

**Deliberations on discipleship and training in the
missiological effort**

by

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I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and has not previously in its entirety or in part been submitted to any institution for a degree.

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Chapter One

Introduction

1.1 Opening remarks

The growth of the Church in many parts of the world and their acceptance of the responsibility to take the gospel to the ends of the earth has resulted in many of these churches sending missionaries in large numbers to numerous countries (Harley 1995:3). Although the motive is honest and sincere there is a crucial need that is often neglected. Discipleship training with specific reference to leadership skills seems to be the single most crucial issue in spreading the gospel to the ends of the earth (Krallmann 1992:13). This highlights the importance of discipleship and training in missionary's lives and ministry.

The methods exemplified by Jesus Christ in the selection and discipleship of His disciples provide detailed guidelines. His methodology in both selection and training could be used as the foundation for this effort. McWilliams (1989:§1) states that the Gospels teaches about Christ's ministry and also serves as a pattern guiding the church in its mission to reach the world.

1.2 The study to be conducted

The study is not to deliberate missions but will be a literature review of the need for discipleship *per se* as well as discipleship training for those involved in the missiological effort. It will further endeavour to look at the dynamics of discipleship and possible outcomes should discipleship training be implemented as a high priority in the missiological effort. There will also be reference to the methodology of Jesus Christ in the calling and training of His disciples.

1.3 The value of the study

This research could emphasise the importance discipleship as well as the selection and further discipleship of leaders before they enter the mission field. I believe that correct relational training and skills will necessarily empower the missionary to work with strategy and maturity in his endeavour to reach the nations with the gospel. Theological education alone is not sufficient and must be complemented by related

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training for missionaries (Harley 1995:vii). Contemplating the different views mentioned in this study could bring different perspectives together and encourage further study.

1.4 The aim of the study

The aims of the study are the following:

- 1.4.1 To discuss the dynamics of discipleship training.
- 1.4.2 To discuss the methodology of Jesus Christ in the way he chose and disciplined his followers.
- 1.4.3 To discuss possible affects of discipleship training skills in the missiological effort.

1.5 The objectives of the study

To provide a literature review on the following:

- 1.5.1 To explore discipleship training and its importance in respect of the missiological effort.
- 1.5.2 To explore the methodology used by Jesus Christ in his endeavour to select and train disciples.
- 1.5.3 To explore what preparations needs to be implemented for missionaries before they enter their ministry.
- 1.5.4 To explore the possible outcomes of discipleship training including leadership skills in the selection and sending of missionaries.
- 1.5.5 To draw some conclusion from the researched literature.

1.6 Preliminary literature review

There are many well-intended initiatives today within missions where institutions, organisations and individuals strive to take the gospel to the ends of the earth as instructed by Jesus in the Great Commission (Matthew 28:19-20, Mark 16:15 and Luke 24:46-49)¹. The Church should be obedient to the Great Commission and live worthy of its calling (Ephesians 4:1). The church is called into a partnership with God

¹ Unless otherwise indicated, all scripture quotations are from the New International Version.

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and within this partnership the church becomes involved in God's mission to reconcile the world to Him (Blackaby and Willis 1999:58).

Harley (1995:vii) states that the missiological effort is stronger now than it was in previous centuries and there has been rapid growth in the missionary movement. Christian leaders have expressed their concern of the need for discipleship training, who needs to be trained and also what kind of training would be necessary to equip missionaries (Harley 1995:27). It is argued that if missionaries are sent out without adequate training and preparation, the consequences could be disastrous for them, their families and their ministry (p. 7).

Although discipleship training is provided in most cases, the level of this training is often lacking in many aspects leaving the effort in dire need. This is even more so when missionaries are sent into cross-cultural missions or into a pioneer mission field among least reached or unreached people groups in the world. Lingenfelter and Mayers (1986:45) argue that when a culture conflicts with that of missionaries, the relationship may become characterized by hostility and strife. Adequate training for missionaries has a major influence on the ministry and in most cases where missionaries duplicate themselves in all areas of ministry.

The question is often asked: What should be done and how should it be done? The most important issue, as revealed by the literature review, is to turn to our Perfect Example, Jesus Christ (Krallmann 1992:13, McWilliams 1996). He was on Mission and He had a specific task, which He needed to perform. He had a specific strategy and was absolutely focussed in what He did (Coleman 2003:§1). Included in this task was the calling and discipling of twelve people whom He called Disciples. He called them to be with Him (Mark 3:14) and entered into a training process with them. Krallmann (1992:13-15) argues that Jesus' methodology included mentoring, leadership training, coaching and he also mentored for missions. His focal point was 'Christ likeness'. He built certain expertise into their lives for they were to be the ones who would have to carry on with the task after Jesus had left.

