

**MISSIOLOGICAL PERSPECTIVE OF DISCIPLESHIP IN FRANCOPHONE
CHURCHES IN PRETORIA**

By

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Submitted in fulfilment of the requirements for the degree Master in Science of Religion and
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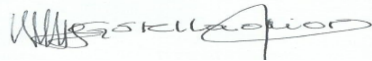
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July 2016

DECLARATION

I declare that the dissertation, which I hereby submit for the degree master at the University of Pretoria, is my own work and has not previously been submitted by me for a degree at this or other tertiary institution.

Signe:



Date: 30 July 2016

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DEDICATION

This work is dedicated to my LORD, and to all the missionaries working towards the kingdom of God all over the world with compassion to the lost and with the mission of making disciple of Jesus Christ for the kingdom to come. It is also dedicated to my future husband and children.

“I am not ashamed of the gospel because it is the power of God for the salvation of everyone who believes” (Rom 1:16)

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ABSTRACT

This work discusses the missiological perspective of discipleship and aspects of the disciple-making role in the Francophone churches in Pretoria. Scripture, scholarly works, interviews, and observation were used to study the issues. The findings reveal Francophone churches' views of discipleship; some leaders and pastors are of the view that discipleship requires training for a short period. Their opinion is that, discipleship is a period of training after accepting Christ as your lord and saviour. The researcher however argues that, discipleship is not a short period of training, and does not only teach how to be an effective disciple but should also teach how to become a disciple who will influence others to become disciples as well, with the focus in mind that God is a missional God and has been from the beginning. It can be argued that Francophone churches in Pretoria have various disciple programmes, strategies, and models on how to make disciples. These elements were discussed from a biblical perspective. Issues on Missional theology as well missional church were addressed in order help the Francophone churches in Pretoria to effectively participate in *the missio Dei* and have the missiological view of discipleship which is a link for the calling of a disciple of Jesus Christ.

KEY WORDS

Francophone, church in Pretoria, mission, missiological approaches, missional church, disciple, discipleship, disciple-making, strategies, understanding, reproduction (ability to share).

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CHAPTER ONE

MISSIOLOGICAL PERSPECTIVE OF DISCIPLESHIP IN FRANCOPHONE CHURCHES IN PRETORIA

1.1. BACKGROUND:

The Francophone churches in South Africa are planted in all the large cities, this study, however, will only focus on the Francophone churches in Pretoria, which is the second largest city after Johannesburg with a large number of Francophone churches. This is due to the large number of French speaking communities. Pretoria has about hundred Francophone churches in the metropolitan cities and some churches are planning to plant or already have other branches in the rural areas. The student has chosen Francophone churches in Pretoria because of the social contact which is between her and the pastors of these churches, therefore their positive support will make it possible to conduct research. Research by Mpinga (2014:8) stated that most of the Francophone churches in Pretoria have a great number of founders and members from the Democratic Republic of Congo and some come from other Francophone African countries. Most of these churches claim to be independent and charismatic, and they do not belong to traditional denominations, but most of the leaders are members of denominations such as Baptist, Protestant, and Pentecostal churches in their countries of origin. It is important to conduct this research in order to present a disciple-making model which is also part of the church's mission.

When the nationwide investigation was conducted and people were asked to state their goals in life. Approximately nine out of ten adults portrayed themselves as Christian. Whereas four out of ten claimed they are committed personally to Jesus Christ, as such confessed their sins, and believed they will be going to heaven after their death because of the grace of God endowed through the death and resurrection of Jesus. But none of the interviewed adults declared that their one and only goal in life supposed to be committed followers of Jesus Christ on one hand and on the other to make disciples. (See Gross 2014:23)

Bonheoffer (1959:17) captured this distinction when he wrote, “discipleship means adherence to Christ, and, because Christ is the object of that adherence, it must take the form of discipleship. An abstract Christology renders discipleship superfluous. Christianity without the living Christ is

inevitable Christianity without discipleship, and Christianity without discipleship is always Christianity without Christ.”

My motivation, as a missiologist is to discover and evaluate the importance of disciple-making in the Francophone churches in Pretoria. Discipleship has a place in the *Missio Dei*. The concept of *Missio Dei* is essential to the understanding of the missional church. *Missio Dei* being the *Mission of God* is the reason for being the church. It defines the existence of the church in the real existing world. The presence of the church in the world justifies *Missio Dei*. The church is being called and sent in the service of *Missio Dei*.

1.1.1. Purpose of the study:

The purpose of this study is to describe the missional disciple-making role of the Francophone churches in Pretoria. In order to attain these aims the student set up the following objectives:

1. To describe the discipleship models of the francophone churches in Pretoria
2. To develop an understanding of discipleship informed by missiological reflection on the meaning of discipleship in the New Testament.
3. To develop material that can be used by Francophone church leaders to improve their understanding of the mission of the church and missional praxis.

1.1.2. Research problems:

The concerns of this research are based on the Francophone churches in Pretoria. The issue here is how the Francophone churches in Pretoria understand their missional identity and how they are living out their missional praxis, and the way of understanding discipleship, which is also part of the mission of the church.

It was discovered by the researcher that many of the Francophone churches in Pretoria conduct their services in French without considering the fact that they are in an English dominated country. This therefore has led to the problem of a language barrier in attracting English speaking nationals for discipleship. It was also noted that many Francophone churches meet only twice a week which is Sunday's service and one day during the week for prayer. The other

problem affecting disciple-making in the Francophone churches is that many of them do not have a proper disciple-making plan for their new converts nor for their existing members. This research therefore seeks to explore ways and structures that would address these challenges in the mission praxis of the Francophone churches in Pretoria. In attempting to answer these questions, this dissertation will examine six sub- questions which will be addressed in the third chapter.

1. How the biblical foundation of disciple-making is understood in the Francophone churches in Pretoria?
2. How the Francophone churches in Pretoria develop discipleship?
3. What are the strategies used in the Francophone churches for effective disciple-making?
4. How many times per month do Francophone churches in Pretoria have discipleship training or teaching?
5. How did Francophone churches in Pretoria understand the importance of disciple-making in terms of mission?
6. What are the recommendations for successful disciple-making in Francophone churches in Pretoria?

1.1.3. Hypothesis and anticipated results:

In order for francophone churches in Pretoria to achieve their vision and mission in discipleship, they should reconsider how to interact with the objectives of *missio Dei* and the missiological prospective of discipleship. It is possible that each church has different strategies and understanding concerning discipleship. This will be important to understand since it will impact the research result because discipleship training is applied in francophone churches differently. The outcomes of this research study will be recommendations regarding the understanding of discipleship in the missiological prospective and the strategy for francophone churches in Pretoria.

1.2. RESEARCH METHODS:

This study is based on empirical research, Research data was gathered through participant observation, interviews with leaders and members of Francophone churches in Pretoria.

Qualitative research methodology is used for this research, in order to understand and explain because it takes factors such as gender, age, culture, ethnicity and value of faith into account.

The student agrees with Creswell who defines qualitative research as “A means for exploring and understanding the meaning individuals or groups ascribe to social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant’s setting, data analysis inductively building from particular to general themes, and the researcher making interpretations of the meaning of the data.” (Creswell 2009:4)

The qualitative research uses an inductive form of reasoning, thus, aims to understand the meaning that people attach to everyday life, it captures and discovers meaning once the researcher becomes immersed in the data and seeks to understand the phenomena.

Creswell lists the following motives that justify the use of qualitative research:

We carry out a qualitative research as long as there is the need for a problem and/or an issue in need to be investigated. This investigation is crucial, and requires studying a group or population, to be the identified variables which cannot be simply assessed, to hear silenced voices.

We carry out a qualitative research when in need of a complex, detailed understanding of a problem. This detailed aspect can only be set up by directly interrogating people, visiting their homes and/or work places, and encouraging them to narrate their impeded stories we expect to find or what we read in the literature.

We carry out a qualitative research supporting individuals in listening their voices when they are sharing their stories, and it is also too often minimize the dynamic power of relationship existing between a researcher and the participants in a study.

A qualitative research is essential in a flexible literary style of writing conveying stories, theatre, or poems, and avoiding the formal restrictions in academics structure of writing.

Qualitative research is conducted to value the contexts or settings when the participants in study tackle a subject matter. And when they speak, we are not always be able to distinguish the context of what they say, this context is their home, family or work.

Qualitative research is used to be followed up the quantitative research and facilitates to explain the system or link in contributory concepts or representations. These concepts provide a general picture of trends, associations, and relationships. They do not give explanation regarding the processes experienced by people, neither the manner nor the context in which they responded, as well as the depth of their thoughts and behaviours governing the attitude of their responses.

Qualitative research is appropriate to develop a set of theories whenever biased or insufficient theories are present for certain samples or theories which are inadequately gathered to the density of the problem examined.

Qualitative research is used when the problem simply does not fit the quantitative measures and the statistical analyses. For example it is difficult to Interactions among people are difficult to seize with existing measures which are not sensitive (Creswell 2013:47- 48).

1.2.1. Approaches of Qualitative Research:

Though different approaches exist but in regard to this research the student finds the case study to appropriately be qualitative approach, because it soundly contributes knowledge individually, organisationally, socially, politically, and as well as in linked phenomena (Yin 2009:4).

1.2.2. Case study approach:

Glatthorn & Joyner (2005: 103) mentioned that, “Case study research is undertaken to provide a detailed description of a particular situation, organization, individual, or event.”

Creswell defines that case study research is a qualitative approach whereby the researcher is exploring real life, in modern encircled system (a case) or in manifold enclosed systems (cases) over moment, detailed, exhaustive data collection engaging several resources of information (e.g. observations, interviews, audio visual material, and documents and reports), and including the case’s description and themes (Creswell 2009:97).

Regardless of the advantages that the qualitative case study presents there are authors who disregard this approach and give diverse reasons. For instance, Yin (2009:14-16) mentions four traditional prejudices against the case study method:

- The first concern lacks rigid activity therefore often times, the case study's investigator became careless, failed to follow the systematic procedures, or allowed evasive evidence or biased views to control the direction of the findings and conclusion.
- The second concern is that, it provides little foundation for scientific generalisation.
- The third complaint versus the case study is that it takes too long ending up to be bulky, unreadable documents.

The fourth possible concern is the objection toward the case study has relatively surfaced with a renewed prominence, especially in education and related research, on haphazard field trials or “true experiments”.

1.2.3. Data collection technique:

The student will be choosing the following approaches: interviews, and observation. There are different types of interviews but Thomas suggests three categories which are: structured, unstructured, and semi structured (Thomas 2011:162-163). The student opts for structured interviews, whereby the research questions and sub-questions will be a predetermined list of questions with the aims of the study.

An interview is “a conversation with a purpose” (Rossman and Rallis 2012:177), the collection of data will be carried out by interviewing the pastor and leaders in the Francophone churches in Pretoria regarding how they are living out their missional praxis. The approach of this research will be to focus on the important place of discipleship in a missional community. Leaders of departments and pastors will be the target of the interviews being conducted.

The observations are distinguished into four types. Nieuwenhuis defines the types of observations by taking in to account the position and the role of the researcher. They are: 1) Observer as participator. 2) Inclusive observer: the researcher is not part, but observes closely; 3)

Participant as observer: the research involves and becomes part of the observed situation and acts in finding an answer; 4) complete participant: the researcher is totally absorbed in the situation that s/he is not identified as a researcher. (Nieuwenhuis 2011:84-85, cf. Creswell 2013: 166-167).

The participant observation is the one that the student will use in order to understand the activities, ministries and special occasions in the Francophone churches. The opportunity to study how discipleship is applied in terms of mission will be given. Hendriks calls this method ‘direct observation’ and defines it as “an intentional and systematic investigation and description of what takes place in a social setting. As such, it is the most readily available and potent method. It perceives records, reflects and reports” (Hendriks 2004:231).

1.2.4. Research scope:

The research focused on the following Francophone churches in Pretoria: La Louange international, Christ Ministers’ Community International, Soul Winners, Mount Sinai International, the Fellowship of Saints’ International, and the Hand of God ministry. The student chooses Pretoria because it is the second city with a large number of French speaking people as well as many Francophone churches. The reason for choosing the above mentioned churches is because the student has a relationship with the senior leaders and their voluntary availability to be part of the research. Some of these churches have existed for more than 10 years while others are still new. In each church the senior pastor and the leaders of departments will be selected for interviews and the church members will be the objects of observation during Sundays and weekly meetings.

1.3. LITERATURE REVIEW:

1.3.1. Introduction:

The literature includes books, journal articles, dissertations and other theological publications online and in print. “*Are you a Christian or a Disciple: rediscovering and restoring New Testament discipleship*”, the book by Gross (2014), brings back to what it meant to be a disciple and focus on Jesus modelled discipleship to follow. Therefore, it will be the main source of

reflection when considering the missiological perspective on disciple-making in the Francophone churches in Pretoria. Some research by Mpinga (2014) titled: “*Francophone churches in the cities Johannesburg and Pretoria (Tshwane): a missiological perspective*” is available, and will be used as a secondary resource reflecting an opinion on Francophone churches with regard to their mission.

Transforming mission: Paradigm shifts in Theology of Mission by David Bosch (1991) provides an understanding of missions from a Christian prospective, when it comes to God’s mission to save the world and what humans should do in response. Among all the definitions given by Bosch in his introduction, he mentions in particular two different missions, in singular and plural. He argues that “The first refers primarily to the *Missio Dei* (God’s mission), that is, God’s self-revelation as the one who loves the world, God’s involvement in and with the world, the nature and activity of the good news from God is that He is a God-for-people. Missions, refers to particular forms, related to specific times, places, or needs, of participation in *Missio Dei*.” (Bosch 1991:10) Transforming mission speaks also about Jesus’ call and the disciple’s response to the command “follow me”. Bosch reminds us that Jesus’ disciples were also servants, they did not just bow to his greater knowledge; they obeyed him. He also appointed them to go out, proclaim the Gospel, and teach what he taught them therefore he shared his mission with them by making them fishers of men (Bosch 1991:36-38).

1.3.2. Mission

The World Council of Churches, (2013: 51 – 53, 70-73) reports, “God did not send the Son for the salvation of humanity alone or give us a partial salvation. Rather the gospel is the good news for every part of the creation and every aspect of our life and society. It is therefore, vital to recognize God’s mission in a cosmic sense, and to affirm all life, as being interconnected in God’s web of life”, it provides some brief overviews of the key themes on this topic.

The Portable Seminary by David Horton (2006), gives the history of missions and defines Christian education which will be helpful to the theme of the research problem.

Evangelical and Frontier Mission Perspectives on the Global Progress of the Gospel by Snodderly and Moreau (2011) carried out an important study on the influence of theological education and mission.

A practical guide for developing missional churches by Hirsch and Altclass (2009) is a further research source for assisting the student to conduct responsible research.

Witnessing to Christ today, (Volume II) by Balia and Kim (2010), *Constants in context: A theology of mission for today*, by Bevans and Schroeder (2004), and *The witness of God: The Trinity, Missio Dei, Karl Barth and the nature of Christian community* by Flett explains “Missio Dei” in depth toward the study of chapter 2.

1.3.3. Discipleship

According to Beard discipleship is identified to be the instrument to success not only for the missional movement, but for the church as a whole. He also identifies discipleship as the cornerstone of a renewal that will restore growth, health and relevance to the western church which is struggling in its current context (2014:3) this can also apply to the Francophone churches in Pretoria.

Transforming discipleship by Ogden (2003) gives the practicalities of disciple-making in which he addresses some practical questions associated in particular with this study and provides a new vision for mission in terms of disciple-making.

In the *Handbook of Theological Education in Africa* edited by Phiri and Werner (2013), it is indicated that disciple means learner, further more in this book the authors provide a history of theological education in Africa, the future of theological education in Africa and the challenges it faces.

Growing True Disciples by Barna (2009) is an excellent book dealing with discipleship programmes existing in the local churches. When Francophone churches in Pretoria understand biblical discipleship principles, they can make disciples who in turn will make more disciples.

Hull (2014), states that “Discipleship is not a programme or an event; it’s a way of life. It’s not for a limited time, but for our whole life. Discipleship isn’t for beginners alone; it’s for all believers for every day of their life. Discipleship isn’t just one of the things the church does; it is what the church does.” His argument originates from a biblical and historical study of discipleship. This book will help the researcher to bring the Biblical and the historical origins of discipleship when developing chapter 2 of the study.

According to Putman, Harrington and Coleman (2013), “if we want to create a church truly committed to discipleship, every assumption about church needs to be filtered and re-evaluated through the lens of the Scriptures and especially Jesus’ methods for doing discipleship and church.” The writing of this book specifically inspires to change believers with regard to disciple-making. The authors argue that the churches must shift from traditional methods of disciple-making to a relationship approach to create multiple disciples.

Dawson Trotman’s theology and methodology of disciple-making in light of New Testament principles by Albert, *Discipleship principles and application to help local church pastors in South Korea* by Park, and *Theological education in an African context* by Wahl. These three dissertations concur on the development and implication of disciple-making in churches. It will be of assistance for chapter 5 regarding the recommendation of successful disciple-making in Francophone churches in Pretoria.

1.4. THE ORGANISATION OF THE STUDY:

Chapter 1: Outlines the relevance of this study, the back ground, the problem, the theme, the goal, and purpose of studying Francophone churches in Pretoria.

Chapter 2: Missiological prospective of disciple-making, the elements of missional church and discipleship. In this chapter the reflections on missiology and discipleship and their mutual relationship, involve the reflection on the bond between mission as *Missio Dei* and the church as an instrument of God in fulfilling the mission of God in the world.

The following will be discussed:

1. Discipleship defined
2. The missiological prospective of disciple-making and importance of disciple-making in terms of mission
3. Missional church
4. Biblical foundation of discipleship

Chapter 3: The foundation of discipleship in the context of the Francophone churches in Pretoria which will involve the following sub-questions:

1. The understanding of discipleship by Francophone churches in Pretoria
2. How the Francophone churches in Pretoria develop disciples
3. The strategies of the Francophone churches for effective disciple-making
4. Study of Francophone churches in Pretoria in how they make disciples
5. How many times per month do Francophone churches in Pretoria have discipleship training or teaching?

This chapter will focus on an analysis of factors influencing disciple-making in the Francophone churches in Pretoria, and the implication of disciple-making in the Francophone church in Pretoria as missional churches. It will attempt to answer the questionnaires.

Chapter 4: The finding. This chapter is a summary of the main finding of the study, and recommendations are made together with suggestion for successful disciple-making in the Francophone church.

CHAPTER TWO

MISSIOLOGICAL PERSPECTIVE OF DISCIPLE-MAKING, THE ELEMENTS OF MISSIONAL CHURCH AND DISCIPLESHIP

2.1. INTRODUCTION

This Chapter will deal with reflections on missiology and discipleship and their mutual relationship, involving the reflection of the relationship between mission as *Missio Dei* and the church being God's instrument for the fulfilment of God's mission in the world. With this reflection, a missional disciple is to be raised in order to lay the foundation of this study. This chapter will be more on missional perspective of disciple-making. For this reason, missiology and discipleship, as well as their perspectives and strategies for effective disciple-making will be explored.

