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A DISCIPLESHIP TRAINING PROGRAM FOR THE JUNIOR YOUTH  
OF ADABRAKA OFFICIAL TOWN CONGREGATION OF THE  
PRESBYTERIAN CHURCH OF GHANA, ACCRA, GHANA

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A Project  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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of the Requirements for the Degree  
Doctor of Ministry

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by  
William Ofosu-Addo  
December 2015

**APPROVAL SHEET**

A DISCIPLESHIP TRAINING PROGRAM FOR THE JUNIOR YOUTH  
OF ADABRAKA OFFICIAL TOWN CONGREGATION OF THE  
PRESBYTERIAN CHURCH OF GHANA, ACCRA, GHANA

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To my Maker and My Lord

Now unto Him who is able to keep you from falling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever (Jude 1:24).

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## PREFACE

This research is intended as gratitude, as a contribution to missions, and as a legacy for posterity. I am greatly indebted to God for the conviction to work on the current topic. It took a considerable length of time and prayers to define my focus and the goals for the project. Indeed, it is a privilege to be given the opportunity to do advanced studies in missions and evangelism, and to use the acquired knowledge to serve God and my church. Therefore, the project serves as my contribution to missions. It is hoped that posterity would be inspired by the spirit behind the project, be committed to discipleship, and exert godly influence in their generation through evangelism.

This research has provided me with an incredible experience. My interaction and observation of the junior youth activities have been insightful and thought provoking. In searching for information for the research, I have come to appreciate the significance of the traditional rites of passage, and this awareness has brought me closer to the traditional institutions. Throughout, assertions have preserved a rich cultural heritage which needs to be harnessed as life transforming jewels that will enrich the church and its mission to society.

I wish to pay a special gratitude to the Presbyterian Church of Ghana for giving me the opportunity to serve as the director of the Mission and Evangelism Department and an Associate Minister of the Adabraka Official Town Congregation. The church has made great efforts in promoting evangelism in recent times, and this contribution will strengthen the gains made so far and introduce a lasting strategy to sustain the evangelistic drive of the church. The youth of Adabraka Official Town Presbyterian Church, my congregation, have inspired me. They are committed to church activities and have initiated

new strategies which have opened awareness for evangelism. The youth were enthusiastic about this project, ready to be mentored, and they have already shown great excitement about sharing the gospel. I appreciate their efforts made towards the fulfillment of the discipleship training project.

This project is the result of the support I have received from many people, including my family, leadership of Adabraka Official Town Congregation, and the staff of the Mission and Evangelism Department, who have helped to make it possible. My wife has been a big source of strength and support to the development of my research. She is as concerned about the project as though it were her own. Discerning the impact the project will have on the youth of the church, she constantly reminds me to focus. Knowing how difficult it was to combine my demanding work with the study, she persisted with phone calls about the work whenever I was away on mission trips. Our children are my first lessons of youth ministry. Inadvertently they have become the “guinea pigs” of my experiment! Furthermore, they have initiated a magazine, titled *In His Image*, to communicate Christ. The magazine contains columns for me and their mother to contribute articles on the subject. I trust that the good Lord will use this novelty to reach millions and mobilize them as end time soldiers of God to fulfill the Great Commission.

Finally I wish to acknowledge the contribution and support of my friends and colleagues, including Moses Segbenya, Teaching Assistance of Cape Coast University, and Sandra Kunz, a lecturer at Trinity Theological Seminary, for the time offered to discuss my proposal and the input made in shaping my focus. I highly appreciate the assistance of Dr. Mabel Asante, an English teacher in New York, for reading through and editing some of the chapters. The input of Revs. Yaw Boadu and Samuel Adu-Gyamfi's cannot be underestimated; they edited part of my work and provided academic resources for reference. My final gratitude goes to Mrs. Betsy Fredrick, who devoted a considerable

amount of time in the final editing to allow my work conform to the institutional style and format. Posterity will never hear the last about these friends and colleagues.

William Ofosu-Addo

Accra, Ghana

December 2015

## CHAPTER 1

### INTRODUCTION

#### **Purpose**

The purpose of the project was to develop and implement a discipleship training program for the junior youth of Adabraka Official Town Congregation of Presbyterian Church (AOTC),<sup>1</sup> Accra, Ghana, as a strategic tool for evangelism.

#### **Goals**

The concentration of this project was defined by three distinct goals. The first goal was to evaluate the strengths and weaknesses of the current discipleship training program as a tool for evangelism. The target groups for the evaluation exercise were the junior youth members (between 12 and 18 years of age), who are current beneficiaries of the discipleship training, their teachers, and the Young Peoples Guild (between 18 and 30 years age), the recent past beneficiaries of the program. This goal was measured by a questionnaire that assessed the strengths and weaknesses of the current program (see appendix 1). This goal was deemed successful when the evaluations were completed and the strengths and weaknesses were determined.

The second goal was to develop a new discipleship training program for the junior youth to promote evangelism. The program incorporated essential biblical and cultural values that improved the maturity of the youth in carrying out evangelism within

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<sup>1</sup>Adabraka Official Town is a premier congregation of the Presbyterian Church of Ghana (PCG), located in the city of Accra, the capital of Ghana. All PCG congregations are democratic, constitutional, and relational in polity. Beyond constitutional issues, which affect every court of the PCG, congregations of the PCG are autonomous in management and ministry operations. I have identified with the congregation for the past five years as a supporting ministerial staff. The congregation has a full-time minister, an associate minister, and an attached minister (supporting ministerial roles).

the contemporary Ghanaian context. A nine-member focus group made up of two Christian educators, a theologian, a psychologist, two youth pastors, two JY teachers, and a congregational minister were engaged to help design the new training program. This goal was measured by a five-member team of experts in youth programs development, who provided evaluation feedback through an evaluation rubric (see appendix 2). The evaluation rubric assessed its biblical fidelity, evangelistic concentration, and its practical implication for youth ministry. The goal was successfully met when 90 percent of the evaluation indicators were marked at sufficient or above.

The third goal was to increase the knowledge of evangelism by implementing the discipleship training program. Six weeks of confirmation classes were devoted to implement the new program through teaching and gospel sharing practice. The goal was measured by pre- and post-survey questionnaires (see appendix 3), as well as guided interviews (see appendix 4) for 5 participants and 3 teachers who assessed the impact of the new discipleship training program. This goal was deemed successful when the t-test for independent samples determined that there was a positive, statistically significant difference between the two surveys, and the responses from the interviews gave positive evidence about the new program.

### **Ministry Context**

The context of the project was Adabraka Official Town Congregation of Presbyterian Church, a congregation established on April 13, 1971, in Accra, the capital city of Ghana. From a small beginning some 40 years ago, AOTC has grown to a population of 2,000 members. As a result of its evangelistic efforts, the church has established seven medium-sized congregations, which now constitute a district with autonomous congregational administration.

From the general trend of church expansion within the mainline churches in Ghana, AOTC has made an evangelistic impact within the given period of existence. That notwithstanding, the population explosion in Accra, with its large youthful component of

56 percent (aged less than 24 years)<sup>2</sup> poses a big evangelistic challenge, which the church should not be slow to grasp. This predominance of young people is not expected to decline in the foreseeable future because of the continual migration of youth to the city in search of better living conditions. Certainly, an intentional strategy by the church to attract this unreached generation will not only affect their lives personally, but those reached and disciplined would become instruments to transmit the gospel to relations and communities outside the cities.

Statistics of AOTC reveal a high population density in the children and junior youth bracket, 24 percent and 14.7 percent respectively.<sup>3</sup> Unfortunately, these identified groups are neglected fields in the church's ministry. Members of these groups lack pastoral oversight since the church has no pastoral ministry policy to shepherd them. The junior youth are managed by their own peers, untrained youth leaders who are limited in theological orientation. Regrettably, it is an accepted fact that the junior youth have no organized discipleship training program in order to disciple them into effective witnesses for Christ. AOTC depends upon lectionary readings and confirmation literature produced in the missionary era. Unfortunately, the publication of Christian literature in Ghana, which has now assumed economic value, has often been skewed toward adults who can afford to buy copies.

Culturally, the adolescent age is a significant period for training and development of the African child. Traditionally, rites of passage mark a significant milestone in a young person's development where training was given to the youth to equip them for becoming responsible adults with values for living and a profession to maintain the family's business. Unfortunately, valuable concepts of maintaining family unity, preservation of family tradition, and promotion of family mission are lost. It is not

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<sup>2</sup>2010 *Population and Housing Census* (Accra, Ghana: Soko, 2010), 23.

<sup>3</sup>The 2012 Annual report of Adabraka Official Town Presbyterian Church presented to its Congregational Conference (Accra, Ghana: AOTC, 2012).

surprising that the youth of Ghana, including those of AOTC, have no strong church family bonding and lack knowledge about their cultural environment and the church's evangelistic vision. Already the impact of this neglect is evident in the training program run by the church and its effect on youth ministry. Confirmation classes, which are a major training program for the junior youth, have become a religious ritual without meaningful impact on evangelism. A personal encounter with the last two groups of confirmands<sup>4</sup> revealed that over 70 percent were not sure about their personal salvation, let alone understanding how to share the gospel with others.

Having studied the growth pattern of AOTC for the past five years, it has become evident that the current growth performance is less than desirable. Poor evangelistic drive has resulted in membership decline. The recent loss of junior youth confirmands to other denominations after confirmation is worrisome. Furthermore, AOTC is becoming an adult church with less attention and support for youth ministry. The African believes that a forest without undergrowth will soon become a desert. It is the fear of such organizational drift and the threat of social assimilation of the youth that sparked a keen interest in developing a pragmatic and sustainable discipleship training project to promote evangelism in the church.

### **Rationale for the Project**

The rationale of the project was to address the evangelistic challenges facing AOTC through a youth discipleship program. The challenges outlined in the ministry context had become a major concern to the leadership, who were speculating appropriate ways to handle them. The Ghana Evangelism Committee<sup>5</sup> confirmed that the evangelistic

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<sup>4</sup>*Confirmands* is an ecclesiastical term used to refer to confirmation candidates within the mainline churches particularly Presbyterian churches. The Free Dictionary, "Confirmands," accessed September 10, 2013, <http://www.thefreedictionary.com/confirmands>.

<sup>5</sup>The Ghana Evangelism Committee is a church organization that supports and feeds the churches in Ghana with research data in order to facilitate evangelism for the fulfillment of the Great Commission and promote church growth.



challenges identified were not peculiar to AOTC, but were common in most of the mainline churches, which made the situation critical, and these churches were called on to critically review their evangelistic strategies.

In light of the challenges, designing a new youth discipleship training program was proposed in order to mitigate these drawbacks. This training program intended to empower the youth to shape their generation and the future of the church. Since the confirmation program prepared and ushered the youth into adulthood, well-designed discipleship training equipped them into mature Christians, who influenced their succeeding generations and their communities with evangelistic knowledge and zeal.

Owing to the challenges enumerated in the context, the youth discipleship training first gave the confirmation candidates opportunity to encounter Christ as their Savior and Lord and taught them to cultivate a personal relationship with Him. The program equipped the youth to practice personal devotion, cultivate a consistent prayer life, have regular Bible studies, and lead a victorious Christian life. A firm foundation for evangelism was established when the program succeeded in developing these rudiments in the youth.

Second, the discipleship training exposed the youth to the Great Commission commandment of Jesus and its implication for youth ministry. Various models of evangelism were discussed and the youth were offered the opportunity to adopt models that resonate with their interest and gifts. Each person was able to reach out to their peers easily. Hence when youth are well-discipled, they become channels of evangelism to lead their peers to Christ.

Third, the proposed discipleship training program was designed to increase knowledge in spiritual gifts and how to translate them to promote evangelism. AOTC was structured into ministry groups with diverse gifts. Unfortunately these groups were not mission oriented; therefore, their activities and operations resulted in “groupism” (seeking only group interests) and disjointed fellowships. It was hoped that as the youth

were received into these ministry groups after confirmation, they were instruments in promoting the specialized ministries as channels of evangelism.

Fourth, to ground faith in the cherished Ghanaian cultural context, the discipleship training introduced the youth to the basics of cross-cultural mission. Culture plays an important role in shaping the principles of the individual's life. Many youth in Ghana today have no knowledge of their culture let alone its value for mission. The era where schools used to be transmitters of cultural education is no more, and the Christian education program of the church should give relevance to the basic cultural beliefs and values of their people. A discipleship training program of such nature enriched the understanding of the youth and helped them appreciate the importance of culture in transmitting the gospel.

### **Definitions, Limitations, and Delimitations**

The essence of this project was primarily to equip and strengthen the junior youth of the Presbyterian Church of Ghana as dedicated disciples who would be committed to spreading the gospel through evangelism. This section defines significant terms and shows the limitations and delimitations of the project.

*Junior youth.* According to the PCG Manual of Order, junior youth are part of the teen membership of Presbyterian Church of Ghana, ranging from 12 to 18 years old.<sup>6</sup> The junior youth are a generational group between the children and adult ministries.

*Confirmation.* Confirmation is a Christian rite in which the believer expresses a mature commitment to Christ and receives strength from the Holy Spirit through prayer and the laying on of hands by a clergy. Dean K. Thompson says “Confirmation basically marks the time when a person is received into more responsible membership; and it stands

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<sup>6</sup>*Presbyterian Church of Ghana Manual of Order* (Accra, Ghana: Presbyterian Press, 2000), 42.

for a period of preparations which gives strength for a more mature Christian life.”<sup>7</sup> Confirmation, like the traditional puberty rite, ushers the youth into adult life<sup>8</sup> and is given much prominence in the local church. It was deemed expedient to adopt and redesign confirmation as a discipleship training program, and build disciples to promote evangelism in the church.

*Evangelism.* Lausanne Congress on World Evangelization defines evangelism as “the proclamation of the historical, biblical Christ as Savior and Lord with a view to persuading people to him personally and so be reconciled to God.”<sup>9</sup>

*Discipleship.* Discipleship is the process by which believers grow in the Lord Jesus Christ and are equipped by the Holy Spirit, who resides in one’s heart, to overcome the pressures and trials of this present life and become more and more Christlike.<sup>10</sup>

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<sup>7</sup>Dean Thompson, “Confirmation,” *Reformed Liturgy and Music* 21, no. 2 (1987): 123.

<sup>8</sup>Confirmands are junior youth confirmation candidates of the Presbyterian church of Ghana. The confirmation program is an accepted rite of passage for every junior youth member; a traditional church practice that is socially celebrated as a major church event. A confirmation study is the final preparatory stage used to equip and usher the junior youth into adulthood. Duration varies from church to church; generally, it lasts between six months and one year. Because of its significance and scope of influence, when the program is adopted and redesigned as a discipleship training program, it will not only shape the Christian maturity of the young people, but it will become a tremendous opportunity to build the discipleship capacity of the church. According to Christianity, confirmation can be defined as the rite in which one expresses a mature commitment to Christ, and receives strength from the Holy Spirit through prayer and the laying on of hands by a clergy. The expression “mature commitment” is based upon a presupposition that candidates for confirmation have informed knowledge about their faith and are ready for a matured adult life. A careful reflection on confirmation as a Christian activity and the traditional adult rite of passage reveals similar fundamental principles worth studying. It is the concept from the traditional African cultural pattern I wish to adopt to promote the youth discipleship mentoring plan. Manu Ampim writes, “Unlike many western cultures where adulthood is seen as a status achieved at the age of 18 or 21, or graduates from high school, without any expected fundamental guidance or transformation from a child to an adult; African societies systematically initiate boys and girls. They often take the young initiates out of the community, and away from the concerns of everyday life, to teach them all the ways of adulthood: including the rules and taboos of the society; moral instruction and social responsibility; and further clarification of his/her mission or calling in life.” Manu Ampim, “African Studies: The Five Major African Initiation Rites,” accessed December 23, 2013, [www.manuampim.com/AfricanInitiationRites.htm](http://www.manuampim.com/AfricanInitiationRites.htm).

<sup>9</sup>J. D. Douglas, ed., *Proclaiming Christ until He Comes* (Minneapolis: World Wide, 1990), 20. This definition is provided as a standardized confession of Lausanne Congress on World Evangelization.

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

*Congregation session.* A congregation session of the Presbyterian church of Ghana consists of the minister, other minister(s) with a charge in the congregation, the catechist(s) with a charge, and presbyters of the congregation. According to the constitution, the congregation session is responsible for the spiritual oversight of all members and of all the work of the congregation, the maintenance of Christian order, and the administration of its temporal affairs.<sup>11</sup>

The main limitation for this project was the fifteen-week minimum time allotment for the ministry project. The first delimitation of the project was that it focused on only one congregation out of the many Presbyterian Church of Ghana congregations. The second delimitation was that the project concentrated on no more than 30 confirmation candidates of AOTC, who were below 18 years of age.

### **Research Methodology**

Based on the goals of this project, both qualitative and quantitative research methods were employed. These methods included a pre-survey questionnaire that validated the effectiveness of the current discipleship program, an evaluation rubric that assessed the authenticity of the new training program, and pre-test and post-test questionnaires and semi-structured interviews that validated the intervention designed to mitigate challenges identified in project context.

The first goal evaluated the strengths and weaknesses of the current discipleship training program as a tool for evangelism. This goal was assessed through a questionnaire, which was given to 30 junior youth confirmation candidates being prepared for confirmation, 10 junior youth teachers, 20 selected members of the Young Peoples' Guild (YPG), and recent past beneficiaries of the current discipleship training program of AOTC. The pre-project questionnaire focused on demographic characteristics of respondents, assessment of the effectiveness of current discipleship training, and the

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<sup>11</sup>*Presbyterian Church of Ghana Constitution* (Accra, Ghana: Presbyterian, 2000), 20.

need for an improved training program. The questionnaires were completed within week 1 of the project and the responses from the questionnaire were analyzed with descriptive statistics such as frequencies and percentages. This goal was deemed successful when the evaluations were completed and the strengths and weaknesses were determined.

The second goal was to develop a discipleship training program for the junior youth to promote evangelism. A focus group of 9 persons, made up of 2 Christian Educators, 1 theologian, 1 psychologist, 2 youth pastors, 2 junior youth teachers, and 1 congregational minister were selected to help design the new discipleship training program. The team went on a retreat for three days during week 3 of the project implementation. Analysis of the pre-project questionnaire, overview of project goals, and sample Christian youth discipleship training programs were provided to guide the work. Following the completion of the draft training program, a five-member technical team was engaged in a two-day residential retreat to evaluate the draft using a rubric designed to assess the focus of the new program, biblical and theological lessons offered, its practical orientation, and its elasticity in changing times. The team made recommendations when necessary. The feedback from the experts was analyzed and corrected for resubmission for a final review. Draft assessment occurred in week 4 and 5. The goal was considered successful when 90 percent of the evaluation indicators were marked at sufficient or above.

The third goal was to increase evangelistic knowledge by implementing the training program through teaching and practice. According to Armstrong and Baron, there are two forms of implementing a training program: on-the-job and off-the-job.<sup>12</sup> This project adopted both on-the-job and off-the-job techniques, such as teaching using the new discipleship training program during confirmation classes in week 6 to 9 of the project implementation. Prior to the implementation of the new training program, a

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<sup>12</sup>Michael Armstrong and Angela Baron, *The Job Evaluation Handbook* (London: CIPD, 1995), 404.

meeting was organized for the session (church leaders) to brief them on the new discipleship training program, after which orientation training was completed for junior youth teachers who helped to facilitate the training. Four weeks of twelve contact hours was devoted to training the confirmation candidates with the newly developed training materials. To enhance teaching, a simple study outline was made available to participants at each sitting and a well-prepared Power Point presentation was adopted. Each lesson lasted for an hour and thirty minutes. The classroom session was followed by a three-week witnessing practice, organized once a week, to grant the confirmands witnessing orientation and sharpen their abilities to share the gospel with others. The post-survey evaluation was carried out during week 13 through 14 to assess the impact of the new training program. The goal was measured by pre- and post-survey questionnaires and a guided interview for 5 confirmands and 3 teachers after implementation in order to assess the impact of the new discipleship training program. The survey responses were analyzed by a t-test to determine whether there was a positive, statistical significant difference between the responses. The interviews were recorded, transcribed, and analyzed. A positive statistical difference from the t-test and positive impressions from the interviews were the benchmark of success for the third goal.

CHAPTER 2  
BIBLICAL AND THEOLOGICAL BASES FOR YOUTH  
DISCIPLESHIP TRAINING AS A FOUNDATION  
FOR EVANGELISM

**Introduction**

The focus of this chapter is an exegetical analysis of the biblical and theological bases of youth discipleship training as a strategic means of promoting evangelism in Adabraka Official Town Congregation of Presbyterian Church of Ghana. In this presentation, the choice of the biblical characters, areas of discipleship highlighted, and the impact of training analyzed are meant to strengthen a discipleship training that blends the informal and value-oriented concepts of indigenous African traditional education with a formal and knowledge-based western type of education. Furthermore, the sub-topics are also couched with evangelistic motive, so that the youth, who are the focus of this research, will appreciate the values of their cultural heritage, mental understanding of their faith, and evangelistic essence of the discipleship training. I have drawn lessons from the character analysis and African educational practices to strengthen the area of focus.

**Discipleship—A Biblical Command**

Discipleship training is a cardinal biblical command; however, there is no direct biblical reference to contemporary youth discipleship training program as a strategy. Nevertheless, multiple biblical principles abound for all ministries in the local church; including youth discipleship. The goal of every church ministry is to make disciples. Christian discipleship focuses on actively following in the footsteps of Jesus. Essentially, Christian discipleship is the process by which Christians are nurtured in the Lord Jesus Christ and then equipped by the Holy Spirit, who resides in their hearts, to

overcome the pressures and trials of this present life and become more Christ-like.<sup>1</sup> Youth ministry needs to follow the model in 2 Timothy 3:16-17 to be biblical. Youth should be mentored for character, instructed in doctrine, and equipped for every good work so that they will engage in effective ministry. The tasks for Christian leaders are to model, mentor, and equip these young persons with the view of enabling them to reflect Christ-like character, equipping them with sound doctrine and effective methods to reach lost peers and make disciples for Christ (Matt 28:18-20). This is clearly the ministry model of Jesus Himself.

It should be pointed out that discipleship is not an end in itself. The end product of discipleship ought to be evangelism. In support of this assertion, Chuck Lawless, in his book *Discipled Warrior*, said Donald McGavran called for a return to legitimate evangelism and that he coined the term *church growth* to refer to evangelism that results in fruit-bearing disciples of Christ.<sup>2</sup> Similar concern might have engaged the attention of Charles and Win Arn when they unreservedly stated, “Discipleship is most effective when each Christian has a part in responding to the Great Commission.”<sup>3</sup> It has been said that a man’s last words will often be the most important words of his life. Words of great men have been recorded from their death beds for the benefit of those who remain or are yet to be born, to live by. Jesus’ last words to His disciples were recorded in Scripture, and as such, are important words of life for all Christians. The command “Go and make disciples of all nations” (Matt 28:19-20), otherwise known as the Great Commission, compels every believer to be trained and equipped to fulfill this agenda of soul winning, which can be effectively done during the “harvest season.” In lieu of the urgency of the harvest, Christians must preach the gospel while it is day, because a time

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<sup>1</sup>Bill Hull, *The Disciple-Making Church* (Grand Rapids: Baker, 2010), 179.

<sup>2</sup>Chuck Lawless, *Discipled Warrior* (Grand Rapids: Kregel, 2002), 15.

<sup>3</sup>Charles Arn and Win Arn, *The Master’s Plan for Making Disciples* (Pasadena: Church Growth, 1982), 63.



is coming when the “harvest season” will be over. For this reason Paul urges Christians to preach “in season and out of season” (2 Tim 4:2). Editor of *The Shepherd Staff*, Ralph Mahoned, succinctly paints the consequence of failing to preach the gospel: “In eternity, poor sinners we failed to tell about Christ will lament, ‘the harvest is past, the summer is ended, and we are not saved.’”<sup>4</sup>

The good news required for human salvation is urgent, as death constantly knocks at the doors of the living and the sirens of the death of dear ones are heard at the corners of communities. While the youth plan lofty programs for recreation, drama, music, and academic excellence, it is frightening that a few million people pass into eternity each day without Christ. The Master’s call for human salvation is urgent. The need is real and crucial. The believer’s role is not only indispensable but also urgent. Carl F. H. Henry notes, “The gospel is only good news if it arrives in time.”<sup>5</sup> The apostle Jude strongly admonishes Christians to be merciful to those who doubt; snatch others from the fire and save them; to others show mercy mixed with fear (Jude 22). God created eternity in human hearts, which enhances the process of salvation. St. Augustine, aware of this truth, captures it succinctly when he noted the yearning of the human soul: “Thou have made us for thyself Oh God, and our hearts are restless until we find rest in your restfulness.”<sup>6</sup> Evangelism is a rescue mission for souls and everyone, including the youth, must be involved.

According to some scholars and experts on the life of Christ, about half of His original disciples were teenagers when He began His discipling ministry to them. Jewish tradition reveals that young Jewish boys would normally learn the Torah (Gen-Deut) until

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<sup>4</sup>Ralph Mahoned, *The Shepherd’s Staff* (Kilpauk, India: World MAP, 2002), 113.

<sup>5</sup>Gregory Alan Thornbury, *Rediscovering Classic Evangelicalism: Applying the Wisdom and Vision of Carl F. Henry* (Wheaton, IL: Crossway, 2003). Carl F. H. Henry was an American evangelical Christian theologian who served as the first editor-in-chief of *Christianity Today*.