1.7 The research question

Many scholars agree that discipleship, leadership and missionary training are crucial in spreading the gospel to the ends of the earth (Krallmann 1992:13). As a result of this comment, the main research question is the following:

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What are the dynamics of discipleship and what discipleship and missionary training is necessary to prepare those involved in the missiological effort?

1.8 The key questions

The key questions concerning the literature review are the following:

- 1.8.1 What are the dynamics of discipleship and what is its significance in respect of missions?
- 1.8.2 What is the methodology used by Jesus Christ in his calling and discipleship of the twelve?
- 1.8.3 What training could be used to assist in the preparation of missionaries?
- 1.8.4 What are possible outcomes that could be expected in the identification and training of disciples within the missiological effort?

1.9 Research methodology

Although there is a vast amount of literature available and adequate study has been done in the field on discipleship, I attempted to limit the research of this thesis to literature with specific reference to dynamics of discipleship, its inclusion in the missiological effort and with further reference to the Scriptures. This thesis is therefore, a literature review over the past 20 to 30 years with reference to this focus.

To collect the information I made use of books, journals, online articles, dissertations and the Holy Scriptures. To analyse and interpret the information I made use of the following tools:

Dialogical: engaging with different author's viewpoints since a vast amount of literature is available on discipleship training.

Comparative: comparing these different author's viewpoints with each other to analyse their views on discipleship and its inclusion in the missiological effort since many author's writings are similar on this topic.

Analytical: to further break down these view points into logical components so that it makes sense with reference to training and missions.

Complementary: harmonising these viewpoints into a coherent whole to ensure inclusiveness concerning discipleship and mission training.

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The conclusion is drawn from the literature review.

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Chapter Two

The dynamics and significance of discipleship

2.1 Introduction

In this chapter I will endeavor to discuss the dynamics of discipleship, in other words the internal forces which direct, mould and change the relationship between the disciple and mentor, and its significance in the missiological effort. Jesus, just before ascending to his Father's house, gave specific instructions to His disciples (Matthew 28, Mark 16, and Luke 24). They were to make "disciples of all nations". Bowland (1999:247) argues that Christ did not ask the church to go into the world and make mere converts but rather disciples. He argues further what Win and Charles Arn have noted that most evangelistic actions by the church are aimed at "decision-making" rather than "disciple-making" (p.246). This in itself reveals a significant shortcoming in relation to Jesus' instructions. So what is discipleship and what is the significance of discipleship training?

2.2 The dynamics of discipleship

Let us first discuss what is meant when the term 'disciple' is used, then the meaning of the process of discipleship and lastly its relation to the 'Great Commission'.

2.2.1 Definition of a disciple

The word 'disciple' is derived from the Greek noun *mathētēs* which means a 'learner' and occurs 264 times in the New Testament, exclusively in the Gospels and Acts (Müller 1975:486). He further states that "it is used to indicate total attachment to someone in discipleship." It also suggests that a commitment be made, to be incorporated into the Body of Christ and then an ongoing reproductive lifestyle as a follower of Christ (Bowland 1999:246). Another characteristic to identify a disciple would be the word of student. In this sense a "disciple is an adherent to the teachings of a particular teacher or school of thought (Myers 1987:285)". Tenney (1975:129-130) adds that being a disciple means to adopt the philosophy, practices and the way of life of his teacher. A disciple learns to think and do as his teacher does. The focus and objective should be the same between teacher and disciple. I

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would like to include what Walter Henrichsen (2002:5) mentioned in his book "*Disciples are made and not born*":

When we invest in the lives of other people, we transmit not only what we know, but more importantly what we are. Each of us becomes like the people with whom we associate. I am sure that if we could meet Paul and Timothy, we would find them similar in many respects.

MacArthur (1997:par.5) refers to the word disciple and offers the following statement:

The lexicons tell us that it means "one who shares a close and intimate relationship with a person." Quote: "The disciple is one who at Jesus' call follows after Him. He must observe the will of God and even binding upon himself unreservedly to the person of Jesus, go as far as death and the gift of his life out of love," so says Leon Dafur(?) in his wonderful study of the New Testament language.

Myers (1987:285) confirms by adding that "becoming a disciple of Jesus in general meant a transformation of a person's lifestyle." Jesus made no secret of what He intended for His disciples. He made it clear that they were to deny themselves and to take up His cross and to follow Him (Matthew 16:24). He also mentioned that to be a disciple meant to be a servant (*doulos*) of others (Matthew 23:11). Guthrie (1981:709) argues that the only privilege that could be claimed by any of His disciples was that of service and sacrifice. Furthermore, His disciples were also to be obedient and to follow His example (John 13:15) by adding that by knowing and doing, they would be blessed. Collinson (2005:242) concludes by stating that a disciple is an active follower of Jesus Christ and to further participate in His mission to the world.