This chapter will have three main focal points. The first focal point is to define "discipleship", in order to encourage and challenge churches to become the disciples whom Jesus Christ called them to be. The second focal point will deal with the Missional perspective of discipleship, as well as shedding light on God being a missional God as far as discipleship is concerned, and reflecting upon missiology in order to understand the *missio Dei*. The third focal point will be biblical reflection on discipleship, in order to develop an understanding on discipleship informed by a missiological emphasis placing upon the meaning of discipleship in the New Testament.

If Christianity is without discipleship, this adds up to Christianity being irrelevant without the person of Christ Jesus. Though discipleship has adherence to Christ, and Christ is the object of that adherence (Bonhoeffer 1959: 17). It is noticeable that disciple-making is a very important ministry in the church because it indicates obedience to the commissioning of Jesus Christ and the accomplishment of His purpose and making His name known and great among nations. The Bible says Jesus Christ commanded: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." (Mt 28: 19-20). Discipleship and mission are intertwined and inseparable, in the manner that a devoted disciple is committed to the mission of Christ. Because those who were fishers of fish as

stated in Matthew 4: 19, they would be going after people to become fishers of men (Putman 2010: 30).

Stott (1990: 335) argues that mission is born in the heart of God to be communicated into ours. Mission can also be described to be the global outreach of the global people from the global God. It is also argued that Missional discipleship is the process of convincing believers to carry out mission wherever they are in obedience to Jesus' commandment of the Great Commission in order to expand the Kingdom of God (Park 2014: 71).

2.2. DEFINITIONS OF IMPORTANT TERMS

In order to understand the key terms for this research and the research topic, the following definitions are provided. This will help to prevent any doubt, relating to the use and meaning of these terms in different contexts. In trying to understand that discipleship offers God's very best to us, and to be the primary responsibility of the church, using already all the subsequent words. But let us briefly cease in making sure that there is a clear understanding with regard to the meaning of each one of them. The definitions explained in the content of this study.

2.2.1 Disciple

Wilkins (1992: 9) describes the term in this manner:

“...disciple is the primary term used in the Gospels to refer to Jesus' followers and is a common referent for those known in the early church as believers, Christians, brothers/sisters, those of the way, or saints, although each term focuses upon different aspects of the individual's relationships with Jesus and others of the faith.”

Wahl (2011: 170) points out that, *mathētēs* in ancient Greek is a disciple and in layman term can be said to be an apprentice. Socrates diverted it from the distant pupil-teacher relationship and introduced a more intimate bond between master and disciple. But the word disciple literally means “learner”, and according to Vine's Expository Dictionary of New Testament Words (1996) “one who follows another's teaching”. And when looking into the New Testament, it

becomes clear that disciples were not only learners, but also were adherents, in short imitators of their teachers. “Be imitators of me, as I am of Christ” (See, 1Cor 11: 1, Gl 2: 20, 1Th 1: 6). A disciple is the one who attaches himself to a teacher, identifies with him, learns from him, and lives with him. He learns, not simply by listening, but also by practicing which is seen as total obedience and total submission to the teacher.

It is explained that a disciple is more than just a convert, or a student, though the concept is closer to the time of Jesus’ day, education was not carried out in the impersonal classroom setting which is familiar today. And the discipleship relationship happened to be all-inclusive to the extent that the disciples were even picking up the mannerisms of their teacher. They became in effect “reproductions” of their teacher through the intimacy and constancy of their relationship with him. (Pratt 2012: 133). Moreover the call to discipleship is also the call to mission. In observing the disciples of Jesus following their master and engaging themselves in his multidimensional ministry such as preaching, healing, confronting the power of Satan, and enduring persecution, from all these it can be witnessed that discipleship has an effect upon their life to be like their master and joining him in his footsteps (Matt 10: 1, 7-8, 16-25, Flemming 2015: 558).

2.2.2 Disciple-Making

It mentions that, the term disciple-making is the imperative tense of the verb “to make disciples” and in Greek is *matheteusate*. Therefore this verb is the most important and decisive in the “Great Commission” and considered to be the heartbeat of the commissioning. The two participles “baptising” and “teaching” are clearly subordinate to “make disciple” and are also described as the steps to be taken during the process of disciple-making (Bosch 1991: 73). Longenecker (1996: 48) indicates that, “the making of disciples is not an end in itself, but fits into a bigger goal of establishing the reign of God in the lives of people in the midst of a secular society.” The two above statement simply defined disciple-making as the command of the Great Commission, rather than to go. Making-disciple is a daily activity which is to share the good news.

2.2.3 Discipleship

Hull (2006: 25) states that discipleship is the key process for leading people to faith in Jesus Christ, to making them grow in Christ's likeness, by equipping them to be disciple-makers, and sending them out into the world to expand the Kingdom of God. It is very well known that discipleship ranks to be God's top priority and this is the reason why Jesus practised it and his followers continued to do the same.

Wilkins (1988: 172) hereby signifies discipleship in the book of Matthew as: "It depicted in such a way that it sets an instructive pattern for disciples on how to make disciples, and the person of Jesus is in the centre of this instructive pattern." Discipleship being a process of making one a disciple can also be seen as an opportunity to carry out the task assigned to disciples. It is stated that discipleship is the combination of a journey and a process after leading people to believe in Jesus Christ, making them grow and mature in the likeness of Christ, by discipling, training and equipping them to be disciple-makers and sending them out into the world to expand the Kingdom of God. Discipleship ranks to be God's top priority, which Jesus practised and commanded with the result his followers continued to do the same (Park 2015: 28).

Van Gelder and Zscheille (2011: 148) stated that, discipleship is following Christ and participating in God's mission by the power of the Spirit. However this could leads to the mission assigned for disciples. Grant (2003: 14) defines discipleship as a journey following Jesus Christ personally in an intensive, special, and intimate way. It begins, continues, and ends with the person of Jesus Christ. It does not really exhibit a particular doctrine, a denomination, or a special way of approach related to religion. Discipleship is not just for new believers or believers who are prepared, but it is for all believers so they may become more and more mature until Jesus Christ returns for His bride. It is not enough for some believers to learn what the Bible says, how to pray, or how to preach and so on.

Hull (2006: 24) demonstrated that Jesus taught that faith means to follow. That was his first test of a person's faith. Following, however, is not a short term. Discipleship is not a programme or an event; it is a lifestyle. It is not for a restricted time, but for our whole life. Discipleship is not for beginners alone; it is for all believers for every day of their lives. Discipleship is not just one

of the church's activities; it is the church's duty. It is not just part of the advances of the kingdom of God; the availability of committed disciples is the most important proof of the work of God in the world. If these works are not enough, the task degenerates and the work remains unfinished.

2.2.4 Follower

Meier (2001: 71) indicates hereby that learning the concept of discipleship in the New Testament equals to following Jesus in his eschatological mission and as well as imitating Him. It describes the verb to follow which is characterised to be the central quality of existence as a disciple (Freedman 1992: 207). Ward gives a profound explanation of 'follow me' though as an instruction which does not include the value of the distance or the context but it is to simply follow Christ's teaching and commandments accordingly beyond it all, it is to develop a close and holistic relationship with Jesus (2009: 276).

Bauer (1970: 212) states that, according to the New Testament following does not mean to be walking behind aimless, but signifies to follow Jesus, striding in his footsteps, implying his presence physically. Following Christ and be a disciple is bearing up one's own cross and following Him in his life and suffering. The followers were not just hearers but actually followers of their master around and became trainers gradually. Those who were called by Jesus Christ to be disciples were fishermen by trade, but after they made the decision to follow Him as the master of their lives, they allowed and agreed to have every facet of their lives transformed by their commitment to Him (Schnelle 1998: 213-214).

Putman (2008: 9-10) summarised by saying: "If all the volumes written about what it means to be a follower of Jesus had to be reduced to three words, my three words would be: live, love, and leave." What Putman meant is that the followers of Christ have to live like Christ, to love like Christ, and to leave what Christ left behind.

2.2.5 Imitator

It is argued that "an imitator is one who imitates the example of another." Ephesians 5: 1 states very straightforwardly, "Be imitators of God." The word for imitator in Ephesians 5: 1 comes from *mimetes*, a Greek expression which later on gave meaning to the modern word mimics or

“one who is an actor.” Thus, an imitator always mimics someone else or acts out after them. Interestingly, the word mimeograph found its meaning from the same concept found in Ephesians 5:1. In other words, believers are to exactly copy the nature and qualities which are revealed to them about God through Christ (Grant 2003: 24).

2.2.6 Evangelism

This dissertation will use the definition of evangelism stated in article 4 of the Lausanne Covenant:

“To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gifts of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his Church and responsible service in the world.” (Lausanne Movement, n.d.)

Evangelism is witnessing or heralding what one has personally experienced. The purpose of witnessing gives a chance and provides to openly sharing the gospel of Jesus Christ with all who are in great need and give their time to listen. It has been, is and will be the one and only primary mission of the church and all have to make it their personal business to spread the gospel in telling others of what Jesus did to save them, as well as supporting those who are in the mission field (Warren 1995: 306).

The WCC (2013: 6) stated that: “Evangelism is a confident but humble sharing of our faith and conviction with other people.”

The WCC (2013: 29) continued in arguing that:

“Evangelism is mission activity which makes explicit and unambiguous the centrality of the incarnation, suffering, and resurrection of Jesus Christ without setting limits to the saving grace of God. It seeks to share this good news with all who have not yet heard it and invites them to an experience of life in Christ.”

Evangelism could be defined today as an opportunity to share the gospel around the world much easier than before since the world is now interconnected and has become one village due to communication system provided by technology, one could share the good news around the global.

2.3. THE MISSIONAL PERSPECTIVE OF DISCIPLESHIP

Bosch (1991: 228-229) stated that:

“The word Missionary comes from the Latin word “*mitto*”, which means “to send.” It is the equivalent of the Greek word “*apostello*”, which also means “to send.” The root meaning of the two words is identical. Jesus Christ was the first Apostle; he derived his apostleship from the Father who said on many occasions “sent” him into the world on a Mission of redemption. From among his disciples Jesus chose twelve men whom he called “apostles.” These men were taught and trained by him, gifted with apostolic authority, and after the resurrection were sent out to make disciples of all nations. In the book of Acts the apostles including the second group were such well known as Barnabas, Timothy, Silas, and others were sent out by the Holy Spirit, and the church.”

“Discipleship and mission are inseparable” (Flemming 2015: 559-560). In this discussion the focus will be on the exploration and understanding the concept of missional perspective of discipleship and its characteristics. It is essential to explore and understand the root of the word “missional” and its significance. The purpose is to enact the foundation by over viewing, and discussing the definitions in regard to the distinct characteristics of the Missional churches. The

aim is to devise a much larger and comprehensive understanding of the Missional church as far as discipleship is concerned and to record the important characteristics defining it and those that may be noticeable and easily discernible in the Francophone churches which may be missional or claim to be missional.

Wilhemson (1972: 83) stated:

“The heart of God for all people and nations in the New Testament is the same heart He had in the Old Testament, and is the same heart He has right now. God is a missionary God, and desires all people, cultures and races to be saved. As believers draw closer to God, they should be gaining such a heart for the nations affecting their daily life.”

God’s heart for mission is still the same then and is still the same now, He communicated this heart to Jesus, and Jesus did the same to the apostles and many more disciples throughout the centuries.

2.3.1 The mission of God’s people

The Old Testament mission came into existence only after the destructive appearance of sin as a result a low quality lifestyle became the norm in the existing world (see Gn 3-4). But those who became followers of God carried out the message of salvation to others (Is 66: 19). Though this mission possessed universality in scope, His people were not always successful in their mission. Because of his fall into sin, Adam failed his mission to guide all his family to God. This implicit role of Adam and Eve derived from the fact that they were the first created beings of God himself, but the power of evil was such a destructive force that it ruined down the good while letting evil triumph degrading people to such an extent that God had to intervene through the flood (Scott 1990: 127).

Jiri (2010: 2-3) argued:

“Genesis 1 to 11 is universal in scope of mission. Before the Flood, as the iniquity was rapidly growing, the Spirit of God was striving with people to call

them to repentance. The biblical flood was worldwide; therefore, His mission had to be worldwide, too. God had to start again from scratch but this time with Abraham in Genesis 12. The universality of the mission was explicitly mentioned for the first time in regard to Abraham. The Great Commission of the Old Testament declares: And through you I will bless all the nations.”

In all the places Abraham travelled and sojourned, he had to build altars out of heaps of stones to worship, sacrifice and call upon the name of the LORD (Gn 12: 7-8, 13: 4, 18). In this manner, he witnessed his unique God. Abraham’s first “missionary” journey to Egypt failed, due to his disbelief, for that matter he was escorted out. Later on, he fulfilled his prophetic role toward the King of Sodom (Gn 12: 10-20, 14: 17-24). Because of this occurrence the knowledge of the God of Abraham grew around the world he lived, in such a way that Abraham became a model of God’s mission.

Abraham’s universal mission was repeated through Isaac (Gn 26: 4), reaffirmed through Jacob (Gn 28: 13-15, 35: 11-12, 46: 3) and Moses (Ex 3: 6-8, 6: 2-8). Moses jointly with Israel, continued this universal mission to the whole world, but first by being a light to the Egyptians, spreading out by the Exodus, and continuing on throughout many centuries (Is 42: 6-7). The mission of the Old Testament people can be summarised by God’s ideal Israel. Thus, Israel’s mediating role for other all gentile nations is anticipated, because they were the instrument of bringing people to God (Wilhemson 1972: 89-91).

The ultimate reason for God’s election of Abraham and Israel was to become a blessing, a shining bright light and a testimony to the entire world in regarding to the true God, encouraging everyone would come to be rescued by the loving God. The God of the Old Testament was an all-inclusive missionary God.

2.3.2 God’s plan in sending his son Jesus Christ

“For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life” (Jn 3: 16). The above verse explains how God makes it possible for nations and people to be saved and have eternal life, through believing in the Son of God, Jesus Christ. “God so loved the world” is an astonishing statement in this context.

This verse leads to a confessional summary of the gospel, and it originates in the love of God for a rebellious world, it is the particular mission of the son that is in view and it is what makes it the fundamental summary of the message of the gospel (World Biblical Commentary vol 36: John 2nd ed. 1999: 51). Indeed God's gift of Jesus which culminates in Jesus' death, resurrection, and ascension, obviously provides the option available for the world to be saved because the son was sent, and God's love for the world was decisively displayed through the mission of the son (The New Interpreter's Bible Commentary vol 9: John 1995: 553).

The WCC (2013: 9) stated that:

“What is clear is that by the Spirit we participate in the mission of love that is at the heart of the life of the Trinity. This results in Christian witness which unceasingly proclaims the salvific power of God through Jesus Christ and constantly affirms God's dynamic involvement, through the Holy Spirit, in the whole created world. All who respond to the outpouring of the love of God are invited to join in with the Spirit in the mission of God.”

In the Old Testament, Jewish writers were speaking of God's love for only His people Israel but God's love for the world made it possible for “whomever” is ready to believe in Christ, therefore His love took a new turn and became all-inclusive regardless of the nations. It can be said regarding His love for the world was not a mere kindling sentiment but rather it led to a specific action. He prepared an eternal plan costing His only Son which John explains was sending Him (Christ) to earth as a man to suffer and die, bearing the penalty for sin.

The purpose for giving His Son was God's great gift, for eternal life to become accessible to anyone who believes in Him (Jesus Christ). In other words those who personally trust in Him Not to perish gives a literal meaning of not passing away without a trace, to survive eternal judgement and have a life of abundant joy and immeasurable blessings in the presence of God forever.

Jesus' own ministry was to the Jews first, even though He was aware of other people around. At Capernaum, He said, “I must preach the good news of the kingdom of God to the other cities also; for I was sent for this purpose” (Lk 4:43). Jesus as the messenger of the Kingdom was not

supposed to settle down but he must always move on, in order to announce the good news of the Kingdom. The intent of proclaiming the Kingdom serves also to make explicit the sermon of Jesus from the book of Isaiah 61 in Nazareth; therefore, Jesus left Capernaum referring to the purpose for which he has been sent to fulfilling God's redemptive plan which includes in carrying the gospel, healing the sick, and exorcising demons (The New Interpreter's Bible Commentary vol 9: Luke 1995: 112).

Proclaim the Kingdom of God was the great work of the Lord Jesus Christ; healing the maladies of the people was illustrative to be secondary work, and it was to be the evidence of his righteousness, and the expression of his power to preach the gospel, and unlock the kingdom of heaven to all the genuine believers (E-sword of the Lord with an electronic edge accessed on the 23rd January 2016).

Bosch (1991: 28) argues that, Jesus, the Son of God, publicly exhibited the example to His followers to imitate the worldwide God's mission in reaching mankind. His own continuous example of outreach geared up His disciples a model to follow in their personal ministry. It should be understood though the ministry of Jesus, and later on His disciples proclaimed the good news of the Kingdom of God to be extended to all mankind. It was an advantage that God in His unlimited wisdom designed for the nation Israel, though they were not forced into the kingdom God, but given the first opportunity to enter.

2.3.3 God's plan in sending the Holy Spirit

The WCC (1993: 16) stated that:

“The Biblical witness attests to a variety of understandings of the role of the Holy Spirit in mission. One perspective on the role of the Holy Spirit in mission emphasizes the Holy Spirit as fully dependent on Christ, as the Paraclete and the one who will come as Counsellor and Advocate only after Christ has gone to the Father. The Holy Spirit is seen as the continuing presence of Christ, his agent to fulfil the task of mission. This understanding leads to a missiology focusing on sending out and going forth.” (WCC 1993:16).

On the day of Pentecost God poured out His Holy Spirit as promised by the prophets and Jesus. The Spirit of sanctification producing spiritual fruits in the lives of believers. The mission of Holy Spirit is to fill the church with spiritual gifts, to all who eagerly desire because it is indispensable to the Christian ministry. The Spirit bestows to all the power for mission and for a great variety of services. The Spirit endows to herald, attest the gospel, distinguish the truth, pray effectively, and triumph over the forces of darkness. He leads and inspires the worship. He encourages and comforts the persecuted disciples facing trials for their devotion to Christ (Cape Town Commitment 2010:10).

One aspect of God's direct involvement in mission is the sending of the Holy Spirit which can also be confirmed as God coming in the form of a Spirit. He will indwell the followers of Jesus forever, functioning as Jesus emissary in His physical absence (Bosch 1991: 29).

The Holy Spirit will never leave those who believe in Christ Jesus as their Lord and personal Saviour, He indwells the believers and His task is to teach and equip them with the divine knowledge of the word of God. As He reminded the disciples the words of Christ, He also does it in the present time, He rebukes and brings light to the sins and corruption ruling the life of a believer, shows God's way of righteousness and announces God's judgement on evil. He guides believers into truth and gives insight into future events. Therefore, the Holy Spirit has been active among believers from the very beginning of time.

God does not disrespect anyone; His gift of the Spirit is bestowed upon all who meet His requirements. On the Day of Pentecost the physical presence of the Lord Jesus was replaced by the prominent presence and person of The Holy Spirit. It was the arrival of the presence of the Spirit in the lives of the disciples which hurled missionary endeavour of God toward the nations. The consuming passion and main preoccupation of forwarding the missionary task was the inspiration of the Holy Spirit. After all, the promise was fulfilled as soon as the Spirit came upon His disciples to be the witnesses of the good news throughout the world (See Bosch 1991: 29). The disciples received power, not temporal power, but spiritual and moral power to carry them into their journey in order to testify of Christ and their personal knowledge about Him. Personally, they all knew of his life, miracles, death, resurrection, as well as his command of the Great Commission. Their witnessing was genuine and true.

