

## PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

**TITLE: SPIRITUAL DEVELOPMENT PROGRAM FOR YOUNG  
CHURCH LEADERS IN MAGWI DISTRICT:  
FOCUS ON DISCIPLESHIP**

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Date completed: March 2017

The reason for the existence of the church is to reach out and be a blessing to the community. There is a need for a vibrant church that can meet the challenges of these last days lukewarmness.

This research ventured into the vision, mission and the resources of the churches in Magwi district. Understanding of how to align and empower the human resource for the mission was the primary focus of the research. Purposeful sampling methods, utilizing researcher-designed questionnaires to collect data, and data analysis were applied to achieve the goal of the study.

Appropriate sources were used for the research. Of these sources, the Holy Scripture was foremost. Besides the Scriptures, the contributions of Ellen G. White related to this study, and the literature of the other writers on discipleship were applied. Furthermore, sociological writers on this topic were consulted. Finally, a

survey was carried out among the Seventh-day Adventist first converts in the region and concerned leaders in the community to have their input regarding this topic.

The conclusion of this study was based on two observations. The first was the Biblical teaching regarding discipleship. The second was the result of the survey done which indicated that the degree of good small group leadership and the conviction that every member of the church is responsible for the growth of the church was as low as 20%. The study, therefore, proposed several strategies to raise the degree of good small group leadership and conviction of the responsibility for the mission – making disciples.

From this standpoint, the study was beneficial when the recommendations and the strategies for the change are implemented. The sense of, the value of, and love for the Great Commission will be stirred in the minds and hearts of the members. Disciples made will become disciple makers. The church as a whole will grow and experience the righteousness of God and His coming kingdom.

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CHURCH LEADERS IN MAGWI DISTRICT:  
FOCUS ON DISCIPLESHIP

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

by  
Robert Young Marcello

April 2017



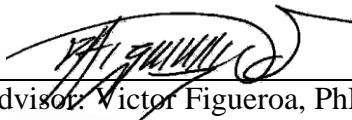
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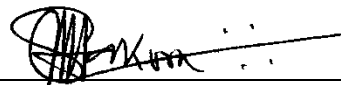
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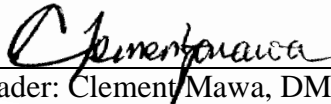
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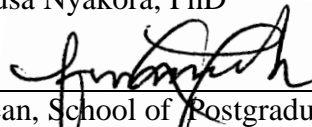
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Dedicated to my beloved wife who to me had been very supportive, and to all who got involved in my success. To God be the glory.

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## CHAPTER 1

### INTRODUCTION

#### **Bringing Up the Young Church**

The local churches in Magwi district are filled with mostly children. They do their church activities in a childish unsatisfactory way but to the best of their abilities. Being the young church full of young people is not a problem but how to bring them up is. Having them though is a blessing, but that is both a challenge and an opportunity to the pastor – He would have to work harder to devise some reliable means or ways for bringing them up in the way of the Lord.

These young people will never be the same because all living things grow. The church may meet her need of good leadership by developing these young ones because they can become the expected great leaders of the church then, depending on how they are handled today. Therefore, this study would look for the elements that would enhance their development in order to be effective in the ministry of the Lord Jesus Christ. For the scripture say, “Train up a child in the way he should go, and when he is old, he will not depart from it” (Prov 22:6).

#### **Importance of Training**

We exist for a mission. Training people, as a part of the fulfillment of the great commission, is important in Seventh-day Adventist church. It empowers people, uplifts the degree of awareness whereby they will know how to deal with issues, understand one another, build a strong relationship

among themselves, and work in unity for the mission for which they are called.

It is, however, not just how much one is informed or having many powerful papers that show he or she has gone through some processes of instructions, but for education to have meaning a demonstration of the positively changed behavior in one's practical daily living is needed. It's a turn away from the negative world-view to the one that counts for the fullness of life in God. Take it as the wise counselor has said, 'The fear of the Lord - that is wisdom, and to shun evil is understanding' (Job 28:28). It is the concern of this research that this kind of knowledge is inculcated in the life of Magwi Seventh-day Adventist Church.

The reviewed literature of Erikson states that psychology classifies human development stage by stage, and described eight stages; that is, from childhood to adulthood (Worancha, 2009).

He also mentioned progressive learning and dynamic thinking processes at every growth stage. According to him, the following are the eight stages of human life: 1. Infancy, when trust is learned (0-1 year). 2. Toddler stage (1-2 years) to learn independence. 3. Preschool age (3-5 years) to learn initiative – the ability to think and act without being told. 4. School age (6-12 years) to develop industriousness – earnest, steady effort. 5. Adolescence (13-20 years) to develop an identity. 6. Young adulthood (21-40 years) to develop intimacy – close, personal relationships. 7. Adulthood (41-60 years) to develop generativity – giving yourself and your talents to others. And lastly, the 8<sup>th</sup> stage is older adulthood (61 and above) to retain ego integrity – satisfaction with life. "Every church should be a practical training school; there should be on-the-job training" (Knowles, 1997).

## **Magwi: Demographics and History of the Adventist Church**

In the Republic of South Sudan, Magwi district is located in the south of the country, in Eastern Equatoria, bordering Uganda from the North. It has an area of about 5,207.95 square kilometers and a population of 277,610 as per the 2008 census. The ratio of the membership to the population is 1: 429. The map of the Republic of South Sudan below shows the location of Magwi district headquarters.



*Figure 1.* Location of Magwi District in South Sudan

### **Demographic Description of the District**

O. S. Ben, South Sudan Relief and Rehabilitation Officer in Magwi said that Magwi district has an area of about 5,207.95 square kilometers, and a population of 277,610 according to the statistical data of 2008 census (Ben, 2015). With the current political situation in the country, no recent census was taken to update the current

population. The people are basically subsistence farmers with generally low educational level, with only some handful of diplomats, Masters, and Doctors.

In this district, there are thirteen (13) different denominations of which the Seventh-day Adventist Church is one. Magwi district Seventh-day Adventist Church has only one (1) organized church, and nine (9) companies, with a total membership of 647. According to the 2014 statistical report of Greater Equatoria Field, 70% of the membership is below 25, with little experience in the faith. Their levels of education are basically primary, secondary and not a dozen are pursuing their first degree from the Universities. It's similar to the entire district educational level.

### **Establishment of the Adventist Church in Magwi District**

According to Elder Lazarus Otto (Otto, 2015) and Elder Alonga Sam (Sam, 2015), who were in the first group of converts, Seventh-day Adventist (SDA) Church came in Magwi district through the family of late Pastor George Okwera in 1979. Three to four years later (in 1983), the gospel minister – Pastor David Ogilo – from Tanzania held the public evangelistic meetings that resulted in the establishment of the church in the district.

The researcher's conversion to the Seventh-day Adventist church amazed many. The researcher was a strong traditionalist rooted in the culture; but, the changed Christ-like life of his friends who converted to Seventh-day Adventism challenged him.

Questions he asked to justify to entrap his believing colleagues were all answered sufficiently. An inquisitive spirit was awakened when all that the researcher thought was true seemed wrong. After an attentive study of the Bible, like the Saul of Acts 9: 18, the researcher started to see things clearly. The negative traditions and

cultures, that had covered his eyes fell off like the scales of fish. The minister of the Lord, Pastor George Okwera, baptized the researcher into the membership of Seventh-day Adventist Church on the last Sabbath of June 1986.

In that same year in which the Church was established in Magwi and the Sudan People's Liberation Army/Movement (SPLA/M) was founded in Sudan. The war finally uprooted the church from the district in 1992. In 2005, the Comprehensive Peace Agreement (CPA) was signed, and the people voluntarily repatriated.

The church started up again but with lots of challenges which include:

1. Lack of the basic needs,
2. More concern for the physical other than the spiritual needs,
3. Leaving the church meetings and activities for children,
4. The dying sense of the Christian responsibility/mission,
5. No strong leadership for the church and
6. Cultivated spirit of dependency.

According to Abraham Maslow (1908-1970), a clinical psychologist who developed a theory of motivation based on a hierarchy of needs, unsatisfied human needs motivation. For instance, he said that a hungry person is highly motivated to do whatever it takes to secure food, even taking actions that jeopardize safety, such as accepting the dangerous job or stealing the food. A person who is deprived of nourishment is not likely to be overly concerned with social status (Gomez-Mejia, Balkin, & Cardy, 2008).

### **Statement of the Problem**

The reason for the existence of the church is to reach out and be a blessing to the community, and there is a need for a vibrant church that should meet the challenges of these last days luke-warmness; yet, and always, only about 20% of the

church members get involved in the church activities. The eyes witnesses on the ground had shown the fact that the truth about the claims of some members that the church's sense of mission was dying. This hinders the expected growth, and must stop; but how? Thus, the birth of this study that seeks to increase the percentage of the membership involvement in the church mission.

### **Research Questions**

To address these challenges, the research was aimed at answering the question: What missing motivational element(s) would move the church members to get actively involved in the activities in order to fulfill the mission of the church? Therefore, the researcher assessed and identified the needed elements that were able to motivate the church and the possible strategies for the growth of the church both numerically and spiritually.

### **Purpose of the Study**

The purpose of this research was to come up with some need-based programs that could enable these young church members to come out of ignorance and get actively involved in the great commission (Matt 28: 19-20). It was to organize and empower the church for the mission in the context of small groups, whereby the Sabbath School programs were made attractive, and the number of membership involvement was maximized; thus, options for the members' spiritual growth were provided.

### **Significance of the Study**

This study made the church obtained self-awareness, and the ability to meet their spiritual needs. Many need-based programs for growth were created, hence empowerment for the members, which greatly improved the health (the word 'health'

here is used to mean the active involvement of the members) of the church. The old backslidden members were reclaimed.

### **Setting, Scope, and Limitations of the Study**

This is an empirical study, done in the 6 selected churches/companies in the district. It was not designed to address church development or growth in a broader sense but was limited basically to the vertical and horizontal aspects of church growth. The phrases (1) 'Horizontal growth' refers to the increase in the social and relational wellness and goodness, and the increase in the membership number, resulting in creation of new churches in the untended areas of the district; while (2) 'Vertical growth' refers to the increase in the members' true knowledge of God and His plan for them. So, it explored only those need-based programs which were applicable in that situation to impact the leaders for the mission.

### **Operational Definitions of Terms**

**Church growth:** The phrase 'Church growth' is used to mean the members are becoming experienced and firmly established in their faith, so as not to be tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their schemes.

**Development:** In the operation, the term 'Development' is used to mean the spiritual growth into God's likeness / image – loving, joyful, peaceful, longsuffering, gentle, good, faithful, meek, temperate – that man was originally created in.

**Discipleship:** 'Discipleship' or 'Discipling' is used with the meaning of creating friendship and good relationship with the people as we follow Jesus.

**Health:** And the word 'health' is used to mean the activeness of the members in church activities. The members should be alive and active in this end time.

**Horizontal growth:** The phrase ‘Horizontal growth’ refers to the increase in the social and relational wellness and goodness, and the increase in the membership number, resulting in the creation of new churches in the unentered areas of the district.

**Leaders:** church members called by God and could make the decision to lead souls to Him who created and redeemed them.

**Lost Coins (LC):** The phrase “Lost Coins” means the members who do not understand the situation they are in.

**Lost Sheep (LS):** The phrase “Lost Sheep” referred to the members who had the need for the desired change but do not know the way how to make it.

**Population:** The Seventh-day Adventists district church.

**Prodigal Son (PS):** The phrase “Prodigal Son” referred to members who are stubbornly adamant in their way of doing things, no willingness to change.

**Vertical growth:** ‘Vertical growth’ refers to the increase in the members’ knowledge of God and His plan for them.

**World:** The word world is used to mean the territory/district designated under the name Magwi.

## **Methodology**

This was an empirical research. In the approach, the researcher started with the Introduction in Chapter 1, which was the proposal of this research. Then he dealt with Theoretical Foundation in Chapter 2. Here, the researcher did an extensive review of the literature by applying relevant Bible texts, Ellen G. White comments, and the comments of SDA authors and the others relative to this issue.

In chapter 3, he dealt with the description of the local setting. Furthermore, he did a survey which focused on the singles and the married in the church to find out

what spiritual growth program would help them. And, the researcher gave remarks for what all the participants he interviewed had made. In Chapter 4, he looked for the real issue and the possible strategies to counteract the negative members' involvement, through the program implementation. Then he ended this study with Chapter 5, wherein he handled the summary and the Conclusion.