The ultimate goal of a disciple is to be like Christ; Christ likeness (Krallmann 1992:14). With reference to the Greek verb *manthanō*, Müller (1975:486) states that it refers to the will of God and Jesus, the central point of reference, being the only place where the will of God can be known by man. Being a disciple literally means to be bound to Jesus, to follow Him and to do God's will (p.488). Paul mentions in Ephesians 4:14-16 that God's people are to become spiritually mature and to "grow up into Him who is the Head, that is, Christ" (v.15). In addition to this, a disciple is a follower of Christ who, after obedience to His precepts, teaches and transmits these precepts to others to enable the Church to grow and mature in Christ (Tasker 1961:274). A disciple is to duplicate himself in the lives of others. It involves helping others with the 'how to' so that they can implement a vision and to begin to disciple

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another person (Khune 1978:20-21). This is what Paul intended in 2 Timothy 2:2 when he guided Timothy to entrust all that he had learned to reliable men who will also be qualified to teach others.

In conclusion, a disciple is a learner who is bound to Christ as His follower. A disciple's whole lifestyle changes to conform to the One who has called and His attitude becomes the disciple's attitude which includes servant hood, obedience and suffering with the focus being Christ likeness.

2.2.2 Discipleship

Discipleship has its very foundation in the words of Jesus Christ when He called men to follow Him, to submit and to obey (MacArthur 1997:§6). Jesus, after commencing His ministry, went to the Sea of Galilee, approached two brothers and called them: "Come, follow me..." (Matthew 4:19). The same truth is found in Mark where Jesus called those He wanted to be with Him (Mark 3:13-15). When the rich young man approached Jesus with a specific question that he wanted answered, Jesus mentioned to him to go sell all he had and to give to the poor, then to come and to follow Him (Mark 10:21). Jesus intent was clear although the man did not follow Him. It can be said that the focus of discipleship should be the master and teacher, Jesus Christ (Collinson 2005:246) since He is the one who makes the invitation to be followed. Müller (1975:490) argues that the very essence of discipleship is grounded in the disciple's commitment and fulfillment of his duty to be a follower and witness of Christ, His Lord, in his entire life. Boice (1998:16) also touches on another very crucial aspect of discipleship. He argues that discipleship is not merely to be seen as a second step in Christianity, but from the very beginning, discipleship means to be a Christian. One does not come to Christ and then, if he chooses, becomes a disciple.

Discipleship and training is also absolutely crucial when intending to approach any mission ministry. In a study done in communicating the Good News in modern China, it was found that the 'making of disciples' is one of the most important aspects of the 'Great Commission'. It is seen as one of the most important aspects of ministry in which foreigners to China can get involved without breaking any of China's regulations regarding religious activities (Anderson 2006:175). It was found that young believers have had little or no contact with any religious activities and that the provision of tools and training of how to grow and serve is absolutely crucial. Without

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discipleship it was found that many do not grow in their commitment to Christ and slip back and may even be snatched up by one of the many cults (p.177). This same scenario was found during a study into the discipleship of inadequately trained Christian workers in a persecuted society in Lahore, Pakistan (Yousaf 2006:85).

2.2.2.1 The process of discipleship

Bowland (1999:247) presents the following definition for discipleship:

Discipling others is the process by which a Christian with a life worth emulating, commits himself for an extended period of time to a few individuals who have been won to Christ, for the purpose of guiding their spiritual growth to maturity and equipping them to reproduce themselves in a third spiritual generation.

The intended result should be to live a life worthy of the calling (Ephesians 4:1), to become mature (v.13) to grow up into Christ, as the Head (v.15) and to support the body as it builds itself up in love (v.16). Collinson (1999:246) confirms by arguing that the process of discipleship constitutes a teaching-learning community which consecutively performs the roles of facilitator, organizer of learning experiences and model. The teacher needs to build an atmosphere of love and friendship, of nurturing, guarding and protecting and also pastoral care involving each person's whole being to facilitate joy and life in all its fullness. The building of a strong, trusting personal relationship between teacher and learner for an extended period of time is crucial (p.242). The Scripture reveals the life of the earliest Christians and how "they devoted themselves to the apostle's teaching and to the fellowship, to the breaking of bread and to prayer" (Acts 2:42).

2.2.2.2 Elements of discipleship

Discipleship is not to be taken lightly as it is the direct instruction of Jesus himself. Watson (1981:92-93) argues that discipleship means hard work together with spiritual wisdom and discernment. He mentions that this is partly the reason why the church is failing to take discipleship seriously. Few people are qualified to take up the task.

Boice (1998:28) mentions that Jesus directed His disciples to the Master himself. Jesus instructed His disciples to learn from Him (Matthew 11:29). The fundamental idea here is to know Jesus himself. Carson (1984:278) argues that Jesus' focus was to instruct His disciples to learn from the revelation that Jesus alone imparts. The life

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that Jesus desired for His disciples was His own life (Tasker 1961:122). These are also the characteristics and qualities that Paul himself singled out: those of Jesus Christ (2 Corinthians 10:1).