2.3.4 God's plan working through the disciples

2.3.4.1 Definition: "Apostle"

Phil (2008) defines that the disciples of Jesus Christ became the apostles of Jesus Christ, whom He equipped with authority and power, filled with His Spirit, commissioned particularly with His teachings and services, and chosen uniquely to build the spiritual standard of His church. This implies that, the twelve apostles were all Jews. The Christians who studied the Hebrew prophets speaking of Jesus and Christianity supported the apostles being Jewish. On the one side, according to the prophetic assertions, the children of Israel were chosen by God to bring all the gentile nations to believe in Him, and on the other side Jesus commissioned the apostles and promised them that they will be sitting on a throne judging the affairs of the twelve tribes of Israel (See Mt 16: 28; cf Lk 22: 30). It is stated that Jesus after having chided the disciples about their quarrelling over greatness, he definitely praised them as those who have stood by him in his trials (The New Interpreter's Bible Commentary vol 9: Luke 1995: 426).

2.3.4.2. The disciples were committed in their missionary calling

They were urged forward by the persuasion in their hearts that they must obey God and fulfil His blessed will regardless of the difficulties and the cost. Peter, twice set the will of God against the authority and orders of the priestly court boldly telling the Jewish authorities the profitability of obeying God rather than men.

Certainly the apostles were going against all traditions and practices, however, they had the spiritual stamina to endure the consequences and in the end to triumph in all their suffering. They were irresistibly inspired by the glow of their personal experience of the living Christ indwelling their lives through the Holy Spirit. The reality of Christ in human experience became their blessed portion; it was their sustaining and impelling power. They knew Christ had been raised from the dead, even though they had seen Him ascend on high and disappear in the clouds, they were conscious of His presence in their lives.

The fullest missionary presentation declared that God is presented as the God of all the earth and of all the nations, His majestic, radiant throne is high and lifted up above all, and from it the lines

of rulership go out in every direction. He is in continuous governmental relationship with the world progressively as well as His rulership being extended over the whole earth. He alone is the God of the nations in whom salvation and refuge are found.

This means that the missionary theology of the apostles, however, was rooted more deeply and secured upon the foundation and made the evangelism world to be evangelically and spiritually vital in abundance of life. Therefore, their becoming missionaries granted them to be not slaves but bondslaves. Missions changed their life, absorbed their interest, and consumed their passion to which they joyfully dedicated to go where God was sending them.

According to the book of Acts, the apostles were at work first as missionaries to their own people and later as ambassadors of Christ to the nations of the world. From the course of Christianity in apostolic times, history concluded that all of them were effective evangelists and missionaries. So, The Holy Spirit is operating in the name of the Father and the Son to make the good news of God's redemptive love and act in Christ, known to the world by means of gospel communication, for this matter He mobilised the church as God's chosen instrument (George 1972: 142-145).

2.3.5 God's plan working through the church

Blauw (1862: 82) stated that, the Greek word of church is, 'ekklesia' which is simply referring to a grouping or an assembled people of "called out people." During the time of Moses' leadership through the wilderness, the Israelites knew of themselves as people "called out" from Egypt, separated and to be in unique relationship with God.

WCC (2013: 21) stated that:

"The church in history has not always existed but, both theologically and empirically, came into being for the sake of mission. It is not possible to separate church and mission in terms of their origin or purpose. To fulfil God's missionary purpose is the church's aim. The relationship between church and mission is very intimate because the same Spirit of Christ who empowers the church in mission is also the life of the church. At the same time as he sent the

church into the world, Jesus Christ breathed the Holy Spirit into the church (John 20: 19-23). Therefore, the church exists by mission, just as fire exists by burning. If it does not engage in mission, it ceases to be church.”

The Lord Jesus Christ through the Holy Spirit is indwelling in the church, empowering and equipping the believers. Therefore to the Christians, mission becomes a pressing inner urge (1Cor 9: 16), a trial as well as a reason to lead a worthy life in Christ, deeply rooted in His love, and inviting others to sharing the fullness of His life which Jesus brought. Therefore, to participate in the mission of God is supposed to be ordinary to all believers and as well as to all churches, but not only to peculiar or expert individuals groups. (WCC 2013: 25)

God is always calling His people and the Church for sharing His mission. The church from all over the world stands together through Jesus the Messiah as well as with the chosen people of the Old Testament. Because of them, the church was called through Abraham and given the assignment to be a reward and a shining light to the nation. Because of them, the church is trained and equipped in righteousness, compassion and holiness in the sinful and suffering world. The death on the cross and the resurrection of Jesus Christ has redeemed the believers, empowered them through Holy Spirit to witness the goodness of God in Christ. The reason the church exists is to worship and glorify God for all eternity and to be part of the transforming mission of God throughout history. This mission is entirely coming from God’s mission, aimed at the whole of God’s creation, and is rooted at its centre in the redeeming victory of the cross. This is the people to who all belong, whose faith all confesses and whose mission all share. (Cape Town Commitment 2010: 19)

The church is the instrument of the mission world. Though mission is exceptional to be the work of God, and the grace of God does not operate in a void but it claims the human cooperation, therefore this is the reason for the church to be selected by God and called to be His “fellow worker” (1Cor 3: 9). This church is always a work in process, and must always be working to improve how well they reflect love as whose work is a channel for God’s working. (The New Interpreter’s Bible Commentary vol 10: 1Corinthians 2002: 828)

The love of God to the world provided the message of reconciliation of Jesus Christ's death and resurrection, and commissioned the heralding of the message to the reconciled, which is the church. Paul stated that "God was in Christ reconciling the world to Himself, and entrusting to the church a message of reconciliation" (2Cor 5:19). The reconciliation ministry is the gospel's tool for men's transformation, and to bring peace between them and God. And therefore, God being in Christ is reconciling with the world. This explains the ministry of reconciliation in a deeper way. God was reconciling Himself through Jesus Christ to the world. Peace in Christ is offered as a means to demonstrate the love of God. The reconciliation ministry convinced men to receive God's offering, which are love and mercy, and to turn away from their sinful ways in order for their sins to be forgiven. (People's New Testament Commentary: e-sword of the Lord with an electronic edge accessed on the 28th January 2016). It was again clarified that Paul interpreted the "reconciliation of the world" as justification, meaning that God does not charge man for his sins, and living in justification through His grace shows that God Himself is the one who justifies the ungodly and it is the perennial application. (World Biblical Commentary vol 40: 2Corinthians 1986: 141)

Peter points out as well about the church's duty and the true purpose of her calling and that is to testify about the mighty deeds of God as the scripture states in 1Pet 2: 9, "You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light". On the other hand, Peter taught about the particular excellence of the elect, and not less than any man should doubt whether chosen or not. And the apostle calls back all to the efficient calling, the sound of the gospel resonating both to the ears and minds by outwardly preaching the commandments, by which all may truly comprehend about the eternal judgment of salvation and that through the mercy of God alone, who freely chooses and calls all. Therefore only faith matters to present by all possible means the goodness of God. (Geneva Bible Commentary: e-sword of the Lord with an electronic edge accessed on the 29th January 2016).

The grace of God is the miracle of God's responsibility though it is the duty of man to proclaim the mandate. The coming of Jesus was to offer salvation; He has entrusted the proclamation to His followers. And the early disciples learned this lesson faithfully as the history of the early church reflects about the history of mission. Christianity is diffusive and expendable by nature.

This is the reason why the church has not been established for her own benefit, but for the benefit of the whole world. And God uses her as an instrument of reconciliation.

Christ Jesus said to the apostle Peter: “And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it” (Mt 16: 18). This Rock is Christ, the sure foundation where the church stands; and He is able to prevent the one who attempts to lay any other. (Matthew Henry’s Concise Commentary: e-sword of the Lord with an electronic edge accessed on the 30th January 2016).

Trueblood (1972: 92) stated that,

“In the Old Testament, the rock symbolizes the security of a steep and inaccessible refuge. Similarly, it is used of an immovable foundation. To remove the rock is equivalent to shake the foundation of the world. In regard of these symbols, it is not surprising to find God typifying as a rock who gives security, and safely to His people. That is why Isaiah used the rock as a symbol in regard to the messianic stone rejected by the Jews temple builders, yet it became very important in the New Testament typology it pointed to Jesus Christ, the Rejected Rock of offence yet becoming the cornerstone of God’s living Temple “the Christian.”

This demonstrates how secure and effective is the church with regard to fulfilling the plan of God regarding the nations in mission work. Jesus pointed out ahead of the time to His disciples, that His family of faith will be called “my church” founded on the Apostles and the Prophets, Him being the cornerstone. He predicted that He will build a community of believers who will follow and fulfil the *Missio Dei*.

Every local existing church founded upon the living word of God, exercising biblical ministry and growing toward spiritual maturity must become a mission - minded church. But very few churches are really “mission-minded” the reason is, they are not informed of the biblical teaching on missions and also they neither realise that mission is God’s heartbeat and his word (the Bible), therefore, they ignore the clear command of Jesus. They end up looking inwardly instead

of the world at large. The church must build a mission mind-set which infiltrates and changes every aspect of the church programme and ministry (Trueblood 1972: 92-93).

Stott (1990: 286) argued that, the church's mission is characterised in words and deeds, evangelism and service, sharing Christ's message and to demonstrate through the life of the church, which is the character of the original creation in Christ. Nor the word, neither the deeds on their own are adequate for the purpose of mission; the word validates the deed, on the other hand the deed authenticates the word. Therefore, the Lord Jesus Christ mentioned that, before his return, the gospel of salvation would be proclaimed to the world, this was the mission for the disciples and the main task for every Christian believer today is to remember this and that God is the God of all nations (Stott 1990: 286-287).

Guder (1999: 21) states: "The witness to Jesus Christ is incarnated in the formation of the church as missional community; Jesus Christ forms his church for its incarnation witness by making disciples who become apostles". The church has a calling to live and have a different culture within the society. The church is being called into mixed cultural mission reaching out the multi-cultural societies with majority or minority ethnic groups in the foreign lands and countries. Yet her calling is also to challenge the conflict the multi nations' myths and assumptions arising toward the Christian faith. These cultural myths are individualism, materialism, militarism, nationalism, racism, sexism, and as well as a worldview denying the existence of anything beyond the clasp reason of the five senses.

2.4. "MISSIONAL CHURCH"

'Missional church' is an expression that was first presented to believers by North America church leaders who worked in a group called, "Gospel and our Culture Network". Bishop Newbigin's works were the foundation of their endeavour (cf The Other side of 1984: Questions for the churches (1983); Foolishness to the Greeks: the Gospel and Western culture (1986)). Throughout his study Newbigin focused on the challenges emanating from the changing nature of western culture.

Therefore, the church can be defined as a community of people understanding God's actions in the world around them and being part of God's assigned mission. This is for the purpose of

introducing God in the community through His word. Missional churches are therefore profoundly linked to the community. Wherever church members are implanted and living, they grow into easily, naturally and routinely apply, live out, display and announce God's life and kingdom

Brouwer (2009: 1) states that the Missional church of tomorrow rests on a differentiated and empirical informed perspective on culture and context. The church is a community of people seeking to discern what God's actions in the world, and then be part of in God's assigned mission. (See article in *Missionalia* 2011 (39): Five years of missional church: Reflections on missional ecclesiology Cornelius JP Niemandt). Guder (1998: 3-4) explains clearly that Christendom, which was society, has evolved into a post-Christian society and is now in contradiction with Christianity. Society no longer regards Christianity as a central and dominant force in society. Therefore there was a need to address the issues or challenges of this changing society. *Missio Dei* is a term coined by Newbegin in order to bring missiological consensus. This brought a new understanding of the mission of the church. Christian mission is generally understood to be the mission of God. With *Missio Dei*, the profound theocentric reconceptualisation of Christian Mission has replaced the ecclesiocentric understanding of mission. Therefore it will be a remarkable change of concept in the evolution of the theology of mission. Today, Christian Mission is mainly understood as God's mission. Firstly, it is God's business alone as well as the business of the Triune God.

Gelder and Zscheile (2011: 6) speak about the missiology of Trinity and explain that: "We must start with the Trinity in order to understand mission, for Trinity introduces us to a sending God who is a Missionary God". It argued that the very nature of God is at the root of the mission and, initiated by Him; it belongs to God and it derives from Him. As a result, the understanding of the church is impacted by the understanding of Mission. The latter is no more the Gospel's purpose; instead it becomes the instrument of God, called to take part in the Mission of God. In this case, the church no longer sends people, rather she is sent by God. Under this mind frame, the church finds itself on a Mission wherever it is (cf Bosch 1991: 390). For that reason, Missiologists came to the conclusion that God's mission is calling and sending the church as a missionary church in the society and culture in which it lives (Guder 1998: 5).

The church needs to acknowledge that it is God's people, called and sent into the world to fulfil, and to be involved in the *Missio Dei*. As the reflection of Wilhelm Anderson built on the work of Karl Barth, in the conference of the International Missionary Council (1952), played a capital role in the idea that mission and church find their common ground in *Missio Dei*. The latter was embedded in the Triune God, and it is from the Triune God that the church's missionary nature took position in the missiological conversations. The Missional church conversation is accompanied along with themes and important concepts deeply influencing the theory and the developmental understanding of the Missional church. Though there is no way by which in speaking of Missional church without making reference to the important themes and key words usually found in the language of the Missional church's conversation. On one side these themes and important terms are the stones used in laying the foundational concept of the Missional church and though on the other part they have been serving to lift up the structure or to develop its understanding. These concepts and key words are: God as a missionary God; the church and its missionary nature, mission Dei, the distinction between mission and Missions, Trinitarianism of Missiology, God's Kingdom, incarnational of the Missional church, each and every disciple of Christ is a missionary (Van Gelder & Zscheile 2011: 4-7).

Guder's views are in this matter for the fulfilment of His mission, a missional church is the vital instrument in the hands of God. It is the called out assembly of the people of God, and commissioned into the world to witness about God and His good news. Through the missional church's understanding, and the church's nature and purpose are more considered to be the called and sent people of God. Therefore, the Missional church is considered to be a church justifying its being, character and occupation through the mission of God. It is then the tool of God for the accomplishment of His task and function in the world. Where ever it finds itself in the world, it is the church in assignment; its presence is missionary, as well as a church defined by *Missio Dei* (Guder 1998: 89).

2.5. A BIBLICAL PERSPECTIVE / BIBLICAL REFLECTION ON DISCIPLESHIP

The research done by Toth (2015: 30) stated that in the time of Christ Jesus the idea of discipleship was historically, scripturally, and culturally established. Jesus did not begin discipleship as a new ministry; much of how he conducted his discipleship ministry was already

known and accepted. Jesus Christ made some marked changes for his way of discipleship and in particular he made changes to the way He initiated His discipleship relationships. It is the claim of this writer that the changes which Jesus made significantly contributed to his effectiveness in making disciples in terms of quality reproduction. In other words Toth's statement brings to our attention that Jesus' new approach to creating disciples is a bit different to the Jewish' cultural way whereby a student (disciple) would approach a rabbi, based on interest or reputation, and ask to be his student, but Jesus Christ totally changed that method.

Wilkins (1992: 93) explains it clearly, we can see, therefore, that a change has occurred in the way one becomes a disciple of Jesus. Up to this point people had come to Jesus at will. But now Jesus extends a gracious, enabling call. Those who hear and respond to his call become disciples or followers which are essentially synonymous terms; this kind of calling was not to be found among other first century master-disciple relationship. Jesus Christ's invitation while he was recruiting disciples was "follow me" this was a call to enter into an intimate relationship with him and others through him.

2.5.1. The meaning of the term disciple in the New Testament

The apostle Mark described how the disciples started following Jesus: "Jesus went up on the mountain and called those whom Himself wanted. And they came to Him. Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sickness and to cast out demons" (Mk 3: 13-15). As the apostle are finally sent on mission, it is now clear that their activity makes the kingdom present and effective which means disciples were appointed not only to accompany Jesus but also to share his mission. (The New Interpreter's Bible Commentary vol 12: Mark 1995: 562) From this description, one can compose an abbreviated definition of a New Testament disciple as "one who is with Jesus and is sent out from Jesus with spiritual authority to proclaim, the gospel and the commission to cast out demons." (cf. Lk 10: 8-9, 9: 1)

Willard (1998: 169) is defining and explaining discipleship as the bond maintained into Christ Jesus in relation to follow his quality. For his disciples, have to learn on how to live life in the

Kingdom from him as he did. The nature of the outcome is the behaviour is increasingly transformed; and easily in doing routinely the things He said and did.

Barber (n.d.) stated that, the word “ordained” is not to state the concept of ordination into the ministry. But its literal meaning is defined as “he made” - that is, “he appointed” the twelve disciples to follow and be with him. Clarke (n.d.) agrees by saying that, there is no word called ordaining, simply Jesus called them to live with him; and sent them rarely to preach (Barber and Clarke Commentary: e-sword of the Lord with an electronic edge accessed on the 4th February 2016).

According to Robertson (n.d.), Jesus’ two purposes which are stated by Mark in the choosing the disciples is that, they were not prepared to go forth till they would spent some time with Jesus. Therefore it became one of the major responsibilities of Jesus Christ to prepare the twelve men. The word “*apostolos*” is from “*apostellō*”. The two aims for sending forth the twelve were expressed by two verbs infinitive form, such as is to preach (*kērussein*, from *kērux*, herald), and to possess or have the power to cast out demons (*exousian ekballein ta daimonia*). Therefore, preaching and healing became the double-fold ministry in marking their labour; however these two became different, though necessarily one does not engage the other one. (Robertson Commentary: e-sword of the Lord with an electronic edge accessed on the 4th February 2016).

Henry (n.d.) observed five important elements in these verses, where Christ made his choice in regard to the *twelve disciples and/or apostles* who are meant to be his continuous group of followers and entourage, and on occasion to be sent away for preaching the gospel:

1. He went up to the mountain, and prayer was his mission.
2. He called unto him whom he would.
3. When He called them was to detach them from the multitude, and to be ready for the service, therefore they came to him.

4. He appointed them (probably by the laying of hands, a ceremony used amongst the Jewish people).

5. He ordained them to perform miracles, and hereby he bestowed very great honour upon them.

The disciples are supposed to be set apart through the prayer for the outpouring of the Holy Spirit; therefore Christ in His authority had to grant them the gifts of the Holy Spirit, to be an example, after he prayed for them. He set his own selection rule to the desire of his own good pleasure, never none as such thought to be fit to be called, disregarded the countenance and the stature or the height; but whom he desired fit to call, and decided to able them fit for the ministry to which they were called by him. Christ calls whom he desires; for he is a free Manager, and he has his own grace. He is calling those given to him by the Father, and they would come to him. Those through his will made them to come willingly in the day of his power. Maybe they were ready enough when they came to him, because their expectation in reigning with him temporally and powerfully; but afterward they were not deceived in this situation, yet they were prospectively given better things that they never said that their Master deceived them, nor they never repented for leaving all they have to follow and be with him. (See Jn 17: 6, 6: 37). They were supposed to constantly be with him, to witness about his teachings, lifestyle, and patience, which they fully knew and were able to give an account; and above all they had to attest the genuineness of the miracles; it is a matter of must for them to be with him in order to be instructed, and equipped to share the same instructions with others. It required more time in shaping them for what he desired them to be; because they were to be sent forth to preach and it has to be noted that the ministers of Christ must spent much time with him. They were ordained by him to heal the sick and to drive out evil spirits. This was the demonstration of the power used by Christ to perform these miracles was unique in its existence. Therefore what he had made Him not to be a Servant, but a legitimate Son in his Father's house, and it enabled him to bestow it upon others, to authorize them to work the same: they have a rule in the law, "*Deputatus non potest deputare – The one who is himself appointed, cannot appoint another*"; though in himself the Lord Jesus Christ had life, as well as an immeasurable Spirit; and he is capable to grant this authority and power to the weak and as well as to the fool of this world (Matthew Henry's

Concise Commentary: e-sword of the Lord with an electronic edge accessed on the 5th February 2016).