## CHAPTER 2

### BIBLICAL BASE AND THE LITERATURE REVIEW

#### **The Church**

The church is the people of God who are called out of the world for the mission of God; and that in the Bible, ‘church’ is used both in a general and a particular sense: Generally, it refers to God’s called out people at any time and place in history – or a worldwide church (Gen 12:1-3; Exod 19:4-6; Acts 7:38; Gal 3:29; 1 Pet 2:9). In a particular sense, it refers to one localized assembly, perhaps in a stipulated town (1 Cor 1:2; 1 Thes 1:1; Rom 16:5). Through the church, the manifold wisdom of God should be made known to the people (Eph 3:10 NIV) (The Ministerial Association, 1994).

Christ founded the church – On Him and for Him (Matt 16:18; Eph 1:22-23; 5:23, 25-32; Col 1:15-20, 24). So, according to the Ministerial Association of the General Conference of the Seventh-day Adventist (1994), we are a people called out from the world, learning to love God and each other; and, at the same time reaching out to the world, inviting them in – The Church (Christ’s body), and a place for healing the hurts of life. This concept must be brought down, and made very clear, in mind and at heart (The Ministerial Association, 1994).

The church should have a holistic approach to mission. There are lots of unbalanced churches. Some do evangelism very effectively, but they don’t disciple new members. Other churches are great when it comes to teaching and preaching but ignore the value of community and do nothing with small groups. Some churches

focus on both evangelism and discipleship, but they don't address the need of an aching world. They don't care for the poor. These are somehow what the situation of the local churches in Magwi district is. Hopefully, this research project may give the direction on how to change the situation. It is important because the success or failure of the local churches directly affect people's lives here today and for eternity.

### **Church Discipline: Responsibility of the Entire Church**

In preparation for the final crisis and the second coming, the church must be purified and ready. Israel was cleansed before they could stand before their enemies. "The children of Israel could not stand before their enemies, [but] turned [their] backs before their enemies, because they were accursed: neither will I be with you anymore, except ye destroy the accursed from among you" (Joshua 7:12). God's church today must be cleansed and made ready to triumph with the Lord in glory.

Church discipline is the church's responsibility. "The Word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church." (E. G. White, 2008). "God holds His people, as a body, responsible for the sins existing in individuals among them. If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for these sins." (E. G. White, 2008).

Discipline is basically giving instructions. It is the expression of love and caring for the people of God. In Matthew 18:15-17 Jesus has given explicit directions as to the procedure to be taken in church discipline. After that, He says: 'Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever [in church discipline] ye shall loose on earth shall be loosed in heaven' (verse 18).

Thus even the heavenly authority ratifies the discipline of the church in regard to its members when the Bible rule has been followed.

### **Discipline According to the Spirit of Prophecy**

The Bible and the Spirit of Prophecy set forth in clear, unmistakable language the solemn responsibility that rests upon the people of God to maintain their purity, integrity, and spiritual fervor. If members grow indifferent or drift away, the church must seek to reclaim them for the Lord (General Conference of Seventh-day Adventists, 2010).

In dealing with erring church members, God's people are careful to follow the instruction given by the Savior in the eighteenth chapter of Matthew. Ellen White wrote, quoting Christ's word, "If thy brother shall trespass against thee,' Christ declared, 'go and tell him his fault between thee and him alone'... Do not tell others of the wrong. One person is told, then another, and still another; and continually the report grows, and the evil increases, till the whole church, is made to suffer. Settle the matter 'between thee and him alone.' This is God's plan." (E. G. White, 1948a).

"Whatever the character of the offense, this does not change the plan that God has made for the settlement of misunderstandings and personal injuries. Speaking alone and in the spirit of Christ to the one who is in fault will often remove the difficulty. Go to the erring one, with a heart filled with Christ's love and sympathy, and seek to adjust the matter. Reason with him calmly and quietly. Let no angry words escape your lips. Speak in a way that will appeal to his better judgment.

Remember the words: 'He which converted the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.' James 5:20.

All heaven is interested in the interview between the one who has been injured and the one who is in error. As the erring one accepts the reproof offered in the love of Christ, and acknowledges his wrong, asking forgiveness from God

and from his brother, the sunshine of heaven fills his heart. The Spirit of God binds heart to heart, and there is music in heaven over the union brought about. Whatever the church does that is in accordance with the directions given in God's Word will be ratified in heaven (E. G. White, 1948a).

### **Successful Church Growth**

The church, being a living thing, must grow and be productive. A successfully growing church is a result of total membership involvement as moved by the Holy Spirit in the church activities. Christians have the responsibility of making disciples of all nations and teaching them all things commanded by the Lord (Matt 28:18-20). Jesus said, "Most assuredly, I say to you, he who believes in me, the works that I do he will do also; and greater works than these he will do, because I go to my father" (John 14:12).

All want success in life. A man success in his life in this world is his productivity. We are made to be fruitful and multiply (Gen 1:28) or make disciples (Matt 28:19). Once you are born into the world, you will grow and may pass through all the life passages and then die naturally. And so, as a Christian who is called for a mission, you may perform your entire mission and then go, with the hope of the resurrection, into the world of oblivion, if Jesus did not come in your lifetime.

Not only that, what about being moved from one place to another (leave away death issue)? What would you have left behind for the church you left? With this in mind, as a Christian or a leader are you performing your duty and preparing to go, leaving behind strong followers? Remember you are a disciple of someone; would you have become a disciple without someone making you be? In short, this study is rightly chosen in order to awaken the dying sense of the Christians' responsibility, the church mission in particular – making disciples.

The church needs Revival and Reformation. “Revival can begin with one sincere person.” (Knowles, 1997). Hopefully, this project would be worth studying for the growth of the church like in Magwi district.

### **Need for Good and Competent Leaders**

It is ok to be determined to grow and become ever closer to the perfect balance of an ideal church like the one recorded in Acts chapter two. This calls for the kind of men and women described by the servant of the Lord;

The greatest want of the world is the want of men--men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall (E. G. White, 1903).

A leader – One who, goes first and leads by example, so that others are motivated to follow him (Worancha, 2009). This is a basic requirement. To be a leader, a person must have a deep-rooted commitment to the goal that he will strive to achieve, even if nobody follows him.

### **Developing Emerging Leaders**

Leaders are at their very best when they are raising up leaders around them. Or, to put it Hybels’ way, “Leaders are at their best when they are creating a leadership culture.” (Hybels, 2011). Leaders don’t become leaders until someone actually puts a baton of responsibility in their hands and say, “Go!” So, since a leadership development includes identifying emerging leaders, investing in their development, and entrusting responsibility to them, this project would come up with the suiting programs that would identify, invest in, and entrust them with the responsibility according to their given talent to lead.

“Leaders, please get this,” says Hybels:

You and I are at our best when we provide challenging, soul-stirring kingdom opportunities leaders-in-training; when we stand by these developing leaders and cheer them on; when we help them solve problems and pray for them; and when we coach them on to higher levels of effectiveness. That's leadership at its best (Hybels, 2011).

### **Discipleship and Its Definition**

“Discipleship” comes from the word “disciple.” When people see or hear the word ‘disciple,’ surely, most of them think of the twelve. Yes, there were the twelve (Matt 10:1), there were the seventy-two (Luke 10:1,17), there were the 120 (Acts 1:15) to which number about 3000 more disciples were added (Acts 2:41); in fact, their number was increasing daily (verse 47 and 6:1).

Discipleship is the process of making people know, love and become mature, and faithful followers of Jesus Christ; not just telling but showing or setting (living) an exemplary life of faith, as seen in Christ Jesus, that people would imitate. Apostle Paul said, “Be ye followers of me, even as I also [am] of Christ.” (1 Cor 11:1). Again, he said in chapter four verse six “Wherefore I beseech you, be ye followers of me. So, he was a good disciple and a disciple maker.

The Oxford dictionary definition of discipleship means: “one who takes another as his teacher and model.”

The call to discipleship is a call to self-denial and a call to embrace Jesus' worldview. It is more than getting to know what the teacher knows, but to be what the teacher is. A disciple is a person who learns to live the life his teacher lives (Maiden, 2007).

A disciple is a servant, serving others and giving glory to his master in the same way as Jesus gave glory to his father through his self-giving love. This is what Christians are called to be, according to John 14:12 and Matthew 28:18-20. And, they had found that discipleship is done better in a small group setting. “Formation of small companies for soul winning is in accordance with the divine plan.” (Knowles, 1997).

The gospel is for disciples, not just “sinners”. One can be a Christian for years without being truly a disciple. A disciple is an identity – The gospel makes and matures disciples (Dodson, 2012). One of the aspects of a disciple’s identity is relational – the vertical and horizontal discipleship. Vertical discipleship points up to God’s character, while horizontal discipleship points out to God’s mission. Diagonal discipleship is integrated into “Mission Holiness”. (Dodson, 2012).

The goal of discipleship is fighting the fight of faith for the image of God. A disciple is to be recreated into the image of God. Failure of good discipleship results, as Dodson says, “when the religious person insensitively admonishes others to obey God’s word without extending God’s grace” (Dodson, 2012).

### **The Conviction and Perspective**

One must have conviction and perspective if he wants success in what he wants to become. Conviction and perspective are the two most important aspects of the process of making disciples. These essential ingredients should be developed in the life of the disciples by being understanding and principle, by meeting the needs of the people, by having the sense of value and seeing the end from the beginning, and above all, by having trust/faith in God.

The brief look at the literature review triggers the questions that clarify the areas of my study. I ask myself, Does my church understand what it means, and value the importance of being a disciple of Jesus Christ? How do we administer discipline or break the status quo of our church lukewarmness and bring in the spirit of revival for mission? I would like to see our local church meet the description of the bride in Revelation 19:7 and 8. So my study, in particular, focuses on the area of good leadership in discipleship.

Imagine how good and interesting life would be at home, the church, the community, and the entire world if her members are true disciples. If there is anything a Christian should major in, it must be no other than disciple-making. It seems that this study would fuel and sparks the fire (Spirit) the church has ever longed for in Magwi district.

### **Leadership in Discipling**

Good leadership in small group activities for discipleship is important. As an engine is to a machine, so is a leader to a group. When it comes to leadership, however, people will always be students always striving to grow and learning lots of things in order to share the benefits with others, especially at its best in a small group setting. When implementing this project, the focus was on developing the members to have the skills in leadership; hence, helping the young local church leaders to be well informed to organize their church members for the mission.

Powerful people and organization are, but how limited their power really is in terms of changing a human heart. They can't heal a wounded soul. They can't change hatred into love. They can't bring about repentance, forgiveness, reconciliation, peace – only one power existing on this sorry planet that can do. It is the power and the love of Jesus Christ. This is a lesson for all leaders to learn.

Hybels confirmed the biblical account that the radical message of that transforming love had been given to the church. That means, in a very real way, that the future of the world rests in the hand of the local congregation. Without churches so filled with the power of God that they can't help but spill goodness and peace and love and joy into the world, depravity will win the way; evils will flood the world. But it doesn't have to be that way (Hybels, 2011).

Conflict and quarrels also exist in the church. This would give a chance for the world to take over the church, but it should not. “This calls for competent leadership.” It is good to see and leave the growing church with leaders who are able to maintain the love, unity, and peace of the church (Rush, 2009).

### **Discipleship and the Mission**

Maiden says, “The story of the Bible is the story of mission,” and that they

could not sit content while billions fail to give glory to the one whom God has exalted far above all. The news about Jesus must be told, and the mission is not to bring a verbal message to people, but they long to see churches where this kingdom life is being lived in the community (Maiden, 2007).

In his story, Henrichsen said that a young man from India was studying in one of their universities, and another student witnessed to him about the claims of Christ. The Indian had observed how Christians were living, and his response was, “What you Christians are, speaks so loudly that I cannot hear what you are saying” (Henrichmen, 1989). Those Christians did not walk their talk. The only Christ that the non-believing world can see is the Christ inside each Christian. When people look at you, do they see Christ reflected in your life?

