

Effective Discipleship through Spiritual Leadership Mentoring

by

Ellsworth Mark Baxen

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Chapter One

1.1 OBSERVATION OF CONGREGATIONS

After serving in pastoral ministry in several congregations in the Gauteng Province since 1996, the following observations have been made:

1. The first observation is that there appears to be a large percentage of members of virtually all the churches pastored by the researcher where members are not regularly attending certain church programmes. The congregations' programmes referred to, in no particular order of importance include, Sabbath School, Prayer Meetings and Sabbath afternoon programmes (that focus on evangelism). The most attended programme, generally speaking, is the Sabbath morning preaching service, typically labelled 'the Divine Service'. Regular attendance at the Sabbath morning programmes is viewed as very basic or an elementary indicator of spiritual growth and commitment. The reader will note the use of the terms 'basic' and 'elementary' because attendance during the Sabbath morning services, whilst considered important, does not necessarily indicate a vibrant spiritual life, since it is possible to attend faithfully but not actively participate in any meaningful or productive ways to church life. The following programmes are for the most part considered optional, and are generally considered a more reliable indicator of the spiritual profile of those who attend: Sabbath afternoon programmes that are focused on evangelistic training, programmes that require members to go out into the community to do some form of outreach work, or even mid-week Prayer Meetings, that are generally very poorly attended.
2. The second observation focuses more on the lack of attendance by the greater portion of membership at training events, which have the aim of equipping members for active participation in the mission of the local congregation.

3. The third observation is that there appears to be a preponderance of members who are not actively using their spiritual gifts. This may also be the reason why these members are not engaged in active ministry or in personally sharing their faith with others.

The problems described above fall within the broad field of discipleship. The church's primary task is to make disciples according to, inter alia, Matthew 28:19-20. If this command is indeed intended for the church, we must then assume that this is a doable task. The reassurance, however, is given that as the congregation goes about accomplishing this task, that Jesus will be with the church through the presence of the Holy Spirit.

The above-mentioned observations triggered an inquiring search for solutions. Through the author's reading of church growth books and attendance of seminars, it became apparent that the purpose the church was to make disciples, which seems to be stating the obvious. It became evident that planning programmes, events and activities, though good in and of themselves, did not add up to holistic discipleship. This became even more apparent when studying the life of Christ and reading through the book of Acts. In the aforementioned book in particular the researcher noted some similarities when comparing the local church of today with the early Christian church, yet observed some noteworthy dissimilarities as well.

The researcher then reflected on what could be termed the 'programme mode' that a local congregation often seems to function according to. Congregations that function in this mode generally organize the church around programmes, not people. This does not mean that people are not viewed as important, but there is an emphasis by church leaders to simply fill programme slots. These programmes are not totally ineffective or irrelevant, but tend to gradually drift away from the needs of people both within the church as well as the community. The key point is that ministry is about discipling and building people, not merely planning and implementing successful programmes.

The researcher also observed the influence of the church board (the governing body of a local church) on the programming of that local church. The board consists of key

leaders who basically administer the local congregational programme. Board members are the programme originators, coordinators and implementers.

The Bible reveals the Gospel of Jesus Christ but it also reveals principles on how this message is supposed to be communicated to the world. There are many local congregational leaders who spend a significant portion of time studying the content of the Gospel message but significantly less time on how to transmit and incarnate the content of the message.

Local congregational leaders are generally selected through a nominating process and voted by the congregation into leadership. It would be rare to find leaders who have been intentionally mentored for leadership, or who have come through a consistent, mandatory congregational leadership-training programme. Many leaders learn leadership skills by observing other leaders. As a result, some become good leaders, while others become mediocre or even poor leaders. They are either observing good role models or poor role models, or anything in between. This approach will yield unpredictable results. If the above is true, then it is possible that a congregation could generate good leaders by chance and not necessarily by design. It is also presumption to suggest that, because the Holy Spirit ultimately produces good leaders, that we need not be deliberate and calculated in our attempts. Is it not the same Holy Spirit that gives gifts to members within the church for the up building of the church?

It almost seems that discipleship as the Bible calls it, in its purest sense, has become to some congregations, a lost art. There may, however, be traces or elements of discipleship in the structures of the church. The reader will note that the Bible does not use the term ‘mentor’ but that mentoring overlaps significantly with the Biblical concept of discipleship. These two terms will often be mentioned in close proximity to each other.

It is sometimes assumed that classroom styled training for discipleship is adequate, or that the theoretical study of books is sufficient, yet this does not suffice to impact character transformation, to influence and shape habits and values, to learn life mastery skills and many other ‘intangible’ aspects of life transmission. It is true that some were properly mentored (i.e. taught knowledge and skills), but it is most likely

that many were not. Furthermore, it is possible, on the one hand, to mentor someone effectively with the wrong information and methods, while on the other hand to have the right information and methods yet to implement it in a way that does not lead to effective mentoring. It is detrimental to leadership development, when deficient information, methods and strategies are passed on in a context of ‘poor’ mentoring.

Another gaping area, that revealed itself was the paucity of relational spiritual communities, like small groups, that exist for spiritual nurture and evangelism.

The question is, ‘If local congregational leadership were better mentored in a relational context and within a sound theological framework, would the church be able to plan a more Biblically based discipleship programme that would result in greater church member involvement in ministry and evangelism while simultaneously fostering stronger spiritual growth?’.

Another question to consider is, ‘How many leaders understand the importance of spiritual mentoring as critical to the process of disciple making both within the local congregation and the community?’.

What does local church leadership understand by the term ‘discipleship’, and is there a divide between their understanding and practice?

How many have been *intentionally* mentored and are *intentionally* mentoring others?

1.2 DESCRIPTION OF THE PROBLEM

The problem in a congregation can be described as follows: there are not enough local congregational leaders who understand holistic relational discipleship, who are teaching it, preaching it and putting practical discipleship strategies in place for it. It is the researcher’s opinion that there will be better qualitative and quantitative growth, if most local congregational leaders (church board members) not only understand holistic discipleship but also effectively implement it through spiritual leadership mentoring.

The following description may be true for many other Christian denominations, but with special reference to the Seventh-day Adventist Church, it is being suggested that the local congregations are not discipling as effectively as they should. In addition it is very difficult to begin to talk about a problem in the discipling processes of a local congregation without discussing local congregational leaders and how they are disciplined. It is very probable that a large proportion of our leaders are not adequately disciplined. This paper will speak about the discipling of leaders through ‘spiritual leadership mentoring’.

Seventh-day Adventist (here after referred to as SDA) congregations tend to place a lot of emphasis on programmes, departments, and committees, but generally less emphasis on the relational elements associated with discipleship. The departmental structures of the church in some cases have become an end in themselves, and we have perhaps failed to ask the obvious question, ‘What is the purpose of ministry departments?’. As far as the researcher is aware, there is not sufficient training given to leaders on the theological principles of the New Testament Church. It is the opinion of the researcher that our local SDA congregational leaders have not always laid out a clear strategic plan for the discipleship of its members.

1.3 AIMS OF RESEARCH

One of the aims of this research is to discover underlying problems and then to make strategic proposals toward a solution. A local congregation is a work in progress, and progress implies that growth is possible, and that improvement is desirable, though at a cost. When an organism like a local congregation does not function in the way it was designed to, it is not fully able to achieve the goal for which it was designed. When the local congregation is not functioning in a way that is true to itself, it means the congregation is not making any discernible measurable, consistent and sustainable progress toward the goals that define the reason for its existence. Growth comes about as a result of certain things a local congregation does in cooperation with the laws of spiritual growth. The following text provides us with one perspective of how this growth comes about: 1 Corinthians 3:6 says, ‘I planted, Apollos watered, but God gave the increase’. It might be worth noting that a lack of ‘increase’ cannot be attributed to a failure on God’s part, but generally found in the realm of ‘planting’ and

‘watering’. The latter describe those elements that are within the congregation’s power to perform.

1.4 PERSPECTIVES OF OTHERS

It’s hardly necessary to set about the task of trying to prove that there are problems in the church, but it will be instructive to see how others specifically identify the problems, and to discover what they think the causes of the problems are. It is not the purpose here to explore these problems in any detail, or even to look at what some of the suggested causes are, since this will be done in later chapters.

According to Hull:

Only one kind of person will penetrate the world, and *the failure of the church to produce this kind of person* (emphasis added) is the error that has thrown it into crisis. The crisis at the heart of the church is a crisis of product. What kind of person does the church produce? The Christ-commanded product is a person called a disciple.

(Hull 2007:21)

In a poll done by Barna (2001:6) he reports, ‘Not one of the adults we interviewed said that their goal in life was to be a committed follower of Jesus Christ or to make disciples’. In emphatic style Barna (2001:7) then says, ‘Let’s get hung up on our failure to produce indefatigable imitators of Christ’. Then Barna (2001:8) shift gears and almost in prophetic style calls for a paradigm shift summarized in this statement, ‘...Let me suggest that we will probably have to alter the ways in which we think about and practice discipleship’.

Since this research paper is suggesting that the crisis in discipleship at the local congregational level started with a crisis in the discipleship of local congregational leaders, it is also proposing that the restoration in this area will start with local congregational leaders. Are there others who see this critical link between

discipleship and leadership? Comiskey (2003:16) speaking as a proponent of cell groups predicts, ‘Churches that have *no plan to develop leaders* (emphasis added) have, by default, planned to lose the harvest’.

1.5 RESEARCH HYPOTHESIS

The research hypothesis states that not enough of our local congregational leaders have a clear understanding of holistic discipleship as a result of not having been mentored effectively.

This research hypothesis (tentative explanation) suggests that local congregational leaders have not been adequately equipped for their Biblical function of making disciples through spiritual leadership mentoring, from training offered either at congregational level or Conference (Church headquarters that provides administrative, resource, and training support) level. If this hypothesis is correct, then it would mean that, if a greater percentage of congregational leadership were *intentionally* and *strategically* disciplined or mentored that the state of discipleship in the local congregation would be significantly improved. To verify or nullify this hypothesis, the research questionnaire that will be used, will attempt through a variety of information gathering questions to discover, inter alia, the local congregational leaders’ understanding of discipleship and their experience with regard to spiritual leadership mentoring, and whether leadership training at local congregational and/or Conference level may have had an impact on the mentoring capacity of the local congregational leaders. It will also be of interest to see if there is a discrepancy between their understanding of discipleship and spiritual leadership mentoring and their actual ministry activities.

1.6 DEFINITION OF KEY TERMS

1.6.1 Local Congregation

This research paper will be using the term ‘local congregation’. At times the term ‘local church’ is loosely used by some members to refer to this same body of believers. The local congregation (local church) is a grouping of believers that are

united in membership, that meet together regularly within a certain geographical location, for the purpose of worship, nurture, service and witnessing.

1.6.2 Spiritual leadership mentoring

The phrase ‘spiritual leadership mentoring’ will be explained more fully in chapter three. The word ‘spiritual’ limits the type of mentoring that will be focused on, primarily to within the Christian context. The word ‘leadership’ for the purposes of this thesis, focuses largely on leadership within the local congregation and specifically on the church board. The church board is the governing and administrative body in the local Adventist church, where leaders come together constitutionally to discuss the mission of the church and to propose plans and strategies to the membership of the church on how it should go about accomplishing this mission. The leaders on the church board therefore have a lot of influence in determining the direction of the church’s strategies and plans. The word ‘mentoring’ overlaps with many concepts in discipleship as will be seen in chapters two and three, but focuses specifically on the importance of mentoring local church leaders and how they can be trained to mentor future generations of leaders more effectively in a planned and structured manner, in harmony with the theological principles that will be discussed in chapter three.

1.6.3. Traditional

When the researcher uses the term ‘traditional’, he refers to a way or method of doing church, that has been done over a period of time in the past, which may or may not have been effective. The church continues with this way of practicing church without asking why they have been practicing church in that particular way. This implies that this type of church or congregation does not review its methods against the guiding ecclesiological principles found in Scripture.

It is noteworthy that the term ‘church member’ is a commonly used term in many mainline denominations, even though the term does not have its roots in Scripture. The term ‘disciple’, on the other hand has Biblical roots, but in more recent years tends to be used in parallel with the term ‘church member’. A true disciple however

may not be a registered member of a church, or may be en route to becoming a member of a particular Christian community. When the term ‘disciple’ is used in this thesis the reference is to the Biblical term defined by Christ primarily in the Gospels, but when the word ‘member’ is mentioned it refers to someone who is officially affiliated to a local congregation through baptism. The former term should define and refine the meaning of the latter.

1.6.4. Church Member versus Disciple

This research paper’s initial and tentative opinion is that the above observations are indicative of an underlying problem. The following question is presented to the reader for consideration, ‘If the term “church member” is descriptive of a “disciple”, what is the definition of a disciple?’ The author understands that the word ‘disciple’ and ‘member’ are largely synonymous terms, even though etymologically this paper defers to the Biblical term ‘disciple’ to inform and shape its understanding about what the term ‘church member’ ought to mean in the twenty first century.

1.7 SEQUENTIAL FLOW OF THEORETICAL CHAPTERS

In the quest to better understand effective discipleship through spiritual leadership mentoring, it is the goal to lay a solid theoretical foundation that proceeds from the general and moves to the specific.

Firstly, chapter two will attempt to establish a practical theological framework (ecclesiology), that will contribute towards an understanding of some of the issues that will be discussed, and for which an attempt will be made to discover solutions. Secondly, chapter three will explore material in the realm of ecclesiastics and even more specifically ‘oikodomics’, which deals with the development and functioning of the local congregation. The role and place of discipleship in building up the local church will be discovered, and the contribution it can make to our research problem. Thirdly, chapter four will take a closer look at spiritual leadership mentoring; whether it is grounded in Scripture and what writers and researchers in this field understand the connection to be between spiritual leadership mentoring and the leadership task of making disciples. The leader’s theological understanding will be considered and the

impact it has on their spiritual competence and ability to disciple more effectively. Key Biblical characteristics of both discipleship and spiritual leadership mentoring will be identified and in addition which of those characteristics are under-utilized within the local congregation and whether it could be contributing to defective discipleship and spiritual leadership mentoring or not. Fourthly, there will be progression into the empirical sphere, where analysis will be made of questionnaires that have been sent out to a selected sample of congregations, to determine amongst church board leaders their understanding and involvement in discipleship and spiritual leadership mentoring. Finally, the last chapter will summarize the overall findings of the first four chapters in light of the objectives of our research and will make recommendations towards the improvement of discipleship processes within local churches.

1.8 RESEARCH OBJECTIVES

1. The first objective is for the research to stimulate thought and dialogue on this subject and ultimately lead to more effective discipling and mentorship actions in SDA congregations. This includes expanding research in the area of spiritual leadership mentoring.
2. The second objective is for the author to understand how to practically make better disciples by moving closer towards the kind of leadership mentoring Christ exemplified.
3. The third objective is that congregational leaders will comprehend the importance of understanding and applying Biblical principles in their lives and their ministry as leaders.
4. The fourth objective is to make some practical suggestions that will be the beginning point of implementing better leadership mentoring methods, that will through the power of the Holy Spirit, bring about Biblical disciples.

1.9 LIMITATIONS AND BOUNDARIES

The primary area of focus will be limited to spiritual leadership mentoring, within the context of discipleship.

The researcher has chosen to limit the exploration into discipleship in chapter two, to that which pertains to spiritual leadership mentoring. His intention is to keep focused on the local congregational arena. The material that will be covered in chapter two will not be exhaustive, but an attempt will be made to cover key aspects in the space allocated.

The author's research target group is the church board leaders because of the influential role they play in the planning and decision-making of the entire church programme.

1.10 RESEARCH SAMPLE

The purpose of the questionnaire is to discover the following from church board leaders:

1. Their understanding of discipleship and mentoring.
2. Where most of their energy and time is placed in their leadership functions.
3. How often they make use of training opportunities offered from the local congregation or the conference.
4. How many church board leaders are actively mentoring others for leadership.

The questions are designed to discover not only their understanding of spiritual leadership mentoring in the context of discipleship, but also to try and ascertain the following:

- Whether the reason for general ineffective discipleship is due to a defective understanding of discipleship/mentoring and,
- Whether church board leaders themselves have been mentored or not, and how this fact impacts our findings.

The author's research sample will consist of Seventh-day Adventist congregations that are within a reasonable proximity of his home residence and within the Transvaal Conference of Seventh-day Adventists, based in the Greater Johannesburg region.

The researcher's questionnaire is targeted towards the local lay congregational leaders who sit on their church's governing board. The primary focus is not on pastors. This is not because they don't have a critical role to play, but it would demand another specially focused study to address the subject of spiritual leadership mentoring and the pastor, since pastors have unique circumstances and issues that need to be factored into the research. The SDA Church Manual (2005:71) recognizes the importance of pastors training the local elders: 'While the pastor has the primary responsibility for training local elders, conferences/missions/fields are encouraged to schedule periodic meetings designed for training them'. The point is that lay congregational leaders play a key role in ministry and should be equipped for that function.

The author's target will be all board members, excluding the pastor within the selected churches. He will target 22 churches with the objective of acquiring about a minimum of 10 responses from each church. The selected and random sampling churches, based on convenience are listed below:

- Georginia SDA Congregation
- Ennerdale SDA Congregation
- Rustervaal SDA Congregation
- Eldorado Park SDA Congregation
- Kliptown SDA Congregation
- Klipspruit West SDA Congregation
- Bosmont SDA Congregation
- Noordgesig SDA Congregation
- Westbury SDA Congregation
- Riverlea SDA Congregation
- Johannesburg Central SDA Congregation
- Brixton SDA Congregation
- Florida Lake SDA Congregation
- Gardens SDA Congregation

- Panorama SDA Congregation
- Johannesburg North SDA Congregation
- Mount Calvary SDA Congregation
- Edenvale SDA Congregation
- Sandton SDA Congregation
- Reiger Park SDA Congregation
- Angelo SDA Congregation
- Dalpark SDA Congregation

The researcher aims to get a minimum of 200 questionnaires completed. It is important for him to mention that the results of this questionnaire will only be applicable to the churches under discussion, and cannot be used to apply generally to other churches.

1.11 ESTABLISHING A RESEARCH METHODOLOGICAL FRAMEWORK

1.11.1 Introduction

The discussion on research methodology with hermeneutical pointers is not intended to be exhaustive or to discuss the details of the various practical theological models. It is primarily intended to provide a theoretical framework for his entire research paper.

1.11.2 How the Need for Practical Theology as a Discipline Came About

Practical theology to a great extent began as a discipline born out of crisis, a direct consequence of modernization. People began to question things and think independently and no longer simply responded to the authority of the church. The traditional approaches to doing church began to lose their credibility, resulting in the decline of the church's influence. The logical question was: 'How should the church *act* in the light of these challenges?'. (Heitink 1999:3).

1.11.3 Christo-Centric Hermeneutical Principle

In chapter two the central hermeneutical principle will be the life, ministry, and teachings of Christ. According to Anderson, ‘...the inner life of the church in its experience of Jesus Christ is constitutive of ecclesiology’ (Anderson 2001:113). This in essence is describing the church as a creation of the Spirit, continuing the ministry of Christ in the world. The very creation, nature and mission of the church has its ontological basis in Jesus Christ. The ministry of the church must be the ministry of Christ through His body, if it is to be authentic. Anderson aptly put it when he referred to the church’s task by saying: ‘with Scripture as its authority, the church engages in the hermeneutical task of interpreting the Word of Christ in the context of the work of Christ’ (Anderson 2001: 52).

1.11.4 Theory and Praxis

It is important to view practical theology as part of, and related to the family of theological subjects. As such it does and should use the research findings of these other subjects as raw materials to develop its own subject matter (König 1982:21- 22). Practical theology finds its starting point in the praxis of the church and how it lives out its mission (Heitink 1999:153). It should not be a concern that Practical Theology has its starting point in praxis. This does not minimize the importance of Scripture, or compromise it, neither does it sideline it; but allows it to still retain its authoritative place in this branch of theology. Here is where the ‘chicken-and-egg’ debate of which comes first has been a point of debate. When ‘theory’ is discussed, it is not Divine Revelation as found in Scripture, that is being referred to, since that is unchanging. The understanding and application of Scripture is influenced by language, culture, and personal history (Heitink 1999:151). When ‘theory’ is spoken of here, reference is made primarily to the theory of the historical development of church practices, or the actions of the church, in the context of time, culture and society, interpreted through an ecclesiological lens. Theology is reflecting on God’s revelation to man in Jesus Christ. One way to see theological theory is as a reflection on praxis and experience. Scripture itself is an inspired record of God’s actions amongst human beings (Heitink 1999:151).

Heitink (1999:151) suggests that there is no pure theory of practice, although praxis always has theoretical presuppositions. When considering theory in the context of our reflection on our faith, the goal of theory is always to bring about a change in praxis. Perfect theory and perfect praxis exists only in the nature of the eternal God, and the church's dual goal is to move closer to these two-pronged ideals embedded in the very nature of the triune God. Heitink (1999:152) suggests that the best way this happens is by what he calls a bi-polar tension-filled praxis, which is the relation between ecclesiastical praxis and theological theory. He suggests that there should not be a complete separation or a total identification of the two. Theory can only develop and advance as it is put into practice, and our practices should constantly be the subject matter of theological reflection. This bi-polar tension is important as our actions and experience constantly drive us back to review and study for a better understanding of theory. Furthermore, as our understanding of theory grows, it prevents ideological practices (Heitink 1999:151). Therefore there has to be constant dialogue between theory and praxis.

According to Anderson (2001:88), theory is in constant need of revision and study while praxis is always in need of review and correction. An unsatisfactory praxis should always lead to a re-reading of Scripture. Anderson speaks of the praxis of the church as the embodiment of its theology.

It is important to realize that there is a very important interplay between theory and praxis, and if this is not recognized, the result leads to an 'ideological praxis', which is uncritical, unreflective and naïve. The researcher agrees that theory should not be dominated by praxis, neither praxis by theory. There also cannot be a complete separation between these two, but a bi-polar tension should exist between them.

Theory needs to be validated by praxis. One way of understanding this more clearly, is if theory is seen as having two components, viz, its *principle* and *methodological* components. The methodological aspect needs constant revision, leading either to falsification or verification. There are certain fundamental principles in practical theology that are important, not only to understand, but also to differentiate from methods. The aim is to grow in an understanding of these principles and strive to better articulate them. For example, there is a principle in ministry that a unique

partnership exists between the divine and human. This fundamental principle does not change with time and culture. It is true that individuals may interpret and understand this divine-human partnership differently. It may also have to be conceded, that there are those who do not accept this as a fundamental principle. The view of this paper is that this divine-human relation emanates from a basic gospel principle grounded in the very incarnation of Jesus Christ himself.

Browning (1996:6) makes the point that theory and practice are not to be viewed as separate from one another: ‘All our practices, even our religious practices, have theories behind and within them. We may not notice the theories in our practices. We are so embedded in our practices, take them so much for granted, and view them as so natural and self evident that we never take time to abstract the theory from the practice and look at it as something in itself’.

There are two types of practices according to Anderson (2001:48-49), one that is itself the goal of what it is intended to accomplish, called ‘praxis’, the other a means of reaching a goal outside of itself, called ‘poesis’. Being the people of God and serving God, through partnering with Him in His mission is not only what informs our actions, but the actions in themselves are also the goals because they cause us to live as God intended. In addition, there are goals outside of our actions given to us by God, to partner with Him in accomplishing them. In the Great Commission (Mt 28:19-20) as an example, the action of going to make disciples is itself the goal, for by engaging in this action with God the church is living as God intended. Yet there is also the goal outside of the action, i e, to make disciples. This means that the action is not complete until disciples have been produced.

1.11.5 A Practical Theological Methodological Basis

The practical theological methodology of this paper starts with the hermeneutical dimension, then moves to the empirical dimension and concludes with the regulative or strategic dimensions. This model as represented is easy to understand and highlights the three critical movements in practical theology. Heitink (1999:165) describes how the three circles correspond to the distinctive goals of the discipline, ‘the interpretation of human action in the light of the Christian tradition

(hermeneutical perspective), the analysis of human action with regard to its factuality and potentiality (empirical perspective) and the development of models and strategies for the various domains of action (strategic perspective)’.

The hermeneutical circle defines its theory, the empirical circle tests its theory and the regulative circle recommends changes in actions. This research document will attempt to use these three movements as a structure for this paper, with the intention of integrating the material into a cohesive whole. The great contribution of this methodology is the fact that it manages to establish a dialogue between the hermeneutical and empirical approach and enables them to work together. This ensures that there are checks and balances in place.

1.11.6 Summary

The research will be based on the quantitative design, which is deductive and opts for the hard methodology of counting. The researcher sees value in a follow up study that explores the qualitative approach, but believes that the quantitative approach also has some value and will give some valuable statistical data upon which further qualitative research can be done. This paper’s goal, using the above mentioned sample of congregations, is to identify how many congregational leaders have been mentored, how many are engaged in mentoring, how many have been mentored before, what they understand discipleship to be, how much time is spent in mentoring, etc. These basic questions, to the knowledge of the researcher, have not been posed to these congregations.

1.11.7 Summary

This paper’s area of focus revolves around whether or not leaders are adequately mentored for greater effectiveness in their task of discipleship in the local church. In selecting the quantitative approach, there is a recognition, that it brings with it limitations, in that it can only deal with quantifiable statistical data. The researcher will begin with the theoretical chapters in order to establish the principles and methods of spiritual leadership mentoring in the context of discipleship and the building up the local church. Thereafter a questionnaire will be designed that will

attempt to use the findings of the research to determine how far local church board leaders measure up to these principles (Heitink 1999:232).

CHAPTER 2

INTRODUCTION

This chapter begins by developing a theological framework within which to understand the work of ‘Building up the Local Church’. It is important that our methodology is informed our theology. In this research paper, the Genesis creation account is being proposed as a point of departure. From a theological viewpoint it is suggested that the new creation in the New Testament is modeled on the original creation in the book of Genesis. It would appear that from the Old to the New Testament, there is a theological cohesion and consistency in God’s operations and methods of saving humankind. It will be of value to discover whether the term ‘building’ as used in Scripture has strong theological connections with this theological perspective of creation and recreation. It will also be of help in this chapter to ascertain the ways in which the ‘creation’ theme informs us on the resources available for the task of building up the local church. The task of building up the local church, from one perspective, is about making disciples, and, as this paper suggests, overlaps significantly with the task of spiritual leadership mentoring.

2.1 A THEOLOGICAL LINK BETWEEN BUILDING UP THE LOCAL CHURCH AND CREATION.

The title of Nel’s book (1994) *Who are we?* captures the essence of what ecclesiology is all about, which refers to the identity of the church. One perspective that is worth exploring is in the creation account as found in the Biblical book of Genesis, which presents a compelling account of the origin of the human race. The corollary is that if our identity as a human race lies in the book of Genesis, then the Biblical teaching of recreation may hold important clues for our spiritual identity.

The creation in Genesis describes the beginning of an incredible relationship of Adam and Eve with God, and Adam with Eve with each other. Unfortunately the

relationship with God is severed because of disobedience. The relationship between Adam and Eve was not unaffected. The recreation of a people in the church, conveys the idea of the restoration of a relationship, undoing the separation that sin brought. God's intention is clearly expressed in Exodus 25:8 which says, 'And let them make Me a sanctuary, that I may dwell among them'. The book of Exodus introduces the sanctuary model which attempts to show how God plans to restore the broken relationship between God and Israel, and ultimately every human being. The sanctuary terminology is very prominent throughout the Old and New Testament, and has links with the New Testament church in a transformed sense. Revelation 21:3 states:

And I heard a loud voice from heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God...' (NKJV).

This is the grand overarching goal.

2.1.1 Creation and recreation

If the choice is made to identify 'Building up the local church' as part of God's work of recreation, the connection with the Genesis creation would almost seem unavoidable. In fact, the following passage of Scripture makes a strong case for such a connection. Colossians 1:15 provides one of the most comprehensive statements found anywhere about the absolute sovereign kingship of Christ:

He is the image of the invisible God, the firstborn over all creation. For by him all things were created: that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence (NKJV).

According to Findlay (2004) in his commentary on Colossians, there is a Hebraistic antithetical rhythm of expression (i.e., contrasting of two ideas), which provides assistance in identifying Christ's headship, both over creation (15-17) and over the church (recreation) (18-20). Here are possible allusions to God's intentions for the church, which may very well be in continuity with the goals God had in His original creation. In fact, Findlay (2004) describes the link between the Genesis creation and recreation as follows, '...the first [creation] the source and ground of the second [recreation]; the second the issue and consequence of the first, its reassertion and consummation'. So when, building up the local church, is spoken of, there is an added reason of doing so against the backdrop of the Genesis creation account. It is therefore, not beyond the realm of possibility that the original Genesis creation helps give clues, concerning the nature and purpose of the church. The church was designed and created in Jesus Christ, and as its head, His work of recreation brings about a community of people who in Christ already are a new creation but at the same time are being recreated in His image.

2.1.2 Biblical definition of the word 'build'

The verb 'build' with its various derivatives in the Old Testament is not unrelated from the idea of the church as the creation of Christ. According to the theological Dictionary of the Old Testament, 'Fundamentally, "building" always has to do with "creating" and "bringing into existence", and is connected with the idea of a functioning creative power' (Botterweck 1974: 168). The root word 'בָּנָה' (banah) may also be translated amongst others, as 'restore'. This appears to be what God is intending to do between Genesis and Revelation. In Genesis 2:22 the root word בָּנָה (banah) is used to describe God's act of building the rib into the woman. Very early in the Genesis account it becomes apparent that the root word for 'build' is used to describe God's act in creating a human being (Nel 1994).

The root word בָּנָה (banah) appears to be behind the activity of building a temple, sanctuary or tabernacle, which has significant theological implications. It is in this context that we get a glimpse of God, not only as builder, but also architect who, it appears, is very specific about how the temple must be built (1 Ki 6:2-4) which links up with the New Testament concept of the church as a temple being built by God (1

Pt 2:4, 5; 1 Cor 3:16, 17; Eph 2:21). The building of the temple needs to be highlighted because of its continued prominence (though with a transformed meaning) in the New Testament, and its Old Testament ties to the root word translated as ‘to build’.

The qual form of *qanah* (קָנָה) in Exodus 15:16 and Deuteronomy 32:6 translated in the *King James Version Bible* as ‘purchased’ and in the *New International Version Bible* as ‘bought’, can also be translated as ‘created’. The immediate context in Exodus is the aftermath of the Red Sea deliverance, and the creation of a people by God, and in Deuteronomy it is part of the final words of Moses before he dies, and before God brings Israel into the Promised Land. According to William Dyrness (1977: 64) this is a ‘...reference to the creation of the nation of Israel by his mighty deliverance of them’. In fact Dyrness further explains that the language of Exodus 15 is similar to other references to God’s original creation (Ps 89) (Dyrness 1977:64). God’s people in the Old Testament are brought about by a creative act of God, and as will be seen, God’s people in the New Testament are a new creation in Christ. This seems to confirm a connection, between the creation of the church in Christ in the New Testament, with the literal creation in Genesis, and creation of a people in the Old Testament.

2.1.3 Theological implications of the Sabbath for building up the local church.

Now that the possibility of the relationship between literal creation with the spiritual creation has been established, we now propose to examine whether the Sabbath in the literal creation can illuminate Christ’s work of recreation.

The Sabbath in Genesis 2:2-3 says that God ceased and rested from His work of creating and the Sabbath commemorates God as the Creator. Deuteronomy 5:12 introduces an added dimension of the Sabbath as a commemoration of God’s great act of deliverance of Israel from slavery in Egypt. There appears to be sufficient grounds for us to suggest that the Sabbath becomes a reminder of the Gospel, in that we cease from our works of self-righteousness, and enter into the completed works of Christ. This central pillar of the Gospel is axiomatic.

It becomes less difficult to make a case for the relevance of Christ's completed salvation on the cross for ecclesiology, since the church is the body of Christ, and we become members of his body. This means that the church are those who have entered into his victory, and have put on his righteousness, produce his good works. Nel states that, 'The congregation must become what they already are in Christ as they grow through the process of being built up' (Nel 1994:4). The Sabbath reminds believers of everything they already are and have in Christ, since there is a continual danger, especially as church leaders, to think that the work of building the local church belongs to them and must be initiated by them. The church functions as a product of salvation, which includes everything that Christ accomplished and finished on the cross. Therefore a church should not accept the view that there is a lack of resources, which in essence would be a denial of the gospel. Ephesians 2:10 'For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do'.

According to Kenneth Strand (2000:513), a scholar from Andrews University, 'the ecclesiological aspect of the Sabbath has another important facet, one that relates to the work of the Holy Spirit for the building up of the congregation and for its outreach to the world at large. This is God's giving of special gifts to the Christian community through the Holy Spirit, endowments that are called "spiritual gifts"'. This underscores the complete provision made through Calvary, which was received through the Holy Spirit. The gifts of the Holy Spirit are everything the church is given to make it effective as God's agent for saving the lost.

In Revelation 21:1-5 the redeemed church finally lives with God, in a newly created world. This is then the ultimate destiny of the church.

2.1.4 Building in the New Testament

One of the primary words for building in the New Testament is the word 'οικοδομεω'. According to *Strong's Concise Dictionary of the words in the Greek New Testament*, it literally means 'to build up' from the foundation but also to

rebuild or restore. Metaphorically, it means to found or establish or to promote growth in Christian virtues (Strong's 1890:68).

It's theological significance in the New Testament lies in the building up of the εκκλησια. In the New Testament building the 'εκκλησια' is centered on the Messiah (Mt 16:18, Mk 14:58).

We also observe a continuity of God building his people in the Old and New Testament. (the Old Testament 'church'- literal Israel and the New Testament church-Spiritual Israel) Acts 15:16, speaks of God building again (ανοικοδομησω) the house of David, clearly a reference to Amos 9:11. This is a pointing to the eschatological restoration of the people of Israel, by the creation of 'spiritual Israel' (Rm 9:6-8, Gl 3:29)(Friedrich 1967: 139). This idea also seems to be supported by Lindgren (1965:39) 'The historical root of the church is in the covenant which Abraham and his children entered into with Yahweh their God'. The covenant promises that applied to Old Testament Israel now apply to the New Testament church, which is spiritual Israel (Rm 9-11). In spite of the fact that God repackages the covenant at different times to individuals and Israel, and even though the reality of the cross reveals the provision of salvation as an accomplished fact, the kernel elements of the covenant reveal a God of consistency and continuity that is seeking to build a people.

Within the Pauline writings we find that God uses human beings for accomplishing his work of building. (1 Cor 3:10-15, 2 Cor 10:4, 12:19) We also detect a relation between the image of 'planting' in 1 Corinthians 3, with the more preferred New Testament image of 'building'. These two images were often linked together as far back into the Old Testament world (Friedrich 1967:140).

'Οικοδομειν' translated mostly as edification, serves as the function of the Holy Spirit and of the community of believers. 1 Thessalonians 5:11 speaks of edifying one another. As we are edified we in turn edify others, thus putting a chain reaction in place. Through the action of edifying one another, we recognize the

relation of the individual believer to the community of believers as a whole, and the mutual interdependence of individual believers.

2.2 OBSTACLES TO THE WORK OF BUILDING UP THE CHURCH

The work of building up the local church will of necessity meet with obstacles. There are many examples of the New Testament post-pentecostal church, but a reference is made to the eschatological perspective as recorded in Revelation 12-14. The main resistance comes from God's principal adversary in Scripture, Satan. Satan's primary purpose is to directly counteract and undermine the work of Building up the local Church. 'And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ' (Revelation 12:17). If we choose to operate with the general assumption that a woman represents the Christian church in Revelation then it becomes easier to see how he continues to attack the remaining ones who the keep the commandments and have the testimony of Jesus.

This paper adopts the view that Satan is a literal personality who is counterattacking and undermining the very work that God is seeking to do through his church. The Bible also reveals the method of how he breaks down what God seeks to build up. Fortunately, the work of Satan in breaking down the work of the church is revealed in Scripture so that his work is exposed as people read and understand the Word of God (Bruinsma 2009:198-199).

2.3 ORIGINS OF THE TERM- BUILDING UP THE LOCAL CHURCH

The term 'building up the local church' in its present form is more than 100 years old. In 1890 ministers in Germany were concerned about the small amount of members involved in ministry began doing something about the matter. 'Building up the local church' still revolves around the same general problem today. This same term was used in the 1930's in an attempt to restore the Reformed church. Both in Germany and in Holland the decline of the ordinary church member was the central issue. The

first serious discussion of this subject in South Africa was discussed in Theological perspectives (published in Afrikaans) in 1986 (Nel 1994:6).

The whole intention is that church members need to discover who they are in Christ, and begin living out who they already are in Christ.

2.4 CHURCH GROWTH AND BUILDING UP THE LOCAL CHURCH

It is important at this point to distinguish between the more popular term ‘church growth’ and ‘building up the local church’. Building up the local church is a comprehensive term that also incorporates the idea of growth.

Building up the local church is more than the sum total of adding all the church events, programs, activities and departments. While these are all important, building up the local church is more than their sum.

The temptation is also for each church to focus subjectively on that aspect that seems more important to it than the rest. If God is building his church, the church must be willing allow him to reveal the areas he desires it to focus on.

The following section does not attempt to be exhaustive. But it is beneficial to refer to some of the issues in the debate concerning Church Growth, to stimulate thinking. According to McIntosh (2004:8) the Church Growth Movement has made significant contributions. Firstly, it has helped church growth to be more intentional at the local church level, secondly ‘...the clarification and development of the Church’s understanding of the leadership qualities and characteristics necessary to catalyze and mobilize a group of Christians’ (McIntosh 2004:8). Some additional lessons it has taught Christian leaders is that people are more likely to accept the truth in a relational context and that people are more receptive to the Gospel at certain points in their lives. It has shown that evangelism is more effective in a homogenous context and new church plants are more reproductive than older churches (Engle, P E & McIntosh, G L 2004:8-9). The Church Growth Movement has at times placed more emphasis on programs, techniques and methods, to bring about growth, and in certain instances have tended towards utilitarianism, not always offering a comprehensive

theological framework for the nature and functioning of the church. Methods change with context, culture, time, but principles do not change (Engle P. E & McIntosh, G L 2004:47).

Elmer Towns, refers to John Vaughn's concerns, and reference will only be made to the following, number six, eight and nine in order:

...the systematic replacement of Biblical preaching and teaching with such things as audience ratings, preoccupation with corporate image, statistical growth, financial profits, opinion surveys, celebrity status, and Top 10 lists of churches; failure to distinguish between numerical growth of the orthodox churches and those teaching false doctrine and making the size of a church the measure of success.

(Engle, P E & McIntosh, G L 2004:51)

It would appear from the above criticism that that there is the perception by some that the role of 'church doctrine' may have been under-emphasized or neglected. If this is true, it should be noted that the task of building up the local church lies not only in a narrow focus on methodology, but also in the doctrinal message it proclaims which is able to build the church. The church's mission and message are not divisible or separable parts. The message informs and drives the mission, the 'disciples take the Word (the words of the Lord) seriously' (Nel 1994:49-50).

The goal of the church is not to grow numerically at all costs, but it must evaluate its effectiveness against the mission that its primary leader, Jesus Christ, gave it when He said, '...teaching them to observe all things I have commanded you' (Mt 28:20).

In the next subsection the guiding principles for pursuing growth within the church will be explored.

2.5 GUIDING PRINCIPLES FOR BUILDING UP THE LOCAL CHURCH

2.5.1 The involvement of God the Father, Son and Holy Spirit in the Church

The church is no casual reality; it originates in the mind and will of God the Father, the Son and Holy Spirit. The church is part of a greater reality, the kingdom of God, yet God has chosen the church to express his rule over and in the lives of men and women. The church will come to an end as we know it, but God's kingdom is everlasting. In this light every congregation should seek to align itself to the kingship of God in the way it exists and functions. The church must also reflect the mind (character) and will of God. The church is not a secret exhibition, but is a public showcase or a display window in a shopping mall where people who have not accepted God's rulership in their lives are walking by and observing

(Nel 1994:7)

It is important to realize the importance of treating the doctrine of the church, as issuing from the doctrine of the Trinity, and therefore in close relationship to the doctrine of Christ and the doctrine of the Holy Spirit (Carson 1987:14). The Father gives the Son who gives the Holy Spirit, the New Testament church does not begin its functioning without the Holy Spirit coming upon them at Pentecost, 'Only after Jesus' earthly activity and departure is the service of the church in the world necessary for the work of Jesus; only after the resurrection and exaltation of Jesus does it become possible, however,- through the Spirit sent by Him' (Schnackenburg 1974:159). The implications of Pentecost are important to the understanding of the nature of the church. The church was not originated by man, but by God. The churches beginning, defines it's continuing. According to Schnackenburg (1974:15) the outpouring of the Holy Spirit at Pentecost, '...confers on it [church] the mystery of its supernatural mode of existence'.

2.5.2 Reconnecting the Head of the Church – Christ back to His Body

Who directs the visible organization of the church in view of the fact the church's head is invisible? Christ rules the visible organization of the church, even if through human agents. The Church is his domain, it is a divine and human institution. The

body concept is often used to illustrate unity, but it must be remembered that it is a unity under the leadership of Jesus Christ. The following text illustrates the goal of the Church in relation to Christ. Paul says, the church is to ‘...grow up in all things into Him who is the head-Christ-...’. Ephesians 4:15. Ephesians 5:23-24 says, ‘Therefore as the church is subject to Christ, so let the wives be to their own husbands in everything’. The Church is subject to Christ. Christ rules His church through the Holy Spirit. The Holy Spirit is the expounder of God’s will as revealed in His Word.

Christ rules the church through the instrumentality of humans who have committed their lives to Christ. Kuiper (1966: 94) however, sums it up well when he says, ‘He never transfers to them the authority which is His. After all it is Christ Himself who governs the church through its officers. Therefore those officers may never presume to legislate for the church. Their sole task is to declare and apply the law of Christ without ever adding to them or subtracting from them’.

2.5.3 Church and mission

The church’s agenda is the mission of Christ. John 20:21 describes the ‘apostolicity’ or the ‘sentness’ of the church. So Jesus said to them again, ‘Peace to you! As the Father has sent Me, I also send you’. There may be perception that Missiology is at times separated from ecclesiology. According to Van Gelder (2000:31) ‘Ecclesiology and missiology are not separate theological disciplines, but are, in fact interrelated and complementary’. There is perhaps a perception that some churches see ‘mission’ as something that happens somewhere else, except in the local congregation. This may be partially the reason why there are churches who have a ‘social club’ mindset, and have focused on running programs, serving primarily the needs of the members, often with little relevance and visible presence in the communities in which they are based. In this light the church cannot only have a ‘missions department’, or even a ‘missions fund’, but must also see itself as missionary in nature, which is the very reason for its existence.

2.5.4 The church a Steward of the Everlasting Gospel

If the church is sent, it must have a divinely ordained message to give, for the church cannot be sent empty handed. Kuiper (1966:102) starts off by referring to John Calvin's Institutes of Christian Religion, where he describes Calvin's view, that the 'first and foremost mark of the church is faithfulness to the Word of God'(1966:102). His outline is virtually a summary, of what the apostle Paul might have had in mind, when he referred to the church in 1 Timothy 3:15 (NKJV) as '...the pillar and ground of the truth)'.

Here is his outline of the Church. It is a:

- Product of the truth
- Conveyor of the Truth
- Custodian of the Truth
- Interpreter of the Truth
- Proclaimer of the Truth

(Kuiper 1966:102)

'Building up the local church' can be spoken of, without making this the absolute foundation of our view of the church, since at the heart of our task is the conveying and proclaiming of the everlasting Gospel of Jesus Christ. It would be futile, and in fact a shame, if the local congregation functioned efficiently, but failed to proclaim the truth. Let's take it one step further, it would be a shame if the church not only functioned efficiently, had a large membership, but failed to live and proclaim the truth. Kuiper (1966:18) says, '...the church has no more destructive enemy in its midst than indifference to the truth'. The church needs to constantly be aware of the danger of unbiblical teachings since this may undermine the work of "building up the Local Church".

