



# Faith2Share Depth Discipleship consultation

22-25 November 2013,  
Jos, Nigeria

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## Context

Responding to numerous requests from Faith2Share members and partners globally and with generous support from the Hinchley Charitable Trust and the Evangelical Lutheran Church of Württemberg, in 2012 *Faith2Share* initiated a three-year programme of consultations and learning around the issue of “depth” (or “whole-life”) discipleship. The first two consultations took place in North India (October 2012) and East Africa (June 2013) bringing together over 40 participants from India, Nepal, Bhutan and Bangladesh and a further 36 from Kenya, Uganda, Burundi, and DR Congo. The process met with definite approval from *Faith2Share* members, has the full support of our trustees and generated a lot of interest and enthusiasm from around the wider *Faith2Share* network. The next step was for *Faith2Share*, in conjunction with NEMA (Nigerian Evangelical Missions Association) and CNMS (Church of Nigeria Missionary Society), to plan a third consultation, this time to meet the needs of partners in West Africa. This took place at Crudan Guest House in Jos, northern Nigeria from 22 – 25 November 2013.



## Participants

The Jos consultation was designed for mission leaders from across West Africa and, although we initially registered only 36 participants, on the opening day more than 50 leaders arrived to participate in what proved to be four very full and challenging days. They came from Nigeria itself,

### Network Members

Anglican Inland Mission, Antioch Mission, ARDF Australia, AsiaCMS, Asian Outreach International, Church Army Africa, Church of Nigeria Missionary Society, CMS Africa, CMS Australia, CMS, CMS Ireland, Friends Missionary Prayer Band, Global Teams, Indian Evangelical Mission, Mar Thoma Evangelistic Association, Mission Together Africa, Mission Together Inc. (Canada), New Life for India, New Zealand CMS, SAMS Ireland, SAMS USA, SOMA UK, The Sheepfold Ministries

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### International Director

Rev. Canon Mark Oxbrow

Faith2Share, Watlington Rd. Oxford OX4 6BZ UK

T: +44 (0)1865 787440 F: +44 (0)1865 776375 E: f2s@faith2share.net  
1132707

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Ghana, Togo, Chad, Niger and Cameroon, many undertaking long journeys to reach Jos. (Those from Cameroon spent three days on the road in each direction.) One lesson we had learnt from our first consultation in India was that although women in most cultures play a leading role in day-to-day discipleship, especially among children and other women, they are often overlooked and



Note: Three faces obscured for security reasons

underrepresented at consultations and similar events. In Nairobi and again at Jos *Faith2Share* therefore set out to attract as many women participants as possible to the consultation, offering additional financial support where appropriate. In the end out of 52 participants 14 were women leaders. This was slightly disappointing but better than we would have achieved had we not deliberately targeted invitations to women leaders.

## Programme

Following the pattern established at our previous consultations, the programme relied heavily on local resource people and allowed plenty of opportunity for relationship building and mutual learning through discussion and group work. Although the main working language was English, French and local Nigerian languages (especially Hausa) were also used throughout the consultation to ensure that all participants could contribute fully and express themselves fluently. The programme was also adapted to adequately address those issues which are of greatest importance for the West Africa region. Significant issues raised by participants included the persistent negative influence of corruption in society at large and also in the church, the breakdown of family life and the presence of bigamous marriages. Meeting in Jos we were always aware of the problems that exist between Muslim and Christian communities and the aspects of tribalism which affect this tense situation.