### **Biblical Examples of Discipleship**

One person or a group was selected and associated principally. The men whom God chose were ordinary people. When it came time to choose those whom He would train, Jesus spent the night in prayer. (Luke 6:12-13). His ministry touched thousands, but He trained twelve men. He gave His life on the cross for all, but during the three and a half years of His ministry, He spent His life uniquely to the twelve men.

For what purpose did Jesus choose the apostles? “He appointed twelve—designating them apostles—that they might be with him and that he might send them

out to preach” (Mark 3:14). Jesus chose these men to be with Him. God had the prophet Elijah chose Elisha to help him and carry on after he was gone. Elijah did find him in the field working. The disciples also were called from their daily work to go to be with Jesus.

Elijah did not beg Elisha to go with him, or use his prophetic office to force him against his will into the ministry; he was perfectly willing to let Elisha go out if he wanted to. (1 Kgs 19:19-21). Every person must count the cost and enter into discipleship training willingly.

### **Making Disciples in the Early Church**

Making disciples in the early church was basically personal conviction, one-on-one, where he shares the good news with his friend, or his brother or sister, his relative or a co-worker. For example, one of the first two who were the first disciples of John the Baptist (John 1:35-40) went to tell his brother, Simon, “We have found the Messiah” (verse 41). Jesus called Philip who then found Nathanael and told him, “We have found the one Moses wrote about in the law, and about whom the prophets also wrote – Jesus of Nazareth, the son of Joseph” (verse 45). That was how disciples were made, and their number grew daily and rapidly. What a powerful method!

Jesus Christ began His mission with a personal ministry of training the twelve disciples, who He named apostles. That training was the foundation of His whole ministry. He knew that in order for His mission to succeed, much would depend on the dedication, loyalty, courage, and faith of the men whom He had called and trained.

Christ’s last words to them were, “... you will be my witnesses” (Acts 1:8). They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer (Acts 2:42). They made meetings for spiritual nourishment at homes and welcome others in their meetings (1 Cor 16:15-19). They

met in the temple together, and with gladness they shared the blessings and the joy of being saved at their fellowship (Acts 2:46; Heb 10:25; Ps 133:1-3).

Jesus came to save the world. He concentrated His life on making a few disciples. Those few men were taught to do the same until, through the process of reproduction, the gospel of the kingdom would reach to the ends of the earth. With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church. These examples should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbors.

Mrs. White said that there were those who for a lifetime had professed to be acquainted with Christ, yet who had never made a personal effort to bring even one soul to the Savior. They left all the work for the minister. The minister may be well qualified for his calling, but he cannot do that which God has left for the members of the church. The same situation is existing in the churches even up to date. Scholars must find ways to bring the trend to cease.

Every church member must get actively involved in the task for his calling. "The work in this earth can never be finished until the men and women comprising the church membership rally to the work and unite their efforts with those of ministers and church officers," says White (E. G. White, 1970). The words "Go ye into all the world, and preach the gospel to every creature" Mark 16:15 are spoken to each one of Christ's followers. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men.

Preaching is just a small part of the work to be done for the salvation of souls. God's Spirit convicts sinners of the truth and He places them in the arms of the church. The ministers may do their part, but they can never perform the work that the church should do. God requires His church to nurse those who are young in faith and

experience, to go to them, not for the purpose of gossiping with them but to pray, to speak unto them words that are "like apples of gold in pictures of silver (E. G. White, 1970). So, there is really need for total membership involvement.

There are many who need the ministration of loving Christian hearts. Many have gone down to ruin who might have been saved, if their neighbors, common men, and women, had put forth personal effort to win them. Many are waiting to be personally addressed. In the very family, the neighborhood, the town where we live, there is work for us to do as missionaries for Christ. If we are truly converted in the hearts, this work will be our delight. Ellen said that no sooner is one converted than there is born within him a desire to make known to others what a precious friend he has found in Jesus (E. G. White, 1998). The saving and sanctifying truth can never be shut up in the heart of a true Christian.

The effect this ministry of making disciples by associating with the people is powerful, dramatic, and life-changing. It is almost unbelievable to see the transformation that took place in the lives of the twelve apostles. It is one of the most spectacular miracles in Scripture.

### **Need for Multiplying Disciples**

All nations are to be disciples. The ministry of multiplying disciples is that it is scriptural, scriptural approach to helping fulfill Christ's Great Commission (Matt 28:18-20), and helping the believers to do something about training workers (Matt 9:37-38) who today, as in Christ's day, are still few.

Spiritually qualified workers – disciples who labor hard to make other disciples – are rare. The commission of Christ to the believers was to make disciples, not just get converts, but also to help this new Christian progress to the point where he

is a fruitful, mature, and dedicated disciple. He said, “The harvest is plentiful, but the workers are few” (Matt 9:37).

More so, every pastor has in his congregation men who today are merely spectators in the kingdom of God, but who would pay any price to be involved with him (the Pastor) in the real heart of the ministry. Such men (the spectators) need Pastor’s sermons and instructions, but he will have to share his life with them. And that costs.

A pastor should know that unless he trained some spiritually qualified workers among the men and women of his congregation, many people would not get needed help in the initial stages of Christian growth (adequate follow-up) and would not develop into strong, robust disciples of Jesus Christ. The pastor is the key to this. The whole process has, to begin with him; as the spiritual leader of these people, he has to lead the way.

Pearson states that a local church pastor once thought to himself, “wouldn’t it be great if I had a dedicated, ever-growing band of spiritually qualified men and women who could help handle some of the “spiritual” problems that keep coming up in this church?” (Eims & Coleman, 1978). He had a dream; a dream of people who knew how to win another person to Christ and then take the person from the time of his conversion and help him become a solid, dedicated, committed, fruitful, mature disciple who could in time repeat that process in the life of another. This is the kind of dream to have for the church in Magwi district, remembering that “Angels cooperate with soul winners” (Knowles, 1997).

### **Discipleship in the Community**

Christianity is not only all about a relationship with God, but it is also all about a relationship with the other people of God. The African proverb says, “if you

want to go fast, go alone. If you want to go far, go together.” This could mean that success and a better life could be enjoyed only within the building of a relationship with one another in the community of coexistence (Maiden, 2007).”Discipleship is a love relationship” (Maiden, 2007).

### **Dorcas Society/Community Service**

Community service is involvement in caring for the needy in the community. The office of the Dorcas society / Community service, at the local church level, requires the local church to gather and prepare clothing, food, and other supplies for the needy we would always have amidst us in the community. The Lord said, “For the poor shall never cease out of the land: therefore, I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.” (Deut 15:11).

The church should live the example of the Apostolic church when

all that believed were together, and had all things in common; and sold their possessions and goods, and parted them to all [men], as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved. (Acts 2:24-27)

And the multitude of them that believed were of one heart and of one soul: neither said any [of them] that ought of the things which he possessed was his own, but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid [them] down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, the son of consolation,) a Levite, [and] of the country of Cyprus, Having land, sold [it], and brought the money, and laid [it] at the apostles' feet. (Acts 4:32-37).

Sacrificial love is needed in making disciples. Prime states that people “must resist the temptation to rely upon flowery preaching to compensate for the absence of love” (Prime, 2009). Jesus’ model of evangelism should be followed for success in

mission – meeting the need of the people and bidding them follow Jesus. He continues that “the two preeminent features of Jesus’ perfect life and ministry were the Holy Spirit and love” (Prime, 2009). This means, prayer for the gift of the Spirit who transforms individuals into loving missionaries be the delight of the church members. Maiden said, “we attempt to disciple those who are not Christians.” (Maiden, 2007).

### **Personal Ministry**

“Every true Christian has a testimony to share,” Ellen White says that “every Christian is to be a missionary” (Knowles, 1997). In fact, it is naturally hard to be silent about what has thrilled your heart, taking the example of the blind Bartimaeus, the son of Timaeus. Probably, many things could try to prevent a true Christian from sharing his or her experience of salvation in Jesus Christ, as the people were to him, but they could never (Luke 18:35-43) because personal ministry is a delight to a sincere church member.

Someone can see few biblical examples of Personal Ministry. Taking the biblical examples, every church member would be a missionary: Example

1. the Samaritan woman at the Well (John 4:1-42).
2. The man born blind (John 9:1-34).
3. The devil possessed man (Mark 5:1-20).
4. The deaf-mute, Moses and Jeremiah (Mark 7:31-37; Ex 4:10-12 & Jer 1:4-10).
5. Saul on the way to, and in, Damascus (Acts 9:-25).
6. The Apostle Peter and Cornelius (Acts 10:1-43).
7. The four leprous men at the city gate (2 Kgs 7:3-20) to mention a few.

Those who are converted to Jesus Christ have good news of salvation to share with the others; otherwise, they must be sure they would be punished for being silence

of it (Esth 4:12-14; Matt 10:32-33, 26-31; Isa 62:1, 6-7; Jer 47:7; Luke 19:39-40). Of course, a true disciple would never be silent about the good news of salvation to this old, sinful and dying world.

Jesus said, “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater [works] than these shall he do; because I go unto my Father.” (John 14:12 KJV). That is what it means to be a disciple of Jesus Christ – Living as He did (1 John 2:6).

### **Close Personal Touch**

Everyone can be moved by a compassionate personal touch. Jesus, for example, came compassionately close to those whom He desired to reach; and so “those who have been most successful in soul-winning were men and women who did not pride themselves on their ability, but who in humility and faith sought to help those about them” (E. G. White, 1882). In her book, she wrote that there is need of coming close to the people by personal effort (E. G. White, 1942).

If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The Lord’s desire of having His word of grace brought home to every soul would to a great degree be accomplished by personal labor, according to the servant of God. In Christlike sympathy we should come close to men individually, and seek to awaken their interest in the great things of eternal life. Their hearts may be as hard as the beaten highway, and apparently it may be a useless effort to present the Saviour to them; but while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root (E. G. White, 1900).

It is quite effective to reach those around us personally. Become acquainted with them. Jesus Himself or angels of God attend you within the dwellings of those you visit (Matt. 18:20). Ellen White confirmed that this work cannot be done by proxy – Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the

highest missionary work that you can do (E. G. White, 1948b). More importantly, “Christians will become like Christ as they share in His work” (Knowles, 1997).

## **Practical Discipleship**

### **Sitting at the Feet of Jesus**

This project provides the chance of sitting at the feet of Jesus and learning all that can be learned in order to “live as He did” (1 John 2:6 NIV). To experience sitting at the feet of Jesus and have all the benefits you can from Him, you must have these four qualities: discrimination, desirelessness, good conduct, and love (Krishnamurti, 2010). What he learned on each of these qualifications from Jesus he shared with the readers through his article I read.

To summarize the four qualifications, the first of these is Discrimination. This was taken as the discrimination between the things which are real and lasting and the unreal which leads men to enter the destination of regret. The scripture says there is a way which seemed right unto a man, but the end thereof [are] the ways of death and that even in laughter the heart is sorrowful; and the end of that mirth [is] heaviness (Prov 14:12, 13; 19:3).

So, being discriminative in this context is vital. According to Matthew 7:21-23; 13:22; and 1 John 2:15-17, those who wish to follow the Master have already decided for the right at all costs; choosing between the right and wrong should not be difficult.

Disciples are great thinkers, and they would always pray for the spirit of discernment. Ability to distinguish between truth and falsehood, and to learn to be true all through, in thought and word and deed, therefore, call for a devotional life and deep study of God’s word.

Second is a qualification of desirelessness. You desire nothing but God's kingdom and His righteousness alone (Exod 20:17 and Matt 6:33). Worldly desire leads to temptation (Jas 1:14, 15). Do right for the sake of the right, not in the hope of reward; work for the sake of the work because you love it, and cannot help giving yourself to it; as such, you would be surprised to see from your good master what you did not expect.

In the qualification of good conduct, the third qualification, six points are especially required:

1. Self-control as to the Mind and heart,
2. Self-control in Action,
3. Being tolerant,
4. Cheerfulness,
5. One pointedness and
6. Confidence

These are the essence of a disciplined life of the learned. Lastly, but not least, of all the qualifications, love is the most important; for, if it is strong enough in a man, it forces him to acquire all the rest, and all the rest without it would never be sufficient.

In daily life this means two things; first, that you shall be careful to do no hurt to any living thing; second, that you shall always be watching for an opportunity to help others. On the first note (to do no hurt), three sins there are which work more harm than all else in the world — gossip, cruelty, and superstition — because they are sins against love. Against these three the man who would fill his heart with the love of God must watch ceaselessly (Krishnamurti, 2010).