Boice (1998:17-22) discusses five elements in the discipleship process. He attaches these elements to the words of Jesus Christ himself: "follow me" (occurring thirteen times in the gospels) in a very personal and costly way. They include the following:

- Obedience: to conform to the lifestyle of the One who calls. When Jesus approached Peter and his brother and instructed them to follow Him, they immediately left their daily tasks and obeyed (Matthew 4:20). Disciples of Christ acts spontaneously upon the commands of their Master (MacArthur 1991:65). Obedience was the only way Jesus could build character into the lives of His disciples by His word (Coleman 2003:§4).
- Repentance: to repent from one's sin and to live a life worthy of the calling. One cannot follow Christ and not repent from one's sin and renouncing sin. This is evident in the words of Jesus: "I have not come to call the righteous, but sinners to repentance" (Luke 5:32). To become a disciple of Jesus one needs to repent. This is also true when a disciple sins: to repent and to be restored into fellowship again. McWilliams (1996:§3) mentions that, being redeemed in Him, a person embraces Christ as Saviour and Lord.
- Submission: to put oneself under the authority of another. Submit comes from two Latin words *sub* (under) and *mitto*, or *mittere* (to put or place). A connection is made with the words of Jesus himself: "Take my yoke upon you and learn from me" (Matthew 11:29). To follow and learn from Him means to submit to Him: to receive Him as Lord. MacArthur (1997:§6) argues that discipleship is a call to submission, to obedience.
- Commitment: to follow Him means to be totally committed to Him in His mission and purpose. A lack of commitment means to fall away from Him and deviating from His path. MacArthur (1997:§6) speaks of a "costly commitment." In relation to this, Paul could say: "For to me, to live is Christ and to die is gain" (Philippians 1:21). For Paul, Christ had become his motive of actions, the objective of his life and ministry and his source of energy (Homer 1978:115).

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- Perseverance: not an isolated act but a life time commitment. A disciple proves the validity of his discipleship by following Jesus' call until the very end. David wrote: "My heart is set on keeping your decrees until the very end" (Psalm 119:112). Peter also alluded to this by mentioning that a disciple is to make his election and calling fast and by doing this will never fall away (2 Peter 1:10-11).

2.2.2.3 Discipleship in the Old Testament

The term discipleship was not new to the Jewish world into which Jesus was born. The Jewish rabbis before Jesus' time and also during His earthly ministry had disciples who followed them. Disciples were rather bound to the Torah, including the Law, and also to the teachings of previous rabbis (Yousaf 2006:87). Blending (1975:481) adds, when referring to the OT usage of the words *ah^are^e*, *akolouthēō* and *hālak*, that it describes "the relationship of a pupil to a teacher of the Torah." The pupil is subordinate to the rabbi or teacher and follows him where ever he goes, learning and serving him. This is an essential part of learning the Law with the objective of complete knowledge of the Torah and to practice it in all spheres of life.

The following are examples of discipleship in the Old Testament:

Moses worked with the leaders of Israel (Exodus 18:19-26).

Moses trained Joshua (Exodus 17:8-13, 24:12-13, 33:7-11).

Eli trained Samuel from his youth (1 Samuel 2:11, 3:1-21).

Samuel formed and trained a company, or "school," of prophets (1 Samuel 10:5-12, 19:20-24, 2 Kings 2:15-17, 4:1).

Elijah trained Elisha (1 Kings 19:19-21, 2 Kings 2:1-15).

David trained many for ministry, especially the musicians (1 Chronicles 15:16-22, 16:4-6).

2.2.2.4 Discipleship in the New Testament

In the New Testament, Jesus' focus was to bind His disciples to Himself as Person (Yousaf 2006:87). Jesus mentioned that He had come to fulfill the Law and the Prophets and not to abolish them (Matthew 5:17) and used the Scriptures, as it was known to the Jews during this time, to teach and guide His followers. An example is

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in Luke 24:27 where Jesus “explained to them what was said in all the Scriptures concerning himself.” Jesus’ calling of His disciples was a call to “decisive and intimate discipleship of the earthly Jesus (Blending 1975:482).” Jesus’ calling was with divine authority and to help in the service of the ‘kingdom’ which is at hand (Mark 1:15). Krallmann (1992:13) mentions that Jesus, in the calling and discipling of the Twelve, attached eminent importance to association, described by Krallmann as “companionship, the cultivation of close relational ties.” His objective was life-transference enabling wholistic maturity with the result of continuance of His ministry. His methodology was to build certain essential skills into their lives like mentoring, leadership and coaching. Jesus also gave opportunities for ministry by sending them out and discussing the results of their outreach with them (Luke 10:17-20).