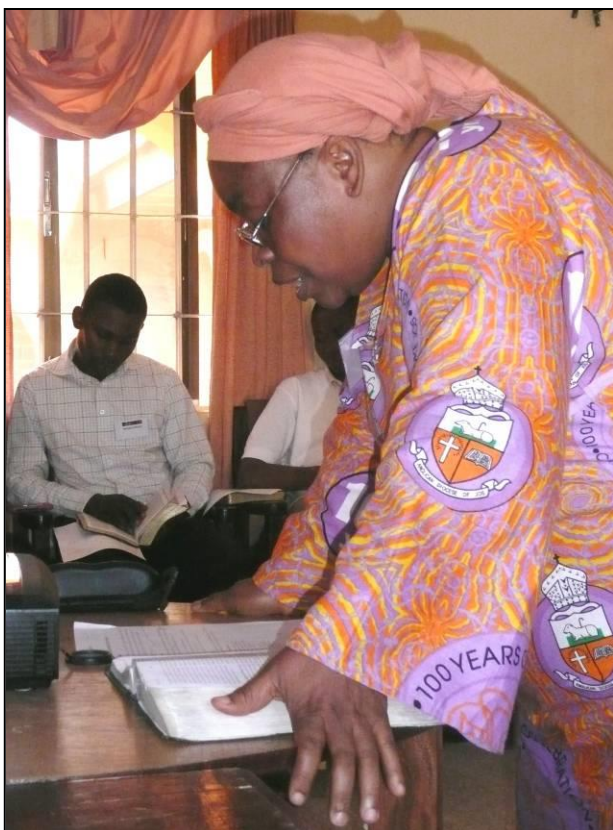
The first half-day was devoted to building relationships within the group, most of whom had not met each other before, and clarifying their expectations, and anticipated outcomes, for the next three days of intensive dialogue. We were fortunate to have with us, for the whole of the consultation, Revd. John Kafwanka, the Director of Mission for the Anglican Communion and during our opening sessions he encouraged participants to tell their own personal stories of how they were discipled. It was fascinating to discover that few participants made reference to any 'programme' of discipleship but almost everyone spoke of an individual, or several, who, after their initial conversion, mentored and discipled them as they were maturing as Christians. We were also reminded that those in full-time ministry



require on-going discipling and yet it is not always easy to see who is doing this in the church. In his opening session Mark Oxbrow had pointed to the methods of discipleship adopted by Jesus and later during discussion we were reminded by many that Christ is the master discipler. This prompted us to go back to the Bible for our models and ways to disciple others. The first day also included a Bible Study on Mark 10:32-45 led by Arc Titus Kumapayi, the Director of the Church of Nigeria Missionary Society.

## Discipleship in the Family, Clan and Tribe

Day 2 focused on how Christian discipleship takes place in the family and what implications it has for relationships within marriage, the upbringing of children, and how we view our extended family and tribal identity. Archbishop Ben Kwashi (right) gave us an excellent introduction to this topic drawing on his own experience and his work as a church leader in an Islamic context. He used the story of Jesus and the Samaritan woman in John 4 and other biblical passages to stress the importance of Christian family life and nurture. He had hard words to say about the commercialisation of marriage suggesting that too much money was often spent on ostentatious weddings which then put marriages under stress. He said, “the Christian wedding is the cheapest ceremony if it is done in the simplicity of our faith in Jesus Christ.”



Our Bible study on this first day was led by Georgina Imo (left) from the Anglican diocese in Jos. Speaking from Mark 10:32-45 and other related passages she helped us all to see how central servanthood was to the ministry of Jesus and our call to nurture disciples.

In the afternoon of our day on ‘family’ Sunday Adepoju, the Director of the Nigerian Intercultural College of Missions led a session on the resources that are available for discipleship within the family. He stressed the importance of life-long learning as a Christian and drew many lessons from the example of Barnabus in the New Testament. His session focused mainly on Biblical resources for discipleship in the home. (Sunday’s powerpoint presentation is available from the Faith2Share office.)

During the morning participants broke up into groups to look at different topics. The three chosen for specific consideration were (a) Christian marriage; (b) Children and youth; and (c) Family, Tribe and race. As there were so many people wanting to talk about children and youth we formed two groups on this topic (one of which operated mainly in Hausa). It became clear that the question of children and young people is a crucial one for communities in many African countries, especially when boys do not grow up with fathers to act as suitable role models.



On Saturday evening and also on Sunday, participants met in a ‘story-telling circle’ to share with each other encouraging stories of discipleship. Although we had planned enough time for four people to speak each night, in the end ten people told their stories and we sat listening to the amazing work of God amongst his people late into the night. We heard of prison ministry in Niger, extensive church planting in Togo and a wonderful caring ministry amongst the parents of albino children (traditionally killed) in Togo as well. From north east Nigeria came tales of outreach in Muslim communities now living under the shadow of the Islamic terrorist group Boko Haram, and from the south news of careful discipleship amongst tribal groups and the training of lay leaders for the church. John Kafwanka also spoke of the commitment of the Anglican Communion to discipleship and our two leaders from Ghana shared with us the pioneering work of Torchbearers International.