If you think of the evil in another, you are doing at the same time three wicked things that are filling your neighborhood with evil thought instead of with good thought, and so you are adding to the sorrow of the world. Secondly,

you are strengthening and feeding it, and so you are making your brother worse instead of better. And, finally, you fill your own mind with evil thoughts instead of good; and so you hinder your own growth, and make yourself, for those who can see, an ugly and painful object instead of a beautiful and lovable one. These three great crimes must be avoided, for they are fatal to all progress because they sin against love. But not only must you thus refrain from evil; you must be active in doing well (Krishnamurti, 2010).

His conclusion was that the wisdom which enables you to help, the will which directs the wisdom, and the love which inspires the will— these are your qualifications, the qualifications expected of all children of God. Will, Wisdom, and Love are the three aspects of the study; and you, who wish to enroll yourselves to serve Jesus Christ, must show forth these aspects in the world. Peter says (1 Pet 2:9), you are the chosen one, chosen that you may declare God's glory; therefore, let the wise sit at the feet of Jesus.

### **A Person God Can Use**

God uses any person who is open and responsive to the spirit bidding – a true disciple. A faithful person that God can use in the mission has the life objectives that are biblical – same objectives that God puts in the scriptures.

Willingness is a key to be. The person must be willing to pay any price for God's will to be fulfilled in his life and be used by Him. He loves the word of God that is why He can use him in His mission. It is written,

But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man, therefore, purges himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, [and] prepared unto every good work (2 Tim 2:20-21 KJV).

God uses anyone having a servant's heart. This is because life will be at its best through rendering good services other than being served. God is a good servant, and He gave us His examples of servant-hood. The fact that the universe exists and we live in hope is because He is at work – See John 5:17 and Luke 19:10.

All that a man can do is by the enabling power of God. We are like a branch that can do nothing without being attached to the tree. A true disciple does not put confidence in the flesh, and God can use him or her effectively because s/he does not have an independent spirit.

Motivation by the sincere love is what counts. It is possible to do something without love; but, God does not endorse the work. For a person to be used by God, he loves people. He accepts correction also, and has self-control – He disciplines his life.

Therefore, a disciple, whom God will proudly use, would be the one who, in every area of his life, determines from God’s point of view (the Bible) what is right and lives in it consistently; he is a realistic and principled person. A disciple would be the one who is in constant touch with the people in need – A loving person. A disciple would be the one who obeys all that God has commanded him – A loyal person. A disciple would be the one who gives up all for God’s cause; he lives for others. And, a disciple would be the one who lives by the spirit of God – A spiritual person.

### **Tools for Witnessing**

#### **Prayer**

The word ‘prayer,’ comes from the Hebrew word *lachs*, and the Greek word *proseuche*. It signifies a whisper, a request or an expression of adoration. In a general sense, it is the act of asking for a favor; and that prayer is a two-way conversation in which believers listen to God and talk with Him while opening their hearts to Him as to a friend” (Worancha, 2009). Another tool for witnessing is Bible study.

The Bible is the great safeguard. It is God’s desire that His Word is lived out in the daily affairs of life in order to demonstrate the fact that the Word of God becomes flesh and blood and find expression in His people. His desire is that His people should be the walking, living bibles (Read 2 Cor. 3:1-3), demonstrating the

beauty and validity of the Scripture in the home, in the office, the school or wherever else we might live and work.

Pearson said that Scotty taught him and his wife how to assimilate the Scriptures into the spiritual bloodstream of their lives through meditation on the Word (Eims & Coleman, 1978). They continued to grow, and his Christian life was full of new discoveries – the high adventure of abundant Christian living as the Lord was becoming more personal and real in their lives. As a result, for many years then he had been involved in helping others personally in their Christian lives.

Pearson looked at the growth process in the life of a Christian. He said that “true growth takes time and tears and love and patience. It takes the faith to see people as God expects them to be and wants them to become. And it takes some knowledge to help get them there.” (Eims & Coleman, 1978).

The study of God’s word and prayer are inseparable. “He, who does nothing but pray, will soon cease to pray.” (Knowles, 1997). So, another author is right to say that the person who is strong in the word but weak in prayer is like a skeleton; there is no flesh on it. The person who is strong in prayer but weak in the word is like a fleshy person with no skeleton – just like a jellyfish (Henrichmen, 1989).

Christians use other tools for witnessing. In addition to prayer and Bible study witnessing, they use Sabbath School witnessing, small group witnessing, School Witnessing, Prison Witnessing, Hospital Witnessing, House-to-House Witnessing, Community Witnessing, Livelihood Witnessing, Practical Godliness Witnessing, Medical Witnessing, Literature Witnessing, and Personal Witnessing (Worancha, 2009).

## **Witnessing through Spiritual Gifts**

Gift of prophecy is to prophesy; for ministry is to minister. For teaching is to teach. For exhortation is to exhort. Giving is to give. For leading is to lead. For showing mercy is to show mercy. All have at least a gift through which they can witness.

What is needed is empowering and equipping the church members, and organizing the saints for the work of ministry, for the building up the body of Christ; here, “the equipping of the saints means providing complete instructions for the work of the ministry,” and that “witnessing should begin at home, in the neighborhood, among familiar people” (Worancha, 2009).

Professional skills, hospitality, living faith, sharing, music, reconciliation, evangelism, are all means for discipleship. Dr. Worancha states five harvest means for preaching the gospel: 1) Bible studies, 2) Weeks of prayer, 3) Camp meetings, 4) Sabbath gatherings, and 5) Evangelistic campaign – Who should do it? There must be a desire to do it, planning to do it, obeying to do it, and doing it together (Worancha, 2009).

Another hallmark in witnessing is an integral part of a disciple life, as recorded in the book of Acts 1:8. It is one of those tasks people fear to perform; but after they get into a witnessing situation, the thrill and excitement are such that they wonder why hesitated in the first place. It facilitates effective church growth. How to witness? Establish a friendship with the person; that is where it begins.

One of the most effective ways in which light can be communicated is by private personal effort. In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures and speak the word of Jesus

and the truth; thus you may sow precious seed that will spring up and bring forth fruit (E. G. White, 1902).

Christ's method alone will give believers true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me". The best example church members ought to follow as did Christ (E. G. White, 1942).

### **Sabbath School Gatherings**

A local church must have so many life-giving activities where everyone can participate even on Sabbath. Every single program of the church should attempt to accomplish at least two things:

1. to benefit its members as a whole with its spiritual activities; and
2. to participate in the church's actual work of evangelism – the soul-winning program.

This can be done by all the church members through:

1. Planning and participating in the vespers or Friday Evening Program,
2. Sabbath School on Saturday Morning,
3. The Second Service usually called a Divine Service or 'Worship Service,'
4. Sabbath Afternoon Program, and
5. Sundown, Saturday Evening, Worship Program.

All members of the church should be encouraged to attend Sabbath School and also to bring visitors to the Church at Study session, where the greater part of the membership and thousands of the interested friends meet to study God's word systematically (Worancha, 2009).

## **Weeks of Prayer**

With the weeks of prayer, Worancha (2009) said that ‘at least the following can be done easily by an individual faithful church member who takes God and His call seriously. First, reminding your family to attend the meetings regularly. Secondly, talking about it wherever you go and to whomever, you meet. Thirdly, reminding your neighbors about the week of prayer. Volunteering yourself to usher or do any other activity that calls for assistance in a general sense, he would take it a delight of his heart (Worancha, 2009).

## **Camp Meetings**

A camp meeting is a planned outdoor assembly or gathering, mainly for believers for the purpose of spiritual enrichment for some days (usually a week) that takes place once a year. It must have a dual purpose of (1) members’ spiritual revival and (2) non-members’ conversion (Worancha, 2009).

## **Keeping Church Members Alive and Active**

Keeping the church members, especially new converts, are the concern of this study. It would be achieved when the steps on how to keep alive and active procedures are followed. The procedures are:- ‘celebrating the members’ birth to the church, loving them and living for them, having regular prayers and Bible studies, training them in service skills, assisting them to discover their spiritual gifts, delegating duties and responsibilities to them, putting theory into practice with follow-up, awarding discipleship skills certificate in volunteer services, acknowledging their services and rejoicing together with them, and finally, once a laborer for Christ, always a laborer with Him’ (Worancha, 2009).

New converts are to be assigned a post of duty (Knowles, 1997). Church officers should delegate responsibility to members and teach them how to work for other (Knowles, 1997).

We are living at the very end of the time. The day of the Lord is near. We should have members who are not sleeping, but who keep the church awake in multiplying disciples of Jesus. To be awake so as not to be deceived, neither of the light of the counterfeit peace nor the darkness of persecution, the people should be well informed about what true peace and what its source is. If not well informed about the peace in God, many would be deceived by the counterfeit peace that the world could offer. It is also written,

And after the league is made with him he shall act deceitfully, for he shall come up and become strong with a small number of people. He shall enter peaceably, even into the richest places of the province; and he shall do what his fathers have not done, nor his forefathers: he shall disperse among them the plunder, spoil, and riches; and he shall devise his plans against the strongholds, but only for a time.” (Dan 11:21-24)

For the mystery of lawlessness is already at work; ... and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.” (2 Thess 2:7-10)

According to Paul, we should comfort each other and edify one another, just as the Thessalonians were doing. He wrote:

But concerning the times and the seasons, brethren, you have no need that I should write to you. For you, yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they say, “Peace and safety!” then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. But you, brethren, are not in darkness, so that this day should overtake you as a thief. You are all sons of light and sons of the day. We are not of the night nor of darkness. Therefore let us not sleep, as others do, but let us watch and be sober. For those who sleep, sleep at night, and those who get drunk are drunk at night. But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation. For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, and whether we wake or sleep, we should live together with Him. (1 Thess 5:1-11 NKJV).

### **Family: The Smallest Mission Team**

The church has an obligation to present the gospel to every person (Knowles, 1997). A family is the smallest unit of a society divinely intended for a mission. It can make the expected conducive place for making disciples because a Christian family is a church.

A family may be like the one of Noah that was saved entirely – Genesis 7:21-23. A family may be like that of Lot, which was divided – Partly was saved and partly was lost – Genesis 19:1-14, 17, 24-26. Or, a family may be like the one of Ananias and Sapphira that was lost entirely – Acts 5:1-11. As marriage and family life is another area addressed in working out the expected positive change in the church, so the church members should improve their family missionary life, and work out good marriage practices to ensure the spiritual development sought for. The 23<sup>rd</sup> fundamental belief of the church must be valued.

### **United Family: United Church in Jesus**

The cry for unity is heard in all societies, from a nuclear family level to worldwide. It appeared like the church in Magwi is not exempted from disunity. But, on what ground should the people be united? “Abide in me, Jesus said, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in me” (Matt 4:19; John 17:18; 15:4). He prayed to the father for the unity of His church because He knew the importance (John 14:27; 17:20-23). In this statement, the value of unity of the church, for the accomplishment of the goal of the great commission, can be seen.

Unity is divine. It’s applied to the success of any organization. Because it is divinely important, even Satan counterfeited his unholy trinity of the dragon, the beast, and the false prophets in order to accomplish his evil purpose, as the Apostle

John recorded (Rev 16:13-14). So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, “Who is like the beast? Who is able to make war with him?” All who dwell on the earth will worship him, whose names have not been written in the book of the Lamb slain from the foundation of the world (Rev 13:4, 8). That means, if we are not united in Christ, as a church, we would be in the unity of the enemy. In His work of creation and redemption of the world (Gen 1:1-5, 26; John 1:1-3, 10, 14; 16:7; Acts 1:8; John 16:8, 13-15), the holy trinity shows the church the example of working in unity, so that we follow.

The unity of the church depends on God’s spirit working in the church in diverse ways. Being in different groups in a church is never for separation, but it’s the better way for easy management and effective mission. That was the principle Jethro gave Moses for the Israel to follow for easy management. It’s the principle in which our world church is organized. Therefore, I think we should get a way of setting our local churches into the small workable units as seen in Exodus 18:13-26.

There are many biblical examples to follow. For instance, Samson divided 300 foxes and tied them two by two for the mission (Judg 15:3-5). Jesus sent out seventy-two of His disciples two by two for the mission (Luke 10:1-12). The apostles were always in twos or threes. (Matt 17:1; 21:1; Mark 11:1; Luke 15:29; Acts 8:14; 13:1-3).