Christ invites those who believe to just learn about him, but, he says, “Learn from Me.” In other words, He says, “I want you to learn directly from Me.” It is important to point out here that discipleship is an ongoing process; it is an ongoing journey; it goes throughout one’s life. It must be decided upon every day, and it is something that one anticipates throughout their entire life. It is not a momentary thing that happens, and suddenly one is a disciple. It is an ongoing decision of wanting to know Christ and getting to know him more throughout one’s entire journey with him. Thus, the beginning, the continuation, and the ultimate goal of personal discipleship are in Jesus Christ himself (Church of God School of Ministry Cleveland Tennessee 2003: 14-17).

There is a level of commitment that Jesus Christ expects from those who followed him; both rabbis and disciples knew what was expected (see Mt 7: 21-23). He upgraded the expectations of his rabbinic contemporaries, there are many major tasks to perform as one who follows Jesus Christ but the mark of a disciple of Jesus Christ is total submission to the will of the Father through His word. When someone claims to have faith in Christ, he must also be committed to follow Christ. The person has also to remember, Jesus’ teaching that faith means to follow him (Lk 9: 23-25). Anything less is something else because faith means to follow him. Hull (1984: 1675) brings attention to the fact that, “Jesus gave the disciples an invitation rather than a demand, and He did not alienate those who eliminated themselves.”

Toth (2015: 43) stated that Jesus called people to follow, not waiting on them or on chance or on opportunities. He took the initiative. His calling was personal. He loved people and was willing to engage them where they were in their struggles and in their sins. If there was a qualification of sorts, it was a simple obedience to follow Him. He called them to the kingdom today and to the kingdom tomorrow. He gave them a vision with meaning and hope anyone willing could follow him.” Here Toth’s statement explains this word of Jesus in the book of Mark “follow me and I will make you become fishers of men (Mk 1: 17, Jn 1: 35-51). One can observe that the calling of a disciple was the first key components of a relationship, followed by the personal component and the third one is reproduction.

In biblical terms the way to be sent from Jesus with power and spiritual authority is to be with him, to be in his presence, and to follow him. They were to be with him, to stay in his company and be trained, taught, and sent out to do the same as the Jesus showed them.

2.5.2. Disciples are called to “A personal commitment to Jesus Christ”

Commitment is a process through which individuals who has accepted the call to follow Jesus Christ and take upon his character through a combination of effort and grace. This process of new life involves both God’s grace and the individual’s effort. The Apostle Paul emphasises the fact that the disciple should “exercise yourself toward godliness” (1Tm 4: 7, 1Cor 9: 24-27; Gl 4:19; Col 1:28). Jesus Christ laid his foundation through total submission to his Father, and humility was one of the characteristics of his life where the disciples received the inspiring vision of their entire life. The vision provided hope, and hope fuelled the disciples’ efforts as they walked into the future.

Park (2014: 18) mentions that:

“A disciple believing in Jesus Christ for salvation is a committed follower filled with zeal to become more Christ-like. Before the disciples were transformed from fisher of fish to people, they lived for themselves and did what was right in their own eyes, but after they were transformed as disciples, they lived for Christ. Jesus called his disciples to commit themselves to Him and abandon their own desires and goals. They had to live life for his sake. He did not just give them a command to do that though, Christ taught them about the things He required of them and how to live a committed life. And yes, it was arduous, but the bottom line is that if there was no submission, they could not have been disciples of Jesus Christ.”

Bonheoffer (2003: 1509) states that “Discipleship is commitment to Christ, because Christ exists, He must be followed”. Therefore, Christ’s existence determines the manner his followers are going to describe him in details without minimising his personality, attribute, and teaching wherever they are commissioned to share. Early and Dempsey similarly (2013: 23) explained that, a disciple is a person who is totally committed to Christ. Jesus is his first priority. The

priority of Jesus in one's life is evidenced by the willingness to go anywhere and do anything he asks. A disciple is committed to the mission of Christ. In Matthew 4:19, they had been fishers of fish; now they would go after people. Discipleship is a calling to a life of self-sacrifice at the highest level. It is basically a call to step in where Christ left off (Putman 2010: 10, Gray 2012: 204, Early and Dempsey 2013: 23).

The Apostle Paul says: "Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this end I also labor, striving according to his working which works in me mightily" (Col 1: 28-29). It is stated that Paul's vocation, proclamation does not exclude teaching, and instructing also involves admonishing (The New Interpreter's Bible Commentary vol 12: Colossians 200: 616). The "curriculum" for being and making disciples is extensive, covering all the life of the followers who dedicate themselves to a life commitment with Jesus Christ.

Lawrence (1985: 226) stated that, the disciple was expected not only to learn all that his rabbi knew but also to become like him in character and piety. This is all about reflecting him and building relationship with him, as the apostle John mentions Jesus Christ's prayer for believers (disciples) shows the real need of being like Christ, for the world to believe that he was sent by God His Father (Jn 17: 20-23). According to these portions of scripture Bonhoeffer (1959: 54-55) said that, Jesus is speaking to men who have become individuals for his sake, who have left all at his call. Jesus was showing them how serious was his call, how impossible it was to follow him in their own strength, and to emphasise that adherence to him means persecution, Jesus goes on before to Jerusalem and to the cross, and they are filled with fear and amazement on the road he calls them to follow.

2.5.3. Disciples are called to "share the gospel and make-disciples"

Hull (1984: 558-560) remarks that during the pre-Christ's period in Judaism that, whenever a disciple finished his training, he was expected to reproduce what he had learned by finding and training his own apprentices. He would start his own school and call it after his name, such as the house of Hillel. But Jesus gives instructions to speak peace into the life of those who show interest in the message of the good news, fellowships, eats with them, and takes care of their

needs by praying for the sick among them. For the sake of the unbeliever's salvation and disciple's reproduction, he gave the command of the Great Commission before he departed from his disciples at the Ascension. These relationships with unbelievers are supposed to be endorsed in word and deed. It is to incarnating Christ referring to intentionally processing where one connects with people and expresses love, compassion, concern and wisdom in heralding the message in combination with the message of word and deed (Montgomery 2001: 4).

It is said that, fundamentally, Jesus was asking his followers to spread the word of salvation to the whole world. But it is interesting that the action of the text does not centre on going. The participants who are going, baptising, and teaching are all subordinate to the action of the main verb: the command to disciple. God's primary plan for the church is for disciples of Jesus to make other men and women into disciples (Hull 1984: 10). To be the Lord Jesus' disciple is also to produce a disciple of the Lord Jesus. Ever since the first century it has been true after Jesus requested Simon Peter, Andrew, James and John to follow him, His voice and words echoed from Matthew 4: 19 'follow me, and I will make you fishers of men.' It is extremely of importance than catching or fishing in the sea; but much of spreading the gospel throughout the world. They did not only give their lives to plainly be the disciples of Jesus, but by devoting and sacrificing their lives in making disciples of Jesus as well, and God designed exactly the same method in making disciples valid to all the centuries. The Lord Jesus is calling each one of his disciples to the task of making disciples who in return are going to make disciples till the gospel invades the nations and people all around the globe (Platt 2013: 208).

2.5.4. Called to "suffer for the faith in Christ"

Peter the apostle says "beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you" (See 1Pt 4:12-16). He goes back in this same epistle and namely alludes, in exhorting the Christians to behaving patiently and truthfully when presently facing their rigorous persecutions; and he purposely uses the following arguments for clarifying: -

First, he indicates that it cannot be strange or abnormal situation for the children of God to face persecution.

Second, through their suffering in the present as The Lord Jesus did, they would henceforth be in glory with Him.

Third, above and beyond the hope of the coming glory; during the present time they have the Holy Spirit of God to support and comfort them.

Fourth, to anyone of them is an honour to suffer, not like a wrongdoer, but like a Christian.

Fifth, even though the sufferings start with Christians, yet the strength of the calamity would be falling upon the unbelievers. Through these thoughts he encouraged them to persist in their commission, and rely upon God in regard to all trials.

The reproaches received in the name of the Lord Jesus Christ are not reproaches for being a Christian only, but also, for having Christ-like life as well. It is the utmost honour to any man to be able to reach in this existing world, therefore these are the reasons which Peter the apostle uses to encourage such people to be content. A Christian is to regard his religion honourable in every way, and all that fairly results from it in time and eternity as in every respect desirable. S/he is not to be ashamed to be called a Christian; s/he is not to be ashamed of the doctrines taught by their religion; s/he is not to be ashamed of the Saviour whom s/he professes to love; s/he is not to be ashamed of the society and fellowship of those who are true Christians, poor and despised though they may be; s/he is not to be ashamed to perform any of the duties demanded by their religion; s/he is not to be ashamed to have their name cast out, and themselves subjected to reproach and scorn (E-sword of the Lord with an electronic edge accessed on the 10th February 2016).

Later on Paul became one of the apostles who suffered for his faith in Jesus Christ. He mentions what he went through in his new life as Christ's believer and follower (2Cor 11: 23). It is explained that Paul goes over the edge when it comes to being ministers of Christ he considered himself being more, and his evidence for being better minister of Christ begins with his labours as well as hardships. Once again Paul's hardships endured in the service of the gospel are his best evidence and confirmation of his faithfulness and dependability with regard to the gospel and to the call to service (The New Interpreter's Bible Commentary vol 12: 2 Corinthians 2000: 157). Indeed, it is an astonishing reflection giving the details of danger, hardship, suffering, and

examining the patience, determination, carefulness, joyfulness, and effectiveness in the centre of all the tribulations which this blessed apostle felt so much hardship and it is totally different than in having the slightest reason to love the spectacle and the beauty of this world. The extreme carefulness and service have become evidently worthless of observation when equated to his tribulations and difficulties which can barely be perceived, and it may also possibly direct to question whether the followers of Christ are real or not. Here it is possible to seize endurance, courage, and authenticity in trusting God. Here it is possible to learn to consider less about self; Here one has to ever be strict in keeping the truth in the presence of God; and has to present all the glory to the God and Father of the Blessed Lord Jesus Christ for evermore (Matthew Henry Concise Commentary: e-sword of the Lord with an electronic edge accessed on the 11th February 2016).

Gross (2014: 102-103) states that the disciples of Jesus Christ were aware of the suffering and were ready to endure it. He continues with a challenging question, “How many Christians in our African churches today would be encouraged and strengthened by the promise that the only way to enter heaven is through sufferings, many trials and tribulations?”

The warning about the suffering in the world was for all those who believe in him and decided to follow him as he suffered, they will also suffer but above all they should know that he overcame the world and its sufferings. (Jn 16: 33). This makes it clear that Jesus offered the disciple ways to imagine their future which is assured contrary to the present. Therefore, the disciples’ place in the world and the world’s power over them is transformed because of the guaranteed victory of God’s love in Jesus (The New Interpreter’s Bible Commentary vol 9: John 1995: 783-784). The apostle John through the revelation from Jesus regarding what will take place in the future, mentions the persecuted church, “As the angel of the church in Smyrna wrote in Revelation 2: 10: “Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days, be faithful until death, and I will give you the crown of life.”. This shows how to suffer for the Lord Jesus Christ is obvious for the authentic believers and followers, Matthew went far by saying that people will hate you and you will be deliver you over to persecution and execution to cruel death (Mt 24: 9-10). Matthew makes the final period before the end even crisper by characterizing it

with persecution of the elect people of God by all nations (The New Interpreter's Bible Commentary vol 8: Matthew 1994: 442).

2.5.5 Jesus' commandment to his disciples

The Bible tells us that when Christ resurrected from the dead he never ascended to heaven. Instead he stayed with his disciples, encouraging and teaching them. Watson (1982: 11) stated, "Although Jesus called the disciples to be with him, they were also commissioned to go and preach and to heal the sick, raise the dead, cleanse lepers, cast out demons. Jesus had come to lay down his life for the sake of others, and his disciples were to do exactly the same."

Matthew wrote that Jesus gave them the Great Commission the day of his Ascension; and said, "All authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age" (Mt 28: 18-20). The term Great Commission is the instruction given by Jesus Christ to the disciples to spread the gospel to the nations of the world. It is the last word of Jesus with the first message of making disciples of all nations (Matthew Henry's Concise Commentary: e-sword of the Lord with an electronic edge accessed on the 12th February 2016).

This great charter is opened to examine the Commission's two important elements and observe what Jesus gave to those sent by Him. It is mentioned that:

1. "Go" It is not just a commanding word, such as, "Son, go work", but it is a word of encouragement, so to say Go, and do not fear, It is me who have sent you Go, and make out your business of this work.
2. It is to share with the successors, the servants of the gospel, whose dealing is to hand on the gospel from century to century, in time and till to the end of the ages, from one nation to the other nation, in place to the ending of the world (Matthew Henry's Concise Commentary: e-sword of the Lord with an electronic edge accessed on the 11th February 2016).

Go, and disciple all nations, this word is as if broken down as in the middle partition of a wall, which for so long had excluded the Gentile Nations from the state of the visible church; and when for the first apostles were sent out they were not allowed to go and approach the Gentiles Nations, but now they were officially sent “to all the nations.” This means that salvation has been offered through Christ without restrictions and exclusions of none only if because to their unbelief and impenitent excluded themselves. They were to preach a salvation common to all; and whomever desires, is welcome, to receive the gain in Christ Jesus without a discrimination or a difference between the Jews and Gentile Nations. It is supposed that Christianity be included into state constitutions for only one reason that the world kingdoms would become the kingdom of Christ (Robertson Commentary: e-sword of the Lord with an electronic edge accessed on the 11th February 2016).

The ultimate purpose of the mission is “to disciple all nations.” Therefore, Jesus Christ sets up a in this world a kingdom, gathering all the nations to be his domain; equipping, training the nations to be his students; recruiting a well organized spiritually army to wage spiritual warfare against the kingdom of darkness as well as assembling the nations of the world under his standard. The apostles were to work and set up Christianity as religion into all the farthest lands and places, their work was honoured and their achievements exceptional far to be compared to those so-called achievements of the mighty warriors of the world who conquered strong and weak nations for their fame, and subjected them to the ground and misery; whereas on the other hand the apostles of Jesus Christ did the same for Him, and established happiness in them (John Gill Commentary: e-sword of the Lord with an electronic edge accessed on the 11th February 2016).

Smith (1993: 595) argues that the verb to make is to turn into or change from amongst the Jews and the Gentiles those who were converted and confessed Jesus to disciples, a people who would be walking the step of righteousness, bearing fine fruit like a fruitful tree, wearing wedding clothes like invited guests. The Great Mission found in Matthew 28:19-20 stands to be a high point to all things Jesus said on the last day and it was His last words. He gave it on the basis of His divine authority as an absolute command that He emphasises in the Great Commission to “make disciples”. Jesus spends three years making disciples of those who followed him to be fishers of men, and now he was commanding them to do the same. This verse gives explanation

on Matthew's interpretation of the church's mission is obedience to the Resurrected Christ command which is "the nations are to be disciples" (The New Interpreter's Bible vol 12: Matthew 1995: 503).

Watson (1982: 54) stated that, Luke writes to Theophilus saying, "I have dealt with all that Jesus began to do and teach." The performance came before even the instruction! Jesus had no prescribed prospectus, no course plan of teaching, and without classroom course outline. But, he summoned the disciples to be with him. Jesus said to them, "you also are witnesses because you have been with me from the beginning...You are those who have continued with me in my trials...I have given you an example..." they watched him at work, they worked with him, they questioned him, they went out in pairs to practice what they had learned, they reported back, they asked more

From the very beginning he told them "I will make you fishers of men". (Mt 4: 19; Mk 1: 17; Lk 5: 10). He specified his plan from the time he called his disciples. Here the picture presented is that the saving mission of God to the world is seen through Jesus, who calls disciples to participate in the divine mission to humanity (The New Interpreter's Bible Commentary vol 12: Matthew 1995: 169). And in the book Mark indicates that Jesus gives his disciples a share in his own mission and it is suggested that those are "caught" by this new fishing activity are definitely saved (The New Interpreter's Bible Commentary vol 12: Mark 1995: 539). The first sea into which they casted their nets was Judea, followed by the whole world; the fish were the souls of men to be caught amongst both the Jews and Gentile Nations; of those whom their change and faith turned them to be useful tools: it is only but Christ who enabled them to be fishers in this term, fitting them toward such purpose, and thriving them in it, because He promised them to do so (Gill's Commentary: e-sword: of the Lord with an electronic edge, Accessed on 2nd February 2016).

He closes the command in the Great Commission with an encouraging word "I am with you always, even to the end of the age" (Mt 28: 20). The last word of His is a promise of his continuing presence during the church's mission (The New Interpreter's Bible Commentary vol 12: Matthew 1995: 505). The announced promise of the coming of the Holy Spirit was confirmed through when He empowered them on the day of Pentecost (Ac 2: 1-4). There is no

doubt that Luke saw the event as the fulfilment of the promise (The International Critical Commentary vol 1: Acts 1994: 115).

The disciple-making mission includes two processes, the start and lifestyle which is in the book of Matthew 28:18-20, and Acts 1:8. Bosch (1991: 65) agreed by saying that, the final section of the ‘Great Commission’ speaks of ‘teaching them to observe all that I have commanded you’. Through Matthew’s understanding ‘Baptising them’ is the phrase preceding ‘teaching them’ and both are explaining to possess the real substance of disciple-making, and define to be the attributes of mission. Bosch (1991: 69) continues explaining the expression ‘teaching them to observe all that I have commanded you’ it primarily denotes back to the first Sermon on the Mount discourses. Indeed, no other New Testament passage is like this sermon expressing deeply the core meaning of the ethics belonging to Jesus throughout all ages; though usually the Christians have found around ways in defining clearer meaning about this Sermon on the Mount. The process starting point is the Holy Spirit’s baptism, given with many effects, the power to share the gospel to the lost. Christ says: “But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of me. And you will also bear witness, because you have been with me from the beginning” (Jn 15: 26-27, cf Jn 14: 16-18). Jesus’ promises provided an interlude between the two depictions of the faith community will experience, and indeed the interrelationship of Jesus and God in the sending of the Holy Spirit is evident that they are the originating agents of the Holy Spirit, and He is introduced with a new function which is to testify about Jesus (The New Interpreter’s Bible Commentary vol 12: John 1995: 764). This can be seen clearly in the description of the function of the Holy Spirit that, what He does is a continuation of the work of Jesus (The New Interpreter’s Bible Commentary vol 12: John 1995: 746-747). The Holy Spirit did not come for salvation but because of salvation, Christ preceded Him for salvation.