2.5.5 The church a place for development of Christ-like Characters

The church is the place where God desires by His grace to transform us into the image of Christ. It is at times hard to see the difference between the church and world. Whilst the church is not perfect, it would be reasonable to expect that Christians demonstrate that the transforming power of the Gospel has begun the work of sanctification. For those who affiliate themselves to the church by a public expression of their faith in Christ, embark on a journey of growth towards Christ-

likeness. This work cannot advance unless, self dies daily and Christ is allowed to live his life in believer (Gl 2:20) made effective through the power of the Holy Spirit.

Nel (1994:69) explains, ‘The congregation has intentionally to be guided to change and to become “transformed into the likeness of Christ”’. This aim is not achieved, only through biblically-sanctioned-approaches, of living in relationship with God (often popularly referred to as the spiritual disciplines), but also by our personal and active participation in the community of faith, in both inreach (activities that are aimed to benefit Christians within specific faith community) and outreach (activities initiated by a particular faith community that are aimed to benefit those outside of that community) activities. The church must be careful that to see each other as believers in Christ, complete in him, in spite of the fact that many are at a different place in their spiritual journey (2000:21).

As members join with God on his mission to the world, this gives shape and depth to their Christian character. The word ‘character’, simply refers to Christ-like characteristics that have been imparted to us through the Holy Spirit living within us, and our cooperation with Him in the mission of God.

2.5.6 The Church is primarily a relational and united entity

This view is relayed by images such as ‘people of God’, ‘body of Christ’, ‘communion of Saints’, ‘bride of Christ’, ‘household of God’, ‘flock of God’, and ‘royal priesthood’, to mention only a few. This is staggering considering that much of what is visible today, is of an institutional nature such as, buildings, committees, programs, and training seminars. These all have their proper place, but it is a problem when they become the most prominent features that define the church, to the neglect of the relational imagery. It is true the many cell-based churches have managed to move closer to a relationally based church, but being a ‘cell-based church’ does not exempt you from the danger of becoming institutionalized. The New Testament (1 Cor 12), church organization was relational and people based.

One of the challenges the church faces is that of secularism, that can come in the form of individualism. Secularization has also brought about, the compartmentalization of knowledge, which makes it more difficult to see the connection between various branches of knowledge. This fragmented mode of thinking results in subconsciously believing one thing, but being comfortable with, or seeing no conflict with living in direct contradiction with what we believe. It also makes it easy to profess some form of faith in God, but when in reality there is no empirical evidence, that proves that the believer is living in the joy of that relationship, which is a gift from God. Neither can it be shown that it is treasured by believer actively and voluntarily participating in it, and disposing themselves to the benefits God desires to give. The benefit derived in the relationships of believer with believer in the church, is the impact of Christ's work in the life, spilling over into the lives of those within the church, and also on those outside the community of faith.

The church cannot be spoken of as a relational body and at the same time be considered distinct from unity. It implies unity, and this unity is derived by our connection with Christ who is the head, and hence there can be no fundamental separation within the body of Christ. This kind of unity is based on our common life in Christ, and manifests itself in a spirit of brotherhood and sisterhood with all who are in Christ.

2.5.7 Ecclesiology and Eschatology

Firstly, 'building up the local church' has to constantly realign itself with ecclesiology, which is the doctrine of the Church. In other words it must not lose its theological moorings. The church continually seeks a clearer understanding of its nature and mission, as revealed in Scriptures. The 'ἐκκλησία' is an eschatological people, according to Ladd (1974: 541) who states that 'The life and fellowship of Christians in history is to be a foretaste of life in the kingdom of God and is to reflect in the world something of what the eschatological reality will be'. The church is to inherit the kingdom, but are also already experiencing that same kingdom, in the here and now (Ladd 1974: 541). Secondly, eschatology is linked to the church, because the church in human history had a beginning, and will have an ending. There is a linear progression according to Schnackenburg (1974: 16) who describes the eschatological

dimension of the church as follows, ‘The imparting of the Spirit as a mark of the eschatological occurrence of salvation’. The Christian era, stretching officially from the enthronement of Christ and the descent of the Holy Spirit at Pentecost, right up until the Second Coming of Jesus, is referred to in the New Testament as the last days. This is the era that Pentecost ushered in.

The apostle Paul, in Ephesians 4:13, defines the eschatological goal for the church, ‘till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ’. Before Christ comes, he wants a people united on truth, which is the fullness of the knowledge of Christ. This is important because it sets the agenda for the church today.

In Revelation 12:17 a woman is described, who is a symbol of the church in Revelation, a common symbol for God’s people in both the Old and New Testament. Revelation 12 describes the spiritual battle the church is involved in and how God helps her throughout history to overcome the constant attacks from Satan. In the Old Testament church – the Jews give birth to the Messiah, and Satan tries to destroy Him but fails, this is when he attacks the Christian church after Christ is taken up into heaven, but God’s people are protected throughout the dark ages of persecution, against the odds. Then at the end of 1260 years (1798) the church is described as, ‘the rest of her offspring’, and can be identified as those ‘...who keep the commandments of God and have the Testimony of Jesus Christ’ Revelation 12:17.

The church has a prophetic form and function in each phase of history, from the beginning of time, till the final consummation of the age when Christ comes again. The Bible gives the highlighted features of the church in each phase of church history. It will be noted that the church throughout the ages had one truth, even though packaged differently in the Old Testament (which was anticipatory of Christ’s coming) The apostolic faith (which was God’s clearest revelation in Christ) of the early Christian church defines the same beliefs that are to be held by the church about 2000 years later. At the same time certain features of God’s unchangeable truth rises to the fore in each age, in response to the attacks of Satan on the church. The principle noted here is that God deals with his church progressively, seeking to bring the church back to the ‘pure’ faith of the apostles.

Adventist ecclesiology is influenced and shaped by an eschatology that has its basis in the books of Daniel and Revelation, which deal with events and issues of the ‘end’ just before the visible return of Jesus (Bruisma 2009:183-186). This is an important ecclesiological dimension, because its eschatology defines the nature and functions of the church, before Jesus comes again. This points to the fact that ecclesiology is not static, but is dynamic along a linear progression and contextual, as God seeks to bring his church, the bride into a state or readiness for the Second Coming of Jesus, the marriage supper of the Lamb (Rv 19:6-7).

2.5.8 A continuity of ecclesiology in the Old and New Testament

There is also a continuity of the concept, of God having a people both in the Old Testament and in the New Testament. Though the language terminology, imagery and symbols of the covenants are different, in essence they describe the same plan of salvation from two different perspectives (OT and NT). ‘The language that described the calling of Israel in the Old Testament, Peter applies to the New Testament people of God. Equally so, Christ emerges as the central figure for the Old Testament as well as for the New, and Paul, reflecting on the experience of Israel in the wilderness, affirms that “the Rock that followed them was Christ”’(1 Cor 10:4) (Carson 1987:15).

2.5.9 Ecclesiology a description of the Biblical ideal

The church as the Bible defines it, and should be in reality, is described as the “defined subject”, this is the theological ideal of what the church should be. This idea is a key concept in this research paper, but even for the task of building up the local church, since it implies that the church is a work in progress. The church, in reality, is always less than God’s ideal (defined subject) but is always moving closer to it. The empirical reality describes the church in its current state. Essentially, building up the local church, is about how the empirical subject, the local congregation, can narrow the gap between the empirical and defined subject (Nel 1994:10).

Building up the local church is more than just marginal shifts or adjustments, or even simply changing structures and programs, adding a few novelties or a handful of

organizational improvements here and there, whilst not excluding the former, it has to do with “...the revitalization of the congregation in its essence, its existence and its functions” (Nel 1994:7-8).

2.6 A WORKING FORMULA FOR BUILDING UP THE LOCAL CHURCH

The **working formula** for building up the local church ‘...is the ministry whereby a local church is trained and lead to **understand** its own nature (identity) and reason for existence (purposes)(**Hermeneutical dimension**) **Evaluate**, as a body of believers, its own functions, formulate objectives accordingly, and reach these objectives in a planned manner. (**Agogical-teleological dimension**) **Develop**, as required and on a continued basis, structures for congregational life that will serve the Triune God and his salvific acts in His church and in the world – to the Glory of HIS NAME. (**Morphological dimension**)’ (Nel 1994: 8-9).

A simple way of understanding this formula is with the following interrogatives, ‘who’, ‘what’, ‘how’. Some churches start with the how, without understanding what they must do and who they are. Others start with the ‘what’ without understanding much about ‘who’ they are, or ‘how’ they must do it. Others know ‘who’ they are but have not defined for themselves the ‘what’ and the ‘how’.

This is an excellent formula in that it helps the church to reflect on its identity, evaluate its functions and recommend changes. For an expansion on the hermeneutical dimension, Nel (1994:67) does elaborate on the ‘exegetical task’ of the church in his chapter on renewal when he says, “The exegesis of the Bible and the exegesis of the congregation and community are always equally important in ‘building up the local church’. This seems to suggest that the Bible is not only exegeted for ‘mission’ but also for ‘doctrine’. This is what shapes who the church is and brings about genuine renewal. A church must reflect on its doctrines and evaluate it, and this is not only the task of systematic theology, but also of practical theology.

What does the church believe? What is the Bible message the church proclaim? Which parts of the Bible message (Gospel) can the church grow in? There can be no mission without a message, and the message precedes the mission, since the mission

is to proclaim a message. Matthew 28:20 records that in giving the mission to the embryonic church Jesus also emphasized the importance not just of teaching, but of teaching *all* things, that He commanded them, ‘teaching them to observe all things that I have commanded you...’. Therefore not only is teaching important but the church must continually test its understanding against the Biblical standard of Jesus’ teaching. It may therefore not be inaccurate to suggest that the ‘hermeneutical dimension’ not only describes ‘how’ the church functions but also describes the ‘message’ the church teaches, since this plays such a major role in the identity of the church, and also how it perceives its mission. Additional support is given to this view in Ephesians 4:13-14 “...till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ, that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting”. This is the aim of building up the local church, that the church’s knowledge of Christ expands and goes deeper, till it reach the fullness of Christ.

Lindgren (1965:63), in his book *Foundations for purposeful church administration* eloquently lends support to the importance of doctrinal study to the administration of the church, ‘One of the chief concerns of the administrator will be to involve the church membership in a clear understanding of the Christian faith’. Then he continues to call for a serious study of the Scriptures.

The work of building up the local church, has to do with renewal as Nel puts it, but he also uses the idea of restoration. ‘As God’s new creation, the church is to a great extent his answer to the fall. The church is God’s new covenant people through whom he fulfils his plan with the world, his first creation’ (Nel 1994:10). Through the new creation God restores everything that was lost in the Genesis creation by sin, but also through the abundant riches of his grace achieves much more than what was lost. God is therefore in the process of restoring the world, of which the congregation is a part, and chooses to work in and through the local congregation. Russell Burrill (1998:56) describes discipleship as the ‘...restoration of the image of God in the lives of those who have accepted the free gift of Christ’s righteousness. Humankind was created in the image of God physically, mentally and spiritually. Yet that image has been marred by sin’. From a SDA perspective the Sabbath plays an important part in

our understanding of how God brings about restoration. According to Russell Burrill (1998:59) ‘The Sabbath is at the heart of the restoration process because of the great need to develop a deep relationship with God’. The Sabbath like any other gift from God, cannot be separated from the giver, who is the Lord of the Sabbath. It reminds us that God is the one who restores us, and renews us. In the original creation it reminded Adam and Eve that God had provided everything for them, and in the new creation, it reminds us that Jesus provided everything for our complete salvation (Ex 20:11, Dt 5:15; Heb 4:4,9-11).

In the context of the hermeneutical dimension, which focuses on identity, understanding who SDA’s are, and what they believe becomes absolutely important, since it will impact the agogical-teleological dimension and the morphological dimension. It is suggested that the Biblical message (God’s revelation in Scripture) defines who the church is and what it proclaims, and how it goes about accomplishing its task. In his book, *A search for Identity: The development of SDA’s beliefs* Knight (2000:203-204) demonstrates historically how the message brought into existence the Adventist (SDA) movement (Knight 2000:203-204). Further support is given in Knight’s earlier book, *The Fat Lady and the Kingdom*, where he writes concerning the historical relation of the mission and the message within the SDA denomination, and indirectly shows how closely linked the message and mission of the denomination is. Between the years 1844 and 1850:

Adventist’s could not have had a mission of any magnitude during that period, since until near its end they had no message to preach. Neither did the movement have a compelling purpose. In 1861 the Seventh-day Adventist founders recalled “our views of the work before us were then [up through the early 1850s] mostly vague and indefinite”.

(Knight 1995:60)

The church is a result of the communicative action of God and has been established for communicative purposes. This is more than just the sociological understanding of communication, because God’s Word is more than just communicating information, his Word is the creative word, which communicates (gives) life and power. (Ps 33:9; Heb 4:12) God continues to communicate himself to the world through his church. It

exists to communicate with God, with the world, and with each other. When this does not happen, it no longer functions as God intends it to function. The local church, in order to be true to its nature and purpose, must ‘...operate as a network and centre of communication’. Through word and deed the church seeks to communicate the Gospel.

2.7 RENEWAL IN THE LOCAL CONGREGATION.

It is imperative to outline the process of renewal in the congregation.

Nel’s (1994:74) Phases for congregational strategic planning are outlined as follows:

1. Motivation, unfreezing and developing a mission statement
2. Analysis of the congregation
3. Planning a strategy
4. Implementing the strategic plan and reaching objectives
5. Evaluating, stabilizing and repeating the process

Renewal as a concept in building up the local church could also be termed revitalization or restoration. This is much broader than simply revival of personal spirituality which motivates one to service. Revival has come to be experienced as a temporary and heightened state of spirituality, and unfortunately this form of revival has at times had the reputation of being superficial and emotional. Reformation is the real test of revival and has not always been applied in the many revival events in the Christian church. Renewal according to Nel (1994:10) has the broader focus of God renewing and restoring all things including his church for the completion of things. This form of renewal is based on God’s agenda not the church’s program, agenda and timelines. This renewal can only be brought about by the indwelling presence of the Holy Spirit in the believers’ life, in the context of the congregation. This renewal spans from creation in Genesis to the coming of Christ.

According to Nel (1994:76) the church is a work in progress and is in the process of being changed into image in Christ, and in conforming their lives according to his

will. This includes the church's obedience to God's Word, not legalistically but through the power of the Spirit.

Nel believes (1994:77) that the motivational process must see the congregation not as spiritual minors, but as a mature bearer of God's purposes. He views the centering of the church and its work in the offices as unbiblical based on the principle of the priesthood of the believer. If the ministry of church officers, are emphasized, as of more importance and indispensable than other ministries among the ordinary members, the result is that church officers who tend to think, say, and do on behalf of the congregation.

Callahan's (1987) five sources of motivation are useful to the motivation process. These are instructional and churches who are embarking on a process of renewal and change, would find this information valuable. They are listed as follows:

1. Compassion
2. Community
3. Challenge
4. Reasonability
5. Commitment

They are defined as follows:

Compassion has to do with sharing, caring, giving on one's self, and supporting. Many people do what they do in relation to a church of a spirit of compassion. Community has to do with good fun, good times, fellowship, affiliation, belonging, and the sense of family and home. Many people do what they do in a congregation out of that sense of roots, place and belonging. Challenge has to do with accomplishment and achievement. Some people rise to the bait of an excellent challenge. They thrive on accomplishing things that others claim can't be done. Some people do what they do in the church out of this sense of challenge, accomplishment and achievement. Reasonability has

to do with logical, thinking analysis, and common sense. Some people do what they do in a church out of that sense of reasonability. Commitment has to do with dedication. Some people do what they do in a church out of a sense of faithfulness, loyalty, and dedication to that church's survival, to that church's well-being, and to that church's work and mission.

(Callahan 1987:76-77)

Leaders should focus on the motivational resource of the members of the local church if they want to activate, the gifts, abilities, strengths and financial resources of that church.

Nel (1994:80) gives three levels of motivation:

1. The level of the heart – the nature and mission of church
2. The level of the mind –the functional
3. The level of actions- the structural

2.7.1.1 Congregational analysis

Congregational analysis can be summarized as follows, as Nel (1994:88-90) sees it:

Firstly congregational analysis is like ‘looking into the mirror’ but this must lead to a process of change in order for it to be of any value.

Here are three elements in congregational analysis:

1. Congregational Profile (who we are)
 - a. Who lives here?
 - b. How old are they?
 - c. What is the ratio men/women?
 - d. What is the age group profile?
 - e. What are the educational qualifications?
 - f. What income groups live here?
 - g. What vocational group live here?
 - h. What is the average length of residence?
 - i. What is the marital status and size of families?
 - j. How do these particulars compare with those of the community?
2. Situational and societal diagnosis (where we are)
 - a. Sociological factors and changes
 - b. Demographic factors and changes
 - c. Socio-economic factors and changes
 - d. Political factors and changes
 - e. Religious factors and changes
3. Congregational diagnosis and evaluation by the congregation itself. (How we are doing)
 - a. The congregations understanding of its nature and raison d etre
 - b. The congregations purposeful and effective operation
 - c. The congregation’s structure in service of the acts of God’s salvation through his congregation in his world

2.7.1.2 Light your world for God

Mark & Earnestine Finley (2002:18) in their book, 'Light up your world for God' describes a cycle of evangelism. This is not evangelism narrowly defined, but sees the discipling process as key to this process. This cycle is based on the Biblical agricultural cycle of cultivation, sowing, reaping, and preservation, and can be outlined as follows:

1. Revival
2. Training
3. Outreach
4. Evangelistic Reaping event
5. Follow up

Evaluation is not presented as a separate component of this cycle. One could argue that it is assumed, but if something is of key importance to the health of the church it may be more helpful to specify it. This resource was developed largely around the Finley's' evangelistic ministry. It is a model that has worked well for them in planning for mega evangelistic campaigns around the world. Its strength lies in the wealth of experience, the sound exposition of the principles of success that have been tried and proven. But it is not fully developed in terms of providing a strategic step-by-step link, taking into consideration the current Adventist church structures (these are perhaps assumed). This resource may suit experienced and theologically trained Leaders who prefer to have the principles and wealth of experience with a preference for contextualizing the plan themselves, and developing a never-before-used model based on the context of the local congregation. Because the model is not presented in a manner that integrates and shows the links to the structure of the SDA congregation, it may be perceived as a temporary programme.

2.7.1.3 The Empowered church model

This is a well-developed Programme developed for the church by Amazing Facts ministries. The Principle that Natural Church Development highlighted is the 'principle oriented approach' (Swartz 1996:16). The empowered Church program is

not based on methods of one successful church, so it is not based on one model. It is however a very specific step-by-step guide for the church. It is not a program, but a way of doing church in an Adventist setup. To attempt to run this ‘process’ while continuing with the ‘normal programming’ of the church is going to be frustrating to leadership and members, and most likely end in disillusionment. It becomes apparent by the structure of this resource that many congregational leaders and members need a step-by-step guide on how to implement an evangelism cycle. This could be because leadership and members have not been trained and equipped or that in general Adventist churches in some parts of westernized world, have been institutionalized. It is possible that it may come across to some leaders and congregations who are revived and doing effective evangelism, as prescriptive and restrictive, which may not be its intent. The other drawback is that churches may become lazy strategic thinkers, as there is a continual dependence on someone else doing the designing of a program and handing it down to the local congregation. Resources like this should be developed, but must include far more contextual advice, calling churches to contextualize materials, and where the spiritual gifts prevail to develop approaches that work in their unique context. This may be helpful advice for a young church, with inexperienced leaders to begin learning, by following as many of the recommended steps that are suggested by the resource, and once they have done it at least once, to start making contextual changes and improvements. The principles of the empowered church program, are not new, and will remain valid, but each church will have it’s own unique way of applying it to their context. Methods are never static, and we must continually strive to improve our methods of ministry to achieve greater effectiveness in evangelism and discipleship. A diversity of resources and input from all those gifted, experienced and equipped, theologically and practically, in the church will help to utilize and develop talent, and at the same time provide a wider variety of resource options.

‘The empowered church program provides congregations with a distinctly Adventist perspective on evangelism, built on solid Biblical principles and supported by the counsels from the Spirit of prophecy, which in Adventist circles refer to the writings of Ellen G White’. It is user friendly and well packaged. It provides the church with step-by-step guidelines for implementing a cycle of evangelism in the local church. It prominent feature is that it mobilizes a church for evangelism, with the climax in a

reaping event often called a public evangelistic campaign. The cycle is outlined as follows:

- Personal preparation (church assessment and revival)
- Planting seeds (literature distribution, Bible studies, and small groups)
- Cultivating for the harvest (short bridge events and seminars)
- Harvesting (public evangelistic series)
- Preserving the harvest (discipleship of new believers)
- Repeating the cycle (remember, the seed is in the harvest)

Once again, there is a risk of transplanting models that were birthed elsewhere and have been successful in a certain type of context, and the perennial tendency of some congregations to simply implement the model without paying careful attention to the local context of the congregation. The general empowered church cycle is based on nature's cycle of sowing and reaping, but the application of this cycle will still demand careful consideration to contextualization based on a number of variables in the local congregation. Another challenge is that it provides a timeline to the various phases, which has pro's and con's. On the good side it motivates the church to action, and accelerates evangelistic preparation. On the down side, each church is at different spiritual levels, and some may be able to go faster, others would need more time. In order to implement the empowered church cycle in its well detailed plans, 'critical mass' is needed by the church. This is a very helpful resource, but again, this resource does not appear to be structured in such a way, where not enough intentional appeals are made on calling leadership to think through its needs, its context, and creatively construct and customize its own plans best suited to the context. It may be helpful to include a module on how to contextualize ministry models. In addition various case studies can be presented that attempts to describe a wider spectrum of church 'types'. This resource is particularly useful when local church leaders have not been adequately equipped to think theologically about the ministry of the church. The program is a highly structured one, with the traditional Adventist emphasis on committees, and various supporting programs. This resource brings a much-needed strategic guide for implementation of ministry in the local congregation. The assessment module is a module that is relatively new in comparison to the other modules. Self-diagnosis and assessment is not a traditional feature of the Adventist local church. Another plus of this great resource, is its online resource database,

where updated resources and materials can be accessed, as well as possible support. In addition it is designed to be compatible with the standard structure of the local Adventist congregation, without creating structural and organizational conflicts that may derail the entire process. The counsel given by Nel (1994:68) is applicable here to the SDA Church, ‘While denominations may, on the one hand, unquestioningly cling to structures as if the Bible itself has prescribed those structures, there is also the danger of a type of masochism’. By this it is suggested that he means that, change for the sake of change, and that this type of change may not be well considered, and in the end may cause more damage to the congregation.

The Empowered church has the following 5 modules:

- Program Set-up Module
- Assessment Module
- Revival Module
- Evangelism Module
- Discipleship Module

The phases are then broken down into a month-by-month phases:

- Month 1(Set up Outreach Leadership team)
- Month 2 (set up the church’s evangelism calendar)
- Month 3(assessment)
- Month 4(Create assessment action plan)
- Month 5(Prepare for revival)
- Month 6(Revival)
- Month 7(outreach and preparation)
- Month 8(outreach and bridge events)
- Month 9(Prepare for evangelistic series)
- Month 10(Evangelistic series)
- Month 11(Begin discipleship groups)

The issue of discipleship groups in both *Empowered church programme (2007)* and *Light your world for God (2002)*, are either alluded very remotely or referred to in a

cursory manner. *The Empowered church programme manual does not mention the potential of small groups in discipling new and old believers. Light your world for God in the section on 'equipping' refers to a quote from Ellen White where she speaks about the importance of 'small companies' of believers that should be formed for service (Finley 2002:13).* There has been recent a expansion of discipleship and mentoring module by the Michigan Conference of Seventh-day Adventists. The following two guides were developed: the 'mentor's discipleship log', and 'my discipleship journey log' which provides a step-by-step structured process for mentoring and discipling, developed by the Michigan Conference. Watson quotes Howard Snyder who says, 'Virtually every major movement of spiritual renewal in the Christian church has been accompanied by a return to the small group and the proliferation of such groups in private homes for Bible study, prayer and discussion of the faith' (Watson 1981:91). Discipling in the, *New Dictionary of Theology* defines discipling in the context of the 'shepherding movement' which arose primarily within house churches in the 1960's and 1970's. A criticism leveled against the house church movement, was that it focused too much, ironically, on centralizing authority in a house group leader, elder or pastor (Barrs 1988:640). Small groups can be abused or misused. But small groups are also vehicles that can be used to bring about life transformation, but small groups must not be viewed as an end in themselves. According to Barna (2001:94) small groups can be incredibly effective in helping people to grow, ' But greater life transformation through small groups is not as evident, because not enough attention has been given to the capabilities of the group leaders and teachers, and the substance that gets shared in the group...'. Small groups can be effective but small group leaders must be adequately equipped. The kind of equipping being referred to is not just in terms of 'technical skills', but encompasses the whole life, spiritual, mental, emotional, social etc.

2.7.1.4 Multi-congregational diagnosis

Congregations who fail to do proper self-diagnosis have the potential of disadvantaging congregational development and growth.

The book 'Adventist Congregations Today' contains the results of a survey of which the Adventists were part. It consisted of three national, interfaith surveys. This

indicates a healthy shift towards self-diagnosis through a scientific instrument. Unfortunately this kind of survey has not yet been done, to my knowledge, in an Adventist South African context. If done the results would be educational, and could also stimulate a hunger for change, and assist local churches in strategic planning. This kind of survey is a random sampling of Adventist local congregations. This volume provides the most complete and up-to-date body of knowledge about Adventist congregational life published to date (Sahlin 2003:5).

Congregational analysis is important because this is what brought about a need for Practical Theology, which is the recognition of a crisis in the church, the realization that the church was not growing as it should. This entire research paper is based on the premise that the problem in the local congregation is the failure of leadership to adequately disciple and mentor future generations of leaders. By diagnosing the congregation it will be easier to ascertain the reason for this problem within congregations.

Here are the three elements of congregational analysis according to Nel (1994:89-90): The congregational profile, situational and societal diagnosis, and finally congregational diagnosis and evaluation by the congregation itself.

2.7.1.5 Resources for building up the local church

There is a proliferation of discipleship resources available via Christian bookshops and the internet. Reference was made to two resources (The Empowered Church & Light your World for God) in the Adventist Church developed within the North American Division of Seventh-day Adventist (Headquarters for SDA Church in the USA). Resources are of value to congregational leadership in discipling people. Resources can also be costly. Resources are not just books, CD's, DVD's and training manuals, but also money, venues, paid staff etc. Barna's (2001:126) findings were that, '...all the resources typically required to run a successful program were not thought of as relevant in regard to an effective discipleship ministry'. Whilst resources are not to be discounted, congregational leaders should know that the success of a discipleship programme is not exclusively dependent on having all the resources.

2.8 LOCAL CHURCH STRUCTURE

2.8.1 The Challenge of the Adventist church structure

The structure of the SDA Church is largely a prescribed structure, albeit with room for flexibility. Clearly, this is not only the case in the SDA church, according to Nel (1994:130), ‘Many ministers come to think that the structures are basic problem in a time when some local congregations experience great frustration because of the denominational and prescribed structures’. Secondly, the structure of the local SDA church is linked with the higher structural levels of the church, the Conference (grouping of churches in a geographical region) the union (a grouping of conferences in a larger region) and the regional General Conference Division, a collection of Unions in a territory. Programs are often passed down to the local churches, from the higher structures. For example: The Sabbath school at the General Conference (world headquarters for the SDA Church) level passes down programs through the Union to the Conference and into the local congregation. Or the personal ministries (evangelism) department passes down an evangelistic plan through the same structures, right down to the local church.

The advantages of this system can be outlined as follows:

- United action and collaboration.
- Greater mass momentum generated because of the mobilization of greater volumes of members across a larger territory.
- Greater resource investment, including the pooling of high quality resources often not available in a small local congregation.

There are however possible disadvantages in the implementation of large-scale programmes:

1. Failure to take into consideration the local programme of the local congregation, which may be a short, medium or long-term strategy.
2. The danger that this method creates a culture of sitting back and waiting for the next program to be handed down, which may cause members to become passive thinkers.

3. The challenge of contextualization. A certain programme may not be the most effective at a specific time , neither may a certain program be the most suitable evangelistically.
4. The challenge of readiness. Certain congregations are ready at certain times, and other congregations are not yet ready for certain programmes, as they may be at different levels of maturity or competence.
5. The approach is often a one-size-fits all, not taking into account the church's uniqueness into account.

It also often fails to take into account the multitudinous program demands on the departments of the local congregation, from the local Conference, the Union, the Division etc, which creates program overload, as everyone is competing for the same time resource. There is a danger of generating programmes from the higher levels of the church organization, and implementing it in such a manner that the local congregations feel as though they're disconnected from the process that starts with programme conceptualization, development and implementation. Creative participation in the process of strategic planning results in broader-based ownership. Congregations will engage most passionately, in that which they 'own'.

These pros and cons are not intended to be exhaustive, but to illustrate the challenges in the Adventist system in some contexts. There is no doubt that streamlining of the structures are necessary, to ensure that the mission of the church is not hampered by over-institutionalization. There is value in our administrative structures, but recognize that the structures may have become too ponderous and cumbersome (Knight 2011:168-169). It is believed there is a happy medium that recognizes the advantages of unity of action and collaboration. But can this be done in a way that better incorporates the local Conference as well as ordinary lay members from local congregations in the planning process, recognizing their gifts and competencies, thus bringing about greater ownership in the churches mission plans. The view that all members should be directly involved in high level planning before anything can take place is not supported by this paper, this would be another extreme. The distance from the higher organization needs to be reduced substantially. It can be reduced by clear and thorough communication to all members of the organization, with systems for feedback. The higher organizations could better utilize their sessions (constituency meetings) often focused on maintaining the institution or church politics leaving little

space for discussions along the lines of mission and strategy, and the setting up of ad hoc committees and teams that can research the mission thrust of the local congregation or local Conference. The leadership base can be widened with more delegated authority.

2.8.2 Local congregations are the focus

Our focus is on local congregational structures, but in an Adventist context the local congregation is systemically linked to the higher organizational structures of the denomination.

There is the danger that local congregations exist for the Conference, Union and General Conference Division structures, instead of the other way round - the supporting administrative structures supporting the local church in its mission. Theologically, when the Bible speaks of the church it is with reference to the local congregations; even those serving in administrative structures belong to a congregation. Greater and closer collaboration between the local congregations and the higher organization can greatly benefit the church. The local congregations represent the frontlines of the denomination. The higher organizations provide leadership, support and resources for local congregations to be more effective in the trenches. There should be visionary leadership from these organizational levels, with administrative experience and wisdom, ministry gifts that can be utilized and must benefit a wider field, but its primary ministry is done through the local congregation, in support of the local congregation, facilitating and activating the gifts in the local congregation, and helping the local congregation to see its unique mission in that local community, resourcing the local church, assisting in the coordinating and equipping of ministries. A 1992 document from the North American Division, entitled *A Shared Vision for the Local Church* as quoted in *Adventist Congregations today* (Sahlin 2003:6), states, 'The local church is the driving force and the focal point of the SDA denomination. It is where men and women are won to Christ, children, youth and adults are nurtured in discipleship. The compassion of Christ is lived out in families and neighborhoods. Upon the health and strength of local congregations depends the entire fabric of Adventist institutions and its global mission'. Sahlin quotes from Advents source, 1992, titled, 'A shared vision for the local church', that

‘God wants each SDA Congregation to be strong in Christ’s mission, visibly empowered by the Holy Spirit. To achieve this vision...intentional steps must be taken by each local church so that it understands God’s will for its unique role in His plans’.

The last time the structures of the worldwide SDA Church underwent a major overhaul was in 1901(Knight 1995:48-49). Times have changed drastically since then. There have been modifications, but some argue that more is needed than simply making modifications. It is not suggested that wholesale changes be made, but that certain structures can be reviewed considering that the church operates in the context of a global village with instantaneous communication via email, instant messaging, internet based communications systems like skype, conference and video calls etc. Transportation has undergone a revolution, which has brought about greater mobility. These innovations provide opportunities for streamlining church structure.

Barry David Oliver (1989:296-322) outlines the principles of organization which is applicable to the macro structures of the worldwide SDA Church. The following are key points of discussion in Adventist circles, and because they all relate to building up the local church.

1. Unity and diversity
2. The place of decentralization as a principle of reorganization in 1901.
3. Concern for unity
4. Participation or representation
5. Union conference representation
6. International representation
7. Consensus decision-making
8. Authority as a principle of reorganization
9. Simplicity and adaptability as principles of reorganization

How were these principles derived? The structure of the SDA denomination was built around mission. Knight highlights the dangers of institutionalism, which could stifle revival and growth (Knight 1995:32-41). Denominational structures should not be static, but should be refined periodically in harmony with core Biblical principles.

2.8.3 Modes of ministry

There are modes of ministry that are three dimensional, which means that they should always be in service to the triune God, in service to one another, and service to the world. The modes as described by Nel (1994:16) are, preaching, witnessing, teaching, worship, community, care, service. ‘The mission with which God occupies himself includes the church...’ (Nel 1994:16). This classification from a Reformed theological point of view attempts to include all ministry activities under its descriptions. At the same time there are many other classifications, even though they overlap to a large extent. This classification is not meant to be exhaustive, exclusive or detailed in the sense of providing an exhaustive list of every type and form of ministry action. They describe the primary forms of ministry the church engaged in, in the New Testament. There will be slight shifts or nuances in defining each of these ministries, with differences in emphasis.

It is not the purpose in this paper to address the modes of ministry in detail, since this would require extensive research in and of itself. It is not of much help to be too dogmatic about constructions of ministry models, since the New Testament is not detailed and specific, and there are not many formal prescriptions for organization. Whatever our construction, what must be taken into account is all Biblical data (using the New Testament as the primary text, and filtering Old Testament information through the lens of the New Testament). The church must be able to explain the relationship between the operation of the gifts of the Spirit or the charismata and the institutional ministries like, elders and deacons etc. It may be helpful to provide a flow chart diagram that starts with the mission that Christ gave to the church, then proceeding to the ministries that accomplish that mission, then from there to look at the objective of each ministry in contributing towards the mission of the church. The methods of ministry must be derived from the principles of Scripture, and then, secondly, must be the servant of mission. Ministry methods should not limit the accomplishment of the mission, particularly when they are no longer effective. The terms used to describe these ministries are labeled differently by different Christian traditions (denominations). Each denomination should clearly define its categorizations of ministry, and ensure that key functions are not excluded, or

subsumed under such a broad umbrella of ministries that it faces the danger of being neglected.

The church does not create its own mission, or think up its own ideas about what to do concerning God's mission; it joins with God and becomes partners with Him in accomplishing his mission. All modes of ministry are therefore of a missionary nature, and all modes of ministry must be Christ centered. These modes of ministry are a continuation of the ministry of Christ, by his body, the church. Building up the local church is not just inreach or outreach, it is both. An artificial dichotomy should not be created between 'inreach' and 'outreach'.

The context in which all modes of ministry take place is in the context of love, which includes all aspects of community life (caring, sharing, encouraging, etc).

The primary aim of the church is to love God, and to love fellow human beings. This two-pronged aim will outlast time. Everything that the church does must be hinged on love to God and love to each other. A church can be fully functioning in terms of church ministry, but may have lost its first love. A church that has lost sight of its primary goal of love to God and to fellow human beings, is what some called the institutionalized church, where structures become an end in themselves. 'With love as its motivating purpose, the church will be more concerned with its ministry than with the security of its own traditions and organizations except as these serve the summum bonum, love' (Segler 1960:25).

As an outgrowth of love to God the church responds in worship and service to God, and spills over into service to their fellow man (Mt 25, speaks of service to people, as service to Christ). This service is rendered through Spirit enabled intercessory prayer, the words of Christ we share, and the actions of Christ through us.

Segler (1960:26-33) outlines what for him are the functions of ministry, 'a ministry of worship, a ministry of preaching, a ministry of teaching, a ministry of healing, ministry of evangelism, a ministry of stewardship and a ministry of reform'. Clowney expresses his view that '...ministry is threefold: it ministers to God in worship, to the saints in nurture, and to the world in witness' (Carson 1987:15).

In speaking about spiritual gifts without which no believer can minister, reference is made to the Greek word ‘χάρισμα’ which appears 17 times in the New Testament, appears only in the Pauline writings (Carson 1987:155) It literally means a grace-gift. Ronald Fung, in analyzing the list of gifts in 1 Corinthians 12:8-10, 12:28-30, Romans 12:6-8 and Ephesians 4:11, comes to the conclusion that there is not attempt made at a systematic classification ‘they are manifestly incomplete, being selective and illustrative rather than exhaustive, and probably no effort to force the various gifts into a neat scheme will prove completely satisfactory’ (Carson 1987:156). Attempts at classification while innocuous, are subjective.

Furthermore, he shows that gifts have their origin in the work of the Triune God, secondly all gifts are given by the Holy Spirit and though they differ in function they don’t differ in importance. It also shows, according to Romans 12:3, that each one must use their gifts wholeheartedly and single-mindedly, and within the limits set by their gifts. In 1 Corinthians 4:2 a call is made for the church to be ‘good stewards’ of what God has given us, using our gifts responsibly and acknowledging the gifts of those in other areas. In Ephesians 4 the gifts are linked up with the goal of the church. In this passage, God gives ministers to equip other members so that they may use their gifts for the building up of the church.

There are some gifts that are given by the Spirit, totally unconnected from natural ability or talent such as: speaking in tongues, miracles, prophecy or healings. But there are gifts that seem to be built on natural abilities, where there is a ‘heightening or intensification by the Holy Spirit of natural qualities that are dedicated to the service of the Lord’ (Carson 1987:162). Spiritual gifts can be eagerly desired, in accordance to the discretion of God who is the giver. Even though a spiritual gift (charisma) is given by God, it does not operate automatically, it can be neglected (1 Tm. 4:14; Mt 25:29) and must be kept ablaze through diligent use and constant revitalization (Carson 1987:162).

The way the SDA church functions and is structured is described in the ‘Seventh-day Adventist church manual’. ‘Realizing increasingly how important it is that everything “be done decently and in order” in our worldwide work, and that actions on church

government should not only express the mind but have full authority of the church, the 1946 General Conference session adopted the following procedure: ‘All changes or revisions of policy that are to be made in the manual shall be authorized by the General Conference session’- (Church Manual 2005: XXI). Karl Barth points out that how the believing community is structured and organized is the matter of canon law (rules or laws adopted by ecclesiastical authority), rather than dogmatics. This does not mean it is not open to discussion and further research, for ‘it would be folly to try to derive canon law from any but a christologico-ecclesiological concept of the community’ (Barth 1958:679). Solid Biblical research must continuously influence church governing and decision-making structures, so that growth takes place at every level of church life. Church organization is not static, or fixed for all time. The Bible gives clear and unchanging principles, but the church has to contextually apply these principles in ways that are effective and ensuring that the mission of Christ is being fulfilled in every way.

Adventist ecclesiology was mostly functional (Knight 1995:52). The movement considers itself to have grown out of Bible prophecy, and sees itself primarily as a message bearer of Biblical truths that were lost through apostasy. This is what defined the SDA Church, and gives it, its unique identity. It therefore developed a ‘functional ecclesiology’ that served to advance its mission of restoring ‘neglected Bible truths’. ‘The structure of the church was taken for granted. It was assumed. It was visible, defined, not by an ontological ecclesiology but by a task which had to be accomplished and a set of doctrines which were determinative of orthodoxy’ (Oliver 1989:255).

The local church structure was not so much an outgrowth of theological reflection and study but rather from a strong sense of the mission, and the setting up of an organized system in place to accomplish that mission. A.T. Jones one of the pioneers of the Adventist Church ‘was justified in maintaining that the New Testament discussion of the church, particularly the local church, had been inadequately considered by those who were defending the reorganized structure’ (Oliver 1989:262). Again, ‘...their reliance on Scripture was more with reference to the need for organizational principles that it was with reference to a specific plan of organization or reorganization’ (Oliver 1989:263).

Oliver's conclusions on the ecclesiological development of the church is stated as follows, 'Because ecclesiological presuppositions and principles were not clearly stated, and therefore not carefully balanced, the ecclesiastical agenda of the church was shaped in the context of a polemic between those who held a more ontological view of the nature of the church and those whose views were more functional. The outcome was that a functional structure that was grounded in eschatological and missiological assumptions was shaped in order to facilitate the missionary task of the church' (Oliver 1989:272). He then ends off with the following synopsis, 'Theological reflection indicates that the principles of organization were derived in part from revelation available to the church. Historical reflection indicates that theology was not the only source from which the principles of organization were derived. The church is not only a divine institution, but also a human organization in an imperfect context. Idealistic principles must be tempered with realism, and theological prescriptions must be combined with sociological models. The church is not a unilateral organization nor an amorphous organism' (Oliver 1989:273).

So as far as the SDA church is concerned, its message shaped its mission, and the mission shaped its organizational structure and ministry modes.

2.8.4 Discernment as a desired outcome of building up the local church

Arnold Smit has written a book called, 'Meetings that matter', which addresses the specific problem we have outlined in this Thesis. It was stated in chapter one that not all local congregational leaders have been adequately disciplined. Part of discipleship foundation 'theological understanding' and it is suggested that discernment is a key aspect of theological reflection. Theology, the researcher suggests, involves on some level the practice of discernment. Discernment may be readily associated with devotional literature (Oswald R M & Friedrich R E Jnr 1996:ix). Discernment however has a place with formal theological reflection.

It is the researcher's opinion that there is not sufficient intentional discernment taking place in the church. Oswald and Friedrich state the following in their book *Discerning your Congregation's future*, 'Planning for ministry, therefore, is a spiritual

discernment process' (Oswald & Friedrich 1996:2). When it is said that some leaders don't have an adequate theological understanding, part of this, it is suggested involves discernment. There are certain areas where discernment is not applied, for instance with regard to the congregation's long term future, evaluating the effectiveness of the churches missional presence, determining the right forms of ministry and the right people to lead out in those ministries and leaders who clearly discern God's specific will and plan for the church today. According to Smit, 'Leadership entails more than the mere management of congregational life and spirituality, and looks for more than experiencing God as an aim in itself. Both leadership and spirituality are intrinsically concerned with direction, with ascertaining where God is leading the congregation'.

Unfortunately it is probable that a church may have received a particular way of doing church, without reflecting on it critically. It is as though it has received 'ecclesiological templates' from the past, without extracting the principles and reapplying it in its own context. By templates, what is not being referred to, are merely principles, but primarily to the organizational structures of the church. It is not being advocated that we throw the baby out with the bath water. It is being suggested that the church be more intentional and deliberate in its reflection on how it goes about fulfilling the mission of Christ. Unfortunately when it comes to ecclesiology certain principles have been drastically underemphasized, such as spiritual and supportive relationships, mentoring and accountability. This has resulted in the failure of passing down practical experiential spirituality which centers around seeking for discernment, the moment of discovery in discernment and the application of discernment in the praxis of life focused around Christ's mission.

According to Anderson N T & Mylander C (1994:292) 'The best leaders listen to wise and godly counsel. They especially respect those who have spiritual discernment'.

2.8.5 Meetings in the Context of building up the local church

Meetings in what ever form and size, with whatever scope or authority they have are responsible for deciding on matters of doctrine; defining truth and hence heresy; formulating of a theology; determining what are essentials and universals;

determining matters of life and conduct; deciding on church methods and organizational systems. It is tempting to think of ‘meetings’ as committees, and the words that come to mind first tend to be chairman, secretary, agenda, minutes, motions, and second’s. But a meeting, according to the rudimentary meaning of the word, is a meeting of people who come together to do corporate discernment.

The focus is on the local congregational leaders, simply because of the delegated authority they exercise in making key decisions that shape the future of the church, that determine the structures and forms of ministry and mission, that shape local church policies as well as methods and strategies that will be used in accomplishing the mission. Smit (2001:12) argues that the local congregation should engage in the ‘practice of discernment’ which unfortunately is not always the case. The discernment process is an ongoing process that focuses primarily on the contextualizing of Scriptural principles in the area of ministry specifics, and not only in doctrinal fundamentals. Much of the discernment that needs to take place is in the realm of application of scriptural values and beliefs concerning the life and practice of congregants.