<sup>6</sup>Albert C. Outler, ed. and trans., “The Retractations, II, 6,” in Augustine, *Confessions and Enchiridion* (Philadelphia: Westminster, 1955), 24.

the age of 10 to 11, and if they excelled at this, they would continue learning up to Malachi. After this, age 14 to 15, the best of the best were chosen by a rabbi to become his disciple. For those bright (or wealthy) enough, higher education consisted of studying under a local rabbi, and if they were distinguished, they could begin teaching at the age of 30. If a boy did not find a rabbi to accept him as a student, then he would enter the workforce by his mid-teens. If the child dropped out at any point, he would take up an apprenticeship with his father.<sup>7</sup> This is perhaps the situation of Peter, Andrew, James, and John when Jesus called them. A popular Scripture passage, which scholars make reference to, is Matthew 17:24-27:

After Jesus and his disciples arrived in Capernaum, the collectors of the two-drachma temple tax came to Peter and asked, “Doesn’t your teacher pay the temple tax?” “Yes, he does,” he replied. When Peter came into the house, Jesus was the first to speak. “What do you think, Simon?” he asked. “From whom do the kings of the earth collect duty and taxes—from their own children or from others?” “From others,” Peter answered. “Then the children are exempt,” Jesus said to him. “But so that we may not cause offense, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours.”<sup>8</sup>

Greg Stier, for example, wonders why all the disciples were there in Capernaum, but only Peter and Jesus paid the temple tax. Referring to Exodus 30:14, “All who cross over, those 20 years old or more, are to give an offering to the LORD,” he concluded that the tabernacle tax, which morphed into the temple tax, was applicable only to those 20 years old or older and that Peter and Jesus paid it. In the light of the above, Stier is correct that Jesus was a leader of a group with many youth and a few adult sponsors who were old enough to pay the temple tax, showing that the very first model of New Testament

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<sup>7</sup>Walter A. Elwell, ed., *Baker’s Evangelical Dictionary of Theology* (Grand Rapids: Baker, 1996), 176.

<sup>8</sup>All Scripture references in this project are from the New International Version, unless otherwise stated.

ministry was a group made up of many youth and a youth leader.<sup>9</sup> Scripture offers a practical concept and model that is tried and tested, which must be appropriated to benefit the church today in pursuance of the Great Commission mandate. There are many biblical examples of how God used ordinary youth to do extraordinary things in His name. Josiah was king at the age of 8, and by the time he was in his late teens, God used him to purge the nation of idolatry and launched aggressive reformation in Judah. Daniel and his three young friends will not compromise their faith while in captivity in Babylon. Mary was a youth when she gave birth to the Savior of the world. The disciples were young men used of God in many ways as they built Jesus Christ's church around the world. Youthful Timothy, who was entrusted with church leadership, was to set the believers' example, so that no one would despise his youth (1 Tim 4:12). The list of the ministry of youths goes on and on. God is still the same today and plans to use today's young people to accomplish His work. The ministry of youth means that leaders allow them to be a part of the ministry too.

### **Moses—A Reflection of Godly and Cultural Transformation**

Exodus 2:1-10 and Acts 7:20-36 show how the training Moses received as a child, his context of training, and practical shepherding experiences were effective discipleship tools for his mission. Similarly, discipling youth through training, in the right context with practical orientation, will enhance their evangelistic drive. For discipleship to be effective, a component of family nurture, cultural orientation, and a personal life experience acquired through practice, as observed in Moses' life, should be employed as fundamental discipleship training tool for evangelism. Moses' life demonstrates what

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<sup>9</sup>Greg Stier, "Youth Ministries Are against Scripture? Jesus Was a Youth Leader," *The Christian Post*, August 28, 2011, accessed June 23, 2014, [www.christianpost.com/news/youth-ministries-are-against-scripture-jesus-was-a-youth-leader-54660/09/28/2011](http://www.christianpost.com/news/youth-ministries-are-against-scripture-jesus-was-a-youth-leader-54660/09/28/2011).

effective childhood mentoring can do. Moses became great because of the sound training he had from his mother. For this reason, in *Gleanings in Exodus*, Arthur W. Pink writes,

From Adam to Christ there is none greater than Moses. He is one of the few characters of Scripture whose course is sketched from his infancy to his death. The fierce light of criticism has been turned upon him for generations, but he is still the most commanding figure of the ancient world. In character, in faith, in the unique position assigned him as the mediator of the old covenant, and in achievements; he stands first among the heroes of the Old Testament. All of God's early dealings with Israel were transacted through Moses.<sup>10</sup>

By implication, God was the first discipleship maker.

Moses was born during the Jewish enslavement in Egypt, at a terrible period when Pharaoh decreed that all male Hebrew infants be killed at birth. However, Moses was preserved and raised in the home where the edict for destruction was enacted. Pink explains,

It surely is no coincidence that the Jews' future liberator is raised as an Egyptian prince. It was neither by chance nor accident that Pharaoh's daughter went down to the river that day, for there are no accidents nor chance happenings in a world presided over by the living God.<sup>11</sup>

Whatsoever happens in time is but the outworking of His eternal decrees—for whom are all things, and by whom are all things (Heb 2:10). God is behind the scenes, ordering everything for His own glory. The prophet Jeremiah echoes this truth when he wrote, “O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps” (Jer 10:23).

The concept of youth disciple training therefore has a strong theological backing. Although the command to disciple is limitless, it is important that the church discern God's choices as to which Christian(s) will benefit from the investment of time and energy. The success of a discipleship training program is predicated on knowing God's choice of time and people to disciple.

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<sup>10</sup>Arthur W. Pink, *Gleanings in Exodus* (Chicago: Moody, 1967), 16.

<sup>11</sup>Ibid.

Moses' choice and training bring into focus another dimension of discipleship that a training program should consider—the purpose of discipleship. It is one thing training people as disciples and another grooming them to fulfill a divine task. Moses' birth, protection, and training were geared toward a rescue mission to deliver the descendants of Abraham under the bondage of slavery in Egypt. Invariably the rescue mission was a response to the prayer and outcry of the Israelites (Exod 3:7-8). The need drives the mission. Scripture offers vivid examples of purpose-oriented discipleship training: Moses equipped Joshua to carry Israel to the Promised Land, Elijah mentored Elisha for the continuity of the prophetic office, and Jesus raised the twelve to fulfill the Great Commission.

The turning point of every project should be the reason for its establishment. Until there is a defined purpose or stated objective(s), there is no foundation, no motivation, and no direction for work. Moses' example provides a significant lesson that youth whose lives are also preserved from calamities, must be provided the right environment for nurturing as God's end-time missionaries, to evangelize and save communities from moral decadence and social evils.

### **Training as an Important Tool for Disciples**

Training has been a major instrument applied to transmit and preserve knowledge and truth throughout human existence. However, the approach and methods of training differ, depending upon the context and focus of training. Analyzing the training received by Moses brings into focus the rich educational structures designed for discipleship and the emphasis placed on youth development in the Jewish culture. The tradition of Jewish education goes back to biblical times. One of the basic duties of Jewish parents is to provide for the instruction of their children. Jewish education (Hebrew: חינוך, *Chinukh*) is the transmission of the tenets, principles, and religious laws of Judaism. Due to its emphasis on Torah studies, many have commented that Judaism is characterized

by “lifelong learning” that extends to adults as much as it does to children. The obligation to teach one’s children is set forth in the first paragraph of the *Shema Yisrael* prayer,

Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as a sign on your hand and let them serve as a symbol on your forehead; inscribe them on the door posts of your house and your gates. (Deut 6:6-9)<sup>12</sup>

Jews believe that teaching and mentoring are significant in determining faith and mission. From his own experience Moses tells Jewish leaders how to transfer truth to their children. John Maxwell shares similar concern when he referred to Reggie Joiner’s quote in *The Maxwell Leadership Bible*: “That each day offers natural opportunities for teaching when you sit at home: meal time; when you walk along the road: drive time; when you lie down: bed time; when you get up: get ready time (Deut 6:8).”<sup>13</sup> Solomon, the Wiseman, captures it as a child training affirmation: “Train the child the way it should go and when it grows it will not depart from it” (Prov 22:6). At Moses’ calling, the education he had received, his faith foundation, and social exposure came into play in his leadership role and mission. His decision to obey the God of his fathers, Abraham, Isaac, and Jacob, instead of the monarch of Egypt and its religion, attests to a heart commitment of faith Moses made in his formative years. Moses had foreknowledge of the Egyptian gods and their powers when he stood before Pharaoh to demand Israel’s release from bondage, yet he was not be intimidated because his childhood lessons presented Yaweh, the Jewish God, as more powerful than any other god. Another vivid example is that of the three Hebrew young men who challenged the authority of the most revered Babylonian King Nebuchadnezzar even at the peril of their lives. Indeed those who know their God will do exploits (Dan 8:32). The testimonies from these examples demonstrate how faith inculcated at childhood can be translated into exploits beyond human imagination.

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<sup>12</sup>R. J. Zwi Werblowsky and Geoffrey Wigoder, eds., *Oxford Dictionary on Jewish Religion* (New York: Oxford University Press, 1997), 215.

<sup>13</sup>John Maxwell, *The Maxwell Leadership Bible* (Nashville: Thompson Nelson, 1982), 1487.

The result of Moses' faith is described in Hebrews 11:24-26:

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

Moses' background strengthens the need for a discipleship training program.

The training presents a prime opportunity to expand the knowledge base of the youth, increase their proficiency and skills in carrying out the evangelistic mandate. Furthermore, it will improve their confidence and help them attain personal growth; at the same time inculcating a sense of teamwork, team spirit, and collaboration in promoting a sustainable evangelistic mission. Thus the discipleship of the youth begins from childhood—that is why the Catholic educators say give me the first seven years of the child and take the rest and he will always be a Catholic.

### **Discipleship Must Be Contextual**

Since training aims at development, the context of training is essential in promoting effective educational delivery. The idea of discipleship involves understanding both its theological context as well as its relational context. The theological context gives a mental picture of God's work, while the relational context unveils the personal orientation of discipleship and its relevance to the preservation of knowledge and promotion of the cultural value of the community. Moses' childhood nurture provided his theological formation while his youthful environment equipped him for leadership.

The book of Acts confirms that "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (7:22). Undoubtedly, as the adopted son of Pharaoh's daughter, Moses received a thoroughly Egyptian training and was educated in all the wisdom of the Egyptians, as Stephen states in Acts 7:22 in accordance with Jewish tradition. Through such an education as this, he received the training required for the performance of the work to which God had called him. Thus the wisdom of Egypt was employed by the wisdom of God for the establishment of the kingdom of God. Moses

leaves an example of how cultural values imparted at childhood could have effect in later life. Deep down, every individual is firmly-rooted and attached to his tradition, even when overtly he does not know it. It is appropriate that such wholesome values are harnessed and inculcated in the youth. Discipleship programs designed for training in the church should take cognizance of these cherished cultural values of the traditional area and their unique cultural identity. The Good News should be proclaimed in such a way that it becomes relevant to the local culture. Evangelists must speak to the local people where they are; thereby bring the saving knowledge of Jesus Christ in a language and culture they can understand. Again, if the gospel is the conscience of society, the missionary has the sacred responsibility to know how to balance his presentation of the gospel without compromising the truth. Culture presents a major challenge to the transmission of the gospel; hence discipleship training must provide a working knowledge of the target audience for effective communication of the gospel.

### **Defense of Faith: Product of Discipleship**

An important characteristic that distinguishes a disciple is commitment to defend his or her faith. Since facts of beliefs can be distorted, fundamental truth of tradition and doctrine have to be protected and defended, even at the perils of life. The Bible admonishes the disciple to defend the Christian faith. The Word of God requires believers to obey the laws of the land in which they live and exhorts them to be “subject unto the powers that be” (Rom 13), yet Moses writes, “Worship no other god beside me . . . for I am a jealous God” (Exod 20). In matters of supremacy of faith the Hebrew God does not share His glory with anyone; therefore, it is imperative that if in compliance with a human government’s enactment, a saint would be compelled to disobey some command or precept of God, then the human laws must be rejected for the Divine. This principle of obeying God rather than human authority can be seen in the case of Moses’ parents; of



Daniel (6:7-11) and of the apostles (Acts 5:29). It was by faith the parents of Moses were not afraid of the king's commandment:

By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. (Heb 11:24-27)

It is useful to defend the faith against skeptics: "In your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect" (1 Pet 3:17, see also Titus 1; Jude). The need for apologetics today is crucial. Discipleship training for evangelism must take cognizance of the fact that Christians are living in a religiously pluralistic world with a host of worldviews vying continuously for people's commitments and, indeed, for their very lives. Believers must face these challenges head-on through apologetics, commanding the faith, giving a reason for believing, interpreting misunderstanding, and clearing away misconception. Apologetics does not supplant faith, it supplements faith. Nor does it replace the Spirit's working. Rather, the Holy Spirit uses apologetic arguments as vehicles for clarifying the truth of God's Word. The same verses commanding to preach the gospel also instruct to constantly be prepared to correct, rebuke, and encourage with great patience and careful instruction (2 Tim 4:2).

### **Mistakes Are Inevitable in Discipleship**

A key component of discipleship is implementation of knowledge acquired. From Jesus' own example, discipling involves on-the-job training as was vividly demonstrated in his association with his disciples. The traditional method of training in Moses' days had close resemblance with the African traditional education where the child learns through an informal education. Since such informal educational training does not have defined parameters to guide operations, there are bound to be mistakes. One Akan proverb says, "*nea oko asu no na obo ahina*," literally meaning, the one sent to fetch water is the very person who is likely to break the pot. Traditionally, water used to be drawn

from the riverside with earthenware containers, and by implication, it is in fulfillment of one's errands that one encounters problems like "breaking the pot" or making mistakes. In other words, one is likely to make genuine mistakes in an attempt to accomplish a sensible task. Thus one should not be overly concerned about committing a mistake. Similarly, it is through a discipleship training process that the weaknesses of the mentee become clearly visible, and these sometimes can be offensive. For instance, in the case of God's dealing with Moses, certain set of principles required in building a disciple emerge. The book of Exodus records how Moses' intention to fight against injustice aroused his anger, which resulted in him committing murder (Exod 2:11-14). However, God's grace, forgiveness, and unwavering love were extended to Moses as He patiently schooled him through his wilderness experience. When the wilderness preparation was over, the boisterous Moses had been so broken and transformed that the Bible refers to him as the "meekest man on earth" (Exod 12:3). God saw in Moses a great leader, an astute politician, and a proficient liberator who could be modeled for service. Leadership of the church must understand that development of effective youth discipleship training comes with cost, which requires patience and tact. Eventually, when the learning struggles are overcome, the transformational impact is tremendous as it was in the case of Moses. Commenting on Moses' life, D. L. Moody writes, "Moses spent forty years thinking he was somebody, forty years learning he was nobody, forty years discovering what God can do with a nobody."<sup>14</sup> Indeed those who have been greatly used in the service of the Master have always come to a point of nothingness, and like the apostle Paul, have counted everything as lost for the surpassing worth of knowing Christ Jesus as Lord. It is only then that God can accomplish His mighty works in the life of the disciple.

God's unwavering love and forgiving attributes are found on almost every page of the Bible. David committed adultery with Bathsheba and murdered her husband,

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<sup>14</sup>Henrietta C. Mears, *What the Bible Is All About* (Ventura, CA: Regal, 1997), 50.

Uriah, yet upon repentance from a deep remorse God forgave, restored him to fellowship, and through a deep commitment to Him, David won God's favor as "a man after God's own heart" (Acts 13:22). Peter succumbed to lying under pressure and consequently denied the Prince of Peace when he was confronted while warming himself at the enemy's fire, yet the Lord sympathetically overlooked his weaknesses. The process of discipleship making comes with challenges that could weaken the zeal for discipling, yet when God's modeling skills of patience and trust are extended to the youth in training, they will make tremendous evangelistic impact in their communities.

### **The Power and Benefits of the Book of the Law: A Case Study of Josiah**

Second Kings 22:24-23:30 supports the designing of a new discipleship manual by providing the biblical tools to develop appropriate discipleship training program for youth, and to facilitate the discipleship training. Josiah's story presents a picture of the transforming power of God's laws on the child king, and how its influence brought a national transformation culminating in the demolishing of heathen structures and thereby redirecting the nation of Judah back to the God of their fathers.

### **The Insignificant Past of the Disciple**

The common trait shared by all persons used by God throughout the ages is that they were ordinary people turned into noble vessels in the hands of the Master. God chooses very unlikely people to do His work. Paul is very much aware of this, which is why he points out that human wisdom and understanding would dictate something totally different from what God would choose (1 Cor 1:17-31). Elsewhere, he stresses, it is by grace believers are saved (Eph 6:7). Josiah rose to prominence not by merit; he was only a minor, and from a corrupted family regime; however, Josiah stands tall as one of the noblest kings in the annals of Jewish history. "Josiah is the most astonishing instance that is contained in Scripture of goodness springing up, and attaining high perfection under

the most extraordinarily unfavorable circumstances.”<sup>15</sup> Josiah’s grandfather was the infamous Manasseh (2 Kgs 21:1-16), who was responsible for loosening all restraints on morality and idolatry. It was due to Manasseh’s evil influence that Judah eventually crumbled as a nation (2 Kgs 24:3-4). Josiah’s father was Amon who continued the evil practices of Manasseh. The evil that was practiced early in his life and encouraged by his father, held control over Amon’s choices (2 Kgs 21:19-23). These were the examples which young Josiah had to imitate, yet at eight years when Josiah became King of Judah (2 Kgs 22:1; 2 Chr 34:1), he began to seek God, and by sixteen he demonstrated a genuine commitment to God (2 Chr 34:3a). At twenty years of age, he began to purge Judah of idolatry (2 Chr 34:3b). He knew what was right and began to do it. At twenty-six, Josiah launched an aggressive reformation in Judah by which true worship to Jehovah was restored. Though one might cite different factors to account for his strong faith, he possessed one main attitude that undergirded his loyalty to God: he had a tender heart toward the Word of God. Speaking of Josiah, God said, “Because your heart was tender, and you humbled yourself before the Lord when you heard what I spoke” (2 Kgs 19:22).

### **Relevance of Godly Influence and Training**

Teaching and mentoring have influence on people irrespective of the environment in which one may be nurtured; provision for goodliness is manifested in the things God has made (Rom 1:20), and godly persons encountered as godly angels guide the wayward. Josiah is a product of such godly influence. Names of godly persons like Hilkiah the priest, Shaphan the scribe, and Huldah the prophetess are prominent in the story of the young King’s reign. Their influences helped counter those of the evil from Manasseh and Amon. They read to him the book of the law and guided him through the

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<sup>15</sup>Henry D. M. Spence-Jones and J. S. Exell, eds., *Pulpit Commentary* (Grand Rapids: Eerdmans, 1962), 440.

oracles spoken by the prophetess (2 Kgs 22:15-20).<sup>16</sup> During his reign, the prophet Jeremiah, himself a youth, received his call. He began advising Josiah about the Lord's will (mentoring).<sup>17</sup> Jeremiah arose at a critical period in Josiah's reign. Together this prophet and the King cooperated to urge obedience to God's will.

### **The Book of the Law: Foundation for Discipleship**

Josiah tender-heartedly recognized the Word of God for what it was. When he knew the will of God, he humbled himself before it, obeyed the commands of God, and did not turn aside to the right or the left:

Then the king stood by a pillar and made a covenant before the Lord, to follow the Lord and to keep His commandments and His testimonies and His statutes, with all his heart and all his soul, to perform the words of this covenant that were written in this book. (2 Kgs 23:3)

When the Book of Law was discovered and given preeminence, its impact on the community was clearly evident in Josiah's life. The Book of the Law became a curriculum for Josiah's life. Even though he lived in a culture that had no respect for honoring God, it was evident that the early encounter with the Book of the Law and his total trust and commitment to it brought a personal and national transformation. The Word of God possesses the power of information and transformation. J. J. von Allmen writes, "It enters into history, charged with explosive power whose intervention cannot leave the things and the being it touches indifferent."<sup>18</sup> Indeed Scripture is God's breath and profitable for teaching, correction, and training in righteousness that the man of God will be completely equipped, lacking nothing (2 Tim 3:16). He was a man consumed by passion to follow God's will in life.

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<sup>16</sup>Marvin A. Sweeney, *King Josiah of Judah: The Lost Messiah of Israel* (London: Oxford University Press, 2001), 42.

<sup>17</sup>J. Sidlow Baxter, *Explore The Bible* (Grand Rapids: Zondervan, 1966), 151.

<sup>18</sup>J. J. von Allman, *A Companion of the Bible* (New York: Oxford University Press, 1958), 461.

## **The Book of the Law: Empowering Tool for Evangelism**

When Josiah understood the value of the Book of the Law of God, he shared the Word with others:

The king went up to the house of the Lord with all the men of Judah, and with him all the inhabitants of Jerusalem—the priests and the prophets and all the people, both small and great. And he read in their hearing all the words of the Book of the Covenant which had been found in the house of the Lord. (2 Kgs 23:2)

Because of his influence, “all the people took a stand for the covenant” (2 Kgs 23:3).

Godly transformation has consequences on social structures. Josiah found the land full of idolatry and corruption, so he pulled down the altars and burned the idols. He found the Temple closed, neglected, and in decay, so he had the Temple repaired and then restored worship as God’s Word commanded. He found the law of God forgotten, forsaken, and unknown, so he had the Word of God restored and placed it as the ruling principle in his society.

## **Implications for Youth Discipleship Training**

Youth may seem the most unlikely generation to salvage the church from its evangelistic decline; they are novices, neglected, and untrained. However, if God used a lad like Josiah to accomplish such tremendous exploits, youth could be God’s agents for evangelistic transformation in the church, such as AOTC.

As noted, godly persons, particularly in the time of Josiah, provided teaching and mentoring which influenced his life and work. Although the religious practices at the time Josiah ascended Judah’s throne were devoted to evil and a complete rejection of God’s sovereignty, these positive influences combined and helped to influence the young king’s attitude toward God. They were responsible for the training that led to the commendable words, “And he did what was right in the sight of the Lord, and walked in the ways of his father David; he did not turn aside to the right hand or to the left” (2 Chr 34:2). Discipleship training will be effective when those providing guidance are themselves a reflection of what they profess.

Similarly, Akan<sup>19</sup> indigenous leadership institution gives significant roles to women. Just like the oracles of prophetess Huldah provided guidance for nurturing King Josiah, the Queen mother (*Ohemaa*) demonstrates Akan women's wisdom and power in indigenous leadership and governance. Because the Queen mother, who is the "king-makers" also has a biological relationship with the king, she takes great pains to nurture, counsel, and admonish the king toward excellent performance and the sustenance of family dignity. The traditional education provided through nurturing is intended to preserve institutional memory, moral dignity, and build leadership capacity. Even though in traditional African religion the education of the chief, for example, is informal, the concept of education, nurturing, and empowerment processes of knowledge and faith transmission is worth replicating in contemporary training. It is the import from this concept that makes the home and Christian parental upbringing a fundamental requirement for sustaining discipleship training for the youth.

The Book of the Law was the foundation for Josiah's success. In Scripture God admonishes his people that the Book of the Law should not depart from the mouth, but rather they should meditate on it day and night and be careful to do according to what is written in it, then their way will be prosperous (Josh 1:8-9). A discipleship training program which will yield the desired results must be designed based on the teaching principles of the Word.

Josiah leaves an evangelistic example. Upon being convicted of the truth in God's Word, he was guided by his allegiance to God's way, his motive was to restore the proper devotion/worship to God, his authority was strictly God's revealed Word, and he zealously fought to restore pure and undefiled religion. Evangelism is about sharing the good news from a divine encounter, practicing the tenets of the faith, and affecting one's community with its beliefs. Josiah's conversion, transformation, determination, strategy,

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<sup>19</sup>Akan is the main ethnic group located in Ghana and the linguistic name of their language.

and focus of mission should provide inspiration to youth and must as well form the basis for the development of youth discipleship training program.

Josiah leaves an example of influence (2 Chr 34:33). The young king's dedication to God was honored by those who were in his kingdom. Josiah's fear of God and trust in His word resulted in God's Word becoming the supreme authority in Judah while he lived.

### **Mentoring as a Tool for Discipleship Training: Paul and Timothy's Example**

Mentoring is about imparting cherished values, faith, and tradition of a community to another. Mentoring becomes a deciding factor in sustaining the interest and objective of any organization. It is crucial that youth are mobilized and equipped for leadership as well as organizational continuity. For this reason, parents, the church, and leaders have major roles in this faith transfer. When Jesus selected his disciples, his objective was global mission; therefore he spent three years teaching and mentoring them for kingdom business. Finally, he commissioned them to pursue the same vision and aspirations. Two thousand years have passed since the inauguration of the Great Commission, but discipleship remains central to the survival of evangelism and mission.

In *Making Disciple* Ralph Moore notes that "discipleship making is intentional friendship with another person, with Jesus at its core."<sup>20</sup> Biblical disciple making is intentionally introducing people to Christ, building them up in their faith, and sending them into the harvest field. Aubrey Malphurs contends that disciple making must not end with the person's conversion, but it is an ongoing process that encourages the believer (whether a new believer or uncommitted Christians) to follow Christ and become more like him.<sup>21</sup> It is further observed that discipleship is effective when given a personal touch

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<sup>20</sup>Ralph Moore, *Making Disciples* (Ventura, CA: Regal, 2012), 42.

<sup>21</sup>Aubrey Malphurs, *Strategic Discipleship Making: A Practical Tool for Successful Ministry* (Grand Rapids: Baker, 2009), 34.



(one person dealing with another person personally). Iron sharpens iron confirms the Good Book (Prov 27:17).

### **Godly Mentors as Foundations for Discipleship**

Timothy is a prime example of one influenced by godly relatives. His mother, Eunice, and grandmother, Lois, were Jewish believers who helped to shape his spiritual life (2 Tim 1:5; 3:15). This story offers a reminder to parents of the profound effect of a Christian home on family members. Timothy became Paul's protégé during his second missionary journey and he became a close confidant in relationship and ministry. Paul's first letter affirms this relationship as he provides guidelines for ministry.

Reading carefully through Paul's epistle to Timothy, one gets emotional about the tenderness in his introduction; his love for the young disciple is manifest in every phrase used (1:1-15). He further reminded him of the qualities necessary for a faithful minister of Christ Jesus (1:6-2:13). Timothy should remember his call and then use his gifts with boldness (1:6-12), hold tightly to the truth (1:13-18). Furthermore, he must prepare others to follow him in the ministry (2:1-2), and be disciplined and ready to suffer hardship like a soldier, an athlete, and a farmer. He must keep his eyes and mind focused on Christ. Paul challenges Timothy to hold on to sound doctrine, reject error and foolish discussions, know the Word (2:14-19), and keep his life pure (2:20-26). Timothy is given special instructions in keeping with who he is and his gifts.

Early in their relationship, Paul had seen great potential in Timothy. In him he saw someone who was teachable, zealous, and had a heart for God. With a well thought out plan, Paul builds upon the foundation of faith established in Timothy, gives sound instruction through teaching, provides opportunity through practice, and was available to reflect Christ to Timothy as a mentor. Paul adds to Timothy's heritage, that which is already laid. A good mentor/disciple does not tear down good foundations, but acknowledges and builds upon them.