Though baptism is considered to be significant in the present time, however is lacking menace and bravery required in the early century. Then baptism is the proclamation act that indeed a person had taken a decision in following Jesus. To be baptised using the name of the Trinity — The Father, The Son, and The Holy Spirit— meaning from this day on wards the baptised is entering into experiencing God in the reality of His fullness. This believer is separated from all other false deities and system of beliefs. Baptism is meant to the way to going in public as

disciple, but not a concealed ritual performed inside the walls of the church. Therefore, for the growth of Christianity, the disciples have to start out public as well as remain there. Whenever a disciple is shining alone is like a single light, whereas shining amongst the disciple community it is to become like the city founded on a hill, therefore to keep the shining light covered it is not going to be the ideal option (see Mt 5: 14-16). The sayings of the salt and light picture mission to be inherent to discipleship as they are called to the active mission of letting their light shining to all, and as salt is essential to give taste and as light to shine is not optional. (The New Interpreter's Bible Commentary vol 12: Matthew 1995: 182).

Jesus not only taught how to become a disciple but as well as the making of disciples. When he instituted the Great Commission, he would have been speaking about contemplating, studying, worshiping service, or assembling people together for the temple meetings or he could have rephrased the Ten Commandments, instead he did not but he went directly to the point using simple expression. These words revealed the priority existing in his heart and also indicated the method to be used to fulfil the plan of God in rescuing the world. The innermost act of each and every disciple and as well church is to have a commitment in being and making disciples. Jesus makes it very clear by his command that when you finish training them, you in your turn deliver to them the command to “Go and make disciples” for disciple-making is not the only way to fulfil the Great Commission.

Park (2014:26) states that:

“A disciple is a multiplier. He makes disciples who make more disciples. And while it is very important to grow into maturity as a disciple, it is also important to do just as Christ did and make new disciples. Jesus was a perfect disciple before the Father; He made new disciples, enlarged the Kingdom of God, and.... When Jesus Christ gave the Great Commission, He commanded that they must be disciple-makers”. According to Jesus’ commandment, they had to go and make disciples in all nations—not just in Jerusalem but the whole world. Jesus said in Acts 1:8. “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

When once a disciple is committed to Christ, after that follows the step of character and ability growth deriving from “teaching them to obey” being one of the crucial element of the Great Commission. Though traditionally many Christians are referring discipleship to be this particular step (or known mainly in the recent era, as spiritual development). Often it is mentioned that the distaste for teaching become the difference existing between the being of a Christian and/or a disciple. The well-known teaching is that a person who by faith accepts Jesus as Saviour and receives the eternal life becomes a Christian, therefore safety and security in the family of God is assured; but the disciple is more serious than an active Christian in the practicality of the spiritual disciplines and to be engaged in the evangelisation and equipping of others. But it is to be understood clearly that it does not exist a biblical proof separating a disciple from a Christian.

Gross (2014:29-30) mentions five marks of a first century disciple which are major tasks to perform:

- A. Memorising the teaching from rabbi
- B. Understanding and accepting the rabbi’s view of the Old Testament
- C. Imitating the life of the rabbi
- D. Becoming a rabbi and making disciples
- E. Submitting totally to the rabbi

Those are Jesus Christ’s expectations from his disciples which are the essential basics as far as teaching and commandments are concerned. Once a disciple completes his training, the concluding step is the sending. This is where the “go” comes from Matthew 28:19 which is the distinctive attribute of the Great Commission, and its meaning is to deploy the disciple into mission field where s/he is living, working, and praying. It is also gaining awareness by the disciple, s/he living amongst the broken and the lost people and in building the kingdom of God to grow through organic relationships. The deploying includes certain individuals “called” to cross geographical and cultural borders in reaching others. Therefore the disciples are certainly to be encouraged in training as well as in reproducing in others, but discipleship is a good deal about the in depth character and the fervent spirituality of each disciple more than the church growth plan.

2.6 SUMMARY OF THE CHAPTER

From the beginning of creation, the concern of God has been “all the nations.” The genealogies found in Genesis marked out the source of all the nations from Adam, Noah and through his sons (Gn 10), and with His blessings of all nations in mind through the First gospel.

Missio Dei received its context from the doctrine of Trinity which is the classical doctrine on mission defining that Father God sending His Son Jesus Christ and His Son Jesus Christ is sending His Blessed Holy Spirit, and His Blessed Holy Spirit is sending His church into the all the Nations. For this matter mission is not having life by its own, but only in the sending hand of God, whom He is truly to be called and crowned the God of the mission possessing a missionary heart. Since the missionary invitation comes alone from God, thereby mission is a movement coming from God to the whole world.

This chapter also defines an important term in this study, in other words to understand the disciple-making process, and gives a biblical reflection of discipleship when disciple-making is concerned as a mission to the church.

CHAPTER THREE

THE FOUNDATION OF DISCIPLE- MAKING IN THE CONTEXT OF THE FRANCOPHONE CHURCHES IN PRETORIA ON HOW DO THEY DEVELOP DISCIPLES?

3.1. INTRODUCTION

In this chapter, the biblical foundation to disciple-making in the context of the Francophone churches in Pretoria will be studied by focusing on the way in which the biblical foundation of disciple-making is understood in the Francophone churches of Pretoria. In order to attempt to answer the first sub-question in the first chapter of this study which is: how the biblical foundation of disciple-making is understood in the Francophone churches in Pretoria? We will be discussing the understanding of discipleship in the Francophone churches in Pretoria.

The chapter seeks to attend the following three sub-questions: firstly how the Francophone churches in Pretoria develop disciples, secondly the strategies used for effective disciple-making, and thirdly how many times per month do Francophone churches in Pretoria have discipleship training or teaching

The output of this chapter is informed by a personal observation of Francophone churches in Pretoria and interviews with some Francophone church pastors and leaders. It should be noted that at this point that the aim of this study is not to approve or to disapprove any of the Francophone churches in Pretoria's views, but to present them according to their understanding.

There may be a church archival material in the record form of written documents. Alas, the student did not manage to have the access in obtaining such documents. The reason is in discretion, to the researcher it becomes an ethical issue, or unfortunately maybe such documents do not just exist.

To collect data, first the process was to contact the participants and ask them to answer the questionnaires. Participants were contacted through telephone and email. For this request they were provided with a *discipleship questionnaire* and asked to answer it by a specified date.

There is about six churches must be used for study. However, in order to preserve the anonymity of the churches participants, the student will identify them by letters: “from A to F”. For more information the questionnaires and the answers will be in the appendix of this research.

3.2. THE UNDERSTANDING OF DISCIPLESHIP BY FRANCOPHONE CHURCHES IN PRETORIA

The goal of this section is to exploring and describing the Francophone churches of the Pretoria (Tshwane) city, and to make visible the elements pointing out about the understanding of discipleship in these churches. By indicating the extent of these elements constitute that the members of Francophone churches are disciplined. The concern of the first part is to introduce the Francophone churches while the second part is to discuss the understanding of discipleship within the Francophone churches in Pretoria, and the third part discusses the insights grasped from the output of the field work. The result of the interview and the outcome of the observations gathered from the Francophone churches are founded upon the research questions and sub-research questions elaborated in regard to this particular field of study focusing on the approach the Francophone churches in Pretoria comprehend discipleship.

3.2.1. Francophone churches in Pretoria

The Francophone churches in Pretoria investigated in this study were planted to take care of the spiritual life of the Christians who are new in the city and do not comprehend the English language. Some are migrants, who had already a Christian foundation, and they needed a place to fellowship but the context is also favourable for the winning of souls. The growth of these churches is due to the mission and vision that they have for the community. The churches are open to every Francophone national from different countries as well as to South Africans even to English speaking people. French is the main language of worship and communication some churches possesses an English interpreter in order to accommodate English speakers if they have one or more. Some of these churches will be discussed for the sake to gain an important and comprehensive perception of the Francophone churches in Pretoria.

3.2.2. Church “A”

- Identity and Nature of the church

Church “A”, a charismatic church, originally founded in DR Congo. Over the years some of the members left their country of origin to travel in foreign countries and made it their mission to plant churches where they were residing. Therefore, those who came to South Africa over the years planted three churches in Pretoria.

The meaning of the church’s name links to the mission that the church has which is winning souls for Christ. The vision is to go around the globe, making all the nations of the world to be disciples of The Lord Jesus Christ in a way that the whole world will be changed for Christ.

The leadership understands the role of the church in the community as an instrument of development and education. Through preaching and teaching the gospel of Jesus Christ, they strongly believe they will see and experience changes in the community where they spend much of their time. They vouch that their church has a mission to go around the human race and turning the nations to be the disciples of Jesus according to the gospel of Matthew 28:19 and Matthew 9:13.

The ministries which are functioning in church “A”:

- Intercession department
- Preachers department
- Moderators department
- Youth department
- Women department
- Partnership department
- Social department
- Ushers department
- Music department
- Sunday school department
- Follow up department

- Financial department
- Interpretation department

The church has a church planting programme in which they value and they plant churches where there is a need. They have planted three churches in South Africa and all over the world.

They have 70-90 members, out of these members who attend Sunday worship services, 3-10 are non-Francophone members and 70-80 are Francophone members. The church has a multi-cultural assembly gathered from different nations and uttering multi-languages. The members are coming from various French speaking countries particularly from the Democratic Republic of Congo.

3.2.3. Church “B”

- Identity and Nature of the church

Church “B” is part of an apostolic and prophetic network called New Covenant Ministries International. The meaning of the name of the church is that all members are ministers of Christ, in the service of God and people and their vision is to go all over the world to impact people’s life by making them effective and to be successful disciple of Christ.

The leadership believes that the primary role of the church in the community is reaching out to society and herald the divine kingdom, and second it is to find a way of meeting the needs of the community. The church has a mission to plant churches as well as making effective disciples all over the world where they have to go to bring people to the Kingdom of God, as well as to carry out social development activities (Para ecclesiastic), and to empower the community to go and empower others.

The ministries that are functioning in Church “B” are:

- Prayer
- Preachers
- Moderators

- Youth
- Deliverance and counselling
- Single adult
- Marriage
- Ushers department
- Praise and worship
- Sunday school
- Outreach
- Financial
- Interpretation
- Mercy

The church has a church planting programme and they have planted three churches so far, one in France and two in South Africa.

The church has 150-200 members who attend the Sunday worship service regularly, 10% of them are non-Francophone members, and 90% of them are Francophone members. There are Francophones coming from various countries such as Democratic Republic of Congo, the Cameroon, the Gabon, the Republic of Congo, Benin, Côte d'Ivoire and Central Africa, and there are members from English speaking countries such as Zimbabwe and South Africa.

3.2.4. Church “C”

- Identity and Nature of the church

The church C, a charismatic denomination founded originally in DR Congo and later planted in different countries, apparently eight branch churches are planted the Republic of South Africa. The church “C” is in Pretoria and led by one of the 100 pastors belonging to the church.

The meaning of the name of the church is that they are worshippers of the Living God. The preparing of the souls for the Second Coming of the Lord Jesus Christ by winning back the souls that are tired and have backslidden justifies the vision of the church.

The leadership understands the part of the church in the society as to bring individuals closer to the Lord God through sound biblical teaching and in return they will plant new churches and win souls where ever they are able to go. The church mission is to take charge of the believers who are falling away from the faith in order to help them to follow Jesus to be the Saviour and Lord.

The ministries that are functioning in Church “C” are:

- Teaching
- Intercession
- Prophecy
- Social
- Praise and worship
- Sunday school
- Women
- Men
- Pastoral
- Evangelist

Church “C” has a mission of planting churches and they are travelling all over the world. Church “C” in Pretoria has 80-85 members, and 70-75 members who attend Sunday service, 6 are non-Francophone members, and 70-75 Francophone members. Most of their members are from DR Congo who were originally members of the same church back home, and some are from the Republic of Angola who fellowship in this church. Besides speaking French they also speak Lingala which is one of the most common DR Congo’s languages and most of the Angolans speak it fluently and this makes it easy and helpful for them to integrate.

3.2.5. Church “D”

- Identity and Nature of the church

Church “D”, a Pentecostal denomination planted by a Pastor from DR Congo and it is situated in Sunnyside, Pretoria. The meaning of the church’s name is the place of prayer and word for God.

The church has a vision to empower a life healthy through prayer as well as the word of God which brings faith.

The leadership understands the role of the church in the community in such way that they help the community to fight against robberies, criminality, and prostitution and help the community to adhere to good behaviour. Beside this spiritual role they do believe that the church of Christ can be a platform where people will be taught how they can be relevant in their community. Their approach is as follows, not only they are teaching the Scriptures and prepare the believers to the second coming of the Lord Jesus, they also teach them how they can release their God given potential and gift and impact on their community. The mission of the church is to turn all the nations to become the Lord Jesus' disciples, prepare the people of God to enter into their destiny through prayer and the teaching of the word to empower as well.

The ministries that are functioning in Church "D":

- Pastoral
- Evangelist
- Prophetic
- Men
- Ladies
- Youth
- Music
- Intercession
- Usher
- Financial
- Social

The church planting programme is not functioning yet but will do so as soon as possible. They have 100-200 members, 100 or more attend Sunday's service, 20 non-Francophone members, and 100 or more are Francophone members. Most of the people are a Congolese community staying in Sunnyside and also there are those working around and attending with their family and

friends to fellowship and listen the Scriptures preached in French and translated in English for a better understanding of both French and English speakers.

3.2.6 Church “E”

- Identity and Nature of the church

Church “E”, a revival church planted first in DR Congo and later in many nations whereby the missionary pastors led the congregations. The meaning of the church’s name is the holy life which each member of the church should live and lead. Their vision is they have as a church to gather the people of God in communion. (Acts1:8)

The leadership understands the role of the church in the community is to help seek first God’s kingdom and all good things will be given to them according to the gospel of Matthew 6:33. Their mission is to reach people all over the inhabited earth.

The ministries that are functioning in church “E”

- Pastoral
- Evangelisation
- Choir
- Social
- Treasury
- Youth
- Interpretation
- Usher
- Women
- Intercession

The church planting programme is operational and they do have churches in South Africa and in many other countries. They have planted two churches, the first one situated in Sunnyside and the other branch in Soshanguve.

They do have more than 50 members, 50 or more do attend Sunday service, 25 are non-Francophone members, and 50 or more Francophone members. They have three missionaries who are also pasturing permanently the two branches in South Africa.

3.2.7. Church “F”

- Identity and Nature of the church

Church “F”, a new Pentecostal church in Pretoria founded by a Congolese Pastor. The meaning of church’s name has its foundation in Exodus 6:1 “But the LORD God said to Moses, “now you’ll see what I’ll do to Pharaoh: with a strong hand he’ll drive them out of his land.” And that is God encouraging Moses that even though Pharaoh resists God himself will show wonders and will bring out his own people with a strong and powerful hand. In the same manner no matter how strong is the spiritual and physical resistance of a person to be delivered but God will always intervene and performs wonders. The vision of the church has its foundation in the gospel of Matthew 28:19-20 the great assignment being all about disciples making.

The leadership understands the role of the church in the community based on the mission and vision of the ministry which is to bring a change into the community by pursuing what Jesus Christ commissioned in Matthew 28:19-20. Their mission is as follow:

- “Malachi 4:5-6” To bring God’s sheep and the church back to Him (God) through teaching of the word of God.
- “Isaiah 61:1”
 - ✓ To preach the gospel of truth of our Lord Jesus Christ to the poor and needy;
 - ✓ To heal the sick and the broken-hearted;
 - ✓ To liberate captives from slavery;
- Ezekiel 37:1 to bring life into all dry bones, situation, family, spiritual life etc.

This mission and vision will be completed by the power and help of the Holy Ghost which explains the LOGO of the Ministry (2 Pt 1:21)

The ministries that are functioning in the fellowship of saints

- Women ministry
- Giving ministry called “The Hand of Giving”
- Youth ministry

They do have a church planting programme which was launched in August 2015 but have not yet planted any. According to the mission and vision explained by the overseer Pastor Clark, the ministry does not focus on the numerical growth of members but on saving souls, if so the ministry will otherwise derail from its original mission and vision.

It was only founded in July 2015, therefore; the Sunday worship attendance varies between 50 to 100 souls, it Means that the non-Francophone are much more than the Francophone.

3.3. THE UNDERSTANDING OF DISCIPLESHIP IN THE FRANCOPHONE CHURCHES IN PRETORIA

This section presents the Francophone churches in Pretoria’s view on discipleship, as well as the importance of disciple-making in terms of mission. In this regard we seek to answer the question, “how the biblical foundation of disciple-making is understood in the Francophone churches in Pretoria?” The aim here is to present the Francophone churches in Pretoria and their understanding of discipleship. As mentioned in the introduction of this chapter that names’ of the churches and people who contributed to this study will not be identified, their names will be replace by letters from “A to F” for more details the questionnaires for interview and the responses will be found in the addendum of this research.

3.3.1. Discipleship

The term discipleship in this study means how Francophone churches understand the importance of disciple-making in terms of mission after being trained as a disciple. As one can notice in the previous points most of the churches have in common one thing which is, “to go and make disciples of Christ” for some it is a mission, for others as vision, and for some others it can only be the meaning of the name of their church.

The pastors and leaders of church “B” state:

“Discipleship is to transform believers into mature followers of Christ. There is no evidence of being a follower of Christ without being his disciple that means one can’t follow Jesus without taking the cross. As we understand initially the mission of the church is disciple-making we want to plant churches with disciples and mature Christians.” One continues in defining discipleship as: “following the footsteps of Christ Jesus to go to all regions in making people to be disciples. The church impacts individual life, so that people will understand that discipleship is also to impact individual life by following the footsteps of Jesus Christ. And one continues by saying that: “discipleship is to duplicate Jesus Christ character and passion for God and souls” (church “B” 16-17 August 2015)

The church “A” pastor and leaders of the Pretoria branch have this understanding of discipleship by first defining a disciple as:

“someone who is following his master by serving him, the biblical foundation is based on what Christ has thought us, and because Jesus came to make disciples, so we are called to continue the work that he started which is to make disciples. The aim to send them outside equipped with the word of God and win souls.”(Church “A” 16 August 2015)

The church “C” pastor and leaders of Pretoria congregation state that:

“Discipleship is a formation of people who want to follow and serve Jesus Christ, and it is also a way of working through people who do not accept Christ for salvation. We are a missionary church in the way that every person who comes into the church is a child of God and servant of God. It is a calling to take the word of God to one family, friend and society because s/he has been transformed in character and his/her own testimony makes him/her a missionary because it also preaches to others.” One continues by defining discipleship as a mission and he states that: “it is a mission that God gives us

because he said go and make disciples, Jesus sends us to continue what he has started, and the Bible is the one that raises the level of all the children of God because faith comes by hearing the word of God. In our church we understand that it is very important to make a disciple who will go and accomplish the mission and it is one of our premium things to train people who will go and become a disciple missionary.” And one states that: “discipleship is an art to educate, to teach in order to become like our master Jesus by reflecting his image. Disciple-making in terms of mission is multiplication as from the Bible we see Christ multiplying disciples and the disciples did the same to us.” (Church “C” 23 August 2015)

The church “D” Pastor and leaders states that:

“Discipleship is an assignment that Jesus gave us which is to help people to grow by following him through his steps, and we must go out and make people disciples of Jesus Christ.” And one continues by stating that, “Discipleship is to do with making disciples (Matthew 28: 19) Jesus Christ sent his disciples to go all over the nations to make disciples for him, it is the main mandate of the church of Christ to make disciples.” (Church “D” 30 August 2015)

Church “E” pastor and leaders mention that: “discipleship is following a master, to take up your cross and follow Jesus.” (Church “D”, 30 August 2015)

The church “F” pastor and leader states that,

“Discipleship is taken as: equipping believers with the word of God through accountability relationships empowered by the Holy Spirit in order to duplicate faithful followers of Christ. In other words, a disciple learns what Jesus said and lives out what Jesus did (Matthew 28:19).” (Church “F”, 15 September 2015)

3.3.2. The development of Disciples in Francophone churches in Pretoria

The response to the interviews demonstrates the ideas that pastors have regarding the nature of discipleship and their evaluation of discipleship. These represent the current situation based on the strengths and weaknesses of Francophone churches in Pretoria's discipleship methods and the direction they follow for effective discipleship.