## Discipleship in the workplace

Day 3 (Sunday) began with worship in a local church belonging to Churches of Christ International in Jos. All our delegates were welcomed by the pastor and invited to introduce themselves and their ministry and later in the service Mark Oxbrow was invited to preach, choosing to base this sermon on Revelation 7:9 (the key verse for Faith2Share). The rest of this day was devoted to considering the nature of Christian discipleship in the work place. Unfortunately, at the last minute, our speaker for the first session, Abang Ashu from Cameroon, was not able to be present. Instead we had a participatory session (based on a session run for us in Nairobi by Dennis Tongoi of CMS Africa) in

which we looked at business men and women in the Bible, what character traits set them apart in their work and ministry and what are the key lessons for us if we wish to emulate them. Many participants were surprised to see just how many business people feature in the Biblical narrative and how God chose to use them. (We rapidly ran out of flip chart paper to record all the Biblical examples being offered!) In the working groups that followed participants chose to study one of the following three topics: (a) the Christian manager, (b) Business as Mission, or (c) Money and the Kingdom. In our discussions it was noted that the issue of corruption is still a serious one in most of West Africa and it was felt that discipling is not possible without teaching on transformation and renewing mindsets.

Each day after lunch participants met in small prayer groups to pray for each other at a more personal level.

After prayer five of our members formed a very interesting panel to share their experiences as Christians in business. Participants listened with great interest as our panel members shared, not their experience of Christian ministry, but rather the challenges of living as a disciple of Jesus Christ in a secular employment context. We heard from a production manager, an architect, a school headmistress and manager, a marine engineer and an accountant. Many questions followed from the floor and we found ourselves running out of time as participants pushed for answers on such topics as how to deal with institutional bribery, dishonest employees, and sharing your faith in the workplace.



As on the previous day, this session was followed by meetings for the four regional groups in which they looked at resourcing issues in their own regions, especially related to discipleship in the workplace.

The day ended with the second of our story-telling session (see above).

## Discipleship in the community and amongst people of other faiths

Day 4 focussed on Christian discipleship in the context of a wider community. Once again we began the day in Bible study as Mike Adegbile, the General Secretary of NEMA helped us to look at disciples who can transform communities, based on Luke 19:28-38.



In the following session, led by Dr. Adeolu Adedapo (left), participants were reminded that personal character is as important as words and actions, especially if communities that are of

mixed faith traditions. Once again, the question of transforming the whole community and how it can be measured and sustained was raised several times during the day.

In plenary and in the working groups many discussions focussed on what are often perceived as non-Christian elements of local customs and the traditional way of life and how we as Christians should respond to such situations without alienating the wider local community, especially in post-conflict situations where reconciliation has not yet been achieved.

The working groups on this fourth day focused on (a) Christians in politics and the arts, (b) community action, (c) encountering Islam and (d) bigamy. (Reports from each of these groups are available from Faith2Share and have been circulated to all participants.)

After lunch and prayer groups Samuel Akeju, despite having just flown in from Ethiopia and feeling rather tired, gave us a powerful presentation on resourcing discipleship for community transformation. He reminded us that, “a disciple is a person-in-process who is eager to learn and apply the Biblical truths which result in an intensive relationship with Jesus, an ever-deepening commitment to a Christ-like lifestyle, and a life of winning and discipling others.” At the end of his presentation he left us with four “Redemptive Agents” to consider, drawn from Matt 4:19 and Mark 1:35. These were, “Clarity of Calling (Being before Doing); Character (Christ likeness); Competence (Skills); and Courageous (conviction)”

The day concluded with a corporate act of worship and commitment, led by Joshua Adah, as we prepared to return to our own ministry contexts.

The record of all discussions is available as Appendix 2 on page 9.

## Outcomes

This was Faith2Share’s first major consultation in West Africa and, in comparison with East Africa or some parts of Asia, we had far fewer members or partner organisations in the region before we met in Jos. We had anticipated that this might lead to us hosting a smaller consultation, especially as our main member in the region, Church of Nigeria Missionary Society (CNMS), for logistical reasons, was unable to host us in Ibadan. In the end we had more participants than in Nairobi earlier in the year mainly because of the very good relationship we had developed with the Nigerian Evangelical Missions Association (NEMA) who hosted us and also recommended the consultation to many of their members. The most obvious outcome therefore is that Faith2Share now has new, and positive, relationships with a significant number of mission movements across the region, in Nigeria, Ghana, Cameroon, Niger, Togo and Chad. Some of the leaders of these movements may well attend the Faith2Share Leadership Consultation in Ethiopia in 2014 and at least one movement from Nigeria is seeking to join the Faith2Share network.

But our aim is not organisational (or even network) growth. The most significant outcomes from the consultation are in terms of the change of outlook in the individual mission movements represented. In the feedback provided at the consultation and subsequently several leaders spoke of a renewed commitment to whole-life discipleship, the need to foster mentoring relationships with younger leaders and the challenge of dealing with issues such as corruption in the church and society at large.