The apostle Paul, knowing the value of teaching, believes that imparting skill and knowledge to a disciple instills confidence in him to achieve his dreams. As Timothy follows the teacher, he is urged to observe his focus, doctrine, passion and commitment. Paul challenges the scholars and philosophers of his day, debated with others about his faith, and demonstrated the supremacy of his gospel through miracles. These actions convinced young Timothy to believe the soundness of his doctrine. Paul was bold to say to him that if anyone teaches otherwise and does not consent to wholesome words, even the words of the Lord, and the doctrine which accords with godliness, he is corrupt in the mind and destitute of the truth (1 Tim 6:3-5). Teaching is highly essential to gain a sense of who Christians are, what is important, and who Christians want to become in the future. Effective teaching unlocks energies, imaginations, and, most of all, minds. Timothy was to study diligently to show himself approved, a workman who was not ashamed and able to divide the Word of truth.

### **Christ Is the Goal of Mentoring**

The ultimate goal of a mentor is not to be the replication of oneself in a person's life, but rather, Christ-likeness. The apostle Paul was mindful about his own principle in 1 Corinthians 11:1 when he wrote, "Follow my example, as I follow the example of Christ." Revealing Christ to Timothy was a guarantee for sustaining the ministry even in his absence.

Paul's instruction in 2 Timothy 2:2 defines the mission being handed down to Timothy, suggests ministry models, and outlines the ministry strategy, with guided ethics and providential support. Paul challenges Timothy to stick to what he considers important and carry it to the end. The Great Commission mandate of making disciples (Matt 28:19) was his passionate appeal to his spiritual son to pursue. John Maxwell identifies from 2 Timothy 2:2 a list of four generations of Christian leaders: *Paul* trained *Timothy* who in

turn trained *faithful men* who trained *others* also.<sup>22</sup> A clear disciple-making concept is defined. Disciples need to be equipped to pass on their faith; the work is not done until new believers are able to make disciples of others. Responding to a query on whether God says anything about schools, Henry Ironside confidently quotes 2 Timothy 2:2 to illustrate a discussion on training and importance of schools. In *The Making of A Man of God*, Dean Fetterhoff emphasizes Ironside's opinion that a Christian is responsible, not only to grow in the knowledge of the Word of God himself, but to pass on to others that which he has learned and they are in turn to pass it on to still others.<sup>23</sup>

### **Mentoring Is Faith Transmission**

The reception of faith is founded on hearing and transmission. Paul confirms that faith comes by hearing the Word of God. The apostle Paul stated, "And the things that thou hast heard of me" (2 Tim 2:2), which signifies the doctrines of the gospel, the form of sound words. The Aramaic version renders it "the secrets, or mysteries that thou hast heard of me . . . unfold, and explain." This good news is the legacy entrusted to Timothy for further transmission. It was from Paul that Timothy heard the truth of the Christian faith, and for over fifteen years having experienced the impact personally he also passed it on to many witnesses. Timothy could not deny the authenticity and efficacy of the gospel.

### **Faith Community: The Mentoring Context**

Many witnesses grant credibility and testimony to the gospel; hence witnesses must be willing to conform their experiences to the dictates of the gospel. A witness is the one who can offer firsthand experience of a situation or an event. Many witnesses

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<sup>22</sup>John Maxwell, *Developing the Leaders around You: How to Help Others Reach Their Full Potential* (Nashville: Thomas Nelson, 1995), 3.

<sup>23</sup>Dean Fetterhoff, *The Making of a Man of God: Studies in 1 & 2 Timothy* (Winona Lake, IN: BMH, 1976), 108-9.

grant surety to the testimony. Paul was aware of the prevailing condition at the time and therefore cautioned Timothy against liberalism. On the subject of “Holiness of the Evangelist,” Steve Olford quotes William Barclay to remind believers that

the circumstances of life, in the ancient world, presented the false teacher with an opportunity which he was not slow to take. On the Christian side, the church was full of wandering prophets, whose very way of life gave them a certain prestige. Christian [worship] was much more informal than it is now. Anyone who felt he had a message was free to give it; and the door was wide open to men who were out to propagate a false and misleading message.<sup>24</sup>

It is not surprising that Paul admonished Timothy “to fight a good fight of faith . . . and to keep the commandment unstained” (1 Tim 6:12-15). It is not only a privilege to receive the Christian faith, it is a duty to transmit it. The sustenance of mission is only possible through intentional transmission of the gospel. Barclay is right when he quotes E. K. Simpson’s profound statement to support faith transmission: “The touch of heavenly light must be transmitted unquenched from one generation to another, and Timothy must count himself an intermediary between apostle and later ages.”<sup>25</sup>

### **The Faithful, Mentoring Vessels**

To make the gospel sustainable, 2 Timothy 2:2 emphasizes that it must be committed to faithful people. The faith is to be transmitted to faithful men who will be able to teach others also. The Greek word for faithful, *pistos*, is a word with a rich variety of closely connected meanings. A man who is *pistos* is a man who is faithful, loyal, and reliable. In support of his exposition on faithfulness, William Barclay agrees with Falconer that “such believing men will yield neither to persecution nor to error.”<sup>26</sup> The disciple’s heart must be so stayed on Christ that no threat of danger will lure him from the path of loyalty and no seduction of false teaching cause him to stray from the straight

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<sup>24</sup>J. D. Douglas, ed., *The Call of an Evangelist* (Minneapolis: World Wide, 1987), 3.

<sup>25</sup>William Barclay, “Commentary on 2 Timothy 2:1,” in *William Barclay’s Daily Study Bible* (New Delhi: Rekha, 2004), 158.

<sup>26</sup>*Ibid.*

path of the truth. He must be steadfast alike in life and in thought.

The Christian church is dependent on an unbroken chain of believers. It all started with Jesus calling a few men to follow him. His concern was not with programs to reach the multitudes, but with men whom the multitudes would follow. E. M. Bounds explains that men are God's method, and until such are people imbued with his Spirit and committed to His plan, none of the methods will work. The evangelism Christians need today is not better methods, but

- a. better men and women who know their redeemer from personal experience
- b. men and women who see his vision and feel his passion for the world
- c. men and women who are willing to be nothing so he might be everything
- d. men and women who want only for Christ to produce his life in and through them according to his good pleasure<sup>27</sup>

Bounds' analysis is revealing and underscores the fact that the church desperately needs to learn to make better young men and women disciples who are sold out to the cause of making disciples of all nations.

### **Mentoring Must Be Reproducible**

The apostle Paul is of the opinion that an organizational concept of succession planning can be adopted to improve ministry efficiency if the faithful entrusted with the gospel are able to teach others also. Having this process in place is vital to the success of the ministry because the individuals equipped will eventually be responsible for ensuring the transmission of the truth. While many organizations look at succession planning as a means to define who will take over the role of CEO or President, the reality is that all organizations should use this planning process to determine who has developed the capabilities and competencies to take over from a manager or supervisor within the organization. Paul, like an organizational expert, advises Timothy to take care of a

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<sup>27</sup>E. M. Bounds, *The Power of Prayer* (Chicago: Moody, 2009), 10.

succession and to commit the gospel preached by him to others, whose qualifications for it are faithfulness and aptitude to teach others.

Finally, in order to motivate Timothy to labor diligently in preaching the gospel and suffering cheerfully for it, Paul challenges Timothy, saying “he was a soldier, and must endure hardships, and not indulge to the ease and pleasures of life; was a runner in a race, and therefore must strive before he received the crown; and was as an husbandman that must first labor before he partakes of the fruit.”<sup>28</sup> The images discussed symbolically convey to youth a discipleship concept of hard work, discipline, and focus, which when done with passion will result in fruit bearing evangelism to the benefit of the church today and the future.

### **Discipleship Training: Implications for African Youth**

From the presentation, it can be clearly distinguished that the home, the Book, and practice are basic ingredients in promoting and sustaining youth discipleship training. It is also evident that education (training) cannot be underestimated in the upbringing of the child. J. M. Kelly defines education as a lifelong process in which the older generation imparts skills, values, and knowledge into the young ones for their own survival. “Education is not the same as schooling, but it is a lifelong process conducted by many agencies”.<sup>29</sup> The training received by all three biblical characters in this study reveals a significant component of education that was vital in discipleship and development. The African children in pre-colonial period learned what they lived because they acquired informal education, which was the life-long process whereby every individual acquires attitudes, values, skills, and knowledge from daily experiences, as well as other educational influences and resources in each one’s environment for their own survival

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<sup>28</sup>William Barclay, *Letters to Timothy, Titus and Philemon*, The Daily Study Bible (New Delhi: Rekha, 2003), 157.

<sup>29</sup>J. M. Kelly, *Origin and Development of Schools in Zambia* (Lusaka, Zambia: Image, 1999), 1.

and mission. The Akans of Ghana, for example, possess indigenous patterns of education that are used in the formation of its members. The Akan indigenous formation patterns have remained and continue to serve the formation needs of the people, despite the introduction of missionary patterns of education. It has been established that the Akan indigenous formation patterns lack book culture as may be found in Christian education. It has largely remained an oral tradition. However, the reality of education cannot be denied as the symbols, concepts, and institutions define its nature and formation values. The formation moment include the celebrations of rites of passage, mentoring, and confinements of selected leaders and apprenticeship. Agents of Akan indigenous formation, during the educational moments, have been identified as parents, family members, community elders, and traditional leaders.<sup>30</sup>

As elucidated previously, Moses's cross-cultural training, Josiah's biblical foundation, and Timothy and Paul's relationship resonate with the African indigenous education. These types of learning may be pejorative when compared with modern day scientific/technological education. Nevertheless, the cultural context of training, the value transmitted, the community's involvement, the agents of education, and the purpose are significant concepts factored into youth disciple training. This indigenous education is more than piling information on students; it is learning through participation. Thus there is no divorce between the learner and the message.

In the event where knowledge from this project is being used in situations where illiteracy is high, oral education can be adopted. Oral tradition has remained the major transmission mechanism of African traditional education. Although transmission of oral tradition has challenges with precision, it does not present enough grounds for outright rejection of oral sources in intellectual pursuits. In the estimation of African philosopher

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<sup>30</sup>Kwabena Opuni-Frimpong, *Indigenous Knowledge & Christian Missions* (Accra, Ghana: Son Life, 2012), 117.

Kwame Gyekye, there is no good reason to suppose that the lack of written sources implies the absence of philosophical thinking.<sup>31</sup> Since much of faith knowledge and gospel sharing (evangelism) have been done through oral delivery, both educated and uneducated youth could be equipped (by both oral and writing means) with the requisite knowledge to enable them to evangelize effectively.

### **Conclusion**

To recapitulate the highlights of this chapter, it can be concluded that discipleship training cannot be underestimated in the upbringing of the child. The biblical story of Moses introduces an insightful concept that is a vital blueprint to guide the development of a youth discipleship training program. This training program essentially includes the purpose of God's divine plan to rescue Israel from bondage, the context of deliverance, and the significance of the mission, which determines the divine methodology and effective implementation of a strategic plan to accomplish the mission. Moses' biblical narrative provides an insightful concept that will undergird the development of a youth discipleship training program.

Josiah's story establishes a fundamental lesson in the choice of people God uses and of those who discern the direction of God in fulfilling God's work. Furthermore, guidance to life, the source of strength, and a visionary drive that will last are generated from the law of God. It stands to reason, that the Book of the Law should form the rudiment of a training program to be designed to train youth.

Knowledge that will last is gained through observation and practice. Max Barnett confirms, "Skills are not developed primarily from listening to messages, but through observation and personal practice. Teaching is the acquisition of skills."<sup>32</sup> Paul and Timothy's mentoring relationship, therefore, presents a model worth incorporating

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<sup>31</sup>Kwame Gyekye, *An Essay on African Philosophical Thought* (Philadelphia: Temple University Press, 1995), 10.

<sup>32</sup>Steve Shadrach, *The Fuel and the Flame* (Waynesboro, GA: Authentic, 2003), 186.



into youth discipleship training programs. Mentoring gives practical orientation by translating concepts learned into real life experiences that can be emulated and sustained as strategic machinery for evangelism. To conclude, training, the manual for training, and the teacher who mentors the trainees are significant tools required for effective youth ministry.

CHAPTER 3  
THEORETICAL AND SOCIOLOGICAL ISSUES FOR  
DISCIPLESHIP TRAINING

**Introduction**

The psychological and sociological dispositions of young people (adolescents), their cultural identity, and their need for servant-leadership models are significant ingredients to guide their development through a youth discipleship training program. Since the psychology and sociology of young people have extensive scope in psychoanalytical theories on human behavior and social relationships, it is inappropriate to review the intricacies of the subject in this limited chapter. Nevertheless, both psychologists and sociologists agree that what young persons absorbed in their minds and childhood experiences, as well as in their lifestyles, social relationships, and family life, can affect their output in life.<sup>1</sup> Subsequently, understanding that psychology deals with the mind, senses, and human behavior as a whole, and because the mind controls behavior and behavior in turn is influenced in many ways by social factors, Christians are cautioned to be conscious of a world dominated by free thinkers (existentialism) and liberals (pragmatism: it is right, if it works).<sup>2</sup>

Writing on the subject of the Bible and psychology, psychologist John H. Stoll explains how existentialism and pragmatism influence the depersonalization of society, the breakdown of eternal and traditional elements of faith, and the loss of meaning to

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<sup>1</sup>John H. Stoll, *Principles for Growth: Biblical Principles for Christian Maturity* (Wanganui, New Zealand: River City, 2005), 179-81.

<sup>2</sup>Existentialism (i.e., man exists as an individual in a purposeless world and that he must oppose the hostile environment by exercise of the free will) and pragmatism (a philosophical system which tests the validity of concepts and actions by their practical results; if it works, it is all right).

present life. He opines that this challenge poses a problem to the Christian because this philosophy accepts no authority other than experience. Further, he stressed that not only is God eliminated but the moral laws are as well. To a greater extent, Stoll's view is appropriate since humanity is constantly trying to explore the mind of human behavior, it seems logical to the Christian that his source of knowledge can best come through an understanding of the one who created the mind of humankind.<sup>3</sup> Based upon the premise advanced above, it would be justified to conclude that training that will have lasting impact on youth should be guided by the Bible, which discusses the mind and human behavior.

Moreover, it will be agreed that culture plays a vital role in discipleship, and therefore, it is important to understand its significance as a necessary tool to promoting evangelism. The youth under consideration for this project are adolescents, which are in a critical stage in the rites of passage. These young people are being nurtured in a complex socio-cultural environment; their cultural worldview is complex. In this chapter, culture is discussed with particular interest in its relevance to evangelism. Culture as it was understood centuries ago differs from what it is today, because while culture is generally believed to influence a person's principles and philosophy of life, the former was structured, restrictive, and narrow in scope and influence. The latter looks inconsistent and undefined, but broader and more diverse. A youth ministry handbook, edited by Kenda Creasy Dean points out,

The changing adolescent life and stage is largely the result of changing sociocultural conditions in which young people are immersed. Since young people's cultural "screens" and psychological defense mechanisms are not yet fully formed, they are remarkably open to context, and are typically the first to feel the tremors of cultural shifts.<sup>4</sup>

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<sup>3</sup>Stoll, *Principles for Growth*, 179-81.

<sup>4</sup>Kenda Creasy Dean, ed., *Youth Ministry Handbook* (Nashville: Abingdon, 2010), 27.

With the fast-changing culture of globalization and its effect on time and space, it is expedient for youth to be rooted in the church's culture and understand how its message could be communicated effectively in these changing times.

For training to achieve the desired result and attract the best of participants, the program must have a defined philosophy, appropriate methodology, and a standardized pattern or model. The training must be productive and sustainable. The servant leader model being proposed possesses numerous qualities and offers Jesus' servant-leadership style as a living example. It is my intention to build into youth confirmands a servant leadership character, which is exhibited in submissive stewardship, selfless devotion, and focuses on the Master's Great Commission as an objective of disciple making through evangelism.

### **Psychological and Sociological Disposition**

Social psychology is concerned with factors that cause adolescents to behave in a given way and the conditions under which certain behavior, actions, and feelings occur. In this presentation, psychological and sociological dispositions of the adolescent are discussed with reference to faith and its implications for youth evangelism.

Historically, adolescence, which is the focus of this project, has been defined as the transitional time between childhood and adulthood, encompassing the years between the onset of puberty and eighteen years.<sup>5</sup> Significant characteristics of adolescence are visible physical and psychological changes, such as gaining independence from parents, and developing one's own worldviews, values, and philosophy of life. Since teenagers are developing, there is the need to cultivate their own sense of identity in terms of who they are as individuals. Adolescence is, therefore, a rich time for faith development in

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<sup>5</sup>Lahey B. Benjamin, *Psychology: An Introduction*, 6<sup>th</sup> ed. (New York: McGraw-Hill, 1986), 304-7.

which the church needs to explore and build a healthy relationship with youth and those who are privileged to lead them.

Despite the deontological position Christians hold about human life, various psychological and sociological theories have been propounded about adolescents' psychological disposition to faith. For example, Jean-Jacques Rousseau suggests that God is a fantasy to children and that one should wait until a child is at least fourteen years of age to begin telling him or her about God.<sup>6</sup> Culturally, some appeal to the age of accountability based on Old Testament practices where the child is older before guiding him toward repentance and serious discipleship.

Psychologist Lawrence Kohlberg disagrees with the above assertion as he indicates in his theories on the development of morality. Among other factors, Kohlberg's theory reveals that age does not have an impact on moral growth. When studying the moral development of children, Kohlberg's findings show that, typically, children aged four to seven have a morality based on rewards and punishment, children at age seven obey rules and systems if they personally agree with them, and children older than age ten are likely to obey moral systems that are agreed upon by others.<sup>7</sup> Kohlberg seems to suggest that when issues of faith are transmitted appropriately through effective means of communication, children will understand and obey the gospel. Kohlberg's input strengthens the youth discipleship training proposed in this research; thus in applying appropriate training skills, youth will be properly equipped to promote evangelism in the church.

Christian psychologists, who appeal to an older age of accountability, typically do so based upon the practices of the Jews outlined in the Old Testament. Though the Law does not mention a specific age of accountability common for all children, Jewish

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<sup>6</sup>Jean-Jacques Rousseau, *Emile or on Education* (New York: Basic, 1979), 233.

<sup>7</sup>Lawrence Kohlberg, *Essays on Moral Development*, vol. 2, *The Psychology of Moral Development: Moral Stages, Their Nature and Validity* (San Francisco: Harper & Row, 1984), 582.

customs place most people into this life phase around the age of twelve. Additionally, when disciple makers look to Christ for His example, they see that Jesus was about twelve years old at the Passover Feast in the temple interacting with the leaders.

Jean Piaget points out that as adolescents' bodies change, so does their cognition. Jean Piaget names this new stage of cognitive development formal operations.<sup>8</sup> He defines this stage as the ability to imagine all possible perspectives and to self-reflect on the previous concepts learned in the previous stage. According to Piaget, the brain can now construct ideal states or regulative norms, giving the adolescent the ability to be critical of self, others, and the world. In terms of faith development, Piaget suggests that adolescents question the faith they have inherited and reflect upon it through the lens of their experience.<sup>9</sup> This confirms recent research on adolescent brain development by Kelly Schwartz, an adolescent psychology specialist. He admits that adolescents' brains are under development and suggests that teens may be overwhelmed by the amount of choices they have to make. However, when asked how youth workers can find a healthy balance between allowing adolescents to make choices and taking appropriate responsibility for failures, Schwartz proposes that youth workers should be careful not to overprotect youth in their attempt to provide them with success; rather, adults need to train them to deal with questions, think critically, and remain in tension. Christians can also help create more understanding about the emotional and cognitive experiences by spending time debriefing while preparing for mission experiences.<sup>10</sup>

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<sup>8</sup>Grace W. Weinstein, *People Study People: The Story of Psychology* (New York: Elsevier-Dutton, 1997), 86.

<sup>9</sup>Swanson Dena Phillips, Malik C. Edwards, and Margaret Beale Spencer, eds., *Adolescence: Development during a Global Era* (Boston: Academic, 2010), 222.

<sup>10</sup>Kelly D. Schwartz, "Adolescent Brain Development: An Oxymoron No Longer," *Journal of Youth Ministry* 6, no. 2 (2008): 85.

From the submission above, it could be concluded that the adolescent *self* has not yet internalized its own beliefs and values during this period of testing and challenge. Teens rely on the way others make meaning and share experiences.<sup>11</sup> For these reasons, teenagers need spiritually sound models whom they respect and in whom they have confidence. They need to see faith lived out in peers as well as in adults. Paul was right in challenging the youthful pastor, Timothy, to set an example for the believers in faith, love, and humility (1 Tim 4:12). Eric Geiger and Jeff Borton confirm this assertion: “The character developed in [youth] during their adolescent years will quickly be manifested in their life choices as they move into adulthood.”<sup>12</sup> Most sociologists believe faith is kept alive by humans as well as divine support systems. This discipleship program was designed with more pragmatic innovations to enable youth to conceptualize and apply divine mysteries in human life situations. Realizing the negative consequences of spiritual neglect in adolescent life, Geiger and Borton state that if young people lack a formative community that will inspire their faith, they may have a difficult time developing a religious commitment.<sup>13</sup>

Eric Erikson looks at adolescence as a time in which the individual struggles to gain acceptance while formulating an independent identity. He notes that during the teenage years, a young person needs to feel like he is part of a group, yet he must feel that he is making his own decisions and building a future identity. Erikson believes that an adolescent who does not form his own clear identity during this stage may never formulate a sense of true self, making it difficult to understand his role in society.<sup>14</sup> Adolescents

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<sup>11</sup>Schwartz, “Adolescent Brain Development,” 88.

<sup>12</sup>Eric Geiger and Jeff Borton, *Simple Student Ministry: A Clear Process for Strategic Youth Discipleship* (Nashville: B & H, 2009), 27.

<sup>13</sup>*Ibid.*, 11.

<sup>14</sup>Erik H. Erikson, *Identity: Youth and Crisis* (New York: W. W. Norton, 1994), 203.

need to form their identity as they develop a self-ideal, which involves hero worship. They learn about the person they want to become and a collection of desirable traits they want to emulate.<sup>15</sup> Based upon such innate tendencies in the adolescent, the church is in a better position to fill Erickson's gap of identity diffusion by introducing the servant-leader model set by Jesus as the best leadership example for all generations.

The uniqueness of Jesus' personality and the authority of His teachings caused the early disciples to leave their homes and jobs to follow Him. Their experience with Him brought such complete life transformation that both disciples and society were overwhelmed by their image enhancement. In John's gospel when some of the followers deserted Him because of His high moral demand and others were contemplating quitting, Peter's response as to whether the disciples will also leave was quite profound: "To whom shall we go? You have the words of eternal life and we have believed!" (John 6:68). Likewise, the testimony of the Jewish Council in Acts 4 is moving. At their interrogation on the Beautiful Gate miracle, it is recorded, "Now when they saw the boldness of Peter and John and perceived that they were uneducated and untrained men, they marveled, and they realized they had been with Jesus" (Acts 4:13). There is certainly no doubt that when the confirmands encountered Jesus through the training program their identity were enhanced and faith strengthened.

Examining how faith changes as people age, James Fowler's description of the stages of faith development of adolescent spirituality is worth examining. In Fowler's first stage of *mythical-literal* faith, he believes persons view religious stories and music in literal, concrete ways. He suggests that they perceive God in human form somewhere in the sky and accept their religious heritage without question.<sup>16</sup> The Akans of Ghana share this view in their religious concept of *kyere Abofra Nyame na ebeboa no*, which means

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<sup>15</sup>Erikson, *Identity*, 204.

<sup>16</sup>James W. Fowler, *Faith Development and Pastoral Care* (Minneapolis: Fortress, 1987), 65.



“introduce the child to God early in life for it will benefit him greatly.” In Fowler’s second stage, *synthetic-conventional faith*, he indicates that the early adolescent has increased capacity to think abstractly (formal operations). The young person’s principal task is to relate his or her own religious views with the incompatible views of others. They may conceive God as a personal adviser and guide, but in a less personal fashion than previously.<sup>17</sup> Akan proverb *nkomor bone sei ayamesom*, (meaning “bad company ruins good character”) suggests that when a young person gets entangled with peer relationships, he could easily be swayed from his own faith into ideologies more appealing to the majority. Owing to such weak faith foundation, coupled with peer pressures, some youth are enticed and initiated into religious rituals whose constant practice establishes a firm relationship with family deity for support and guidance. The final stage in Fowler’s model of adolescent spiritual development is *individual-reflective faith*, though not all adolescents reach this stage in their faith development. Those who do engage in critical self-reflection and examination of their beliefs and values. Such questioning leads to individual and personal religious beliefs. These adolescents view God in more abstract ways—not as a personal adviser, but as a spirit embodying moral truths and personal presence.<sup>18</sup>

Drawing further lessons from Fowler’s three faith propositions, it seems appropriate to deduce that adolescents’ concept of God differs from that of the child and the adult; yet the adolescent disposition offers an incredible opportunity that must be harnessed for growth and mission. Since faith at this point is cognitively oriented, there is a deeper need to equip the youth to have a loving relationship with Jesus, and build Christian spirituality through prayer and studies. This relational nature of the adolescent involves creating a privileged place and space for youth in the lives of church leaders. It

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<sup>17</sup>Emmanuel K. Asante, *Akan Proverbs: Their Origins, Meanings, and Symbolical Representations in Ghanaian Material Cultural Heritage* (Accra, Ghana: Asempa, 2002), 72.

<sup>18</sup>Fowler, *Faith Development and Pastoral Care*, 70-71.

means introducing them to the narratives and practices that provide experiences of God's love and mission. Jesus exhibited this example. Having called His men, Jesus made a practice of spending time with them, which was the essence of His training program—letting His disciples follow Him. Robert Coleman writes, “His lifestyle and teachings were practiced before them so repeatedly [that] they could not help but catch on to at least the basic rudiments of his mission and ministry.”<sup>19</sup> This close association with His disciples produced a deeper bond of love between them that even death could not separate. Regardless of the challenges of the time, when youth educators demonstrate genuine love to youth and practice what they preach, the disciples who emerge out of the discipleship training will be clothed with a Christ-like nature including an urgent mission of fulfilling Christ's mandate of disciple making.