We should encourage the spirit of unity in diversity. We have been given different gifts for the equipping of the saints for the work of ministry (Eph 4:11-16). We can make this practical by cultivating a team spirit. It is written, “Can two walk together unless they agree?” (Amos 3:3 NKJV). A team-work spirit should be encouraged because it helps people accomplish more than they can when working individually. The scripture says,

Two are better than one because they have a good reward for their labor. For when they fall, one will lift up his companion. But woe to him who is alone when he falls, for he has no one to help him up. Again, if two lie down together, they will keep warm; but how can one be warm alone? Though one be overpowered by another, two can withstand him. And a threefold cord is not quickly broken (Eccl 4:9-12 NKJV).

A team allows people to use their gifts, skills, and talents more effectively. It brings people together who can compensate for one another's weakness. Partners accomplish more. They complement each other. They supply support and warmth for each other. And they give strength to each other. For these reasons, most leaders recognize they need partnerships to reach big goals (Hybels, 2011).

## CHAPTER 3

### METHODOLOGY

#### **Context of the Study**

Here I dealt with the procedures of going through this project. In the beginning, the researcher sought for permission from the concerned authorities in order to carry on with this study. After getting all the necessary correspondence and assessing the situation, then I designed the study program. I used representative sampling to set the ground for study. The convenience time and place for meeting with the sample was decided for.

#### **Representative Sampling Used**

Representative Sampling is a microcosm of a population, a sample that reflects the population accurately. The sample to be studied, as previously stated, was taken from the four (4) Companies and the two (2) organized Churches (Magwi and Abara) in the district. An adequate sampling frame was employed; and the researcher used random selection method to get the representative sampling since it is generally assumed that using the method representative sampling would result from the population (Bryman, 2012).

The number of non-response – that is, some sample members who did not participate was as low as 25%. The data were available to check how far the resulting sample differs from the population. See the raw data in the appendix.

## **Data Collection Instruments**

I collected the data using the two kinds of instruments: Self-designed questionnaires were distributed to 56 people. But, there was the political unrest that affected the respondents' completion of the questionnaire. A great of the questionnaire distributed were not received back. Some were invalid. However, what the researcher worked on was a satisfactory representative sample as seen on page 35.

Another kind of the instrument used was interviewing the focus groups (the boys, the girls, and the married couples) in regard to the program development. Based on the findings, we came up with the need-based implementation program with a focus on small group ministry for discipleship.

## **Small Group Ministry**

The 'Small Group' here refers to a small number of people (usually between 4 and 10) who meet with the specific intention to grow. So, we organized in order to empower the small groups for ministries, focused on: I) Prayer, II) Bible study, III) Sharing (fellowship) and IV) Outreach. The groups met for their group activities once a week at a particular convenience place and time of their choice. They would invite other people (whom they want to associate with and win to Christ) to their meetings. They would take note of their number in the group at the beginning and the end of the meetings (program).

Many of the church members did not know the importance of 'Small Group' ministry as it is well known in the world today. Even the other Non-Governmental Organizations (NGO) in the district are also using small group strategy to reach the community. We turned then to its experimentation.

## **Group Dynamics**

Dynamics refer to those qualities / characteristics that make a group work very well. They include Love, Commitment / Determination, Time consciousness, Consistency, Cooperation, Respect, Honesty, and Exemplary life, Confidentiality, Transparency / Openness, and Trust. All these were things talked of and learned in the small groups.

## **Team Work / Spirit**

Being in a group or a team is important. A group is made up of two or more people who have a common interest. It is characterized by sameness or similarity; they do their activities in the same or similar way, at the same or similar level. Group members mostly behave evenly, unlike in a team.

A team is a group of two or more people who work together in different ways and at different levels to achieve a particular goal / aim. A husband and a wife or a family can make a good team, for example, that work together but each in a different way and at different levels to achieve their family goal. In our case, the goal was to win Magwi district to Jesus Christ. The most important elements for a dynamic team are respected for the differences and cooperation of the team members, based on sincere love for one another – “Others’ interest first” principle (Philippians 2:3-4) – rather than self-interest. Having different personalities and behavior, different levels of understanding and gifts, we tried to cultivate team spirit.

## **Small Group Activity Planning**

Small group activities were planned. A plan is a mental and a physical drawn picture/map of processes and procedures to take in order to meet the need/goal. It is written down to (1) remind the people and for follow-up. (2) To share with others and

mobilize support. The common saying about it is, “If you fail to plan, you have planned to fail.”

Planning is very important. Things to do in planning to make our vision real/fulfilled include I) identification of your real need, what you want to achieve. II) Coming up with the possible ways to meet/achieve what you want. III) Strategizing – organize a mechanism/system/body that acts on the plan drawn with the 5WH consideration – Who does What, Where, When, Why, and How. See fig. 1 (Activity Plan Form). IV) Do action (Implementation) – Act on the drawn plan, and monitor the process being taken. V) Evaluation – Evaluate and give the report to the concerned person(s).

### **Planning for Change**

We all need change, better change. Change does not come about by itself but made. It takes some quality and thoughtful processes within a given time to make a change, the thoughtful processes such as the need assessment, change objectives, action program, implementation, and evaluation to improve on. During the lecture, the Program Director, Z. Mathema (April 2014) stated that, “If you do not want change, do not go for education.” Life is all about change. So, the researcher’s claimed to be an educated figure should not be only claiming but doing and being what he had learned.

Life is all about change, compels by vision, quality improvement, adoption of new methods, adoption of new technologies and facing up to new Competitors. If someone wants to change, s/he should never fear though it may be either expensively negative or positive. Plan for change without knowing “When,” “What” and “Where.” You cannot bring change alone; someone can come and pick it from where you left. Also, time for transition is not to be seen as a threat but an opportunity for reinventing

the group organization and its culture. Innovative approaches are constantly needed. No change, no life but stagnation and failure.

When they were asked the question, “What hinders change?” The groups’ answers include the following:

1. When the purpose and the nature of change are not clear.
2. Fear of the unknown, failure, loss of self-esteem, status / skills.
3. Lack of participation in the planning for change by those affected by change.
4. Breakdown of social groups.
5. Price too high rewards inadequate, pressure excessive.
6. Lack of trust in the initiators of change.
7. Core beliefs that keep people stuck.
8. Faulty perception of reality.
9. Expression – Inability to articulate or express ideas adequately.
10. Wrong language and labeling of the problem.
11. Unfamiliarity with language application.
12. Emotional baggage.
13. Lack of knowledge.

The groups sought out some possible ways to minimize the hindrances to the needed change. Five things were tried to evoke change:

1. enlist the support and involvement of key people.
2. With them, craft an implementation plan and
3. develop enabling structures. The plan was supported by consistent behaviors and messages; I mean positive responses.
4. Communicate relentlessly specifying the nature of the change; explain why, what where, when who, how and the rewards for success.
5. Lastly, celebrating milestones and success were encouraged to promote change.

There are three elements to be addressed in order to establish a system of planning, implementing and evaluating work:

1. the key people regularly needed to run the church,
2. how often the key people should be met to be instructed and to ensure work is being done, and
3. when meeting those key people, what are the routine objectives that you need to accomplish at each of the meetings (probably weekly, monthly and quarterly).

For this to happen, you need a clear structure of how you will work. Structure means a system through which you carry out your operations and also monitor the progress of your business (Arriais et al., 2009).

### **The Developed Programs**

This section deals with what program to be set up. Based on the findings, we had come up with the need-based implementation programs like:

1. small groups, for training and counseling,
2. the group of boys and girls (singles),
3. the married couples and
4. the leadership team in addition to the other territorial, and social support

Groups such as the Kilio Bible Study Group, the Amika Bible Study Group, the Jordan Choir, Calvary Choir, Revelation Choir and New-Jerusalem Choir. In the on-the-job training program for the leadership team, some relevant topics which include:

1. Small group leadership,
2. Small group activities
3. Prayer,
4. Bible study,

5. Visitation,
6. Fellowship
7. Planning
8. Discipleship
9. Personal ministry
10. Teamwork/ Spirit
11. Marriage and family lifestyle
12. Church discipline and Dorcas society/Community service were covered.

It took six months to implement the on-the-job training program. And, as Samson tied the foxes two by two, Jesus sent out seventy-two of His disciples two by two, and the apostles were always in twos or threes, so the group members were also sent to visit the community for the program implementation. They were provided some visitation forms to write on their report.

The implementation program concluded with an evaluation focusing on various indicators. Some of the questions included: How many meetings held in those two-quarters? How many new Bible study groups (Centers) formed? How many new people brought to Christ? How many backslidden brothers reclaimed back to the church? What new things learned in this training program? What to do as a leader of your group? What are the recommendations pertaining to this study program? And so, good changes were seen.

## CHAPTER 4

### FINDINGS AND ANALYSIS

#### Demographic Information

There are 4 sections (A – D) of the questionnaire: a) dealt with the demographic information, b) dealt with the personal and family needs, c) dealt with the church and the pastor needs and d) dealt with the program development. In that careful study of the data collected the following were found as seen in the table below.

*Table 1. Socio-demographic Data of Respondents*

Characteristic	Category	Frequency (n)	Percentage (%)
Gender	Male	16	80
	Female	4	20
Age	Less than 20 years	9	45
	21 to 30 years	9	45
	31 to 40 years	2	10
	41 and above	0	0
Marital status	Single	12	60
	Married	8	40
Church / Company	Magwi (Organized)	10	50
	Abara (Organized)	6	30
	Others (unorganized)	4	20
Family origin	SDA Church	13	65
	Non-SDA Church	7	35
Years stayed in Church	Less than 10 years	15	75
	11 to 20 years	4	20
	21 to 30 years	1	5
Role in Church	Elected	13	65
	Not elected	7	35
Education level	Primary	7	35
	Secondary	12	60
	High School	1	5

In section “A” the data confirmed that it is a first-generation church of physically young people with little experiences. They are active people who should be guided to go the right direction. They should be encouraged; and education opportunity should be found or provided for them, especially for females because all the invalid self-completed questionnaire were from them, and only 20% of them participated. The reason could be due to the low level of education or the cultural setup or lifestyle of the people.

### **Personal and Family Needs**

In section “B” which deals with personal and family needs the data had shown that 80% of their physical need had been met, based on that community standard of living. There were those whom were referred to as “The Lost Coins (LC),” they were uncertain of their situation. They made up the 20%. They might be having low self-esteem or the faith that considers physical need as not a priority.

On religious freedom, the community are 75% free; and the LC comprise 25%. This indicates that there is still a high opportunity for the church to proclaim the gospel to this “world” vigorously. However, politically the district is not totally free. The result shows that 10% is politically free, 25% is uncertain of the freedom, and 65% is totally not free. It appears serious but “the just shall live by his faith” (Hab 2:4 KJV); and the situation might lead someone to surrender his life to God. Therefore, I agree with Apostle Paul who said, “Preach the message... whether the time is right or not” (2 Tim 4:2 TEV).

The people of this part of the world are social, according to the result. 85% of the social need is met. The LC is 10%, and 5% are those I termed “The Prodigal Son” (PS); prodigal in the sense that they could not see and agree on the evidence of the community being social. Maybe the community is socially evil for them that was why

they strongly disagree that the social need is met, considering James' and Jesus' statements, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (James 4:4 and Matt 16:26).

This community does not have low self-esteem as seen in the result. 80% feels they are important. 15% are LCs, and the PSs are 5%. I think they only need to be informed of where worldly or godly, to be important human beings. This is the reason we would suggest small group programs that could cater for the particular need of every individual in the group.

This is a community of young people who are full of energy. The result shows that 80% of them are gifted in one or more things but they are like the "Lost Sheep" (LS); they felt their giftedness but do not know how to use it. 15% LCs know nothing whether they have a spiritual gift or not. 5% were PSs who felt they could do nothing. I thought they needed spiritual gift awareness and encouragement; thus, the need for the training program.

The three (3) most important variables to be addressed were political freedom (C) = 15%, the members' self-esteem (E) = 30% and the social need (D) = 45%. Politically, we have nothing to do other than these obligations: -1- Praying for those in authority under which we live. 2- Obeying the authority in the Lord. And 3- And, as the children of God, we should initiate peace building like did Daniel at the palace of the King. Daniel 2:12-19. "Blessed [are] the peacemakers: for they shall be called the children of God" (Matt 5:9 KJV).