The quotations on the following page give a flavour of some of the feedback we have received.

*"I am better equipped for effective discipleship. Converts made will no longer be left as orphans but be disciplined properly. The number of disciples may not be many but the quality is important."*

*"Of course this consultation does not only affect my ministry but also my life in the sense that my life was focussed on how to save others and forgetting my own life (Transformation)."*

*"We are planning a major event for youths at Easter 2014. We have now found the way to do it"*



*"All for Christ and Him alone. Many areas need attention in my personal and interpersonal relationships."*

*"Is true that I am undergoing three months training at the Nigerian Inter-cultural Missionary College in Ibadan but still I have learnt many things that help me in my mission as soon as I get back to my station. I also learnt more of the strategy of discipling people."*

*"In ministry, starting from now, I will focus on a few people and model them after the life of Christ to be able to transform others for greater impact."*

*"It is serving as a spring board for me. I have actually been energised to carry on in life and ministry."*

*"I need to implement the lesson, insights and inspirations got from this consultation in my life, family, ministry and community".*

*"It will greatly affect my ministry positively because by the grace of God, I shall never remain the same. I shall in His might go and implement what I have learnt in my life and ministry."*

*"I expect to be able to take up the challenges to excel in ministry by implementing some of the new ideas I encountered in the course of the consultation."*

*"Tremendously! It will help me to give serious attention to discipleship and compassionate management of people."*

## Continuing programme

At the time of writing, the plans are already firmly in place to organise the next Depth Discipleship programme in Kathmandu, Nepal, which will be offered to mission leaders from Nepal and a few from neighbouring countries. The feedback from our first three consultations (Mirik, Nairobi and Jos) will be used in organising this programme and its contents. In addition many delegates have expressed their desire to be part of the core group which will gather and distil learning from all our consultations and explore how to influence Churches globally with regards to the whole-life approach to Christian discipleship.

Mark Oxbrow  
International Director, Faith2Share  
January 2014

## Small Group Discussion Notes

### Christian Marriage

#### Marriage ?

- A union between a man and a woman. Not between a man and a man, a woman and a woman, nor a boy and a girl.

#### Christian Marriage

- It is a union between mature believers of a man and a woman in accordance to the will of God.
- The will of God is known through prayers, counselling and courtship. The will of God is also known through the word of God.
- A believer getting married to another believer of the opposite sex

#### Who takes the first step in Marriage?

- The man. He does this through:
  - o Prayer
  - o Counselling: church committee on marriage, individuals who are experienced or otherwise
- Marriage decisions should not be taken without proper discipleship. As such, the disciple should be courageous enough to open up to the discipler. Both intended couples should take these procedures outlined before marriage.

#### How long does courtship take?

- This depends on the persons involved. However, it is advisable to court with a partner for a minimum of one year before marriage. There should be a relationship before courtship begins. It should be noted that adequate preparations for independent living from parents after marriage. Issues of flesh should not be the promptings leading to marriage (1 Cor 7v9)
- Therefore, it is encouraged that parents should be informed beforehand – their consent matters hence intending couples should obtain necessary approval from them. Patience should be applied, if they disagree at the initial stage, if God has led the man and woman together.
- Courtship deals with the following:
  - o Purity – praying together
  - o Wedding should be conducted by men of God in church
  - o Dowry should be paid
  - o Do other requirements appropriately
  - o Register your intention to the registry in the local government area
  - o Prayers should be made for peace in the home, especially the new couple's home.

All Christians should be involved in this.

#### Contents of Discipleship for intended couples

1. Vocation
2. Children
3. Money
4. Sex
5. Relations
6. Maturity in bearing each other
7. Prayer
8. The Word of God
9. Roles and responsibilities of couples, parents and children
10. Interdependence
11. Submission



## 12. Commitment

Discipleship can also be applied to newly converted couples to enhance their success in marriage.

Note: The peace of heart, inner conviction towards a fellow is the determining factor to locating a partner in Christian marriage. Do not always depend on what people say. Do not be based on infatuations or physical demonstration of characters.

Marriage only ends when a partner dies or it is eternal

Marriage seminars can help improve Christian marriages.

Parents should be careful selecting choices of people for their children

Marriage counselling must precede payment of dowry. This will ensure successful Christian marriage.