Smit (2001) draws to our attention the importance of meetings or committees within the local congregation, where plans and strategies are determined, and where decisions are made about the church’s actions in its mission target area. Oswald and Friedrich clarifies it by stating ‘...the discernment process is one of uncovering the decision – not of making it’ (Oswald 1996:6). Most church leaders and pastors spend hours planning the work of the church and implementing the decisions of the various committees. This highlights the importance of the task that local congregational leaders have and why it would be absolutely essential that they be equipped to understand their role, to understand how to go about their task and be given the necessary spiritual tools which would enable them to practice discernment within the various task or ministry groups within which they are called to function. It must be borne in mind that ‘Discernment is not to be equated with consensus decision making’ (Oswald 1996:6).

Smit’s observation is that ‘...the proper practice of discernment is lacking in decision-making and planning processes’ (Smit 2001:13). If discernment is our primary

business, then I suggest that leaders need to be given the tools of discernment. Discernment has a spiritual experiential base, which cannot be switched on and off, because it grows out of a submissive, learning, growing and perceptive relationship with Jesus Christ. It is experiential because learning how to discern God's voice is personal and experiential. This happens when a leader has a submissive, teachable attitude, with an openness and willingness to do God's will regardless of what it is.

It is also a growing experience, which is connected to the learning stance a disciple takes towards his master, Jesus Christ. The learning process should not be accidental or haphazard, but should be intentional and proactive in seeking more knowledge and discernment to apply the knowledge to specific life situations. In order for discernment to take place, the leader must be well studied in the Scriptures, and also familiar with theological discourses specifically in the area of life in the body of Christ. Being well acquainted with the different theological perspectives of the life of the church opens us to various perspectives that can prevent us from being unbalanced or one-sided and may reveal certain blind spots in our own perspectives.

The goal of discernment is very closely linked to the task of hermeneutics. The hermeneutical process has to do with interpreting the Biblical text with the goal of understanding its meaning for us today. But hermeneutics does not end here. The task is not done until you have determined how God requires you to live and act in specific situations you come across daily. Primary hermeneutics can be defined as going to the primary text of Scripture and striving towards an understanding of what God is communicating to us today and in what ways he wants us to act in specific life situations. In order for this to be accomplished the task of hermeneutics cannot be the domain of pastors and theologians alone. It is indispensable to the discipling process. It is possible that the church has taught its lay leaders and members what to believe and how to act, without necessarily giving them the tools of interpretation and showing them the process of how it has come to its conclusions.

The process of discernment also involves sifting of various perspectives or views of a particular understanding. This act of sifting calls for discernment. When the church makes validity claims in matters of life and doctrine, it must describe the reasons why it came to the conclusions it did, which will give some insight to the process of

discernment. The disclosure of the underpinning reasons of why the church believes what it believes and does what it does, makes understanding possible, but also opens up dialogue.

From a SDA perspective the researcher believes that more can be achieved when reasons are given as to why certain practices and traditions are, life style standards and ministry methods espoused and clung to. By activating the process of validation by giving reasons as to why certain practices and beliefs are held, these practices and beliefs are strengthened, confirmed and more deeply established. Secondly more members will understand the discernment process involved in arriving at certain conclusions and will be better equipped to deal with new situations by applying the same unchanging principles in a totally different context.

For example the ‘traditional’ prayer meeting finds that some Adventists go to prayer meeting on wednesday evening possibly without knowing why it is on wednesday, or why it is called prayer meeting and why it is structured like it is today. The typical prayer meeting today in the Adventist church is focused mostly on preaching and, in some cases, with very little focus given to prayer even though it is called a prayer meeting.

If it was described how prayer meeting came about historically and on what Scriptures it was based (Burrill 1998:179) and what its purpose was, then less people would stick rigidly to a particular form or structure. Instead, through discernment they will affirm the value, importance and indispensability of prayer and will determine the most effective form that will meet this purpose today. The aim of prayer meeting is not necessarily the time, the venue and the format, but rather that people come together to pray for one another and others.

One of the motivations for giving reasons and substantiating why we do what we do and why we believe what we believe is because of its value to the discernment process. Articulating the reasons for a belief or action shows us how discernment was practiced historically and therefore the act of disclosing the discernment processes of the past is in itself part of the process of discipling and mentoring a new generation of believers.

We must develop disciples who are constantly seeking to apply the unchanging Word of God in an ever changing society and who become practiced in taking God's Word and applying it to new situations the Bible does not address, without compromising or changing the essence of God's truth. Today there is a danger of doing the right thing and not knowing the right reasons for why we are doing the right thing. Thus when confronted by a new situation it is not as easy to competently apply Bible truth to a new situation. The problem with living this way, is that certain things may be done that is no longer effective as a ministry form, but will be maintained, simply because it has always been done that way. There may be some who may not have been taught to ask the basic question, why was it done that way originally, why is this practice being continued?, what was its original purpose?, then to look at the new context and determine how to continue to meet the original purpose, but to creatively modify, adapt or change the vehicle used to achieve the very same goal.

Both secular society and the church today make validity claims. 'Habermas believes that all communication implies the capacity to give reasons for or support the validity of claims being made. He believes all communication entails claims about the comprehensibility, truth, truthfulness, and rightness of what is said. To communicate well in supporting these four types of claims (what he calls 'communicative competence') requires an ability to advance reasons for our actions that make sense even to those who do not share our presuppositions' (Browning 1991:69). By validation is meant the following as Bernstein put it, '...validation that can be realized only through offering the best reasons and arguments that can be given in support of the reasons and arguments that are themselves embedded in the practices that have been developed in the course of history' (Browning 1991:70).

What have the leaders of yesterday passed on to today's leaders? Have we merely passed on static structures and forms, or policies and lifestyle standards, with no understanding of the process of how they came about? Can the church do better in equipping its members with the tools to discern God's will for their lives and can it make discerning disciples who deeply understand the Word of God and are learning to apply it in a responsible and accountable manner? The following statement offers one perspective of 'what' must be passed down, 'The quality of the leadership also

depends on how thoroughly the leader shares his or her thinking and reasons with the religious group' (Browning 1991:290). Has the church neglected to pass down a dynamic spirituality, where it can describe the journey and not just the final destination or conclusion?

The process of discernment starts with the Biblical texts and takes a complex journey of application through the filters of culture and language that ultimately brings us to certain conclusions about how God wants us to function as a body of believers in a specific time and place. Paul describes this process in Philippians 1:9-11, 'And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ-to the glory and praise of God'.

It can be concluded that theological understanding is not merely attained by virtue of information sharing, but involves a process of discernment. Meetings are such a significant part of the local congregation that it could not be excluded from the discussion on building up the local church. This process can be effectively exploited in the context of meeting in building up the local church.

2.9 MISSION OF THE CHURCH

Most Christians would consider it axiomatic that the mission of the Christian Church was given to it by Jesus Christ, with reference particularly to Matthew 28:18-20.

2.9.1 Making disciples

The mission of the church is to make disciples. The following observations about the Biblical teaching of discipleship are made: The definition of discipleship is given in the Gospels, where is found the clearest exposition of discipleship. Much of the New Testament is, in fact, a discipleship guide to the Christian church, and whilst the terminology differs, the concept of discipleship is prominent throughout the New Testament. A theology of discipleship must take the entire New Testament into consideration, and include other terms that the New Testament uses as synonyms such

as, believers, brethren, saints, a view shared by R. Meyer in the *Theological Dictionary of the New Testament* (1985:562). It is inadvisable for us to create a dichotomy between the teaching of Jesus in the Gospels and his Teaching in the rest of the New Testament even though it was given through inspiration of the Holy Spirit.

2.9.2 Definition of a disciple

We now turn our attention to the definition of a disciple. Zhodiatas contends that discipleship is a relationship between the one being discipled, the one who is the discipler, and Jesus Christ himself (1999:4). Theologically speaking, our relationship with Christ is through the Holy Spirit, who connects us to Christ, and Christ Himself who connects us to the Father. Nel (1994:49) says, ‘The Holy Spirit makes discipleship possible. He calls us into a relationship with the Father and the Son; He maintains the constant and permanent relationship with the Lord whom we follow’.

A disciple is also one who is attached to Christ in order to share in his Life. This aspect of discipleship was introduced by Christ Himself in John 6:51 where Jesus invites us to eat his flesh. Paul speaks of being ‘in-Christ’ in 2 Corinthians 5:17 ‘Therefore, if anyone is in Christ, he is a new Creation; old things have passed away; behold, all things have become new’. This text describes when the discipleship experience begins, the moment we are in Christ.

2.9.3 The call to salvation and the call to discipleship

The invitation to salvation and to discipleship is the same. Zhodiatas (1999:3) says there are two invitations, the first to salvation, and the second to discipleship. Russell Burrill in contradistinction proposes that the call to salvation is also the call to discipleship, and quotes Miquez Bonino, who says, ‘The call to conversion is an invitation to discipleship...’ (Burrill 1998:24). It is true that you cannot begin the discipleship experience unless you have voluntarily surrendered your life to Jesus by accepting what he did on the cross, but also accepting what he will do in your life by faith.

2.9.4 Discipleship and learning

A disciple is also one who is attached to Christ in order to learn from Christ. According to Nel (1990:42). Discipleship is not an opened-ended exercise, left up to each one to select which of the Bible teachings are expendable or not. In Matthew 11:29 Jesus said, ‘...and learn from me’. Richards states that the learning is intended to help us ‘gain some practical or theoretical knowledge, whether by instruction or by experience’ (1985:226). The only way to learn from Christ however, is in his entire Word, and at the core of the Bibles teachings is the life and teachings of Jesus whilst on earth. This is the rightful context for Bible doctrine. The purpose of doctrine is to, firstly, show people the way to salvation, and then to invite them to voluntarily enter into a discipleship relationship with Jesus Christ, leading to baptism into Christ and his church, and continuing after baptism in a movement of growth towards maturity.

2.9.5 Discipleship and the community of faith.

Discipleship was not designed to occur outside the context of the church (not to be mistaken with the building or organizational structure), but in the context of a relational community of faith. The attachment is to the person of Jesus, as well as to his body the church. Theologically the two cannot be separated. It is here that Nel (1994:47) makes an important point of clarification. Discipleship should not be seen as something that runs parallel to church membership, or as something optional, and supplementary, or that describes a more spiritual class of believer. Terms like ‘church member’ or ‘Christian’ should not be devalued when discipleship is spoken of.

2.9.6 Basic Essential ingredients of discipleship

Russell Burrill (1998:23) describes the basic but essential ingredients of discipleship, that arguably encapsulates all the key elements:

1. A disciple is one who has a minimum threshold of faith that is willing to endure persecution and ridicule for the sake of Christ.
2. A disciple is one who lives in total allegiance to the Lordship of Christ, being willing to forsake all-property, family, friends, etc., for the cause of Christ.

3. A disciple is one who understands and keeps the fundamental teachings of Jesus.
4. A disciple is one who loves unconditionally with the agape love of Jesus, received from Him.
5. A disciple is one who is bearing fruit by creating other disciples for Jesus.

Burrill (1998:23) takes his point of departure from Jesus' teachings on discipleship, and he selects a representative sample of some of the clearest statements of Christ on discipleship. This is but one of many outlines on discipleship, that try to list broad categories that attempt to summarize the full spectrum of discipleship in the Bible. Most of them agree with each other on all the major points as mentioned above. There are various ways of creating an outline for the characteristics of a disciple, some outlines emphasize or highlight aspects that are subsumed under other categories. Burrill's outline includes the risk of oversimplifying, or omitting sections of information. The aim of these discipleship outlines, are didactic and have the purpose of identifying a unifying organizational schema for the Biblical materials on discipleship. This schema offers a way of speaking about discipleship in a systematic fashion, offers a way of identifying the key features of discipleship, as well as providing a way of categorizing the Biblical data. It must be admitted that this approach has helpful didactic qualities, but if it is not used in the correct manner may be oversimplified.

2.9.7 Discipleship and Sanctification

There appears to be a notable relationship between the Biblical terms, 'discipleship' and 'sanctification'. In fact, both these terms describe for the most part, an identical process, but look at it from different perspectives. Discipleship can be viewed, as the part we as believers play, in cooperating with God as he seeks to accomplish his work in our lives, and sanctification looks at the same process as Holy Spirit working in us to make us Christ like and holy. According to Berkhof (1958:532), 'Sanctification may be defined as that gracious and continuous operation of the Holy Spirit, by which he delivers the justified sinner from the pollution of sin, renews his whole nature in the image of God, and enables him to perform good works'. Karl Barth (1958:534) describes it as follows, '...the call to discipleship is the particular form of the

summons by which Jesus discloses and reveals Himself to a man in order to claim and *sanctify [italics mine]* him as His own and as His witness in the world'. The first component of the gospel is that work that Christ does apart from us, and the second component is the work He does in us. Ephesians 2:8-10 says, we are '...created in Christ Jesus to do good works'(Ephesians 2:8-10). According to Barth, 'he demands faith in the form of obedience; obedience to Himself. This is the commitment to Him which constitutes the content of the call to discipleship'.

2.9.8 Reductionism and Discipleship

Each church packages the mission in different ways, and perhaps it is appropriate to assess a number of issues. Rick Warren's arrangement of the mission of the church is one of the most widely used models. The mission of the church is described in Matthew 28:19-20 and Matthew 22:37-41, which are the two key passages used by Rick Warren. When you reflect on what you read in these two passages, you discover that it provides a helpful summary of the mission of the church.

There is no difference between the command to 'believe in Jesus' and the command to 'follow Jesus'. The entire New Testament presents a coherent and integrated understanding of discipleship, in spite of the fact that there may be a different terminology used to describe discipleship. The definition is so rich that it seems it requires many terms to describe different aspects of our discipleship.

In defining the mission of the church there is a subtle danger of 'reductionism'. One of the challenges that the church today faces is the 'reductionism' of the gospel. The 'reductionism' of the gospel according to Guder (2000:120) is that 'The benefits of salvation are separated from the reason for which we receive God's grace in Christ: to empower us as God's people to become Christ's witnesses'. It would be consistent with the above to say, that we receive God's grace not only to empower us to become witnesses, but also to become Christ-like, to be holy. 'Reductionism' takes place, when we, for instance, make justification almost the sum total of the gospel, or when we make sanctification virtually the entire gospel. Both of these positions have fallen prey to the process of 'reductionism'. To expand on the former, some may suggest that 'faith' is all you need, whilst other say that obedience is all that counts.

Unfortunately in both the above illustrations, this sort of thinking has led to the creation of a false dichotomy, and has made the gospel less than what it really is. Karl Barth puts it well, ‘Faith is not obedience, but as obedience is not obedience without faith, faith is not faith without obedience’ (Barth 1958:538).

Another form of reductionism is ‘sloganizing’, which is over-simplifying teachings of the Gospel. This is true in the market place, when someone buys an insurance policy, they are given the main points, but they must read the fine print, because this is the part that some neglect to read. For example, ‘All you need is faith’, and this in one sense is true, but the book of James also speaks about a faith that works.

There is another trend, which is defining Biblical concepts in an open-ended way, so that it could mean almost anything. For instance, it is easy to say, love God and love each other, no one can dispute the truth of this statement, but who defines the way we must love? The task of discipling is not an open-ended task, it involves discerning the Biblical data of how Christ expects his followers to live. This means that discipleship has the aim of making us more like the master who is Jesus. Even though the clearest picture of discipleship is presented in the Gospels, there is much to learn about discipleship in the Old Testament. The Old Testament can only be understood through the lens of the New Testament and the cross. Discipleship is not narrowly focused only on the ‘words’ of Jesus but also the ‘life and example’ of Jesus as recorded in Scripture (Anderson 2001:62).

Another reductionism of discipleship is when we assume the gospel is limited to the mind, and excluded from the body. The teaching of Scripture concerning human nature, appears to be that of an indivisible whole. Berkhof underscores this fact, ‘On the one hand the Bible teaches us to view the nature of man as a unity, and not as a duality, consisting of two different elements, each of which move along parallel lines but do not really unite to form a single organism. The idea of a mere parallelism between the two elements of human nature, found in Greek philosophy and also in the works of some later philosophers, is entirely foreign to Scripture’ (Berkhof 1958:192). If one accepts the above view, discipleship then applies not only to the mind (heart) but also on how we glorify God with our bodies. Because of the dualistic view of the nature of man, the tendency is to view spirituality as unrelated to the

physical body. God wants to dwell within the temple of our bodies and glorify Him with it as well (1 Corinthians 6:19-20).

According to Rick Warren's (1995:102) arrangement, the two great Commandments, love for God, and love for your neighbour, an important precursor to the great commission is made, which is, make disciples, baptize them, and teach them.

The primary reason for our existence is to love God and to love each other. These commands will outlast our earthly existence and will continue throughout eternity.

The great Commission has the primary purpose of helping all people to love God and love each other. In this sense the great commission is subservient to the summary of God's commandments given in Matthew 22:37-41. The Old and New Testament speaks of the perpetuity of God's commandments for time and eternity. The Great commission is transitional, that means it will last only until Jesus comes again. The purpose of the Great commission is to help people from every country, language and people group, love God and love one another. Making disciples is about helping people choose to love God and their fellow man, and to learn to walk a life of submission to the Lordship of Jesus through obedience to all of his revealed will in the Scriptures. Thereafter we are to baptize them, which is a public expression of the surrender of the life to the Lordship and rule of Jesus, and the formal incorporation into his body the church. Then finally, we are to teach them all things, so that they will grow towards maturity, which will merely fasten their loyalty on Christ, and deepen their love and obedience to him.

The ultimate goal for each church is to help people love God and one another. We cannot end our definition here, we must ask what it means to love God. Rick Warren refers to Matthew 4:10, 'Worship the Lord your God, and serve him only'. This means that, love to God means worshipping Him. A key indicator of love to God, is obedience to all His commands. In John 14:15 Jesus says, 'If you love me, you will obey what I command'. 1 John 5:3, 'This is love for God: to obey his commands. And his commands are not burdensome'. The conclusion we draw from this is that love to God leads to obedience to God. 1 John 4:21 'And he has given us this command:

Whoever loves God must also love his brother'. Loving our neighbour is another indicator of our love to God.

The next section elaborates on discipleship within the context of Revelation, and by implication in the last days. This is no contrived connection, for Karl Barth recognizes that within the Scriptures, the act of actually following Jesus resides not only in the Gospels, but also in Revelation 14:4 (Barth, CD IV: 534). It is in Revelation 14 that we find the characteristics of disciples elaborated upon, in the context of 'last day' events.

2.9.9 Discipleship within the context of the end-time.

Revelation 14:12, describes two characteristics of disciples living in the last days, 'This calls for patient endurance on the part of the saints who obey God's commandments and remain faithful to Jesus'. According to Ranko Stefanovic (2002:454), the phrase is most probably the 'objective genitive', which could be translated as 'faith of Jesus', 'The phrase in this text means that the end-time saints keep afresh their living faith in Jesus, which enables them to obey and sustains them 'under the severe pressure of persecution because of their loyalty to Christ'. A by-product of their faith in Jesus is that they keep the commandments of God. What forms the content of our obedience? The following Biblical reference points to Christ's perspective, '...teaching them to observe all things I have commanded you...' (Mt 28:20 NKJV).

Obedience is the test of discipleship. It is the keeping of the commandments that proves the sincerity of our professions of love. When the doctrine we accept kills sin in the heart, purifies the soul from defilement, bears fruit unto holiness, we may know that it is the truth of God. When benevolence, kindness tenderheartedness, sympathy, are manifest in our lives; when the joy of right doing is in our hearts; when we exalt Christ, and not self, we may know that our faith is of the right order. 'Hereby we do know that we know Him, if we keep His commandments' 1 John 2:3

(White 1896:146)

Keeping the commandments of Jesus is an evidence that we truly love God. Revelation 14:7 says, ‘Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water’. The last sentence in this text according to New Testament scholar Ranko Stefanovic (2002:445) is ‘an evident allusion to the fourth commandment of the Decalogue’. The fourth commandment’s appeal to keep the Sabbath day, is based on the motivation that God created the world in six days and rested on the seventh day. From an Adventist perspective there appears to be a connection between worshipping the Creator and the fourth commandment. The Sabbath becomes a sign of the presence of Christ in us, that He makes us holy (Ezekiel 20:12-20), and provides all the resources for our discipleship journey.

The following statement is one SDA perspective, ‘The Sabbath is at the heart of the restoration process because of the great need to develop a deep relationship with God. Since Sabbath is the time allotted for relationship building, born again, last day Christians will eagerly pursue Sabbath rest as part of the discipleship process, because they have discovered the secret to restoration lies in the time spent with God’ (Burrill1998: 59).

Russell Burrill (1998:55) elaborates on Rev. 14:1-5 and the subsequent messages given by three angels as the basis of Adventist discipleship. He believes that the message of the first angel in Revelation 14:6 reminds us of the great commission in Matthew 28:18-20. ‘This would indicate that the three angels’ messages are an amplification of that commission as it is to be fulfilled in the last days before Jesus comes again’. In view of this, ‘The goal of the three angels messages in Revelation 14, is identical to the goal of the Great Commission. That goal is the making of disciples who keep the commandments of God and remain faithful to Jesus’ (Burrill 1998:50).

2.10 Goals for discipleship within the local church

2.10.1 Devotional depth

Since Jesus is in heaven, we can only experience a relationship with Him through the Holy Spirit as we engage in the activities of prayer and Bible study. This helps to nurture our dependence on Christ, and builds out trust in Jesus as He navigates us through the challenges of life. This is also how we gain access to God's power and victory for us on a daily basis, that puts the sinful nature to death, and feeds the spiritual nature. This kind of devotional experience is not limited to an hour in the morning, but is a consciousness of Christ, his presence, his power, His divine perception that enables us to live every moment of everyday under the Lordship of Christ. Hunt & Mays (1998:16) underscore the importance of this goal. If every member to spent time with Jesus everyday in prayer and Bible study all the other goals of discipleship will be achieved. If we fail at this goal, we will fail at all the other goals. In fact the goals must not simply be to spend time reading the Bible and praying, but to have a desire to do it and to enjoy it, and to do it because they love Jesus and spending time with Him.

2.10.2 Doctrinal grounding

More will be said about the importance of Bible doctrine, as understood in the light of Jesus Christ. Doctrines shape thinking and therefore discipleship. The aim of doctrines must be for God to reveal himself for who he is, and not for who we want him to be. Many go to church and fulfill many external requirements, but remain unchanged, 'because they have never taken up one of the central ways God uses to change us: study...good feelings will not free us. Ecstatic experiences will not free us. Getting "high on Jesus" will not free us. Without a knowledge of the truth, we will not be free' (Foster 1999:79-80).

2.10.3 Dedicated relationships

Discipleship happens within the context of relationships, and in this fellowship of faith, we are strengthened and encouraged in our walk with the Lord, as we edify one another in the faith. This is far more than sitting in the same building every Sabbath or Sunday morning, or shaking hands once a week with a cordial greeting. We maintain a 'polite distance' (Hunt, J & Mays, L 1998:22) 'Disciple making teachers recognize

the need to create environments where deep friendships...’ can exist and be developed.

2.10.4 Dynamic witnesses

Disciples are called to bear witness to Christ and what he has done in their lives. This is a witness borne out of experience. According to Watson (1999:189), ‘Spiritual renewal always precedes effective evangelism’. It can be added that effective evangelism always follows spiritual renewal. ‘It is the daily, unspectacular witness of Christians who are alive in Christ, that will most likely break into areas who are alive in Christ, that will most likely break into areas that the church is not otherwise touching at all’ (Watson 1999:189). The ‘silent witness’ provides evidentiary support to the spoken witness. But the latter must not be downplayed, as the spoken witness played a key role in the early Christian church as recorded in the New Testament.

2.10.5 Discipler of others

The ultimate goal of discipleship is that as we have grown in maturity through the Spirit’s work in our lives, and our growth in the community of believers, we intentionally begin to engage in a ministry of discipling, of sharing our experience, and investing in the lives of other in a systematic and strategic manner, with the aim of helping others to maturity in the faith, and discipling others in turn, thus ensuring that the baton of faith is passed on faithfully. Jesus ‘sent them out on their own, allowing them to have a ministry without him’ (Watson: 1999:83).

We now proceed to chapter 3 where we the key area of Spiritual Leadership mentoring, that have the same goals as discipleship and ultimately how God desires to restore his image in us.

CHAPTER 3

Introduction

This chapter begins by defining the problem of leadership in the context of the local congregation. The importance of leadership in the context of building up the local church will be explored, with a special focus on ‘mentoring’ in current literature and its most rudimentary roots in the New Testament. There will also be an examination of some of the current challenges within the Seventh-day Adventist church.

3.1 DEFINING THE PROBLEM OF LEADERSHIP

3.1.2 Definition of the problem of lay leadership at local congregational level.

The problem statement in chapter one was that the local congregation was not discipling people as effectively as it could. The hypothesis stated that local congregational leaders have not been adequately equipped for their Biblical function of making disciples through spiritual leadership mentoring, from training offered either at congregational level or Conference level (Church headquarters that provides administration, resources, and training support) (section 1.5). The discipleship program of a local congregation is planned and implemented by the local lay leadership with the support of the pastor of the local congregation. Challenges with pastoral leadership could also be part of the problem of the local church. But the primary focus will be on the church board leaders. Consideration must be given to the fact that the average local SDA pastor will have more than two churches to pastor, which means that his contact with the local church is less than that of the local church board leader. In Barna’s (2001:95) research he finds, ‘...that most believers have no clue what the spiritual life of their pastor is like and therefore have little impetus to emulate their leaders’. Some may object and suggest that the problem within local congregations does in fact involve the pastor. Wagner (1984:73) perceptively points to this when he says: ‘If your church is not growing and you wonder why, take a close look at the roles of the pastor’. While this is true, the lack of church growth is probably more complex. Nel (1994:33) correctly states that, ‘it is the pastor’s duty to

train the congregation directly, but also and especially by means of the service leaders, to effective fulfillment of their vocation according to God's will and plan'. It is proposed that a more effective way to disciple and train the congregation, is to train leaders, who will train other leaders in the local congregation.

On what basis does the researcher come to the conclusion that the average local Adventist congregation is not discipling as effectively as it should? Between 1997 and 2007 the average net growth rate for the Southern Africa Union Conference (governing body [or administrative body] of the Adventist Church in Southern Africa herein after referred to as the SAU) was 4.78% over a period of 10 years, the highest being 12.39% in the year 2000 and the lowest being -3.61% in the year 1997 ([General Conference Office of Archives 2010](#)). Reference is made to these statistics with the knowledge that there are also socio-economic factors that impact the growth of the church. The question that needs to be posed is how many church members are growing and maturing spiritually and actively involved in witnessing or some other form of ministry in line with their spiritual gifts? How many members have been systematically equipped through a whole life-based process of discipleship? The way that church membership statistical reports are designed and prepared gives insight into the churches 'theological understanding' of what they consider to be most important in terms of accomplishing mission. The health of the church has a very strong correlation to the health of its local lay leadership.

It is probable that the vast majority of members in the average local Adventist congregation in the greater Johannesburg area are not consistently active in mission activities based on the researchers close interaction with several of these church as pastor, and personal involvement or observation of other congregations. Many of these members consider church attendance on Sabbath morning for the preaching service as probably the most important indicator of their involvement in the life of the church. It is the researcher's observation that leaders generally have seen their primary task as producing programs for the average members in the church pews. Local church board leaders in the Seventh-day Adventist church are mostly volunteers who are selected from the church membership roll, and members are generally not as effectively disciplined as they could be. Generally speaking, there is no mandatory leadership training for local church board leaders, and this extends to all office

bearers in the congregations leadership structure. There are random courses offered that are optional and very limited in terms of its coverage of key areas of ministry. In the congregations I have associated with there does not seem to have been a very strong focus on creating a culture of intentional ‘whole life-based’ leadership training and development. Leaders are elected, and for the most part tend to function as ‘caretakers’, and ‘program managers’. Leaders it seems are selected on a very limited set of external criteria, i e, how well an individual supports the programs of the church, returns tithe and offering regularly, and has no public moral question marks, and how they may have demonstrated some leadership abilities. It is probable that some congregations may have thought that this is sufficient, and that leaders will develop naturally. The failure to have an ongoing leadership development equipping process may be one of the reasons why Adventist congregations are not discipling as effectively as they could.

3.1.3 Clarification of hypothesis

In chapter one (section 1.5), it was said that ‘...not enough of our local congregational leaders have a clear understanding of holistic discipleship, as a result of many of local congregational leaders not having been trained and mentored effectively, thus enabling them to give more effective leadership in discipling activities’.

If this is true, it would indicate a possible deficiency in equipping and mentoring of leaders in the local congregation. The attempt to oversimplify the problem and the solution, will however be resisted, because there is a recognition that there are numerous factors that bring about a state of weak discipleship. Barna (2001:95) suggests another, ‘to some extent the Christian church lacks real disciples because our spiritual leaders have inadequately prioritized that outcome’. But for the purposes of this research the focus is on what could well be the single biggest factor in influencing the discipleship strategy and its implementation in the local congregation. It is suggested that what is lacking in Adventist local congregations surveyed is mentoring systems for leadership development (formal or informal). This is important because the task of leadership is to cooperate with God in the process of building up the local congregation, which is another way of speaking about the ‘making of disciples’.

4.1 CHURCH GROWTH PERSPECTIVES ON EFFECTIVE DISCIPLESHIP

The problem statement was that not enough leaders have an adequate understanding of discipleship and that this is a major obstacle to achieving effective discipleship and congregational growth. It is proposed that an inadequate understanding of discipleship is linked to an inadequate understanding of ecclesiology.

Since discipleship is so central to the mission of the church, there is virtually nothing that can be discussed in the church that does not involve discipleship, regardless of the different terms and labels that are used. Christian Swartz (1999:49) in his book *Paradigm Shift in the Church* provides an additional perspective, ‘The real hindrances to church development are not due to differences in ecclesiological or denominational opinion. I am in no doubt that a wrong...ecclesiology certainly can lead to hindrances towards church development, but they are not the causes, they are merely symptoms of a far more deep-seated defect: a wrong view of God’. Swartz thus suggests that the causal problem does not lie in a narrow understanding of ecclesiology but in a wrong view of God. There is no question that there is truth in the fact that our general view of God impacts our view of the church. Reasoning from a practical perspective the following Adventist author states, ‘Thus, the study of ecclesiology is not only a fascinating theological exercise, but of enormous practical significance for the Christian church in general and, in particular, for the Seventh-day Adventist Church, its self-understanding, its ministry and mission’ (Bruinsma 2009:12).

There is also recognition from the ‘Church Growth Movement’ leaders that good systematic theology is not enough. In Wagner’s (1984:53-54) book titled, *Leading your church to growth*, he offers suggestions to pastors, that might be applicable to congregational leaders, such as elders, too. ‘Visit and study growing churches...Read church growth books, attend church growth seminars and workshops, take courses in church growth’. These he suggests as avenues to increase your understanding about church growth in general. In addition, just in case it is not clear from the above, these avenues of imparting knowledge should increase one’s understanding in the nature of the church, discipleship and practical hands-on ministry.

3.2 CRITICAL ROLE OF LEADERSHIP IN THE EARLY CHURCH

A motivation must be advanced for why the role of leadership is of such vital importance in the local congregation. When the church in the book of Acts is put under the magnifying glass, it becomes evident that, it was early church leaders that spearheaded the evangelistic thrust, who played a very important role in the formation of the Christian church. They were qualified for the task because they had spent just over three years with Jesus and were now empowered by the Holy Spirit he had promised. ‘But few modern scholars have been inclined to attribute the success of the new religion primarily to its leaders and their administration’ (Kyrtatas 2005: 54-59). Further it is mentioned that the significance of leadership and organization in the early Christian church, whilst due to several factors that contributed towards the growth of the fledgling church, not least of which is the enabling power of the Holy Spirit, the following observation is made:

In my understanding theology and dogma are very important and should not be discarded in any proper history of Christianity. But dogma, as I see it, did not lead directly to the spread of Christianity. It would matter little if a slightly different variety had prevailed. Passion for orthodoxy, however, had an important side effect. I have tried to argue that in their struggle against external and internal enemies, the early Christians promoted the defenders of their faith to administrators and leaders. Under their guidance they developed the mechanisms that turned their movement into a “universal” and well-organized Church. It was through its sophisticated organization and its able leaders that Christianity managed to become something more than an ephemeral phenomenon, and to restrict defections and deconversions within the Roman Empire.

(Kyrtatas 2005: 67)

This perspective from a historian demonstrates the important role church leaders played in shaping the life of the early church. Kyrtatas (2005) does not clearly distinguish between lay or clergy leadership. He merely mentions ‘bishops and other

clergyman'(2005:61). This could mean that the bishops (elders/overseers) serving as the lay leaders in the local congregations as well as clergyman. For purposes of this research, 'lay' leaders are the special focus, yet it should not be construed to mean that success is due to the one group or the other, this distinction is not Biblical. The focus placed on local lay congregational leaders in this thesis is not made on ideological grounds but functional.

3.3 SOCIOLOGY AND CHRISTIAN LEADERSHIP

The principles of spiritual leadership mentoring should emerge from a biblically sound theology of leadership that builds a bridge between the hermeneutical and strategic perspectives. The purpose of a hermeneutical perspective is that of setting up a theological framework, which determines the limits and boundaries within which to pursue certain actions. Space will only permit me to refer to one of John Maxwell's books as an illustration.

In the book, *Developing the Leaders Around You*, Maxwell (1995) has opted not to include a hermeneutical perspective for the approaches he suggested in this book. He has opted to address leadership from a strategic perspective without seeing the necessity for exploring and elaborating on the theological underpinnings for his strategies on leadership. It may be helpful to assist the reader in understanding the hermeneutical basis and then proceeding to the strategic perspective, which utilizes the principles of the social sciences.

Sociology is a human oriented science. It does not deal with divine revelation. This is the task of theology, which is oriented towards interpreting the Bible in order to reveal God's actions and intentions to man. Therefore the categories and language employed by the social sciences may need to consider cross-referencing with theology in defining the essence of Christian leadership. For example the word 'potential' can be misunderstood as having an inherent native ability devoid of any contribution from God, whereas a more theological perspective suggests that God's work of grace in our lives is what transforms us into fruitful individuals, and what empowers us for God's purposes, in this case leadership. Sociological research helps us to be effective and

efficient by helping us to better understand ourselves, but theology must first help us to discern God's will, by giving us a clearer understanding God and his principles.

The following examples from the book *Developing the leaders around you* illustrate the importance of the hermeneutical dimension in the field of Christian leadership. Certain key elements of leadership are not stressed, mentioned or emphasized in this book. *The following categories are not overtly mentioned* i.e, relationship with Christ, acquiring a good understanding of the Word, total obedience and submission to God's will, prayer, developing a Christ like character, and living a Christ like lifestyle.

It might be helpful to correlate the leadership strategies in this book with how Christ exemplified these principles in his life and ministry. These 'Christ centered' principles help to regulate where the balance and emphasis should be in Christian leadership, ensuring that qualities such as humility, submission and self-sacrifice are given the emphasis that they deserve. It is very likely that secular leadership can shift the emphasis more towards human aspects of leadership.

Van der Westhuizen (2008:218) expresses his concerns in his evaluation of Maxwell's book, *Developing the leaders around you*, 'To me Maxwell's work lacks depth and is extremely fundamental in its approach and epistemology. It is also modernistic in the way that it gives outlined steps and easy answers that would lead to a certain end result that seems to be same for all: success'. This highlights the importance of the hermeneutical dimension as an important basis upon which to build.

Tutsch (2008:17), in her book, *Ellen White on Leadership*, makes the following assessment. 'Even John Maxwell seems to use Scripture primarily as a source of leadership lessons, rather than reading Scripture for the purpose of knowing God and developing Character'. Tutsch continues to make the observation that Ellen White spoke of leadership in the framework of the Great Controversy (the battle between God and Satan). Character can be defined as Christ-likeness. Krallmann (2002:140) says 'holiness is to be and do what Jesus exemplified'. How relevant is this to spiritual leadership mentoring?. Krallmann (2002:139) says, 'The influence spiritual leaders exert on the lives of their followers is determined by the degree to which their attitudes and actions reflect the attributes of Christ'. The researcher suggests that this influence must be understood against the background of the ongoing battle between

God and Satan (referred to in Adventist literature and thinking as “The Great Controversy”). In this context leaders call people to loyalty exclusively to Jesus Christ and his Word, and to lead people into discerning God’s will. This defines the difference between secular leadership and spiritual leadership.

Leadership in the twenty first century must not be separated from its Biblical context and content. The importance of applying a clear Biblical doctrine to the task of leadership cannot be underestimated. It would be helpful to clearly define the goals of leadership. The following table from the book *Spiritual Leadership* by Sanders (1967:29) helps to show the difference between human oriented leaders and a biblically oriented leadership:

Natural	Spiritual
Self confident	Confident in God
Knows men	Also knows God
Makes own decisions	Seeks God’s will
Ambitious	Humble
Creates methods	Follows God’s example
Enjoys command	Delights in obedience to God
Seeks personal reward	Loves God and others
Independent	Depends on God

Table 3.1

3.4 WHO ARE LEADERS?

Leadership is not the exclusive domain of those who have the title or position appended to them. Tutsch (2008:9) says, ‘If you are a Christian, you are a leader!’ In addition you may not be officially appointed as a leader, but could temporarily be operating in a leadership mode in a particular situation. It would therefore be consistent with our finding in Strong’s Bible Concordance that no reference can be found in the New Testament where the term leader does not refer to or limit itself to a specific office. In the early church and in the Epistles there is not a church office

specially called ‘leader’, like apostles, pastor-teachers and evangelists. The grouping in Ephesians 4:11 have various functions in ministry, but they all are leaders. It seems that the New Testament wants to communicate that ‘leadership’ is much more and applies to a much broader grouping of people-gifts, and may even be built into the inherent meaning of disciple. If all believers are called to make disciples, this implies leading people into God’s vision for their lives.

3.4.1 Positional and situational leadership

It is perhaps of value to distinguish between positional leadership (vocational) and occasional leadership as Stan Patterson (2008) terms it. Some may be leaders in an official position only, others because their leadership gifts find themselves in a leadership position, and still others are gifted leaders, with no official position. Some can be classified as ‘functional leaders’. They may have no position but they function as leaders. These may be natural leaders who step in, take the initiative and function as leaders when the situation demands. There are ‘occasional leaders’ who may not appear to be leadership material and may not show the typical leadership traits, but in their native context such as with the family, in the workplace, with hobby group, or a Bible study group, they operate as a situational leader. This means that they assume leadership functions in certain situations. Every leader, even those who are natural leaders, will at some point or another function as ‘followers’ as well. This does not make of them any less a leader. The label of ‘positional leadership’ has been elevated to the most desirable form of leadership in society and the church today. Yet we will see that true leadership has very little to do with position. Position does not make you a leader, rather those already functioning effectively as leaders are the ones that are often placed in leadership positions.

3.5 LAY LEADERSHIP IN LOCAL CONGREGATIONS

In the Seventh-day Adventist Church context in South Africa there are not many pastors that have one congregation. The majority of pastors have three or more congregations. Some even have more than ten. In addition, these churches may be spread over a wide geographical territory. They often cannot spend sufficient time on a consistent basis to develop sustained and strategic relational ties over an unbroken

period of time. Perhaps it is because the local elders are more consistently present, that more can be achieved by them in a mentoring context. Nevertheless the pastor's role is still important, since he is the primary mentor of the elders of the local congregations and will take ultimate responsibility for their failures and successes.

To lay emphasis on the role of the local congregation leader, especially that of the elder, a case is made for close relationships. This gives the local congregational leader an advantage over the pastor. The following factors are discussed with regard to interpersonal relationships that make modeling more impactful.

There needs to be frequent, long-term contact with the models.

There needs to be a warm, loving relationship with the models.

There needs to be exposure to the inner states of the models.

The models need to be observed in a variety of life settings and situations.

The model needs to exhibit consistency and clarity in behaviours, values, etc.

There needs to be a correspondence between the behaviour of the model and the beliefs (ideal standards) of the community.

There needs to be explanation of life style of the model conceptually, with instruction accompanying shared experiences.

(Richards 1980:120)

It would seem that mentoring is more than just occasional contact from time to time, and meeting with the mentee once a week or once in a while, as is the case with those functioning in a pastoral capacity. Local leaders and elders are well placed in the local congregation to establish relationships where modeling is able to take place effectively.

3.6 IS THERE A LINK BETWEEN AN EFFECTIVE DISCIPLING CHURCH AND LOCAL CHURCH LEADERSHIP?

Leadership is of vital importance to the future health and growth of the church. Bobby Hill and Jerry Graham (2000) agree and point out that most experts acknowledge it as a critical factor in any church's growth. Few people will doubt the link between church health and its leadership. Reference is made to the Old Testament patterns of when the king did 'evil in the sight of God' the nation apostatized and descended into

idolatry. A river it is said, rises no higher than its source. The focus is placed on local church leaders because in the congregations included in this research, the contact of local congregational leaders with church members is more consistent than that of the local pastor, who often has a multi-church district. This does not mean that the pastor does not have a positive or negative impact on the spiritual growth of the church.

A decline in church growth is basically a failure of discipleship. Whilst there are various reasons presented in various denominations, the goal must be to get to the root cause. Bob Whitesel refers to Roger Finke's research findings on American denominational history from 1776-1990, who has concluded that, 'The mainline bodies are always headed for the sidelines' (Whitesel: 2002:24). By sidelines is meant, 'a decline in influence, cohesiveness, Biblical literacy, and attendance; the same four measurements of church growth which are outlined in Acts 2:42-47'. He makes the case that the church has begun to bargain for lower tension and fewer sacrifices as a result of leadership. This is compromise not only in the realm of 'morally neutral practices' but also 'immoral vices as well'. He quotes Finke and Stark who warn, 'There comes a point, however, when a religious body has become so worldly that its rewards are few and lacking in plausibility. When hell is gone, can heaven's departure be far behind?' (Whitesel 2002:24). The above can be viewed as one description of the state of discipleship in the Christian church.

It is contended that if we get to the root causes, a significant contributor to the problem may well be the leadership of the church, which begins with the pastors and elders. Standards are lowered because leaders lower the standards. Here is described a failure of Biblical discipleship. Whitesel's (2002:24) assessment is that sacrifice is an integral component of discipleship.

The following example shows us that simply because a church is growing in a context that favours growth, does not mean leaders are equipped and discipling as they should. Bill Wagner (2001), Professor of Evangelism at Golden Baptist Theological Seminary in California at the time of writing the Article *How Persecuted Churches Grow: Iraq*, came to the conclusion that religious freedom favours the larger traditional churches that continue to experience either a declining or a static membership. He continues that evangelical churches are experiencing substantial

growth due to relational preaching and the enthusiasm of new believers. He discovered that the church in Iraq is growing underground in spite of persecution. Even though the growth is not noticeable or visible, the church is thriving in small groups (Wagner B 2001:20-22). This example illustrates that there are contextual factors that create a fertile environment for church growth. A growing church, however, does not necessarily mean that there is strong leadership and that they have been well equipped and understand discipleship and mentoring.

3.7 THE IMPORTANCE OF ECCLESIOLOGICAL TRAINING FOR LOCAL CHURCH LEADERS.

Ecclesiological training should be required of all pastors, because it is their responsibility to train the elders of the local congregation. David Watson (1989:266) expands on this challenge well in his book, *I believe in the Church*, when he says that the only technical qualification in the Pastoral Epistles aside from moral integrity, is ‘aptness to teach’. He continues

...hardly any training in this direction is offered to leaders and local preachers. A man may be hopeless as a preacher; he may be useless in personal counseling; he may have little idea about evangelism, and be quite out of touch with unbelievers; he may be opposed to lay training, and even discourage the development of gifts and ministries within his own congregation; but he can still be ordained.