Defining a clear and inspiring purpose for youth is a motivation to accomplish new things and achieve higher laurels. In *Adolescent Spirituality, What Can We Expect?* Les Parrott III cautions, “Setting expectations of adolescent spirituality too low can be as detrimental as setting them too high.”<sup>20</sup> He believes adolescents aspire to lofty goals, and by holding dreary expectations of them implies they are not capable of reaching higher ones. He adds, “When youth workers hold lower expectations about what a young person is capable of, they communicate an unhealthy message to them.”<sup>21</sup> To inspire faith in young people, the Great Commission mandate must be packaged into discipleship programs, and a divine premium placed on it as required by the Lord to attract youth. When this mandate is fully understood by the youth and the training undertaken provides operational guidance, fresh energy and an overwhelming impact will be made in the church's evangelistic mission.

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<sup>19</sup>Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Revell, 1993), 37.

<sup>20</sup>Les Parrott III, *Helping Your Struggling Teenager* (Grand Rapids: Zondervan, 2000), 168.

<sup>21</sup>*Ibid.*

Sociologists believe that the kind of person one becomes depends largely on what he learns during the formative years from surrounding social groups and social environment. They hold the view that socialization is the lifelong process through which individuals acquire self-identity and learn the physical, mental, and social skills needed for survival in society. Social contact is essential in developing a self or self-concept, which represents an individual's perceptions and feelings of being a distinct or separate person.<sup>22</sup> What one thinks about oneself is gained from interactions with others and from what people perceive others think about them; thus the adolescent needs to experience a sense of belonging. They need general approval from their parents or caregivers, as well as approval from supportive adults such as teachers and others who serve as role models. Teenagers should be encouraged to excel in some capacity in their lives. They need to be good at something, whether it be school work, church work, athletics, art, music, or another talent. The Presbyterian Church of Ghana congregational structures, where various talents are organized into ministry groups, provide adequate opportunity to develop a comprehensive educational program to equip youth and channel their gifts into productive ministries. When realizing that the exercise of their gifts will benefit the church and society, youth will be inspired to gain self-respect, and also prevent them from being easily swayed by negative peer pressure.

Two thousand years ago, Jewish children had a clear path to adulthood that included youth ministry. The local synagogue would hire a rabbi whose primary role was educating children. Starting at age 4 or 5, children would learn, read, write, and memorize the Torah. At age 10, having memorized the Torah, children would either spend more time at home learning the family trade or move toward the path of the rabbi. Either path led to an eventual acknowledgment of adulthood at age 30 for men. Jewish culture

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<sup>22</sup>Sandra Alters and Wendy Schiff, *Essential Concepts for Healthy Living*, 5<sup>th</sup> ed. (Burlingtons, MA: Jones & Bartlett, 2009), 35.

considered the time in between the period in preparation for adulthood, and the synagogue as an investment in youthful life.<sup>23</sup> Present-day youth ministry hardly resembles its ancient roots. Much of the discipleship modeled by Jesus in the Bible has been forsaken in the modern church.

It stands to reason, therefore, that the agents of socialization, such as the family, schools, church, and peer groups, are important in the formation of a social being. Since the family transmits cultural and social values to the child, it is imperative that the “family role” is factored into their training to provide emotional support and assigning social position. Leif Kehrwald, in his work, *Faith Formation with Families in Today’s Church* wrote, “The family is indeed sacred, an authentic ecclesial expression, a domestic church.”<sup>24</sup> Kehrwald believes family is the first community and the most basic way in which the Lord gathers and forms children, and acts in the world. The early church expressed this truth by calling the Christian family a domestic church or church of the home. When the discipleship training program incorporates parents and youth interaction, it affords opportunity to strengthen parental support for the program. Beyond the formal platform interaction, parents become catalysts in educating and inculcating in their children cultural values and valuable church practices that will strengthen Christian maturity. Youth on the other hand will increase their enthusiasm and commitment to the training, knowing very well that their parents approve of their participation.

In the era of post-modern society, the church should make a conscious effort to preserve the cultural values of its people. Since youth are the backbone of every nation, their importance as channels of cultural transmission should not be overlooked. To the Akan tribe of Ghana, the rite of passage marks a significant transition in a person’s life,

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<sup>23</sup>Robert Epstein, *Teen 2.0: Saving Our Children and Families from the Torment of Adolescence* (Fresno, CA: Quill Driver, 2010), 10.

<sup>24</sup>Lief Kehrwald, ed., *Families and Faith: A Vision and Practice for Parish Leaders* (New London, CT: Twenty-Third, 2006), 88.

particularly from adolescent to adult life. How these transitions are managed can be instrumental in determining who becomes an adult. Rites of passage have existed throughout human history and may be a significant factor in the development of a stable adult personality. Manu Ampim writes,

Unlike many western cultures where adulthood is seen as a status achieved at the age of 18 or 21, or graduates from high school, without any expected fundamental guidance or transformation from a child to an adult; African societies systematically initiate boys and girls. They often take the young initiates out of the community, and away from the concerns of everyday life, to teach them all the ways of adulthood: including the rules and taboos of the society; moral instruction and social responsibility; and further clarification of his/her mission or calling in life.<sup>25</sup>

African Traditional Education (ATE) concept, which the discipleship training adapted, possesses education agents who are responsible for the formation of children and young people for adult life, as well as for adults to face challenges of adult life. Like the ATE, where the agents of the socialization process of young people are the parents, family members, community elders, and traditional leaders, the training used similar agents to facilitate the training with the intended purpose of making the individual a complete, confident, independent, and productive person. The practical part of the training was adapted to the Akan formation pattern of mentoring, where traditional leaders in other tribal communities who have proved themselves as good leaders are identified and allowed to have direct impact on the future leaders.<sup>26</sup> Following the traditional mentoring example, where “Royals” (heirs to the throne) are arranged to live with knowledgeable leaders to understudy them, so should leaders of the Bible Study and Prayer Group (BSPG), who are noted for their evangelistic skills, mentor the confirmands in their practical orientation. Just like young “Royals” learn through observation, participation, and service, so did the youth confirmands acquire evangelistic skills through practice.

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<sup>25</sup>Manu Ampim, “African Studies: The Five Major African Initiation Rites,” 30-40, accessed April 8, 2014, [www.manuampim.com/AfricanInitiationRites.htm](http://www.manuampim.com/AfricanInitiationRites.htm).

<sup>26</sup>Kwabena Opuni-Frimpong, *Indigenous Knowledge and Christian Missions: Perspectives of African Leadership Formation on Christian Leadership Development* (Accra, Ghana: SonLife, 2012), 130.

Another significance of this study is to adapt the social pattern of development in empowering the youth to become an embodiment of knowledge, with a unique cultural identity and a Christian missionary touch. A reflection on the discussion goes to confirm that the selection of the church's confirmands for discipleship training is vital in shaping the future of the church. Since confirmation study is the final preparatory stage used to equip and usher the youth into adulthood, a newly designed discipleship training program not only shaped the Christian maturity of the young people, but it became a tremendous opportunity to build the discipleship capacity of the church. Not only do schools serve as agents of socialization and primarily impart knowledge and skills, but they also have a profound influence on the self-image, beliefs, and values of children.

### **The Servant-Leader Model**

The servant-leader model concept was proposed to incorporate into a new discipleship program as a way of introducing Jesus' leadership examples as the standard lifestyle to be inculcated into the recipients of the training. The essence of discipleship training is service. Greenleaf fleshed out this notion of servant-leader by stressing that the servant leader is a servant first. He is of the opinion that the servant leader takes care to ensure that other people's greatest needs are being met and that those people, while being served by the leader, "become healthier, wiser, freer, more autonomous, more likely themselves to become servants."<sup>27</sup> Based upon this principle, a personal encounter with Jesus is congruent on a discipleship training that will produce servant leaders. An encounter and a relationship is more than just a following; until one gets to the point of acknowledging Jesus as the Lord of his life, discipleship becomes a non-starter. Regardless of Jesus' stringent demand on His followers, His style of leadership presents an exemplary model greater than that of the meekest man Moses, the wisdom of Solomon, and the

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<sup>27</sup>Robert K. Greenleaf, *Power of Servant Leadership* (San Francisco: Berrett-Koehler, 1998), 43.

organizing abilities of Paul. Contemporary leadership genius call Him *the incomparable Christ*. Ken Blanchard and Phil Hodges believe that the world is in need of servant leaders who will lead as Jesus led and serve as Jesus served.<sup>28</sup> By word and example, Jesus modeled servant leadership and commanded His followers to do likewise. He radically established a servant attitude and style as the way in which His leaders were to lead others. In Michael McHugh's book, *Exploring Christian Literature*, Daniel Webster is quoted as predicting,

If truth be not diffused, error will be. If God and His word are not known and received, the devil and his works will gain the ascendancy. If the power of the gospel is not felt throughout the length and breadth of the land, corruption and darkness will reign.<sup>29</sup>

Webster believed that the church must hold up Jesus Christ as the model for young people, else they will fall into the traps of insidious temptations that will haunt them for the rest of their lives. Webster could not have captured it better: "In a culture which is continually changing Jesus is the one thing that will always be unchanging."<sup>30</sup> It is in this vein Jesus' servant leadership model should constitute the moral foundation for youth discipleship training.

Jesus demonstrated servant leadership. He said, "I am among you as one to serve and not to be served" (Mark 3:45). The servant leader focuses on inspiring and enabling people to achieve their full potential, in pursuit of a shared and common purpose. For the servant leader, it is not about status and control, but enabling and empowering their people and growing them to be servant leaders too. Jesus explicitly challenged the prevailing views of leadership held by the Jew in His days, when he demonstrated to His disciples that leadership in the kingdom is not lordship, but service. In the foot washing

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<sup>28</sup>Ken Blanchard and Phil Hodges, *Lead Like Jesus* (Nashville: Thomas Nelson, 2005), 20.

<sup>29</sup>Michael J. McHugh, ed., *Exploring Christian Literature* (Arlington Heights, IL: Christian Liberty, 1994), 125.

<sup>30</sup>Ibid.

incident (John 13), He established the kingdom principle of servant leadership, the pre-eminence of others instead of self, and then challenged the disciples to follow His example. The reason servant-leaders are empowering leaders is that they anchor their attitudes, values, and behavior in the fertile soil of service to God first and then service to others. Hence, they lead not in order to gain anything from their followers, but to give to them. They really strive to render service to meet the genuine needs of their followers and inspire and encourage serving others. In “The Nature of the Servant Leader Modelled on Jesus,” Paul Wong is referenced as saying, “Servant leadership is characterized by the desire to serve and empower followers and the belief that the best way to achieve organizational goals is through developing the potential of workers.”<sup>31</sup>

The servant leader possesses the understanding of stewardship. Paul’s admonishment to Timothy sums up the role of a steward: “Guard against what has been entrusted into your care” (2 Tim 2). A steward guards jealously the traditions and property entrusted to his care and must be ready at all times to give account of his stewardship. As a way of equipping the confirmands with this stewardship concept, the training program took cognizance of the doctrine of the faith, which intended to help the youth understand the message of the training, the objective of the training, the responsibilities associated with training, and the accountability expected of the recipients of the program.

The servant leader is always about the Master’s business, and he does it with urgency. Until the disciple comes to the point of pursuing the Master’s agenda with fear and trembling, the urgency of the Great Commission will be underestimated. It was such earnestness for human salvation that Jesus stood against all the challenges of life and ministry, even at the cost of His life. The servant-leader’s life is worth nothing until the task assigned by the Master is completed. Jesus’ response to the interrogation by His disciples at the Samaritan well strengthens the servant’s mission. His disciples were

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<sup>31</sup>Mike Waddell, “The Nature of the Servant Leader Modelled on Jesus,” December 4, 2013, accessed April 8, 2014, [www.christian-leadership.org/the-nature-of-the-servant-leader-modelled-on-jesus](http://www.christian-leadership.org/the-nature-of-the-servant-leader-modelled-on-jesus).



concerned about why He had spent time with a Samaritan woman when meal time was long passed. His response was that “my food is to do the will of my Father and to finish it.” The Saddleback Church youth ministry captures this idea in a sound evangelistic philosophy: “A great commitment to the Great commandment and the Great Commission will grow a Great church.”<sup>32</sup> To give the training a cutting-edge character principle, participants were assigned a clear cut responsibility of what must be done, when it must be done and how it is expected to be done.

As noted, adolescence is an age of competition. Academic studies have programed youth with the desire to be the best student in order to obtain rewards. In the event of competition, there is a stronger possibility of nurturing pride as a result of an accomplished academic achievement. The youth discipleship training introduces a paradigm shift where performance is not geared toward becoming the top of the class, but rather activating and harnessing the gifts in the youth, with the understanding that teamwork through cooperation is required to produce efficient output. Through the discipleship training, the confirmants were made to appreciate that the servant leader always looks for the good in others and remains patient and forgiving. This cohesion intended to make the teens see things from others’ perspective, exhibit patience, and show empathy. It is hoped that the servant leadership produced through the training created strong loyalty and inspiration that helped AOTC develop and retain its youthful assets and channel them for productive missions.

Servant leaders’ attitude to work sets a high standard for organizational work ethics. In this era, where every sacrifice has an expected economic value, it is becoming difficult, amidst economic challenges, to expect service without material reward. The culture of voluntariness is intended to be revisited in the youth discipleship training. Jesus established this ministry principle when he told His disciples, “If anyone will come after

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<sup>32</sup>Douglas Fields, *Purpose Driven Youth Ministry* (Grand Rapids: Zondervan, 1998), 51.

Me, let him deny himself, take up the cross and follow me” (Luke 9:23). For someone to take up their cross meant that they had fully identified with a cause even to the point of being willing to give up everything, including self-interest. Since Jesus did not promise His disciples a bed of roses while inviting them to follow Him, the recipients of the discipleship training were made aware that the path of godliness is filled with hardships, criticisms, and persecutions. Such understanding prepared the youth to face ministerial challenges that they may confront while evangelizing others. Similarly it diffused the notion of prosperity gospel, which emphasizes success based on financial prosperity and a Christian life devoid of suffering, and established a gospel founded on sound doctrinal principle and truth.

### **Evangelism and Culture**

Culture is an invisible bond that ties the people of a community together. E. B. Taylor defined culture as “that complex whole which includes knowledge, beliefs, art, morale, laws, customs and any other capabilities and habits acquired by man as a member of society.”<sup>33</sup> Culture is often viewed as an integrated system that controls society. As such, people coming from a particular culture exhibit distinct characteristics and behaviors. The cultural values people inhabit form the founding principles of an individual’s life. Moreover, these cultural values highly influence a person’s principles and philosophies of life and way of living.

Because culture shapes personality and keeps social relationship intact, it prepares the individual for group life. Culture distinguishes, leads, and shapes the personality of the individual and structure of the group. In an organization, like a church, when every member follows the same basic rules, standards, and procedures, a cordial relationship and understanding develop. This sense of togetherness, driven by the same

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<sup>33</sup>Hans Gullestrup, *Cultural Analysis: Towards Cross-Cultural Understanding* (Copenhagen: Aalborg University Press, 2006), 16.

basic goals, creates an atmosphere of team work. When a cooperative culture of the church is positive, members are more likely to keep their membership over a long time, and in turn develop a sense of dedication and commitment to the church as it becomes a part of their lives. The effectiveness of an organization's culture is essential to long-term success.

From this analysis of culture, it is clear that the church has a culture that must be nurtured, promoted, and transmitted. Christianity is a way of life, which upholds the teachings and principles of its founder Jesus Christ. Thus, His teachings form the tenets of the Christian institution and His lifestyle defines the organizational values. Although Christianity cuts across cultures, it adopts and adapts to all cultures in order to promote the core objective of disciple making. It suffices to say that Jesus' expectations for His church are summed up in the words "communion" and "commission." During communion, a Christian ritual celebrated as a memorial, Jesus provides His "body and blood" as a sacrament in remembrance of Himself. This ordinance is ordained for members who are baptized into the Christian community.

After the last supper with His disciples, Jesus commissioned them to go and make disciples of all nations. It could be said that the "communion" and "commission" summarizes Jesus mission agenda, which He expects the church to honor in remembrance of Him. Unfortunately, while the church community has religiously held fast to the sacrament of the Eucharist, it has not attached similar commitment to the sacred responsibility of His outreach command to go and make disciples. It is the Great Commission aspect of the church's culture I activated and inculcated in the youth discipleship training, with the hope of having it practiced as a church culture. When the church appreciates its own culture and values, the members will have a deeper understanding in knowing how to communicate the gospel message to diverse people-groups, and lead them into the saving knowledge of Jesus Christ.

In order that the church may effectively fulfill her cultural mandate of the Great Commission, it is important to understand the nature of mission. The ultimate goal

of the mission of God and His church has always been the same: bring the kingdoms of this world under the lordship of Jesus Christ (Rev 11:15). Thus, the mission of the church is to preach the good news about the kingdom of God so as to provide opportunity for every person of every nation to decide for or against the saving grace of God's kingdom. Since the goal of mission is the worship of God by the nations, everything else, whether administration, development, ecumenism, education, etc., should make this ultimate goal a foundation upon which all other activities are determined. In "The Significance of Galilee to the Mission of the Church," Caleb Rosado writes,

While this is the ultimate goal, the intermediate or intervening goals of mission which define, delimit or broaden the nature of the mission of the church, do vary depending on time and place. It is this understanding of the relative nature of mission, depending on place and time that has often been misunderstood. It has resulted in a uniform concept of mission from one given historical time and place, superimposed on the rest, for all times and in all places. The result has been: at worst, an aborting of mission; at best, a misunderstanding of the nature of mission and of God's Kingdom.<sup>34</sup>

Rosado holds the view that no one has ever read Scripture in a vacuum, all Christians are historically-culturally conditioned, and from within the conditioned perspective Christians re-read the gospel. Yet it is precisely this type of reading that one will constantly discover new aspects of the functioning of the gospel which has remained hidden until the present moment. He does not suggest diluting the full meaning of the gospel; however, he believes this type of culturally-conditioned re-reading will contribute to the church's growth in understanding the full impact of the liberating mystery of Christ. As the church carries out its mission in a cross-cultural environment, it must begin to assess its *modus operandi* in light of the church's mission objective. The city of Accra in which AOTC is located is a mixed cultural community with different people groups.<sup>35</sup> This makes it imperative to

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<sup>34</sup>Caleb Rosado, "The Significance of Galilee to the Mission of the Church," accessed April 8, 2014, [www.rosado.net/pdf/Galilee.pdf](http://www.rosado.net/pdf/Galilee.pdf).

<sup>35</sup>The term "people group" is used to refer to a significantly large sociological grouping of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnic origin, residence, occupation, class or caste, situation etc. or a combination of these.

contextualize the presentation of the gospel so as to reach all categories of persons in the language and culture that define them. Ghana is predominantly a multi-cultural nation with; it has over 80 ethnic groupings with different languages and distinct cultural diversities. Although, all these people groupings belong to one nation, distinct cultural barriers cannot be underestimated in missions.

With the development of cities and its resultant influx of rural dwellers into those cities and towns, the defining lines of social class became pronounced. The rise of the middle class and the steep gap it has created between that level and the lower class has heightened this cultural diversity more than ever. The result of these developmental side effects is the creation of another cultural barrier that needs to be crossed if Christians are to reach out to all people. In this respect, the concept of seeing people not just as isolated individuals, but as part of a society and a network of personal relationships, is of great help in developing effective evangelistic strategy. When the youth understand the people-group concept, it does not only inform them that every group of people has its own unique identity, but it helps them appreciate that common identity as well. The people group approach enabled the youth identify groups with fewer Christians and ministry resources. The people of northern origin living in the city of Accra and other foreigners, for example, provide a major cultural challenge which must be studied and bridged through evangelistic outreach. Current data on mission work in the northern part of Ghana, revealed by the Northern Outreach Program of the Presbyterian Church of Ghana, shows that about 98 percent of all protestant financial resources are concentrated on mission to people of southern origin while only 2 percent are spent on northern. Presently, out of the 62 ethno-linguistic tribes in the north, only 8 have been reached by the Presbyterian Church.<sup>36</sup> To set a permanent machinery in motion to address this cross-culture missions

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<sup>36</sup>The data is an unpublished research report by the Northern Outreach Program (NOP) of the Presbyterian Church of Ghana (PCG) captured in the Mission and Evangelism report to PCG General Assembly in 2013. NOP is a specialized ministry under the Department of Mission and Evangelism of the

challenge, the youth discipleship training introduced Paul's mission concept of becoming all things to all men that he might win some (1 Cor 9:19-23). The current trend of unconsciously assimilating membership into Akan and Ga tribal languages, the dominant languages of the PCG, limited the church's scope of ministry and weakened its evangelistic drive.

### **Conclusion**

There is enough evidence to show that youth are widely influenced by their psychological and sociological environments, which have significant implications on behavior patterns and faith receptivity. Nevertheless, it is also established that relationships and education play an integral part in the development of the adolescent's faith. Stable and appropriate relations are essential to the understanding and experience of the Christian's relationship with Jesus Christ.

Undoubtedly, God is calling adolescents to know, live, and act for Him, so they learned how to do this through training and spiritual guidance. God is also calling them to act for Him (e.g., in ministry, evangelism, leadership, encouragement), and this requires that they be given some level of independence and responsibility. This extension of responsibility will give adolescents what they need in another way: to be involved, not just observing. They need opportunities to live out their faith, and be encouraged to do so in the face of diverse adolescent psychological, sociological, and cultural challenges. For youth discipleship training to have lasting and purposeful impact, youth need models of vibrant leadership and spirituality whom they respect and in whom they have confidence. They need to see faith lived out in peers as well as in adults. Unhealthy models of authority only compound the struggle. If young people lack a formative community of friends and parents who share a common faith, they may have a difficult time developing

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PCG geared toward ministry to migrant workers from the northern regions of Ghana working in the southern part of Ghana.

a religious commitment. Most sociologists believe faith is kept alive by a human as well as a divine support system. The church is advantageously placed, more than any time in history, to shape the destiny of the next generation. They have a model in Christ, who offers and possesses strong membership influence, and well-organized institutions play meaningful advocacy roles. When the church strengthens its Christian education training, they not only provide spiritual nourishment for its members, but are able to equip youth for healthy living and productive evangelistic mission.

## CHAPTER 4

### PROJECT METHODOLOGY

In October, 2014, I conducted a pre-survey, as part of my research implementation procedure, on 30 Junior Youth Confirmation candidates (JYC), 10 junior youth teachers, and 20 selected members of the Young Peoples' Guild (YPG) of Adabraka Official Town Congregation of the Presbyterian Church of Ghana with the aim of assessing the strengths and weaknesses of its current discipleship program. The pre-survey was followed by a focus group of 9 persons made up of 2 Christian Educators, 1 theologian, 1 psychologist, 2 youth pastors, 2 Junior Youth (JY) teachers and 1 congregational minister selected to design the new discipleship training program. Following the completion of the draft training program, a five-member technical team was engaged in a two-day residential retreat to evaluate the new program based on its biblical and theological foundation, practical orientation, and elasticity in changing times of the Ghanaian society.

Within the context of my research, the aim was to accomplish three goals which would result in developing and implementing a youth discipleship training program to promote evangelism. The first goal was to evaluate the strengths and weaknesses of the current discipleship training program as a tool for evangelism. The second was to design a new discipleship training program that would incorporate biblical and cultural values to improve the maturity of the youth in carrying out evangelism within contemporary Ghanaian context. The third goal was to increase knowledge in evangelism by implementing the discipleship program through teaching and faith sharing practice.



## **Implementing Phase 1**

### **Pre-Survey/Analysis**

To facilitate the implementation of the first goal of evaluating the strengths and weaknesses of the current discipleship training program, a pre-survey was conducted on 30 junior youth Confirmation candidates currently being prepared for confirmation, 10 junior youth teachers, and 20 selected members of the Young Peoples' Guild (YPG), who were recent beneficiaries of current training program of Adabraka Official Town Presbyterian Church (AOTC). The pre-survey section (phase 1) lasted two weeks. The distribution and collection of questionnaires was assisted by the organizer of the Young Adult Fellowship of AOTC. The pre-survey for JYC was conducted on a Wednesday Confirmation class session. This session was followed by YPG and JY teachers put together for the pre-survey. Each session lasted 30 minutes. Analysis of the finding is summarized next.<sup>1</sup>

Question 1 sought to know whether AOTC has well-organized discipleship training for JYC. The current confirmands “strongly disagree” that the AOTC has a well-organized discipleship training program for them. The teachers and YPG members generally share the same opinion. The results of the survey seem to suggest that the confirmands do not see their training as well-organized for the necessary evangelistic impact needed as part of the Christian responsibility. An interaction with some of the participants suggested that a few JYC are exposed to some discipleship programs from the Scripture Union or other para-church organizations and have seen those to be well-organized. In that regard, their views would be relevant in trying to develop a new program.

Concerning materials provided to facilitate training of the confirmands (question 2), all three groups of participants affirm that they are inadequate. It is interesting to note that none of the JY teachers “agree” that the materials are adequate. More so, the 19 confirmands who “strongly disagree” leave much to be desired. The responses clearly

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<sup>1</sup>For full details see appendix 3.

show that the materials used were not addressing their expectations and could not be compared with others they had experienced elsewhere.

Question 3 stated that the JY are provided with study materials to help them study on their own. From the responses, not a single teacher or confirmand “agreed” that materials for studies during confirmation help confirmands to study on their own, even though 5 of the YPG members do not share the same opinion. In totality, it is obvious that materials that enhance personal devotion are not readily factored into the curriculum of the confirmation discipleship training program. The problem this can create is the members might lose touch with what they learn until they meet as a group. Thus, learning becomes discontinuous and results in lack of progress. It is undeniable that materials for personal studies will ensure continuous learning.

On question 4, all three groups of participants “agree” to a very large extent that Sunday service sermons are mostly based on the lectionary. It is important to note that sometimes almanac themes do not address the needs of the age group of confirmands (mostly 18 years old), which must be considered when planning a training guide for the confirmands.

In response question 5, that confirmation is a major church event that is well supported and celebrated, all three groups of participants “strongly agree.” Taking into consideration the lack of organized discipleship training program, plus lack of discipleship materials, one wonders why the church attaches so much importance to the ceremonial part of the confirmation program, which usually climaxes the confirmation training on December 26, rather than the discipleship training that equips the confirmands for evangelism.