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### **Family, Tribe, Race**

- "as affected by Christian Discipleship"

1. The group believes that the family builds the tribe and race.
2. That family discipleship is important for tribes and races to follow Christ.
3. The origin of race starts from the family – Genesis 1:27,28
4. God started to raise from Abraham to Christ to build the race that will converge in one home in family.
5. That the lack of understanding of God's intention for creation usually cause many tribal and racial problems
6. That family is the foundation but if the "foundation is destroyed, the righteous will not be able to do anything".
7. That if we want the tribes and races to fear God, we must give the family a firm discipleship root because as "many as received him, he gave the power to become the sons of God".
8. Through the family, tribes and races can be reached with the word and the blessings of God.
9. Attempt not to forget our nationality and individual differences will weaken discipleship.
10. Failure to de-tribalise will also mar the pattern of God's discipleship system.
11. The missing link is the failure to disciple the home (family). Conversations at home and before the family members should be tailored such that discrimination against others is discouraged.
12. There should be total "acceptance" of others since in Christ 's family "there is neither Greek nor Jew"
13. The scriptures should be inculcated into the lives and habit of family members.
14. The Holy Spirit's conviction is important to the individual members of the family to be able to extend the love of God to every tribe and voice.
15. Prayer is key to discipleship and should be made for the family, tribe and race that the process of becoming like Jesus in both character and competence may be achieved. Jesus himself prayed "that ALL (family, tribe & race) may be one".

Floyd Zakana – Facilitator

Bisi Olalowo – Scribe

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### **How to Disciple Children / Youth**

Age Range: children: 0-8, youth: 9-15, youth adults: 16-18

#### **To disciple children**

1. Insist they go to church, participate in youth and children's church activities, family prayers (morning & evening)
2. Parents should have time for children (create time in our busy-ness). This will enable us to instil in them godliness, get close to them (rural areas where parents are farmers); urban places (buy books, cartoons that will teach them godly things) if not they will chose who will teach them and end up learning bad things.

3. Speak to babies right from conception in the womb. Saying: 'Spare the rod and spoil the children' (see Proverbs 19:18). While the child is still small. A Muslim child will tell you Christians are infidels. We need to work hard by using the cane in disciplining them. There should be a pattern of disciplining them which should be maintained.
4. Parents should be models, the kind of life they exhibit to the children, these things stick, pick up such things and all the negative things can easily be taken. Should be Bible reading and prayerful people and as the children grow they know that reading the Bible & praying is very important. Remember, we cannot give what we don't have.

#### 9-15s

- Youth – parents should tell their children what they should expect, open up to what they will observe like their physical development. And how to keep themselves and they will not be caught, & when a child knows the Lord in the formative age, the puberty years will be easy. They should know where they are coming from.
- Parents should be friends with the children, so they can be free to run back to them to ask questions, to hinder them from going to their friends / peers to learn from them. We should be open to them and where we cannot talk we should bring in godly people that we can trust to talk to them. Young parents who now know better should be able to do the right things.
- Address your children directly instead of comparing them with other children, cite Biblical example. Identify negative traits in our children & address such. Call & talk to them.
- Teach a child on the way they should go and when they grow they will not depart from it. Though they may be tagged "holy, holy" they should be taught to expect such but must always stand for the truth.
- After disciplining a child and such end up deraying (?) how do you handle such? Draw such close, talk with them and they with time will open up.
- A mother should be most vigilant to know when things are happening. Call, sit down, chat and ...
- Appreciate your children when they do things that are good or else such will be done outside and it may end up making negative impact.
- In disciplining, we must be real, not tales, though a child may not be able to be real but parent must be real, say the truth, it is what we teach that sticks to reverse bad influences is very difficult if not impossible.
- Where there is an initiation or dedication to deity by parents how will we break such?
  - Bible principle be the basics (the Word of God)
  - Pray
  - Teach, disciple

#### 15-18s – Young adults - not far from what we should do with 9-13s

- Give them maximum respect
- Encourage them to participate in church activities that will help them grow spiritually
- Understand the various stages of development, tell them what to expect and how to handle such.

Teach the Word, live the Word, pray for them.

### **Children & Youth : Issues for discipling**

Problems with discipling youth and children.

The group was categorised into:

- Children: 1-12 years
- Youth : 13-30 years

#### **Children's Challenges**

1. Their innocence and their tendency to imbibe anything and everything they are taught
2. They have a very short attention span
3. They have a great capacity to memorize
4. Curious and inquisitive
5. They learn by imitation – doing what they see.