(Watson 1989:266)

Anderson, K R & Reece R (1999:35) point out that ‘theological institutions are assessing their effectiveness in the formation of Christian leaders, only to realize their neglect of the type of mentoring that attends to the spiritual formation of the emerging leader’(It is not the focus of this research to explore and critique the concept of “spiritual formation” from an Adventist perspective. The author does not accept all aspects of spiritual formation).

There are men and women have no formal theological training at all, but who ‘through the prayerful study of Scriptures have a profound grasp of many spiritual

issues. They have learnt to apply these truths to their lives and relationships, and they have been given by God, an increasingly fruitful ministry' (Anderson, K R & Reece R 1999:35) One perspective suggests that the effectiveness of the schooling model (which includes inter alia, theological colleges) has been questioned by Christian and secular educationists. (Collinson 2004:183-185). This may be part of the reason, why local church board leaders are languishing for want of equipping in ministry, because the pastors' training is not as practically oriented in the under-graduate phase as was experienced by the researcher during his theological studies during 1990-1994, or post graduate studies depending on what you study. Watson (1989:268) recognizes the importance of in-service training in the area where one is serving.

The example below exposes the leader's lack of knowledge about ecclesiological principles.

There are some leaders who say, 'I don't know why we are growing. I'm at a loss to explain it' (Whitesel 2002:14). In this instance the pastor from Southern California 'mused about how his lack of knowledge about church planning had not hampered the church's growth to any perceivable degree' (Whitesel 2002:14). This example demonstrates that an apparently growing church does not mean that your leadership is equipped or that members are being disciplined. The pastor from Southern California continued, 'People come from all over the world and ask us what we are doing, and I don't know what to tell them. I can't explain it' (Whitesel 2002:14). This could possibly be the case in some of our Adventist churches. There may be growth in terms of baptisms, or a decline in membership through apostasy, but in both cases the pastor, elders and other church board leaders, may not necessarily understand ecclesiological principles, and therefore cannot be deliberate and be intentional about planning and preparing for growth. They do not necessarily understand the core principles of discipleship and how to apply it in the context of the programs of the church.

According to Whitesel, 'Factors that cause initial growth (in young churches)' happened in an environment where staff had, 'low educational experience in their ministry field. Thus, they do what they 'feel' is right. If what is being referred to is 'formal education', we want it to be understood that the lack of 'formal education' in

the Church growth arena does not necessarily mean ignorance, since there are other informal ways of learning and experience that seem to be expressed intuitively. There is, however, the possibility that in some of these instances there may not be an understanding of the reasons for growth. These causes of apparent success are not documented and used for training others in order to expand on current growth. He proceeds to describe erroneous decisions that lead to plateauing in the church and where leaders at this stage ‘are not trained in the literature and axioms of church growth’ (Whitesel 2002:18). Within the Adventist church in the Greater Johannesburg area pastors and lay leaders attend church ministry seminars given by successful church leaders in their contexts, or buy books on church growth or even DVD’s and internet based resources with support from the originators of the resources and apply methods in our context not necessarily from understanding the principles that undergird these approaches. Misapplication of principles and poor strategic decisions, because of a ‘cut and paste’ approach, contribute to poor growth and nurture. Whitesel (2002:16-17) then proposes corrective steps to regain initial growth. He proposes that we ‘embrace 50/50 Learning. Learning engendered in the “classical” milieu of seminaries, workshops, and Bible colleges, must be tempered by 50 % of the learning coming from alternative sources such as non-accredited institutes...workshops, and secular experience’. According to Whitesel (2002 : 16-17), theological faculties at universities can at times be too academic and out of touch with the real current issues in the field of ministry. They (church leaders) often need to do courses at institutions which are hands on, particularly from those involved in the cut and thrust of ministry. It might be beneficial for there to be solid Biblical and theoretical training on Scriptural principles for healthy churches and practical demonstration and experience given under experienced and trained mentors in both the theory and practice. Mentoring should not focus on the theoretical only, but also on the application of theory in real life situations. At the same time we are cautioned by Mueller who quotes Busenitz to avoid the other extreme,

Training for the pastoral ministry cannot be market-driven; it must be Bible-driven. Pastoral training cannot capitulate to the whims of the pew nor bow the latest church-growth methodology. Rather, an education that reflects the Biblical mandates for the church and its leadership must dominate pastoral training....The

mandate of seminaries and church leaders is to teach the *what* and *why* of church leadership before the how....Specifically, training for ministry demands the pursuit of at least three phases of training noted in Paul's exhortation to Timothy (1 Tim. 4:12-16): godly character (what a man should be), Biblical knowledge (what a man should know), and ministry skills (what a man should be able to do).

(Mueller 2004:435)

Gibbs (2000: 5) suggests that the church (North America) has moved into a post Christendom phase, pastors will need to be retrained for a missionary context). He suggests that a shift needs to take place 'from schooling professionals to mentoring leading servant' (Gibbs 2000: 6). In essence he suggests that because of the changes in society and how it has impacted the role of Christianity in society a new set of skills and competencies are required for church leaders.

Harris (2001:104) points out a number of things an effective leader must know in order to serve and lead the church effectively. Firstly, the leader must know what the mission or purpose of the congregation is. Secondly, lay leaders must know the mission and purpose for the specific ministry they are leading. Another is that the lay leaders must have an understanding of the pastoral role. Then, finally, the lay leaders 'must know the relationship between the pastor, staff, and themselves as elected leaders' (Harris 2001:104). Harris (2001:63) speaks about 'Knowing your Organization' which again is of value. We should, he says, know the 'strengths, weaknesses, and goals'. These are all valuable points that Harris makes, but he opts not to include a theology of the church, that guides the church in its administration and policy making, planning and even implementation. He (Harris 2001:63) continues: 'For effective leadership it is essential to know your group – its nature, its mission, its self-understanding – as well as how it functions'. He makes an important reference to an understanding of the organization you are leading, but does not flesh it out in an ecclesiological framework with a theological base (Harris 2001:63). To his credit he does highlight the importance of knowing the organization's functioning and history. How can you lead when you don't know where your organization came from, what mistakes it made and the lessons learnt from those mistakes and how the current

forms and structures of the church developed over time through trial and error? For instance, leaders need to know that there is a healthy tension between the church as a divine institution and the church as a human organization. Secondly, the leader needs to understand that the church has two focal areas, inreach for nurture and growth, but also outreach for mission, service and evangelism. Understanding these theological principles helps local leaders to keep the balance in planning ministry programs and in discipling others.

3.8 The pastors and elders role in leadership training at local congregational level

According to Nel (1994:33) who quotes writers in the Church Growth Movement, ‘If your church is not growing and you wonder why, take a close look at the roles of the pastor. In some cases you won’t have to look much further to discover your major barrier to growth’. The Seventh-day Adventist Church in the USA was invited to take part in three national interfaith surveys, which focused on a random sampling of churches with comparison to the interfaith sample. One of the areas surveyed was the ‘The Need for Leadership’. Sahlin reports on the U.S. Congregational Life Survey which deals with a wide variety of questions on congregational life. One of the focus areas was the aspect of pastoral roles. Worshippers were asked what the three main roles were that their pastor actually carries out and they were given a list of nine items from which to choose. The top two were, ‘planning and conducting worship’ and ‘teaching people about the faith’. It was of interest to see where leadership development featured. Only 18% of those surveyed felt that they actually see their pastor as ‘training people for ministry and mission (Sahlin 2003:92)’. ‘Fewer than one in five members say that a key role their pastor carries out is providing a vision and goals for the future and training people for ministry and mission’(Sahlin 2003:92). Whilst this is a limited survey, it gives some insight into an Adventist context in the USA. It shows that most worshippers surveyed do not perceive the pastor’s main role as trainer.

According to the SDA church manual (2005:51) ‘The Ministerial Association, in cooperation with the departments, promotes the training and equipping of local church elders. However, the pastor has the primary responsibility for training the local

elder'. It is true that the pastor's responsibility is to train elders, but elders also have the responsibility of training other elders,

Elders need to be in the business of building up one another's lives. Older more experienced elders need to mentor younger elders. Elders need to recommend times of sabbatical rest for weary colleagues. Elders need to set up ongoing educational programs for themselves. Elders need to take practical steps toward building an effective, spiritually minded eldership that involves all the elders who share the responsibility of shepherding God's flock.

(Strauch 1995:50)

Leadership training at the local church level may be important for pastors, but it is also critical for elders to form part of the 'pastoral' team.

'For this reason a good eldership will be praying and looking for capable men to join them and will be conscientiously training and preparing men for future leadership' (Strauch 1995: 278). Strauch quotes Kenneth O Gangel who says, 'The key to reproducing leadership is to clearly plan for it...church leaders...need to produce leaders who will reproduce leaders precisely as it is done in the family – through experience, instruction, and modeling'.

Strauch then quotes Bruce Stabbert who says, 'Most churches, however, find the majority of their men sadly stunted spiritually and with little knowledge of the Bible' (Strauch 1995:279). The pastor plays a key role in training this inner circle of men and women, but elders share in this responsibility as they play a key role in overseeing the entire programme of the local congregation.

3.9 INITIAL CONCLUSIONS IN THE AREA OF DEVELOPMENT OF LOCAL CHURCH LEADERS

In summary, the above information surveyed suggests the importance of training for congregational leadership. There seem to be indications that local church leaders do not understand the theological basis for church functioning. It may be that some

leaders have not been adequately disciplined or even mentored holistically. It seems to suggest that some have merely done the right things by accident without understanding the reasons as to their success. This could also mean that some have not done things in as effective manner as they could have and possibly don't understand the reasons why there is poor spiritual growth and discipleship in the local congregation.

The next section explores the Biblical foundations of spiritual leadership mentoring.

3.10 INTRODUCTION TO THE CONCEPT OF SPIRITUAL LEADERSHIP MENTORING

Mentoring is not a uniquely Christian term. It is an interdisciplinary concept. This is confirmed by van der Westhuizen (2008:231) 'mentorship language does not come from one discipline but from various disciplines and contexts'. He then speaks about, 'Post foundational practical theology', which 'brings a focus on theology being public'(van der Westhuizen 2008:242). He believes that 'Theology needs to be part of the discussion in various fields and contribute on an equal level to the conversation'(van der Westhuizen 2008:242).

van der Westhuizen (2008:236) wishes to steer away from a rigid universal definition of mentoring, in preference of a definition that is determined by each context.

Mentoring can happen, in the business world, in sports, in the medical or educational field. In order to differentiate these different types of mentoring, from the type to be discussed, the term 'spiritual leadership mentoring' has been selected.

Collinson (2004) refers to coaching as a reference more to physical or athletic training, and proceeds to define an apprentice as:

...a learner of a craft; who is bound by legal agreement to serve an employer in the exercise of some handicraft, art, trade or profession for a certain number of years, with a view to learn its details and duties, in which the employer is reciprocally bound to instruct him.

(Collinson 2004:154)

She does however admit that there is ambiguity between the terms, apprentice and mentor.

Collinson (2004:155) refers to an additional term used ‘spiritual direction’ which she says describes as focusing on issues like ‘... prayer, religious experience and relationship to God and endeavors to help people grow in their understanding and living out of his truth’.

The researcher will be using the term ‘spiritual leadership mentoring’ in the sense of the phase of discipleship that ensues when someone accepts Christ as personal Saviour within the context of the body of Christ. While this may include when a person is baptized, this might not necessarily be the case. It should also be noted that all who accept Christ become disciples, but not all who accept Christ are ‘mentors’ initially. It is the suggested ideal that all become mentors once they have been discipled. Krallmann (2002:14) states, ‘Jesus Christ never saw reason to draw a clear distinction between discipling and leadership development. His perception and practice of discipling were so comprehensive that they encompassed essential connotations of current designations like “mentoring”, “leadership training” and “coaching”’. Collinson (2004:155) alludes to the adoption of this term ‘mentoring’ into the ‘faith community’. She goes on to describe Matthaie’s perspective on ‘faith mentoring’ as /a nurturing relationship that facilitates growth’ (2004:155).

Krallmann’s (2003:122) definition of mentoring is quoted: ‘A mentor in the Biblical sense establishes a close relationship with a protégé and on that basis through fellowship, modeling, advice, encouragement, correction, practical assistance and prayer support influences his understudy to gain a deeper comprehension of divine truth, lead a godlier life and render more effective service to God’. This definition clearly links the importance of mentoring to producing leaders that are more effective in their leadership of the church and discipling of members.

‘Spiritual leadership mentoring’ must always be understood in relation to Christ who through the Holy Spirit teaches us and remains Lord in the life of the mentor and the protégé. His position cannot be delegated. There is a big overlap in the meaning of the terms, mentoring, leadership and discipleship. It is the view of this paper that

discipleship is the broader field with leadership as a narrower field within discipleship and mentoring as one aspect of leadership (Collinson 2004:154).

It is suggested that intentional ‘spiritual leadership mentoring’ always involves some form of written or verbal covenant. There is also the recognition that mentoring can take place without a formal covenant, where it is spontaneous and based primarily on relationship. Since there is no obligation in this case, or covenant, the pulling power of this spontaneous relationship is the spiritual maturity and wisdom of an individual that someone else aspires to.

There are some who have labeled ‘human mentoring’ as ‘under-mentoring’, and this is a sobering reminder, that our ultimate ‘Mentor’ is Jesus and the Holy Spirit. Whilst it is true that Jesus ‘mentored’ his disciples on earth, he was always infinitely more than a mentor, which is more focused on human-to-human mentoring. Jesus was simultaneously Saviour and Lord. This means He did not give mere opinions, advice or suggestions on life, he gave authoritative teaching and commands. In his human form he pointed us to the Father, but at the same time pointed to himself as the Way, the Truth the Life.

3.11 OVERVIEW OF ‘MENTORING TYPE’ RELATIONSHIPS IN THE BIBLE

There may be some who become suspicious at the concept of mentoring since this word is not used in the Bible. The researcher proposes that while the word is not used in Scripture, the essence of mentoring is found there. A modern word not necessarily used in the Bible can actually describe activities that were practiced and taught in the Bible. Bradley (2009) , in referring to Moore’s research, proposes that even though the Bible does not contain the term ‘mentor’ that there are synonyms used in scripture. ‘Exegetical sources provide us with a variety of synonyms for “mentor” including *elder*, *discipler*, and *teacher*’. It is being posited that the essence of ‘mentoring’ is found in Scripture, and also that the verbs ‘discipling’ and ‘mentoring’ are very closely related.

According to Finzel (2000:170), Stanley and Clinton, after studying major Biblical characters and biographies, ‘...came to the conclusion that one of the influences most often used by God to develop leaders was a person or persons who had something to share that the leader needed’.

Dr. Waylon B Moore (2010) provides us with a useful overview of mentoring-type relationships in the Old and New Testament. Here is an outline:

3.11.1 Old Testament

1. Jethro with Moses (Exodus 18)
2. Moses with Joshua (Deuteronomy 3:28; 31:1-8; 34:9)
3. Moses with Caleb (Numbers 13:6; 34:16,19; Joshua 14:6,7)
4. Naomi with Ruth (Book of Ruth)
5. Samuel with Saul (1 Samuel 9-15)
6. Samuel with David (1 Samuel 16:1-13; 19:18)
7. Jonathan with David (1 Samuel 18:1-4; 19:1-7; 20:1-42)
8. Elijah with Elisha (1 Kings 19:16-21; 2 Kings 1:1-16; 3:11)
9. Jehoida with Joash (2 Chronicles 24:1-25)

Wilkes (1998:234) affirms the roots of ‘mentoring’ in the Old Testament when he says, ‘the principles of mentoring and delegation are not new’ and then proceeds to illustrate ‘mentoring’ in the life of Moses.

3.11.2 New Testament

1. Elizabeth with Mary (Luke 1:36-56)
2. Jesus with 12 disciples (Mark 3:14-19)
3. Peter with James & John (Galatians 2:7-14; 1 Peter 5:13)
4. Ananias with Saul (Acts 9:17-20)
5. Barnabas with Paul (Acts 9:26-27; 11:25-26)
6. Paul with Silas (Acts 15:34,40); Mark (2 Timothy 4:11)
7. Paul with Aquila & Priscilla (Acts 18:1-3)
8. Priscilla & Aquila with Apollos (Acts 18:24-28)
9. Paul with Timothy (Acts 16:1-3; Philippians 2:19-23; 2 Timothy)

10. Paul with Titus (2Corinthians 7:6, 13-15; 12:18)
11. Paul with Sopater of Berea, Aristarchus, Secundus of Thessalonians, Gaius of Derbe, Timothy, Tichicus and Trohpmimus of Asia (Acts 20:4).

This broad survey shows that mentoring-type relationships existed in both the Old and New Testament and reveals the importance of this kind of ministry to leadership development. It is true there are some relationships described above with not much detail provided in terms of the relationship. Nevertheless the aim is merely to show the existence of such relationships in the Bible.

3.12 JESUS AND PAUL'S 'MENTORING' METHODS

There is no one singular Biblical term that will exclusively give us insight into spiritual leadership mentoring. The key theological term around which we will base our study is discipleship, and will attempt to trace how disciples mentored other disciples in various contexts. Rather than a purely semantic approach, portions of the New Testament will be explored primarily where the functions of 'mentoring' can be observed. This is most clearly seen in the life and ministry of Christ, and the ministry of the Apostle Paul as reflected in his writings. Whilst references will be made to other individuals in scripture, a detailed study on these will not be done.

The verbs in the writings associated with the ministry of Jesus and Paul particularly that in any way contributes to our understanding of spiritual leadership mentoring will be identified. We will also attempt to focus only on Jesus' work with the twelve where he gave intentional 'mentoring' with a view to their future leadership role and Paul's focus on developing missionary leaders like Timothy and others.

An attempt will be made to distill some lessons from Christ's 'mentoring' and teaching of his disciples. The purpose is not to be exhaustive, since it would require a comprehensive exploration of all four gospels. Our aim is to observe certain principles Christ used in teaching his disciples. We will do this by trying to identify a broad pattern (macro perspective), indicating the stages, then also look at certain elements of the 'mentoring' process and teaching content (micro perspective).

3.13 INTRODUCTION TO THE STAGES OF CHRIST'S 'MENTORING' METHODS

The researcher read through the Gospels to get a broad view of the possible stages in the 'mentoring' process of discipleship in Christ's ministry from the time he called the twelve. There is a broad outline that can be traced from the reading of the Gospels. They are influenced by Greg Ogden's outline (2003:82) to whom the researcher offers credit for his clear presentation on the stages of 'mentoring' in Christ's ministry. It seems likely that other readers of the Gospel may come up with a similar outline on the stages of mentoring.

It may be fitting to make a qualification of Christ as a mentor to his disciples before we proceed. Collinson (2004:98) suggests that, 'some of Jesus' actions and discipling methods which He used were unique because they were directly related to His claim to be the Son of God'.

3.14 BASIC OUTLINE OF CHRIST'S MENTORING STAGES IN THE GOSPELS

3.14.1 Invitation to be Mentored (Mt 4:19; Mk 1:17 3:13 Lk 5:10, 27 6:13; Jn 1:38-39)

Mentoring begins with the invitation from the mentor to the potential protégé to embark on a journey of growth and learning. It is the opinion of the researcher that this happens after this person has fully committed their lives to Jesus as Saviour and Lord, and has a desire to learn from Christ to be like Christ. According to Ogden (2003:80) 'the seeking ones must become the submitted ones. The bold line between "come and see" and "come and follow me" must be crossed. Only then does Jesus exercise his shaping influence over their lives'. An invitation may be given in a formal context or an informal context. The idea of invitation seems to suggest that the goal of mentoring can only be effectively achieved when it is entered into, on a voluntary basis. There needs to be an openness and receptivity to being mentored. This is particularly challenging in an individualistic society, where accountability is often viewed as an infringement on our personal lives.

The invitation, and the wholehearted acceptance of the invitation to be mentored, may be the difference between success and failure in the mentoring relationship. Ogden (2003:81) clarifies the importance of readiness by quoting Hersey and Blanchard as defining readiness as, ‘the ability and willingness of a person or group to take responsibility for directing their own behaviour’.

Finally, Christ gave an invitation to ‘follow Me’. Anderson, K R and Reece R (1999:38), point out that it was not only a call to ‘teach *what* he taught, but to teach *as* he taught. Spiritual mentoring will seek to follow Jesus in content and in style, in message and method, and in substance and form’.

Pue (2005:20-21) offers another perspective by suggesting that this phase of mentoring is ‘self awareness, not simply of your abilities, gifts, and skills but also of the shadow side of your life as a leader’. He continues to suggest that, ‘Most importantly, leaders must have absolute clarity on who they are as children of God’ (Pue 2005: 21).

3.14.2 Intention of mentoring relationship (Mt 4:19; Mk 1:17; Lk 5:27)

The intention of the mentoring relationship must be clearly spelled out up front, even before the protégé consents to entering into this partnership. In Matthew 4:19 Jesus said, ‘...and I will make you fishers of men’. This is important because this will determine the type of activities engaged in. It appears that the kind of mentoring focus Jesus utilized was holistic in nature. He mentored for complete and holistic spiritual development, not as an end in itself, but for usefulness in mission and evangelism. He did not only mentor for the disciples to be public speakers or to only pray, or to only do home visitation, or to only heal but to have experience in the full range of Christian leadership. Tutsch (2008:83) identifies this as a leadership principle in the writings of White, ‘A good mentor provides opportunities that require application of all concepts associated with the work’. The result of this is that there would be a larger number of persons trained to do the work of ministry. This does not mean there should not be more specific mentoring in a specialized area, but that holistic spiritual

mentoring must be the basis for all mentoring, to have a well-rounded balanced Christian leader who has broad experience.

Foreman (2004:62) brings an expanded perspective which offers balance by suggesting that our intention must be to produce, ‘A Christ-like leader whose “head” [a wise leader], “heart” [a Spirit-led leader of sterling character], and “hands” [a skillful servant-leader] are functioning in harmony’.

3.14.3 Severance from all conflicting relationships and activities

Jesus set the terms of the mentoring relationship. ‘Once they understood and voluntarily accepted his terms there were no negotiations’ (Collinson 2004:97). Pue (2005:21) calls this phase ‘Freeing up’, which involves identifying those areas of our lives that hold us back. In this case Jesus required a severance from certain ties. Ogden (2003:81) observes that Jesus only had three years to train the twelve to take over from him before going back to his Father. ‘He had a short timetable and had to bring his replacements to a state of readiness’. This was clearly full-time intensive training, the kind that is not necessarily required of all. It would demand leaving homes and jobs. Collinson (2004:98) too, observes this in the Gospels. ‘Our study of the Gospels has shown that Jesus called his disciples to abandon their previous lifestyle, denying personal ambition, comfort and safety and, as his followers, to embark on a radically different life within the family of God’.

The expanded application of this principle could be stated as follows: If a severance from all conflicting relationships and activities is not brought about, the entire mentoring mission will be compromised from the outset. The conflict could come in the form of time or priorities. In the case of the disciples they were called from their employment, which was their means of survival, to spend virtually all of their time with Jesus. This clearly communicates the demands of the mentoring relationship as paramount. This, however, does not suggest neglecting one’s family or leaving one’s wife and children, rather rightly prioritizing the ‘mentoring’ relationship. The mentoring relationship espoused here must not remove those involved from their everyday life and responsibilities, since this forms part of the mentoring context. Mentoring must take place in the natural life context in order for it to be effective.

The severance from conflicting relationships and ties made room for a full attachment to the person of Jesus. ‘By living and relating closely to Jesus their learning was greatly enhanced as they observed and actively participated in his life and work’ (Collinson 2004:99).

3.14.4 Observation and mentoring

The Gospels indicate that observation was the main key as the first stage of ‘mentoring’. The disciples are pictured as by-standers watching and listening, and asking questions about Christ’s teaching. White agrees here with many contemporary Christian authors when she says in *Acts of the Apostles* in a chapter called, ‘The Training of the Twelve’.

For three years and a half the disciples were under the instruction of the greatest Teacher the world has ever known. By personal contact and association, Christ trained them for His service. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy-laden, and seeing the manifestation of His power in behalf of the sick and the afflicted. Sometimes He taught them, sitting among them on the mountainside; sometimes beside the sea or walking by the way, He revealed the mysteries of the kingdom of God. Wherever hearts were open to receive the divine message, He unfolded the truths of the way of salvation. He did not command the disciples to do this or that, but said, ‘Follow Me’. On His journeys through country and cities, He took them with Him, that they might see how He taught the people. They traveled with Him from place to place. They shared His frugal fare, and like Him were sometimes hungry and often weary. On the crowded streets, by the lakeside, in the lonely desert, they were with Him. They saw Him in every phase of life.

(White 1911:17-18)

This happened often in the course of Christ's ministry to the multitudes. There were also crises that they experienced that became a teaching tool to build their faith. It appears that this observation cannot only be relegated to one of the stages of mentoring, but continues throughout the mentoring relationship. As far as Christ is concerned, our observation of him is ongoing, but as far as person-to-person mentoring is concerned it only lasts officially for the duration of the mentoring relationship, even though a mentor may still remain a role model worth observing and emulating. In person-to-person mentoring, what we observe in the mentor is filtered by the teachings of Christ and the picture of him we find in the Scriptures. Critical reflection is necessary for person-to-person mentoring. The human mentor naturally cannot be placed on the same level as Christ since he was perfect.

3.14.5 The 'teaching of Christ' in a mentoring context

When we refer to the 'teaching of Christ' we are not speaking about teaching as a method of learning but rather to 'the teaching of Christ' as the content of what Christ taught or communicated. He desired his disciples to understand who he was, what his mission was, who the Father was, the character of his Father, in relation to the Old Testament Scriptures. He wanted to show a continuity of God's revelation from the Old Testament, giving a clearer picture of the true nature of God and his love. His constant reference point is Scripture (Old Testament) as the authority of his teachings (Mt 12:18-19). Collinson (2004:97), too, recognizes the authoritative base of Christ's teaching by stating, 'He reinterpreted the Jewish law and commandments making his directives equal with the Scriptures'.

This is an important stage in mentoring since it forms the basis of the mentoring relationship and defines the goals Jesus wanted to accomplish through the relationship. The teaching of Christ was the means of character modification and mind transformation. His teaching is the content of what needs to be reliably passed on down from one person to another, and from one generation to another. One way to understand the doctrine of Christ is to view it as the 'DNA' for discipleship, since it is these teachings that directly impact our mind-set, way of acting, talking and living in general. A misunderstanding of the doctrine of Jesus, or a corrupted 'DNA' would result in negatively impacting not only the cognitive beliefs, but also negatively

impact on the relationship with God and the spiritual growth of the person being mentored.

3.14.6 The role of assignments in the mentoring relationship

The reading of the following texts indicates that Jesus gave assignments to his disciples (Mt 10:5-23; Mk 6:7-13; Lk 9:1-10). The ministry activities they accomplished through the power of Jesus, were calculated to stretch their faith, to teach them to apply spiritual truths, to prepare them for ministry when he would no longer be there, to learn lessons through failures and mistakes made, whilst under His supporting guidance. Leroy Eims (1978:146) suggests that in mentoring we should give them, ‘...projects that cause him to depend on the Lord’. This is supported by Rolf H. Kvinge in his dissertation for pastoral interns. He is reported in the book *A guide to Effective Pastoral Ministry* (Cassimy 2009:129-130) in which he states some of the purposes of the internship period is to ‘learn how to apply Biblical truth in real life situations’ and to ‘do personal witnessing for Christ and teach lay members to do likewise’.

The nature of the assignments given to the disciples could not be accomplished in their own strength. It involved healing the sick, casting out demons, and raising the dead. They had to receive power outside of themselves to do this. The assignments focused on deliverance, healing, raising the dead and preaching the Kingdom of God and repentance. They were sent with no supplies so as to learn the lesson of dependence on God. This also provided them with an opportunity to apply the teaching of Christ. The disciples’ first major ministry assignment involved geographical limitations, so that they could gain experience in honing their evangelistic skills within a prescribed area.

3.14.7 Feedback in Christ’s ‘mentoring’

Mark 6:30 gives us a specific instance where the disciples gave Jesus a report back after the completion of their mission assignment. ‘Then the apostles gathered to Jesus and told Him all things, both what they had done and what they had taught’. This is not a partial report but a full report, which included the things they did, and the things

they were teaching. The SDA Bible Commentary (Nichol 1978: 616) states, ‘Jesus had sent the Twelve out by two’s, that they might have an opportunity to apply the principles they had observed previously in his own ministry. Now they made a thorough report of what had taken place during the course of their itinerary’. Their mission report would no doubt be compared against Christ methods in his earthly ministry.

When Jesus sent out the twelve disciples (Lk 9:10) the disciples reported to Jesus how they experienced the mission trip. Luke 10:17-20 records an instance where Christ gave feedback to the seventy he sent out. They were mentored even on how they were to respond to their success in ministry. They were not to rejoice only in the salvation of others from the power of demons, but that that same power delivered them and placed their names in the books of heaven.

3.14.8 Correction

In Luke 10:17 the 70 disciples return from the assignment and give an enthusiastic report, that even the demons are subject to them in Jesus’ name. In response Jesus reminds them that the ‘ability to perform miracles does not of itself assure one of eternal life’ (Nichol 1978: 781). This teaching moment whilst not focused on the mission trip itself, but on their celebration of it, was nevertheless still designed to bring a measure of correction in how they were to celebrate and where their focus needed to be.

The Gospels, whilst not giving the details of every report, and everything Jesus said in response, nevertheless provide us with a selective summary. It would not be a stretch of the Biblical data to suggest that there were many more questions from the disciples and loving counsel and correction provided by Christ (Jn 20:30-31). This stage of mentoring is important, because it affords the protégé opportunity to reflect on what worked well, and what didn’t work so well. Once the mentor has helped the protégé to assess the positive aspects and the negative aspects of the assignment, he or she could ask what could better be done, or what should be changed in his or her approach to reach greater effectiveness. Matthew 16:23-24 is an example of Jesus correcting Peter. Correction was important so that ‘misunderstanding’ a specific matter was not

perpetuated. Towards the end of Christ's ministry Peter becomes an example of what Christ ultimately desired to accomplish through his mentoring of the twelve. In John 21:15-19 he instructs Peter thrice to feed his lambs.

No doubt this was not only required of Peter, but all the remaining disciples. Those who were young in the faith needed to be nurtured and mentored to spiritual maturity. This, in a sense, is a call to a 'mentoring' ministry. The cycle is incomplete if this challenge is not accepted by the protégé.

3.15 Christ's 'Mentoring' Styles

An overview of some of Christ's 'mentoring' situations is presented below. This are not intended to be exhaustive, but gives some insight into the diversity of his methods and approaches.

Jesus taught them how to respond to various situations:

- Jesus used strategic silence (Jn 8:6).
- Jesus asked questions in response to questions presented to Him. (Matthew 21:23-24).
- Jesus taught his disciples through rebuke (Mt 8:26).
- Jesus responded to accusations with Scripture (Mk 7:6).
- Jesus taught the importance of compassion to people's physical needs (Mark 6:34).
- Jesus taught his disciples by challenging them (Lk 9:13).
- Jesus taught his disciples through their ministry failures (Mk 9:18).
- Jesus utilized parables in mentoring (Mk 4:10-20, 33-34).
- Jesus performed miracles to teach his disciples how God delights in using his power (Jn 6:1-15).
- Jesus prayed for them (Jn 17:20).
- Jesus often defended the vulnerable (Jn 12:7).
- Jesus asked his disciples questions (Mt 16:15; Mk 8:27, 29; Lk 9:20).
- Jesus often waited for their questions and then responded (Mt 21:20).
- Jesus gave direct rebukes (Mt 16:23).

- Jesus demonstrated the desired behaviour He wanted to see in His disciples through example (Jn 13:4-5).
- Jesus taught through thought provoking lessons (Mt 17:25).
- Jesus taught through the importance of Scripture (Lk 4:16).
- Jesus often overheard his disciples, and interrupted them with an impromptu response (Mk 8:17).
- Jesus taught his disciples to be resolute to God's purpose in His life (Mt 16:21; 17:22; 20:17; Lk 8:22; Lk 12:11).
- Jesus taught them how to create teaching moments by asking rhetorical questions (Lk 8:45).
- Jesus taught them the importance of mentoring through practical assignments (Lk 9:1-9).
- He used 'strange' acts to elicit a teaching moment (Mt 21:20; Mk 7:31-37; (Fig tree, Syro-Phoenecian women, Walking on the water). Jesus uses unusual situations to challenge his disciples to a new way of thinking.

3.16 Plurality of context's in Christ's 'mentoring'

There would appear to be a large emphasis on informal training as manifested in the ministry of Christ. We could otherwise describe informal training, as 'on site training' or 'on the job training' or even 'field training'. This ensured that not only head knowledge was passed down as done in a classroom environment, but that values were transmitted. Below are listed some contexts where Jesus ministered in:

- Anywhere and anytime (informal)(Mt 5:1; Mk 2:23;Jn 4-7).
- Formal (Lk 4:16-19).
- Private hearing with disciples (Mt 10:5; 16:21;Lk 13:10;Mt 16:14-21).
- Amongst the multitude (Mk 3:7-8; 8:1-3).
- Confronting of religious leaders (Mt 22:15-22).
- Whilst traveling by land or boat (Mk 4:1; 38-41).
- In homes (Lk 8:5-6, 14; 14:1).
- With tax collectors and sinners (Mt 9:10-11).
- The Pharisees, Sadducees and Scribes (Lk 11:37; 16:1-4).
- Amongst the Samaritans (Jn 4).

- Villages, cities, country, marketplaces (Mk 6:56).
- Wedding feast (John 2:1-12).
- In a Garden (Jn 18:1).
- At a tomb (Jn 11:38).
- In the temple (Jn 2:14; 8:1).

There are many more examples which are not mentioned here.

3.17 Paul's methods of 'mentoring' and application based on Christ's method.

Krallmann (2002:116) quotes Leroy Eims when he says, 'Paul knew he could not improve on the method of Jesus Christ. He knew what Jesus had done and he followed it as closely as he knew how'. Paul's method is a different kind of mentoring from Christ's in that it was practiced for the first time after Christ had ascended to heaven and had sent his Holy Spirit. There was not a slavish or legalistic following of Christ method, but a clear understanding of the principles and how they were applied in different contexts. This time the mentor was not the God-Man Jesus. It was always going to be fallible human beings from this point on. Paul makes an apparently audacious statement in 1 Corinthians 4:16 'Therefore I urge you, imitate me'. Paul continues, 'For this reason I have sent Timothy to you, who is my beloved son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church'. The term 'son' Paul uses to refer to Timothy captures the essence of the mentor – protégé relationship. Notice now that Paul says when Timothy comes he will remind the believers of Paul's ways. However, he adds a qualification, 'in Christ'. It is apparent from the text that Paul wants to present the life of Christ through, not only preaching, but also in his example. This was the way he encouraged believers to screen his life, by comparing it with Christ's. 1 Corinthians 4:15 says, 'For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel'. In one sense the Christian community was a nurturing, edifying, caring, empowering, and multiplying community and hence a 'mentoring' community. Central to the agenda of the young Christian church were the key disciplines of discipleship mentoring that Jesus had demonstrated in His life and ministry, not programmes and events. He describes himself as their father with a small letter 'f' more in the sense of

his instrumentality of bringing them into the faith and having the burden of nurturing their spiritual walk in the Lord. Ogden (2003:100) alludes to the fact that the familiar gospel discipleship terminology is absent in Paul's writing but that the essence of discipleship is still there. He identifies 'spiritual parenting' as having impacted Paul's views of discipleship. Spiritual parenting can be understood as leading a believer from infancy to adulthood (maturity). Ogden (2003:105) outlines a discipling process that progresses from 'infancy' to 'childhood', then to 'adolescence' and finally 'adulthood'. 1 Corinthians 11:1 'Imitate me, just as I also imitate Christ'. Here again we see that Paul exemplifies how we mentor people to Christ, not to ourselves.

Commenting on Paul's advice in Titus 2, Richards (1984:130) remarks, 'The teaching ministry of Titus involves holding up a lifestyle that is in harmony with the revealed truths that comprise the content of our faith'. He continues, 'The spiritual leader incarnates the Word of God in his relationships among the people of God and in the context of that relationship also gives verbal guidance and encouragement, focused on helping the members of the body live life in harmony with divine revelation' (Richards 1984:132). He describes the phrase 'apt to teach' as a 'capacity to guide others into godly living by an application of the Word of God to the practical issues of life' (Richards 1984:132).

3.18 DIMENSIONS OF SPIRITUAL LEADERSHIP MENTORING

In exploring the dimensions of mentoring ministry we must remember 'ministry precedes and produces theology, not the reverse' (Anderson: 1979:7). Anderson makes this a little clearer when he says, 'that ministry is determined and set forth by God's own ministry of revelation and reconciliation in the world, beginning with Israel and culminating in Jesus Christ and the Church'. The church cannot set up its own style and form of mentoring ministry. It must be based on the ministry of Christ. 'For the church to seek a ministry of its own is to deny Christ's ministry and to turn aside to spurious activities which can never justify its own existence or redeem the world' (Anderson 1979:8).

Anderson, in seeking to drive home the true basis of all ministry, says:

Christ's primary ministry is to the Father for the sake of the world, not to the world for the sake of the Father. This means that the world does not set the agenda for ministry, but the Father, who loves the world and seeks its good, sets this agenda. This Christological and actually Trinitarian basis for ministry rules out both utilitarianism, which tends to create ministry out of needs, and pragmatism, which transforms ministry into marketing strategy.

(Anderson 1979:9)

3.18.1 The first goal of mentoring is leading others to Christ

The command of Jesus to all believers in Matthew 28:19 to '...make disciples' is a call to leadership in the broad sense of the term. We speak of 'leading someone to Christ' and this is the highest form of leadership and can perhaps be posited as a Christ-centered model of leadership, to which all Christians are called. In 'going' in obedience to the command in Matthew 28:19, we are submitting to the authority (leadership) of Jesus, and His agenda becomes our agenda, his teaching forms the content of discipleship. Leading someone to Christ must not simply be understood in its evangelistic sense, or initial sense (when someone makes a decision for Christ), but just as the Holy Spirit's function is to lead us to Christ, so under His power we become agents to lead others to Christ. Stan Patterson (2008) states, 'Spiritual mentoring is a process whereby the mentor cooperates with the *Paraclete* (Jn 14:17) by coming alongside a developing leader and assisting in that process. The entire Christian experience is about daily being led to learn of Christ'.

Paul says, in 1 Corinthians 11:1, 'Imitate me, as I imitate Christ'. This means that as we ourselves engage in the act of coming to Christ for all things, to receive from Him, to be like him, and to do for Him, we bring others along with us. So leading someone to Christ cannot be seen as taking someone to where you have not been before. It is in this light that we can describe mentoring with the term used by Anderson, K R & Reece R (1999:39) as being 'Autobiographical'. He suggests that this means 'the mentoring relationship gives us an opportunity to explore boldly the life of another'. It is only because we ourselves were led to Christ, that we can lead others to Him. The way in which we lead others to Christ is through our lives, our words and actions.

This concept of ‘leading others to Christ’, provides us with the boundaries for our leadership goals. This would include; leading people to the point where they hear Christ’s plan for their lives personally, leading them to understand what God wants to do in His church, leading people to the source of authority and leading people to a personal encounter with Jesus.

Leaders, in whatever capacity, are called to lead to Christ, in the area of our thinking, speaking and acting. When we are in a crisis, have a problem or lack wisdom, a leader leads others to Christ for all the answers. Here, the researcher suggests is laid the foundation for a congregational model of Christ-centered leadership. This is the primary principle of congregational leadership that brings cohesion amongst the various models of leadership. When you point people to Jesus, and guide them to an understanding of His purposes and plans you are functioning as a leader.

3.18.2 Understanding the role of Influence

We must focus our understanding of leadership mentoring on the example of Christ. Krallmann (2002:14) says, ‘Jesus’ training of the twelve established once and for all the consummate and normative paradigm for Christian Leadership development’. All of leadership mentoring can be considered as influence. Influence is, once again, vertical and horizontal. God influences us through the Holy Spirit, and we influence other for God.

3.18.3 Spiritual leadership mentoring and continual Biblical learning.

Reference is made to continual Biblical learning in mentoring in two ways. Firstly, that our method for mentoring must be theologically sound and, secondly, that the content of what mentors teach their students must be doctrinally sound. A key function of mentoring is teaching and this teaching must be biblically based. 2 Timothy 2:2 says, ‘And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also’. So mentoring must have Gospel based Biblical content. The persons Paul mentored were to take the content of what they heard from him, and then to commit this content to faithful men who in turn would teach others also. So it seems that the content is

passed on by teaching. Content was important to Christ. Krallmann (2002:89) sees Luke 24:46-48 as a rendering of the Great Commission that highlights the content of the message the disciples were to share. Similarly, Matthew 28:20 does not neglect the content to discipleship, since it says, ‘...teaching them to observe all things I have commanded you...’ (NKJV). This must not be understood only in the sense of information transmission. Richards, L O & Hoeldtke C (1980:132) states: ‘The Biblical phrase “apt to teach” indicates a capacity to guide others into godly living by an application of the Word of God to the practical issues of life’.

Is Scripture concerned about the correctness of doctrine for the disciple? The book of Timothy which could be considered a handbook on ‘spiritual leadership mentoring’ says in 2 Timothy 2:15 ‘Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the Word of Truth’. There are several other indications from Scripture that places a high premium on doctrinal correctness. Leroy Eims (1978:149) adds his voice to the importance of doctrine in discipleship which includes mentorship when he says, ‘Many good men get sidetracked by fuzzy or false doctrine’. He continues by saying: ‘The devil is a subtle enemy, constantly on the alert to lead men astray. As you discuss the great truths of Scripture with the men you are training, you can discern what kind of grasp they have on those things and then to work on what is lacking in them’. Mueller quotes Olson who warns,

Sometimes doctrinal and theological correctness has mattered much. But if anything, the pendulum has swung to the opposite extreme in our day so that many Christians know little or nothing about Christian doctrines or how they developed or why. Christianity is in danger of becoming little more than a folk religion of therapeutic worship and individual feelings.

(Mueller 2004:432)

When the word doctrinal is used, it is in a broad generic sense of Biblical teaching. This would include what the Bible teaches about the church. The problem statement in chapter one (section 1.2) stated, ‘...there are not enough of our local congregational

leaders who understand holistic relational discipleship and are teaching it, preaching it and, through spiritual leadership mentoring, guiding others effectively for growth into holistic discipleship and putting practical discipleship strategies in place'. At the same time it must be remembered that 'it is the *message [italics mine]* which makes all the difference, not the techniques and skills' (Mueller 2004:433) In the article titled, *Adventist pastors*, Mueller (2004:433) addresses Adventist pastors when he says, 'It is, for instance, desirable for a pastor to be effective in small group ministries, but this does not make him or her an Adventist pastor'.

What discipleship does is: It ensures that the spotlight is placed on Jesus who is the one we are following. He desires us to love him, and not love his doctrines more than Him. Doctrines can only be understood in the light of the good news of what Christ has done for us. Doctrines are not just theory, but are to be applied to the entire life. Biblical teaching on discipleship shows how Bible doctrine transforms the life, the habits, the words, the actions, the thoughts, the beliefs and the motives. Inherent in the Biblical teaching of discipleship is the aspect of multiplication by which disciples make other disciples. Doctrines are not an end in themselves but are intended to be passed on.

The one doctrine that has been neglected in Adventist circles as mentioned before is ecclesiology (Knight 2001:172-173). What has been passed down are the 'forms' of church life manifested in today's church structure, but there does not appear to be a systematic and comprehensive theology of church life, and recognized the value of strategic discipleship. Strategic discipleship, starts once the person becomes a believer in Jesus Christ and a process of spiritual leadership mentoring is put in place, which helps us keep the focus on discipling people and not merely the running of good programs. This could happen if church leaders were led through a process of spiritual leadership mentoring.