3.3.3. Situation in Francophone churches

Most of the Francophone churches in Pretoria emphasise prayer, there is a special service during the week in most of the churches called "intercession" or "prayer". After a brief 15min Bible message, they pray for their life, church, family, community, nation, and most of the churches have this service on Friday evening for two hours or more.

Prayer and worship are rated very high in Francophone churches, bible study and evangelism are considered important by the pastors but these had a low score. Prayer, worship and evangelism are considered important elements for disciple-making for most of the churches.

Most of the pastors think discipleship is a short term programme, because most of the people in the community move to another city, town, or country after sometime, which means members are not constant. In order to teach them something before they leave, discipleship should just be like a take away teaching.

Based on observation, Francophone pastors in Pretoria are stronger in praying, teaching, and caring. They are too busy taking care of the different church ministries and cannot spend time with people; their weakness is making disciples without sending them out. A serious problem is that members have difficulty in reaching out to other nations. It seems like preparing disciples is the pastors' job in most of the Francophone churches in Pretoria.

3.3.4. Analysis of data

The purpose is to present a quantitative analysis of what Francophone churches think about the role of discipleship and the nature of disciple-maker. Below is a report of the result, analyses,

and the evaluation of the participants from the questionnaires conducted between August 16, and 15 September 2015. The title of questionnaire is “Discipleship”

The participants responded to the question; how effective do they think their church’s discipleship programme is? This figure presents how effective discipleship programme in a Francophone church is (*figure 3, 1*)

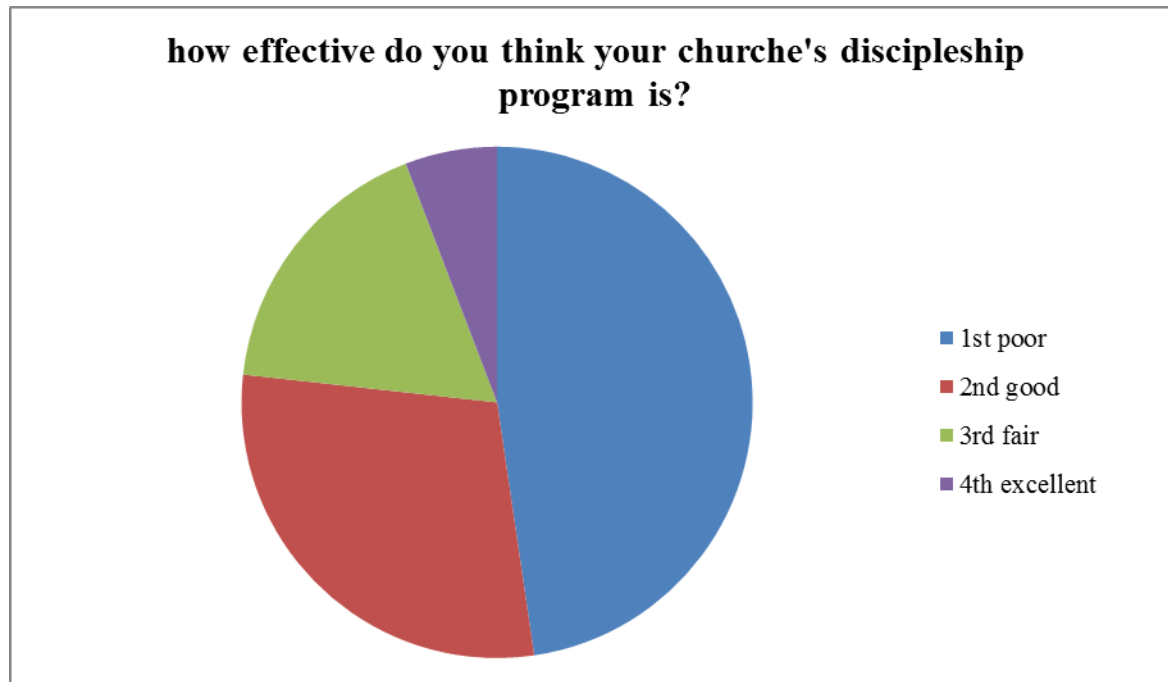


Figure 3, 1. Summary of responses from Questionnaire - Question 4

Many pastors and leaders thought that Francophone church’s discipleship programmes is: poor (45%), good (30%), fair (15%), and excellent (10%).

The reasons given from the participants according to this evaluation are that:

The poor result is due to the fact, that members are very busy and that makes discipleship programmes very difficult.

The positive response from members was due to the message of the kingdom that affects their life and they become passionate to hear more about Christ.

The fair result was justified by the fact that, it is not easy for someone to accept to become the disciple of the Lord Jesus Christ, which makes the work in the process becoming effective.

The reason for the excellent result on the effectiveness is because members have received good teaching and witness from the outside through their way of living and talking about what they have learned, automatically people outside also are becoming disciples and some even come from outside to participate in the teaching.

The majority of participants indicated that the most effective environment for discipleship was in a small group. Few of the participants indicated one-on-one discipleship. Regular bible camps and outreach missions were mentioned but not effective, and nobody indicated Sunday worship as an effective method of discipleship (*figure 3, 2*)

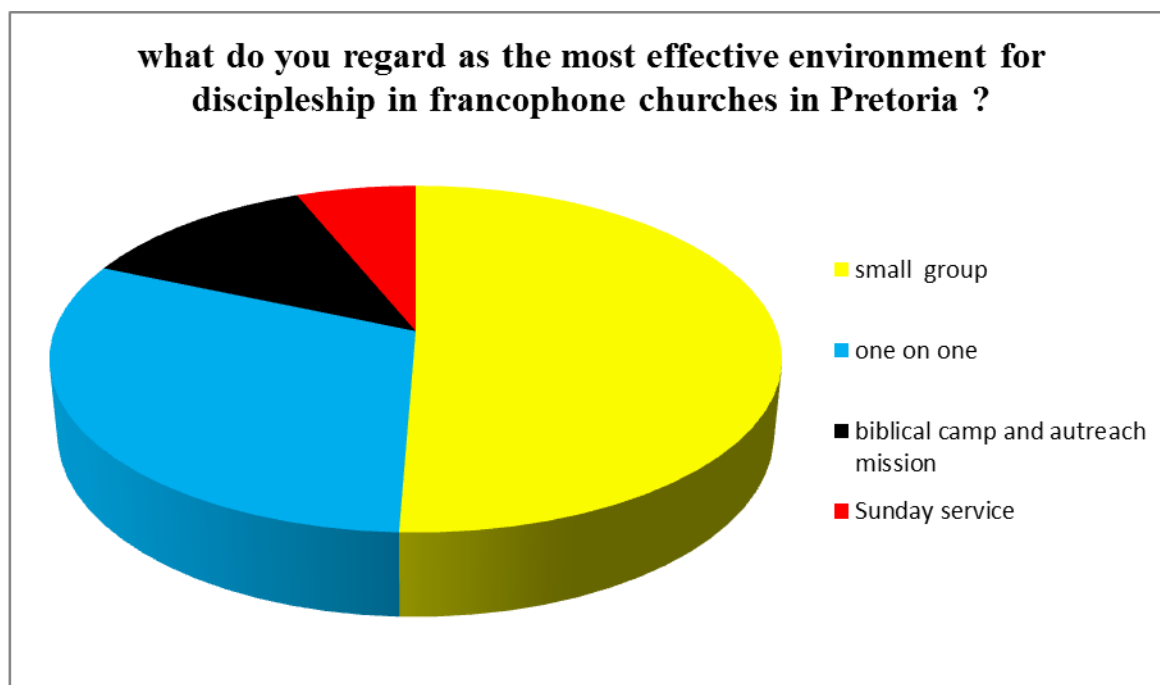


Figure 3, 2 Summary of responses of questionnaire - question 6

Many participants 50% think the most important environment for effective discipleship is small groups, because Jesus trained his disciples while they were living together.

Participants stated that, the small group training gathers once a week for about two hours.

35% believe that the one-on-one has an effective result. However, it is based on open hearted relationships and it has the best relational approach according to them. 15% believe in a bible camp and outreach, in terms of per cent age 5% are those who consider that Sunday service is also an effective environment for discipleship.

3.4. THE STRATEGIES OF THE FRANCOPHONE CHURCHES FOR EFFECTIVE DISCIPLE-MAKING

There are many healthy churches and strong Christians in Francophone churches in Pretoria. The difficulty concerns numerical growth. Many churches are trying to solve this situation with programmes and events in order to boost their numerical growth. This causes neglect of foundational discipleship due to a misunderstanding about the definitions of disciple and discipleship.

In most of the churches the discipleship method used is teaching and preaching from the pulpit, this will deal with the most popular and general discipleship programmes in Francophone churches in Pretoria.

Most of the Francophone churches were founded through French speaking missionaries, through missional expansion. Many Francophone churches were born, and started experiencing massive exponential growth by following the Great Commission, through an effective process of teaching believers to be witnesses of Jesus Christ and to grow in Christ likeness.

However, many Francophone churches need to make multiplying disciples effectively, and they have to implement many different discipleship programmes. Perhaps there are many books, seminars, conferences on discipleship methodology that can help for various strategies, and could be the solution to discipleship woes among the Francophone churches in Pretoria. However, this raises the question regarding the essence of discipleship success. Is success driven by a programme, model, method, or something else? In order to answer these questions, we will focus on some discipleship making programmes used by Francophone churches in Pretoria.

3.4.1. One-on-one discipleship programme

One-on-one discipleship is a programme used by some of the Francophone churches but in this study only church “C” of the six Francophone churches is using it. The programme functions around one year and not very often depend on the schedule of the mentor or the mentee. Each week there will be a different topic to address such as biblical literacy and this will facilitate the mentee’s ability to eventually replicate this experience as a future disciple. In order to enter this programme, people have to make a decision to learn the Bible faithfully, to be always present, to follow the directions of a mentor and to encourage more disciples through mentoring others. This discipleship programme is based on relational teaching, because it is not about giving someone information about the Bible or Christian life, but is about training people to make disciple-makers in a relational environment. Many discipleship programmes work through large and small group settings, but this programme stands out because it is enacted through a one-on-one relationship.

This discipleship programme is used by few Francophone churches in Pretoria. One of the pastors states that, “the vision of this programme is to help believers to be connected to Jesus Christ in such a way that they will be transformed through his word and be like him and they will have knowledge of Christ’s mission”.

Through this programme, the church which is using it has experienced a great revival, but they are not only using it alone. They believe that this programme is one of the best discipleship programmes where lay people mature and their ministries are effective. One leader states that, “the most effective method to make disciples is one-on-one discipleship, because it is based on open hearted relationships.” The initial step in this approach is to build relationship with the members of the church; therefore, when unbelievers attend, leaders approach them to connect with them. The goal of this is to engage in evangelism and eventually discipleship. While they are in this discipleship programme, they share their thoughts and lives, and they study the Bible together. For a long time now, this programme has effectively built up lay people as disciple-makers.

Jesus Christ called ordinary people to make disciples and transform the world. This programme attempts to do that by following the words of Paul to Timothy where he says, “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others” (2 Tm 2:2). Making ordinary people disciple-makers is very effective through intimate relationships and one-on-one discipleship does this well through building up Christians who’s faith and life are in one accord and making disciples who are Christ-centred, not self-centred. This discipleship is not simply Bible study, but a leader and a learner meet and share their lives together while the leader helps the learner to grow more and more conformed to the image of Christ. Meeting one-on-one works because it follows God’s discipleship plan. (cf Col 1:28-29, 1 Cor 4:15, See Ac 20:31). It is effective to make learners focused and develops good relationships that bear fruit between the mentor and learner.

One of the pastors says that, “This programme follows a strict schedule” he continued by mentioning some of their teaching during this programme called “tome”, where in tome 1, they have teaching on deliverance, tome 2 is about how to keep your deliverance, tome 3 spiritual warfare, tome 4 all about how to intercede, tome 5 evangelism, tome 6 the pastoral study, tome 7 how to live, tome 8 the price to pay for a powerful ministry and the way of speaking and how to act.

When the teacher and the learner meet once or twice a week, they have deep discussions about their lives and pray for each other, family, church, and the nations. As the students go through this programme they become mature disciples and disciple-makers.

This is so effective for lay leaders is because they engage in teaching and disciplining others, rather than depending on the “professional” pastors to do the work of discipleship. This affirms the leader in the knowledge what they know and can improve upon it. The learner reaps great benefits as well. The learner has a personal teacher to help him/her understand the depth of scripture, which can be difficult to grasp at first. The learner is trained to pass on the knowledge to another enabling them to become a disciple-maker. Learners who are naturally passive are given motivation to learn so that they can in turn help others.

The best feature of this programme is that it is centred on one-on-one relationships. This enables and equips learners to use their gifts in ministry, and this can be customised to fit the individual's needs. However, although this has the best relational approach, it is lacking in missional life-long discipleship, because this is a temporary curriculum to educate people for 6 months or to 1 year. (Church "C" 23 August 2015)

3.4.2. Missional Discipleship programme

One of the pastors defined missional discipleship as the process of making all believers to do mission right where they are or abroad in obedience to Jesus' commandment from the Great Commission in order to expand the Kingdom of God. Out of six churches studied, only three churches are using this programme but not exactly the way it is defined but they do send missionaries all over the world to go and make disciples where they have been sent, they try to be good neighbours to unbelievers and to touch them deeply, sharing the gospel.

Each church has its own way of evangelising in other countries with the slogan "international church" and according to their context they plant a church in the city where they were sent. They start looking for "souls that are lost" and once a person is touched by the message, s/he will go to do the same. That is witnessing and winning souls by telling his/her testimony with regard to what the Lord has done for them.

Those Francophone churches also send many believers overseas on mission trips and help many missionaries through the contribution of money and sending volunteers who have talents to contribute to the mission field. These churches are focusing on taking unbelievers into the church and teaching them believe in Jesus Christ as their Saviour with everything that they have. The system they have is very simple, sending missionaries all over the world to win lost souls in other nations. These churches give their all to bring the lost and unbelieving to Christ. The people of those churches live for unbelievers coming to their church, to find and believe in Jesus Christ, grow in Christ's likeness, and become disciple-makers who preach the gospel to the lost.

The missional discipleship of these churches has a serious influence in the Pretoria community. Although they do not have a popular well known discipleship programme, it is very effective in obeying the Great Commission. This discipleship model has some very strong aspects to it, such

as evangelism and relationships. This discipleship programme is oriented to reach out to unbelievers all over the world. However, its weakness is that it does not provide a strong biblical training for the people they reach out to. (Church “A” 16 August 2015, church “C” 23 August 2015, and the church “E” on Sunday 30 August 2015)

3.4.3. House church discipleship programme

House church discipleship is based on cell discipleship and is not popular with Francophone churches since people are not used to meeting at their house because of privacy issues. According to one pastor, a house church is a church that meets in a church member’s home where a member of the laity leads the church meeting. When they started the ministry in Pretoria a typical house church was a group of six to twelve people who gather in someone’s home and are led by one of the house church members. They gather at least once a week and have a traditional church functionality of worship, teaching, fellowship, evangelism and missions. In addition the small house churches have Bible study groups and fellowship groups.

However, this house church is a church that functions in just the same way and capacity that a traditional church does. In these house churches, there are many ministries such as worship, education, fellowship and evangelism. A house church is like a newly planted church. It is not a church that is a branch of a larger church. However, the house churches do not conduct baptism and communion for small groups.

The biblical background for house churches is found in Romans 16:3-5, Colossians 4:15, and Philemon 1:1-2.47 “Greet Priscilla and Aquila, my co-workers in Christ Jesus. They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them.

House church is very effective in making disciples. People don’t come to a house church to learn just by listening to what others have to say. They also learn through intimately sharing their lives with other believers. And because house churches are small, they are more effective in utilising each member spiritual gifts for ministry.

House churches are based on Jesus’ ministry with His twelve disciples and are typically limited to a group of twelve people. When the church begins to regularly exceed this number they divide

to plant a new house church and choose a new house church leader. The gathering of house churches is usually on Wednesday. The first thing they do is to eat dinner together which creates a relaxing and open environment. And then, they sing several songs and have a Bible study together. The Bible study is not led by the leader of house church, but a teacher of house church. The Bible study is about 20 minutes long and is not an in depth Bible study. Next they share what is going on in their lives. Every person has to share what happened in their lives that week.

The main ministry of a house church is to invite unbelievers to share their lives and to make them feel that this is very good. Through this ministry, unbelievers will become interested in Jesus Christ and will find salvation in him. However house church does not provide in depth Bible study, because this church is not designed to be a place of in depth Bible study, but to be a welcoming place for unbelievers to hear the basics of the gospel and feel comfortable. This is the reason why the main activity in a house church is life sharing. There are two advantages of the house church; first of all, the percentage of people participating in house churches is higher than the participation percentage of Sunday worship as a large group. The reason is that unbelievers go to house churches, but they do not go to Sunday worship. When they are familiar with the house church, they tend to go to Sunday worship. House church helps unbelievers to be satisfied with something good. Second, house church is very effective in bringing unbelievers into the church. Compared to biblical discipleship principles found in the Bible, house church discipleship is very effective with regard to missional discipleship, because the purpose of this discipleship is reaching out to the lost. The relational environment in small groups and the intimate relationships developed there are very helpful for the growth of people as disciple-makers. This model accomplishes equipping discipleship, because they want to divide the ministries with all the people who participate in the house church. The biggest limitation with this form of discipleship is the lack of depth while studying the Bible. (Church “B” 16-17 August 2015)

3.4.4. Small cell group discipleship programme

Small cell group is a discipleship programme that purposes to train and equip the laity as disciple-makers and send them out to share the gospel in the world to make new disciples. By working toward this goal, this programme has been awakening many lay people as disciples who

are transformed, committed, serving, and multiplying. This is one of the most popular discipleship programmes in Francophone churches in Pretoria and has been a symbol of a healthy church. Using this discipleship approach, many churches have experienced spiritual and numerical growth.

It is one of the most popular discipleship programmes in Francophone churches of Pretoria with a church format. This has been considered the best and most influential discipleship model in this study. This is based on the cell church format. Many churches have adopted cell discipleship for producing multiplying disciples and Francophone churches have achieved astounding success using this model.

This programme is used by all the six churches studied, although every pastor is called to awaken the laity to be disciple-makers. They believed that the main agent in the church is not pastors, but the laity. So, they tried to awaken the laity in their churches to this knowledge and responsibility and made discipleship a small cell group programme and named it after the vision that they received from God. One of the pastors mentioned the name of his programme by saying that, “ministry disciple is where we use ministers to disciple believers, and we use disciples to do ministry.”