In conclusion, the intention of discipleship is to live a life worthy of the calling, to become mature, to grow up into Christ, as the Head and to support the body as it builds itself up in love. McWilliams (1996:§1) indicates that the Gospels have a twofold purpose: to present Jesus and the Gospel and to prepare the church to continue His ministry. Jesus told His disciples that He was going away (John 14:2) and His entire ministry was to prepare them for His departure. His method of discipleship was with the intention for them to continue and lead the mission which He had come to initiate (Krallmann 1992:66).

2.2.3 The Great Commission

In what way is discipleship and the ‘making of disciples’ related to the Great Commission? Black (2006:33) states that Jesus gave his disciples a two-fold mandate. Firstly He said that they were to go into the whole world and make disciples of all nations (Matthew 28:19). In this context, ‘to go’ is a participle and argued by some to have no imperative force. Carson (1984:595) argues that when it functions as a circumstantial participle dependant on an imperative, it normally gains some imperative force. Carson concludes the following:

While it remains true to say that the main imperative force rests with “make disciples,” not with “go”, in a context that demands that this ministry extend to “all nations,” it is difficult to believe that “go” has lost all imperative force.

Secondly, they would be empowered by the Holy Spirit to be His witnesses in the whole world (Acts 1:8).

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The words in Matthew 28:19 “make disciples of all nations” needs to be discussed further. Let us firstly contemplate the words “all nations” and then couple it with the making of disciples to get the full meaning of the Great Commission or the “Final Commission” as Tasker (1961:273) refers to it.

When Jesus used the words “all nations” he did not merely refer to other countries or nation states for that matter. The Greek phrase used is *panta ta ethnē* ‘all the nations, tribes or people’ (Carson 1984:596). The meaning has more to do with people with a unifying ethnic identity than with a specific nation or country. The phrase *panta ta ethnē* also has a wider missionary significance. The singular use of the word *ethnos* in the New Testament always refers to a people group whereas the use of the plural may refer to a people group or the Gentile individuals (Piper 1999:113-114). Carson (1984:596) argues that ‘all nations’ could be understood in two ways: referring to all Gentiles except Israel, and also referring to all people, including Israel. It may then be concluded that Jesus did not send His disciples on a restricted mission but to all nations. From these nations the universal church was to be formed (Tasker 1961:274).

The New Testament reveals that God sends His Son, The Holy Spirit and his servants (disciples), to establish churches and to bring them to maturity in Christ (Raiter 2005:11). The instructions given by Jesus were to “make disciples”, which in the Greek is one word *mathēteusate* (Carson 1984:595). The people who came to Christ through their ministry were included in the company of ‘learners’, living obediently to the precepts of Jesus and that they might transmit them further to others whom they came into contact with (Tasker 1961:274). Disciples of Jesus are world Christians who day-by-day live out Christ’s global cause. They are actively involved and further investigate all that the Great Commission means and act upon what they have learned (Gaukroger 1996:11). A disciple’s life is not restricted to religious events. It is the sharing of one’s life to achieve Christ’s mission (Watson 1981:92-93). Paul’s ministry was to “present everyone perfect in Christ” (Colossians 1:28) and ends by stating: “To this end I labour, struggling with all his energy, which so powerfully works in me” (v.29). Coleman (1999:103) adds by stating that the making of disciples is the commission of the church and everything said and done is to fulfill God’s purpose.

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To conclude, Jesus, after teaching His disciples for a period of time, gave instruction to His disciples to make disciples of all nations as they move out and minister to the people they come into contact with.

2.3 The significance of discipleship

Discipleship certainly has drastic effects in the missiological effort. This is true in the life and mission of Paul. Before sending personal greetings to the Christians in Rome, he makes mention of his ministry to the Gentiles. Included in his address he says the following in Romans 15:18:

I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done-...

This is the mark of a true disciple of Christ. Jesus had set the example (John 13:15) and he built upon this by stating that what he had accomplished was actually Christ through him. Jesus had said that His disciples are to preach the good news to all creation (Mark 16:15). His disciples would also receive power through the Holy Spirit and be His witnesses in the whole world (Acts 1:8). Harrison (1976:157) argues that Paul had a deep obligation to bring the good news to all men through the love of Christ which impelled him.

Paul also makes mention of different ministries which are provided to prepare God's people for service (Ephesians 4:12-15). The words 'to prepare' (*pros ton katartismos*) mean to 'put right'. It further signifies the realization of purpose and the completion of what is good (Wood 1978:58). Discipleship is the only way the church becomes mature, "into a perfect, full-grown man '*eis andra teleion*' (p.59)". Watson (2001:92-93) adds that Paul reminds of the mighty inspiration of the Holy Spirit in making people mature in Christ. Discipleship is seeking to trust the Holy Spirit in obeying Christ's Great Commission. This was the objective of the early disciples. Jesus ended His instructions in Matthew 28:20 with the words: "...and teaching them to obey everything I have commanded you." Hawthorne (1999:109) confirms that the disciples were not sent on a general mission. They were to train others to know and also to follow Jesus in the fullest way that He could be known. Life-obedience was also the objective of these early disciples. He adds that "Jesus was forming a community of life-giving joy under His Lordship." Collinson (2005:245) adds that

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disciples of Christ are incorporated into a believing, confessing community who acknowledge the Lordship of Christ.

