA  
Abia State

**Omoba Church Tithe and offering from April 2015 – March2016**

<b>Month</b>	<b>Tithe</b>	<b>Offering</b>
<b>April</b>	225,405	21,155.5
<b>May</b>	148,860	16,935
<b>June</b>	212,380	24,749
<b>July</b>	101,070	20,181.25
<b>Aug.</b>	306,235	35,346.6
<b>Sep</b>	228,185	19,195
<b>Total</b>	<b>1,222,135</b>	<b>137,562.35</b>
<b>Oct</b>	276,945	28,887.5
<b>Nov.</b>	256,435	20,947
<b>Dec.</b>	273,930	23,639
<b>Jan.</b>	186,480	58,140
<b>Feb</b>	205,930	17,215
<b>Mar</b>	156,935	11,630
<b>Total</b>	<b>1,356,655</b>	<b>160,458.5</b>



# SEVENTH DAY ADVENTIST TOWNSHIP CHURCH NBAWSI

NBAWSI DISTRICT

Our Ref: \_\_\_\_\_ Your Ref: \_\_\_\_\_ Phone No: \_\_\_\_\_

Date: \_\_\_\_\_

## Nbawsi Church Tithe and offering from April 2015 –March 2016

Month	Tithe	Offering
April	48,935	4,478
May	52,840	4,920
June	44,520	5,676
July	24,180	2,716
Aug.	57,610	5,769
Sep	53,050	5,138
<b>Total</b>	<b>281,135</b>	<b>28,697</b>
Oct	58,995	7,823.5
Nov.	58,995	10,948.5
Dec.	38,305	8,670
Jan.	69,290	8,070
Feb	56,255	5,976
Mar	54,760	7,266
<b>Total</b>	<b>336,600</b>	<b>48,754</b>



# Seventh-Day Adventist Church

P.M.B. 7115 Aba  
Abia State Nigeria.

IHIE

Our Ref: \_\_\_\_\_ Your Ref: \_\_\_\_\_ Date: \_\_\_\_\_

## Ihie Church Tithe and offering from April 2015 – March 2016

Month	Tithe	Offering
April	208,525	4,600
May	161,890	10,650
June	156,560	11,000
July	132,180	12,400
Aug.	250,185	8,100
Sep	114,580	5,900
<b>total</b>	<b>1,023,920</b>	<b>52,650</b>
Oct	235,300	7,700
Nov.	161,205	8,670
Dec.	269,310	10,850
Jan.	212,505	17,900
Feb	224,065	4,900
Mar	243,070	5,600
<b>Total</b>	<b>1,345,455</b>	<b>55,620</b>

APPENDIX F

EVALUATION SURVEY QUESTIONNAIRE

**Mobilizing the Laity for Small Group Evangelism in Aba North Conference, Nigeria**

**Dear respondent,**

Kindly respond to this evaluation survey questionnaire as honestly as possible. Your confidentiality is assured as the data collected shall be used for academic purpose. Thanks.

**SECTION A: BACKGROUND INFORMATION**

**District:**

**Church:**

**Sex : Male**  **Female**

**Age : 12-19**  **20-40**  **41-60**  **61 and above**

**Evaluation Survey Questionnaire**

1. Small groups in my local church are winning souls and retraining them for small group evangelism.

I agree  I strongly agree  I disagree

2. My enrolment in small group ministry has made me to understand that Bible studies, prayer, and visitation are essential ingredients of small group evangelism success.

I agree  I strongly agree  I disagree

3. The training I received as a facilitator has increased my zeal for small group witnessing.

I agree  I strongly agree  I disagree

4. I discovered my spiritual gift/gifts during the period of the program. ( List them)

I agree  I strongly agree  I disagree

5. The working relationship between members of my church and the Pastors has improved since we mobilized the church for small group evangelism.

I agree  I strongly agree  I disagree

6. My church has been revived and its impact is felt in members and the community.

I agree  I strongly agree  I disagree

7. The mobilization of members of my church for small group ministry has enhanced the Midweek, Friday and Sabbath vesper services of my local church.

I agree  I strongly agree  I disagree

8. The stewardship giving of my church has improved since we began small group ministry.

I agree  I strongly agree  I disagree

9. Small group evangelism has contributed a lot to the Spiritual and financial growth of my local church.

I agree  I strongly agree  I disagree

10. With my experience, I recommend that every church in Aba North Conference be mobilized for small group ministry evangelism

I agree  I strongly agree  I disagree

11. I participated in small group ministry evangelism in my local church during this period

I agree  I strongly agree  I disagree

APPENDIX G

ONE WEEK REVIVALS TOPICS

**Theme: The Church, Prayer, and Community Relationship**  
**Theme Song: SDAH 264 (O for that Flame of Living Fire)**

Day 1

The Power of Relationship  
Family bond  
Friendship

Day 2

Component of Relationship (Gal. 5:22-26)

Day 3

The Purpose for Small Groups:

Life Sharing Fellowship  
Life Touching Outreach  
Life Giving Bible Studies  
Life-Changing Prayer  
Life Empowering Training

Day 4

The Church as a Community of Faith (Heb 10: 19-26)

Day 5

Humble Yourself before the Lord (2Chr. 7:14)

Day 6

The Church and the Spirit of Reconciliation (Matt.5:23-24; 18: 15-17, 21-35)

Day 7

Sanctified Moments with your God (Zech 3: 1-7; 4: 6-7; Matt. 6: 9-15)

Day 8

Earnestly Desire for the Holy Spirit (Psalms 51:1-13; Luke 11: 5-13)

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## VITA

Name: Nwosu, Victor Chinedu

Background: I was born on April 30, 1966, at Umuapu in isiala Ngwa South Government of Abia State in Nigeria. I have three sisters and two brothers. I am the son of a retired Seventh-day Adventist Church minister pastor Simeon Ezewoke Nwosu who is happily waiting for the coming of our Lord Jesus Christ.

Family: I am joyfully married to Uzochi Grace Nwosu who hails from Umuapiti Okpuala Ngwa in isiala Ngwa South Local Government Area of Abia State, Nigeria. We wedded March 14, 1999, and have five children.

### Education:

2013-2016: DMin in Missions Adventist University of Africa, Babcock University Campus, Nigeria

2002 - 2006: MA degree in religion Andrews University, Babcock University Campus

1992 - 1996: BA in Theology Andrews University (ASWA Campus now Babcock University in Nigeria).

1979 - 1984: West Africa Education Certificate – Ovungwu Secondary School Umuapu

1973 - 1979: First School Living Certificate-Central School Umuapu, Abia State

### Ordination:

2003: I was ordained into the gospel ministry on April 5, 2003. I hold a Ministerial Credential from Aba North Conference of SDA Church Abia State, Nigeria.

### Experience:

2012 - 2016 President Aba North Conference of SDA

2010 - 2011 Executive Secretary of East Nigeria Conference (Now Reorganized into 3 Conferences of Aba East, Aba South, and Aba North).

2006 - 2009 Publishing Director ENC

2002 - 2006 District Pastor Ekwereazu- Ngwa

2000 - 2002 District Pastor Umuocham, Aba

1998 - 2000 District Pastor Ndoki

1997 - 1998 Senior Pastor Amaorji, Ihie District