- To reach them, convey everything to them in play form, tell them stories and build the Gospel points into each story
- Teach them using brief stories or lesson
- Engage them in the learning process allowing them to share what they have learnt.
- We should model for them the characteristics we want them to have.
- Keep our words, promises including threats
- Assign them the responsibility of summarizing the lessons of movies they watch and correct them where need be.
- We should provide guidance and censorship
- We should participate in their lives, minding into whose hands we commit our children
- We should cautiously choose appropriate Christian schools where Christian ethics are taught
- Establish relationships with the children and use that as the basis of teaching them. People learn more from friends than enemies so befriend them and use the friendship as the stepping stone.

## Youth

### 1 Samuel 8

- The tendency to turn aside becomes emphasized from the period of adolescence (that happens to be an age of curiosity, independence and experimenting)
- We should let them know we love them in all the corrective action we take
- Do a lot of monitoring. Attend to their needs, get into their lives and let them have the confidence that they can confide in you.
- All correction must be done with love
- Saturate all the process in prayer.
- Encourage them to bring their friends home.
- Children must be made to know that you are protecting their interest. Therefore give them your attention and time.
- Do not get discouraged even when you do not see the fruit of labour in training children. Trust that they will be transformed over time
- Commend your children often. It provides them a lot of motivation to do better.
- Treat them as maturing people and they will respond that way.
- Mothers must be able to assign responsibility to the children in the home so that they will develop a healthy work ethic.
- Delegation of chores should be done carefully and assessed.

## Marriage, Children, Family and Tribe

### The Resources

#### 1. People

That is human resources, parents, guardians, school teachers, pastors, counsellors, fellowship groups, Christian agencies, Church, etc

#### 2. Material Resources

- Courses: Here we have Discipleship Schools like NICOM, Peace House, Scripture Union, Systematic Discipleship Trainings, Pastors/Ministers Network, Foundation Bible Class, Life to Life Impartation Class (Pastor Israel Okokoni)
- Handbooks: some churches have their discipleship materials that suit their own environment. Examples are: Follow-up guides from EFAC and SU, Discipleship materials from Peace House.
- Ideas: A family can have a periodic family meeting. One-on-one family discipleship, Marriage Seminars, Family Bible Study, Mentorship through our character and training. Telling the children Bible stories and bringing out the gospel points to them. Discipling the youth through sports. Using our moral values to disciple people of our tribe. Having periodic breakfast meetings with our traditional leaders and title holders. Initiating a fellowship in the house of a traditional ruler for his family and from there he will reach out to other neighbours.
- Websites: [www.mastersplan.org](http://www.mastersplan.org); [www.navigators.org/cdm](http://www.navigators.org/cdm)

## The Gap

1. If the people to be discipled are not sure of their salvation, there will be a gap in the discipleship
2. Some materials sound too foreign so that the disciples cannot follow properly. Materials should be contextualised.
3. There must be a balanced discipleship
4. Discipleship should be simplified

## How we can find the Resources

1. By networking with fellow disciples
  2. Prepare your own material
  3. Borrow discipleship methods from the Scriptures
  4. By logging into websites
  5. Check books on discipleship and study them
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### The Resources that can be used to disciple those in the North

The common problem is reaching out and discipling Muslims (Islam) into the faith; also drunkenness.

#### 1. Human Resources

- The women are needed in the family setting. They can disciple the Muslim women converts.
- Use mature Muslim-converted Christians to disciple the new Muslim converts.
- How can we find such converts and through what process?
- NEMA – The Fulani Project, Nigerian Evangelical Missionary Association
- MBB – Muslim Background Believers
- Internal Love Service Maiduguri

#### 2. MP3 format

- Jesus' film
- Bible Society of Nigeria – proclaimer – has Bible downloaded on it in every language

#### 3. Financial Resources

- There is no specific funding except that such organisations like NEMA has the Fulani Project and generate their funds from Christians

#### 4. Books

- Ishmael my Brother
- I dared to call Him Father
- More than Dreams (film documentary)
- Who is this Allah?
- The Peace Child (film) showing that we need to study the culture of the people. Study on anthropology
- Capro has some of these books.

#### 5. For the drunkenness challenge

- Breaking spiritual bondages
- Feed them in the Word of God
- Bill Bright : 10 Basic steps (Great Commission or Acts bookshop)
- Navigators (organisation)
- Sharing testimonies
- They should not be used for shows or displays on pulpits or in public places.