In conclusion, Jesus gave certain, very clear commands and the making of disciples and further discipleship training means to follow these commands to achieve His purpose and mission on earth. To be a disciple and to disciple others means to become involved in God's mission to reconcile the lost world to Himself. Blackaby and Willis (1999:58) mention that to be "related to Christ is to be on mission with Him." It is a relationship of "love, power and purpose." This is the ultimate significance of discipleship.

2.4 Conclusion

What are the dynamics of discipleship and what is its significance in respect of missions?

Firstly, discipleship is a process by which a follower of Christ becomes like Christ in his actions and in his thinking. To be a disciple means to have the attitude of Christ in humbleness, submission, servant hood and suffering. Secondly, in its relation to missions, disciples of Christ are sent men and women to take the gospel to all nations, all the world and make disciples of these peoples also. As Christ was sent into the world so are Christ's followers sent.

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Chapter Three

Jesus' methodology in the calling and discipleship of His followers

Central to Jesus' methodology in calling and discipleship of His followers are the following Scriptures:

John 13:15-17:

I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them.

John 20:21:

Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you."

In discussion of this particular verse, Tenney (1981:193) argues that Jesus had completed His task and now expected His disciples "to deliver His message (John 15:27), to do greater works than He had done (John 14:12), and to give their lives in His service." He adds that they would have all the privileges, protection and responsibilities that Jesus had during His ministry.

Jesus' concern in His evangelistic strategy was not with programs to reach the people of His time, but He chose to use men that He would train and whom the multitudes would follow after He had left (Coleman 1999:101). His plan was to build skills into their lives, who would bear witness to His life and who would carry on with His work after He had gone back to His Father. Coleman asks the question which needs to be answered: "Why did Jesus deliberately concentrate His life upon comparatively so few people?" Krallmann (1992:13) argues that Jesus' witness "generated a dynamic process of life-transference", fostering maturity in their lives and "facilitating them towards effective leadership." Further discussion on Jesus' methodology in the calling and discipleship of His disciples is necessary here.

3.1 Jesus' calling of His disciples

Jesus was on a very specific mission. Krallmann (1992:43) expresses the following as confirmation:

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Jesus Christ stressed it was his desire to do God's will (Jn 6:38), and he could undertake only what he saw his Father doing (Jn 5:19). Therefore, sent on his mission by God the Father (cf. Jn 3:16) and operating in obedience to the leading of the Holy Spirit (cf. Matt 4:1), Jesus attended to the implementation of his divine charge with utmost strategic awareness.

He had two concerns: to procure salvation for all mankind and to provide leadership for a movement arising from those who came to salvation and who acknowledged His Lordship (p.43).

Jesus made no secret of His intentions when He called His disciples. After commencing His ministry, He was walking beside the Sea of Galilee, and approaching Peter and Andrew, He called them to follow Him (Matthew 4:19). He also called John and James in the same fashion. His plan was not to call the multitudes for it would be impossible to teach the masses the skills He wanted to invest in the lives of the people. He knew that if He aroused the masses to follow Him there would be no subsequent supervision and instruction in the Way (Coleman 1999:101). Jesus wanted competent men to take over and lead His people. McWilliams (1996:§2) argues that Jesus' method was simple: to select twelve ordinary men, disciple and train them to evangelize, disciple and train others in the same task. Jesus' calling of His disciples was a call to follow, to submit and to obey. It was not a call to obtain a momentary blessing of forgiveness and salvation but rather a call to "costly commitment (MacArthur 1997:§6)."

3.2 His association with them

Jesus' calling of His followers was for them to "be with Him" (Mark 3:14). Wessell (1984:642-643) suggests that the Twelve that He called were to be brought into the closest association possible with the life and ministry of Christ. The plan for them was "to live with Jesus, travel with him, converse with him and learn from him." Jesus spent most of his time directing his teaching at those whom He had called to train, to send them out and to invest skills in their lives to carry on with the Master's ministry.

Krallmann (1992:52-53) adds that Jesus, upon choosing the twelve was not so much focused on who they were at the outset, but upon who they could become in close association with Him as their leader. He also argues that Jesus gave countless opportunities for them to "move with him in close consociation." To this end he adds

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that it expresses "intimate union of persons; fellowship; alliance; companionship; association" which emphasises the whole aspect of together-ness. This process of consociation provided the atmosphere in which Jesus could build character and skills into their lives. It also provided a sense of companionship. Jesus' disciples were to take up their place beside Him in the work that had to be done in this sense working with Christ as God's fellow workers (Boice 1998:32-33).