Through this programme, they are making disciples like Christ’s disciples who were transformed and then used as transformative agents for ministry among those who are their neighbours, their community, their nation and the world. One leader states that, “all pastors have the responsibility to make disciples and he believed that using this programme would accomplish this end.”

Through this programme, the first thing they do is to clearly explain its philosophy about the necessity of making disciples. Second, they have to choose people to mentor the new believers in order that they might become mature disciples. One of the pastor states: “When Jesus formed His disciples, the first thing He did was to make a choice. He saw the potential of His disciples and chose them.” Third is to focus on a few people for effective discipleship. One leader gives the reason that Jesus had just twelve disciples, the principle of focus. Likewise, pastors have to employ this principle of focus. Pastors have to pour out all their passion, energy and time to

make disciples, just as Christ did with his disciples, and they are convinced that there were three areas to teach disciples: the Scripture, the leaders' good examples, and the experience of the disciples of Jesus. Small cell group is a model to encourage all believers to grow in the likeness of Christ and be involved in true community.

Church "A" coordinator stated,

"This programme is called disciple school, and takes place during a period of forty days of teaching believers a Biblical foundation so that they can know the word of God and reflect on it."

There are many kinds of small cell group discipleship models adapted from one church to another. This church has two parts of discipleship: the large group of festival worship and holistic small groups. They think that the church that keeps a balance between these two strategies is a healthy and biblical church that God has designed.

Small cell group is divided into two parts that focus on "Disciple Training" and "Ministry Training." Disciple Training is related to pursuing a transformed life and personality. Ministry Training is concerned with equipping believers with skills for church ministry. The two parts are practised in a small group setting. One of the most important parts in this course is the "Training" sections.

The small cell group discipleship programme is a three months course or more depending from one church to another. Participants gather in small groups once or twice a week, whenever people gather, they have a meeting for about two and half hours. During this time, they share with each other about their lives, home assignment, singing or praying, Bible study, and singing or prayer and then give the notices for next week.

Each small group meeting begins with a special time devoted to group fellowship. This time is used to help break the ice between members, getting rid of the cold and awkward atmosphere, and helping the group members feel more comfortable around each other. Most of the stories people share during this time is related to the topic that will be dealing with the material of the week. The home assignment review time is a very important part in this training as well. There are assignments that everyone has to participate in such as conversation about a quiet time of the

week, memorising Bible passages, life assignment, book reading assignment, and a biblical reading assignment. Next, they sing about three different songs that correspond with the current topic. Then, people pray for the world, the nations, their senior pastor, people who are training, and the training time. The purpose of this disciple training is that believers become mature disciples who obey the Great Commission through going into the world and making disciples as Jesus' disciples did, and then through ministry training, disciples are equipped to serve people and the church with the gifts God has given them.

The purpose of the discipleship of this programme is to equip God's people to be mature disciples and to make disciple-makers through education and training. If unbelievers open their hearts through the cell church format, they will be encouraged to register for a small group, and then will be sent to the church. After that, they will participate in other training, which helps them receive inner healing and to get a foundational knowledge of Christianity.

Whenever they have a service to introduce their discipleship model, several people register to learn and then take that knowledge and attempt to reform their discipleship process.

This discipleship programme has a strong impact on equipping the laity to do ministry in the church. In the churches that use this discipleship programme, it is a requirement for future leaders to complete this programme in order to serve in the church and lead small Bible study groups. This programme emphasises the Bible, reading, memorising, meditating, and studying the Bible, and people who are in this programme are encouraged to put what they learned to practice in their lives, homes, jobs and in the church. And, because this programme is carried out through small groups, it helps foster deep and meaningful relationships between members. This programme emphasises the word of God and prayer life so that people are empowered filled with the Holy Ghost, but it is not effective with regard to missional discipleship, because the focus of this programme is on believers who are already passionate and active members of the church. Churches that use this discipleship programme can encourage believers who are already developed believers but this programme does not focus on going to the world to reach out to the lost by making other disciples.

This discipleship model has biblical principles in their missional, relational, equipping, filling with the Holy Spirit and life-long discipleship. This model is almost perfect for making disciple-makers who obey the Great Commission. However, it is very easy for local churches to make this work, because it is not complicated and does not need professional people to operate the programme. Many churches have experienced great growth with this discipleship. (Church “F”, 15 September 2015 church “B” 16-17 August 2015, church “A” 16 August 2015, church “C” 23 August 2015, church “D” 30 August 2015, , and church “E” on Sunday 30 August 2015)

3.5. HOW MANY TIMES PER MONTH DO FRANCOPHONE CHURCHES IN PRETORIA HAVE DISCIPLESHIP TRAINING?

Most pastors (55%) thought that the most effective period for discipleship was one to three years. Four to ten years was 19%, seven to twelve months was 13%, one to six months was 3%, and over ten years was 10%.

Most of the pastors view discipleship as a short term programme. Discipleship is not a programme, but a life-long journey. Although there are many tools effective in discipleship such as Bible study, Prayer, Worship, and so on, discipleship has to be a life-long process to make all disciples grow in the likeness of Christ. Most pastors think discipleship is a short term programme. Only 10%, of the pastors thought that the programme should be more than 10 years which means that the discipleship of the Francophone churches is a temporary solution and does not address the lifetime of needs of a disciple.

The majority of participants (81%) indicated that the most effective time is two times a week, which makes eight times a month for discipleship training. 13% indicated three times a week or more because people are very busy with their own things.

Based on the questionnaire, Francophone pastors in Pretoria are strong in teaching, praying, and caring. They do study the Bible to teach people, they do pray for people, and they care for their church members. These are traditional characteristics of Francophone pastors in Pretoria. However, pastors cannot spend much time with people because they are so busy taking care of their different church ministries. They have a weakness regarding sending people out to obey the Great Commission. They are interested in making disciples without sending any. One of the

serious problems Francophone pastors in Pretoria have is they do not call people to make disciples. Calling is evangelism, and Francophone pastors in Pretoria tend to think that evangelism is for lay people. Their role is to teach those who were called by lay people the Bible. And, they have a weakness with coaching.

When Francophone pastors send people out in the world, coaching is a necessary follow up. Without sending, there is no coaching.

The majority of participants (61%) thought that making disciple-makers was poor in

Francophone churches. 16% of participants were fair, and 13% was good. Very poor was 10%, and there was no excellent (0%).

The serious problem Francophone churches have with regard to making disciple-makers is that discipleship does not have to be finished by making disciples, but by creating disciples that make other disciples. Paul states, “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others (2 Tm2:2).” Those who became disciples have to make other disciples and this is multiplying disciples and disciple-makers. Francophone pastors in Pretoria try to make disciples, but they have a serious problem making disciple-makers which is a key aspect of true, biblical discipleship. The reason why Francophone churches in Pretoria have this problem is because making disciples is the job of pastors.

3.6. CHAPTER SUMMARY

This chapter elaborated on an overview of the Francophone churches in Pretoria’s understanding of discipleship. It has, however revealed that Francophone churches’ missiological perspective on discipleship is to transform a believer into someone who will follow Christ’s steps as a master in obeying his word and what he taught us which is a disciple-making mission for all disciples of Christ. According to them Christ came to save people in the same way he made them his disciples for his is the great master who is waiting to be followed through the gospel.

All participants are those who are working for Francophone's churches who have discipleship systems, most of them were male and have been pastors for over one year.

Through many discipleship programmes, the Francophone churches of Pretoria have been experiencing a great revival. Although there are many discipleship programmes used by the Francophone churches, the most popular discipleship programmes can be divided into five programmes: One-on-One discipleship, house church discipleship, cell church format discipleship, missional discipleship, and small cell group discipleship. Each discipleship programme has its own strengths and weaknesses. For example, some programmes emphasise Bible study to make people spiritually alive, but they are not oriented toward relationships. Some discipleship programmes indicate that relationships are the most important thing in discipleship, but often are weak when it comes to the depth of their Bible studies. Some discipleship programmes focus on inviting the lost, and are effective with helping unbelievers become familiar with church culture. However, they lack a process for helping believers grown in faith. Some discipleship programmes appear to be a perfect system. They have a very good process to make people grow in Christ likeness. However, in order to begin the discipleship programmes, they need professionals, not general lay people. It is centred on professional pastors. One of the best strengths of a discipleship programmes in Francophone churches in Pretoria is that they are committed to spiritual growth in believers, so they end up spending a great amount of time, energy and money. A negative aspect to these programmes is that leaders tend to only focus on short term growth.

CHAPTER FOUR

FINDING AND RECOMMENDATIONS

4.1. FINDING SUMMARY

Francophone churches in Pretoria are experiencing numerical drop in membership. There is an attempt to break loose of the trend through the discipleship programmes. In the end, this also creates more confusion and problems unless it is properly implemented and managed. The problem originates from the misunderstanding of the principles contained in discipleship. In order to get away from the problem concerning discipleship programmes, Francophone church leaders in Pretoria are recommended to adopt the biblical principles which Jesus Christ employed. This entails making disciples and creating practical and biblical discipleship programme that encompasses the biblical principles. The researcher has examined, the current and most popular discipleship programmes used by Francophone churches in Pretoria. These included one-on-one discipleship, missional discipleship, and small group discipleship. Most of these programmes accentuate small groups for effective disciple making. The disadvantage of these programmes is that they do not emphasise the numerical increase of matured disciples who are able to reproduce other disciples by applying the long-lived processes.

This dissertation analysed the Francophone pastors based on the discipleship questionnaires. Chapter three summarised the responses of the pastors in regard to the characteristics of the disciples and discipleships. The questionnaires explored the beliefs of Francophone pastors serving in Pretoria, and after splitting the questionnaire into two themes the aim is to answer the questions based on their understanding of disciples and discipleship. The majority of the respondents indicated that disciples are persons having the passion for other people and God. In addition, they tend to bind themselves in pursuing the word of God. There was no indication of interest contained in their understanding about generating and multiplying disciples. However, the evidence exists in their effort to create the transformed and committed disciples. This does not result in disciple-makers capable of reproducing other disciples. The majority of the respondent pastors indicated discipleship as a short-term training.

In regard to the opinion of the student, it appears to be a serious problem which ignores the life-long nature of the discipleship process. Particularly, the linkages between disciples and discipleship are not accentuated, and the pastors did not explain profoundly these principles in disciples and discipleship therefore it has obviously resulted in failure to creating the life-long discipleship. Furthermore the conclusion indicated the lack in managing the usually required connections.

It is the belief of the student that a feasible model for discipleship should address the current and emerging weaknesses in Francophone discipleship programmes within the Pretoria region. A model for Francophone churches in Pretoria which is based upon the biblical principles is incorporated in the second chapter. The effective environment for discipleship within a small group creates the intimate relationships between the members in promoting the starting point in discipleship.

4.2. RECOMMENDATIONS WITH SUGGESTION FOR SUCCESSFUL DISCIPLE-MAKING IN FRANCOPHONE CHURCHES IN PRETORIA

Effective discipleship programmes involve the discovery and understanding of Jesus Christ's principles as portrayed in the bible. It is built on discipleship programmes that rely on joining each disciple into inter-connected networks with the same purpose. Employing such a practical biblical discipleship programme for the Francophone churches in Pretoria would resolve the challenges that may emanate from their spiritual and numerical drop towards extinction.

This project suggests several ideas that have to be emphasised in Francophone churches in Pretoria. It is argued that these ideas have to be emphasised in Francophone churches in Pretoria. Primarily, all churches required a missional gene in the implementation of their discipleship programme. Such scenario is expected that all church leaders must decide to multiply disciples and at least some of these must subsequently become disciple-makers. Secondly, the most effective approach has been based on the small groups' ministry. This is proven to result in effective discipleship and the confirmation comes from Jesus and His disciples who employed successfully relational discipleship in small groups. And lastly, for the best environment, all churches must consider discipleship programmes to be a life-long process, neither temporary nor

on short term ventures. These recommendations were also made from an independent research by Park (2014).

It is recommended that modern discipleship programmes learn from Jesus' ministry. Jesus launched His ministry based on two key principles: domineering and teaching. The domineering principle was observed as He proclaimed the Kingdom of God. This implied power, overbearing and mighty. In the teaching, the purpose was to inform and equip disciples with knowledge of the Kingdom of God and its commandments. These principles required the reproduction of disciples, with whole life commitment to the principles and facilitation of growth. These principles seem to be lacking in Francophone churches in Pretoria.

Another principle is the "to go". This is linked to the growth strategy within Jesus' ministry through implementation. Jesus relied on the obedience of his disciples to go to instructed hamlets, villages, towns and cities without objecting disciples. It can be argued that they followed His will and not their own. The questions like who goes were answered through the obedience of his disciples to His instructions. A model composed of 12 Apostles and 70 disciples was implemented to achieve the missionary journey. They only required the Holy Spirit's power to complete their mission.

As the Francophone churches settle in an English speaking country, it is exactly as Jesus sending the Apostles to all nations. This presented the barriers in Language, culture, tradition and customs which is an additional challenge to be conquered by the disciples. It was required that disciples should learn the language of the nations they would be preaching the gospel. They were to introduce the kingdom culture, the kingdom traditions and the kingdom customs. This entailed removing the existing false beliefs, proclaiming deliverance and overcoming false sources of power and security. The Francophone churches in Pretoria have to learn from these experiences as they pioneer French in English speaking countries, which have different cultures, traditions and customs to the original churches.

After exploring what the Bible says about disciple-making. This laid the foundation for understanding the discipleship principles found in the Bible in defining what a disciple is and what discipleship is. There were three principles found necessary for a biblical disciple. These

were that, “Disciples are called to personal commitment to Jesus; disciples are called to share the gospel and make disciples, and called to suffer for the faith in Christ.” According to these three principles the disciple being the transformed person deciding to follow the Lord Jesus, is committed to Jesus Christ, and serves God and people with the goal of expanding the Kingdom of God by multiplying disciples. Next, the commission main purpose is “to disciple all nations” can be demonstrated according to this definition, that discipleship is the process of leading nations to have faith in the Lord Jesus Christ, growing in likeness to Christ, equipping them to make disciple-makers, and sending them out into the nations to expand the monarchy of God.

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Interviews

Interview with Pastor Achille Kiabilua from DR Congo who has been serving as a pastor since 2001, and he is the founder of Mount Sinai ministry international, the interview took place on Sunday 30 August 2015 in his office just after the church's service.

Interview with brother Alowandu from Republic of Benin one of the deacons in Christ Ministers Community and responsible of finances for seven years the interview was carried out on Monday 16 August 2015 at his work place in Pretoria Sunnyside.

Interview with Pastor Elzabad K. Tanko from Republic of Benin, the founder of Christ Ministers Community in Pretoria the interview took place on Tuesday 17 August 2015 in his office at home.

Interview with Mama pastor Ona Kashala the wife of pastor Israel Kashala overseer of Pretoria Souls Winner church, facilitated by Mwamba from DR Congo coordinator of the church the interview took place on Monday 16 August 2015 at her house.

Interview with pastor Lutho responsible of Pretoria Praise church, facilitated by Ndombe Sharper, and Biselele Sharper the interview took place in the church on Sunday 31 August 2015.

Interview with pastor Mbavu from DR Congo missionary and pastor of the church, The Fellowship of the Saints The interview took place on Sunday 30 August 2015.

Interview with Pastor Basilwa from DR Congo General overseer of the Hand of God Ministry via email exchange on Tuesday 15 September 2015.

Interview with Pastor Mukendi assistant pastor in Christ Ministers Community via email exchange on Friday 21 August 2015.

Interview with brother Diba-Mutombo assistant pastor of Mount Sinai International via email exchange on Tuesday 08 September 2015.

APPENDIX

Appendix 1: Informed consent for participation in academic research

(Note: This letter is on file for each of the 6 churches pastors and leaders whose data was used in the research)

Title of The Study: Missiological perspective on discipleship and francophone churches in Pretoria

Researcher: Stella Kayenga Mbangu

You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely Pretoria. Each participant must receive, read, understand and sign this document *before* the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.

- **Purpose of the study:** The purpose of the study is to describe the missional disciple making role of francophone churches in Pretoria in order to attain these aims the student set up the following objectives:

4. To find a practical solution for disciple making in francophone churches in Pretoria.
5. To develop an understanding of discipleship informed by missiological reflection on the meaning of discipleship in the New Testament.
6. To develop material that can be used by Francophone church leaders to improve their understanding of the mission of the church and missional praxis.

Duration of the study: The study will be conducted over a period of 2 years and its projected date of completion is October 2016.

Research procedures: The study is based on empirical research, Research data would be gathered through participant observation, interviews with leaders and members of francophone churches in Pretoria. Qualitative research methodology will be used for this research, in order to understand and explain because it takes factors such as gender, age, culture, ethnicity, value as faith into account.

What is expected of you: In each church the senior pastor and the leaders of departments will be selected for the interviews and the church members will be the objects of observations during Sundays and weekly meetings.

Your rights: Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as participant, may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document.

Confidentiality: All information will be treated as the data will be kept confidential, as well as participants but the organisations will not be anonymous all reader of the work that will be done is allow to see the name of the organisation to help readers to know about some francophone churches' work for God. The relevant data will be destroyed, should you choose to withdraw.

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research.

I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent:

Researcher:



Date: 30/04/2015

Appendix 2: Questionnaire for the study

To the Senior Pastor and other leaders of the church

A. Biographic information

1) Name:

2) Surname:

3) Gender:

- a. Male
- b. Female

4) Education

- a. Metric
- b. Bachelor
- c. Honours
- d. Master's
- e. Doctorate
- f. Other (specify)

5) Country of origin:

6) How long have you been a pastor?

B. Identity and Nature of the church

1) Name of your church:

2) What is your Denomination?

3) Does the name of the church have a meaning? If yes what is it?

4) Do you have a vision for your church? If yes, what is it?

C. Motivation and purpose of the church.

1) How do the leadership understand the role of the church in the community?

3) What is the mission of your church?

D. Ministries of the church

1) What are the ministries in the church?

2) Do you have a church planting programme? If yes how many churches have you planted?

E. Membership

1) How many members does the church have?

2) How many people are attending Sunday worship?

3) How many non-Francophone members does the church have?

4) How many Francophone members do you have?

F. disciple-making

1) How do you understand discipleship?

- How does your church understand the biblical foundation of discipleship?
- How does your church understand the importance of disciple-making in term of mission?

2) Do you have discipleship programme? If yes, please describe?

- What is the best word to demonstrate a disciple of Jesus Christ?
- What do you regard as the most important characteristics of a disciple?

3) How do you implement disciple-making in your churches for effective disciple-making?

4) How effective do you think your church's discipleship programme is?

5) What do you regard as the most effective period for discipleship?

- How many times per month your church has discipleship training or teaching?

6) What do you regard as the most effective environment for discipleship?

Appendix 3: The response of pastors and leaders of the church to the questionnaire

1. Church “A” (Interviewed on 16 August 2015)

Identity and Nature of the church

- What is your Denomination?
 - ✓ Pentecostal
- Does the name of the church have a meaning? If yes what is it?
 - ✓ Yes! The meaning of the name of church links to the mission of winning souls for Christ.
- Do you have a vision for your church? If yes, what is it?
 - ✓ Yes! To go around the world, make Nations disciple of Jesus Christ, and to change the world for Christ.