On question 6, I wanted to know whether JY Confirmation lessons provided opportunity for the JYC to accept Jesus Christ as a personal savior and Lord. Comparing the responses from the three groups, it can be said generally that confirmation lessons to some extent positively influence the JY’s decision to accept Jesus Christ as their personal

Savior and Lord. The majority, however, “disagree” with the assertion.

Question 7 raises the issue on whether the JY study materials teach them about having a daily personal devotion. Among all the participants, only 2 of the JYC members agree that the study materials teach them about having a daily personal devotion. The data thus shows that 28 participants think otherwise. This again indicates that the study materials developed for the confirmands do not enhance continuous and private learning of the Word of God.

Question 8 assessed mentoring as a support for spiritual and evangelistic guidance of the JYC. Evidence from the data, shows all the respondents “disagree” that the JY studies provide opportunity to have a mentor to assist the JYC. This vacuum would mean that the confirmation program must inculcate mentorship in the teaching and learning process to help them in their spiritual journey, while at the same time addressing some of the spiritual and evangelistic challenges facing the youth.

Question 9 assessed whether the current JY training gives an opportunity to share faith with others. In response to this question, 8 JYC and 6 YPG members “agree” that junior youth training gives them an opportunity to share their faith with others. In contrast, no leader agrees with this claim. The response of the leaders gives the impression that the confirmation studies do not emphasize evangelism. If that is the case, it can be attributed to the lack of mentoring during the confirmation process. Mentors from the YPG or the Bible study and prayer group who could be of help to the confirmands should be formerly arranged to assist them in their Christian lives and how to share their faith effectively.

Question 10 asked whether Ghana’s cultural values form part of the Christian education program received at JY. None of the 60 participants “agree” that Ghanaian cultural values form part of the Christian education program received at JY. This cultural neglect cannot be overemphasized since it is obviously clear that the Christian education program received during the confirmation classes is not done in the cultural and socio-

political context of the confirmands. It is important to note that in Ghana, how to address the elderly, how to begin a conversation, how to dress etc., are key elements of the culture. Thus, if confirmands are not introduced to these things and many other cultural values, their evangelistic approaches may not be acceptable in certain parts of the nation, not because they do not know how to evangelize, but because they may not be observing appropriate and acceptable cultural norms in their approach. Figure 1 offers discrete views of the research areas with summarized observations from the pre-survey analysis. Full analysis report is found in appendix 1.

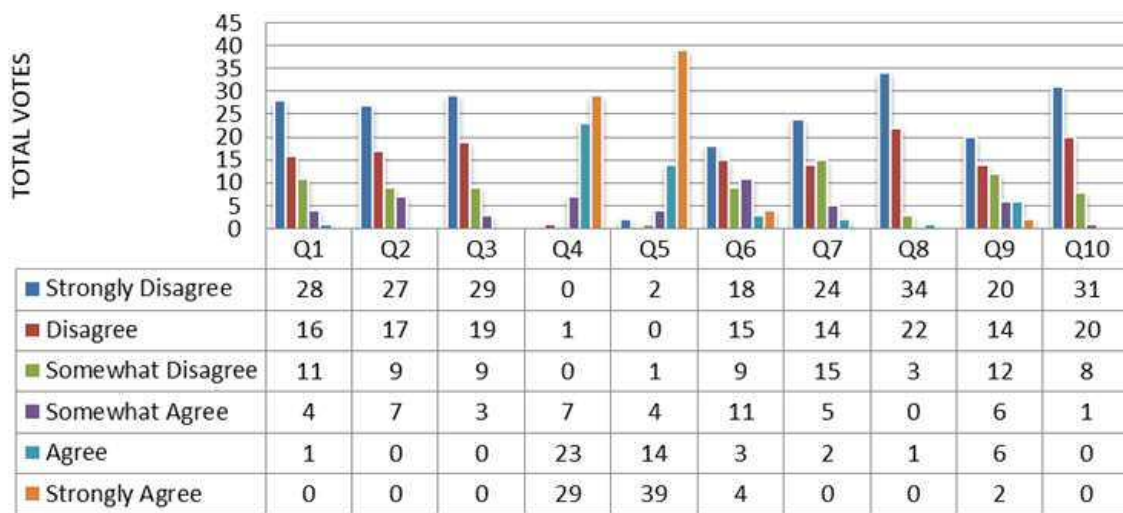


Figure 1. Discrete views (data) of each research area

1. Q6, Q7 and Q8, which have been closely distributed is a direct reflection of the work being done by the JY to leverage some basic missing ingredients in discipleship, such as personal acknowledgement of Jesus Christ and devotion.
2. Though closely represented (referring to Q6, Q7 and Q8), the majority still indicates and accepts some sort of gap that would need a more robust and effective way of mobilizing the membership for discipleship and general evangelism.

A quantitative analysis of the data in figure 1 shows that response from the pre-survey was in the affirmative, confirming the need for a discipleship training program for the youth. Except for questions 4 and 5, the response reflects current resource unavailability and/or content deficiency for such evangelistic task. Questions 4 and 5,

however, throw light on some of the opportunities currently available that can be seized for evangelistic purpose. For instance, question 5 suggests *Confirmation* exercise as an opportunistic avenue to impart evangelism and discipleship responsibility on the growing members, and at the same time attract larger part of the congregation to come aboard.

Largely, it was evidently clear that discipleship training geared toward evangelism is missing out of the core curriculum of the youth training program, and the target groups are optimistic about their position concerning evangelism and discipleship program in the church. In conclusion, the research findings have proven that current materials used to train the JYC lack the needed strength as a tool for evangelism; therefore, there was an urgent need to design a new program to meet the evangelistic agenda of the congregation.

## **Phase 2**

### **Designing a New Training Program**

Phase 2 was geared toward developing a new discipleship training program for the JY to promote evangelism as captured in the second goal. Phase 2 lasted three weeks and the target groups included nine-member program designer and five-member technical team to review the new design. Week 3 brought together the nine-member team, made up of 2 Christian educators, 1 theologian, 1 psychologist, 2 youth pastors, 2 JY teachers, and 1 congregational minister into a three-day residential retreat to design the new discipleship training program. The first day was used to introduce the program, which explained the philosophy, objectives, and significance of the research.

As a basis for the new design, the team was provided with the analysis of the pre-survey research, and in a focus group setting discussed the pre-survey data. After an extensive discussion on the research findings, the group admitted that the current study material had a lot of challenges as a discipleship training tool to promote evangelism. The need to redesign the training material became obvious. Collectively, the team agreed that the proposed youth discipleship training program should be a simple training manual

which captures the philosophy, purpose and objectives of training. It should also outline topics designed to fulfill the objectives and suggested activities that may be undertaken to enrich the training. In addition, the program should provide a user guide for teachers and youth-centered study material that is easily understood and used by the confirmands.

Areas of concentration were discussed and shared based upon interest, and the panel took three days to reflect and gather information on the subject areas chosen. The team proposed ten topics to form the core study of the new discipleship manual:

1. An Encounter with Christ: Foundation for Discipleship and Evangelism
2. The Disciple' Devotional life: Spiritual Empowerment
3. Growing in Christ: Mark of a Maturing Disciple
4. Prayer: The Disciple's Power
5. Bible Study: The Disciple's Knowledge
6. Holy Spirit: An Indispensable Partner in Evangelism
7. The Disciple's Armor: Armed for Mission
8. Mentoring: Effective Discipleship Strategy
9. Sharing Christ with Others: The Disciple' Responsibility
10. Cross-Cultural Mission: Discipleship Strategy

To bring about uniformity in presentation, the team agreed on the structure, content, and preparatory sessions, and the team gathered again for two days to finalize their work. A secretary formatted and styled the proposed discipleship program, and the draft was made available to the technical team for their study.

The group decided on "Encounter with Christ: The Disciple's Evangelistic Foundation" as the first study in order to establish the confirmand's faith in the salvific work of the Lord Jesus Christ, without which faith has no foundation. The disciple's devotion, prayer, and study life form part of the study to provide spiritual support, knowledge, and empowerment required for living and mission. Furthermore, the indispensability of the Holy Spirit was made central in the whole study to help the youth

appreciate the fact that evangelism is the work of the Holy Spirit, who alone gives guidance, energy, and direction for mission. The youth were also reminded that evangelism is spiritual warfare; hence, the armor needs to be put on in the spiritual battle that rescues lost souls from the enemy's fire. Chuck Lawless, in his book *The Discipled Warrior* endorses Peter Wagner's argument that church growth principles are often ineffective unless they take into account the spiritual battlefield on which the secular person must be approached.<sup>2</sup> Mentoring was also given prominence to lay emphasis on experience and the human guidance required on the mission field. In *Awakening Youth Discipleship*, the authors observe that a decline in the number of adult mentors and sponsors has created a void in adolescents' lives now filled by the entertainment media that ushers young people into a specious adulthood.<sup>3</sup> Including mentoring in the program, I agree with Mahan, Warren, and White that "without opportunity as agents and without adult mentors, young people often lack a sense of loyalty to social institutions characteristics of their parents and grandparents."<sup>4</sup> Finally, the study on sharing Christ in a cross-cultural environment was added as the ultimate responsibility and effective strategy the disciple needs to transmit the gospel in the context of contemporary Ghanaian society.

### **Assessment of the Five-Member Technical Team**

As part of the process of designing a new discipleship manual, a five-member technical team made up of Christian educators were brought together to evaluate the new discipleship study material. Using the evaluation rubric (see appendix 4), each team took two days to study and assess the work of the designers of the new program. Results from the evaluation rubric show that the technical team was of the opinion that the program

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<sup>2</sup>Chuck Lawless, *The Discipled Warrior* (Grand Rapids: Kregel, 2002), 16.

<sup>3</sup>Brian J. Mahan, Michael Warren, and David F. White, *Awakening Youth Discipleship* (Eugene, OR: Cascade, 2008), 16.

<sup>4</sup>Ibid.

has a sound biblical foundation, offers opportunity for deep spiritual experience, and was equally tailored to the goals of the projects. They all chose “sufficient” to indicate that the new designed discipleship material was youth friendly, culturally insightful, and they believe the program will survive the changing times of society.

Similarly, all five registered “exemplary” for questions 4, 6, and 9, agreeing that the topics discussed resonate with the evangelistic objective of the project and are skewed to meet the needs of a target group. They acknowledged the study material was progressively designed to make the disciples appreciate the maturing process a Christian needs to observe in order to be an effective witness for Christ. Three members pointed out that question 2 required some attention and suggested a rearrangement of the topics to improve progression in the study. This was collectively discussed and modified. There was also a suggestion to improve work on two of the study materials to eliminate ambiguity, and these were effected and accepted. Generally, all five gave a remarkable impression of the project. By the opinion expressed in the evaluation rubric, they indicated that the project was worth undertaking; they anticipated an improved confirmation curriculum, which would stir up enthusiasm in the youth to carry the message of Jesus Christ with urgency.

### **Implementing the Pre-Test Survey**

Pre-test evaluation was carried using the design rubric prior to the implementation of the new discipleship training program and the same questionnaire was distributed to the target population (confirmation candidates) for a post-implementation evaluation. The intention of the pre-test was to assess the knowledge level of participants in relation to the new program. The deficiencies realized from the evaluation test data became useful in addressing the areas of concern during the presentation of the new program. The JY disciple training evaluation was administered to 30 JYC, who were involved in the pre-survey. Table 1 provides a summary of the test findings.



Table 1. Results of junior youth disciple training program evaluation tool (pre-survey)

Junior Youth Disciple Training Program Evaluation Tool					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comment (%)
1. The lessons received give me opportunity to accept Jesus as my personal Savior and Lord.	18	10	2		-93.3
2. I have been taught how to have a daily devotion life (quite time).	8	16	6		-73.3
3. The training received taught me how to live a victorious Christian life.	7	19	4		-86.6
4. The training materials used for learning gave me an insight that makes learning interesting.	22	8			-100
5. The training equips participants to share the gospel with others.	15	10	5		-83.3
6. I understand the importance of the role culture plays in sharing the gospel.	19	11			-100
7. I share lessons learnt from studies with others regularly.	10	12	8		-73.3
8. I have been helping others to grow in the Lord.	8	17	5		-83.3
9. I understand what I have been taught and I am more confident.	8	13	9		-70.0

### Phase 3

#### Teaching and Practicing the New Training Program

The third goal was to increase the knowledge of evangelism by implementing the discipleship training program. Prior to the implementation of the study material, one hour orientation session was organized for the stakeholders of the church, made up of the council of elders, JY teachers, and ministers of the church. They were briefed on the new program, its use and implications for the church. Questions raised were clarified and the gathering unanimously agreed to implement the program in the church.

Following the permission of the council of elders, three, one hour sessions of the confirmation classes were used to teach the new program on three consecutive Wednesdays. The attendance recorded was 23, 26 and 32 persons respectively, and I

joined the JY teachers to facilitate the training. This activity occurred between week 6 and 8 of the project implementation.

### **Lesson 1**

One teacher gave an overview of the entire new discipleship training program. He outlined the philosophy behind the new program and explained the objectives and the theological significance of the new training program. Participants were given copies of New Discipleship Training Program, and the teacher walked them through each activity and how to apply it. Time was allowed for questions and clarifications. See table A6 in appendix 5 for the program outline of the new discipleship training manual.

### **Effective Study Guide**

Central to the project was the effectiveness in implementing the new discipleship training program. Having explained the concept and philosophy behind project, and having also designed the training program and provided reasons for the choice of target group, it seemed expedient to suggest operational guidelines for the new study manual. This was hoped to avoid speculations and ambiguities that may characterize implementation.

### **Teachers' Guide**

The designers of the new discipleship training program agreed that all aspects of the Discipleship Training Program should be separated into broad areas that follow a theme. Each theme was given an introduction which was followed by the biblical basis of the theme, teaching/learning steps to guide understanding, and concluded with life application for life transformation. Generally, the program was designed in the pattern of a Bible study; however, diverse methodologies could be adopted to facilitate teaching and learning. Even though a teacher-led facilitation would reveal deeper meaning of the subject matter, the Bible study portion of the program was designed with a child-centered orientation to make learning easier. The suggested approaches to the use of the manual may include Bible study and learning in small groups.

**Bible study.** The study session is an opportunity to bring the confirmands together for orientation. The platform allows the teacher to give an overview of the one-year discipleship training curriculum and its usage. It must be stressed that changing listeners' beliefs, thoughts, values, and actions requires more than just providing information and explanation. The Bible study leaders must be equipped to know how to integrate different teaching principles to make the study interesting and effective.

**Learning in small groups.** Small groups are organized in groups of 8 to 10 and a teacher or confirmand leads a discussion based upon selected topics in the training manual. Research shows that people remember less than 10 percent of what they hear in three days' time, but remember over 65 percent of what they experience.<sup>5</sup> Positive interaction and discussion helped move teens from just reading and listening to a deeper faith conversation with each other as they share their thoughts about a topic or scripture passage. It was important that everyone be encouraged to participate; therefore, questions related to the topic were provided to create room for interaction and also assess the understanding of participants. Jesus frequently posed questions to get people thinking. As a small group leader, taking time to read and study the verses, as well as look over the questions in advance, helped them to understand the concept of the study. The leader of the study was reminded that it was okay to leave space for silence in small group because teens sometimes need time to think about the passage or question before expressing their thoughts.

## **Lesson 2**

The second lesson was devoted to explaining the Bible study materials. Three teachers led the exercise. They took time to explain the content and methodology adopted and how the study was to be organized. A practical demonstration of a "preparatory class"

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<sup>5</sup>Dale E. Cone, *Audio-Visual Methods in Teaching* (New York: Dryden, 1969), 107.

and “discussion group” were conducted to strengthen the viability of the program. Samples of the Confirmation study lessons are provided in Appendix 6.

### **Lesson 3**

The use of the catechism (the original training material for confirmands) was explained; its integration into the new program and how to apply it to life situations were discussed. Room was created to address questions and participants’ concerns.

### **Lesson 4**

In preparation for faith sharing exercise, a team of twelve JYC members were given mentors from the Bible study and prayer group to role-play witnessing lessons to equip them to practice gospel sharing.<sup>6</sup> Two separate days and an hour of meeting were devoted to discussing the outreach program and introduce the youth to their mentors. The criteria for selection were based upon

1. The youth’s choice of a spiritual model
2. The gift and ministry area of interest
3. Approval of Congregation Select Committee
4. The assistance of parents and guardians of the participants
5. The pairing was gender bias, i.e., males were paired with males and females to females in order to avoid temptation and emotional attachment to the opposite sex

To strengthen the newly formed relationship, the mentor took a personal interest in the mentee, met occasionally to discuss the mentee’s concerns, and created opportunity to share knowledge and experiences for capacity building.

During the role-play session, some witnessing materials produced by the Presbyterian church of Ghana were used, including “Steps to Salvation,” “Share the Life,” and “New Life in Christ.” A four-week witnessing practice followed where each

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<sup>6</sup>As indicated in chap. 2, the task for Christian leaders is to model, mentor and equip these young persons with the view of enabling them to reflect Christ-like character. Furthermore, to equip them with sound doctrine and effective methods so that they can reach lost peers and make disciples for Christ.

confirmand went out with a mentor. On the first two occasions the mentor shared the gospel with the mentee observing. On the third occasion, the mentee shared the gospel while the mentor coached. Finally, the mentees went alone to share the gospel. An hour was spent each week for witnessing (practice) and the exercise occurred for one hour in the evening. After each witnessing exercise, the group met to evaluate their activities and share experiences.

### **Post-Survey Evaluation**

The post-survey evaluation was carried out to assess the impact of the training program through questionnaires and focus group discussion. Thirty persons participated in the post-evaluation survey. This group included those who featured in the pre-survey, and were also involved in the teaching of the new manual. I did this in the company of my wife, and assisted by 3 JY teachers. The survey was taken during Sunday service and lasted for 30 minutes. Reflecting over the responses, it was quite clear that all the participants were in favor of the introduction of the new discipleship training manual. For every question asked, there was a 100 percent or 96.6 percent vote for “sufficient” and “exemplary” in the rubric used for post-survey (see appendix 4). The responses unequivocally confirm that the new program provides confidence for faith sharing and strengthens faith through daily devotion. Again, it helps them understand the dynamics of living a victorious life, and they are motivated to carry out the responsibility of transmitting the gospel of Jesus Christ in a cross-cultural environment. Table 2 display the data gathered from the evaluation-survey.

Table 3 shows summary statistics for the two samples of data. Other tabular options within this analysis can be used to test whether differences between the statistics from the two samples are statistically significant. Of particular interest are the standardized skewness and standardized kurtosis, which can be used to determine whether the samples come from normal distributions. Values of these statistics outside the range of -2 to +2 indicate significant departures from normality, which would tend to invalidate the tests

that compare the standard deviations. In this case, both standardized skewness values are within the range expected. Both standardized kurtosis values are within the range expected.

Table 2. Junior youth disciple training program evaluation tool (post-survey)

Junior Youth Disciple Training Program Evaluation Tool					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments (%)
1. The lessons received give me opportunity to accept Jesus as my personal Savior and Lord.		1	10	19	96.6
2. I have been taught how to have a daily devotion life (quite time).		11	19		100
3. The training received taught me how to live a victorious Christian life.		1	8	21	96.6
4. The training materials used for learning give me insight that makes learning interesting.			8	22	100
5. The training equips participants to share the gospel with others.		1	6	23	96.6
6. I understand the importance of the role culture plays in sharing the gospel.			8	22	100
7. I share lessons learnt from studies with others regularly.		1	12	17	96.6
8. I have been helping others to grow in the Lord.			12	18	96.6
9. I understand what I have been taught and I am more confident.	8	1	3	26	96.6

Table 3. Summary statistics (post-survey)

	Pre-Test	Post-Test
Count	9	9
Average	24.37	84.2611
Standard deviation	5.70953	4.64877
Coeff. of variation	23.43%	5.52%
Minimum	15.33	77.67
Maximum	30.67	92.67
Range	15.34	15
Std. Skewness	-0.753077	0.482704
Std. Kurtosis	-0.887364	-0.138191

## Comparison of Means

1. 95.0 percent confidence interval for mean of Pre-test: 24.37 +/- 4.38875 [19.9813, 28.7587]
2. 95.0 percent confidence interval for mean of Post-test: 84.2611 +/- 3.57337 [80.6877, 87.8345]
3. 95.0 percent confidence interval for the difference between the means assuming equal variances: -59.8911 +/- 5.20278 [-65.0939, -54.6883]
4. t-test to compare means: Null hypothesis: mean1 = mean2

Alt. hypothesis: mean1  $\neq$  mean2 assuming equal variances: t = -24.4031, P-value = 0.0

Reject the null hypothesis for alpha = 0.05, because of the option as indicated above a t-test was run to compare the means of the two samples. It also constructs confidence intervals or bounds for each mean and for the difference between the means. Of particular interest is the confidence interval for the difference between the means, which extends from -65.0939 to -54.6883. Since the interval does not contain the value 0, there is a statistically significant difference between the means of the two samples at the 95.0 percent confidence level (for full t-test analysis, see appendix 7).

## Non-Structured Interviews

In addition to the quantitative data provision, a non-structured interview was conducted for 5 confirmation candidates and 3 youth teachers involved in the training, selected at random. The purpose of the interview was to quickly overview and get a general impression of the program from both the participants and teachers who helped to facilitate the training. The interview was recorded and transcribed as part of the evaluation to assess the impact of the new discipleship training program. Reflecting over the responses, it was observed that both teachers and JYC were highly impressed with the youth discipleship manual designed for the training of JYC. The teachers were impressed by the integration of the catechism into the new program and applauded its simplicity, which makes understanding easier with or without a teacher. Two teachers were mindful of the cost implication for securing copies for every confirmand. They recommended that the church should sponsor the program by making copies free for all confirmands. Three confirmands

lauded the one-year duration of the training program and said the systematic nature of the training program affords room for understanding and learning at the pace of the participants. They commended the youth-centered approach of the study and the practical orientation for witnessing. Another strength the program identified was the mentoring aspect included to provide role models for nurturing. They were optimistic that these god-parent figures would address evangelistic challenges and strengthen spiritual growth. A further recommendation worth noting was a request for the program to be translated into local languages to facilitate training for those who may not understand English.

### **Conclusion**

The implementation phase of this project involved gathering data and evaluating results. I evaluated the results of the pre-project survey, which led to designing the new Discipleship Training Program. I evaluated the pre-test and post-test surveys using a t-test dependent samples analysis. The results helped to determine the positive, statistical significant differences to substantiate the purpose of the research. I undertook a post-survey evaluation by interview to assess the general impression of the new program. Finally, I reviewed the methodology in relation to the objectives of the project to determine the extent to which I fulfilled the goals. With the evidences emanating from the research evaluations, it could be concluded that the existing program needed review, and a general overview of new program is staggering overwhelming.



CHAPTER 5  
EVALUATION AND ANALYSIS OF  
PROJECT EFFECTIVENESS

**Evaluating the Purpose**

The purpose of the project was to develop and implement a discipleship training program for the JYC of AOTC to promote evangelism. In fulfillment of the Great Commission mandate, Jesus charged his disciples to go and make disciples of all nations (Matt 28:19-20). For the sustainability of the Great Commission, teaching becomes obligatory to the charge. Unreservedly, effective evangelism hinges much on teachings received by the disciple. It is in this light that the purpose of the research project becomes relevant to the *sitz leben* of the congregation: The enthusiasm with which the stakeholders embraced the project, the support given, and the participation of the target groups made the project purpose worth pursuing. The evangelistic focus has awoken consciousness of the need to introduce discipleship training as a major evangelistic agenda at every level of the church, including the youth. The target group, JYC, which transits between the child and the adult, is seen as a strategic generation that could impact both children and adults with appropriate evangelistic influence. Evidence from the research makes it convincing that the purpose of the project was accomplished.

**Evaluating the Goals**

The first goal was to assess the strengths and weaknesses of the current discipleship training program as a tool for evangelism. The questionnaire captured areas that probed thoroughly the kind of youth training provided by the church. Since the assessment of the training was to be considered from a discipleship and evangelistic point of view, it was much easier to distinguish the current program from what the research

sought to address. Similarly, since the pre-survey designed to evaluate the first goal investigates material used for training, the responses gave a fair assessment of the kind of material used for training and the impact on its recipients. Again, because the target group involved in the training participated in the pre-survey, assessment provided an exact reflection of current training.

General response was in the affirmative as expected, confirming the purpose of the research and the need for such a resource. Except for questions 4 and 5, the responses reflected current resource unavailability and/or content deficiency for such an evangelistic task. Questions 4 and 5, however, throw light on some of the opportunities available that could be seized for evangelistic purpose. For instance, question 5 suggests *Confirmation* exercise as an opportunistic avenue to impart evangelism and discipleship responsibility on the growing members, and at the same time attract a larger part of the congregation to come aboard. The uncertainty representation progressively lies between the two extreme points of certainty across all research areas. This observation implies that some category of people perhaps seek help elsewhere to meet their dire spiritual needs. Subsequently, the first goal sought to create awareness for reviewing programs in order to improve performance. The first goal was achieved.

The second goal was to design a new discipleship training program that incorporated biblical and cultural values that would improve the maturity of the youth in carrying out evangelism in the contemporary Ghanaian context. Analysis from the pre-survey data provided the basis to facilitate the work of the nine-member team that designed the new training program. The composition of the team size and the areas agreed to form the content of the training material, philosophy, objective, activities initiated, and duration of training strengthen the theological and cultural principles projected to fulfill its evangelistic goal. The retreat session organized for the designers and technical team provided the focus group setting required to give direction to planning, designing, and implementing the second goal to its logical conclusion. In the end, new discipleship

material to promote JYC discipleship training was produced. The major outline included the philosophical concept of the program, objectives, activity chart and a ten-topic Bible study guide that has a solid biblical foundation, couched in African perspective and given a pragmatic paradigm to facilitate learning and creating a lasting evangelistic influence on the youth.

The third goal was to increase the knowledge of evangelism by implementing the new training program through teaching and gospel sharing practice. The orientation organized for the stakeholders of the church provided knowledge about the research and how to implement it. The JY teachers' presence during the orientation strengthened their confidence to transmit the new program to recipients without much difficulty. The activity guide provided the participants with an enriched understanding and enabled them appreciate the concept behind the new program. The mentoring role of the Bible Study Prayer Group, witnessing role-play, and on-the-job leadership example offered increased JYC evangelistic knowledge and experiences.