3.3 A call to imitation

When Jesus called his disciples His intention was that they should learn from Him and to imitate Him in their ministry. Krallmann (1992:59) states the following

Consociation was the avenue which Jesus created to unleash the full impact of his character, actions and words upon the Twelve.

Jesus' methodology was not aimed at being a teacher or task-orientated supervisor "but rather a person-oriented mentor." He was their perfect example and everything that they saw Him do, they were to do also (John 13:15). During His earthly ministry Jesus demonstrated many skills that the disciples experienced first-hand. They witnessed miraculous healings, the driving out of demons and even resurrection from the dead. Jesus also sent them out in the same way: "...he gave them power and authority to drive out demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick" (Luke 9:1-2).

Black (2006:22) refers to Jesus' methodology as a "modelling ministry." At first the disciples were mere onlookers when Jesus ministered to the crowds. Through this method He was modelling what He taught by teaching and demonstration. They travelled with Him observing what and the how. Black refers to a three-fold effect: gathering those to be trained; consolidation into a community; establishment of a discipleship group to be sent out to follow the same process as He had done (p.23).

There is also another dimension to discipleship which is rather painful. In Matthew 10:38 and again in Matthew 16:24, Jesus refers to the taking up of the cross. He, as the Master, was prepared to take up the cross and be humiliated until death. Jesus' mention of this was aimed at the characteristic of a disciple to imitate and painfully die to self (Carson 1984:257). In this sense, "every disciple of Jesus bears the same cross."

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3.4 To be like Him: Christ-likeness

The ultimate purpose for any disciple of Christ, or leader for that matter, should be Christ-likeness. Krallmann (1992:14) argues the following:

The pursuit of Christ-likeness is still the most intelligent, most responsible and most effective use of one's leadership capacity.

During his earthly ministry, Jesus invited His disciples to take His yoke upon them and to learn from Him (Matthew 11:29). Tasker (1961:122) mentions that Jesus required loyalty to Him as a Person whereby the disciple would gladly obey. Also, the way of life He desired from His disciples to follow was His own. It is not the following of a law book or baffling complexities but the "*exemplum Christi*." His instruction was to learn from Him. To this end Paul mentions that the attitude of a follower of Christ should be the same as that of Christ Jesus (Philippians 2:5). A disciple's interest should not be his own but that of others. Jesus was prepared to humiliate himself and so should a disciple. Paul singles out specific qualities of Christ that He himself desired to show when dealing with others; that of meekness and gentleness (2 Corinthians 10:1).

3.5 To become leaders

Jesus was very realistic in His approach to the calling and discipleship of His followers. He knew that He could not reach all the people who desperately needed Him in their lives. As a person He was limited in His actions. He could not individually give the care the people needed from Him. Coleman (1999:102) argues that Jesus' "only hope was to get men imbued with His life that would do it for Him." His training was concentrated on the few who would be the beginning of this leadership. Krallmann (1992:13-14) also adds that the process of discipleship Jesus implemented was to "foster wholistic maturity" and to "facilitate them towards effective leadership." He adds that "while being trained to follow, they were actually groomed to lead."

It should be noted, however, that Christ gave different gifts to His followers to build up the church and prepare God's people for service (Ephesians 4:11-13). Glasser (1999:131) makes mention of 'internal' and 'external' service of the church. The Holy Spirit gives specific spiritual gifts and talents for the common good of God's people (1 Corinthians 12) resulting in worship, sharing and instruction in the church. External

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service is when the church reaches out and specific gifts are given for ministry like meeting the needs to the poor, widows, orphans and the homeless. In addition, the ministry of reconciliation is given whereby "Christians work for concord between people and for social justice within society." God, through His spirit, gives to each one, just as He determines and what is necessary for the building of His kingdom. Jesus stood on the mountain and instructed His disciples to teach the world to obey everything that He had commanded (Matthew 28:20).

3.6 Paul's strategy

It is necessary to briefly discuss how Paul went about his missionary task with specific reference to discipleship. He did not have the privilege to spend the time in Jesus' companionship during His earthly ministry. In a sense Paul is an example of the potential contained in Jesus' methodology concerning discipleship. While still acting in anger against the followers of Christ, he "was suddenly overtaken by Jesus Christ (Glasser 1999:128)" which resulted in repentance, surrender and faith and his missionary call. Wherever Paul went, he made disciples of Christ by introducing them to Christ and teaching them to be true followers of Christ (Yousaf 2006:95). The potential of this method is evident in Thessalonica where he only abided a few weeks and they developed into a model congregation:

You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit. And so you became a model to all the believers in Macedonia and Achaia (1 Thessalonians 1:6-7).