The political situation had much to do with self-esteem and the social life of the community. People live in fear for life is at stake. Others live without hope, seeing no meaning in life. In fact, some of the church members joined the political movement. Surely, we are living in the perilous time prophesized by Apostle Paul. Second Timothy chapter three verses one through to five. He also said,

Let us hold fast the profession of [our] faith without wavering; (for he [is] faithful that promised;) and let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some [is]; but exhorting [one another]: and so much the more, as ye see the day approaching. (Heb 10:23-15 KJV)

It would be of great importance to us to apply this inspiration in the context of a small group setting. We had also found that 65% came from monogamous and 35% from polygamous families. They described their families as the same as the family of Noah that was united in the faith (Gen 7:1, 23) - 50%. 35% were like the family of Lot that was divided in the faith (Gen 19:12-17, 26), and 15% were like the family of Ananias and his wife Sapphira (Acts 5:7-10). The percentages showing how their families revealed God to the community were: (a) 20% good (b) 75%) fair, and (c) 5% poor.

According to them, what would improve their spiritual stand would be a consistent worship in the family = 60%. Caring for the family well-being would do, but only 30% agreed with that. The family involvement in church activities, scored only 10%. This might mean that the church members are believers but not converted; what motivates them to get involved in the church activities might be self-interest other than the true love of Christ, the crucified and risen savior.

Their understanding of marriage is that it is a life-long love union of a man and a woman, not a contract; and that it symbolizes the trinity. Therefore, it is to be honored; and when entering into marriage, it should be in an honorable way. 60%

want to get married the church way. 25% are interested in the cultural way while 15% are undecided, the LCs who should be searched for (Luke 15:8-10).

More than half (55%) of the married couple is interested in the suggested marriage and family life enrichment program. 40% boys and girls are also interested. The single parents interested are only 5% while the polygamist interest indicates zero%. This a real challenge that the researcher need to work on, a little farther. They really need counseling.

The community looks at church wedding as something unaffordable, incomparable to the cultural way. But the result had shown that church wedding is 30% expensive and cultural 55%. The general view is that bride-price is the greatest hindrance to the of marriage; 65% suggested that What enhance a good way of marriage is when any gift from each party is just a valued token of appreciation– Not forgetting something but a free expression of love – Or not a demanded payment.

God's purpose for the family is the mission. For being a missionary family, 35% would like to hospitalize our church visitors. 45% would like to do the missionary visitation at least once a week and 20% would like to nurse our newly baptized church members. Family, being the basic unit of society, was the area to be addressed for improvement and growth of the church.

### **The Church and the Pastor's Needs**

In this section, I dealt with the church and the pastor needs. The needs of the church and the pastor were assessed using the 10 adjectives, and the other variables, to rate the agreement and the disagreement of the members' opinion about their church and the pastor. Adjective no. 1- is Dynamic (A dynamic church is one that is full of energy, and there is a lot of activities). In this, the result shows 30% D, 50% none D and 20% LC/S.

The next adjective is **Inviting**, (the church that is enticing and draws participation, maintains an environment that others want to be part of and has a culture of inclusion). In this, the result shows 65% Inviting (Inv), 30% Lost Coin/Sheep (LC/S), and 5% None Inviting (N-Inv).

The third adjective used was **Intentional** (that is a church that does things on purpose, makes and implements the plan; everything is done for a reason). In this, the result shows 35% Intentional (Int.), 20% LC/S, and 45% N-Int. this church seemed to be doing their things on impulses, without proper reasons.

**Interactive church** (A church that encourages relationships and fellowship with other members). In this, the result shows 75% Interactive (Inte), 10% LC/S, and 15% N-Inte. This appears good; but, what I saw on the ground, I think, it was because they were relative without stranger among them. Would they act the way do to win someone unknown to them? was the question that bordered me.

**Welcoming was another adjective used to measure the church and the pastor.** (A welcoming church is the church that greets visitors in a kind and courteous manner. They do their best to make visitors feel part of the community). In this, the result shows 25% Welcoming (W), 20% LC/S, and 55% NW. To me, this is a clear indication that this young church is really young in the sense that they live alone and only in their world without the recognition of the others in their worldview.

**Relevant** (A church that is in tune with the issues and events of the world and provides an environment and teaching that is pertinent to the day-to-day lives). In this, the result shows 55% Relevant (R), 20% LC/S, and 25% NR. This church can be influenced by their environment. The problem would then be what kind of environment they live in.

**Educational** (A church that educates members, not only on what they believe but why they believe it and how to apply those beliefs to everyday life). In this, the result shows 10% Educational (E), 25% LC/S, and 65% NE. This result tells me that these Magwi churches really need education to the members so that they do the right things that should be done as far as the mission is concerned.

**Fun** (A church that creates a fun environment for members, makes them laugh, play and want to engage more and participate in the mission of the church). In this, the result shows 40% Fun (F), 20% LC/S, and 40% NF. I think this church, if well informed, would improve on their creativity to make the mission enjoyable.

**Proactive** (A church that is prepared for the unexpected and anticipates unforeseen events). In this, the result shows 75% Proactive (P), 15% LC/S, and 10% NP. In comparing the result of the last adjective used, I saw that the proactiveness of this church seems to be not on the mission or spiritually right direction; because, to be really proactive the person must be responsible, which is not the case as shown by the result of the tenth adjective.

Lastly, the tenth adjective was the word **Responsible** (The church that is a good steward of the resources that God has given her – time, people, talent, money, and truth). In this, the result shows 20% Responsible (Re.), 25% LC/S, and 55% N-Re. this is another proof that the church is really young and inexperienced, because of their irresponsibility. They should be assigned some specific responsibilities that they can manage, and be guided on the mission activities.

The other variables, such as the Major Challenges (MC), the result shows 20% social challenge, 70% leadership challenge, and 10% others. This might mean leadership needs to be corrected if the church wanted improvement. For Retention Hindrance Factors (RHF), the result shows 50% uncaring church members, 25%

boring, traditional church programs and 25% lack of confidentiality. The result of Retention Enhancing Factor (REF) variable shows 60% showing active love for one another, 15% holding attractive need-based church programs and 25% administering church discipline.

The result of Spiritual Growth Activity (SGA) wanted shows 5% joining a team of prayer warriors, 70% joining a Bible study group and 25% joining a choir / home visitation group. Leader's Care Need (LCN) variable result shows 15% said the leader should visit them at their homes, 60% said the leader should train them on how to conduct Bible studies and 25% said the leader should train them on how to witness. The Church Care for the Leader (CCL) variable result shows 15% would like to respect and obey their leader, 45% would accept and take their church responsibility seriously, and 40% would do any work he/she assigned to them willingly. Recommendation for the Leader (RL) variable result shows 55% recommends being exemplary, 25% recommends being loving and caring, and 20% recommends being committed to keeping the church well informed. Recommendation for the Church (RC) variable result shows 25% recommends faithfulness, 20% recommends being confidential, and 55% recommends being loving and caring for one another.

### **Program Development**

This section dealt with what program to be set up. According to the findings, the elements that would enhance the targeted development are the formation of small groups and training on how it works.

The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, and gaining courage and strength

from the assistance of the others. Let them labor in Christ-like forbearance and patience, speaking no hasty words, using the talent of speech to build one another up in the most holy faith. Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase, for the Savior says: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." (Matt 18:19; E. G. White, 1902).

The people did not know the importance of 'Small Group' as it is known in the world today. This project proved to them this time-tested way of getting every member actively involved in the activities of the church. As reported by the Indiana Reporter, 25 February 1903,

In the church, there was a revival of the missionary spirit. An earnest desire to learn how to work for the Lord was shown. Small companies gathered for prayer and Bible study. All moved forward with harmonious action. Believers went to places where the people had no opportunity to hear the Word of God and gathered the children for Sabbath School. Efforts were made to help isolated families. Plans were laid for these families to meet with other families for Bible study. Thus, the way was opened for the light to shine forth from the Word of God. (J. White, 1902)

### **The Small Group Activity Implementations**

Small groups of 3 to 9 were formed, based on the findings and the common interest. In the groups we endeavored to achieve the four objectives of the small groups: A) Prayer activity, B) Bible study, C) Visitation and D) Fellowship as we implement the group activities.

#### **Prayer – Activity 1**

The song we use to sing states,

Prayer is the key; prayer is the key;  
Prayer is the master key.  
Jesus started with prayer and ended with prayer  
Prayer is the master key" (Matthew 3:16-4:2; 27:50).

Our Heavenly Father waits to bestow upon us the fullness of his blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little. God is ready and willing to hear the sincere prayer

of the humblest of His children... Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse where are treasured the boundless resources of omnipotence? (E. G. White, 1982)

It is written, "Pray without ceasing" (1 Thess 5:16). According to White

this does not mean that we are to spend all of our time on our knees in formal prayer. It does mean that we must live and serve our Lord in the atmosphere of prayer. Prayer is the channel of communication between our souls and God. God speaks to us through his word; we respond to him through our prayers, and he always listens to us. We cannot weary or burden Him by our frequent heart to heart communications. (E. G. White, 2002)

Prayer is important in preparation for the latter rain. A call for Seventh-day Adventists to pray for the latter rain has been made. In the Adventist World, the General Conference leaders posed the question: "Will you join us in personally accepting this call to a deeper spiritual experience through prayer, Bible study, the study of the writings of the Spirit of Prophecy, and pleading with God for the latter rain?" The church must heed to this call." (Mukwiri, 2011)

A true spiritual revival and reformation must be reached before the latter rain is fully poured out. For many, the cares of this world and pace of life leave us with no time for God. We remain in a lukewarm state "having a form of godliness, but denying the power thereof" (2 Tim 3:5). According to Revelation 2:5 and Acts 3:19, we must be praying and confessing our sin earnestly.

Prayer links us to the source of power that purifies the soul. The Holy Spirit cannot be poured out into a filthy soul. Remember, God will wait until His faithful remnants are purified before he will pour out the latter rain; and without the latter rain, we cannot stand against Sunday Law when it comes. Israel was cleansed before they could stand before their enemies. "Therefore, the children of Israel could not stand before their enemies, [but] turned [their] backs before their enemies, because

they were accursed: neither will I be with you anymore, except ye destroy the accursed from among you” (Josh 7:12).

Now is the time to cleanse the vessels that will receive the latter rain. “Ask ye of the LORD rain in the time of the latter rain; [so] the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field” (Zech 10:1). I was amazed to see that “when the Sunday Law is passed, only those who have lived according to all the light we have, who have been sealed by the law and testimony that they cannot be moved by every wind of doctrine, will receive the latter rain when this is poured out abundantly to complete the Loud Cry” (E. G. White, 1998).

At that time, “a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, [will] abandon their position and join the ranks of the opposition” (The Ministerial Association, 1994). So, “if we are to participate in completing the Loud Cry, we must spend more time in prayer to God, pleading for His Holy spirit to enable us to overcome all sin, and for His latter rain in this time of the latter rain” (MacGuire, 1902).

To pray and receive the latter rain requires us to turn away from our sins. The scripture says, “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chr 7:14).

## **Bible Study: Activity 2**

Scripture was studied following the given guidelines. These were: Who wrote / said it? I) When was it written / said? II) What was the situation? III) Is it similar to our situation now? IV) What does the text say? V) What does the text mean, that time and now? VI) What particularly can we learn from the text? VII) How do we practically apply the text to our lives?

Like William Miller did, endeavoring to aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance (The Ministerial Association, 1994).

Remember, Apostles James and John said, “But be ye doers of the word, and not hearers only, deceiving your own selves” (Jas 1:22 KJV) and “My little children, let us not love in word, neither in tongue; but in deed and in truth” (1 John 3:18 KJV). Our life is a matter of faith not sight (2 Cor 5:7).

We study and listen to the Bible to get faith (Heb 11:1; Rom 10:14-17). We apply in life our biblical beliefs, practically, to be perfect, alive and accepted in the faith (Jas 2:14-26).

### **Visitation: Activity 3**

As symbolized by the three angels of Revelation 14, the church has a message from the Lord to bear to the world, a message that is to be carried in the rich fullness of the Spirit’s power. In this work, “it is not the Lord’s purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labor for their Master, according to their several abilities. “Let such ones engage in service for Him by doing house-to-house work. Sitting by the fireside, they can – if humble, discreet, and godly – do more to meet the real needs of families than could an ordained minister.” (E. G. White, 1948a).