### **Evaluating Methodology**

Both qualitative and quantitative methods were applied in the research. These methods included a pre-survey questionnaire to validate the effectiveness of current discipleship program, an evaluation rubric to assess the authenticity of the new training program, pre-test and post-test questionnaires, and semi-structured interviews to validate the intervention designed to mitigation challenges identified in project context.

Quantitative research was used because the training program being assessed required data in numerical form, such as statistics and percentages. I asked specific questions and collected a sample of numerical data from the target groups to address the strengths and weaknesses of the current discipleship training program. The t-test conducted was also intended to yield an unbiased result to be generalized to a larger population. Qualitative research was also employed because portions of the research involved unstructured interviews (involving very broad questions) and practical witnessing exercise,

which were not computerized by statistics, rather aimed at getting a better understanding of the new program introduced as well as participants' evangelistic experience through practice.

The implementation methodology was quite comprehensive; the week-to-week activities provided guidelines for planning and operations. The data gathering processes created opportunity for interaction, which brought a deeper understanding of the worldviews of the youth being researched. The introduction of mentorship as spiritual parents was applauded by the young people. They saw this plan as spiritual coaching to make them effective.

### **Strengths of the Project**

This research project created a research consciousness in the church, and the pre-survey questions asked and the responses received exposed challenges in some activities of the church that have been taken for granted for a long time. Awareness is now created that routine activity without appraisal may result in performance without productivity.

Personal interactions were one of the strongest components of the project. Spending time with the target groups was extremely beneficial. The participation of a cross-section of church members gave the research a congregational character; therefore the research findings were easily observed, making the introduction of the new program contextual and significant.

Finally, the post-survey, particularly the t-test analysis, enabled me to determine accurate significant differences required for change in the training program. It made the introduction of the new project appropriate and a necessity to promote its use in the church.

### **Weaknesses of the Project**

The major weakness of the research was the level of understanding of the major target group, the JYC. Most of them could not distinguish between the knowledge

brought into discussion by teachers from the objective the research sought to address. During the surveys, some of the questions needed to be explained in the local language to convey understanding. Since understanding was very important in deciding the appropriate response, there could be minor inaccuracies from the responses received.

The research sought to affect a church tradition which has existed for centuries without assessing its authenticity in contemporary times. Most youth participants could not distinguish the traditional catechism from the discipleship training program. Since moral principles are enshrined in the catechism, it became a standard of doctrine for nurturing the youth, even though it lacked the evangelistic drive to promote gospel sharing. A good orientation to sensitize the target audience about the paradigm shift in training would have been helpful.

Because limited time was assigned to the entire research, a few improvised situations were created to meet targets set for implementation. The practical orientation required extra time to sharpen skills of the youth and create confidence before the witnessing exercise. This challenge was evident from the discussion and report received from the field exercise.

### **Theological Reflection**

Biblical discipleship making is intentionally introducing people to Christ, building them up in their Christian faith and sending them into the harvest field. Aubrey Malphurs consents, “Disciple making must not end with the person’s conversion, but it is an ongoing process that encourages the believer to follow Christ and become more like him.”<sup>1</sup> The central focus of Jesus’ Great Commission was the making of disciples. Jesus’ own method of bringing salvation to the world was not through mass evangelism, but through men who were discipled as instruments to fulfill the Great Commission (Luke

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<sup>1</sup>Aubrey Malphurs, *Strategic Discipleship Making: A Practical Tool for Successful Ministry* (Grand Rapids: Baker, 2009), 34.

6:12-16). It is from the Master's plan that discipleship training becomes crucial for effective evangelism. As thoroughly discussed in chapter 2, the Bible abounds with examples on how young people who knew their God became instrumental in transforming societies.<sup>2</sup>

For discipleship to be effective a component of family nurture, as demonstrated in Moses' life story, should be harnessed and incorporated as fundamental discipleship training ingredients for evangelism. In-like manner, the Book of the Law, which became a curriculum for Josiah's upbringing, must not be compromised as a fundamental tool for youth discipleship training. Even though Josiah lived in a community that had no respect for God (1 Kgs 22:16-17), it was evident that an early encounter with the Book, and his total trust and commitment to it, brought a personal and national transformation.

Daniel was a youth when he and his friends were captured, yet his fear of God restrained him from defiling himself with the king's meat. As a result of his faith in God, he had favor with his mentors and was proficient in all the literature of the Chaldeans (Dan 1:11-17). He held on to his religious practices amidst strong opposition, even at the perils of his life (Dan 6:22). He led such a decent life that kings and an aging ancestor describe him as "the one in whom the spirit of the gods dwell" (Dan 5:11). Such divine presence of God over his life distinguished him as a servant-leader. Despite his introduction into the cultural tradition of Babylon, Daniel purposed in his heart not to defy himself with the King's meat. As a result of his faithfulness Daniel represented his God effectively in heathen community (Dan 1-12). He proved his God as the most powerful, and a source of salvation to those who trust Him (Dan 4:34-47). The impact of Daniel's life caused an evangelistic revival that made heathen kings proclaim a political edit making Daniel's God the living God to be acknowledged by all nations that dwell on earth (Dan 6:25-27).

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<sup>2</sup>Discipleship training is an old biblical command; however there is no direct biblical reference to youth discipleship training program as a strategy. Nevertheless, multiple biblical principles abound for all ministries in the local church, including youth discipleship (see chap. 2 "Introduction").

Another form of training that the Lord directed in the ministry of the early church was waiting in prayer for power (Acts 1:8). Discipleship training for evangelism requires both human effort and divine empowerment. Acts 1 and 2 offer vivid illustrations of the tremendous role the Holy Spirit plays in the fulfillment of the Great Commission. Throughout Acts, the impact of the Holy Spirit is felt at every mission front where the gospel was proclaimed. He gave direction, anointed the vessels, convicted the sinner, performed supernatural miracles, and baptized the believers with fire. As observed in Acts 2, the Holy Spirit added value and strength to the teaching and witnessing ministry of the apostles. Those who were saved sat at the feet of the apostles regularly to hear the Word. The meetings were characterized with prayer and praise; signs and wonders accompanied the disciples and the Lord increased their growth by adding to their numbers daily.

Similarly, it could be confirmed as a Christian principle that a youth who encounters the Lord early in life and cultivates the rudiments of discipleship (the new training program), will exert a huge influence on their communities and make their God a source of salvation for heathen communities.

### **Personal Reflection**

At the beginning of the project, my mind was clouded with research areas that would benefit my church when undertaken. It took a considerable length of time and prayer to define the focus and goals of my project. Eventually, my strong passion for evangelism, keen interest in youth ministry, and desire to see my church experience a sustained church growth added up to shape the purpose of this research.

Similarly, my work at the mission and evangelism department of the Presbyterian Church of Ghana deepened my focus. I noticed the neglect of the youth in the entire ministry of the church. I was concerned about the unorganized Christian education program and the loss of cultural identity among the present generation who

will constitute the future leaders of the church. These and many other factors became my motivation in pursuing this research project.

Combining work with study was a bit challenging since all my study programs have been independent of each other. The nature of my work and its global demand limited my academic concentration. Nevertheless, the experience from the field helped define my area of research focus, and strengthen my belief that the research would benefit the church when undertaken.

Regardless of contextual differences in training, Southern Baptist Theological Seminary's strong biblical emphasis in ministry and the Billy Graham Center's focus on the Great Commission provided motivations which improved my study program. The greatest contribution SBTS made in my studies was the rich academic resources in mission, evangelism, and church growth. These book resources cannot be obtained easily in my context. Beyond the impact made on my work, these will become tools to strengthen my teaching ministry and also provide authoritative support to the evangelistic agenda I am promoting in the Presbyterian Church of Ghana.

Concerning my research project, though challenging, it has been a delight to contribute my quota to developing a program that will shape the evangelistic goals of my church and introduce structures to provide a lasting solution to sustain church growth. The African identity formed the philosophy of the project and drew attention to cherished African values I believe have been divinely kept to add beauty and obedience to faith and mission.

The motive behind the Discipleship Training program was intended to establish defined objectives and develop a new concept of the youth discipleship training program. By the end of the training, participants (JY confirmands) should make a decision for Christ as Savior and Lord (as overwhelmingly indicated in post survey- 96.6 percent), cultivating a consistent devotional life, learning the rudiments of discipleship, understanding the significance of culture in the transmission of the gospel, and being able



to share the gospel with others as a sign of Christian maturity and responsibility. The philosophical concept was couched in African symbolisms and understanding to communicate the significance of culture in theology and mission. The diagram below reveals the concept which the discipleship training program sought to convey.

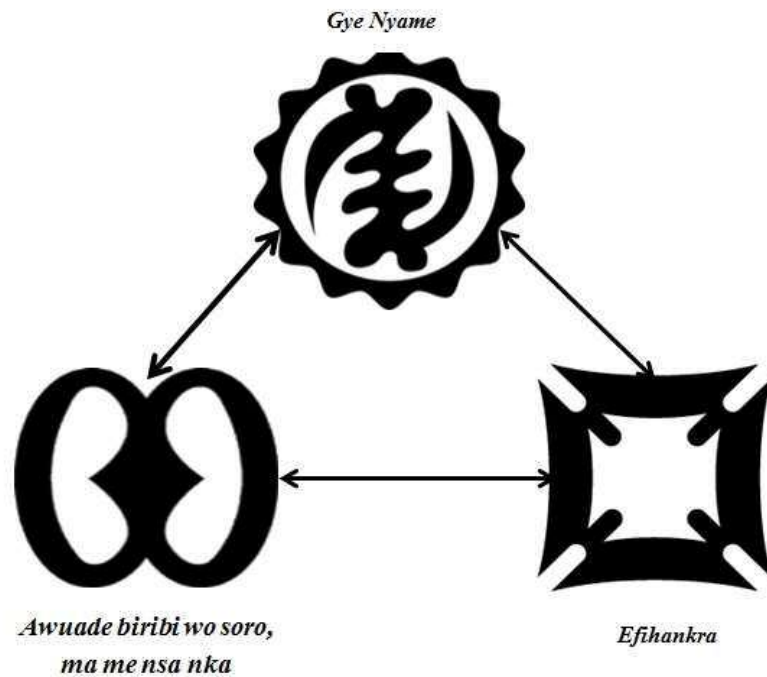


Figure 2. African traditional symbols representing God’s sovereignty

*The Gye Nyame* (except God) symbol represents the sovereignty of God: God as creator, giver of life, and the source of all good things for humanity. Relating it to the training, *Gye Nyame* symbolizes God, the *provisio* of the program. Knowledge of Him forms the basis of discipleship, and it is God’s mission that the church needs to fulfill through the process of discipleship training for effective evangelism.

*Awurade biribi wo soro, ma me nsa nka.* Human’s total dependence on God for fulfilment and service. Man is a symbol of God’s delight, who is created in the image of his maker and charged with the stewardship of God’s creation. The steward relates to God through a relationship established by constant devotion, a symbolic expression of

man's total dependence on God. Jesus said, "Without me you can do nothing!" (John 15:5b). In like manner, man takes from God all good things, including spiritual nourishment and a life-saving message to the depraved human situation, and bring salvation to the unsaved. Shrouded in this symbolic representation is a servant-leader, one who hopes in God, knowing that all good things comes from above: the divine empowerment which flows from constant devotion, regular consultation, and exposure to divine knowledge and unquestionable obedience, distinguishes the leader as an object of identification; a leader who represents God and carries the oracles of God to His people.

*Efihankra* is a symbol of the home or community that awaits good things from the Maker. The home or the community become the recipients of all good things from God, which the intermediary receives and transmits on God's behalf.

In literal translation, *Gye Nyame* is God, *biribi wo soro* stands for a steward, the recipient and transmitter of divine message to *efihankra*, the community for transformation, empowerment, and development. The two directions of the arrow signs represent God's divine initiative in reaching the human and the human looking up to the divine for God's provisions. It then becomes imperative that human's communicate God's blessings through mission to the people of God, who are reconciled to their Maker.

### **Youth Confirmands/The Concept of the Age Eighteen**

The focus of my research is on youth because studies continually show that if young people do not come to Christ and begin taking ownership of their faith by the time they are eighteen, they are far less likely to ever come to faith in Christ. Conversely, if they are discipled early, they can turn around and influence their generation for Christ with unquenchable zeal and determination.

Eighteen years old is a critical period in the life of youth and society in general. Traditionally, the eighteenth year ends the years of puberty in many adolescents, where the child is ceremonially outdoored and ushered into adult life. At the later stage of

puberty among many African cultures, girls are separated from society for cultural orientation. They go through well-planned informal education and traditional (religious) rituals to equip them for adult life. Akan tradition holds the view that adult life requires maturity; hence, the child needs to be prepared spiritually and socially. In modern day society, youth are ushered into adulthood by registering to have voting rights in order to exercise their franchise in important national affairs. Civil society believes youth at eighteen are matured to distinguish between wrong and right and possess the ability to reason independently without being coerced. They are mature enough to decide the kind of leaders that govern them. In the mainline church tradition, confirmation is a ceremony that ushers youth into adulthood. It comes with the understanding that age eighteen is a period of maturity where the child is groomed to lead a life independent of parental control; therefore, during confirmation the confirmands take an oath in the presence of the entire congregation to lead a responsible adult life and will be ready to bear the consequences of their actions. As a symbol to shoulder adult responsibility, they are given membership cards to enable them fulfill membership obligations as adults.

There is no doubt God is calling youth to know Him, live, and act for him, and they need to learn how to do this through training and spiritual guidance. As indicated in chapter 3, God is also calling youth to act for him (e.g., in ministry, evangelism, leadership, encouragement), which requires that they be given some level of training and responsibility to enable them to carry out the mandate of evangelism more effectively.

### **Mentoring/Recreation**

Discipleship is about doing life together. Real, life changing discipleship is not going to happen primarily in an office or in a classroom; rather it occurs within the context of life. This is what Jesus did; He walked through life with His disciples and looked for teachable moments in day-to-day situations to communicate and impact his ideas and vision. In youth discipleship curriculum, mentoring is important and can be helpful because it gives structure to youth time together with whoever is disciplining them,

however, it also makes it easier for them to turn around and disciple someone else. Some of the best lessons often do not come from a curriculum at all. Instead, they come from the teachable moments spent with those discipled. These moments could occur while playing games, doing field work, or even while sharing meals. In these moments some incredible life changing spiritual conversations could happen, so one has to value scheduled time together with disciples. Since the youth (confirmands) have to face the real world every single day, there is a need to be prepared to stand firm for the faith with every challenge and trial they face to step up when the opportunity comes to share their faith.

### **Conclusion**

Findings from this project on AOTC confirm my suspicion that the major challenge facing youth is a neglect of the church's mandate of discipleship. When a church reinvents the command to "teach them to obey all that I have commanded" and substitutes training with social events and religious rituals without deep meaning, the result will likely be a recipe for religious bankruptcy. Nurturing adolescent faith on the principles of the Great Commission is a timeless and an indispensable strategy for human salvation and social transformation. Moses' family nurturing, Josiah's early encounter with the Book of life, and Paul's mentoring legacy provided significant discipleship tools for developing the new discipleship training.

It became obvious in this research that discipleship training materials should be part of the church's disciple making process, but they should not be relied as the primary delivery system. Instead, Presbyterian Church of Ghana should adopt a holistic discipleship approach that includes virtually all of the concentration discussed in this project. A simple discipleship training manual can assist leaders in delivering a balanced disciple making process, which will fulfill and sustain the church's evangelistic aspirations.

When asked, "How should the church engage young people in vital partnership with Christ, as Christ's disciples in the cotemporary world?" Mike Yaconelli responded,

The most important function of youth ministry is longevity. Long-term discipleship! . . . In the face of quantitative superiority of deformative power of the culture of consumerism young men and women should be encouraged to embrace long term Christian discipleship fully.<sup>3</sup>

Discipleship is not a hit and run affair; it must be intentionally factored into the entire church's teaching ministry and at all levels. Loren Mead suggests that it must be comprehensively done as the church's primary business. He argued that as a discipling community the church must build a community of believers in which God's Word is studied and reflected upon, a community in which people are nurtured, healed, and fed.<sup>4</sup>

This project challenged the AOTC youth discipleship training status quo with proven findings of major weaknesses in the current training program. As a requirement of the Doctor of Ministry research, I designed an intervention discipleship model, which has sound biblical fidelity; it is holistic in content, youth friendly, evangelistically-driven, and comprehensively-packaged to meet the fast-changing times of society.

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<sup>3</sup>Brian J. Mahan, Michael Warren, and David F. White, *Awakening Youth Discipleship* (Eugene, OR: Cascade, 2008), xi.

<sup>4</sup>Kenda Creasy Dean, *A Youth Ministry Handbook* (Nashville: Abingdon, 2010), 36.

## APPENDIX 1

### PRE-SURVEY QUESTIONNAIRE

#### Agreement to Participate

The research in which you are invited to participate is designed to evaluate the strengths and weaknesses of the current discipleship training program of Junior Youth and the need to redesign a new one to facilitate JY discipleship training. The research is being conducted by William Ofofu-Addo for the purpose of collecting data for a ministry project. Please, carefully read and honestly answer each and every question. Be assured that all responses will be treated with the utmost confidentiality. The study results will be reported only in aggregate for research purposes. You will never be individually identified; hence, do not write down your name. Your participation and responses are important for this study and greatly appreciated.

#### Instructions

Fill the bio data section by ticking accurate information about yourself. Complete Part B by circling your response to each question. This information will be held in strict confidence.

#### Part A: Biodata

1. Age  12-14  15-17  18-above
2. Sex  Male  Female
3. Are you a candidate for confirmation?  JY Teacher  YPG

#### Part B

Respond to the statements based on the following scale

	1	2	3	4	5	6
	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
1. Adabraka Official Town Presbyterian Church has a well-organized discipleship training program for the junior youth.	1	2	3	4	5	6
2. Junior youth have discipleship materials provided to facilitate their training.	1	2	3	4	5	6

- |  |             |
|--|-------------|
| 3. Junior youth are provided study materials to help them study on their own.  | 1 2 3 4 5 6 |
| 4. Sunday service sermons or teachings are mostly based on the almanac.  | 1 2 3 4 5 6 |
| 5. The Confirmation is a major church event, which is well-supported and celebrated.   | 1 2 3 4 5 6 |
| 6. Junior youth confirmation lessons provide opportunity for the youth to accept Jesus Christ as a personal Savior and Lord. | 1 2 3 4 5 6 |
| 7. Junior youth study materials teach the youth about having a daily personal devotion (Quite Time).                         | 1 2 3 4 5 6 |
| 8. Junior youth studies provide opportunity to have a mentor to assist them grow spiritually.                                | 1 2 3 4 5 6 |
| 9. Junior youth training gives me an opportunity to share my faith with others.  | 1 2 3 4 5 6 |
| 10. Ghana cultural values form part of the Christian education program received at junior youth.                             | 1 2 3 4 5 6 |

## APPENDIX 2

### PRE-SURVEY QUESTIONNAIRE RESPONSES

Note: Strongly Disagree (SD), Disagree (D), Somewhat Disagree (SD), Somewhat Agreed SA) Agreed (A) Strongly Agreed (SA)

Table A1. Research findings from 30 JY confirmants

Statement	SD 1	D 2	SD 3	SA 4	A 5	SA 6
1. Adabraka Official Town Presbyterian Church has a well-organized discipleship training program for the JY	22	6	1	1	0	
2. Junior youth have discipleship materials provided to facilitate training of the JY.	19	9	1	1		
3. Junior youth are provided study materials to help them study on their own.	20	8	1	1		
4. Sunday service sermons or teachings are mostly based on the almanac.	0	1	0	2	15	12
5. The Confirmation is a major church event, which is well supported and celebrated.	2			2	10	16
6. Junior youth confirmation lessons provide opportunity for the JY to accept Jesus Christ as a personal Savior and Lord.	9	6	6	4	3	2
7. Junior youth study materials teach the JY about having a daily personal devotion (Quite Time).	12	6	6	4	2	
8. Junior youth studies provide opportunity to have a mentor to assist the JY grow spiritually.	19	10			1	
9. Junior youth training gives me an opportunity to share my faith with others	9	6	7	3	3	2
10. Ghana cultural values form part of the Christian education program received at JY.	17	10	2	1		



Table A2. Research finding from 20 YPG—past confirmants

Statement	SD	D	SD	SA	A	SA
1. Adabraka Official Town Presbyterian Church has a well-organized discipleship training program for the JY	4	7	5	3	1	
2. Junior youth have discipleship materials provided to facilitate training of the JY.	5	6	5	4		
3. Junior youth are provided study materials to help them study on their own.	7	8	4	1		
4. Sunday service sermons or teachings are mostly based on the almanac.				4	4	12
5. The Confirmation is a major church event, which is well supported and celebrated.			1	2	3	14
6. Junior youth confirmation lessons provide opportunity for the JY to accept Jesus Christ as a personal Savior and Lord.	8	6	1	3		2
7. Junior youth study materials teach the JY about having a daily personal devotion (Quite Time).	7	5	7	1		
8. Junior youth studies provide opportunity to have a mentor to assist the JY grow spiritually.	12	7	1			
9. Junior youth training gives me an opportunity to share my faith with others	6	4	4	3	3	
10. Ghana cultural values form part of the Christian education program received at JY.	11	5	4			

Table A3. Research finding from 10 JY teachers

Statement	SD	D	SD	SA	A	SA
1. Adabraka Official Town Presbyterian Church has a well-organized discipleship training program for the JY	2	3	5			
2. Junior youth have discipleship materials provided to facilitate training of the JY.	3	2	3	2		
3. Junior youth are provided study materials to help them study on their own	2	3	4	1		
4. Sunday service sermons or teachings are mostly based on the almanac.				1	4	5
5. The Confirmation is a major church event, which is well supported and celebrated.					1	9
6. Junior youth confirmation lessons provide opportunity for the JY to accept Jesus Christ as a personal Savior and Lord.	1	3	2	4		
7. Junior youth study materials teach the JY about having a daily personal devotion (Quite Time).	5	3	2			
8. Junior youth studies provide opportunity to have a mentor to assist the JY grow spiritually.	3	5	2			
9. Junior youth training gives me an opportunity to share my faith with others	5	4	1			
10. Ghana cultural values form part of the Christian education program received at JY.	3	5	2			

### APPENDIX 3

#### PRE-SURVEY DATA ANALYSIS

Table A4. Research interviewees

Research Group	Number of Interviewees	Number of Questions	Total Votes
JY Confirmant (JYC))	30	10	300
Young People Guild (YPG)	20	10	200
JY Teacher (JYT)	10	10	100
Total	60	10	600

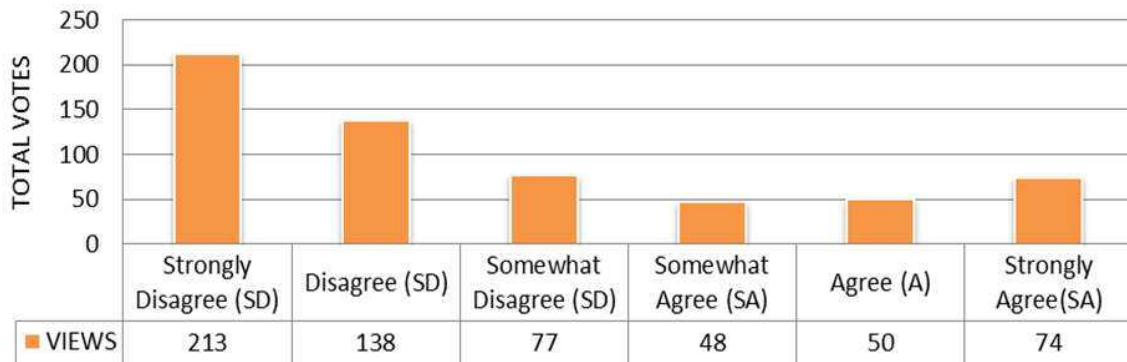


Figure A1. General representation of views

1. Because all research questions irrespective of the direction and target are fused together, the overall meaning might not fully represent what it may mean. However, as majority of the questions are swayed towards the existing scenario, describing the gradual decline in evangelism and discipleship programme within the church, inferences drawn on such combined units of measure (*Questions*) could still be applicable to a large extent.
2. Generally, evangelism and discipleship is gradually missing out of the core needs of the church.
3. Some few others (*Somewhat Agree, Agree and Strongly Agree*) however think evangelism and discipleship is going on unabated although they accept (as indicated by their low representation) its dwindling away trend and hence the need for reviving the needed tools.

4. Such few members may seem to be significantly ignorant, indifferent or perhaps getting spiritual assistance elsewhere and yet staying as faithful members of the church.
5. Other factors would be needed to truly measure if evangelism and discipleship programme run effectively or the latter is the truth. The diagram below should further bring out these hidden labels.

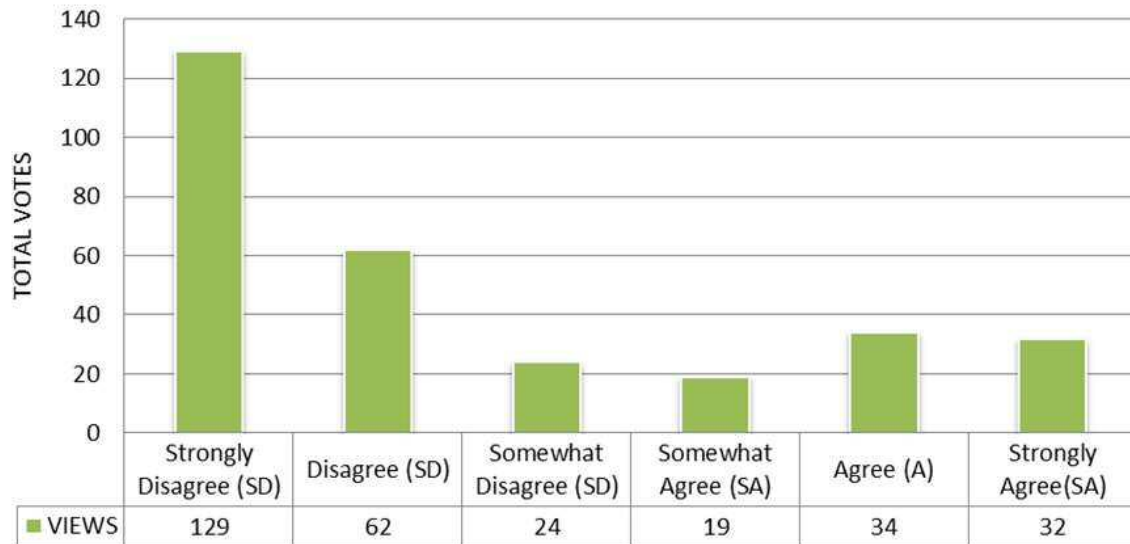


Figure A2. General representation of JY respondent views

1. This target group is very optimistic about their position concerning evangelism and discipleship programme in the church.
2. Majority are embittered about the fact that almost no mainline discipleship programme is organised for them, yet they are expected to commit to the Great Commission mandate.
3. Reasons for the wide variance may be due to the age bracket. Most of these are under-aged (12-18 years) and may not have the chance to make choices outside the church's options.
4. The few indicating existence of such programme may be the fortunate ones who might have had the needed exposure via interdenominational associations such as the Scripture Union, NUPSG (PSICE) and the likes. Members in such associations could be properly monitored and encouraged to beef up the less privileged at home (mother church).