## Gaps

- 1 Hindrances of converts' testimonies hence enlightenment be given the church on how to handle new converts' testimonies.
  - 2 Giving of new converts to the appropriate groups to be discipled.
  - 3 Not sending new converts to theological schools before discipleship.
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## **How do we identify any resource package that can be used to disciple people?**

South West Group

- Any disciple package should be able to transform life and be useful to disciple children, family and races.
  - The discipleship package should be adapted to the situation in which the new convert is coming from.
  - Package to disciple children and babies. We have books like:
    - From womb to birth
    - God's secret code
    - How to minister God's word to babies
  - For youth, we have books like:
    - What about kissing
    - What about rape
    - What about abortion
  - All these discipleship packages for youth must be handles by mature personnel.
  - Devotional packages for discipling people:
    - Open Heaven
    - Scripture Union
    - Word for Today
    - Daily Bread
  - Institutions and Resource persons:
    - Children Evangelism Ministry (CEM)
    - Scripture Union
    - Apostolic Discipleship Ministry (ADM)
    - Peace House (PH)
- The coordinators of the institutions mentioned above are the resources person

### **Gaps**

- Are all believers disciplined?  
Are all pastors disciplined?  
Are all Sunday school teachers disciplined?
- Undisciplined disciplers

### **Limitations of some discipleship materials**

- Cultural identity
- Doctrinal (?) issue
- Denominational differences

Written by Balogan Bukola

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## **How converts can be disciplined in the work place**

Northern Nigerian Group

Suggested ways through achieving this are:

- Tell the convert the reality of confronting everyday life even though prayers and reading the Word might be in place normally. Prepare them before each experience in the work place ahead of time.
- Making the disciples accountable to us
- Monitor them regularly in the work place either professionally or otherwise
- Help converts be sincere in all aspects as a Christian. He/she must know that he is not a religionist but a Christian by example anywhere at all times.
- A disciple should be disciplined in love. It could be by restriction.
- Disciplers should correct themselves also in love in case of conflicting over a pattern while disciplining a convert. Just like Aquila and Priscilla did to Apollos.

- Through forming prayer groups in the work place during leisure & work break times.
- Not being ashamed to admit weakness
- Seek help when necessary from other Christians.
- Disciples should not be antagonistic to their leaders even when they are strongly opposed.

#### **Resources for discipling new converts**

- *Christian Maturity* (book) from Great Commission Movement by Bill Bright
- Electronic means
- Phone calls, messages (SMS), emails, social networks, etc
- Inviting them to occasions and meals
- Accountability partners
- Proper social interactions, leisure, celebration and so on
- Share useful materials with others which has impact
- Some of the Mount Zion films eg *Storms of Life*
- Reallionnaire – Farrey Gray
- Sexuality exposed
- *Every Man's Battle* – Author unknown
- *Forgotten Factors of Sexual Sins*
- Pray always for one another

### **Resources for Discipling People in our Work Place**

South East Group

#### **The Resources**

1. **Lifestyle:** The lifestyle of the disciple is enough resources
2. **Material resources:**
  - a. The Word of God. This includes systematic Bible Study. Use of devotional aids
  - b. Counselling
  - c. Leadership training
  - d. House fellowship
  - e. Prayer evangelism. This includes periodic prayer conferences
  - f. Youth rallies, picnics and breakfast meetings
  - g. Clergy children forum
  - h. Children and Youth camp meetings
  - i. Marriage counselling and seminars
  - j. School evangelism
  - k. Sports discipleship. Example – youths that play football. Having a systematic discipleship study with them for 30 minutes after play.
  - l. Discipling unions like cyclists unions. Having a systematic discipleship study with them.
  - m. Discipling community leaders through monthly prayer meetings with them.

### **Discipleship for Christians in Politics and the Media**

1. **Politics:** Are there Christians in politics? Should there be Christians in politics? Do we have disciplined Christians in politics? What are the realities in the practice of politics?  
There are disciplined politicians and there are nominal Christians in politics.
  - a. The church should support her members going into politics
  - b. The church should put in place strong structures to disciple their members that are interested in politics
  - c. We should inculcate this value that we as Christians should serve God as light wherever we are. There should be no dichotomy between the church as sacred and politics as evil. The life we live in the church should be the same in our places of work. This teaching should be

made to be well absorbed by our members. The church should also not be interested only in collecting money from politicians without ministering to them.