Our ministers are not to spend their time laboring for those who have already accepted the truth with Christ’s love burning in their hearts; they are to go forth to win sinners to the savior (E. G. White, 1948a).

Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labor successfully. Let the minister devote

more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received (E. G. White, 1948a).

“Preach less, and educate more, by holding Bible readings, and by praying with families and little companies.” She continued on to say,

To all who are working with Christ, I would say, wherever you can gain access to the people by the fireside, improve your opportunity. Take your bible, and open before them its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the ablest discourse. The presentation of Christ in the family, by the fireside, and in small gatherings in private houses is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches. (E. G. White, 1882)

Our church members were encouraged to do lots of visitation to the people at their homes CARE (*Church Action to Revive Every Member*). forms were designed and distributed to the visiting teams for recording and reporting their visits to the church.

As Samson tied the foxes two by two, Jesus sent out seventy-two of His disciples two by two, and the apostles were always in twos or threes, the group members were also divided and sent for the mission, together with the visitation reporting forms.

#### **Fellowship: Activity 4**

The importance of fellowship. As it is written in Hebrew 10:25, “Not forsaking the assembling of ourselves together, as the manner of some [is]; but exhorting [one another]: and so much the more, as ye see the day approaching,” we should find occasions to enrich our spirit of fellowship as Ellen G. White wrote,

let small companies assemble in the evening, at noon, or in the early morning, to study the Bible. Let them have a season of prayer, that they may be strengthened, enlightened, and sanctified by the Holy Spirit... If you yourselves will open the door to receive it, a great blessing will come to you. Angels of God will be in your assembly. You will feed upon the leaves of the tree of life. What testimonies you may bear of the loving acquaintance made with your fellow-workers in these precious seasons when seeking the blessing of God. Let each tell his experience in simple words. This will bring more

comfort and joy to the soul than all the pleasant instruments of music that could be brought into the churches. Christ will come into your hearts. It is by this means only that you can maintain your integrity.

We meet together to edify one another by an interchange of thoughts and feelings, and to gather strength, and light, and courage by becoming acquainted with one another's hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the source of our strength... All who are pursuing the onward Christian course would have and will have, an experience that is living, that is new and interesting. A living experience is made up of daily trials, conflicts and temptations, strong efforts and victories, and great peace and joy gained through Jesus. A simple relation of such experiences gives light, strength, and knowledge that will aid others in their advancement in the divine life. (E. G. White, 1948, 1948)

### **Celebrating Anniversary**

Celebrating success encourages and promotes determination. The members were encouraged to organize the celebration of their anniversaries such as birthday, baptismal day, marriage day, graduation day and the like to be the activities that would give them the opportunity to grow. The researcher shared his example of May 11 1997, the day he was united to his wife in holy matrimony by the minister of the Lord, Pastor Luka Moi Kenyi. By the Okullo's and Jonny's marriage days thanksgiving prayer fellowship, previously held, two of our youth were encouraged and planned to be wedded in the church in December 2017.

### **Changes Experienced**

The program was monitored and evaluated. Good changes experienced included knowledge of the importance of small group; the percentage changed from 30% to 91%, and at least 9 organized small groups are found in each church or company. 17 backsliders were reclaimed. 24 souls were won to Christ.

The table below shows the changes experienced during this study project.

*Table 2. Changes in Project Indicators after Implementation*

Things evaluated	Starting %	End %	Comments
Response to meetings held	30%	91%	61%
Bible study groups (Centers) formed	3%	36%	33%
New people brought to Christ	1%	25%	24%
Backslidden brothers reclaimed	Zero%	17%	17%
New things learned	46%	80%	36%
What to do/Involvement in the group	20%	88%	68%
Recommendations	Good	Better	To be more improved

## CHAPTER 5

### SUMMARY, CONCLUSION, AND RECOMMENDATION

#### **Summary**

In summary, the church in Magwi district is filled with mostly children; they do their church activities in a childish unsatisfactory way but to the best of their abilities. The researcher for what spiritual development activities that could enhance their growth and maturity, and become disciple makers, in the fulfillment of the Lord's great commission.

The study plan was done, and all the necessary procedures were taken. The data collected was analyzed and the needed program developed. Thinking that the church may meet her need of good leadership by developing these young ones who can become the expected leaders of the church tomorrow, depending on how they are handled today, this study looked at the elements that would enhance their development with a focus on discipleship. The answers to the research questions showed that we needed small group organization to meet the identified needs of training and counseling.

For the implementation, we set up small groups for marriage and family life counseling for i) boys and girls (the singles), ii) married couples, and iii) the polygamist in addition to the other territorial and social support groups and/or the leadership team. Each church/company established at least 9 groups.

In the on-the-job training program for the leadership team, we covered interesting topics such: small group (its formation, leadership, and activities),

planning, discipleship, personal ministry, teamwork / Spirit, marriage and family lifestyle, church discipline, Dorcas society/community service satisfactorily. And, as Samson tied the foxes two by two, Jesus sent out seventy-two of His disciples two by two, and the apostles were always in twos or threes, the group members were also sent for the mission. They were provided some visitation forms to write in their report. The program was monitored and evaluated; and, 46% positive changes were experienced.

### **Conclusion**

The study affirmed the importance of small group approach to the ministry. Lots of negative and positive things all along the processes were learned. However, the respondents generally were optimistic of small group activities in the church which they consider to be the aspects to major in. It enhances the expected spiritual and social development of the church. To God be the glory as we do our best in the mission of the Lord and savior Jesus Christ in these last days.

### **Recommendation**

As this study project affirmed the importance of small group activity in the church, I would recommend that small group ministry, based on the need, should be encouraged and established to strengthen the young leaders of the church in this district.

The strength of the growth is in training; thus, I recommend more of it on personal ministry. Church discipline as well should not be lost sight of since it is the principle of unity and purity of the church. Total membership involvement is the aspect to be encouraged the most as getting involved practically makes things perfect.

The higher organization of the church should mind and give support, where needed, to the churches in Magwi district in order to excel in the mission.

## APPENDICES

APPENDIX A  
CORRESPONDENCE

**The Letter to the District Pastor and the Local Church Elders**

Dear Pastor/Elder

RE: PERMISSION TO DO A STUDY SURVEY IN YOUR CONFERENCE

I am writing a project for my Master's degree in Leadership entitled: Spiritual Development Program for Young Church Leaders in Magwi District with Focus on discipleship. As you might know, our church in Magwi district, is still spiritually immature and has not been organized for development pertaining to the mission. Thus, I am working out some recommendations as to how we can come up with some spiritual development programs focusing on discipleship.

Usually in such a project, before making any recommendation, the opinions of some particular people in the area regarding this issue have to be heard. Thus, as it is referred to above, I am requesting for your person to let me do this survey in your local church.

Regarding this request, I hopefully anticipate for your positive response; and thus, thank you in advance.

Yours Faithfully  
Pr Robert Young Marcello

**Response**

**OFFICE OF: THE BOARD OF ELDERS**

**DATE: 10<sup>th</sup> July 2016**

Dear Pastor Young,

RE: EMPIRICAL SURVEY

This is to let you know that the Board meeting on 7<sup>th</sup> August 2016, took action No. 07/2016 to approve your request for permission to conduct an Empirical Survey for your MA studies at Magwi District churches.

We are willing to provide you the necessary assistance you may require during the period you will be conducting your survey.

May God bless you in abundance and wish you well as you prepare for the exercise.

Thanks.

Yours in Service

Otto Peter Oyoo  
The District Church Clerk

APPENDIX B  
QUESTIONNAIRE

**To the Respondent**  
**SPIRITUAL DEVELOPMENT PROGRAM FOR YOUNG CHURCH LEADERS**  
**IN MAGWI DISTRICT: FOCUS ON DISCIPLESHIP**

Dear Respondent,

I need your honest response for the quality of this project that seeks for the appropriate need-based spiritual development program for the church. Kindly, you are requested to tick the most appropriate answer or provide the specific things in each statement. Confidentiality is guaranteed every respondent, as your name is not required. Your cooperation will be highly appreciated.

Kindly Regards  
Robert Young Marcello  
MAL Student,  
Adventist University of Africa

This questionnaire is composed of section A to B.

**Section A: Demographic Information**

1. Gender: Male: ( ) Female: ( ) Single: ( ) Married: ( )
2. Age: a) 11-20yrs ( ) b) 21-30yrs ( ) c) 31-40yrs ( ) d) 41-50yrs ( ) e) Above 50yrs ( )
3. Your local church/company name: .....
4. How long have you been a member of the Seventh-day Adventist Church?  
.....
5. From which family did you come and become a Seventh-day Adventist Church member?  
(A) Seventh-day Adventist family  (B) A non-Seventh-day Adventist family
6. Your current specific responsibility in the Church:  
.....
7. Your education level:  
.....

**Section B: Personal and Family Needs.**

8. For questions letter, 'a' to 'f' rate them as Strongly Agree (1), Agree (2), Uncertain (3), Disagree (4) and Strongly Disagree (5). And put the letters of the three most important ones in the boxes provided at the letter 'g.'

- a. My physiological needs, such as food, clothing, and shelter are met.
- b. Religiously I feel safe and secured.
- c. Politically I feel safe and secured.
- d. The Church has met my social needs, such as friendships, supervisory support, a sense of belonging, and affection.
- e. I feel I am considered and respected in my Church.
- f. I am able to do things much better in our church.
- g. The three most important ones

9. What kind of a family are you of? (a) A monogamous family  , (b) A polygamous family.

10. Which of the followings describes your family

- i. United family in God's mission and salvation e.g. Family of Noah: (*Genesis 6-8*)
- ii. United family in self-interest and condemnation e.g. Family of Ananias and Sapphire (*Acts 5:1-10*)
- iii. Divided family of believers and unbelievers e.g. Family of Lot: (*Genesis 19*)

11. How is God revealed in your family?

Very good  , (b) Good  , (c) Fair  , (d) Poor  and (e) Very poor

12. What would you like to do to make your family effective in God's ministry?

- a. To encourage a consistent family worship.
- b. To be praying for each of my family members.
- c. To lead the family worship.
- d. To meet the need for my family wellbeing.
- e. The most important one.

13. Discussion or counseling programs for enriching the marriage and family life of the leaders are set up for 1. Boys and girls, 2. Single parents, 3. Married couples and 4. The polygamists. Mark the one you belong or would like to join:

14. 1.  2.  3.  and 4.

15. What is your understanding of marriage?

- a. A contract the man and the woman signed.
- b. A payment of the required amount of money to the bride's family.
- c. A life-long love union of a man and a woman.
- d. The couple's experience of holiness – God's nature – the Trinity.
- e. The most important one.

16. For the unmarried, do you want to get married in the future? (a) Yes  (b) No

If your answer is 'Yes,' in which way would you like to get married?

- a. I would like to get married culturally.
- b. I would like to get married in the church.

- c. I would like to get married in whichever way.
- d. Another way: ...
- e. The most important way.
17. Which of the following ways of marriage is the truest, and you would like to practice?
- i. Cultural marriage is cheap.
- ii. Cultural marriage is expensive.
- iii. Church marriage is cheap.
- iv. Church marriage is expensive.
- v. The truest that I would like to be practiced.
18. What makes marriage difficult for you in the church?
- i. The cost of payment.
- ii. The people of the one I want to marry.
- iii. There is no any good one here in the church for me to marry
- iv. I do not know how to talk it out
- v. The most important one
19. In what way do you think can marriage be made simple, a blessing and glorious?
- i. The in-laws to be should not threaten but be kindly advisory and counselor to the aspirant.
- ii. The bride's parents/relatives should not demand any payment (bride-price) but good character of the aspirant.
- iii. Any payment should or would be the bridegroom's token of appreciation to the bride's parents/relatives – Not for/on any demand, but the free expression of love. By the other way: .....
- iv. The most important one.
20. If you are married, what would you like to do to make your family a missionary family?
- i. To lead Sabbath School program.
- ii. To hospitalize our visitors during the church worship programs.
- iii. To take care of our newly baptized or the needy members.
- iv. To visit our neighbors at least once a week.
- v. Others: .....
- vi. The most important one.