Another area of neglect being suggested is a systematic and comprehensive coverage of all Scripture, thus fulfilling the third part of the Great Commission found in Matthew 28:20, '...and teaching them to obey everything I have commanded you...'. This means the believing disciples must never be satisfied with what he or she has learned. They must always assess all they have learned and ask what else there is to

be learned from the Scriptures. There does seem to be a trend in the general Christian populace, which includes Seventh-day Adventist members today, that seems to suggest that all we need to know is the ‘core essentials’ of the Gospel and makes everything else seem like optional peripherals for those who have an inclination to study deeper (Malphurs 1999:18-19). We must take 2 Timothy 3:16-17 seriously when it says, ‘All Scripture is God breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work’. Part of the discipling process is teaching disciples that learning is a lifelong process, which should be pursued proactively. The question that should be asked is, what is it that the disciple does not know yet, and may not be aware that he does not know it? Each believer must seek to know the whole will of God in the Scriptures. A disciple must not remain content with the familiarity of the Gospels, or the poetry of the Psalms, or the rich historical narratives of the patriarchs, or to get fixated only on Daniel and Revelation. Memorizing Scripture is good and commendable, but the disciple must be able to connect all his actions with the Biblical picture of God and what the plan of salvation is all about. The beginning of the process involves a spiritual attitude of humility and teachability. Oswald and Friedrich say, ‘One test of readiness for corporate discernment is to ask if there is truly willingness and readiness to follow whatever leading may come’ (1996:7).

When influential leaders are not teachable, or do not teach the whole truth, but stick to the beaten path of tradition and what is popular, this could result in many spiritual generations becoming deficient and defective in their discipleship experience. This is how certain truths may elude us, and has eluded the church. New truth will not be made plain to unless we live up to what we have already been convicted about. Philippians 3:16 says, ‘Only let us live up to what we have already attained’. The Bible says, ‘For the lips of a priest ought to preserve knowledge, and from his mouth men should seek instruction-because he is the messenger of the Lord Almighty’ Malachi 2:7. These texts indicate the huge responsibility God’s leaders have in helping God’s people grow into all of God’s truth.

3.18.4 Teleological spiritual leadership mentoring

Spiritual leadership mentoring has God-given goals. It would be helpful to understand mentoring not only as having a goal outside of itself, but actually being the goal itself. The goal for spiritual leadership mentoring is to lead someone into a growing obedience to Jesus Christ, where they are able to learn and communicate from Christ, depend on Christ, better serve with Christ and relate to others in the body of Christ. This describes the goals of all spiritual leadership mentoring, regardless of ministry or church office.

As under-mentors our role is that of facilitating or acting as a catalyst. Richards (1980:95) describes one of the great missions of spiritual leaders as helping ‘...the members of the body come to see and know God as He is, and to guide the corporate experience of the church so that the whole body responds to Him appropriately’.

3.18.5 Experiential spiritual leadership mentoring

It requires the whole life experience to bring about life change and effective discipleship. It was M. G. King as quoted by Krallmann (2002:122-123), who said ‘it is precisely this influencing of the whole being that no course, no seminar, no book can satisfy. It takes life, it takes experience, it takes contact with a human soul, it takes example, and it takes emulation’.

If the entire experience of life is the classroom, mentoring cannot simply be limited to a program with a formal curriculum. Krallmann (2002:124) comments on Jesus’ method, ‘He turned the entirety of everyday life experiences into one big classroom for the twelve and wove the threads of his instruction most naturally into the overall pattern of ordinary events’. Even though Christ’s method was primarily oral, other mediums of communication are acceptable to use in its proper proportion (Krallmann 2002:124) Perhaps we lack in the area of experiential whole life spiritual leadership mentoring, where face-to-face relationships demand more of the oral form of communicating. The point is that oral teaching is not limited to only to the classroom, and a textbook, but can happen in various places as situations.

3.18.6 Vertical and Horizontal dimensions of spiritual leadership mentoring

There are two types of mentoring, vertical mentoring and horizontal mentoring. The mentor is always a mentee or a protégé. ‘Vertical mentoring’ describes the relationship a believer has with Christ through the Holy Spirit. Horizontal mentoring describes the inclusion or addition of another person into this relationship. The horizontal mentoring is directly connected to ‘vertical mentoring’ and is an outflow of it.

Spiritual leadership mentoring is a spiritual exercise. This can be described as the vertical component. (Richards L.O & Hoeldtke C 1980:94) This means that it cannot be done without the aid of the Holy Spirit. Of Jesus mentoring Krallmann, who offers a refreshingly biblically based, Christ-centered, Holy Spirit empowered treatise (2002:30), stated that ‘Jesus’ mentoring prototype is not merely a static blueprint of days past, it is operational as a formative power, through the Holy Spirit today’.

Sometimes we speak of spirituality as something we do to be holy, when, according to Scripture, it is the presence of the Holy Spirit in us that makes us holy (1Cor 6:18-19). The Holy Spirit sets the mentoring agenda and throws light on the words of the ultimate mentor, Jesus. We must always remember that, as Richards (1980:94) says, ‘The relationship of the believer to the Spirit exists, whatever the activity of leaders’. According to Krallmann (2002: 129) ‘all Biblical mentoring is under mentoring’, or as he states elsewhere that the leader operates as the facilitator (Krallmann 2002:122).

This is critical because, as Krallmann (2002:129) quotes Chua Wee Hian who puts it this way, ‘Christ calls leaders today to serve as His under-shepherds, and such leaders will never be more than second in command, will never progress beyond the status of servants and stewards’. We cannot embark on the task of leadership mentoring unless we have the presence of the Divine within us. God accomplishes his purposes in the life of another through us. God chooses to reveal Himself to others through the examples of mere mortals, to show His grace and power. Krallmann (2002:104) describes a cardinal leadership principle, ‘...any mentor is to mirror in his relation to his mentorees the kind of love which God displayed towards his Son and which the latter in turn exemplified in his coaching of the Twelve; the same type of love is to

govern also the mentorees' interrelation'. Our model for mentoring is the relationship amongst the members of the Godhead, the Father, the Son, and the Holy Spirit.

The means God has instituted to gain access to His life is through the Bible and prayer. Whilst spirituality is an individual matter, individual spirituality is nothing more but the life of God within us, making us alive to God and dead to sin. 'Too many Christian leaders pray too little and too many Christian leaders pray too little for others' (Earley 2008:34). If spiritual leadership mentoring is about life transferal, then it means we must have life within us to begin with. Krallmann (2002:119) lends support to this view when he says, 'True spiritual leadership demands the leader's reflecting the attributes of Christ to those under his care'.

A generic kind of mentoring albeit based on Christian principles and morality, does not bring strongly into focus our relationship with God through Jesus Christ. At the heart of Christian spiritual leadership mentoring is that we don't mentor people to become like us, we point them to Jesus, we teach them how to go to him to solve problems, to look first to him as their ultimate role model.

The A Journal of the International Christian Community for Teacher Education journal has an insightful article on mentoring. Anne Palmer Bradley (<http://icctejournal.org/issues/v4i2/v4i2-bradley/>) writes a paper titled, *Mentoring: Following the example of Christ*. She makes the vertical and horizontal connection that was alluded to above. She describes God in a mentoring relationship with Adam in Genesis 2 after which he provided him with a partner and gave him advice. This, she suggests, provides us with the first model of mentor-protégé relationship in the Bible.

Ralf Neighbor (1995:26) makes an important connection between mentoring and the Holy Spirit. The Greek Word for Holy Spirit, *parakletos*, means 'one who is called alongside to help'. Vines Complete Expository Dictionary of Old and New Testament Words (Vines 1984:111) describes this word as 'a verbal adjective which presupposes the ability to give some sort of assistance'. It also had legal connotations of someone who would plead another's case, such as an intercessor. The link is also made to Christ who functioned as a *parakletos* and when he was about to depart offered

‘another’ Comforter, referring to the role he had amongst his followers. The Hebrew word *Menahem* (Messiah) is suggested as corresponding to this term Comforter. This has theological significance because it helps us integrate the ministry of Christ and that of the Holy Spirit. It also throws light on our role in discipleship, which it is suggested overlaps with mentoring.

Here is a description of the leadership chain. Jesus is the leader of church and the various gifts and functions of the church imply leadership at various levels. There are some called officially to be leaders in the church, but their authority to lead hinges on whether they follow Christ as he leads them. In a sense, we are simultaneously followers and leaders. In a Christian context, it is difficult to lead effectively, if you don’t follow Christ.

3.18.7 Simultaneous bi-connectionality of spiritual leadership mentoring

Spiritual leadership mentoring can only take place according to God’s design when the mentor and protégé are both connected to God and to a human instrumentality at the same time. This brings about an openness, a receptivity, a level of discernment, a converging of vision, purpose and unity.

Mentoring works best when both mentor and protégé are simultaneously connected and in tune with the God and his Word. This is the catalyzing event, at which spiritual leadership mentoring can begin. The Holy Spirit is then able to influence the Mentor about what to teach and how to teach at a specific moment and at the same time, the Holy Spirit enables the protégé to have a willingness to learn, an ability to understand the spiritual lessons and how to implement it practically.

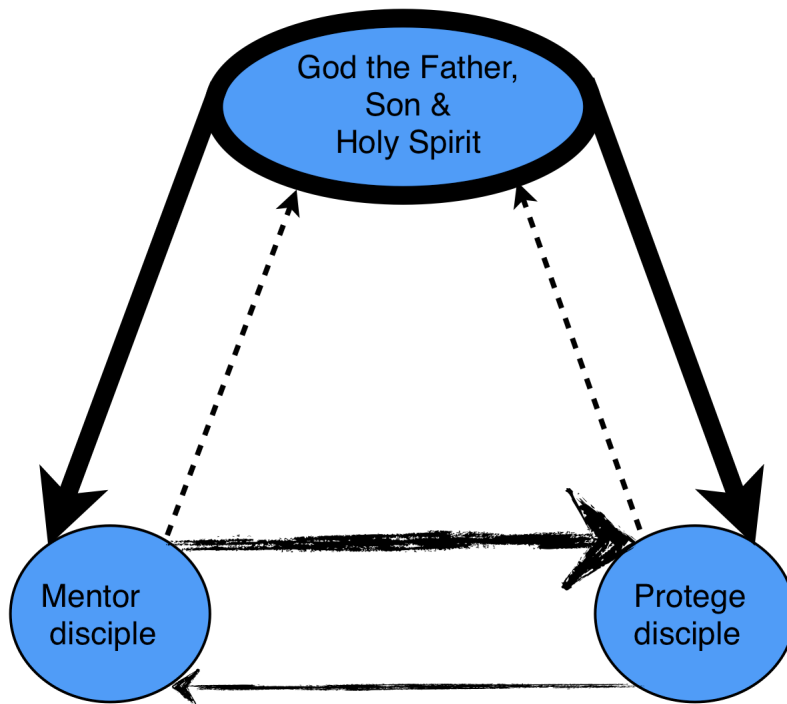


Figure 3.1 Model: Spiritual leadership mentoring

The above diagram in figure 3.1 illustrates that the mentor disciple and protégé disciple shows that there is a relationship from God to them, and from them to God. At the same time they are both relationally connected to one other. The top oval is larger than the two-bottom circles, indicating that the major influencing power in the mentoring process is God the Father, the Son and the Holy Spirit. The dotted line represents our limited and inconsistent attempts at communication with God. The strong solid bold line represents God's communicating with us. The horizontal lines are both uneven and inconsistent, representing our feeble attempts that are often imperfect. But also notice that the one horizontal line is thicker than the other, showing that that the mentor disciple is the mentor at this stage in the mentoring relationship, even though he or she can also learn from the protégé (reverse mentoring). According to Watson (1999:78) 'Those with greater knowledge and experience will of course have more input than others; but we all genuinely need one another in order to grow up into Christ in every way'.

Van der Westhuizen (2008:211) delineates a ‘multi-model’ of coaching ‘...with four elements that aim to help the coach to understanding and identify what the focus of the coaching should be’ (van der Westhuizen 2008:211).

They can be summarized as follows (van der Westhuizen 2008:211):

- Logical levels
 - What is important to know here is ‘...on which level the focus of the coaching should be’. Determine whether it is on a behavioural level or whether it is a matter of core beliefs and values. This will determine the appropriate intervention (van der Westhuizen 2008:7).
- Remedial –generative continuum.
 - The approach here is either to remedial, in the sense of remedying a situation or generative (the generation of new possibilities) The coach can either work one of these approaches or both.
- Systemic context
 - ‘this context usually includes relationships but also the culture of the company or context that the coaching is taking place in’. How does this context influence the coaching relationship. ‘Do any patterns emerge in the coaching process that help with focusing the coaching process?’.
- Inter personal-Intra- Psychic continuum
 - In this element of McDermotts model is whether the focus of the coaching should be on the client (person being coached) him/herself or should the focus be on the relationship s/he has with others or both.
- Van der Westhuizen (2008:10) analysis of this approach is that coaching has a ‘specific aim and outcome’ and that this model places the emphasis on the ‘complexity of coaching’.

McDermot & Jago’s (2005) model (figure 3.2) as presented by van der Westhuizen, is more focused on mentoring ‘as a tool to use during conversations’(2008:211). It is more descriptive of a process. The researcher’s model in figure 3.1, seeks to illustrate spiritual leadership mentoring. Emphasis is placed on the relational and spiritual dimensions in the process of mentoring.

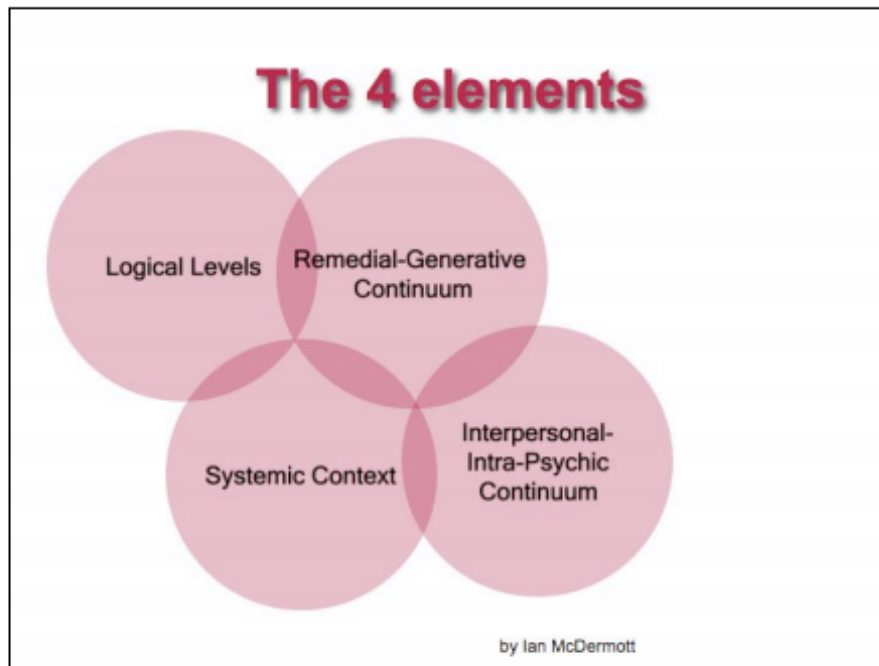


Figure 3.2 sourced from van der Westhuizen's e thesis

3.18.8 Bi-directionality of spiritual leadership mentoring

Mentoring as God designed it will flow in two directions between the two individuals. Even though a more experienced mentor has more experience and learning to share, the Holy Spirit often reverses roles and allows the less experienced to share something of value as well.

An article in the *International Mentoring Newsletter* (Moore 2004), the subject of reverse mentoring is addressed. According to Waylon, this applies only to the horizontal dimension of mentoring and not the vertical. Some Biblical precedents are mentioned in this article, for example, Namaan's little maid, King Saul and David, Paul and Barnabas. This view is also supported by White as elaborated on by Cindy Tutsch (2008:84) in which she identifies a leadership principle that says, 'A cross generational mentor is beneficial to both mentor and mentee'. She then quotes White (2008:84) 'How touching to see youth and old age relying one upon the other, the

youth looking up to the aged for counsel and wisdom, the aged looking to the youth for help and sympathy’.

3.18.9 Spiritual leadership mentoring in community

Mentoring cannot happen outside of relationships. Thus it can be a challenge when even in a mentoring ‘relationship’ the focus is on completing the curriculum. Krallmann (2002:104) puts it well when he says, ‘he did not invite them to just link up with a common system of thought or project, but to commit themselves to him as a person; he did not call them to a mere programme but into a life-transforming relationship’. The relationship is part of the curriculum. The mentoring relationship Christ had with his disciple is the benchmark for spiritual leadership mentoring today. One of the shortfalls of the church today is life transforming spiritual mentoring relationships. One of the goals of mentoring relationships is to help each person grow in their discipleship experience with Jesus.

There are two predominant contexts for mentoring leaders: one-on-one, and in a group context. Ogden (2003:141) suggests that, ‘The one-on-one relationship sets up a hierarchy that tends to result in dependence’. Mentoring need not necessarily be focused on one individual. Christ ‘mentored’ twelve. It appears that mentoring can be done in the context of a group, but also between two individuals. If it is only with one person, the danger is that one could become overly dependent on that person (Ogden 2003). There may be contexts where group mentoring may be more appropriate and time where a one-on-one approach may still be helpful.

Mentoring is relational, and mentoring often is between two persons, but both the mentor and the protégé should preferably function within a community. Not only in the sense of belonging to a community of faith (as in a denomination) but allowing the community to be part of the mentoring process. Schnase (2007:65-66) sums it up well, ‘The practice of learning in community gives disciples a network of support, encouragement, and direction as we seek to grow in Christ. As we consciously appropriate the stories of faith with others, we discover that our questions, doubts, temptations, and missteps are not unusual but are part of the journey. We are emboldened to new ways of thinking about God and to new ways of exercising our

faith in daily life. Others help us to interpret God's Word for our lives, offering an antidote to inordinately self-referential or narcissistic interpretations that merely confirm our current lifestyles, attitudes and behaviours'.

Finzel (2000:168-169) refers to Paul Stanley and Robert Clinton's book called, 'Connecting'. The model of mentoring proposed is called the 'constellation model'. This gives us an idea as to how the community approach to mentoring may be implemented. They describe upward mentoring as '...the leaders who have gone before us, to whom we look up', downward mentoring as '...the people who will one day replace us in our leadership role', internal peer mentoring as '...peers within our organization who challenge us to do better' and external peer mentoring as '...peer co-mentoring relationships of individuals who are roughly at our stage of maturity and career advancement, who are outside our organization'.

The question is whether there was success to this approach. Finzel (2000:170) reports on Stanley and Clinton's research in which 'they found that without exception these leaders had indentified three to ten people who had made significant contributions to their development' this underscores the value of multiple mentors.

Mentoring in the context of community helps to deal with three potential problems according to Eims (1978:105): 'A possessive attitude...a blindness to weakness...a reproducing of weakness'.

3.18.10 Spiritual leadership mentoring for the local church

You will recall the problem we identified in Chapter One: 'The root of the problem is that church leaders do not have an adequate and dynamic theological understanding that enables them to continually grow towards God's ideal of what a disciple should be and how we can more effectively implement systems for disciple-making within the congregation'. Rowland Forman recognizes this huge challenge, 'Board members are typically well-meaning, but few have ever been mentored for the ministry responsibilities. Rarely has anyone intentionally focused on developing their character maturity or their theology, especially their theology of the church. Yet they are the most influential leaders in our churches' (Forman 2004:24).

It would appear that the mentoring of church board leaders according to Foreman (2004) does not involve the mere passing on of a skill, which would merely enable them to function correctly. It is more concerned for the whole person, with specific reference to the moral and spiritual aspects, which are internal qualities, the development of their theological understanding.

3.18.11 Spiritual leadership mentoring towards ‘self-sustainable spirituality’

The purpose of the mentor is to point the protégé to Christ and his Word, and guide them to recognize the importance of feeding themselves spiritually through the spiritual disciplines. In order for this to become a reality Leroy Eims (1978:92) proposes focusing on four things: ‘conviction, perspective, excellence, and building depth of character’. The believer must not do spiritual things because of obligation, expectation, or even external motivation. They need to understand why they do what they do, and why they consider it important to their spiritual lives. Only when they have personal convictions and understand why the things they do are important to them will their discipleship experience be sustainable and progressive. Pue’s (2005:20-23) mentoring matrix (figure 3.3) starts with self-awareness and the cross at the center, then proceeds to freeing up, then visioneering, implementation and then sustaining. ‘In the fifth stage’, says Pue (2005:22), ‘the focus is on assisting the leader to know how to lead and continue to sustain the vision’. One of the points Pue (2005:22) argues, is that ‘you cannot skip steps in this process without making the mentoring somewhat shallow’. For Pue the mentoring process begins with an awareness of God and yourself (Pue 2005:20). This is what clearly identifies this model with ‘spiritual leadership mentoring’. This model is focused on describing a phase by phase process in mentoring.

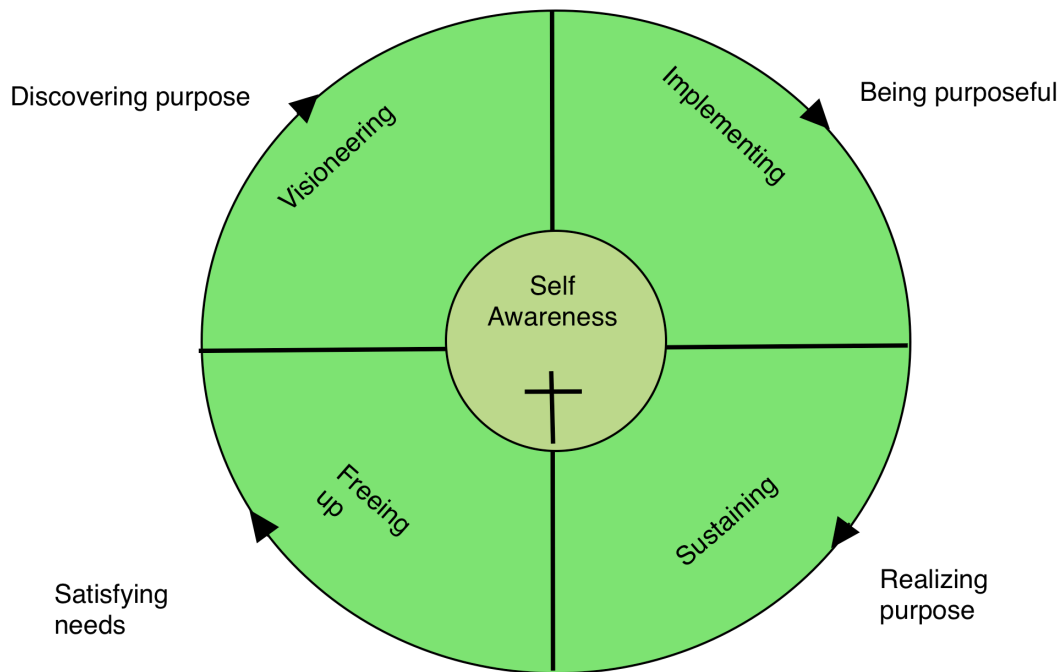


Figure 3.3 Carson Pue's mentoring matrix

3.19 Lack of a leadership development plan in the local congregation

The intentional mentoring of leaders in the Seventh-day Adventist congregations the researcher has pastored and observed in the Greater Johannesburg area has not been very strong in some areas of congregational life. Leaders are selected based on demonstrated and natural leadership. There are times when job descriptions are given to new leaders, in addition to an orientation, or a seminar on congregational leadership. But there is a lack of holistic systematic equipping, that starts with a solid theological base, and proceeds to practical onsite and personal training. Forman, Jones and Miller (2004:24) have come to similar findings, 'Board members are typically well-meaning, but few have ever been mentored for their ministry responsibilities. Rarely has anyone intentionally focused on developing their character maturity or their theology, especially their theology of the church. Yet they are the most influential leaders in our churches'. Krallmann (2002:13) quotes C. P. Wagner in highlighting the great challenge of the church, 'Many mission specialists believe that leadership selection and training is the single most crucial issue in the spread of the gospel throughout the world today'.

3.20 Current obstacles to spiritual leadership mentoring in the local church

3.20.1 Mentoring is not for everyone

According to van der Westhuizen (2008:219-220), Biehl does not think everyone will make a good mentor, since some are too 'egotistic to focus on someone else'. The question that could be asked is whether being "egotistic" is sufficient reason for not engaging in mentoring?

3.20.2 Time and Commitment

The fact that some people don't become involved in mentoring does not necessarily mean they don't desire to, or don't have the skills. It may be that they are struggling with time availability or possibly even commitment (Van der Westhuizen 2008:236)

3.20.3 The lack of personal discipline

Commitment is required for participating in the mentoring process: commitment from the mentor and the protégé. This is to be sustained over the duration of the mentoring period. This can be described as the discipline to remain committed. Commitment is not merely assent by action. According to Barna (2001:54), 'The chief barrier to effective discipleship is not that people do not have the ability to become spiritually mature, but they lack the passion, perspectives, priorities and perseverance to develop their spiritual lives'.

They must be internally motivated. This internal motivation is what drives them, and its source is in vibrant, living, self-denying daily relationship with Christ and voluntary subjection to His Lordship. Leaders may commit initially but lack the discipline to plan and structure their time and priorities in order to make space for the mentoring agenda. Commitment leads to discipline and discipline according to Maxwell (1995:23) is, 'the willingness to do what is required regardless of personal mood'.

3.20.4 Poor leadership mentoring models

Poor leadership mentoring models have a negative impact on the church's discipleship program's effectiveness. It has far reaching consequences because many future generations of leaders and believers are negatively impacted. If this is true, then the training of leaders is important, clearly defined standards of leadership must be clarified, and ways of measuring the leader's effectiveness must be put in place.

Dr Gene Getz (2007:153) reflects on what Paul provides as 'the spiritual qualifications...for local church leaders in his pastoral letters to Timothy and Titus'. Getz (2007:154-155) believes that 'mature spiritual leaders are unquestionably the key to producing a mature church. If the whole church community is to become like Christ, reflecting faith, hope and love, believers must have godly role models who are already reflecting these qualities'.

If local lay leaders are so key to the health of the church, then the following counsel needs to be heeded: '...Elders should prove their disciple-making ability before they receive such a position' (Getz 2007:154-155).

What should be modeled? We don't have to reinvent the wheel. 1 Timothy 3:1-12; Titus 1:5-9 describe the character qualities that leaders should evidence.

3.20.5 Lack of theological understanding of spiritual leadership mentoring

Lindgren (1965:193-195) in his book *Foundations for purposeful Church Administration* says the following: 'The prime need in equipping laymen for Christian service is neither recruiting nor training, important as these are...Whenever the gospel becomes meaningful in the life of an individual, the foundation for Christian witness and service has been laid. This is the first and most fundamental step in equipping laymen for Christian Service'. His contention is that everything that a leader does is based on his or her understanding of the Gospel, and this is true. At the heart of the Gospel is Jesus Christ, his life and death for us. As we study his life in the Gospels,

these principles have a molding influence upon our lives. Bill Hull (2007:95) puts it this way, ‘Rearrange your life around the practices of Jesus’.

According to Hull (2007:143) pastors need a biblically based philosophical grid-work by which they can field competing ideologies. There are so many methods and approaches that have been spawned over the years but not all of them have originated from a sound theological base in Scripture. What Hull appears to be saying is that this ‘biblically based philosophical grid-work’ helps pastors and church leaders to base their strategies on Scripture, and ensure effectiveness of the kind that God requires.

Hull (2007:134) points to this ‘extended problem of theological understanding’ which is described in different ways and with different words. ‘Too many pastors have a micro-theology of the church. They understand the church in bits and pieces’. In addition to this he points out the bigger picture that the church functions within. ‘The failure to understand and place the church into the larger redemptive drama has made the church less than it was meant to be’ (Hull 2007:134). By redemptive drama, the researcher understands the universal battle between God and Satan that has been waging from the beginning of time. Ministry, discipleship and spiritual leadership mentoring must be seen in the context of this battle.

3.20.6 The inroads of secularism: individualism and materialism

Individualism stems largely from a secular world-view. This can cause one to read the Bible from an individualistic point of view, possibly leading to an individualistic understanding of the church. Since there is no theological framework to filter good and bad practices, leaders who become eclectic in their approach may unknowingly import popular and deeply entrenched social models. ‘The doctrinal and moral implication of secular humanism are both obvious and devastating, and the considerable confusion in today’s church is a direct consequence of this’ (Watson 1999:142). It is manifested when leaders speak, possessively of their personal views without reference to the wide body of knowledge on the subject. It is also manifested in our reticence to get into close mentoring relationships for the purpose of accountability and spiritual growth.

Materialism has become a preoccupation of many Christians, to the extent that it impacts their value systems. Speaking of secularism's influence, Alexander in his book *The Secular Squeeze* (1993:17) says, 'So churches rarely tell the story of Jesus straight. Instead, they tell versions of modernity. They preach Jesus in odd combinations with secularism and romanticism, materialism and nationalism. The church's symbol is not our crucifying God but a gold cross with no nails in it...'

3.20.7 Challenges to structuring a spiritual leadership mentoring program.

In moving forward towards more effective discipleship mentoring in the local Congregation, we face the following challenges:

- The researcher's observation, is that there is a scarcity of time for spiritual leadership mentoring, which in many cases is because of lack of prioritizing life according to Christian values. The reality is that there are work and economic pressures.
- The second challenge is a more of a logistical one. A sense of community can be hard to establish where members of a small group live far from each other and where travel time and expense is a problem. This is the geographical and urban challenge. We have already established above the importance of relational proximity in the mentoring context (Richards 1980:121). A possible solution in the long term is to have members establish ministry groups or church plants where they live. Mobility in certain economically disadvantaged sectors of the community is a challenge, getting from one place to another in order to perform ministry.
- Finally, the failure of the family to fulfill its discipling role in the home and society. This challenge is more debilitating and has become the Achilles Heel of the church. According to Ron and Karen Flowers (2005:12-13) 'the primary template Jesus employed to design His new community called "church" was that of a household, a family...However as we shall see, the Bible nowhere indicates that God has replaced families as his primary setting for making disciples, for nurturing believers and disseminating the truth'.

3.20.8 Moving towards a life integrated approach to spiritual leadership mentoring.

It would seem that the local congregation has placed a lot of emphasis on the formal method of training, in a lecture, classroom style, often removed from the context of ministry. The local congregation has not paid much attention to the incorporation of informal methods of mentoring and discipling. Whilst the researcher does not hold the position that classroom style lectures are not beneficial, they may not have been used as effectively as they could have been, because it lacked the other dimensions of learning that Christ used. Lectures are good to establish a solid informational base, but application and demonstration must be integrated into the learning process.

What methods are proving to be effective in the passing on of the faith, and the effective making of disciples? Collinson (2004:178) investigates ‘recent research findings into the faith learning experiences of people in churches today’. According to Collinson ‘the majority believes that they learn most from their personal communion with God through worship and prayer within the community of faith and as individuals’. She finds the role of formal methods don’t ‘feature as prominently as might be imagined’. For the greater part, she concludes that informal approaches that happened in the context between individuals and groups seem to have played the most significant role in shaping faith. She reports that ‘those who are most expected to grow in their faith not only belong to, but actively participate in the life of their own faith community and in its ministry to the world’(Collinson 2004:184).

Chapter Four discusses and analysis the survey conducted amongst church board leaders in the Greater Johannesburg area, with regard to their understanding of discipleship and mentoring. It will also examine and determine whether or not they have been mentored or have mentored or are mentoring someone else.

CHAPTER 4

INTRODUCTION

In chapter 1 (sec 1.2), the problem in a local congregation can ‘... be described as follows: there are not enough of local congregational leaders who understand holistic relational discipleship, who are teaching it, preaching it and putting practical discipleship strategies in place for it’. It is the researcher’s opinion that there will be better qualitative and quantitative growth, if more local congregational leaders (church board members) not only understand holistic discipleship but also effectively implement it through spiritual leadership mentoring.

The aims of the questionnaire (see appendix 1), in summary, is to determine how church board leaders understand discipleship, and determine how many of our church board leaders have been mentored, and are currently mentoring someone else. It also aims to test the relationship between training offered from congregational or conference level on the local congregational leader’s mentoring ministry.

The aim of this chapter is to analyze the data that was gathered by means of the research questionnaire (see Appendix 1), which was filled in anonymously by the respondents. The data was received from a sample of local Seventh-day Adventist congregations in the Johannesburg area and therefore any conclusions that will be derived from this dataset will only be applicable to the congregations involved in the research.

4.1 FRAMEWORK FOR IDENTIFYING THE SAMPLE

The purpose of the sample was to acquire sufficient congregations in the Johannesburg area that was agreeable to participating in the questionnaire, easily accessible and readily available.

- The researcher applied for written permission within the Transvaal Conference territory.

- Only congregations who were actively being pastored by pastors from the Transvaal Conference were selected.
- There are fourteen congregations within the researchers home Gauteng Regional Council (sub division of the Conference).
- There were six congregations from the Johannesburg Region.
- There was one congregation from South West Gauteng.
- Those Congregations were conveniently selected by the Researcher, with no intention to include all congregations in Johannesburg, but to have an acceptable sample size.

The researcher approached the pastors/elders/designated person of each congregation to request that questionnaires be handed out to every board member for completion. The questionnaires were handed to the designated person of the congregation, who was requested to ensure that the questionnaires were completed and handed in at a time prearranged with the researcher. Some of the congregations asked their church board leaders to complete the questionnaires at home, and others requested that the questionnaires be completed together at a scheduled meeting (each one filled the questionnaire out individually after the instructions from the researcher were read by the coordinator). There were some church board members who elected not to complete the questionnaire. Sealing envelopes were provided for each church board leader who completed the questionnaire to place their questionnaires in, to ensure that there was anonymity. The respondents were not required to put their names on the questionnaire, neither were they required to state either on the questionnaire or on the envelope the congregation they came from. The Researcher determined where the questionnaires originated when the questionnaires were collected from the designated person in one folder provided to all congregations.

4.1.1 Composition of the sample

The sizes of the church boards vary depending on the size of the congregation, the availability of qualified leaders. To give the reader an idea of the membership of the church board, reference is made to the Church Manual's description of members of the church board (2005:90-91).

- Elder(s)
- Head deacon
- Head deaconess
- Treasurer
- Clerk
- Personal Ministries leader
- Personal ministries secretary
- Adventist Men's coordinator
- Bible School coordinator
- Bible School coordinator
- Community Services and/or Dorcas leader
- Sabbath School superintendent
- Family ministries leader
- Women's Ministries leader
- Children's Ministries coordinator
- Education secretary
- Home and School Association leader
- Adventist Youth Society leader
- Pathfinder Club director
- Interest coordinator
- Communication Committee chairperson or Communication secretary
- Health Ministries leader
- Stewardship leader
- Religious Liberty leader

The abovementioned list is not mandatory for all local congregations. Some congregations create new ministries and at times request these ministry leaders to sit on the church board.

As of 30 June 2010 there were ninety congregations (full status), thirteen companies (limited status), and seven groups (not officially formed into companies).

The following Local congregations, listed in alphabetical order were part of the 'The mentoring of Leaders' questionnaire you will find in (appendix 1):

GRC is the abbreviation for Gauteng Regional Council, JRC is an abbreviation for Johannesburg Regional Council and SWG is an abbreviation for South West Gauteng Regional Council.

	“Congregation”	Total Membership	Total Board	Region
1	Angelo SDA Group (not organized)	NA	16	NA
2	Bosmont SDA congregation	278	18	GRC
3	Brackens SDA Company	21	13	GRC
4	Brixton SDA congregation	136	18	JRC
5	Dalpark SDA congregation	22	7	GRC
6	Eldorado Park SDA congregation	256	16	GRC
7	Ennerdale SDA congregation	184	17	GRC
8	Florida Lack SDA congregation	74	18	GRC
9	Gardens SDA congregation	118	17	JRC
10	Georginia SDA congregation	98	18	GRC
11	Johannesburg North SDA congregation	262	15	JRC
12	Kliptown SDA congregation	398	21	GRC
13	Larochelle SDA congregation	148	NA	JRC
14	Midrand SDA	102	20	GRC

	congregation				
15	Noordgesig congregation	SDA	66	7	GRC
16	Panorama congregation	SDA	180	17	SWG
17	Reiger Park congregation	SDA	90	13	GRC
18	Riverlea congregation	SDA	69	11	GRC
19	Rustervaal Company	SDA	29	7	GRC
20	Sandton congregation	SDA	362	32	JRC
21	Voice of Hope congregation	SDA	54	17	JRC
22	Westbury congregation	SDA	90	16	GRC

Table 4.1 Profile of congregations sampled

In total 349 questionnaires were distributed among the twenty-two identified congregations. There were a total of 215 questionnaires collected and submitted for processing. This would mean that 61.60% of the church board leaders in the twenty-two congregations submitted responses. After the data was captured it was cleaned up to make sure that no mistakes were made during the coding and capturing process. The data was collected and taken for data capturing. Once the data had been captured, a print out was provided to the researcher to double check all the data entries from the original questionnaires. If any errors were identified this was recorded and a final report handed back to the Department of Statistics at the University of Pretoria.

4.2 AGE PROFILE (V2)

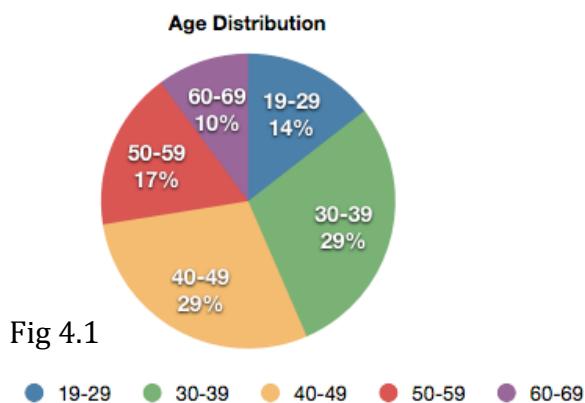


Fig 4.1

Figure 4.1 above displays the age distribution of the respondents (church board leaders) and from it follows that 29% fall between the ages of 30-39 years, and an identical 29% fall between the ages of 40-49. A church board needs fresh, energetic leadership, but it also needs sufficient experienced leaders who are able to drive the mission program of the congregation. The age categories, 30-39 years, and 40-49 years appear to offer the best of both worlds. The 50-59 and 60-69 age categories are leaders who probably have the most experience, and it is the researchers view that some of them will be of value in key mentoring roles. There is a possibility that they (50-59, 60-69 year olds) may have become Christian's or leaders at a late stage in life, and may have long life experience, but not necessarily long congregational leadership experience.

The age categories 19-29 are generally young with less experience than the other age categories mentioned. van der Westhuizen (2008: 4) reports on the approach of Meyer and Fourie's book reports, 'They do not understand a mentor to be a "wise old man" but that in the research conducted in the business world, younger people become mentors'. This view suggests that while age brings experience, young people are able to become mentors too. Collinson's (2004:154) reference to Honore's definition states, 'a relationship between a young adult and an older more experienced adult who supports, guides and counsels the young adult...'. Both of these perspectives can be accommodated.

4.3 GENDER PROFILE (V3)

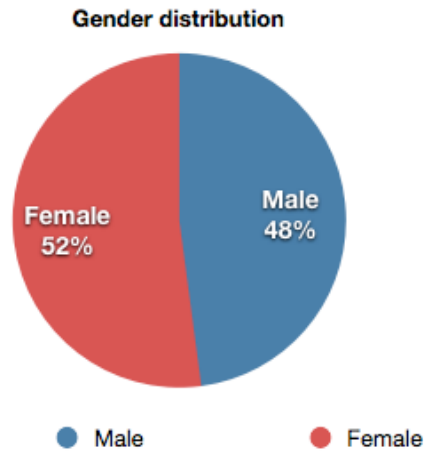


Figure 4.2

According to the questionnaires results, 47.89% of the respondents were male, and 52.11% were female. It is positive to see the balance of genders in the governing body of the local congregations included in this research primarily in the research sample in greater Johannesburg area. It must be added, however, that this percentage applies to all 215 respondents throughout all the 22 congregations and is not necessarily the case in each congregation. It is noted though, that the weight of balance, though marginal, shifts towards the female gender. There may be various reasons posited for this, but this was not the focus of this research. Whilst women are playing a more active role in leadership and ministry, it is generally known in the congregations in the greater Johannesburg area that mostly men occupy the position of elder, as demonstrated in the pie graph below:

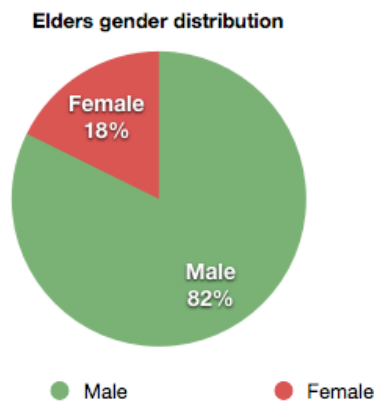
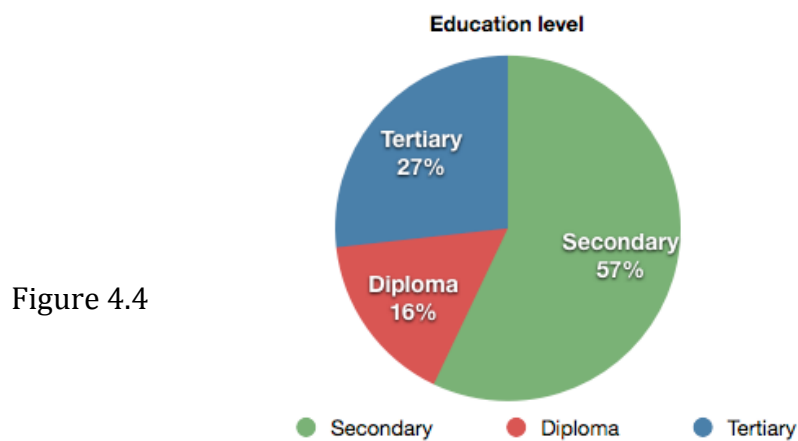


Figure 4.3

It is apparent from figure 4.3 that even though females occupy about 52% of the positions on church boards within the greater Johannesburg area, that a significantly smaller percentage (18%) are in the position of church elder in the Johannesburg churches sampled overall. There are only five congregations, out of the twenty-two, who have female elders. This statistic has a complex theological background, which the researcher will not expand on here.

4.4 EDUCATION PROFILE (V4)



The abovementioned categories in figure 4.4 can be grouped together and from it, it follows that those with at least some secondary education constitute 57.07%, those with a diploma 16.16% and finally those with tertiary education 26.77%.

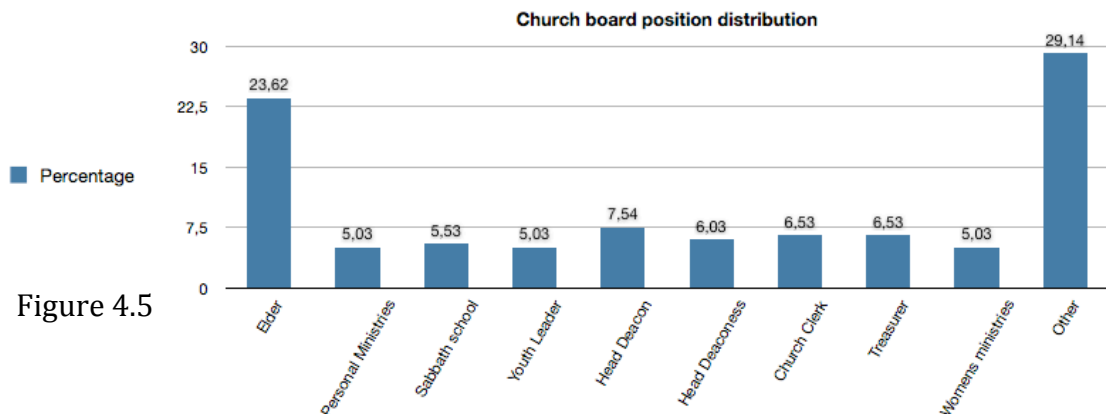


Figure 4.5

According to figure 4.5 largest single leadership category is the position of elders with a total of 23.62% followed by head deacon with 7.54%. There are many other leadership posts with one or two church board leaders, but to simplify the reporting the following nine categories are presented. In Figure 4.5 is a graph highlighting leadership categories that are above 5% in total. The 29.14% that has been categorized as ‘other’ consists of twenty-two other church board ministries. There are twenty-two other church board ministries.