2. **Media:** Media includes: electronic, print and social. How can we disciple people in the media and also disciple through the media?
    - a. We need to get our media people to report objectively. This could be done by discipling them to be Christ-like; to tell the truth at all times.
    - b. Workshops can be done for Christian Media practitioners. Here we train them to hold unto the truth at all times.
    - c. Our churches should develop more in the area of communication. The church should invest in communication. This will help the church to tell her story the way it is.
    - d. We should be proactive in our relationship with the media and other professionals. Relating with them will help the church to present issues from the Christian point of view.
    - e. The Church can buy times in the media where issues about discipleship are discussed, and the voice of the church heard on national issues.
    - f. The church should embrace and make use of the social media instead of condemning any new thing that comes.
    - g. The messages we post on social media should be the ones that will have spiritual impact on the people.
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### **How to disciple Christians to be effective in the Community**

A small social unit of any size that share common interests.

Actions that can be taken to effectively affect the community:

- Effective relationship: a deliberate effort to cultivate and develop relationships in the community. The relationship should however be carefully handled to achieve its redemptive purpose.
- Reaching the people in the community through their needs. Being sensitive to the community needs and also try to disciple them through relationship. Needs such as roads, water, electricity and so on.
- Identify with community work when need arises. Any worthy thing, NGOs.
- Ministers/believers should be cautious of pride and positions while in the community. As such, their programmes should be arranged in a way they will not affect community development.
- There should be exemplary lifestyle in the community by Christians and disciples for growth.
- Not competing with others or copying wrong principles from others but always seek to do the right thing that matters.
- Teaching Christians to be at peace with neighbours in the communities. We should always work hard to establish peace. Disciplers should be self sacrificial for peace to grow.
- Care should be applied while dealing with other religions in the community.
- Believers, disciplers or ministers should always take the church and the community as both priority assignments. The church and the community are interwoven.
- Always relate and acknowledge the leaders of every community. Christians should be taught to associate with the rulers.
- Deal with the spiritual forces, territorial spirits in the community and teach Christians to also do so. Community group prayer meetings should be formed to carry out this action.
- Learn to invite other believers to work in your community. Network with other churches. Other denominations should work together for breakthrough in the communities.
- Provision of education to both adults and children will attract more people in the community hence they can be disciplined to be effective.
- Ministers should be taught not to be self-centred in the communities they belong to.
- Churches should collectively pray for the community.

**Challenges:**

- It is difficult to organise prayer groups in some communities where occultic people dominate. Hence prayer-walking should be encouraged before organizing a programme.

- Denominational differences in the community is a challenge to Depth Discipleship in the Community among Christians.
- Traditional and cultural practices sometimes affect the discipling of communities.

Note: The gospel should be focused upon whenever we find ourselves in any community. We must preach the gospel and not gossip!

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### **Encountering Islam**

- Cast out the spirit of Islam. “Bind that spirit”
  - Create friendships with them. Do not be scared of them.
  - In witnessing among Muslims, one must be patient.
  - It is more of a power encounter
  - Love the Muslim, but hate Islam. A Muslim is a victim of Satan, Islam is a tool of Satan.
  - You must use friendship.
  - You must study Islam, so that you can confront them on their platform. Do not debate them. Present Christ. Apply the gospel without making references to the Bible.
  - Deal with Muslims on a one-to-one basis; once they are more than one, you have a recipe for discord.
  - Knowledge is key to contextualization.  
List their names for salvation as you pray for them. To win, you must be ahead of them. Can we rise before them and pray for them?
  - We need to encounter the spirit of Islam and win our battles in that realm before we can see victory in the physical realm.
  - The power of Islam is in their communes. When they leave their communities, they become relatively vulnerable. Reach out to them at this time.
  - We should not be too quick to expose young converts from Islam into Christian work – ie sharing their testimonies when they have not been properly disciplined.
  - Do not pamper Muslim converts. Let them face the realities of life.
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### **Witchcraft and Polygamy**

#### **Witchcraft**

**Definition:** This is referred to as the disobedience to God and rebellion against Him, which involves sorcery and usage of spiritual powers other than that of God.

**Origin:** It originated from Satan

**Initiation:** The process of getting one into witchcraft

**Activities:** The use of charms to put people in bondage

Manipulation of people’s destinies

Killing people

Causing misfortunes

Rituals

Providing temporal protections, etc

**Deliverance:** If witches repent, they get delivered. This could be instant, ie prayers and casting out, and progressive, ie prayers and discipleship

#### **Polygamy**

**Definition:** This is the event of a man marrying more than one wife

**Origin:** Biblically we can suggest the descendents of Cain, though several other people in Bible history also practised it.

**Reasons:** Selfishness, lack of contentment, political reasons, economic and cultural reasons, etc.

**Effects:** Disintegration of families, lack of trust, jealousy, envy, use of witchcraft to gain upper hand