**Section C: The Church and the Pastor Needs**

21. Rate how do these 10 adjectives describe your church.  
Scale: 1= Strongly agree, 2= Agree, 3= Uncertain, 4= Disagree, 5= Strongly disagree.
- Dynamic** (A dynamic church is one that is full of energy, and there is a lot of activities).
- Inviting** (A church that is enticing and draws participation, maintains an environment that others want to be part of and has a culture of inclusion).
- Intentional** (A church that does things on purpose makes and implements the plan; everything is done for a reason).
- Interactive** (A church encourages relationships and fellowship with other members).
- Welcoming** (A church that greets visitors in a kind and courteous manner. They do their best to make visitors feel part of the community).

**Relevant** (A church that is in tune with the issues and events of the world and provides an environment and teaching that is pertinent to the day-to-day lives).

**Educational** (A church that educates members, not only on what they believe, but why they believe it and how to apply those beliefs to everyday life).

**Fun** (A church that create a fun environment for members, makes them laugh, play and want to engage more and participate in the mission of the church).

**Proactive** (A church that is prepared for the unexpected and anticipates unforeseen events).

**Responsible** (The church that is a good steward of the resources that God has given her –time, people, talent, money and truth).

**For questions roman number I – VII below, rate and put the letter – a/b/c/d – in the box of letter ‘e’ – The most important of all the mentioned (a to d).**

Listed below are some major challenges we have in our church?

a) Social challenge – No sincere love for one another.

b) Religious challenge – Misunderstanding/disbelieve in our fundamental beliefs.

c) Leadership challenge – No proper organization or a common direction to go.

d) Others: ...  .....

e) The most important one

Here are some factors that make it difficult to retain church members?

Uncaring church members.

Boring, traditional church programs.

c) Lack of confidentiality.

d) Others:  .....

e) The most important one.

These are some factors that can enhance membership retention?

a) Showing active love for one another.

b) Holding attractive need-based church programs.

c) Administering church discipline.

d) Others: .....

e) The most important one.

What spiritual development / growth activities would you like to get involved in?

a) A team of prayer warriors.

b) Bible study group.

c) Home visitation group.

d) Others: .....

e) The most important one.

What important things do you want to see your leader do for you?

a) My leader should visit me at my home.

b) My leader should train me on how to conduct Bible studies.

c) My leader should train me on how to witness.

d) Others:  .....

e) The most important one.

What would you like to do to help your leader?

- a) I would like to respect and obey him willingly.
- b) I would like to accept and take my church responsibility seriously
- c) I would like to do any work he assigned to me willingly.
- d) Others:  .....
- e) The most important one.

If you are to give a recommendation,  
What will you recommend for your leader?

- a) My leader should be exemplary.
- b) My leader should be a loving and a caring person.
- c) My leader should be committed to keep us (the church) well informed.
- d) Others:  .....
- e) The most important one.

What will you recommend for your church?

- a) I will recommend the church to be faith.
- b) The church should be confidential.
- c) The church should be loving and caring for her members.
- d) Others:  .....
- e) The most important one.

**Section D: Program Development**

**22.** The integral part of a disciple life is witnessing (Acts 1: 8; Jn. 14: 12; 17: 18 and Matt. 28: 19-20). Which one of the following ways of evangelism would you like most to do to witness effectively? Mark the number in this box:

- 1. Personal compassionate caring ministry for the needy (sick, vulnerable etc) people.
- 2. Gospel literature distribution
- 3. Attractive evangelism (doing an organized thing such as singing, drama, etc that attracts souls to accept Jesus Christ.
- 4. Public evangelistic campaign.
- 5. The other way: .....

**23.** Which one of the following church support groups (ChSG) are you interested in joining in order to get involved (be active) in the church?

- 1. Prayer ban,
- 2. Leading a Bible study class,
- 3. Bible drama group,
- 4. Choir group (CG),
- 5. Adventist Youth Service (AYS),
- 6. Dorcas Society Group (DSG) – i) Women group and  
ii) Men (Adventist Men Organization – AMO)  
group.
- 7. Others:  
.....

**24.** Mention at least three things you would like to do to help the needy in your church and the community.

- 1. Giving them the available material needed.
-

- 2. Doing to them the physical labor they would need me to do.
- 3. Praying and doing Bible study with them.
- 4. Others: .....
- 5. The most important one.

**25.** We can have fellowship by celebrating our anniversaries or successes. It is biblical (Acts 2: 42-47; Heb. 10: 25 and Ps 133). Which of the following anniversaries are you interested in organizing and celebrating? Write the number in this box:

- Birth,
- 1. Baptism,
- 2. Child dedication,
- 3. Ordination,
- 4. Graduation,
- 5. Marriage,
- 6. National Independence and
- 7. Funeral function.

- 26.** What are your expectations of this research study?
- i. The need-based and appropriate programs would be organized.
  - ii. Most of our needs would be met.
  - iii. Our church would experience the holistic growth.
  - iv. Any other: .....
  - v. The most important one.

## APPENDIX C

### RAW DATA

#### Section A: Demographic Information

S/n	Variable	Tally				Comment
1.	Gender	Male: 16			Female: 4	20 of 25 Participated
2.	Age:	11-20yrs = 9 =45%	21-30yrs = 8 =40%	31-40yrs = 3 =15%	Above 41yrs = zero %	75% physically young people
3.	Marital status:	Married: 5 = 25%			Single: 15 = 75%	Little marriage exp.
4.	Church/Company	Magwi: 10 =50%	Abara : 6 =30%	Company: 4 =20%		Good representation
5.	Years in the Church	1983 to 1992 = 15 =75%	1993 to 2002 = 4 =20%	2003 to 2012 = 1 =5%	2013 up to date = zero%	No TMI, and little faith experience
6.	Family you are from	SDA family = 7 =35%		Non-SDA = 13 =65%		1st generation church
7.	Education level	Primary = 7 =35%	Secondary = 12 =60%	High School = 1 =5%		Education needed
8.	Church responsibility	Office/Dept. elect = 13=65%			Ordinary = 7=35%	No TMI

#### Section B: Personal and Family Needs

Variable	Tally percentage 1 = SA, 2 = A, 3 = U, 4 = D and 5 = SD					Comments
A	1 = 50%	2 = 30%	3 = 10%	4 = 10%	5 = 0%	Church member physical needs
B	1 = 55%	2 = 20%	3 = 25%	4 = 0%	5 = 0%	Religious freedom in the district
C	1 = 0%	2 = 10%	3 = 25%	4 = 25%	5 = 40%	Political freedom in the district
D	1 = 45%	2 = 40%	3 = 10%	4 = 0%	5 = 5%	Social need/life of the district
E	1 = 55%	2 = 25%	3 = 15%	4 = 0%	5 = 5%	Church member self worth/Value
F	1 = 55%	2 = 25%	3 = 15%	4 = 0%	5 = 5%	Church member giftedness
G	The three (3) most important variables to be addressed: C = 15%, E = 30% and D = 45%					

Other personal and family information/needs			
Type of family the member come from	Monogamous family = 65%		Polygamous family = 35%
Religious life description	United in the faith = 50%	United in unbelief = 15%	Divided in belief = 35%
How God is revealed in the family	Good = 20%	Fairly = 75%	Poorly 5%
What improve family faithfulness	Consistent worship in the family = 60%		
	Caring for the family wellbeing wholly = 30%		
	The family involvement in church activities = 10%		
M & F. Life enrichment program	Boys and girls 40%	Married couples 55%	Single parents 5%
Understanding marriage	A contract signed between the man and the woman = 5%		
	A payment of the required amount of money to the bride's parents = 5%		
	A life-long love union of a man and a woman = 45%		
	The couple's experience or symbol of God's nature – the Trinity = 45%		
The way of getting married	Church marriage = 60%	Customary = 25%	Your own = 15%
Expensiveness of marriage	Church marriage = 30%	Customary = 55%	Your own = 15%
What contribute to wrong way of marriage	The cost of payment (bride-price) = 45%		
	The people of the one to be married = 30%		
	There is no good one in the church to marry = 25%		
What enhance good way of marriage	The in-laws to be not threatening but advisory to the aspirant = 10%		
	If there is no demand for bride-price but good behavior/character of the aspirant = 25%		
	If any gift from each party is just a valued token of appreciation– Not for getting something but a free expression of love = 65%		
Being a missionary family	To hospitalize our church visitors = 35%		
	To do the mission visitation at least once a week = 45%		
	To nurse our newly baptized church members = 20%		

### Section C: The Church and the Pastor Needs

Variable	Tally percentage	1 = SA, 2 = A, 3 = U, 4 = D and 5 = SD				Comments
Dynamic	1 = 10%	2 = 30%	3 = 20%	4 = 0%	5 = 0%	80% dynamic and 20% lost Coins (LC)
Inviting	1 = 25%	2 = 40%	3 = 30%	4 = 0%	5 = 5%	65% and 30% LC and 5% Lost Son (LS)
Intentional	1 = 45%	2 = 30%	3 = 20%	4 = 5%	5 = 0%	75% and 20% LC and 5% LS
Interactive	1 = 45%	2 = 30%	3 = 10%	4 = 0%	5 = 5%	85% and 10% LC and 5% LS
Welcoming	1 = 45%	2 = 30%	3 = 20%	4 = 5%	5 = 0%	75% and 20% LC and 5% LS
Relevant	1 = 50%	2 = 5%	3 = 20%	4 = 10%	5 = 15%	55% and 20% LC and 25% LS
Educational	1 = 70%	2 = 20%	3 = 10%	4 = 0%	5 = 0%	90% and 10% LC and zero% LS
Fun	1 = 55%	2 = 25%	3 = 20%	4 = 0%	5 = 0%	80% and 20% LC and zero% LS
Proactive	1 = 25%	2 = 50%	3 = 15%	4 = 5%	5 = 5%	75% and 15% LC and 10% LS
Responsible	1 = 30%	2 = 20%	3 = 35%	4 = 15%	5 = 0%	50% and 35% LC and 15% LS

Major challenges we have in our church	Social challenge – No sincere love for one another = 20%
	Leadership challenge – No proper organization or direction = 70%
	Other challenges = 10%
Factors that hinder retention of church members	Uncaring church members = 60%
	Boring, traditional church programs = 15%
	Lack of confidentiality = 25%
Factors that enhance membership retention	Showing active love for one another = 60%
	Holding attractive need-based church programs = 15%
	Administering church discipline = 25%
Growth activities you would like to get involved in	Join a team of prayer warriors = 5%
	Join Bible study group = 70%
	Join home visitation group = 25%
Important things you want t your leader do for you	My leader should visit me at my home = 15%
	My leader should train me on how to conduct Bible studies = 60%
	My leader should train me on how to witness = 25%
Things you would like to do to help your leader	I would like to respect and obey him or her willingly = 15%
	Accept and take my church responsibility seriously = 45%
	Do any work s/he assigned to me willingly = 40%
Recommendation for your leader	My leader should be exemplary = 55%
	S/he should be a loving and a caring person = 25%
	Be committed to keep us (the church) well informed = 20%
Recommendation for your church	The church should be faithful = 25%
	The church should be confidential = 10%
	The church should be loving and caring for one another = 65%

### Section D: Program Development

The desired way of evangelism	Personal compassionate caring ministry for the needy (sick, vulnerable etc) people = 15%	
	Gospel literature distribution = 10%	
	Attractive evangelism (doing an organized thing such as singing, drama, etc that attracts souls to accept Jesus Christ = 65%	
	Public evangelistic campaign = 10%	
Interesting church support group (CSG) to join in order to get involved actively	Prayer ban = 10%	Adventist Youth Service (AYS)
	Bible study class = 25%	Dorcas Society
	Bible drama group = 15%	Women group
	Choir group = 50%	Men group (AMO)
Thing you can do to help the needy in your church and the community.	Giving them the available item needed = 25%	
	Doing to them the physical labor they need = 35%	
	Praying and studying Bible with them = 40%	
Fellowship by celebrating anniversaries or successes	Birth day = 5%	Graduation = 0%
	Baptism day = 55%	Marriage = 10%
	Child dedication = 5%	National Independence day = 0%
	Ordination = 15%	Funeral function = 10%
Expectations of this study project	The church need-based programs would be organized = 15%	
	Most of our needs would be met = 20%	
	The church would experience spiritual growth = 65%	

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