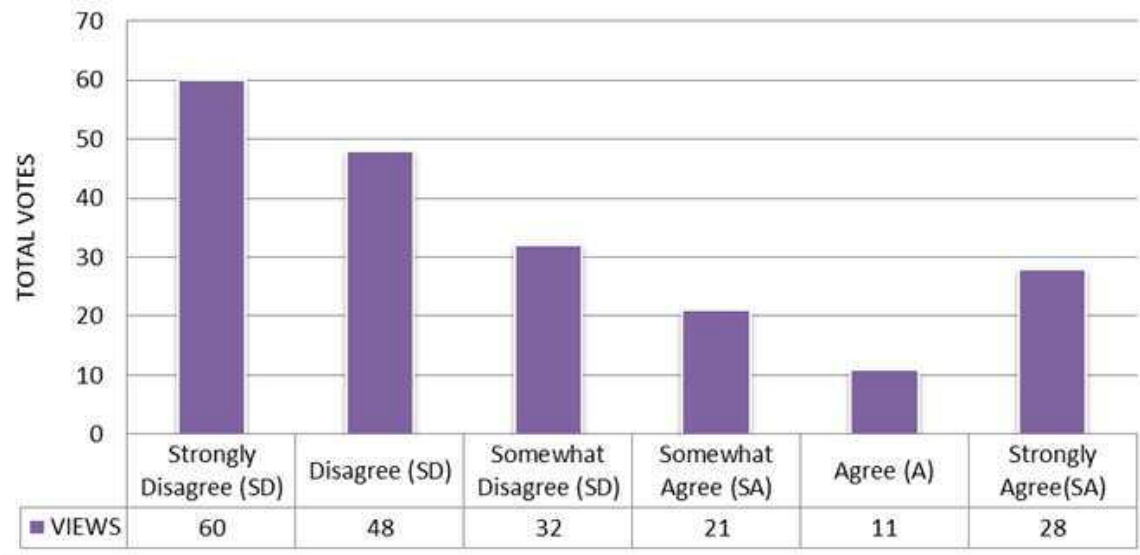


Figure A3. General representation of YPG respondent views

1. Again there is a steady decline of members' conviction that there exist avenues in the church for evangelism and discipleship except for the anomaly at the end. Again, this implies some bracket within the church is responding to the call. However, this represents JY members who have recently joined the YPG—an indication of some piece of evangelistic tasks within the YPG. The church can capitalize on such avenues and optimize them.

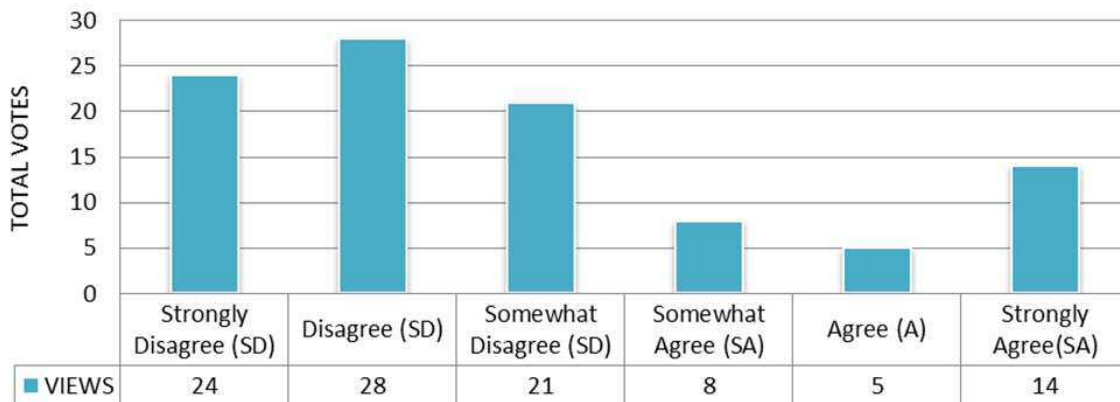


Figure A4. General representation of JY teacher views

1. Most of the teachers disagree with any existing system working towards evangelism work in the church. Hence, buttressing the fact that there is the need for an Evangelism and Discipleship material to serve the evangelism training need in the church.

2. Again, an appreciable section also *Strongly Agree* on the contrary. This exception might come from the probability of teachers approaching the research from a personal point of view and not from the JY member's. Obviously as teachers, some would take the extra step in order to meet the evangelistic needs of the JY members.
3. Again, the church can utilize such resources (JY teachers with evangelistic mind-set) to formulate strategies and policies that could be implemented and fused into the growing member.
4. Another striking point to note is the *Somewhat Disagree* which scores no less a point as almost a quarter of the total representation. This shows that a large number admit the absence of such resource or system but cannot point to any reason responsible for it or help in anyway.

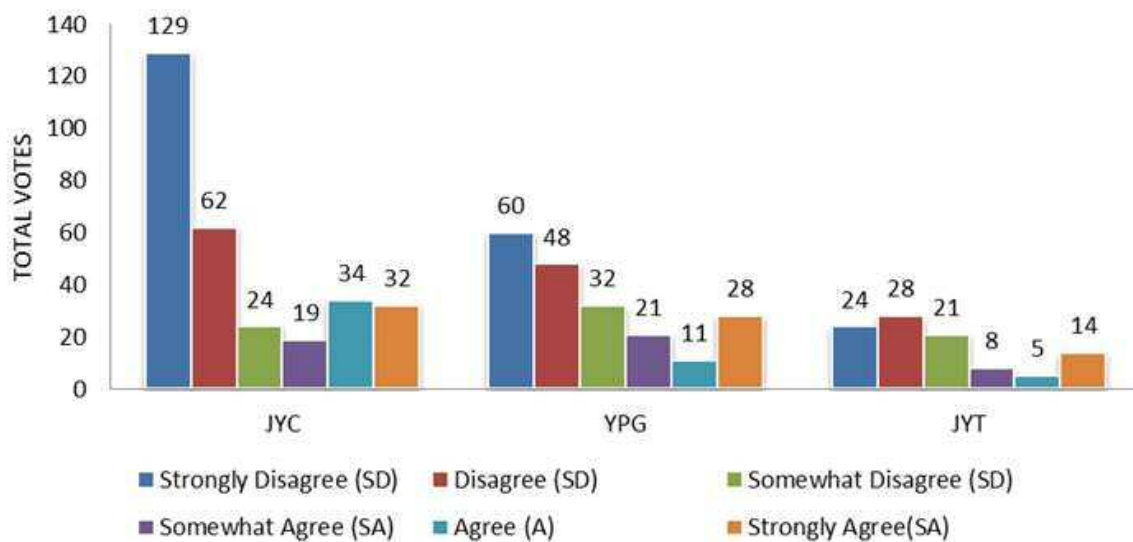


Figure A5. General representation of views across groups

1. *Note:* Varying total votes for the three different groups (JYC: 300, YPG: 200, JYT: 100)—hence the wide value differentials. Thus, one group is not really disagreeing or agreeing more than the other. Careful analysis (percentagewise) points out that all are almost reasoning along the same line though some little anomaly shows up at the tail end.

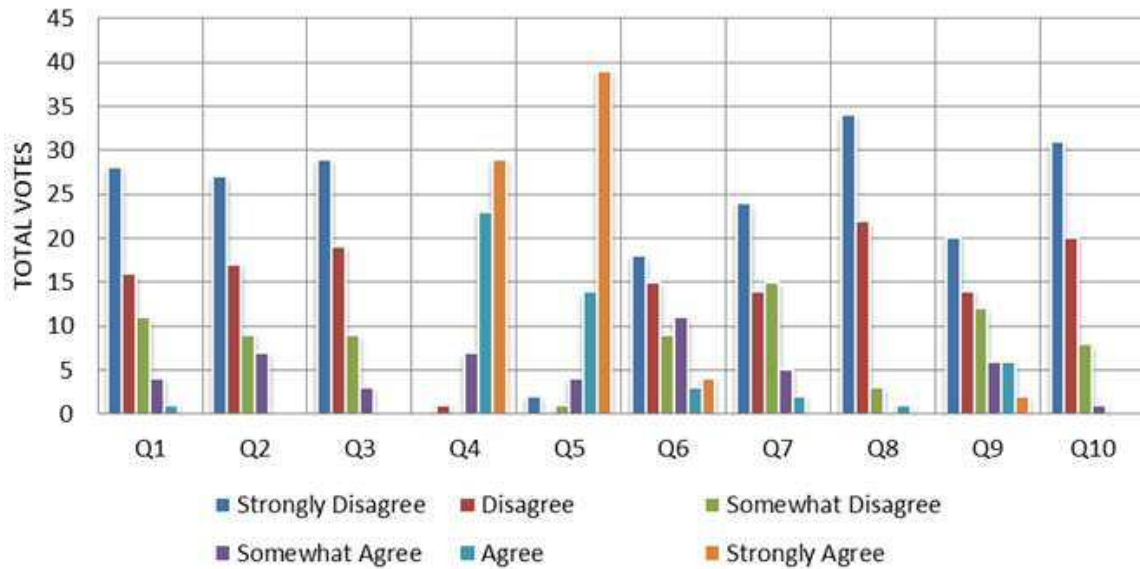


Figure A6. Discrete views of each research area

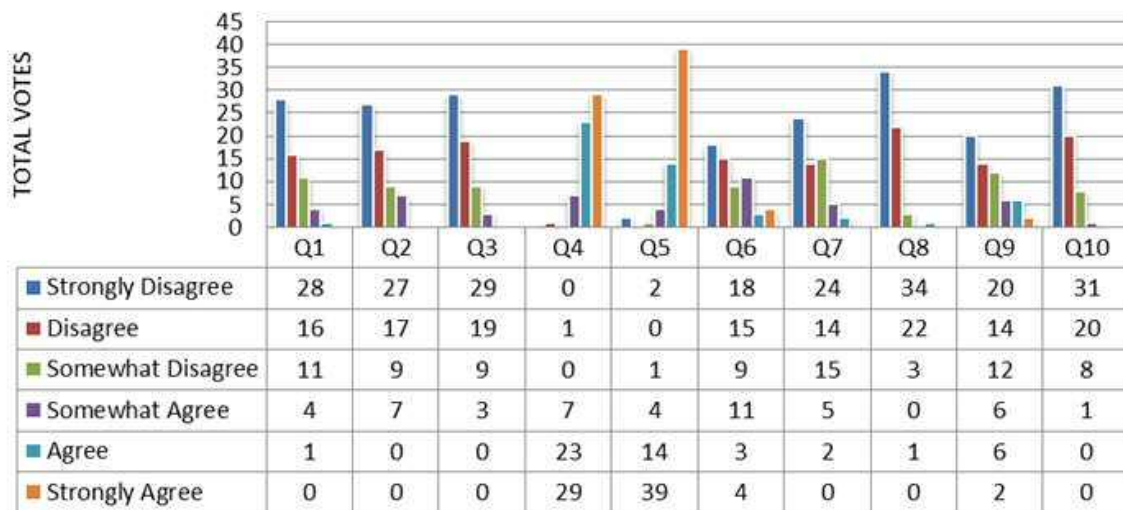


Figure A7. Discrete views (data) of each research area

1. Q6, Q7 and Q8 been closely distributed is a direct reflection of the work being done at the Junior Youth to leverage some basic missing ingredients in discipleship such as personal acknowledgement of Jesus Christ and devotion.
2. Though closely represented (referring to Q6, Q7 and Q8), the majority still indicate and accept some sort of gap that would need a more robust and effective way of mobilising the membership for discipleship and general evangelism.

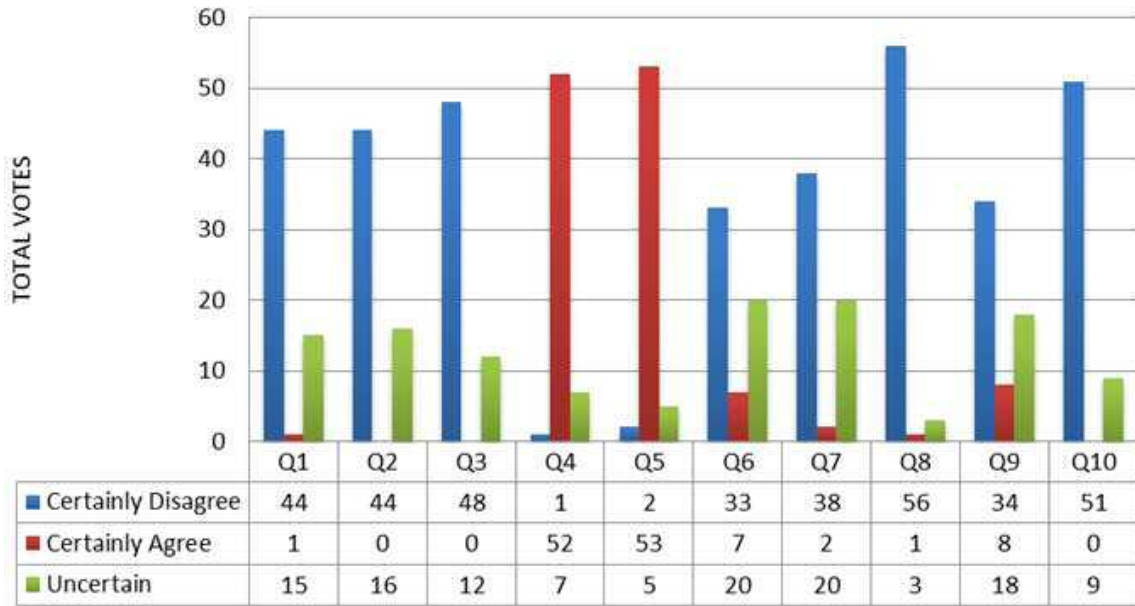


Figure A8. Discrete views of certainty

1. General response was in the affirmative as expected, confirming purpose of the research and the need for such resource.
2. Except for Q4 and Q5, the response reflects current resource unavailability and/or content deficiency for such evangelistic task.
3. Q4 and Q5 however throw light on some of the opportunities currently available that can be seized for evangelistic purpose. For instance, Q5 suggests *Confirmation* exercise as an opportunistic avenue to impart evangelism and discipleship responsibility on the growing member and same time, attract a larger part of the congregation to come aboard.
4. The uncertainty representation progressively lies between the two extreme points of certainty across all research areas. This implies, though expectations are unmet, some category of people perhaps seek help elsewhere to meet their dire spiritual needs.



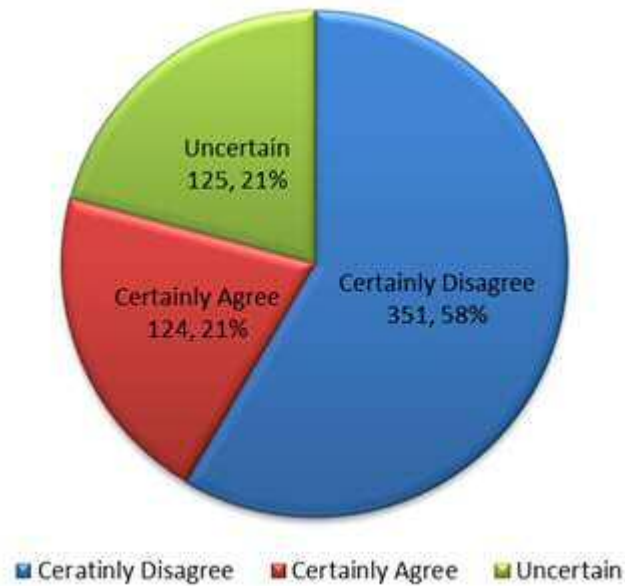


Figure A9. Total views of certainty

1. The total research points out the absence of the relevant material as a core aid to evangelism and discipleship in the church and hence, the necessity for such material or resource to be developed for use. 58 percent are certainly of the view that this is truly factual and all things being equal support such development.
2. For every 5 people in the church, 3 truly commend the need for evangelism and discipleship programme as part of the training given to the growing member. One of the remaining two however seeks help elsewhere to satisfy his/her spiritual need or guilt whilst the other remains indifferent or ignorant; perhaps because there is less or no discussion on the topic.

## APPENDIX 4

### NEW DISCIPLESHIP TRAINING PROGRAM EVALUATION

The evaluation rubric will be used to evaluate the new discipleship training program designed to facilitate training for evangelism. This rubric will be completed by a five member team of experts made up of two Christian educators, a youth pastor, a psychologist and a junior youth teacher. The team will be engaged in a two day residential retreat to study the draft and using the evaluation rubric make assessment of the new program based on its biblical faithfulness, evangelistic objective, practical orientation and lasting influence. The feed-back from the experts would be studied and the necessary corrections made; after which it will be resubmitted for a final review, before implementation

Table A5. Junior youth disciple training program evaluation tool (sample)

1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
Junior Youth Discipleship Training materials have a strong biblical foundation.					
The theological flow in the presentations is sound (it comes without ambiguities).					
Program offers opportunities for deeper spiritual experience					
The program component agrees with the evangelistic objective of project					
There is progression in the learning stages that increases knowledge and makes learning interesting.					
The program includes the target group, what is to be accomplished, and where the project will take place.					
The training program is user-friendly, which will attract the youth.					
The new program has challenges which the youth will explore.					
The training program is designed with outreach component for witnessing experience.					
The training program is designed to survive the fast-changing times of contemporary society.					
The program provokes enthusiasm needed for gospel sharing.					
The program will expose the youth to culture and how to transmit the gospel in a cross-cultural environment.					

APPENDIX 5

NEW DISCIPLESHIP TRAINING PROGRAM OUTLINE

Table A6. New discipleship training program outline

Date	Program	Activity	Duration	Other Resources
Month 1: An Encounter With Christ: Foundation for Discipleship				
Week 1	An Overview of Discipleship training program	A trainer takes members through the essence of the Discipleship Training program. Members are given an outline to follow.	One and half hours for all activities unless otherwise stated	
Week 2	A study on the topic: An Encounter With Christ: Foundation for Discipleship	Trainer takes members through and allows them to make a decision. He still allows them to reflect on the study at home to make their own decision.		<i>Rooted In Christ-</i> study 1-2, 5 <i>Born Again</i> – Rev.S.Y. Kwam
Week 3	Memorization of an Encounter with Christ (What follows believing it and proclaiming the Lord’s death?).	Trainer takes members through this part of Catechism and helps them memorize.		<i>What must man seek?</i> - Rev. E. T. Tekpetey
Week 4	Sharing of Experiences before and after encountering Christ.	Members are allowed to share their unique experiences after accepting the Lord and also ask questions bothering them or challenges.		<i>Rooted In Christ-</i> Study 6-9
Month 2: Disciples Devotional life: Spirit Empowerment				
Week 1	The need for a devotional life (What it means and how).	Manual is used as a guide or a trainer takes members through this study		
Week 2	How to have an effective Quiet Time	Manual is used as a guide or a trainer takes members through this study		

Week 3	Demonstration of a Quiet Time	A form is designed as a guide to aid demonstration by the trainer and members demonstrate and practice at home using the Ten Commandments		SU Daily Bread or Daily Guide
Week 4	Demonstration of a Quiet Time (Meditation)	Members submit their weekly quiet time and use to demonstrate how to meditate. Members are assigned to meditate on Christ's summary on the Ten Commandments and Matthew 5-7		
Month 3: Growing in Christ: The Maturing Disciple				
Week 1	A study on Growing in Christ: The Maturing disciple.	Trainer takes members through the study		
Week 2	Who is a Christian and the basic beliefs of Christianity?	In groups, Members discuss at least 5 things you need to avoid and 5 things you need to cultivate as you grow in Christ.		
Week 3	Study and Memorization of Apostle Creed	Trainer takes members through recitation and memorization of catechism lesson on Apostle Creed. Members are allowed to say it individually and to recall the previous memorization.		
Week 4	The need for fellowship as a believer	One group sketches a picture of a hen with its chicks around it with a hawk hovering. Another group sketches a picture of a hen with its chicks but one move far away from the group with a hawk hovering. The third group sketches a picture of a chick which has moved from the hen, being lifted by the hawk. Each group discusses what the picture means. Or a ten minute drama is acted on the need for fellowshipping by a select group and it is followed with a discussion		

Month 4: Prayer: The Disciples' Power				
Week 1	What is Prayer and the different types of Prayers?	At least 2 members share with the group the type of prayer they are more comfortable with or used to. It is critiqued by the others. Members memorize the Lord's prayer		<i>Rooted In Christ – Study 4</i>
Week 2	What is Fasting and how do you fast rightly?	In a round table discussion, members mention at least five benefits of fasting - compare with Esther chapters 4-5 and Luke 4		
Week 3	The power of Intercessory prayer	Trainer takes members through the study on the power of intercessory prayer		
Week 4	Members' Prayer Time	Members embark on a retreat Programme from 8:00am to 12noon with fasting exercise. Members do Intercessions for the nation, church and family.	4 hours	
Month 5: Bible Study: The Disciples' Knowledge				
Week 1	A General overview on Bible Study: The Disciples' Knowledge.	Trainer takes members through the study.		
Week 2	Bible Study time	Members are divided into groups to have bible study with Bible Study Leaders of the Church. They are asked to try to lead a bible study with their family or friends to share the following week.		<i>Rooted In Christ – Study 3</i>
Week 3	Sharing of experiences and challenges during Bible Study organization	Trainer facilitates discussion and addresses challenges.		
Week 4	Study of Catechism: Bible Study	Members recite and memorize catechism part on the need for bible study and also to recall past memorization.		
Month 6: Sharing Christ with others: The disciples' responsibility				
Week 1	Study on Sharing Christ with others: The disciples' responsibility	Tools of sharing your faith are given through the discussion. Trainer facilitates.		
Week 2	Role play of sharing Christ with others	A select group or team preferably BSPG or an evangelism team to demonstrate how to share Christ with others.		Share the Life Steps to Salvation Operation Philip

Week 3	Field Time (A time for witnessing)	Members of BSPG and/ Committee on Evangelism as mentors with members go out to witness. Mentee chooses another time in the week to share Christ alone as Trainer supervises. Catechism is memorized at home.		Share the Life Steps to Salvation Operation Philip
Week 4	Forum to hear field experiences with the mentor and mentee.	Mentors and mentees share experience and challenges when they went to share the faith together and alone. Trainer and evangelism trainers address issues. Members recite catechism recalling from memory.		
Month 7: Holy Spirit: An Indispensable Partner in Evangelism				
Week 1	Teaching-biblical pattern of evangelism Acts 1:8; 2	Let each member extract his or her own evangelism pattern from the study.		Bible Study Outline 2010 -2015
Week 2	Prayer meeting	Prayer-infilling of the Holy Spirit and the activation of the gifts for evangelism		
Week 3	Discussion	Panel discussion on some of the happenings during the prayer time and other experiences. Carefully selected church members to share their experiences and help with questions from the members. Home activity: Catechism study		2014 Moderator's teachings at General Assembly
Week 4	Catechism Studies	Recital of catechism		
Month 8: Mentoring: Practical Discipleship Orientation				
Week 1	Teaching-who is a mentor and significance of mentoring?	Home activity-Try to identify a mentor in the church-give reasons why you think he/she can be your mentor		
Week 2	Discussion	Introduction and assigning of mentors to confirmands. Home activity-Catechism study		
Week 3	Sharing	Share an activity you did with the mentor. How is it significant for your evangelistic life? (the activity should have been done in the course of the week) You can visit his/her group in the church.		

Week 4	Sharing	Sharing experiences with mentors. How is the mentoring process building your spiritual life and improving your evangelistic drive?		
Month 9: Cross Cultural Mission: The Disciple's Strategy				
Week 1	Teaching- understanding the context of the people we preach to	Home activity-Catechism study		
Week 2	Discussion	Discuss the various cultural backgrounds we have in the nation.		
Week 3	Teaching	Explaining the various traditions and customs of the Ghanaian community (A traditional authority is highly recommended).		
Week 4	Discussion	Discuss the basic things we need to know in terms of the different cultures we encounter as we share the gospel.		
Month 10: The Disciple's Armor: Armed for Mission				
Week 1	Teaching: What challenges are we likely to face in the field ministry?	Home activity- catechism study		
Week 2	Discussion	Discuss the armor as enshrined in Eph. 6: 10-18 and share their significance for your evangelistic work		<i>Putting on the whole Armour of God – Rev. Salome Twum</i>
Week 3	Discussion	Invite older and experienced evangelists or ministers to share their experiences on challenges they have faced on the field.		
Week 4	Prayer time	Appropriation of the armor-prayer to prepare confirmands for daily evangelistic work.		

## APPENDIX 6

### SAMPLE CONFIRMATION LESSONS

#### **An Encounter with Christ: Foundation for Discipleship and Evangelism**

##### **Introduction**

Within each individual is a constant urge to meet the creator. This comes in terms of intense desire to be fulfilled in life. Such quests have led many to wander to no avail, for their desires never find rest in all the fleeting things of the world. Most people go many lengths to satisfy this yearning. Some of the things they resort to include sexual gratification, friends, hard liquor, pubs and many more. But as one Preacher (Augustine) rightly said, the soul is restless until it finds rest in God. Nothing in this world can quench that desire except an encounter with the Lord Jesus Christ. Only Jesus Christ can fill that vacuum in the souls of human beings.