Motivation and purpose of the church.

- How do the leadership understand the role of the church in the community?
 - ✓ The role of the church in the community is a tool of development and education.
(For example: morality, ethic, and so one)
- What is the mission of your church?
 - ✓ The mission of the church is to go to all around the world and make nations disciples of Jesus Christ

Ministries of the church

- What are the ministries in the church?

- ✓ Intercession department
 - ✓ Preachers department
 - ✓ Moderators department
 - ✓ Youth department
 - ✓ Women department
 - ✓ Partnership department
 - ✓ Social department
 - ✓ Ushers department
 - ✓ Music department
 - ✓ Sunday school department
 - ✓ Follow up department
 - ✓ Financial department
 - ✓ Interpretation department
- Do you have a church planting programme? If yes how many churches have you already planted?
 - ✓ Yes! The church is a missional church, we have already planted churches where it is needed and so far here in South Africa there are three, as well as many in number in different countries.

Membership

- How many members does the church have?
 - ✓ 70-90 members
- How many people are attending Sunday worship?
 - ✓ 70 or more
- How many non-Francophone members does the church have?
 - ✓ 6 members

- How many Francophone members do you have?

✓ 70 or more

Disciple-making

- How do you understand discipleship?

✓ The biblical foundation of discipleship is based upon what Jesus Christ taught, it is also the reason He came to make disciples. And it is the foundation where the church is established upon, for that matter we have to continue what He had begun. As Jesus called 60 of His disciples and sent them out to evangelise, so in the same manner and aim we make disciples to send them to places where they reach out and spread the word of God and win souls.

- Do you have discipleship programme? If yes, please describe?

✓ Yes! We call it disciple school programme, and it is a 40 days teaching and training people, in giving them the biblical foundations of the Bible which will enable them to know the word of God. One will only be winning souls when taught and trained accordingly.

✓ After souls are won, they become part of the baptism programme. And once they completed the baptismal classes and confirmed, immediately after they will take part in the discipleship programme as well to be trained and equipped and to go out and win souls for the Kingdom of God.

- What is the suitable word to portray a disciple of Jesus Christ?

✓ The most excellent word is the fruit of the Spirit (Galatians 5: 22-25), Compassion of souls and love.

- What do you consider as the most important character of a disciple?

✓ To be humble is very essential for a disciple.

- How do you implement disciple-making in your churches for effective disciple-making?
 - ✓ We believe that each person after being taught about mission at the disciple school programme, he or she unreservedly submits willingly to the mission of making disciple as it is the aim and mission of the programme.
 - ✓ The outreaches are organised and are also part of the practical training as well; therefore we go out for outreaching with all the members of the church, to evangelise and have a practical contact and challenge outside the church walls.
- How effective do you think your church's discipleship programme is?
 - ✓ Our discipleship programme is progressing; unfortunately it is just a small number of members who are willing to be trained and not all of them. And they give excuses about their work which keeps them very busy.
- What do you regard as the most effective period for discipleship?
 - ✓ All the holidays considered by the calendar are the most effective period for discipleship.
- How many times per month does your church have discipleship training or teaching?
 - ✓ 8 times per month/ Mondays and Saturdays
- What do you regard as the most effective size for discipleship training?
 - ✓ A small group is the most effective.

2. Church "B" (interviewed on 16-17 August 2015)

Identity and Nature of the church

- What is your Denomination?

- ✓ We are a Charismatic church. (Apostolic and prophetic network called new Convent Ministries International).
- Does the name of the church have a meaning? If yes what is it?
 - ✓ Yes! We are Ministers of Christ in serving Christ and people.
- Do you have a vision for your church? If yes, what is it?
 - ✓ Yes! To make strong disciples for Jesus and to impact people's lives in knowing Jesus Christ, while they are accomplishing their own life mission.
 - ✓ We go all over the world to make effective and effusion disciples of Christ.

Motivations and purposes of the Church.

- How does the leadership understand the role of the church in the community?
 - ✓ It is to bring the divine kingdom in the community on every single area of the society, and meeting the needs of the community.
- What is the mission of your church?
 - ✓ It is to plant churches of effusion and effective disciples all over the world.
 - ✓ It is to go out and bring people to the Kingdom of God, to carry social development activity, empower the community to go and empower others.

The Ministries of the church

- What are the ministries in the church?
 - ✓ Prayer
 - ✓ Preachers
 - ✓ Moderators
 - ✓ Youth
 - ✓ Deliverance ad counselling

- ✓ Single adult
 - ✓ Marriage
 - ✓ Ushers department
 - ✓ Praise and worship
 - ✓ Sunday school
 - ✓ Outreach
 - ✓ Finance
 - ✓ Translation
 - ✓ Mercy
- Do you have a church planting programme? If yes how many churches did you plant?
 - ✓ Yes! We have 3 churches in South Africa and in France.

Membership

- How many members does the church have?
 - ✓ 150-200 members
- How many people are attending Sunday worship service?
 - ✓ 100 or more
- How many non-Francophone members does the church have?
 - ✓ 10% of peoples
- How many Francophone members do you have?
 - ✓ 90%

Disciple-making

- How do you understand discipleship?

- ✓ Discipleship is to transform believers to be mature followers of Christ. There is no evidence of being a follower of Jesus Christ without being his disciple; it means that a person cannot follow Christ without taking his cross.
- ✓ Discipleship is also following the footsteps of Jesus Christ, which is to go out and make people disciples whom themselves will make disciples as well. The church must impact individual lives in order for them to understand discipleship as defined above.
- Do you have discipleship programme? If yes, please describe?
 - ✓ Yes! We have a small house group, which did not function because the Francophone community are not used to house to house meeting. But we now have a new programme called “ministry disciple ministry” whereby we use disciples to disciple believers, and we use disciple to do ministry.
- What is the best word to demonstrate a disciple of Jesus Christ?
 - ✓ Christ-like status
- What do you regard as the most important characteristics of a disciple?
 - ✓ The characteristic of a disciple is love
- How do you implement disciple-making in your churches for effective disciple-making?
 - ✓ We believe that effective disciple-making should be done in a small group, we use small groups in every ministries to make disciples
- How effective do you think your church’s discipleship programme is?
 - ✓ The result is strong because they have a very strong passion for Jesus.
 - ✓ These people have been seriously affected by the message of the kingdom.
- What do you regard as the most effective period for discipleship?

- ✓ From the right beginning of pre-baptism classes whereby we use that period to equip people, but if you are already baptised we have a programme which we call pre-ministry phase. Here are the periods: pre-baptism 3-6 months, pre-ministry 3-6 months.
- How many times per month does your church have discipleship training or teaching?
 - ✓ One meeting over two is dedicated to disciple-making or discipleship.
- What do you regard as the most effective environment for discipleship?
 - ✓ Most effective environment is one-on-one and also a small group.

3. Church “C” (interviewed on 23 August 2015)

Identity and Nature of the church

- What is your Denomination?
 - ✓ We are Charismatic.
- Does the name of the church have a meaning? If yes what is it?
 - ✓ Yes! Praise and worship God.
- Do you have a vision for your church? If yes, what is it?
 - ✓ Yes! To prepare the souls for the coming of our Lord and win souls that are tired for the last time.

Motivations and purposes of the Church.

- How does the leadership understand the role of the church in the community?
 - ✓ We are there to remind and bring people close to God so that they can become like us to win others where we cannot go.

- ✓ We are taking care of the weakened and drifted souls from their faith through the teachings which will take them through to the total deliverance.
- What is the mission of your church?
 - ✓ Taking the calling of ministering to the weak, and the back sliding souls, and winning souls.

The Ministries of the church

What are the ministries in the church?

- ✓ Teaching
- ✓ Intercession
- ✓ Prophecy
- ✓ Social
- ✓ Praise and worship
- ✓ Sunday school
- ✓ Women
- ✓ Men
- ✓ Pastoral
- ✓ Evangelist
- Do you have a church planting programme? If yes how many churches have you planted?
 - ✓ Yes! It is our mission we are all over the world but in South Africa we have planted eight and the Pretoria church is one of them.

Membership

- How many members does the church have?
 - ✓ 80-85 members.
- How many people are attending Sunday worship?

✓ 70 or more

- How many non-Francophone members does the church have?

✓ 6 people

- How many Francophone members do you have?

✓ 70-75

Disciple-making

- How do you understand discipleship?
 - ✓ Discipleship is the mission that God gave us because he said to go and make disciples; therefore Jesus has sent us to continue what he started.
 - ✓ It is very important to make disciples who will go and accomplish the mission and it is one of our primary tasks to form people who will go into the world and we make a disciple missionary.
 - ✓ It is a formation of people who want to follow and serve Jesus by obeying also Matthew 28: 18-19 and John 9:7.
 - ✓ It is an art to educate, and teach in order to become like our master Jesus, and to reflect his image. Disciple-making defines mission.
- Do you have discipleship programme? If yes, please describe?

Yes! We call it “tome” which is divided into the following eight parts:

- ✓ The “tome one” is about deliverance.
- ✓ The “tome two” is how to maintain your deliverance.
- ✓ The “tome three” spiritual warfare.
- ✓ The “tome four” art of intercession.
- ✓ The “tome five” is all about evangelism.
- ✓ The “tome six” pastoral teachings.

- ✓ The “tome seven” how to live the Christian life.
- ✓ The “tome eight” the price to pay for a powerful ministry.
- What is the best word to demonstrate a disciple of Jesus Christ?
 - ✓ By the way of talking and acting.
- What do you regard as the most important characteristics of a disciple?
 - ✓ The one who does what Jesus taught us and what Jesus did.
- How do you implement disciple-making in your churches for effective disciple-making?
 - ✓ Through teachings we give them the knowledge in regard to mission.
- How effective do you think your church’s discipleship programme is?
 - ✓ It is not stable due to some reality, and people are very busy.
- What do you regard as the most effective period for discipleship?
 - ✓ 1 to 4 years according to the programme and how busy we may be.
- How many times per month your church has discipleship training or teaching?
 - ✓ 2 times per month.
- What do you regard as the most effective environment for discipleship?
 - ✓ In group and/or one-on-one.

4. Church “D” (interviewed on 30 August)

Identity and Nature of the church

- What is your Denomination?

- ✓ Pentecostal
- Does the name of the church have a meaning? If yes what is it?
 - ✓ The place of prayer and word of God
 - ✓ The mountain at which the Ten Commandments were given to Moses by God. In the Book of Deuteronomy
- Do you have a vision for your church? If yes, what is it?
 - ✓ Our vision is to make all the people to become disciples of Christ
 - ✓ We see ourselves as a mountain of prayer where the people of God will come and seek his face for all challenges they face in their life.

Motivation and purpose of the church.

- How does the leadership understand the role of the church in the community?
 - ✓ The church is helping the community to fight against prostitution, robbery, and all sort of criminal activities.
 - ✓ Beside his spiritual role we do believe that the church of Christ can be a platform where people will be taught how they can be relevant in their community, our approach is as follows, not only we teach the word of God and prepare the people of God for the coming back of Jesus Christ, we also teach them how they can release their God given potential and gift to impact their community.
- What is the mission of your church?
 - ✓ To make all disciples of Christ.
 - ✓ To prepare the people of God to enter into their destiny set aside by God through prayer and the teaching of the word and to empower people.

Ministries of the church

- What are the ministries in the church?
 - ✓ Pastoral
 - ✓ Evangelist
 - ✓ Prophetic
 - ✓ Men
 - ✓ Ladies
 - ✓ Youth
 - ✓ Music
 - ✓ Intercession
 - ✓ Usher
 - ✓ Finance
 - ✓ Social
- Do you have a church planting programme? If yes how many churches have you planted?
 - ✓ The church planting programme is not functioning yet but we will do so in the near future.
 - ✓ We have the vision and plan but no church has been yet planted.

Membership

- How many members does the church have?
 - ✓ ± 150
- How many people are attending Sunday worship?
 - ✓ ± 100
- How many non-Francophone members does the church have?
 - ✓ 10% of the church is French speaking.

- How many Francophone members do you have?

✓ 90 %

Disciple-making

- How do you understand discipleship?
 - ✓ It is an assignment that Jesus gave us to make people to grow by following him in his steps according to Matthew 28:19-20.
 - ✓ Discipleship is to do with making disciple.
- How does your church understand the biblical foundation of discipleship?
 - ✓ According Mathew 28: 19, Jesus Christ sent his disciples to go all over the nations to make disciples for him.
- How does your church understand the importance of disciple-making in term of mission?
 - ✓ It is the main mandate of the church of Christ to make disciples.
- Do you have discipleship programme? If yes, please describe?
 - ✓ Yes! We do have set aside a day to teach all the servants of the church where we spend time equipping them on important things they need to know and practice in their Christian life and ministry and imitate Christ. But we do not call it discipleship programme.
- What is the best word to demonstrate a disciple of Jesus Christ?
 - ✓ A disciple of Christ is like Christ.
- What do you regard as the most important characteristics of a disciple?
 - ✓ He has the life of Christ in him/her, live like Christ, talk and act like.

- How do you implement disciple-making in your churches for effective disciple-making?
 - ✓ Through teaching we believe that one can only become a disciple when being taught to be one.
- How effective do you think your church's discipleship programme is?
 - ✓ The response is good and we are getting positive feedback.
- What do you regard as the most effective period for discipleship?
 - ✓ I am not sure, what you meant here I do believe that a discipleship is an ongoing things and I do not think there is a particular period which can be more effective than another in the life of a disciple.
- How many times per month your church has discipleship training or teaching?
 - ✓ 4 times a month.
- What do you regard as the most effective environment for discipleship?
 - ✓ In a group, but it depends because most people do not avail themselves as they are busy.
 - ✓ An environment where the word of God is continually shared with the help of the Holy Spirit. When we do not speak about discipleship we are not able to teach people about it. Disciple means student.

5. Church "E" (interviewed on 30 August 2015)

Identity and Nature of the church

- What is your Denomination?
 - ✓ Revival church.

- Does the name of the church have a meaning? If yes what is it?

✓ The communion or gathering of people of God.

- Do you have a vision for your church? If yes, what is it?

✓ Yes! Mission and deliverance (Acts 1:8).

Motivations and purposes of the Church.

- How does the leadership understand the role of the church in the community?
- The leadership understands the role of the church in the community is to help seek first God's kingdom and all good things will be given to them according to the gospel of Matthew 6:33.
- What is the mission of your church?
- Our mission is to reach people all over the inhabited earth.

The Ministries of the church

- What are the ministries in the church?
- Pastoral
- Evangelisation
- Choir
- Social
- Treasury
- Youth
- Interpretation
- Usher
- Women
- Intercession

- Do you have a church planting programme? If yes how many churches have you planted?
 - ✓ Yes! We have churches all over the world, and in South Africa we have 2 branches.

Membership

- How many members does the church have?
 - ✓ Less or more than 50 members.
- How many people are attending Sunday worship?
 - ✓ 50 or more
- How many non-Francophone members does the church have?
 - ✓ 25 of peoples
- How many Francophone members do you have?
 - ✓ 25 members

Disciple-making

- How do you understand discipleship?
 - ✓ Discipleship is following the master by taking your cross.
- Do you have discipleship programme? If yes, please describe?
 - ✓ Yes! But we are still working on it since the city is too busy.
- What is the best word to demonstrate a disciple of Jesus Christ?
 - ✓ Obedience to the master.

- What do you regard as the most important characteristics of a disciple?
 - ✓ Obedience
- How do you implement disciple-making in your churches for effective disciple-making?
 - ✓ By follow up and we ask for a report when we give an assignment.
- How effective do you think your church's discipleship programme is?
 - ✓ It is work in process because people are very much tied up and busy.
- What do you regard as the most effective period for discipleship?
 - ✓ 4 hours and one by one.
- How many times per month your church has discipleship training or teaching?
 - ✓ Once a month.
- What do you regard as the most effective environment for discipleship?
 - ✓ One-on-one.

6. Church "F" (interviewed on 15 September 2015)

Identity and Nature of the church

- What is your Denomination?
 - ✓ Pentecostal Church
- Does the name of the church have a meaning? If yes what is it?
 - ✓ Yes, the name of church is found in Exodus 6:1
- Do you have a vision for your church? If yes, what is it?

- ✓ Yes, the church's vision comes from the book of "Matthew 28:19-20" it is all about making disciples.

Motivation and purpose of the church.

- How does the leadership understand the role of the church in the community?
 - ✓ Their understanding is based on the mission and vision of the ministry which is also to bring a change into community by pursuing what Jesus Christ required us in Matthew 28:19-20.
- What is the mission of your church?
 - ✓ The mission is as follows:
 - "Malachi 4:5-6" To bring God's sheep and the church back to Him (God) through the teaching of the word of God.
 - "Isaiah 61:1".
 - ✓ To preach the gospel of truth of our Lord Jesus Christ to the poor and needy;
 - ✓ To heal the sick and the broken-hearted;
 - ✓ To liberate the captives from slavery;
 - Ezekiel 37:1 to bring life in all dry bones, situations, family, spiritual life etc.

This mission and vision will be completed with the help and power of the Holy Spirit, the church's LOGO describes very well the ministry (2 Peter 1:21).

Ministries of the church

- What are the ministries in the church?
 - ✓ Women ministry
 - ✓ Giving ministry called "The Hand of Giving"
 - ✓ Youth ministry

- Do you have a church planting programme? If yes how many churches have you planted?
 - ✓ Yes we do have a programme launched in August and we have not yet planted any.

Membership

- How many members does the church have?
 - ✓ According to the mission and vision the overseer received from God, the ministry does not focus much on membership but souls saving. This is the reason why we are not focusing on the growth of the church members, if we do so the ministry will derail from its mission and vision,
- How many people are attending Sunday worship?
 - ✓ The attendance varies in every Sunday worship, at least between 50-100 people will be present. On the other hand it is so because the church is a newly founded and is in existence since July 2015.
- How many non-Francophone members does the church have?
 - ✓ Non-Francophone : more members
- How many Francophone members do you have?
 - ✓ Francophone : less francophone members

Disciple-making

- How do you understand discipleship?
 - ✓ The church understands discipleship through the understanding of the mission and vision of the ministry.
- Do you have discipleship programme? If yes, please describe?

- ✓ Yes we have, every Saturdays afternoon, from 2pm to 4pm, we give discipleship teachings.
- What is the best word to demonstrate a disciple of Jesus Christ?
 - ✓ The best word to demonstrate a disciple is “Labourer in the harvest”.
- What do you regard as the most important characteristics of a disciple?
 - ✓ The best characteristic of a disciple are: discipline, sanctification, truth, fruits of the Spirit etc.
- How do you implement disciple-making in your churches for effective disciple-making?
 - ✓ The implementation is made by requesting the congregation to participate in the Saturday discipleship teaching programme.
- How effective do you think your church’s discipleship programme is?
 - ✓ So far, it is growing and we have positive responses from those attending the Saturday programmes.
- What do you regard as the most effective period for discipleship?
 - ✓ The period for discipleship cannot be defined because the harvest is big and the labourers are few therefore at all time, it should be effective period for discipleship.
- How many times per month your church has discipleship training or teaching?
 - ✓ All the Saturdays per month.
- What do you regard as the most effective environment for discipleship?
 - ✓ Every place where the word of God is accepted and welcomed.