A possible factor that could explain the high percentage of elder respondents is the fact that it is generally true that Seventh-day Adventist congregations in the greater Johannesburg area have more than one elder, and sometimes several if the congregation is very large. Nevertheless the elder is the highest lay-leadership office bearer in the local congregation and has the responsibility of overseeing all the various ministry programs in conjunction with the local pastor.

The ‘other’ category consists of many other church ministry portfolio’s that the local congregation may have developed based on the local needs of the congregation or the community.

4.6 LOCAL LEADERSHIP TRAINING(V6)



Figure 4.6

The purpose behind the question (how many have attended local congregational training in the last two years) was to ascertain how much of a value the local leadership training seminars are to the current church board leaders. The reasons for the high percentage of non-attendance (41.23%) in figure 4.6 is unknown. The following are possible explanations, firstly it could mean that training events are not being planned or offered, or is not offered frequently enough, or that many leaders have done training in the past and no longer attend the training, or that the training offered is not relevant to all church board leaders. Another possible factor could be that the standard and quality of the training program being offered, is not of a satisfactory level. There were 25.12% of the respondents that attended at least one training session, and 18.96% that attended at least two. This shows that there are some leaders who attend local congregational training sessions, with some even attending 25 in two years.

4.7 CONFERENCE LEADERSHIP TRAINING (V7)

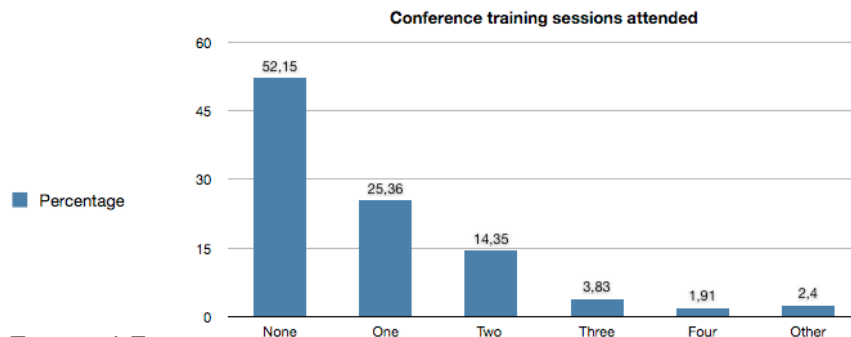


Figure 4.7

The question was “How many Conference leadership training session have you attended in the last two years? The response ranged from none (52.15%) to fifteen (0.48%). The graph above (Figure 4.7) represents the results graphically.

The following graph (Figure 5) is a comparative graph to illustrate the correspondence between Local church leadership training and Conference leadership training.

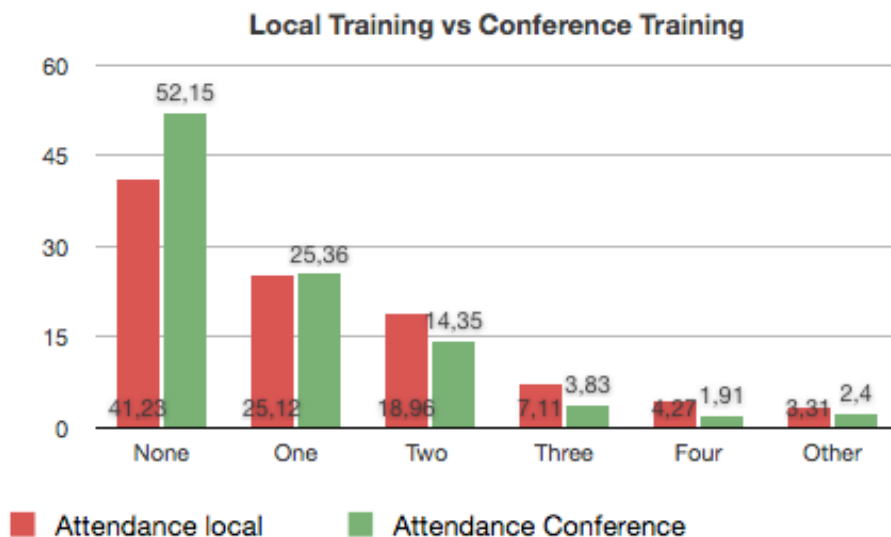


Figure 4.8

From the above comparison, it appears that there is a similar trend in attendance of these activities as indicated in the graph. The overall trend indicates that the bulk of

local congregational leaders have not attended training in the past two years at either local congregation level or Conference level. One congregation had a cumulative total of sixty four (Ennerdale) training sessions attended, with the next highest at fifty (Reiger Park), the two lowest congregations were, a total four training sessions for the one congregation (Panorama), and a total of three training sessions for the other congregation (Johannesburg North). It appears that some ministry departments are more active in training 'i e' Adventurers leader, Pathfinder director. Both these departments are focused on discipling for children. Adventurers six to nine years of age, and Pathfinders ten to fifteen years of age (Church Manual 2005:115-116). Reiger Park had a greater distribution of training events per church board leader, whereas Ennerdale had one individual who attended 25 training sessions. Further reasons are unknown, but the following possible explanations could be given. It is possible that Reiger Park and Ennerdale had a bigger need for training, because of new leadership or even 'young' leadership, whereas Panorama and Johannesburg North had a more experienced or trained leadership Equally possible is that Ennerdale and Reiger Park may have a more active membership and leadership whilst Panorama and Johannesburg North may not be as active a membership or leadership.

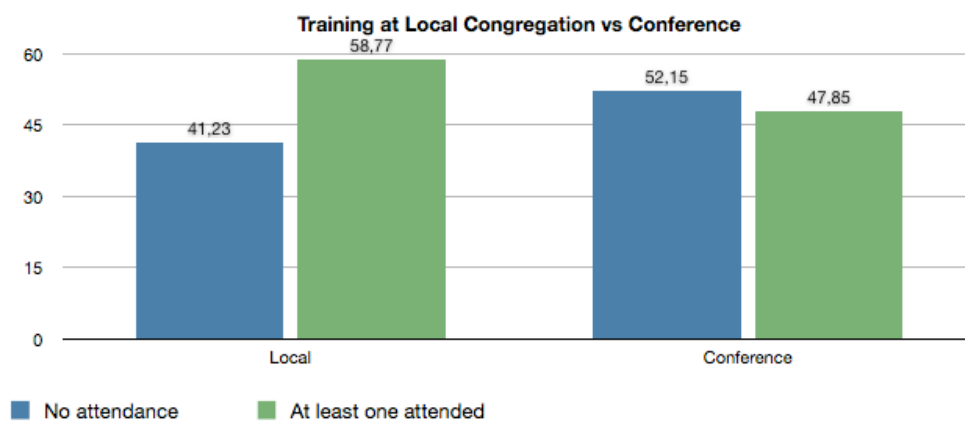


Figure 4.9

When comparing non-attendance with attendance of at least one training session as indicated in the graph (Figure 4.9). A little less than 60% attended at least one training session in two years for the local congregation, and less than 50% attended at least one training session in the last two years. Considering that the respondents are Church board leaders, the researcher would have expected that an even higher percentage of leaders have attended training in the last two years.

The training at Conference and congregational level is seen as an important basis on which to equip leaders in the area of discipleship and mentoring.

4.7.1 Connecting Daily with Christ (V41) and Attendance at Conference training sessions (V7)

A test (in the form of a questionnaire) was conducted looking at the possibility of a relationship between Connecting Daily with Christ (V41) and attendance at Conference training sessions (V7). A chi-squared test for independence was used to establish whether such a relationship is present. The output for the chi-squared test value equaled 9.7261 with a p-value of 0.0210. The null hypothesis (H_0) is that there is no relationship, and the alternate hypothesis (H_a) that there is a relationship. A p-value of less than 0.05 would indicate that there was sufficient statistical evidence to accept the alternate hypothesis. We therefore conclude that there is a statistically significant relationship that exists between daily connecting with Christ (V41) and attendance at Conference training sessions (V7).

4.8 ACTIVE MENTORING (V8)

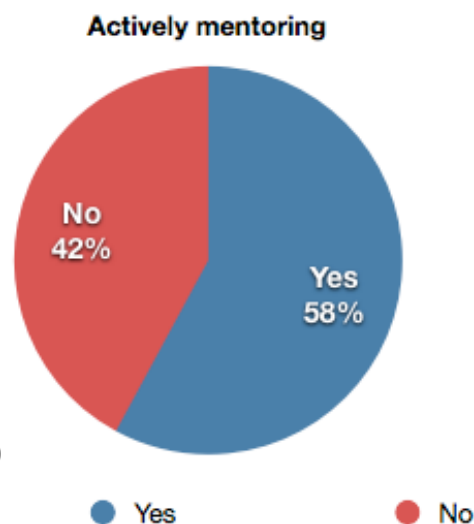


Figure 4.10

The aim of this question was to get an indication of the strength of the current mentoring culture. The focus of this question is not the quality or the effectiveness of the mentoring, but how many church board leaders are actively mentoring currently.

The question was, ‘As a leader are you actively mentoring a disciple?’ upon which 57.89% said yes and 42.11 % said no. This is an unexpected statistic (57.89% actively mentoring a disciple) and percentage was not as low as the researcher might have expected, as seen in figure 4.10. But it is also possible that it could be argued that more than 40% of the leaders are not mentoring other disciples. What should be considered is the fact that all the respondents are church board leaders exclusively. The church board leaders are the highest-ranking leaders in the local congregation. They manage the entire mission program of the local congregation. It could be argued that because all respondents are church board leaders, the 42% of church board leaders who are not actively mentoring is too high, since their task is, inter alia, to mentor other leaders for leadership, who in turn will mentor others. If this ratio is related to the entire membership of a local congregation it would be a significant achievement, but it is less spectacular because it relates to the local church leadership who form part of the governing board. It should be the goal of every leader to be actively mentoring.

4.8.1 Actively mentoring (V8) versus time spent on mentoring disciples (V17 ranked 1-9)

The possibility of a relationship between actively mentoring a disciple (V8: Yes/No) and time spent on mentoring disciples (V17: Ranked 1 to 9) was investigated, by using the Chi-squared test for independence, in order to establish whether a pattern is present between the categories of these two variables. In performing this test the acceptability of the Null hypothesis (H_0) indicating that the two variables are independent and thus no relationship exists between them are tested against the Alternative Hypothesis (H_A) indicating that the two variables are dependent and thus a relationship does exist between them.

According to the output the Chi-square test value equaled 20.0084 with a p-value of 0.0103. The p-value is used to decide whether the Null or Alternative hypothesis is supported by the observed data. If the p-value is more than 0.05 then the Null

hypothesis cannot be rejected and no statistically significant relationship is present between the two variables and if the p-value is less than 0.05 the Null hypothesis can be rejected in favor of the Alternative hypothesis that would indicate the presence of a statistically significant relationship between the variables. In the latter case the relationship between the categories of the variables can be inspected further by looking at the Cell Chi-square values, with the largest Cell Chi-square value indicating the cell which is the strongest contributor to the relationship. Care must also be taken in interpreting the results of the Chi-square test especially if warnings regarding cells with expected counts less than 5 occur, because this can render the test invalid. Since the p-value in this case is $0.0103 < 0.05$ the Null hypothesis can be rejected and thus a possible significant relationship is present between these two variables, however the result of this test can be challenged because of the 22% warning regarding cells with expected counts of less than 5. The presence of the warning can be addressed by condensing some of the categories of the variables if at all possible, increasing the sample size or performing Fischer's exact test which in more than two by two tables is computationally extremely intensive and therefore not possible.

4.9 TIME SPENT AS CHURCH BOARD LEADER (V9-V17)

To simplify the reporting of the nine variables which the respondents had to rank they were grouped into two groups namely Task-orientated functions and People-oriented functions.

4.9.1 Task-oriented functions (V9,V10,V11,V12)

The question is, 'As a leader, please rank each of the following from most time spent (1), to least time spent (9). (Please do not repeat a rank value)'

The following activities were listed to attempt to gauge where most church board leaders spend their time. The results for the task-orientated functions are displayed graphically in Figure 4.11.

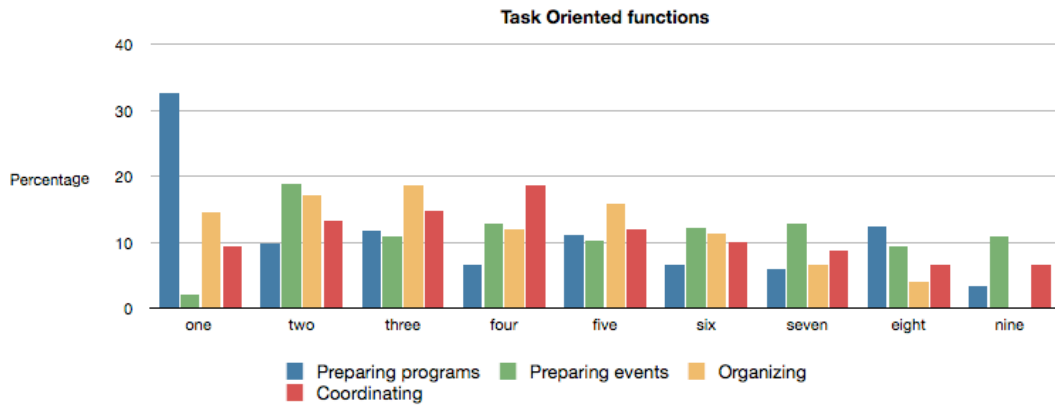


Figure 4.11

4.9.1.1 Preparing programs (V9)

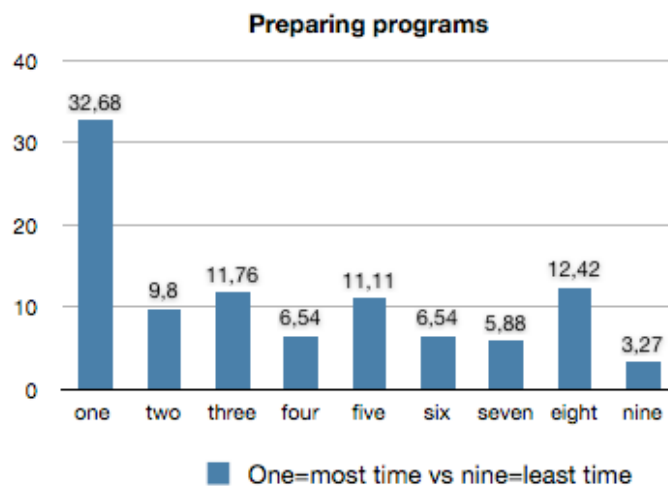


Figure 4.12

Those respondents (figure 4.12) within the first three rank values (ranks 1-3) who indicated how much of their ministry time they spend organizing total a cumulative percentage of 54.24%. The last three ranks (rank 7-9) have a cumulative percentage of 21.57%. This could suggest that coordinating is a function that requires more time on average from church board members to implement plans and strategies.

4.9.1.2 Preparing events (V10)

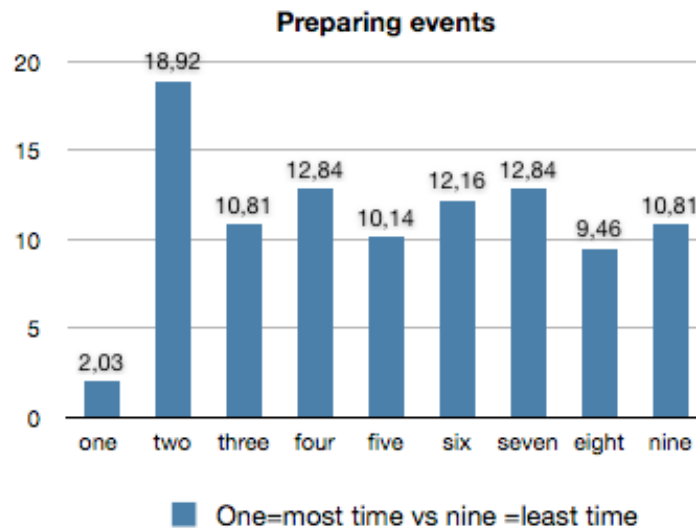


Figure 4.13

Those respondents (figure 4.13) within the first three rank values (ranks 1-3) who indicated how much of their ministry time they spend organizing total a cumulative percentage of 31.76%. The last three ranks (rank 7-9) have a cumulative percentage of 33.11%. This could suggest that coordinating is a function that requires time from church board members to implement plans and strategies.

4.9.1.3 Organizing (V11)

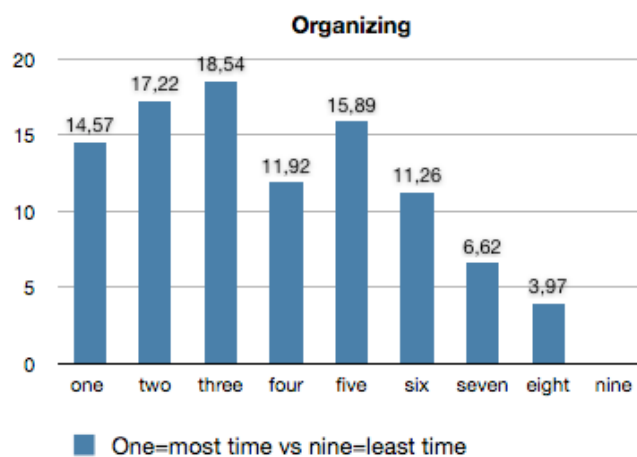


Figure 4.14

Those respondents (figure 4.14) within the first three rank values (ranks 1-3) who indicated how much of their ministry time they spend organizing total to a cumulative

percentage of 50.33%. The last three ranks (rank 7-9) have a cumulative percentage of 10.59%.

4.9.1.4 Coordinating (V12)

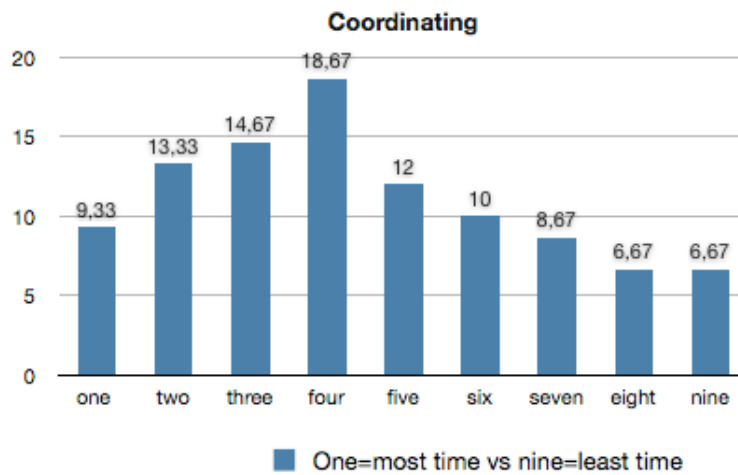


Figure 4.15

Those respondents (figure 4.15) within the first three rank values (ranks 1-3) who indicated how much of their ministry time they spend organizing total a cumulative percentage of 37.33%. The last three ranks (rank 7-9) have a cumulative percentage of 22.01%. This could suggest that coordinating is a function that on average requires time from church board members to implement plans and strategies.

4.9.2 People-oriented functions (V13, V14,V15,V16,V17)

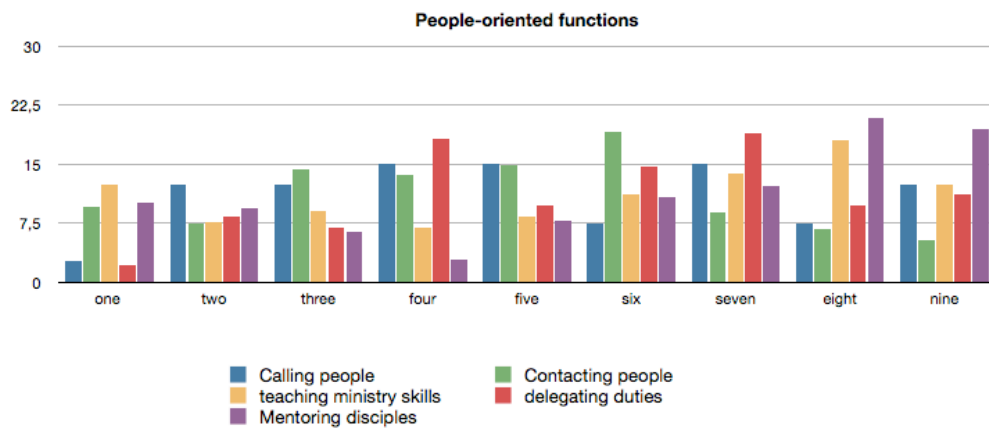


Figure 4.16

4.9.2.1 Calling people

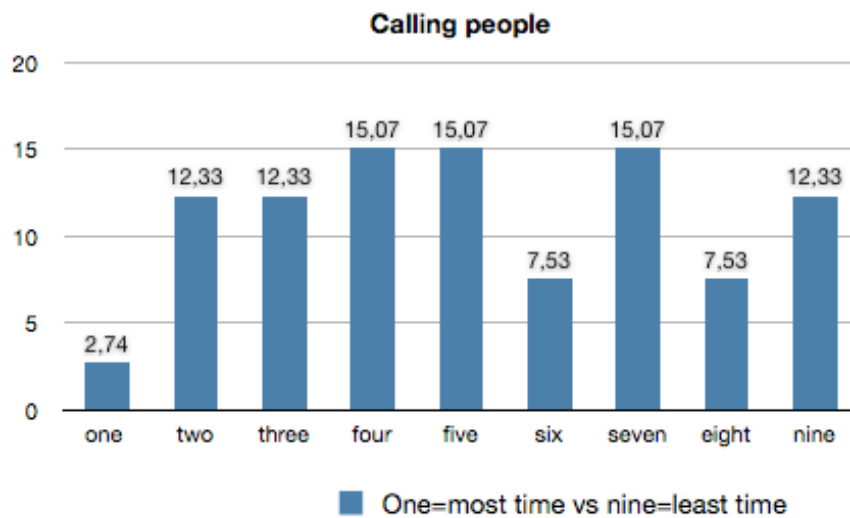


Figure 4.17

There was a total of 27.4% of church board leaders respondents (figure 4.17) who ranked the amount of time they spend calling people between ranks 1-3. The total for ranks 7-9 is 34.93% (the last three ranks indicating progressively the least amount of time spent).

4.9.2.2 Contacting People

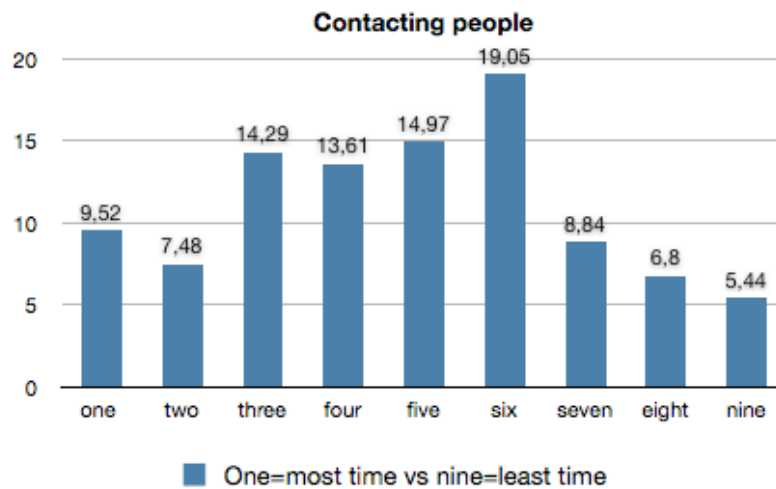


Figure 4.18

There was a total of 31.29% of church board leader respondents (figure 4.18) who ranked the amount of time they spend contacting people between ranks 1-3. The total for ranks 7-9 is 21.08% (the last three ranks indicating progressively the least amount of time spent).

4.9.2.3 Teaching one or two others my ministry skills

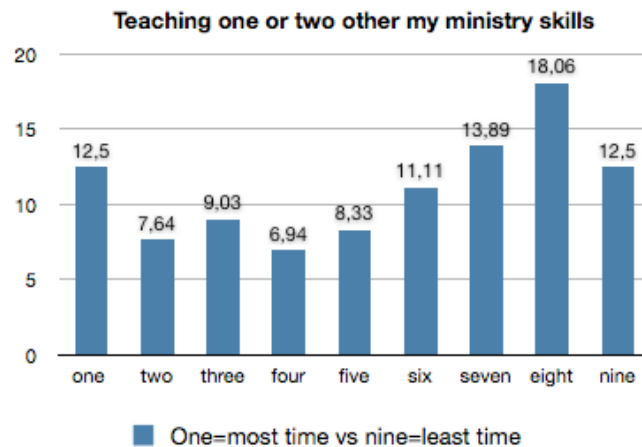


Figure 4.19

There was a total of 29.17% church board leader respondents (figure 4.19) who ranked the amount of time they spend contacting people between ranks 1-3. The total for ranks 7-9 is 44.45% (the last three ranks indicating progressively the least amount of time spent).

4.9.2.4 Delegating duties

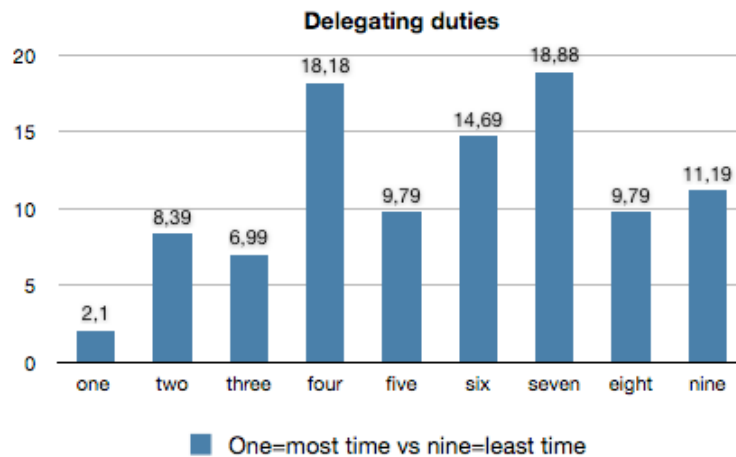


Figure 4.20

There was a total of 17.48% church board leader respondents (figure 4.20) who ranked the amount of time they spend contacting people between ranks 1-3. The total for ranks 7-9 is 39.86% (the last three ranks indicating progressively the least amount of time spent)

4.9.2.5 Mentoring disciples

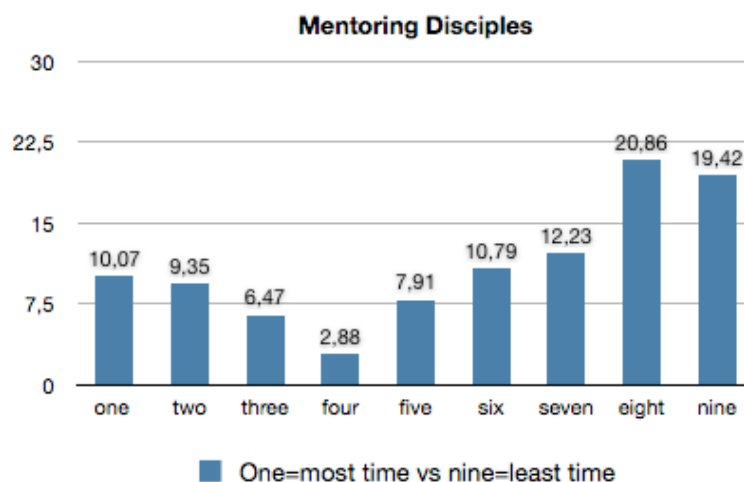


Figure 4.21

There was a total of 25.89% church board leader respondents (figure 4.21) who ranked the amount of time they spend contacting people between ranks 1-3 (first three

ranks indicating the three strongest indicators of most time spent with one as most time spent). The total for ranks 7-9 is 52.51% (the last three ranks indicating progressively the least amount of time spent).

Those who feel that they are mentoring disciples actively and having indicated between the ranks 1-3 amount to 25.89%. By comparison those who indicated between ranks 7-9 total 52.51% almost double the respondents indicated that they spend less time mentoring disciples as opposed to those who feel the spend most time doing the same activity.

A cumulative percentage of 29.17% constitute those who feel fairly strongly that they spend time teaching one or two others their ministry skills. On the other hand, 44.45% indicate that they spend less time with the mentoring ministry activity. These two activities are directly related to the specific focus on spiritual leadership mentoring. The researcher has felt that leaders have not been sufficiently mentored and that they are not mentoring disciples adequately. Seeing that spiritual leadership mentoring is such a key function of leadership and discipleship, the research is suggesting that it should have dominated the percentage of time in the respondents' ministry schedule. According to Barna's (2001:35) research in the USA (1999-2000) he discovered that "one out of seven (15 percent) is being spiritually mentored by someone. The less time leaders are spending in mentoring the less church members will be mentored. The following test will give more conclusive results with regards where most of the time of church board leaders are being spent.

4.9.2.7 Friedman Test Results (V9-V17)

Friedman test statistic = 41.35. P-VALUE = 0.0000 [p-value less than 0.05 (5%) thus differences do exist between rank sums of the variables V9 to V17] multiple comparisons are performed between all possible combinations of variables to see between which variables the significant differences exist (10% level indicated by * behind z-value, while 5% level is indicated by ** behind z-value) and to determine the direction of the difference.

In the multiple comparisons the difference between the rank sum (sum of all the

rankings assigned to a variable by the respondents) is calculated and thus a negative difference would indicate that the first variable had a smaller rank sum than the second variable, which was subtracted from it. Example: V9-V13 had a negative difference 173.50 which was a significant difference on the 10% level of significance, meaning that the rating of V9 was significantly (10%-level) smaller than that of V13. It can thus be said that significantly more time (remember Rank=1 indicate most time spent and Rank=8 indicate least time spent) is spent on Preparing Programs (V9) than on Calling people (V13). Take note that differences exist between all combinations but not all of them are significant. The significant ones are to be reported and are listed below;

V9	- V13	3.05*	-173.50	Sum ranks V9 < Sum ranks of V13 on 10% level]
V9	- V15	3.43**	-195.00	Sum ranks V9 < Sum ranks of V15 on 5% level]
V9	- V16	3.79**	-215.50	Sum ranks V9 < Sum ranks of V16 on 5% level]
V9	- V17	4.05**	-230.50	Sum ranks V9 < Sum ranks of V17 on 5% level]
V10	- V11	3.31**	188.50	Sum ranks V10 > Sum ranks of V11 on 5% level]
V11	- V13	3.41**	-194.00	Sum ranks V11 < Sum ranks of V13 on 5% level]
V11	- V15	3.79**	-215.50	Sum ranks V11 < Sum ranks of V15 on 5% level]
V11	- V16	4.15**	-236.00	Sum ranks V11 < Sum ranks of V16 on 5% level]
V11	- V17	4.41**	-251.00	Sum ranks V11 < Sum ranks of V17 on 5% level]

The above results can be summarized by stating that leaders spent significantly more time on V9 (Preparing programs) and V11 (Organizing) than on the other activities especially V17 (Mentoring Disciples) and V15 (Teaching one or two others my ministry skills).

If we look at the Average ranks (MEAN) and the Sum of the ranks (RANK SUM) we can order the activities according to their ranks as follows from most time spent to least time spent:

VARIABLE NAME	RANK SUM	MEAN
V11	930.5	2.6389
V9	951.0	2.6806
V12	1033.0	3.1157
V14	1068.0	3.2407
V10	1119.0	3.4954
V13	1124.5	3.5278
V15	1146.0	3.6343
V16	1166.5	3.7130
V17	1181.5	3.8056

4.9.2.7 Actively mentoring (V8) & time mentoring disciples (V17: ranked 1-9)

The possibility of a relationship between actively mentoring a disciple (V8: Yes/No) and time spent on mentoring disciples (V17: Ranked 1 to 9) was investigated, by using the Chi-squared test for independence, in order to establish whether a pattern is present between the categories of these two variables. In performing this test the acceptability of the Null hypothesis (H_0) indicating that the two variables are independent and thus no relationship exists between them are tested against the Alternative Hypothesis (H_A) indicating that the two variables are dependent and thus a relationship does exist between them.

According to the output the Chi-square test value equaled 20.0084 with a p-value of 0.0103. The p-value is used to decide whether the Null or Alternative hypothesis is supported by the observed data. If the p-value is more than 0.05 then the Null hypothesis cannot be rejected and no statistically significant relationship is present between the two variables and if the p-value is less than 0.05 the Null hypothesis can be rejected in favor of the Alternative hypothesis, which would indicate the presence of a statistically significant relationship between the variables. In the latter case the

relationship between the categories of the variables can be inspected further by looking at the Cell Chi-square values, with the largest Cell Chi-square value indicating the cell which is the strongest contributor to the relationship. Care must also be taken in interpreting the results of the Chi-square test especially if warnings regarding cells with expected counts less than 5 occur, because this can render the test invalid. Since the p-value in this case is $0.0103 < 0.05$ the Null hypothesis can be rejected and thus a possible significant relationship is present between these two variables, however the result of this test can be challenged because of the 22% warning regarding cells with expected counts of less than five. The presence of the warning can be addressed by condensing some of the categories of the variables if at all possible, increasing the sample size or performing Fischer's exact test which in more than two by two tables is computationally extremely intensive and therefore not possible.

4.10 HOW LEADERS WISH TO MEASURE SUCCESS (V18-V25)

Question 9 says, ‘Rank each of the following from most desired (1) to least desired (8) (v18-v25). At the end of my Leadership term my success is determined by...’ The aim of this question is to ascertain which of the eight mentioned activities, leaders would prefer to contribute most to the success of their leadership term.

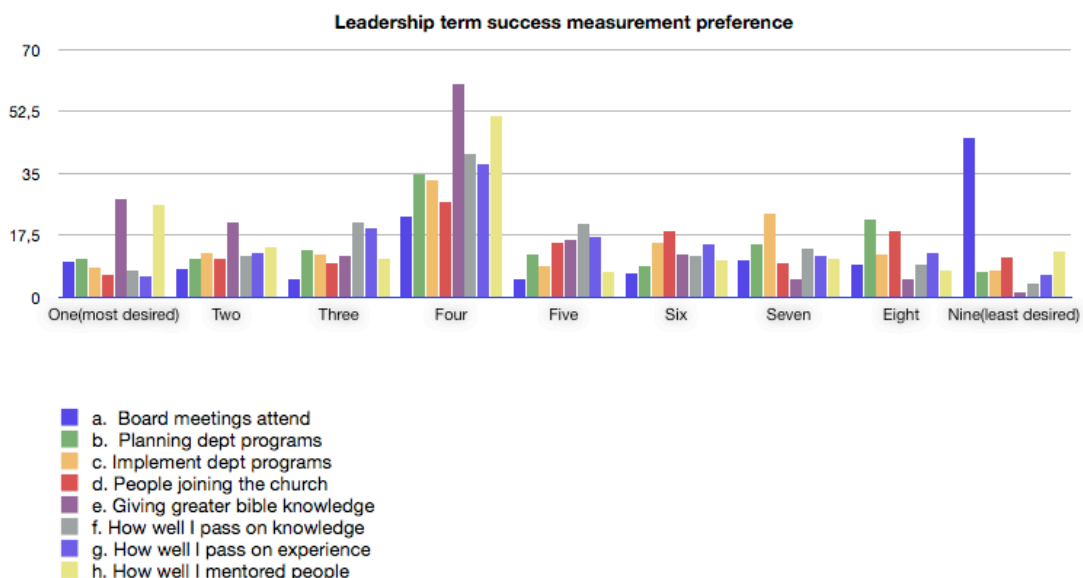
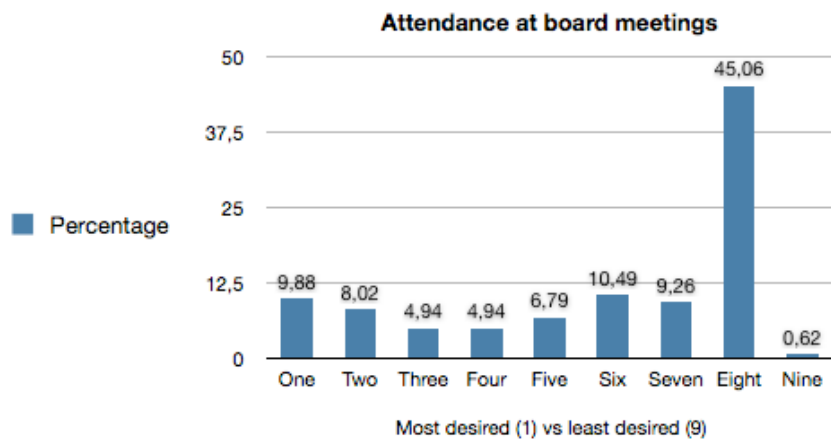


Figure 4.22

4.10.1 My Attendance at all board meetings(V18)

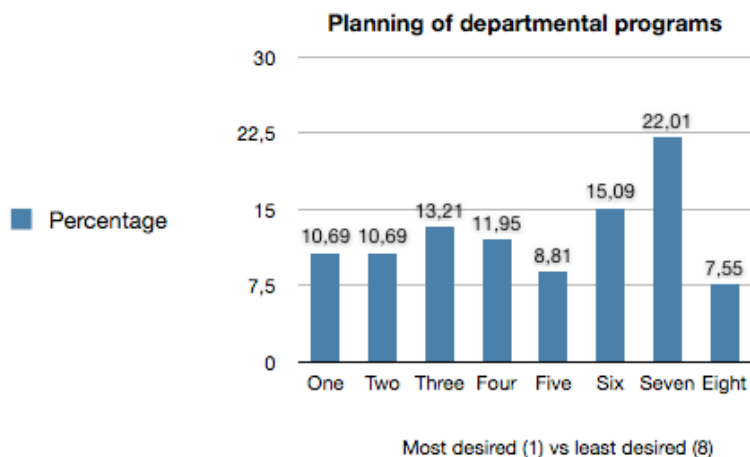
Figure 4.23



Those that indicated this activity as most desired to contribute to the success of their leadership term (rank-1) are 9.88%. Those that indicated it as the least desired (rank-8), by which they would want their leadership term's success to be determined were 45.06%. This is the highest single grouping that prefers not to see this activity as key to the success of their leadership terms among the eight activities mentioned.

4.10.2 Planning departmental programs(V19)

Figure 4.24



There are about 22% of respondents, the highest percentage for rank 7, who don't think that Planning of departmental programs is the biggest measure of growth. The next highest ranking (6) is about 15%. Just under 11% of respondents considered this as a key measurement of success for their leadership term. There are 34.59% of respondents who think that planning departmental programs are very important for them to consider their leadership terms successful, whereas 44.15% don't see it as very important to the success of their leadership term. There is not a huge difference between the ranks 1-3 and ranks 6-8. There is only about a 10 percent difference.

4.10.3 Implementing departmental Program(V20)

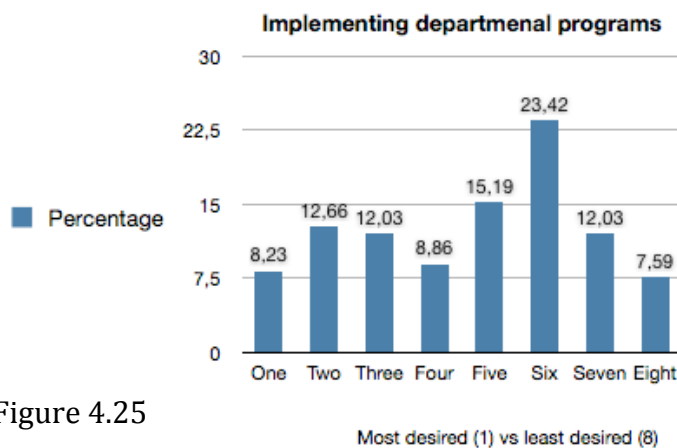


Figure 4.25

This activity is very similar to the previous one of 'Planning departmental programs'. This activity shifts the focus to implementation. There is 23.42% who ranked this activity at 6, the next highest (5) rank 15.19%. Once again there is not a big disparity between those that rank between 6-8 and those that rank between 1-3.

4.10.4 People joining the church(V21)

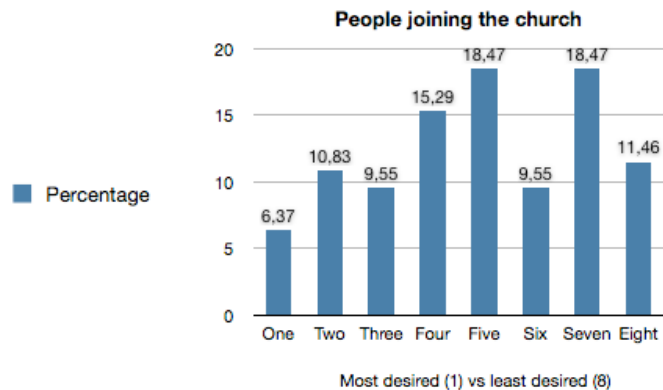


Figure 4.26

How do respondents prefer to relate the success of their leadership term to the amount of people that ‘join the church?’. Only 6.37% see the action of people joining the church as a way they view their leadership success. Both rank value 5 and 7 have 18.47% of respondents respectively, who don’t see it as very important comparatively speaking to their understanding of successful leaders. There is 26.75% of respondents who fall in the 1-3 ranking and 39.48% who fall with in the 6-8 ranking, a 12.73% difference.

4.10.5 Giving greater bible knowledge (V22)

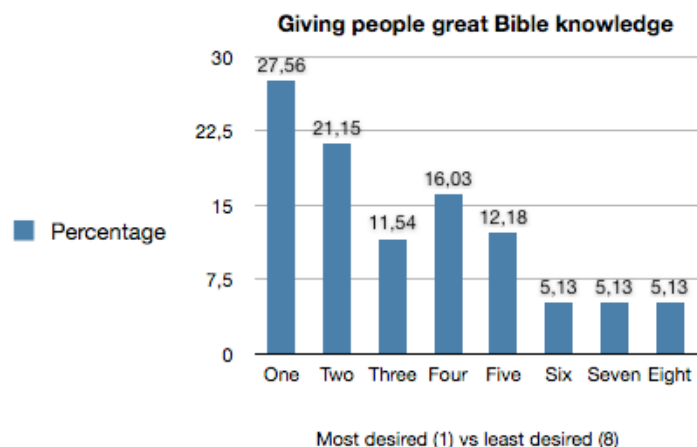


Figure 4.27

According to figure 4.27 27.56 % desire most (rank-1) for the leadership term to be measured on giving greater Bible knowledge. There is 1.28% who see it as least desired. There is a big disparity between rank value 1 as compared to 8. If we compare rank values 1-3 versus 6-8, the percentage of respondents respectively are, 60.25% see this as a key determiner of a successful leadership term, where as 11.54

between rank values 6-8 see it as least desired. This ministry activity has the largest disparity between those that rank between 1-3 and 6-8. There is an interesting trend we draw the readers attention to. All the following ministry activities from ‘giving people a greater knowledge of the bible’, ‘How well I have passed on my knowledge to others’, ‘How well I have passed on my experience to others’ and ‘How well I have mentored people to be disciples of Christ’, have rank values between 1-3 that all rank higher than 6-8. This can easily be seen in the graph below (Figure 4.28).