The fact is, the supernatural God has been seeking a personal fellowship with you. He descended to earth, full of love and took upon himself the sinful nature (Philippians 2:7) so that through Jesus Christ, he will encounter humankind and lead them to the father. Every disciple of Christ first encountered him. The following will be considered; ‘Who can encounter Christ?’, ‘Where can one encounter Christ?’, ‘What happens when one encounters Christ?’ and ‘How does one encounter Christ?’

##### ***Who can encounter Christ?***

- Anyone can have an encounter with the Lord Jesus Christ regardless of what that person has done. Jesus Christ did not come to call the righteous but the unrighteous (Luke 19:10). Does that mean Jesus can save the adulterer, fornicator, liar, drunkards, fraudsters (sakawa people), etc. who wish to encounter him? Yes. Anybody can have an encounter with Christ no matter his/her circumstances. Let’s have a look at the following people who encountered Christ, their states and thereafter;



Table A7. Some biblical characters and their encounter with Jesus Christ

Name	State before	State after	Encountered Christ at	Texts:
Mary Magdalene	Possessed	Follower of Jesus		Luke 8:2
Woman caught in adultery	Adulterer	Follower of Jesus	The temple courts	John 8:1-11
Samaritan woman	Adulterer	Evangelist	At a well	John 4:1-42
Peter	A coward	Apostle	Beside the sea	Matt 4:18-19
Paul	Persecutor, murderer	Preacher, Missionary	On the roadside	Acts 9:1-7
The dying thief	Thief	In paradise	Golgota when dying	Luke 23:40-43
Zacchaeus, Levi	Cheat	A Giver	On a tree	Luke 19:1-0

*Encountering Christ is thus without any discrimination whatsoever. He saves to the ultimate those who come to Him.*

#### **Where can one encounter Christ?**

- Anywhere. There is no determined place where one can encounter the Lord Jesus Christ. It is not only restricted to the confines of the church building but as noticed above, it can happen on the roadside, unusual places as a well or on a tree. In the same vein you can also encounter Christ while reading this study material. You can also encounter Christ through the preaching of the word at the Junior Youth Service or at School. Do not resist the opportunity to meet Christ Jesus. Since God is everywhere, He can save anywhere.
- You can ask some few Christians (about two or three) you know this week where they encountered Christ. It could be your Youth leaders and you will wonder the different answers you will receive. Christ can be met anywhere.
- **Reflect:** *Have I encountered Christ, where did I encounter Him?* Just keep on reading whether your answer is in doubt or not in doubt.

#### **What happens when one encounters Christ?**

- *There is a sense of sin or unworthiness:* Luke 7:37-38, 19:8. In the first passage, the sinful woman visited the house of Simon, a Pharisee. There she heard about Jesus and ran into the house and anointed Jesus with oil while weeping. Upon hearing and seeing Jesus she repented of her sins and became a new person all together.
- Also a sense of unworthiness came over Zacchaeus and he accepted Jesus Christ and showed fruits of repentance by giving half of his possessions to the poor. Jesus never told him to do that, but an encounter with Christ brought out the real Zacchaeus who is not a cheat but a giver.
- *There is salvation:* John 1:12, Colossians 1:13

“Yet to all who received him, to those who believed in his name, he gave the right to become children of God” (NIV). Also, “For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves” (NIV).

These two verses shows that one’s encounter with Christ brings about a drastic change in the individuals life. He/she becomes a child of God and is therefore brought into the kingdom of the Lord Jesus Christ. In other words, that person is saved from the dominion of sin and its effects. This is one of the greatest changes which occurs in the life of one who encounters Christ Jesus

- *The blood of Jesus cleanses him or her from all sin:* 1John 1:7  
“But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.” (NIV). This scripture says ‘all sin’. There is no sin greater that the blood of Jesus cannot wipe out.
- *He or she becomes a new person/creation:* 2 Corinthians 5:17  
“Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!” (NIV). You can always start over with the Lord Jesus Christ. You become a brand new person all over again. The past is gone with its sins and wrongs and new beginnings start to emerge. Jesus makes a saint out of the sinner.

Becoming a new person means that a supernatural change has taken place. In Luke 24:31 an encounter with Christ brought about a change in two of his followers. ‘their eyes were opened and they recognized him...’. The spiritual opening of our eyes only comes through an encounter with Christ. Christians see who he truly is in his character and personality and are moved to accept him as Savior and Lord.

- *The Bible becomes a friend:* 1Peter 2:2  
“Like new born babies, crave pure spiritual milk, so that by it you may grow up in your salvation” (NIV). This is a true experience with anyone who truly have a genuine encounter with the Lord Jesus Christ. The Bible in which is ‘the pure spiritual milk’ becomes the favorite book of the individual. The word but not television becomes the companion. It is said that sin keeps one from the Bible and the Bible keeps us from sin. As one continuously spend time with the word (Quiet Time), one is changed from one degree of glory unto another. Very soon, you start to memorize some verses and people most often begin to call you ‘Osofo’ (a minister) because they can actually observe the changes, which come with your encounter with Christ Jesus.
- *He or she receives the Holy Spirit:* Romans 5:5, 1Corinthians 2:12  
“And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us” (NIV). As his name is, ‘Holy Spirit’, he brings into the heart of the believer holiness, grace and love. Jesus indwells us during our encounter with him through the Holy Spirit. It is this divine Spirit which enables us to love the Lord and neighbor. His presence in the believer is indispensable and anyone who comes in touch with the Lord Jesus Christ receives the Spirit also.

- *You begin to walk in love with God and fellow individuals*  
The commandment of love is the walk of the believer in Christ Jesus. Love for God and love for neighbor. In other words, one puts Christ Jesus at the top of his or her priorities. Hatred, unforgiveness, bitterness become a thing of the past as divine love is shed in the heart of the individual who has met Christ Jesus (Rom 5:5). Ask yourself, ‘Do I truly love God?’; ‘Do I truly love my neighbor?’ *Make time and read 1 Corinthians 13, after which read it again, but now putting your name where the word ‘love’ or ‘charity’ is. This is called the ‘love test.’*
- *There is a desire to be disciplined*  
In simple terms a disciple is a student who is taught under a teacher. The Holy Spirit provides a teachable spirit for the one who comes in contact with Christ and always remain under Him to be taught by Him. Like the 12 disciples, they love to abide in the presence of their master. They enjoy the fellowship of other believers and always want to be trained in the word of God and have a cordial relationship with the master. That is, the word and relationship with Christ is never compromised. Such a one cannot stay in the house when it is Sunday and be watching movies or when it is time to go for youth meeting.
- *There is a desire to share Christ with others*  
It is always sheer selfishness when at school some students hide important books from others. It is the practice of many students to keeping good books which can help especially in exams from others. However there are others who wish to share the most important information with others, so that all will do well in class. In the same vein, God wants those who have encountered the Jesus to share him with others. He loves that they talk to others about Jesus so that they also will come out of darkness and enjoy his glorious light (Colossians 1:13). There is a final exams called the judgment and anyone who has not encountered Christ Jesus and accepted him will fail and be condemned to hell fire. Good news must always be shared with others. Ask yourself, ‘Have I ever shared the gospel with others before?’ ‘Do I still desire to share the gospel with others?’

Anyone who encounters Christ receives the desire to share Him with others.

**Reflect:** *Has there ever been such a desire in my heart before?*

**How one can encounter Christ?**

Passages for consideration are Luke 19:1-10 and Revelations 3:20

- **Christ is calling: Luke 19:5**  
The calling of Zacchaeus: Jesus called the name of Zacchaeus
- **Respond to his call with joy: Luke 19:6**  
This verse indicates that Zacchaeus responded to Jesus call with gladness.
- **Open the door of your heart for him come in**  
He took Jesus to his house. He opened his door and gave him a seat in his house. Your heart is that seat Jesus wants to sit in (Rev.3:20).
- **You now become a changed person: Luke 19:8**  
He was no longer Zacchaeus, the cheat, but one who is a changed person.

## Application

As Jesus calls Zacchaeus by his name, he is calling you today. He knows your name and is calling out your name right now.

If you have already invited Jesus into your heart you are blessed, but if you now want to encounter him, just tell him 'I open my heart to you, Lord Jesus Christ. Come in and dine with me'. Amen.

## Reflect

- a) What did Zacchaeus do when he encountered the Lord? What does that suggest to you and what decisions are you convicted to take right now?
- b) Pray about the decisions and act accordingly.
- c) Like Zacchaeus are you excited about your encounter with the Lord? Seek opportunity to sharing your experience with someone who needs to also encounter the Lord.

## SHARING CHRIST WITH OTHERS: THE DISCIPLE'S RESPONSIBILITY

Souls are won but disciples are made. However as the earth remains, Christians all have been saved to save—to make disciples; and God commends such persons greatly (Prov 11:30). If nothing at all, one differential of the confirmant is that he is matured. Spiritual maturity also is least attained when the believer has gathered enough confidence in Jesus Christ as the only way to man's salvation (Acts 4:12) and has found him worthy enough to be referred to others (Mat 10:32-33).

Sharing Christ with others is an art that must be learnt and well optimized (1Tim 4:8, Pro 22:29). The new convert/confirmant equally shares in the responsibility assigned to the church by the Lord Jesus Christ (Mat 28:19-20)—to share the message of the gospel to every creature.

The below points put the Junior Youth member (*the Confirmant*) in that capacity and shape him to become an effective disciple.

### Prerequisites to Making Disciples

You can only give what you have (Acts 3:6). To become a disciple, the Junior Youth (JY) member/confirmant must be/have:

1. Personally saved
2. Passion to see others saved
3. Uncompromising spiritual life
4. Requisite training to witnessing

### Hindrances in Discipleship

Rev. Samuel D. Agyeman-Duah (*Director of Evangelism & Outreach of the Perez Chapel International, Ghana*) has worked for over 15 years with Campus Crusade for Christ Intentional, Ghana Bible League and the New Life Training Centre as Evangelism

and Church Planting Resource and he outlines seven reasons that stand as barriers to effective witnessing and making of disciples:<sup>1</sup>

1. Fear
2. Inconsistency in a Believer's Life
3. Prayerlessness
4. Lack of Technical Know-How
5. Laziness
6. Unconvinced We Should Go
7. Poor Time Management
8. Mixed Priorities

### **Disciple's Approach to Witnessing**

Sharing Christ could be done using either the "Friendly/Indirect Style"—capitalizing on the relationship with the person and presenting Christ accordingly or "Direct/Initiative Style"—approaching the person with the gospel message as commended by Jesus Christ (Mat 28:19-20, Luke 9:1-2, 10:1). Whichever way is used, the below methods could also help make witnessing easy:

1. Sharing evangelistic tracts.
2. Asking mission-centred questions. E.g. "Please, have you ever thought of where to spend eternity?" or "Do you please mind knowing what happens after death?"
3. Taking advantage of helps or assistance offered to people (Acts 8:26-40)
4. Making calculated requests like Jesus did in Joh 4:1-42.
5. Motivating people in tragic or difficult situations (Acts 16:16-34)
6. Giving testimonies of Christ's impact in your personal life (Rev 12:11)
7. Use of Bible related stories (or the parable style of ministry as Jesus used—creating scenarios)

### **Steps to Sharing Christ Made Easy—Message of Salvation**

The Ghana Evangelism Committee, Billy Graham Evangelistic Association, Campus Crusade for Christ amongst other approaches present five (5) steps in sharing Christ:

1. God's Love for Mankind (Joh 3:16, 10:10b; Rom 5:1; Gen 2:7, 1:31; Jas 1:17)
2. Man's Rejection of God's Love and the Result of Death (Isa 53:6, 59:2; Rom 3:23, 6:23)
3. God's Restoration Plan Through Jesus Christ (Rom 5:8; 1Cor 15:3-4; Joh 14:6; Acts 4:12; 1Tim 2:5, 1Pe 3:18)
4. Man's Response to God's Follow-Up (Rev 3:20; Eph 2:8-9; Joh 1:12; Acts 16:31; Mar 1:15; 1Jn 1:9)
5. Man's Eventual Reflection of God's Image (Gal 5:22-23, 2Cor 5:17; 1Jn 3:9; 1Pe 1:15; Gen 1:26)

The latter two steps unlike the first three, demands the personal action of the listener to access the free gift of God (Eph 2:8-9, Rom 10:9-10).

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<sup>1</sup>Samuel D. Agyeman-Duah, *A Call to Effective Evangelism* (Accra, Ghana: Son Life, 2008), 15.

### **Practical Tips in Witnessing/Discipleship**

1. Memorize the “Salvation Message” and the “Sinner’s Prayer”
2. Be tolerant and good at listening (Jas 1:19)
3. Don’t force your way or coerce the listener in any way. Being saved is by faith; hence the listener’s consciousness is key (Heb 11:6, Joh 6:60-65).
4. Avoid quoting too much Scriptures than necessary. A couple of verses that assures the listener of God’s love is enough.
5. Avoid any form of argument.
6. Be focused and mission minded
7. Personally reflect what you are preaching—speech, conduct, appearance etc.
8. Regularly check up on the new convert and show concern in his welfare. Assist materially if possible (Jas 1:22, 2:14-17)
9. Introduce new converts to Soul-winning, Evangelism or Missions classes/meetings
10. Invite new converts to follow up on others when he starts showing the signs of maturity (Heb 5:11-6:2)

### **Follow Up—the First Step to Making Disciples**

Follow-Up is very necessary in discipleship. It may be easy to win souls but discipling the won soul to come to same level, involves work. The new convert must be nurtured and trained until he finds his feet in the *Call to Disciple*. It will be essential you keep some basic data on the new convert such as: *Name, Location, Contact Phone, Email, Religion (if any), Level of Education, Occupation etc.*

The below tips will help make effective follow-up on the new convert:

1. Regular visitation
2. Inviting the new convert to join in Evangelistic trips or Missions
3. Continuous involvement in Bible study and prayer
4. Participating in missions-related discussions
5. Requisite training on discipleship programs and resources

### **Application**

- What major limitation do you have in sharing the gospel with others? And what steps do wish to take to address these challenges?
- “The gospel is only good news when it arrives in time!” by Carl F. H. Henry.  
What does it this statement mean to you, and how important is it to evangelism?

***Read and ponder over this short story:*** A young boy was riding on his bicycle and decided to share the gospel with another boy who rode past him. He rode hard to catch up with him and begun to talk to him about the love of God. The other boy asked him, ‘when were you saved?’ He replied, ‘just this morning.’

**Challenge:** Dare to tell one person this week about Jesus. It could be in your school, workplace or community.

**Morale:** You can share Christ anywhere. The time to share the gospel is now.

## APPENDIX 7

### T-TEST ANALYSIS

Post-survey evaluation will be carried using the design rubric prior to the implementation of the new discipleship training program and the same questionnaires will be distributed to the target population (confirmation candidates) for a post implementation evaluation. The exercise will be done at a one sitting and results gathered for analysis. The responses from the two tests will be assessed by t-test to verify whether there was a significant positive statistical difference in the impact made in the implementation of the new program.

Table A8. Summary statistics (t-test analysis)

	Pre test	Post test
Count	9	9
Average	24.37	84.2611
Standard deviation	5.70953	4.64877
Coeff. of variation	23.43%	5.52%
Minimum	15.33	77.67
Maximum	30.67	92.67
Range	15.34	15
Std. Skewness	-0.753077	0.482704
Std. Kurtosis	-0.887364	-0.138191

Table A8 shows summary statistics for the two samples of data. Other tabular options within this analysis can be used to test whether differences between the statistics from the two samples are statistically significant. Of particular interest here are the standardized skewness and standardized kurtosis, which can be used to determine whether the samples come from normal distributions. Values of these statistics outside the range of -2 to +2 indicate significant departures from normality, which would tend to invalidate the tests which compare the standard deviations. In this case, both standardized skewness values are within the range expected. Both standardized kurtosis values are within the range expected.

## Comparison of Standard Deviations

Table A9. Comparison of standard deviations

	Pre test	Post test
Standard deviation	5.70953	4.64877
Variance	32.5988	21.6111
Df	8	8
Ratio of Variances = 1.50843		

### 95.0 percent Confidence Intervals

Standard deviation of Pre test: [3.85654, 10.9381]

Standard deviation of Post test: [3.14005, 8.90597]

Ratio of Variances: [0.340253, 6.68725]

### F-test to Compare Standard Deviations

Null hypothesis:  $\sigma_1 = \sigma_2$

Alt. hypothesis:  $\sigma_1 \neq \sigma_2$

F = 1.50843 P-value = 0.574391

Do not reject the null hypothesis for  $\alpha = 0.05$ .

This option runs an F-test to compare the variances of the two samples. It also constructs confidence intervals or bounds for each standard deviation and for the ratio of the variances. Of particular interest is the confidence interval for the ratio of the variances, which extends from 0.340253 to 6.68725. Since the interval contains the value 1, there is not a statistically significant difference between the standard deviations of the two samples at the 95.0 percent confidence level.

An F-test may also be used to test a specific hypothesis about the standard deviations of the populations from which the two samples come. In this case, the test has been constructed to determine whether the ratio of the standard deviations equals 1.0 versus the alternative hypothesis that the ratio does not equal 1.0. Since the computed P-value is not less than 0.05, the null hypothesis cannot be rejected.

## Comparison of Means

- 95.0 percent confidence interval for mean of Pre-test: 24.37 +/- 4.38875  
[19.9813, 28.7587]
- 95.0 percent confidence interval for mean of Post-test: 84.2611 +/- 3.57337  
[80.6877, 87.8345]
- 95.0 percent confidence interval for the difference between the means assuming equal variances: -59.8911 +/- 5.20278 [-65.0939, -54.6883]
- t test to compare means Null hypothesis:  $\text{mean}_1 = \text{mean}_2$

Alt. hypothesis:  $\text{mean}_1 \neq \text{mean}_2$  assuming equal variances:  $t = -24.4031$  P-value = 0.0  
Reject the null hypothesis for  $\alpha = 0.05$ .

This option runs a t-test to compare the means of the two samples. It also constructs confidence intervals or bounds for each mean and for the difference between the means. Of particular interest is the confidence interval for the difference between the means, which extends from -65.0939 to -54.6883. Since the interval does not contain the value 0, there is a statistically significant difference between the means of the two samples at the 95.0 percent confidence level.

A t-test may also be used to test a specific hypothesis about the difference between the means of the populations from which the two samples come. In this case, the test has been



constructed to determine whether the difference between the two means equals 0.0 versus the alternative hypothesis that the difference does not equal 0.0. Since the computed P-value is less than 0.05, the null hypothesis can be rejected in favour of the alternative.

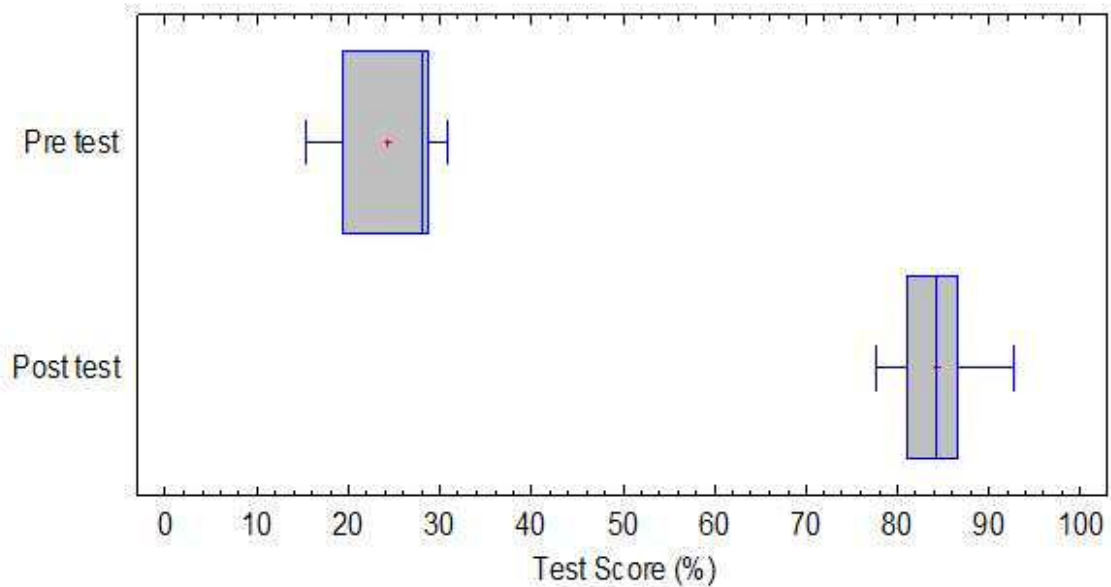


Figure A10. Box-and-whisker plot showing summary of the pre and post-survey

This Plot is an exploratory data analysis tool showing the five number summary of both tests performed (Pre-test and Post-test). The graph is a pictorial representation buttressing the direction of the t-test above.

It is clearly indicated on the plot above that the post test scores outperformed the pre-test. It can therefore be concluded that the post test results indicate that success was achieved in the new training program rolled out. This confirms that the training program was effective or had significant impact.

## APPENDIX 8

### POST SURVEY EVALUATION

A guided interview with semi-structured questions will be conducted for five confirmation candidates and three youth teachers involved in the training, selected at random. The researcher will conduct the interview himself with an interview guide covering the major themes of the project. The purpose of the interview is to evaluate the impact of the new discipleship training from both the participants and the teachers who helped to facilitate the training. The interview will be recorded and transcribed to enhance the impact analysis

#### **Evaluate Impact of New Training Program**

- |                      |  |
|----------------------|--|
| Interview Question 1 | What is your impression about the new discipleship training program?       |
| Interview Question 2 | What is the most beneficial thing you learn from the training program?     |
| Interview Question 3 | What is the greatest strength of the new discipleship training program?    |
| Interview Question 4 | What can you do to improve the learning experience of future participants? |
| Interview Question 5 | What will be your recommended training for implementation?                 |

## APPENDIX 9

### INTERVIEW RESPONSES

(**Note:** *T* stands for teachers and *JY* stands for youth interviewed)

#### **Interview Question 1 What is your impression about the new discipleship training program?**

*T3: Three teachers were impressed about the integration of the catechism into the new program and applauded its simplicity, which makes understanding easier with or without a teacher.*

*T2: Two other teachers showed appreciation for the integration of rich cultural values into the worship life of the church. The youth of today, particularly Christians seem alien to the culture and traditions of the Ghanaian.*

*JY (All): The youth generally remarked that the new program looks appealing since it covers broader areas of study lacking in their previous study.*

*JY 1: One youth remarked that program is so good and was happy that it is starting with them. She wishes this will be adopted by the entire church to strength the confirmation training.*

#### **Interview Question 2 What is the most beneficial thing you learn from the training program?**

*T1: It covers all the basic areas required for Christian nurturing. The study outlined details and left no room for speculations.*

*JY2: The materials provided to guide study allows independent study outside the normal Sunday school*

*T2: The exercise at the end of each lesson provides a means of assessing understanding of lessons and also a way of monitoring the progress of the participants.*

*T3. The evangelistic focus of study draws attention of the significance of the Great Commission in the worship life of the believer.*

*JY3: Provision made to have JYs leading group discussion encourages preparation and enhances confidence of the youth.*

**Interview Question 3 What is the greatest strength of the new discipleship training program?**

*T (All): All the teachers agree that the major strength of the program is the adaptation of the traditional training tool, the catechism, which used to be memorized without indebt understanding, with a systematic organized activities that make learning easier and practical.*

*T3: Three teachers said the program is simple and tailored to the understanding of the youth is another strength of the training program.*

*JY1: One youth acknowledged that the duration of the program does not put pressure on the participants. He noted that since most of the confirmants are students, learning will be done at the pace of the pupil and not put too much pressure on their studies.*

*JY1: Another youth is of the opinion that the interaction scenes created in the program will afford stakeholders the opportunity to appreciate the significance of the discipleship program, and strengthen their interest and support for the program.*

**Interview Question 4 What can you do to improve the learning experience of future participants?**

*T (All): All teachers recommended translating the program into the vernacular to enhance learning, particularly those who have challenges with the understanding of the English language.*

*JY2: Two youth said the material for study must be produced for each participant to have a copy, and suggest that the church bears the cost of production.*

**Interview Question 5 What will you recommend for training implementation?**

*T2: A longer period of orientation, so that a number of participants will have opportunity to practice before field work.*

*T2: To create room for panel discussion and allow traditional rulers to share traditional experiences on effectives ways of transmitting messages culturally.*

*JY4: The use of projectors and other teaching aids will make the presentation real and effective.*

*T3: To strengthen the uniqueness of the program and integrate it into the worship life of the church, opportunity must be created at the adult service for the youth to share training experiences occasionally before the climax, usually on the 26<sup>th</sup> of December. They believe it is a means of updating the congregations on changes in the confirmation program of the church.*

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## ABSTRACT

### A DISCIPLESHIP TRAINING PROGRAM FOR THE JUNIOR YOUTH OF ADABRAKA OFFICIAL TOWN CONGREGATION OF THE PRESBYTERIAN CHURCH OF GHANA, ACCRA, GHANA

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This research addresses the weaknesses in the current training program of the junior youth confirmands of Adabraka Official Town congregation through a pragmatic youth discipleship training program designed to promote evangelism. Chapter 1 identifies the statement of problem, introduces the context and rationale of the project, and defines clear objectives and methods required to addressing the challenges. Chapter 2 deals with the biblical and theological bases of youth discipleship training program with the aim of introducing a discipleship training that blends indigenous African traditional education with the formal western type of education to help the youth appreciate the values of their cultural heritage, the mental understanding of their faith, and the evangelistic essence of discipleship training. Chapter 3 factors the psychological and sociological dispositions of young people (adolescents), their cultural identity, and the servant-leadership model of Christ as significant ingredients in the development of a youth discipleship training program. Chapter 4 discusses the implementation of the project by validating the existing program, and developing and implementing a new discipleship training program, which has sound biblical fidelity and is evangelistically focused, youth friendly, and culturally relevant. Chapter 5 evaluates the purpose, goals, and methods of the project, and from a theological and personal perspective concludes that a well-designed discipleship training not only equips the youth into mature Christians, but also empowers their generations as end time disciples to promote and sustain evangelism in the church.



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