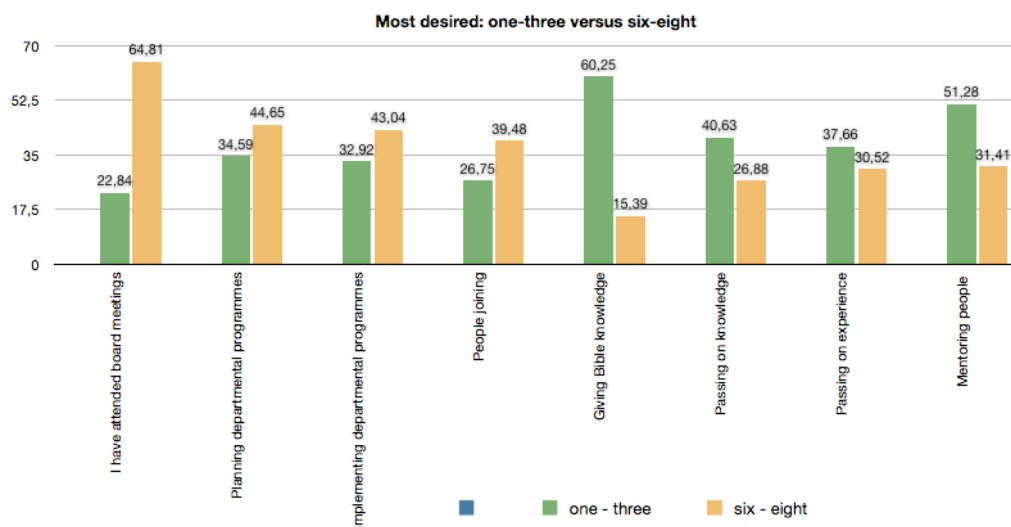


Figure 4.28

4.10.6 How well have I passed on my knowledge to others (V23)

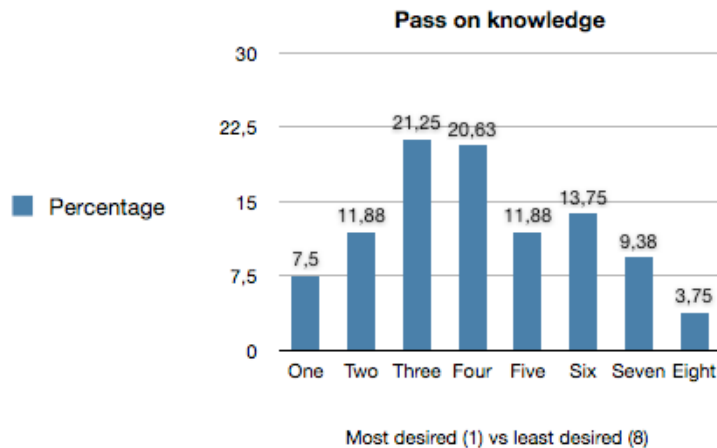


Figure 4.29

This activity is similar to the previous one involving giving people a greater knowledge about the Bible. This one speaks of passing on knowledge the respondent has gained to others. The rank value for 1 is 7.50% a big difference from the previous, yet similar activity. On the other hand only 3.75% sees it as of least importance. Just over 40 % of respondents place their mark on either rank 3 or 4. This may suggest that while it is not in 1st or 2nd place, it is nevertheless important.

4.10.7 How well I pass on my experience (V24)

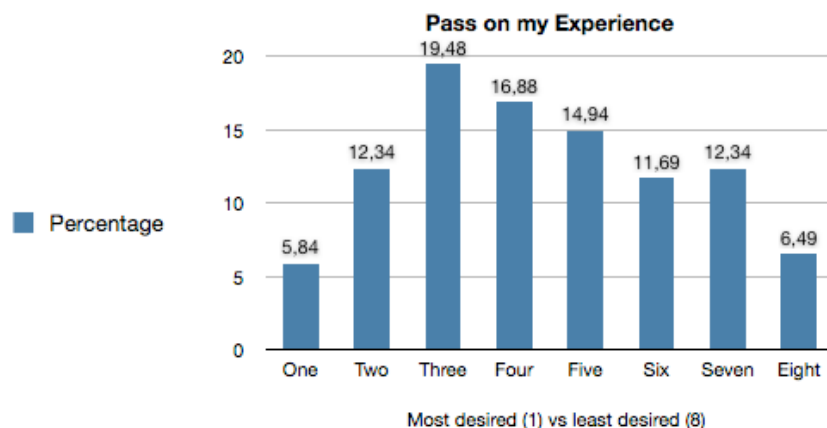


Figure 4.30

This activity does not offer a big contrast in responses. A total of 5.84% respondents consider this as a number one ranked for their view of a successful leadership term. On the other hand rank value 8 does not offer sparkling figures either, 6.49% think that passing on experience is least desired as determinant of success in leadership office. Rank values 3 and 4 bring in a cumulative of 36.36% respondents. So even though it is not worthy of the first two rank values, it is seen nevertheless as important as a successful leadership term. There are 37.66% respondents who ranked the importance of this activity to the success of their leadership term to rank values 1-3 and 30.52% who have ranked it between 6-8.

4.10.8 How well I have mentored others (V25)

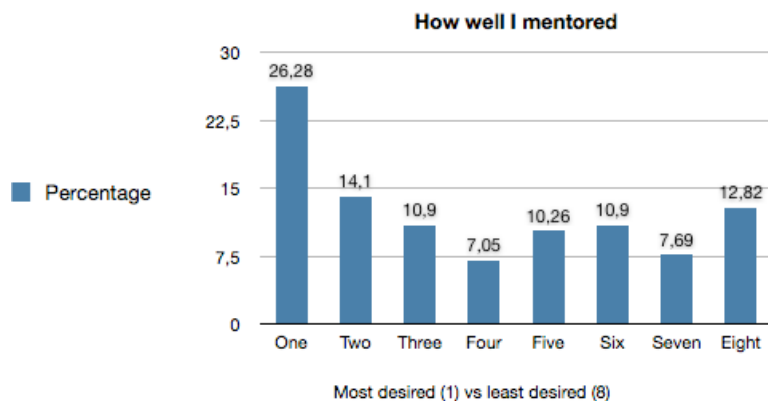


Figure 4.31

According to figure 4.31 a total of 26.28% respondents consider mentoring of others as key to the success of their leadership term. A total of 12.82% respondents don't see it has important to their success as leaders. There is a total of 51.28% who have ranked between 1-3, and 31.41% that have ranked between 6-8. About 20% more respondents see mentoring as critical to their success as leaders in the local congregation.

Friedman Test Results (V18-V25)

A test was done to determine if there was anything of statistical significance. Null Hypothesis: The ranks assigned to V18 to V25 do not differ significantly from each other, indicating that leaders would rate these activities as equally important as a measure of their success at the end of their term.

Alternative Hypothesis: The ranks assigned to V18 to V25 do differ significantly from each other, indicating that leaders would rate some of the activities as more important and some other activities as lesser important as a measure of their success at the end of their term.

Friedman test statistic = 94.66. P-VALUE = 0.0000 [p-value less than 0.05 (5%) thus differences do exist between rank sums of the variables V18 to V25] Multiple comparisons are performed between all possible combinations of variables to see between which variables the significant differences exist (10% level indicated by * behind z-value, while 5% level is indicated by ** behind z-value) and to determine the direction of the difference.

In the multiple comparisons the difference between the RANK SUM (sum of all the rankings assigned to a variable by the respondents) is calculated and thus a negative difference would indicate that the first variable had a smaller RANK SUM than the second variable, which was subtracted from it. Example: V18-V19 had a negative difference 188.50 which was a significant difference on the 5% level of significance, meaning that the rating of V18 was significantly (5%-level) smaller than that of V19. It can thus be said that, significantly more respondents have less of a desire, for the success of their leadership terms to be used as a measurement of success for their leadership term (remember Rank=1 indicate most desired and Rank=8 indicate least desired) attendance at all board meetings (V18) as compared with planning of all my departmental programs (V13). Take note that differences exist between all combinations but not all of them are significant. The significant ones are to be reported and are listed below;

V18	-V19	3.70**	-188.50
V18	-V20	3.99**	-203.00

V18	-V21	3.29**	-167.50
V18	-V22	8.92**	-454.00
V18	-V23	5.43**	-276.50
V18	-V24	5.18**	-263.50
V18	-V25	6.50**	-331.00
V19	-V22	5.21**	-265.50
V20	-V22	4.93**	-251.00
V21	-V22	5.63**	-286.50
V21	-V25	3.21**	-163.50
V22	-V23	3.49**	-177.50
V22	-V24	3.74**	-190.50

The above results can be summarized by stating that significantly more leaders have less of a desire, for the success of their leadership terms to be used as a measurement of success by V 18 (attendance at board meetings), and V19 (their planning of departmental programs) than on other activities especially V24 (how well I have passed on my experience to others, and V25 (how well I have mentored people to be disciples of Christ).

If we look at the Average ranks (MEAN) and the Sum of the ranks (RANK SUM) we can order the activities according to their ranks as follows from most time spent to least time spent:

VARIABLE NAME	RANK SUM	MEAN
V18	1207.5	4.4352
V19	1019.0	3.4769
V20	1004.5	3.4306
V21	1040.0	3.5833
V22	753.5	2.2269
V23	931.0	3.0787
V24	944.0	3.1435
V25	876.5	2.8426

4.10.9 Summary

The activity that respondents (church board leaders who participated in research questionnaire) see as least connected to their success as leaders is, ‘attending of board meetings’. The activity that respondents saw as most important to their success as leaders, was, ‘giving people a greater knowledge of the bible’. The second highest single category for rank value 1 behind ‘giving people a greater knowledge of the Bible’ is ‘how well I have mentored people to be disciples of Christ’. A trend that emerged was that the following activities, all have more respondents that considered these activities determinant of their success as leaders, sharing Bible knowledge (V22), passing on knowledge to other (V23), passing on experience to others (V24), and mentoring others to be disciples (V25), as opposed to the other activities which the respondents did not consider as desirable as for measuring their success as leaders. The common link between these four activities is the direct passing on of something you possess for the purpose of building others up.

4.11 UNDERSTANDING OF DISCIPLESHIP (V26-V65)

The question the church board leaders were asked was, ‘Which of the following do you as a leader understand discipleship to be today? (you may select more than one answer)’.

In the questionnaire we want to ascertain how important leaders consider 40 activities to be in their understanding of discipleship. It is being suggested that all forty characteristics are helpful discipleship activities, even though some activities are more general as compared to some that are more specific.

In the hypothesis described in Chapter one, it is proposed that the reason why the congregation is not discipling as effectively as they can be, is that leaders have not been adequately equipped for the task of making disciples. In the description of the problem it is proposed that a key part of the problem is the ‘theological understanding’ of discipleship amongst other things. ‘Theological understanding’ however, is not to be understood purely along academic and intellectual lines. If this was the case, it would demonstrate a dichotomy between knowledge and life

application. It is suggested that it is not the intention of theology to be divorced from personal spirituality or discipleship.

The following seven categories may prove to be helpful in analyzing our findings for question ten. The discipleship description (V26-V65) number forty in total. Each description was placed in groupings determined by the researcher. Some descriptions are more closely affiliated in terms of their use, e.g., praying daily and reading the Bible daily are devotional activities. The researcher grouped the various descriptions together, based on the most obvious usage of the descriptions in an SDA context. There are some descriptions that can overlap with other categories. They are listed as follows:

1. Devotional
2. Witnessing
3. Traditional
4. Obedience
5. Ministry

4.11.1 Devotional (V26, V27,V28,V41,V52)

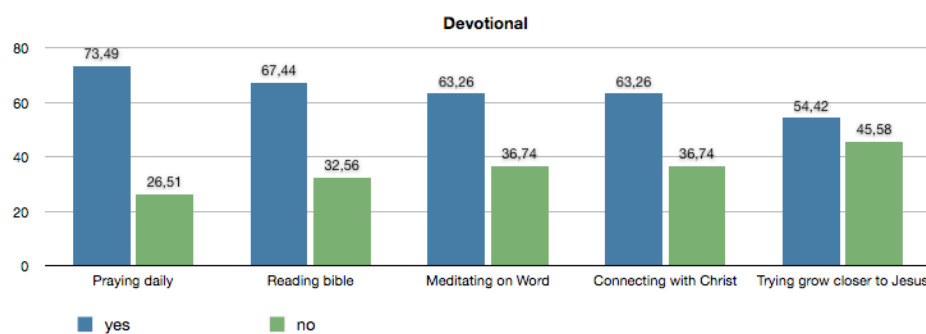


Figure 4.32

The following graph indicates how many respondents considered the following devotional activities to be descriptive of their understanding of discipleship today. There are 73.49% of respondents who see prayer as part of their understanding of discipleship, 67.44% for reading the Bible, 63.26% for mediating on God’s Word,

64.26% for connecting with Christ, and finally 54.42% of those that believe that discipleship involves trying to grow closer to Jesus. It seems that a fairly high percentage of respondents see these key devotional activities as important to how they understand discipleship today. The comparison with those who don't is very noticeable on the graph.

4.11.2 Witnessing (V29,V30,V31,V32,V42)

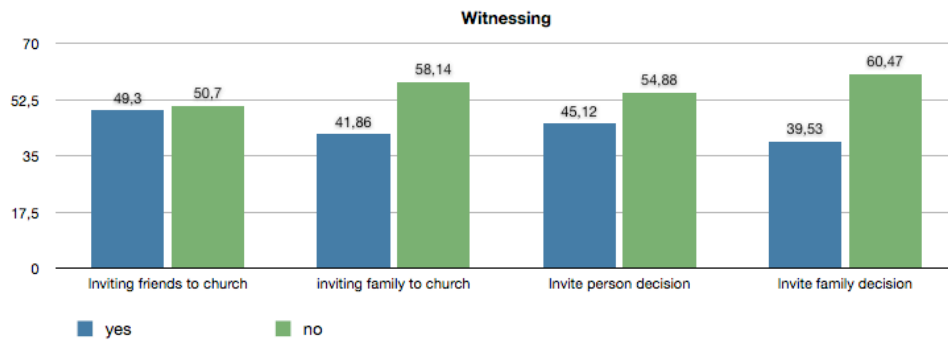


Figure 4.33

There were 49.30% of the respondents who understood 'inviting friends to church' as key to their understanding of discipleship, 41.86% believe that inviting family members to come to church, 45.12% inviting people to make a decision for Christ and 39.53% see inviting families to make decisions for Christ as a part of how they understand discipleship today. There are not significant differences between those respondents who believe these activities are part of their understanding of discipleship and those that don't. Those who don't see these as part of their understanding of discipleship are marginally more as indicated in the graph. The researcher's opinion is that witnessing is a critical part of discipleship and that most church board leaders would these as mandatory and not optional.

4.11.3 Traditional (V33, V34,V35,V36, V39, V43, V44,V45,V46,V47,V48,V49)

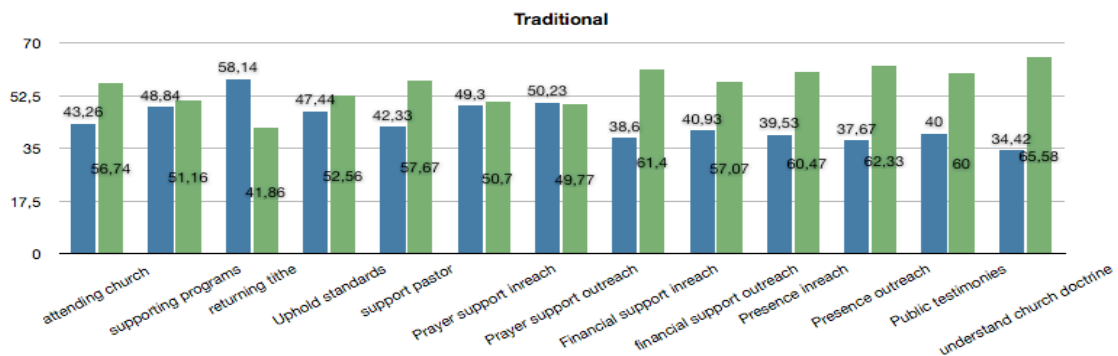


Figure 4.34

This category was created by the researcher to group certain discipleship activities together that have a common base. The common base in view here are those activities we generally tend attribute to ‘good church members’, they support church programs, pray and give financially towards the church as well. These tend to focus on the external measures of a ‘good church member’.

There does seem to be a trend according to the graph below. Attending church, supporting program, returning tithe, upholding church standards, supporting pastor, and giving in reach support through prayer, are generally less variance between those who said yes, meaning that it was important in how they understand discipleship today, and those who by no selecting that activity, possibly meaning they did not consider it as important for discipleship today.

There is increased variance between those that say yes, meaning it contributes to their understanding of discipleship today, and those who did not select that activity. The activity ranges from, prayer support outreach, financial support outreach, supporting in reach by your presence, supporting outreach by your presence, public testimonies and understanding of church doctrine. Note as well that for most of the traditional discipleship activities below, more respondents (even if at time by narrow margin) indicated that these activities were not as important in the understanding of discipleship today. No conclusive statistical reasons can be offered for this trend.

4.11.4 Obedience (V50,V51,V52,V53,V54,V55,V56, V57,V58,V59)

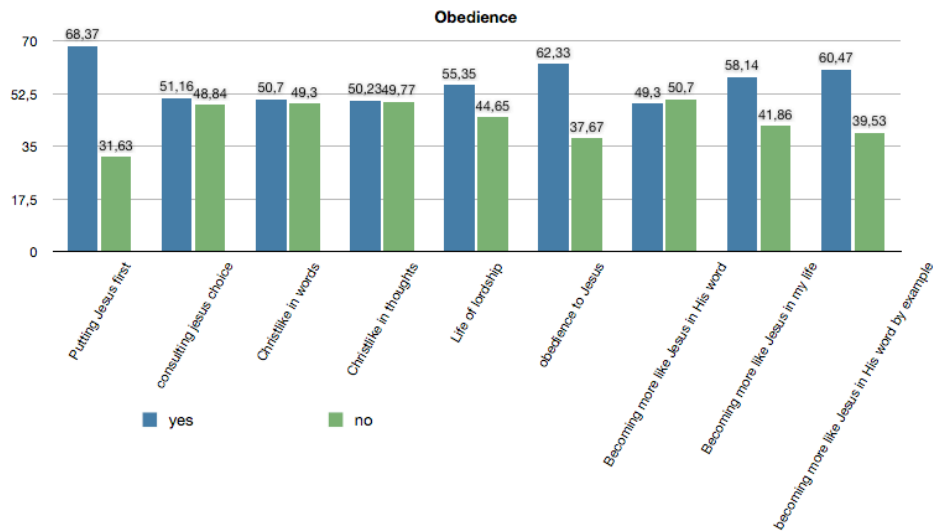


Figure 4.35

This category groups together those items that emphasize in the researcher opinion ‘obedience’. There were 68.37% who indicated that putting Jesus first played a key role in how they understand discipleship. A total of 63.22% selected obedience and 60.47% that believe becoming more like Jesus in His word by example is how they see discipleship today. All three these activities mentioned have 60% or more that have singled out these discipleship activities.

4.11.5 Ministry (V37,V38,V60, V61, V62,V63, V64,V65)

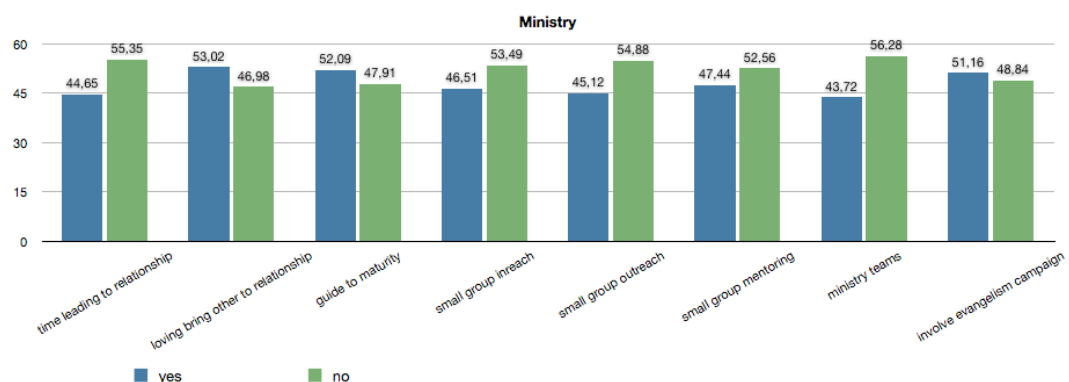


Figure 4.36

The following discipleship activities have been grouped together because the researcher understands that those engaged in these are engaging in ministry. The researcher sees small groups as a ministry vehicle, where small group members are in mutually edifying relationships, actively ministering to those in the group. There are 22.32% of the total 215 respondents who did not select any of the activities centered around ministry activities, that are described as follows:

- Intentionally investing time in proactively bringing others into a self-propelling relationship with Jesus.
- Lovingly bringing others into a self-propelling relationship with Jesus.
- Being used by the Spirit to guide people to maturity in Christ so they are enabled to be of service to others
- Participating in some form of small group life for inreach.
- Participating in some form of small group life for outreach
- Participating in some form of small group life for mentoring others.
- Involvement in ministry teams
- Involvement in evangelistic campaigns

If we isolate ‘intentionally investing time in proactively bringing others into a self-propelling relationship with Jesus’, we identify 53.95% respondents that have opted not to select this activity as part of their understanding of discipleship. This is more than half the respondents who are church board leaders who do not include this ministry activity as part of their understanding of discipleship. There are those that would argue that some of the other general activities such as, ‘living a life in obedience to Jesus in all things (V56)’ could be considered inclusive of every aspect of discipleship, and that if a person selected that option, it could arguably include mentoring, since Jesus ‘mentored’ his disciples. One could consider reasoning this way, but there is no way we prove that the person understands what it means to live a life of obedience to Jesus in all things, unless some specific aspects are also mentioned such as mentoring. It would seem to make sense to add more weight to a more specific description of discipleship, than a general description. Theologically, mentoring was not an insignificant part of Christ’s ministry, but was a critical part of

His discipleship strategy, which ensured the survival and growth of the Christian church even after He had ascended to heaven.

There are 52.55% who having not specifically selected ‘participating in some form of small group life for mentoring others’(V65). This is just over half of the respondents who are all church board leaders that have chosen not to include this as contributing towards their understanding of discipleship. To put this in perspective, if a local congregation has 200 members and 20 members constitute the church board, this would mean that approximately ten leaders indicate mentoring as part of their understanding of leadership. By the same token, this means that there are about ten members of the church board, who have not specified, ‘participating in some form of small group life for mentoring others’.

The Seventh-day Adventist Church Manual (2005:90) states, ‘It is therefore also the primary function of the church board to serve as the chief committee of the local church. When the board devotes its first interests and highest energies to every-member evangelism, most church problems are alleviated or prevented’. Whilst the church manual does not elaborate or even attempt to articulate a mentoring strategy, which some may choose to argue that it should, the point however, is that it does envisage that all members be involved in the mission of the local congregation, with specific reference to evangelism. If this is the goal, what would the best vehicle be for training members for ‘every-member evangelism’. Seminars have their place, and are of value, but perhaps we have not placed enough focus on ‘trained instructors’ taking the younger or less experienced and mentoring them for evangelism in it’s various forms.

Mentoring through small groups

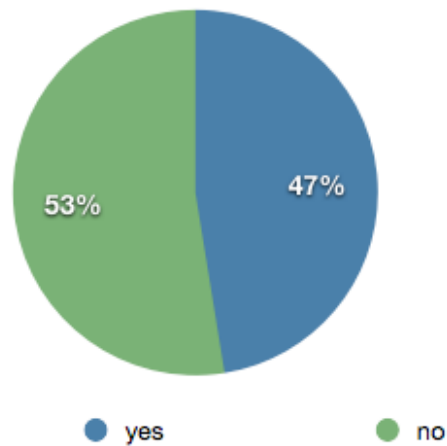


Figure 4.37

The graph in figure 4.37(V65) is almost split down the middle between those church board leaders, who do not understand participating in some form of small group life for mentoring others as part of their understanding of discipleship today versus those understand participating in some form of small group life for mentoring others as part of their understanding of discipleship today. But if we were to put these statistics into context, it will show that more than half of the respondents don't see these 'participating in some form of small group life for mentoring other (V65)' as contributing to their understanding of discipleship. Considering again, that our respondents are all church board members, raises the level of concern even more. Whilst about half of the respondents see these activities as part of their understanding of discipleship, another question that will need to be answered is how many are implementing these principles in their leadership. Why is it that roughly half the respondents, who are church board leaders, opted to exclude this from their definition of discipleship? It is possible that some respondents may have only selected one of the mentoring activities, and not necessarily excluded all as a group.

4.11.5.1 Guiding to maturity

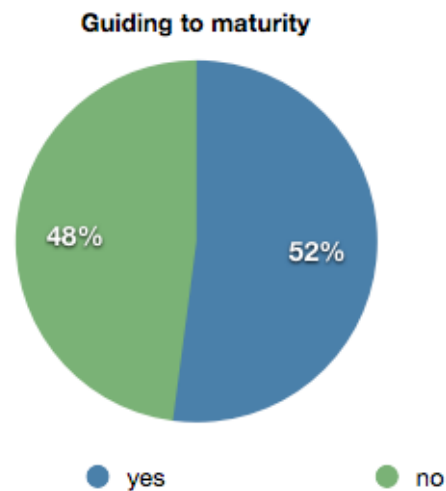


Figure 4.38

The activity of guiding someone through the enabling power of the spirit to maturity in Christ so that they are enabled to be of service to others, is a mentoring activity, that basically involves a process, time and relationship. The graph in fig 4.38 indicates that 52.09% have selected the action of mentoring others to maturity as part of their understanding of discipleship. While 47.91% have not. This is almost of half of the church board leaders, who don't see the critical function of nurturing others to maturity in Christ as part of their understanding of discipleship. This is very important, because it is very likely that churches are not placing emphasis on activities that bring about spiritual growth that see 'younger' believers become not only grounded but active participants in mission and in serving others. A clear understanding of discipleship is as important a clear understanding of aviation is to a pilot in flying a plane. There may be those who suggest that 52.09% is at least half of board members understanding mentoring others as important, which is true, but if only half of pilot's understood clearly how to operate an airplane, how safe would you feel?

The following graph presents the averages of each category side by side. The most significant data the researcher suggests is the strong support the devotional category has for discipleship. In addition witnessing has less respondents who prefer to identify witnessing activities as key to their understanding of discipleship. The researcher would have expected that witnessing would have featured more prominently. The mentoring category does not provide a clear divergence from the other categories, suggesting that there is an exceptional trend.

Relationship between guiding to maturity and mentoring through small groups

With only 19% of the data missing, there is a clear statistical relationship between those who selected, guiding other to maturity, and mentoring through small groups. The score indicating a strong probability is 0.0067.

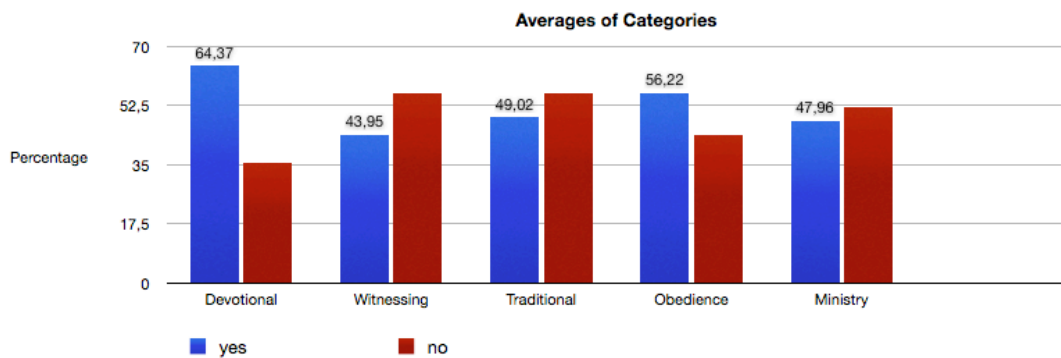


Figure 4.39

4.11.6 Supporting Church Programs (VV34) & Attendance at Conference Training (VV7)

The possibility of a relationship between supporting church program (VV34) and attendance at Conference training (VV7) was tested, by using the Chi-squared test for independence, for the purpose of ascertaining whether an pattern exists between the categories of these two variables. The Chi-squared test equaled 11.8985 with a p-value of 0.0077. Thus a statistically significant relationship exists between these two variables. It would therefore seem that those who attend Conference training does have an effect on those who Support Church programs.

4.11.7 Faithfully supporting the pastor (VV39) & Attendance at Conference training sessions (VV7)

The possibility of a relationship between faithfully supporting the pastor (V39) and attendance at Conference training sessions was investigated, by using the Chi-squared test for independence, for the purpose of determining whether a relationship exists between the categories of these two variables. The Chi-squared test equaled 8.1800 with a p-value of 0.0424. This indicates that there is a statistical relationship between

these two variables. Those who attend Conference training sessions are more likely it would appear, to support the church pastor.

4.11. 8 Supporting in-reach by presence & attendance at Conference training sessions

The following two variables were tested for a possibility of a relationship between supporting in-reach by presence (V47) and attendance at Conference training Sessions. The Chi-squared test revealed a value of 7.1738, with a p-value of 0.0666. The null hypothesis (H_0) cannot be rejected since the p-value is more than 0.05. This means that there is no relationship between those who support in-reach by presence & attendance at Conference training sessions

4.12 QUALIFICATIONS OF LEADER (V66-V69)

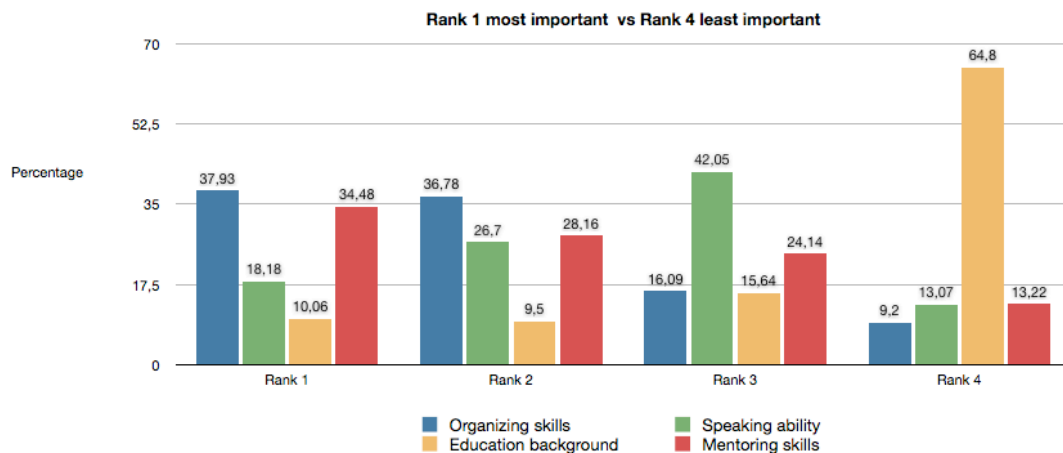


Figure 4.40

The next question asks the respondents to rank each of the following qualifications for leadership from most important (1) to least important (4). The following qualifications are provided: Organizing abilities, speaking ability, educational background, and mentoring skills.

The two highest qualifications for rank 1 are, organizing skills with 37.93% and mentoring skills at 34.98%. Both organizing ability and mentoring skills maintain the first and second position, with speaking ability marginally behind mentoring skills. It

is noteworthy that 64.80 % of respondents thought that educational background was the least important of the four qualifications listed.

4.12.1 Investing time (V60) & Mentoring skills (V69)

The following two variables were investigated for the possibility of a relationship between, ‘intentionally investing time in proactively bringing others into a self propelling relationship with Jesus’, and those who ranked mentoring skills from most important to least important (V69 rank 1-4). A Chi-squared test was performed and yielded a value of 7.2237, with a p-value of 0.0651. The p-value is more than 0.05 which means we cannot reject the null hypothesis (H_0), which states that there is no relationship between these two variables. There is also a warning that 19% of the data are missing. There is therefore no evidence for a statistical relationship between these two variables.

4.12.2 Guiding to Maturity (V62) & Mentoring Skills (V69 rank 1-4)

The possibility of a relationship between ‘being used by the Spirit to guide people to maturity in Christ so they are enabled to be of service to others’ and how the church board leaders viewed the qualification of mentoring skills on the scale of 1-4. A Chi-squared test for independence was done to establish if a relationship exists between these two variables. According to the output of the Chi-squared test value equaled 12.2015, with a p-value of 0.0067. The p-value of 0.0067 is less than 0.05 and does indicate a possibility of a relationship, however, this result can be challenged because of a warning of 19% of the data that is missing. Therefore a conclusive statistically result is not possible. It is therefore not possible to discard the null hypothesis (H_0), which states that there is no relationship between these two variables.

4.13 KNOWLEDGE OF MENTORING (V70)

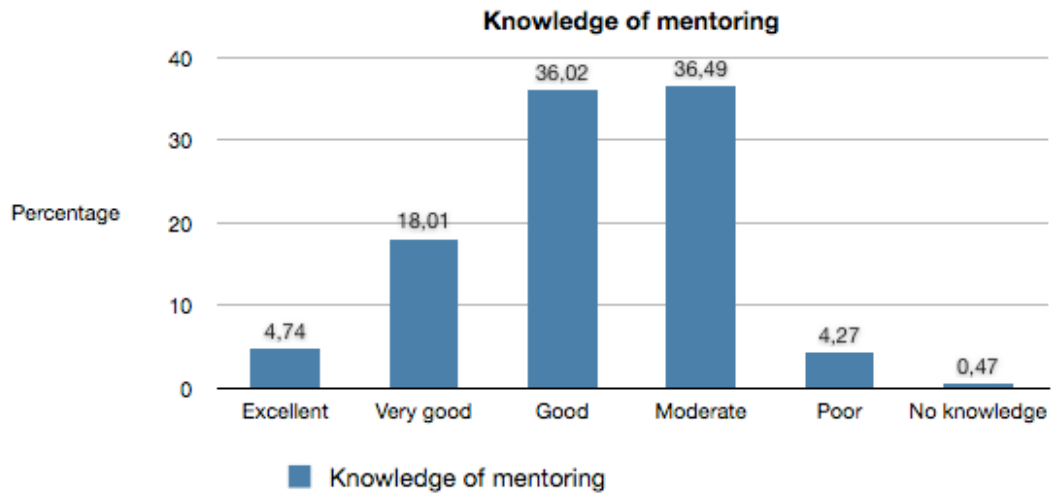
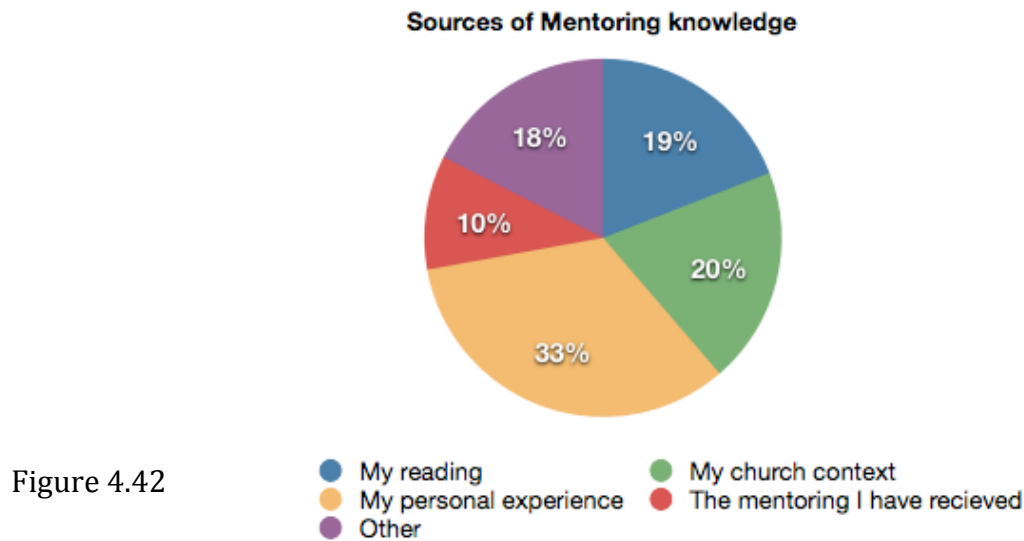


Figure 4.41

The question asked was, ‘How would you rate your knowledge of mentoring? (please choose a single answer)’. This question seeks to discover how the respondent perceives their knowledge of mentoring. There were 36.02% who rated their knowledge of mentoring as good, and 36.49% as moderate. This constitutes the bulk of the respondents. There were however 18.01% that rated their knowledge of mentoring as very good. Less than 5% rated their knowledge of mentoring as either poor or having no knowledge.

4.14 SOURCES OF MENTORING KNOWLEDGE (V71)



The question was, ‘On which of the following sources is your knowledge of mentoring based? (please choose a single answer)’. The purpose of this question was to ascertain whether respondents had been mentored themselves through relationships, or whether it was a theoretical knowledge of mentoring.

Those respondents that have gained an understanding of mentoring from personal experience form the highest singular category with 33.16%. There were 19.17% who learned mentoring primarily from reading, and 19.69% who based their knowledge of mentoring primarily on what they learnt at church. Only 10.36 % of respondents based their knowledge specifically on being personally mentored by someone else. These would most likely represent those who were intentionally mentored. Below are the graphical results.

4.15 MENTORING EXPOSURE (V72-V75)

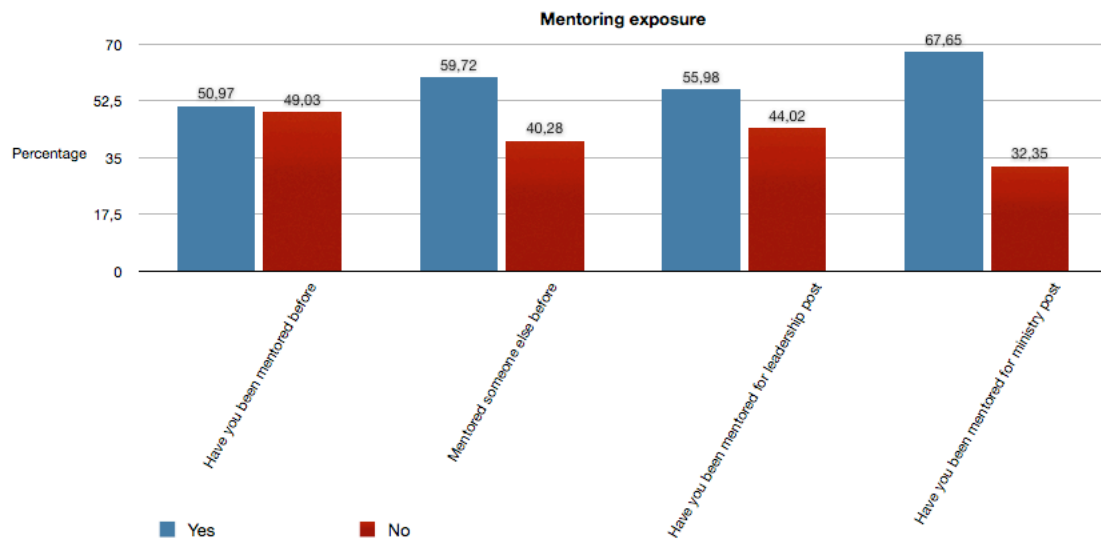


Figure 4.43

Observation V72-V75 have been grouped together, because they all deal with mentoring exposure. In addition, their responses required have only two possible responses, 'yes' or 'no', which makes it easy to group together.

The following four questions were asked. The researcher has opted to deal with these four questions as a group, as they relate to each other. Here are the four questions:

1. Have you been intentionally mentored before now?
2. Have you ever intentionally mentored someone else before now?
3. Have you been mentored for your current ministry leadership role?
4. Have you been mentored for your current Ministry mentoring role?

Roughly 50% of respondents claim to have been mentored before, which is a reasonable amount. There were 59.72% of respondents who claim to have mentored someone else. This is a fairly high percentage. There are 55.98% respondents who report that they have not been mentored for a leadership role. There is a total of 67.65% of respondents who have not been mentored for their ministry mentoring role.

The reader is reminded once again that the respondents are only church board members and not members of the local congregation.

4.15.1 Active mentoring (V8) & been mentored before(V72)

The results of the following two questions were put through a statistical test to determine whether there was a relationship between them. The first question was, ‘As a leader are you actively mentoring a disciple?’(V8) versus ‘Have you ever been intentionally mentored before now?’(V72) The possibility of a relationship between actively mentoring a disciple (V8:Yes/No) and being intentionally mentored before now(V72:Yes/No) was investigated, by using the Chi-squared test for independence, in order to establish whether a pattern is present between the categories of these two variables. According to the output the Chi-square test value equaled 12.3776 with a p-value of 0.0004. The null hypothesis cannot be upheld in this case because the p-value is less than 0.05. Therefore the null hypothesis is rejected in favour of the alternative hypothesis (H_a) that states that there is a statistically significant relationship between these two variables. There is therefore a greater likelihood that those who have been mentored before are actively mentoring disciples today.

4.16 THE IMPORTANCE OF MENTORING TO THE QUALITY OF SPIRITUAL GROWTH IN LOCAL CHURCH (V76)

Mentoring and the quality of spiritual growth

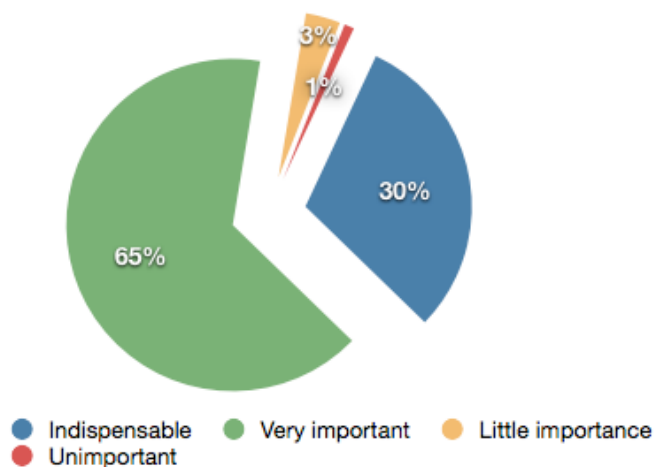


Figure 4.44

The question was, ‘How important is mentoring leaders to quality of spiritual growth in the local church?’ A question that could be asked, is why 65% indicated that mentoring was very important and 30% percent indicated it was indispensable. The response is a recognition by church board leaders of the importance mentoring. Barna’s (2001:123) more extensive research in the USA report that all the congregations they surveyed were sold on the importance of mentoring. The reason why some chose ‘indispensable’ and others ‘very important’, is unknown. A possible explanation is that the mentoring is not the only activity important to the quality of spiritual growth in the local congregation. There are other factors that improve the quality of spiritual growth in the local congregation, and they are all important.

4.17 MOST NEGLECTED AREA IN MENTORING LEADERS (V77)

The question was, ‘In your opinion, which of the following is the most neglected area in mentoring leaders?’.

Most neglected are in mentoring leaders

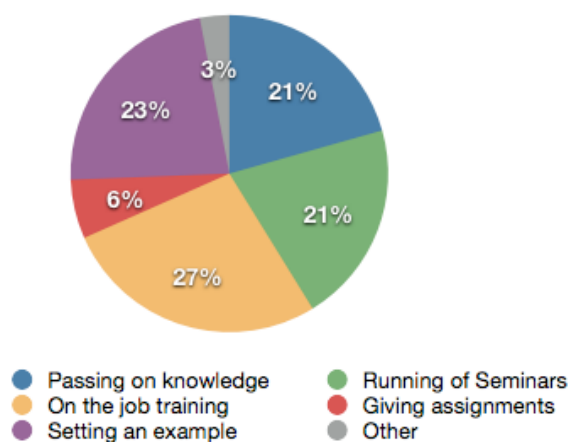


Figure 4.45

In figure 4.45 are 27.14% of respondents who believe that a neglected area is ‘on-the-job-training’. A total of 22.61% believe that a neglected area in mentoring is ‘being a good example’. There are 20.6 % who believe the neglected area is passing on knowledge, and an identical 20.6% believe it is running of seminars. Neither of these four activities have an overwhelming majority. A possible explanation that could be ventured is that the passing on of knowledge, the running of seminars, on the job training and being a good example all key areas that may need more attention.

4.18 TIME SPENT MENTORING (V78-V88)

The final question is stated as follows, ‘How much time a week do you spend intentionally doing (nurturing) someone spiritually (i.e. home visitation)? (Please give an estimate to the nearest hour).

4.18.1 Time with protégé (V78)

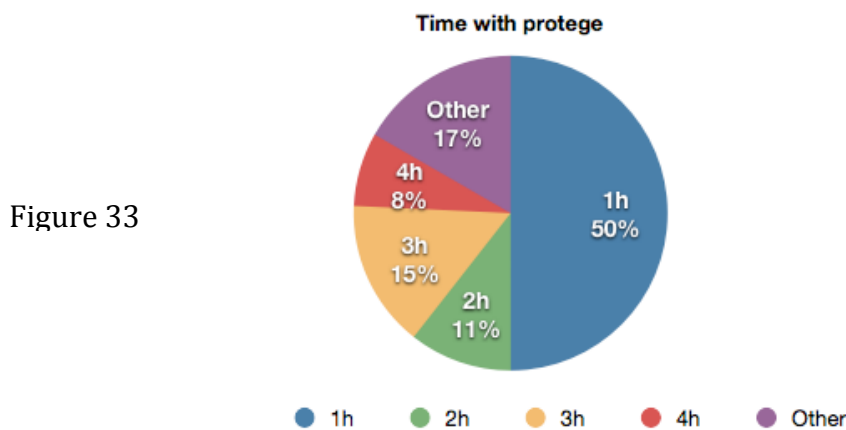


Figure 4.46

According to figure 4.46 there were 50% of the church board leaders who indicated that they spent one hour a week passing on knowledge to a protégé. The next highest (15%) spent 13 hours a week. There were some exceptions. There were only eleven people who spent five hours or more a week on mentoring. Three individuals indicated they spent, twelve, fifteen and twenty one hours, on time with a protégé. There was about 30% of the respondents who indicated time spent mentoring, with the rest not indicating any time spent with protégé. The reasons are unknown, but a possible explanation could be that most leaders have busy schedules, with work and family. Perhaps a constructive suggestion is that mentoring need not take time away from normal activities, but that mentoring with a protégé could be done concurrently with other activities.

4.18.2 Running Seminars (V79)

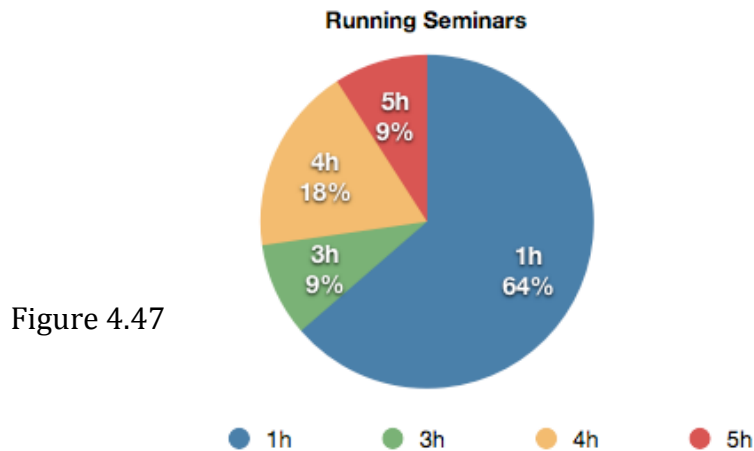


Figure 4.47

There were 64% of the respondents that indicated that they spent time in running seminars with the purpose of training others. The next highest is 18% of church board leaders who spent at least 4 hours in seminars. Only 10.23% of the church board leaders indicated time spent in running seminars. A possible explanation is that, the presenting seminars is a very specialized task, and requires proficiency in putting materials together on a subject, with the ability to convey it in an understandable fashion. In line with the principle of spiritual gifts, which suggests that not everyone has the same gift, we could postulate that a very small percentage (10.23%) have the gift of seminar style teaching. On the other hand some may not have been equipped for the task.

4.18.2 On the job training (V80)

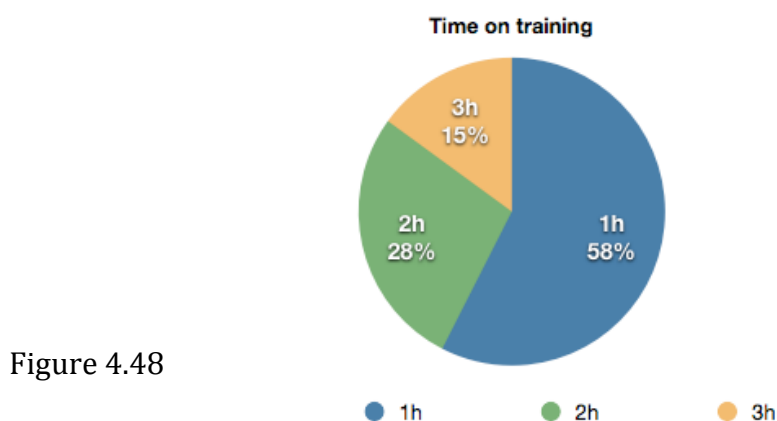


Figure 4.48

Those church board leaders who indicated that they spent at least one hour a week doing, on the job training amounted to 58%. There were 22.79% of the church board leaders who indicated time spent on, on the job training. A pattern that emerges, is that as the time spent on, on the job training increases, there is a corresponding decrease in the amount of church board leaders. For instance, there was only one individual who spent fourteen hours a week doing on the job training, and the next highest, also one person who spent at least 8 hours a week. This task assumes that the church board leaders has a ministry skill developed over some time. There reasons once again are unknown, but a possible explanation is whether on the job training is placed on the agenda of board meetings, to be motivated and planned for intentionally.

4.18.4 Giving assignments and reading (V81)

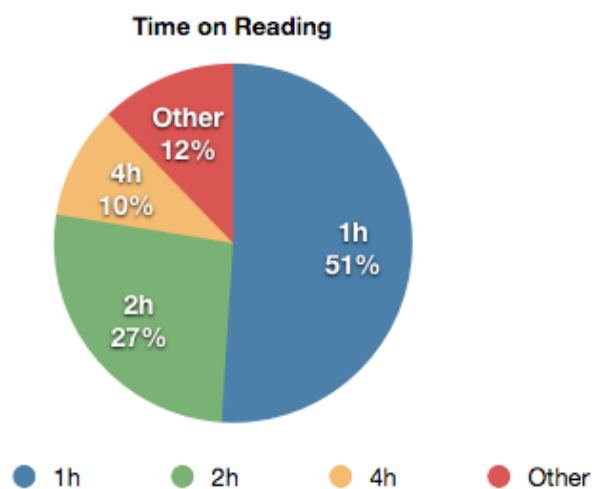


Figure 4.49

This particular pie graph seems to follow the same pattern of the aforementioned graphs that deals with the volume of time spent on mentoring someone spiritually. The notable exception hidden in the category of ‘other’, is one church board member who spent 35 hours a week giving assignments and reading. The next highest two individuals who spent about 6 hours a week.

4.18.5 Time being a good example

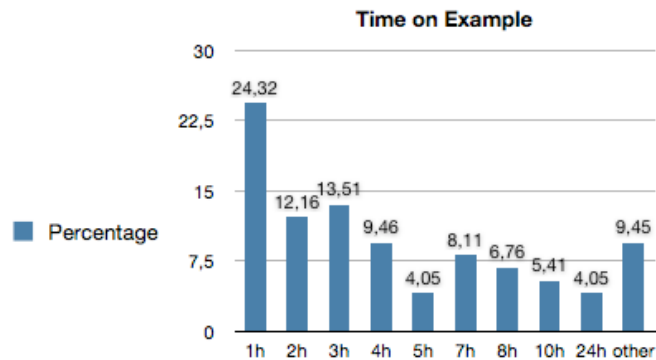


Figure 4.50

There three highest categories are displayed in the graph (figure 4.50 above). The exceptions not indicated in the graph are that there are fourteen persons who spend ten hours or more a week on being an example, in a mentoring context. There were only 34% of the church board leaders who indicated any time spent on being an example.

4.18.6 Other

The activities that church board leaders filled in from (v83-v88) are listed as follows:

- Hospital visitation
- Miscellaneous ministry
- Phone calls
- Writing to absent members
- Telephone conversations
- Small group meeting
- Organizing monthly meetings
- Praying and sharing God's Word
- Giving Bible studies
- Phone calls
- Preparing bible studies
- Texting and emails
- Kind smiling always

These activities listed by the church board leaders came to a total of 6.51%.

4.19 REPORT ON THE IMPACT OF LEADERSHIP TRAINING

The following tests were applied to the relationship of Local congregation and Conference training on several variables within the questionnaire. The following results are reported.

4.19.1 Leadership training (V6, V7) and active mentoring (V8)

The possibility of a relationship between those who did leadership training (V6, V7) either at local congregational level or Conference level, was tested in order to establish whether a pattern exists between these variables. A chi-squared test for independence was done to establish whether such a relationship exists. The output for the chi-squared test value equaled 9.5484 with a p-value of 0.0084. This is less than 0.05 which is sufficient to reject a null hypothesis for no relationship. However, there is a warning given for missing data of 37%, which means that this test can be challenged. Therefore, the null hypothesis cannot be rejected.

4.19.2 Leadership training (V6, V7) and mentoring disciples (V17)

The possibility of a relationship was tested between Leadership training (V6,V7) and mentoring disciples. The output for the Chi-squared test value equaled 2.1303 with a p-value of 0.7118. Since the p-value is more than 0.05 the null hypothesis (H_0) which states that there is no relationship between these two variables cannot be rejected. The result can however be challenged because of a 31% warning of missing data, and 67% of the cells that have expected counts less than five. The Null Hypothesis cannot be rejected based on the available evidence.

4.19.3 Leadership training (V6, V7) and who well I mentor disciples (V25)

The possibility of a relationship between leadership training (V6, V7) was investigated between (V25). The output for the Chi-squared test value equaled 1.4834 with a p-value of 0.8296. The null hypothesis (H_0) is more than 0.05 and cannot be

rejected. This can be challenged because of a 67% of cell that have expected counts less than 5, and a warning of 40% of the data are missing. The null Hypothesis cannot be rejected on the available evidence.

4.19.4 Leadership training (V6, V7) and Investing time (VV60)

The possibility of a relationship was investigated between Leadership training (V6, V7) and intentionally investing time in proactively bringing others into a self-propelling relationship with Jesus (VV60). The output for the chi-squared test was 0.2576 with a p-value of 0.8792. The p-value is more than 0.05 and the null hypothesis (H_0) cannot be rejected. There is a warning of 37% of the data that are missing.

4.19.5 Leadership training (V6, V7) and guiding people to Maturity (VV62)

The relationship between Leadership training (V6, V7) and guiding people to maturity in Christ so that they are enabled to be of service to others, was tested. The chi-squared test revealed an output of 1.9148 with a p-value of 0.3839. A warning of 37% of the missing data was given. The null hypothesis cannot be rejected (H_0).

4.19.6 Leadership training (V6, V7) and mentoring through small groups

The relationship between leadership training (V6, V7) and mentoring through small groups was investigated. The Chi-squared output was 2.3788 with a p-value 0.3044. The null hypothesis cannot be rejected. There was a warning of 37% of missing data.

4.19.7 Leadership training (V6, V7) and Importance of mentoring skills (V69)

The relationship between leadership training (V6, V7) and the importance of mentoring skills (V69) was explored. According to the output of a Chi-squared test value equaled 7.5655 with a p-value of 0.0228. The null hypothesis can be rejected because the p-value is less than 0.05. There is however a warning of 39% of missing data.

4.19.8 Leadership training (V6, V7) and knowledge of mentoring (V70)

The relationship between leadership training (V6, V7) and rating your knowledge of mentoring (V70) was tested. According to the output of the Chi-square test value equaled 2.7147 with a p-value of 0.8437. The null hypothesis cannot be rejected. This can be challenged because of 50% of the cells that have an expected count of less than five. The Chi-squared test may not be valid.

4.19.9 Leadership training (V6, V7) and intentionally mentored before (V72)

The relationship between leadership training (V6, V7) and those respondents who were intentionally mentored before now (V72). The Chi-squared output was .08476 with a p-value of 0.6545. The null hypothesis cannot be rejected because the p-value of more than 0.05. There is a warning for 39% missing data.

4.19.10 Leadership training (V6, V7) and intentionally mentoring someone else (V73)

The relationship between leadership training (V6, V7) and those intentionally mentoring someone else. The Chi-squared test output equaled 1.8394 with a p-value of 0.3986. The null hypothesis cannot be rejected. There is a warning for 38% of missing data.

4.19.11 Leadership training (V6, V7) and mentored for current ministry leadership role

The relationship between leadership training (V6, V7) and being mentored for your current ministry role was explored. The Chi-square test value equaled 2.0514 with a p-value of 0.3585. The null hypothesis cannot be rejected (H_0)

4.19.12 Leadership training (V6, V7) and importance of mentoring to spiritual growth (V76)

The relationship between leadership training (V6, V7) and the importance of mentoring to the quality of spiritual growth in the local church. The Chi-square test value equaled 0.0116 with a p-value of 0.9942. The null hypothesis (H_0) cannot be rejected.

4.19.13 Leadership training (V6, V7) and Passing on knowledge to a Protégé

The relationship was investigated between leadership training (V6, V7) and the amount of time spent in passing on knowledge to a protégé. The Chi-square test value equaled 22.7276 and the p-value was 0.2013. The null hypothesis cannot be rejected. There are however, 97% of the cells that have expected counts of less than five. The Chi-square may not be a valid test.

4.19.14 Leadership training (V6, V7) and running of seminars for training

The relationship between leadership training (V6, V7) and running seminars (V79) was investigated. The Chi-square test value equaled 2.2998 with a p-value of 0.5126. The null hypothesis cannot be rejected. There is a warning of 88% of the cells that have expected counts of less than five. The Chi-square test may not be a valid test. There is however, 92% of the data missing.

4.19.15 Leadership training (V6, V7) and on the job training (V80)

The relationship between leadership training (V6, V7) was tested with on the job training (V80). The Chi-square test value equaled 24.8558 with a p-value of 0.1289. The null hypothesis cannot be rejected. There is however, a warning of 97% of the cells that have expected counts less than 5. Chi-square may not be a valid test.

4.19.16 Leadership training (V6, V7) and giving assignments and reading (V81)

The relationship between leadership training (V6, V7) and giving assignments and reading (V81) was tested. The Chi-square test value equaled 5.5534 with a p-value of 0.6971. The null hypothesis (H_0) cannot be rejected. There is however a warning of 87% of the cells that have expected counts less than five. The Chi-square may not be a valid test.

4.19.17 Leadership training (V6, V7) and giving assignments and reading (82)

The relationship between leadership training (V6, V7) and being a good example was tested (V82). The Chi-square test value equaled 30.3595 with a p-value of 0.4474. The null hypothesis cannot be rejected. There is however, 96% of the cell that have expected counts less than five. The Chi –square test may not be a valid test. There is a warning of 74% of missing data.

4.20 FINDINGS IN RELATION TO HYPOTHESIS

The hypothesis in chapter one said, ‘The research hypothesis states that not enough of our local congregational leaders have a clear understanding of holistic discipleship, as a result of many of local congregational leaders not having been mentored effectively, thus enabling them to give more effective leadership in discipling activities’.

Those church board leaders who indicated between ranks 7-9 total 52.51% (the last three ranks indicating progressively the least amount of time spent). More than 50% of leaders indicate that they are spending the least amount of time on mentoring.

Those who indicate that they are spending less time on teaching one or two others their ministry skills and who indicated between ranks 7-9 are 44.45%. More than 40% of church board leaders are not spending time in teaching their ministry skills to one or two others.

The relationship between actively mentoring disciple (V8) and where most time is spent (V17) produced a p-value of $0.0103 < 0.05$, which meant that the null hypothesis could be rejected, however a warning of missing data of 22% of the cell

had expected counts of less than five. This data cannot be used to add to the weight of evidence either to verify or falsify the hypothesis of this thesis.

The results seem to show that there is sufficient evidence to support the hypothesis that not enough local congregational leaders are adequately equipped for the task of discipleship and leadership mentoring. The statistical results in this chapter have demonstrated that a significant percentage of leaders have not been adequately equipped for the task of leadership.

This chapter has shown that there are some leaders who have not been mentored for the task of leadership. About 50% of leaders have not been mentored before. There are 57.89% who claim to be mentoring someone else, which means there is 42.11% not engaged in mentoring someone else. Of the 59.72% who claim to be actively mentoring someone else, it does not factor in the quality of the mentoring. Further, there are 55.98% respondents who report that they have not been mentored for a leadership role. There is a total of 67.65% of respondents who have not been mentored for their ministry mentoring role. These figures possibly show that there is not enough of strategic intention by the local congregations to intentionally mentor leaders for their leadership or ministry role. It is not enough to have been mentored, but whether you have been mentored for your specific task. Any leader may have been mentored in another area, except in their area of ministry. It is very likely that the previous mentoring experience may not have been relevant to the specific ministry or leadership role they are now involved in.

We also need to make allowance for those who have indicated their involvement in mentoring, but may not have understood spiritual leadership mentoring in the context of Biblical discipleship. If this is the case with some of the respondents, it would mean that some may not have a proper understanding of mentoring.

There were 19.69 % who indicate that they were mentored in a church context, which is a fairly low percentage. Then by comparison we consider the percentage of respondents that indicate the level of importance of mentoring leaders to the quality of spiritual growth in the local congregation, a cumulative percentage of 95.67% who either consider it as 'indispensable' or 'very important'. In addition 10.36% indicate

that their knowledge of mentoring comes from being mentored by someone else. These are important indicators, as to the true state of mentoring in the local congregational context. These two areas, being mentored in a church context, and being mentored by someone else shows strategic intention. The aspect relating to the sources of mentoring knowledge could be an indicator to how relevant the respondents mentoring context was, to the his task of mentoring within the context of the church.

There are 52.55% of the respondents (church board leaders) who do not identify participating in some form of small groups for mentoring others as part of their understanding of discipleship today.

Giving people a greater Bible knowledge and mentoring others effectively respectively ranked as the top two most desired standards by which church board leaders who completed the questionnaire wish to be measured.

With regards to understanding of discipleship, there are 52.55% who have not specifically selected ‘participating in some form of small group life for mentoring others (V65)’. It does mean that more than half of the church board leaders, who have participated in the survey, don’t see this specific ministry activity as a key part of discipleship today. There were 55.34% that did not select ‘intentionally investing time proactively bringing others into a self-propelling relationship with Jesus (V60)’. In addition 27.44% of church board leader respondents did not select any of the following variables V60,V61, V62, V65. These variables focus on ‘mentoring’ type activities.

The statistical findings in section 4.19 have shown that there is no statistical relationship between Leadership training at the local and Conference level and the following variables tested.

4.19.1 Leadership training (V6, V7) and active mentoring (V8)

4.19.2 Leadership training (V6, V7) and mentoring disciples (V17)

4.19.3 Leadership training (V6, V7) and who well I mentor disciples (V25)

4.19.4 Leadership training (V6, V7) and investing time (VV60)

- 4.19.5 Leadership training (V6, V7) and guiding people to Maturity (VV62)
- 4.19.6 Leadership training (V6, V7) and mentoring through small groups
- 4.19.7 Leadership training (V6, V7) and importance of mentoring skills (V69)
- 4.19.8 Leadership training (V6, V7) and knowledge of mentoring (V70)
- 4.19.9 Leadership training (V6, V7) and intentionally mentored before (V72)
- 4.19.10 Leadership training (V6, V7) and intentionally mentoring someone else (V73)
- 4.19.11 Leadership training (V6, V7) and mentored for current ministry leadership role
- 4.19.12 Leadership training (V6, V7) and importance of mentoring to spiritual growth (V76)
- 4.19.13 Leadership training (V6, V7) and Passing on knowledge to a Protégé
- 4.19.14 Leadership training (V6, V7) and running of seminars for training
- 4.19.15 Leadership training (V6, V7) and on the job training (V80)
- 4.19.16 Leadership training (V6, V7) and giving assignments and reading (V81)
- 4.19.17 Leadership training (V6, V7) and giving assignments and reading (82)

What this seems to suggest is that leaders are not being adequately equipped in the specific areas of discipleship and mentoring at a local congregational level, neither at the Conference level. There appears to be no statistical relationship between Conference training and all the above listed variables that tested for a statistical relationship between congregation and Conference training and various aspects of ‘mentoring type’ activities.

We have seen from the chapters two and three (that dealt with discipleship and mentoring theory), that ‘mentoring’ should be more than an optional extra. Jesus put the principles of ‘mentoring’ to practice in His ministry and so did the apostle Paul. Local church leaders may be sincere and dedicated but may not have received specific and systematic training discipleship. Barna’s (2001:92) observation is that very few churches have created a successful mentoring or coaching program. On the other hand it appears that many leaders do not utilize the advantage of training that may be offered at the local congregational or Conference level. There may be different reasons for this. What can be said that is that leaders should be well selected in the nominating process, and qualities that should be looked for is teachableness, and a hunger for knowledge. According to Nel (1994: 37).

Choosing the service leaders in the congregation should be a serious matter within the life of the congregation. Reckless and thoughtless actions in this has serious long-term consequences for the congregation. The result of unsuitable leadership is not so obvious in the short term. In the long term it is catastrophic. ‘Wrong’ leaders, in their turn, choose or help to choose other ‘wrong’ leaders. In this way a whole crops of leadership, or a great part of it, can later come to consist of people who do not have real insight into the nature of the congregation or the *raison d’etre* of the church.

The researcher is not suggesting that leadership in the local congregation who have not been mentored are the wrong leaders, but that the church must see the need for more intentional mentoring. Nel (1994:37) recognizes the danger of leaders in the congregation who ‘understand’ and have ‘real insight’ into the nature of the congregation.

In the next chapter the final conclusions will be drawn, and strategic proposals will be made.

CHAPTER 5

INTRODUCTION

The original problem description stated that church members were not being adequately disciplined. It was suggested that the major causal factor was the local congregation leadership, specifically focused on church board leaders. The theory of discipleship and spiritual leadership mentoring was explored in chapters two and three, and references were made to various authors who describe a similar challenge with leadership in their church and ministry contexts.

5.1 Recommendations for training church leaders

The Leadership profile (section 4.5 fig 5) indicated that there were 23.62% of elders who completed this questionnaire. This is a high percentage considering that the next highest leadership category were head deacons at 7.74%. Because elders represent the apex of leadership at the congregational level, it is suggested that the standard of evaluation should be higher, since they oversee the entire program of the local congregation in cooperation with the local church pastor. High quality standardized training modules should be provided for all elders. Mentoring for elders should focus not only on ministry skills training, but on spiritual and character development, training in the areas of discipleship and leadership mentoring, Biblical knowledge and the application thereof in a wide variety of ministry contexts. One reason for ensuring that elders have extensive training with a broader knowledge and skills base, is because elders should share the responsibility of mentoring other elders but also other church board leaders too. Cutting edge training resources need to be developed that provide information, case studies, application of knowledge in specific contexts, practical assignments, and opportunities for feedback and reflection. Small congregations may feel overwhelmed with the requirements of training, but they do not need to do the training on their own. They can partner with larger neighboring congregations, or form part of a regional training event for the same purpose. Resources should be professional, but should be affordable and simple to understand.

These resources can then be developed in different languages to ensure that all cultural groups have access to quality training resources.

Some congregations are too small to provide the level of training that is being proposed in this chapter. For this purpose the conference (headquarters for congregations in a certain geographical area) will need to invest in further regular training of a conference training team (including selected pastors and selected lay leaders), to develop their skills and abilities for specific areas of ministry, such as, children's ministry, pathfinders, youth, women's ministry, personal ministries etc. The reason that additional and regular training is proposed for conference leaders, is that Seventh-day Adventist denomination has a systemic organization. To raise the standard of quality training at the local congregational level, may require pastors and conference leaders, be exposed to the best training possible. This means that trainers should receive comprehensive but specific training, on how to train congregation leaders.

It may be advisable to explore different paradigms of training, that are compatible with Christ's method of training found in the New Testament. Training systems must be contextualized to maximize effectiveness. Current training models may need an overhaul after evaluating the effectiveness of the training. Most importantly, training should not be seen as an isolated event, disconnected from normal life, or even detached from the church programme. Some members return from an equipping seminar but may not implement what they have learned at the local congregational level, for various reasons, and one probable reason is that the church may not have planned a follow up process for members once they have been equipped. Training models would be more effective if it were systemically and strategically linked to the local congregations/relevant organizations strategic plan, if it has to be sustainable.

This training is not focused on professional theological training, but on equipping lay people. This training needs to be more holistic, i.e., focus not only on skills development, information dissemination or acquisition, but on spiritual, emotion and physical, and 'real life' practical ministry assignments, with feedback and evaluation. The training should result in total life transformation, and result in producing kingdom growth. This kind of training will not be focused primarily on pulling people

out of the normal careers, but equipping them to be effective witnesses wherever they are.

5.2 IMPROVING UNDERSTANDING OF DISCIPLESHIP

The results in chapter four (section 4.11 V26-V65) don't seem to indicate that all church board members have a clear understanding of discipleship. It was decided to arrange 40 discipleship activities in five categories: devotional, witnessing, traditional, obedience, ministry. This made analyzing the results a little bit easier. There were 64.37% who indicated devotion activities as important to their understanding of discipleship today. However there were 43.95% saw specific witnessing activities as important in their understanding of discipleship. This percentage is very low for church board leaders. One of the challenges in the greater Johannesburg Congregations is to mobilize more church members to become actively involved in witnessing. Only about 47% indicate that mentoring through small groups is important to their understanding of discipleship today. There are about 52% who indicate that guiding people to maturity in Christ so that they are enabled to be of service to others, was important to their understanding of discipleship. The following variables were lumped together (V60, V61, V62, V65) all focused on mentoring. It was intriguing to identify as much as 27.44% of church board leader respondents who did not selected any one of those variables that focused on mentoring.

5.2.1 Practical proposal on improving understanding of discipleship

We have discovered that not all church board members are adequately equipped on all aspects of Biblical discipleship and mentoring. Understanding discipleship should be a basic requirement for all church leaders. For this reason it might be wise to begin discipleship training with church board leaders primarily. In the chapter three (section 3.21) the following observation was made by Forman, Jones and Miller (2004:24) who point to a similar concern of board members who have not been trained, 'Board members are typically well-meaning, but few have ever been mentored for their ministry responsibilities. Rarely has anyone intentionally focused on developing their character maturity or their theology, especially their theology of the church. Yet they

are the most influential leaders in our churches'. A multi pronged sustained approached is suggested that starts with ensuring that all local congregational pastors and elders receive thorough training in ecclesiology and discipleship, in the hermeneutical, empirical and strategic spheres. The training must enable them to understand how to apply the principles in their local congregations. The lay pastoral combination is important in order to ensure that the pastor-elder team are collaborating together on this project of congregational renewal. This is the first phase of bringing about change, by equipping pastors and elders thorough Biblical teaching in discipleship.

In chapter two (section 2.9) the mission of the church was addressed in the context of Matthew 28:19-20, which was defined as the making of disciples. The term discipleship was explored and it was noted that a disciple is one who is attached with Jesus Christ and who receives His life daily. This simple but clear definition must be taught to church board leaders (and ultimately to church members), because it must be factored into all aspects of congregational ministry. The Biblical term 'disciple' needs to continuously redefine what a 'church member' should be. A church member should not only be someone who has his name on the membership register, or attends church weekly, and returns a faithful tithe, as important as these things are. But the focus of every sermon, Bible study, or other program should be the gospel of Christ and the call to enter into an obedient relationship with Him. When the church board does periodic evaluation of church programs, it must look deeper than, the 'positive' attendance figures, the flawless organization and the applause of people. The question every church board is encouraged to ask is, 'Are people growing in their discipleship experience with Jesus?'

5.2.2 Resource development for discipleship

What is required is the sourcing and development of a wide range of discipleship training materials, for different age categories that integrates discipleship principles into the local congregations in a contextual manner. This statement must be counter balanced with the view that resources are 'tools' and should not be considered as the primary means of success, since not all 'tools' will be effective or practical in all

contexts. The primary resource it should be remembered is a disciple totally committed to Christ and empowered by the Holy Spirit.

The materials should be highly user-friendly, simple, interactive and attractive. They will involve, small booklets, DVD's, CD's etc. People have different learning styles, and the development of resources in different forms of mediums may be helpful. Because congregation leaders will have time constraints the training programs, should be offered at times convenient for those who desire to attend. Training in discipleship should be part of a much broader strategy, to ensure that there is progression to a new phase that builds on the training received. For instance, imparting information is one first step, but the next step is the application of that knowledge in ministry situations. Technology is developing rapidly, and another available medium for training will be via the internet. This approach will offer flexibility to some congregational leaders who have the technology available and who choose to be trained via this method. High tech approaches can be used, which cost more money, but low tech resources can be developed too, which are more cost effective. The primary aim is not to have expensive packaging of the training resources, but creating more options that will attract more leaders to participate in training. The approaches should however be carefully researched to ensure that a good investment is made in a specific resource.

5.3 STRATEGIC PLANNING

In section 2.8.4 consideration was given to the aspect of discernment in congregations. How are decisions made in local church boards? Are decisions made based on intuition, comfort and convenience? Are most decisions made on what was done in the past? Or is there the practice of discernment. In chapter three we were reminded that ‘Planning for ministry, therefore, is a spiritual discernment process’ (Oswald & Friedrich 1996:2). Before the church board initiates a process of strategic planning, it is proposed that it first do detailed course on discipleship. It is believed that a good theological understanding of discipleship will be helpful in the process of strategic planning.

In the Johannesburg congregations who participated in the sample of congregations researched, it was observed that there is a greater inclination to plan events and programs for a few months or a year. Often these event and programs were disjointed. They may have been well planned with excellent presenters, but it may have been planned as an isolated event, and not part of a broader strategy that was moving the membership in a very specific and intentional direction. It is suggested that this strategic planning process should begin with congregational diagnosis as discussed in chapter two, section 2.7.1 that outlines a practical diagnosis process. Part of this strategic planning process must be congregational diagnosis. There are several resources that are available for this purpose ‘i e’ the empowered church resource kit. The entire process of strategic planning must be thoroughly bathed in prayer and focus on building the personal devotional lives of those involved.

The church board does not engage in the process of planning independently of the congregation, but at the same time it is believed that they play an important role in initiating and facilitating this process. Strategic planning, it is suggested, must include the entire congregation and not only the church board leaders.

Before embarking on strategic planning every pastor and church leaders it is recommended will have a clear understanding of the motivation resources available as

tools for involving the congregation in planning. In Chapter two (section 2.7) the following motivational resources were listed (Callahan 1987:76-77):

6. Compassion
7. Community
8. Challenge
9. Reasonability
10. Commitment

These are important for every church leader to understand, before seeking to bring strategic planning proposal before the local congregation. If Church leaders use all of these motivational resources, there will be more support and involvement from church members in not only the planning but also in the ministries of that local congregation.

5.3.1 Meetings and strategic planning

It is true that our statistical results showed that the thing that leaders would least like their term of leadership to be measured by is attendance at board meetings. However, committee meetings play an important part in the Seventh-day Adventist set up in the greater Johannesburg congregations, as these are a standard requirement according to the SDA Church Manual. In chapter 2, section 2.8.5, the importance of meetings was expanded upon. Very important decisions are made in meetings, and all attempts should be made to ensure that high quality decisions are made in key areas of mission and ministry and not just the maintenance of the institution. The practice of discernment in meetings can yield diffidence, through the power of the Holy Spirit bringing about a paradigm shift in the local congregation.

Discernment in meeting comes about as the lives of those participating are bathed in the Word and in prayer. Discernment comes about when meetings that don't merely append prayer and Bible study to the beginning and the end of the meeting but engage in relevant texts that deal with key issues that are to be discussed in that specific meeting (Smit 2001).

5.4 Prayer and the devotional life

Prayer it is believed should be there before and during any process initiated by the congregation. In this section we look at prayer as an avenue that God's provides the congregation to accomplish the task he has assigned to the church. Any strategy must have as its aim the devotional life of church leaders and members. There is no other way to have lasting change. In section 3.18.11 the critical area of developing spirituality with the goal of achieving 'self-sustainability' was discussed. The following point was made, 'The believer must not do spiritual things because of obligation, expectation, or even external motivation. They need to understand why they do what they do, and why they consider it important to their spiritual lives' Leroy Eims (1978:92). The devotional life is the channel through which we make ourselves accessible to the Holy Spirit to influence us, and empower us, and unless it is intentionally sustained it can compromise the spiritual effectiveness of a congregations revival program. Measures will have to be put in place to hold church members accountability for spending time with the Lord. Spiritually supportive relationships are encouraged, to provide accountability in the area of the devotional life.

5.4.1 Resources for the devotional life

The Bible is the primary source for the devotional life. Seventh-day Adventists have a wealth of supplementary Christ centered devotional material in the writings of Ellen White. These resources are available at a cost to either the individual or the local congregation. Devotional resources are now becoming available on the mobile devices.

The reader should bare in mind that technology should not become a crutch. These should merely be viewed as learning aids; there is no substitute for the power of the Holy Spirit, in the quest to bring about lasting change, and our willingness to cooperate with Him.

The widespread use of social networking systems has made communications easier. The most basic being, email and sms's that have been augmented by social

networking sites like i e, facebook and twitter. The point is that these media can be used to keep in contact with a spiritual mentor or an accountability partner even if you have a busy lifestyle. It also costs less than driving. It is not disputed that the one on one visit in person is the best in terms of relationship building, but there is a recognition that there are practical challenges in the twenty first century. It is proposed that this phase of a strategy be reasonably achieved first, before moving to a next phase. This may require some flexibility in the implementation strategy. It is true that it cannot be expected that everyone will get on board or will desire or implement a meaningful devotional life. It is the decision of the local congregation to determine when a satisfactory level has been achieved that indicates that there has been sufficient progress in the area of the devotional life.

There must be practical training and mentoring on how to have a productive devotional life. There are dozens if not hundreds of devotional resources that are available to local congregations for this purpose. The Bible can be read in several translation on many mobile devices like cell phones, iPods, iPads etc. There are many Bibles and devotional classics that may be accessed at no cost by many service providers. This high tech approach provides accessibility to resources virtually wherever you are. There are software packages that offer Bible reading plans, some are customizable and can be imported into your Calendar program on computer, with reminders that can be set up with updates on your progress. If church members have the technology they can be encouraged to use it to maximize their exposure to spiritual resources in places and times that may have been difficult before. For instance whilst waiting in a bank queue or waiting for your doctor's appointment you may engage in reading a Bible passage or any other spiritual resource that you have access to. With iPods/iPads or a wide variety of cell phones you are able to listen to visual and/or audio resources. At home there are several Christian channels that are available and the reader can do a search for many free channels that may add to his or her resource database. Three popular satellite channels for Seventh-day Adventists are Hope Channel and Three Angels Broadcasting (free to air). There are good resources on other Christian channels too. This brings within access top resources in terms of preaching, teaching, and seminars. These are hi tech resources, but it does not replace the value of a hard copy of the Bible in an understandable translation, to those who have no access to expensive technology.

5.5 Most neglected area in mentoring

Of the four qualifications listed (V-66 organizing skills, V-67 speaking ability, V-68 education background, V-69 mentoring skills) 37.93% felt that organizing skills were most important, with 34.98% that felt that mentoring skills were. The most neglected area in mentoring leaders showed that there were four categories that were fairly close, passing on knowledge (20.6%), running of assignments (20.6%), on the job training (27.14%) and setting an example (22.16%). There is not one dominant neglected area, but at least four areas that need improving and all four of these areas relate directly to mentoring. The quality in all four of these areas can be improved.

5.5.1 The time spent mentoring

The following statistics are listed:

- Those actively mentoring (V8) 57.89%
- Area where least amount of time is spent (V9-V17)
 - A Friedman test revealed the following (Section 4.9.2.7) The above results can be summarized by stating that leaders spent significantly more time on V9 (Preparing programs) and V11 (Organizing) than on the other activities especially V17 (Mentoring Disciples) and V15 (Teaching one or two others my ministry skills).
- Here is a summary of where those who are mentoring are spending their time:
 - Time with protégé – 50% spend one hour a week (input from 30.7%)
 - Running of seminar – 64% spend one hour a week (input from 10.24%)
 - On the job training – 58% spend one hour a week (non input from 77.20%)
 - Time on reading and assignment 51% one hour a week (input from 22.8%)
 - Time on being a good example - 24.32% one hour a week (input from 34.42%)
 - Firstly the above percentages indicate a minimum of one hour per week, which is very low, but the low percentage of respondents may

indicate deeper challenges. Some other categories of activities were mentioned but are not significant to mention at this stage.

- It is suggested that in the future church board leaders are encouraged to be more intentional in their mentoring activities, and provide reports on the amount of time spent in mentoring, in specific areas. More focus on intentional mentoring in the long term will assist Seventh-day Adventist congregations who participated in the research sample in the greater Johannesburg area with nominating committees. There are many congregations that struggle to identify sufficient leadership to fulfill the ministry requirement of the local congregation. It is suggested that the pool of potential leaders can be at least doubled in size if there was more intentionality in mentoring.

5.6 Improving the culture of mentoring

In order to start a mentoring program, it is proposed that the congregation start with a small group of committed individuals first. This number could range from four to twelve (Jesus started with twelve). This is merely a guideline and not a rigid inflexible rule. This makes the group manageable in size, and allows the congregation to pilot the mentoring project. This group will undergo training in mentoring, and spiritual preparation. This training will proceed for time period long enough to test the principles of ‘mentoring’, to provide feedback in various contexts and situations, to revise strategies that are not working and to apply it again in real life situations, till there is an indication of consistent success that can be measured. Once this stage has been reached the planning can be begin for expanding this mentoring program to a wider group. It is suggested that the success of this pilot project will advertize itself, and that others will join the mentoring program. It is not suggested that the entire church be put into the program at all at once, but that the congregational leadership work with those who are convicted, committed and willing to fulfill the requirements of the mentoring program.

5.7 Proposals for further research

If qualitative research was done with church board members on what they thought the real obstacles are, this would contribute towards research in Adventist congregations in the greater Johannesburg area. Before a solution can be proposed for the discipleship problems, it would be of value to know what the causes of the problems are in the area of discipleship. There is generally a dearth of statistical information in the Seventh-day Adventist Church in the congregations, based on the fact that information of this nature is not contained in the administrative offices of these congregations. Statistics that are available revolve mostly around membership growth, particularly through baptism. The kind of statistics that the researcher is making a plea for, is the type that measures progress in discipleship training.

A possible question that could be asked is, what the value of such an exercise be? It would offer the Seventh-day Adventist denomination more accurate statistics about the qualitative state of the church denomination in the greater Johannesburg area, and eventually the research could be done further a field. It would provide empirical evidence of key problem areas, enabling congregations to be more focused and accurate in their strategic planning.

The researcher recommends that qualitative research be done to more accurately understand the church board's understanding of discipleship, and what kind of impact that understanding has on his or her function as a ministry leader in the local congregation.

It is the observation of the researcher that small groups have been very difficult to implement in local Adventist congregations in the greater Johannesburg area. However small basic communities make deep spiritually supportive relationships possible, and provide accountability for growth in Christ. It has not been a focus in this research paper. More research and study is necessary to explore the relationship between mentoring and small groups in the local congregation. It is the researchers view, that small groups have a key role to play, which has not been explored in detail.

Section 3.21 in chapter three stated the following, ‘The intentional discipling of leaders in local Seventh-day Adventist congregations is not given much attention, generally speaking. Leaders are selected based on demonstrated and natural leadership. There are times when job descriptions are given to new leaders, in addition to an orientation, or a seminar on congregational leadership. But there is a lack of holistic systematic equipping, that starts with a solid theological base, and proceeds to practical onsite and personal training’.

5.8 Addressing Obstacles

In Section 3.22 the researcher indicated possible obstacles that congregations might meet in the work of building up the local church. The following were listed as possible obstacles:

The first and most important resource available is, sincere persevering prayer. Unfortunately this resource has often not been employed in the manner that God intended. Some congregations pray, but very little positive growth takes place. Prayer that does not lead to specific changes in the life, may mean that we are not cooperating with our own prayers. In order for prayer to be effective it must be bathed in Scripture. The biggest obstacle to experiencing transforming prayer is self. When self is removed the way is clear for God to reveal his agenda, and only then can we discern it.

5.8.1 How to deal with the lack of personal discipline.

- Church members can voluntarily get involved in an accountability program. This can be the very effective tool, but is probably the most under utilized resource. There is the fear of vulnerability, the fear of being exposed, the fear of ridicule. Accountability partners is not for everyone, because of the abovementioned reasons. Accountability partners should preferably have a less mature believer with a more mature believer. In addition that accountability partnership does not need to be between two individuals only but may include a third person as well. Training should be provided for what

is expected from accountability partners. Discretion should be used in sharing very sensitive personal information with accountability partners.

- Understand the principles of motivation as discussed above. There are other motivation resources beyond the scope of this study that may be acquired to assist.

5.8.2 Poor leadership mentoring model

- There are no quick and easy solutions to the problem of poor leadership role models. It starts with one person being a positive and consistent example. This may sound elementary, but without proper role models for mentoring, it will be very difficult to establish an effective mentoring program. Jesus was a positive role model to His disciples, and this had a big impact on their lives.

5.8.3 Inroads of secularism

- It is important to pay close attention to what we find out minds and senses with. The believer may be praying and reading the Bible everyday, and attending church regularly, but if they are watching television programming and listening to music that has an opposite and detrimental influence on their spiritual lives, or reading inappropriate books that remove a desire for spirituality. Very insidiously secular values make inroads into the church leader and members spiritual life, and becomes the undoing of their spiritual lives. We cannot avoid exposure to secular values, and influences, but we have the power to regulate its influence on us by the choices we make.

The statistical results that measured the understanding of discipleship, do not show a consistent pattern of responses. With 52.55% of church board leaders who did not include ‘participating in some form of small group life for mentoring others (V65)’, 55.34% who did not include intentionally investing time proactively bringing others into a self propelling relationship with Jesus (V60) and 27.44% who did not selected any of the following variables all relating to spiritual leadership mentoring, is not a report to be celebrated. The theory in chapter two showed that ‘spiritual leadership mentoring’ was not just one component of discipleship, but was in fact the heart of the discipleship process as demonstrated in ministry of Jesus and Paul. There is a concern that church board leaders are getting bogged down in preparing programs,

organizing, preparing events and coordinating. Intentional changes will need to be made with the support of the local congregations pastor.

Every process of renewal within the local congregation must be done in partnership with God, through Bible preaching and prayer. It is true that many churches have run revival meetings but very little lasting change takes place. But this does not mean that we should relegate prayer and Bible study, since this must undergird the entire process from the beginning to the end.

With regards to understanding of discipleship, there are 52.55% who have not specifically selected 'participating in some form of small group life for mentoring others (V65)'. There were 55.34% that did not select 'intentionally investing time proactively bring others into a self-propelling relationship with Jesus (V60)'. In addition 27.44% of church board leader respondents did not select any of the following variables V60, V61, V62, V65.

Much of the focus has been on church board leaders, but it is suggested that in seeking to introduce a mentoring program, that mentoring should not be limited to only the board members, but that members in the local congregation can be selected and invited on a mentoring journey. In the long run this can expand the leadership pool from which to identify leaders. Mentoring should be done at a young age as well, as suggested in chapter four, section 4.2. At the same time it is difficult to engage in mentoring when there are no meaningful relationships with the young in the local congregation.

One of the areas of concern that emerged was the relatively low attendance for local congregational training (41.23% attending none) as well as Conference training (52.14% attending none). It is true that the problem is not entirely the church board leader, shifting the blame is not a productive solution to the problem. It would be helpful for the purposes of planning, to know why the attendance at the training sessions are not as well attended as they could have been. For one training tends to be done in episodes – meaning disconnected, instead of in series – meaning connected.

These results could be used to improve the quality of the training, and the attendance as well.

There were 57.89% of the church board leaders that indicated that they were mentoring actively. More qualitative research could be done to determine which elements of mentoring are in place, and which aspects need to be included or improved. In addition a probe can be done into the nature of these mentoring relationship, and the results that they are yielding.

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APPENDIX 1 – FINAL QUESTIONNAIRE