Paul deeply cared for the people like a mother caring for her little children (1 Thessalonians 2:7). He loved them and with passion he shared the gospel and his life with them (v.8). Upon leaving the disciples in Thessalonica he kept on keeping in touch and praying for them "most earnestly" (1 Thessalonians 3:10). This was the same method used by Jesus during His earthly ministry. Thomas (1978:246) argues that the greatest attainment for the church in Thessalonica was that they became for others what Paul and his companions had been for them; the true character of a disciple of Christ.

Paul understood the importance of selecting people and investing discipleship skills into their lives. This is evident in his approach to discipling a young man called Timothy. Paul met Timothy in Lystra (Acts 16) and immediately took him on his

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mission journeys. For a number of years he learned from Paul. Timothy witnessed people coming to Christ. He saw miracles through the hands of Paul. He witnessed Paul beaten and imprisoned and also God's miraculous intervention. Through close companionship and training, Paul invested into Timothy's life discipleship skills that resulted in him becoming a leader capable of leading others (1Timothy 4:6).

3.7 Conclusion

What is the methodology used by Jesus Christ in his calling and discipleship of the twelve?

Jesus' earthly ministry was directed at calling a few men to be with Him in close association and training them to fulfil God's purpose. His methodology was not with programs but with people who would obey Him, submit to Him, and use all they have seen and heard to multiply Christ's cause in the entire world. Jesus promised the Holy Spirit would come and fill His people with power to enable them to be His witnesses, in Jerusalem and further to the ends of the earth (Acts 1:8). He also promised that He would be with His people always until the end of everything (Matthew 28:20). With this in mind He sent them out just as He had been sent by His Father (John 20:21). Coleman (1999:103) mentions the following in this regard:

Christian disciples are sent men and women - sent out in the same work of world evangelism to which the Lord was sent, and for which He gave His life.

They were to go out and disciple others and in this way the Church spread throughout the known world.

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Chapter Four

Discipleship and the preparation of disciples for missions

4.1 Introduction

In this chapter I would like to discuss discipleship training and its inclusion in the preparation of missionaries in their endeavour to reach the nations with the gospel. Reference will also be made to cross-cultural missionary training.

Discipleship training has often been compared with schooling models or similar teaching methods. Also, the responsibilities are more than often given to well-meaning but untrained people (Collinson 2005:240).

Collinson proceeds to define discipleship training and argues the following:

Christian discipleship is an intentional, largely informal learning activity. It involves two or a small group of individuals who typically function within a larger nurturing community and hold to the same religious beliefs (p.242).

Those involved in discipleship training makes a commitment to form close relationships with one another with the attempt of causing learning in the other parties to enable them to become active followers of Christ and to participate in His mission to the world. Henrichsen (2002:5) argues that accepting Christian responsibilities are the reason for discipleship training for Christians. He adds that discipleship is investing in the lives of others in terms of knowledge and, more importantly, what we as people really are.

With the rapid growth in mission over the past few decades, it has become clear that, together with discipleship training, the training to prepare missionaries is also of great importance and concern. With reference to missionaries participation in missiological effort, Harley (1995:vii) adds that adequate missionary training "is essential for the well-being of the missionary candidates and their families and for the effectiveness of their future ministry."

4.2 The need for discipleship training in the missiological effort

Why then the need for discipleship training? Harley (1995:v) argues that there has been keen interest in discipleship and missionary training in the past few decades with specific reference to cross-cultural missions. He proceeds to list a few reasons for this. Included are the rapid growth of the Two-Thirds World missionary

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movement, the increasing number of attrition among missionaries and also the greater awareness this has placed on the need for effective training.

Jesus found it important to introduce a method of training disciples for the work that they were to continue with once He had left. His entire focus was to prepare them for their specific ministries. He used informal teaching methods to build skills into the disciple's lives to enable them to go and do the same. Jesus modelled them for leadership by providing opportunities for ministry and to expand the Kingdom cross-culturally by also sending them to Gentile communities. Jesus' intention for training was also multiplication. Kuhne (1978:20-21) argues that discipleship is not a one-way process and requires joint participation between the discipler and the disciple. Both invest in each other's lives with the intention to reproduce such training in the lives of others. Paul instructed Timothy to entrust the things that he has learned to reliable men who will be qualified to also teach others. (2 Timothy 2:2).

Jesus knew that sending His disciples into the 'unknown' without training and support would be futile in the least. Harley (1995:5) refers to what Canon James Wong wrote from Singapore in 1973, "that very few missionary training programmes existed in the countries of Asia." He adds that this resulted in those being sent either did not have the benefit of being trained in their specific ministry or they were not prepared well enough for cross-cultural missions. The same situation was discovered in Korea, Brazil and even in Africa where Panya Baba, writing from an African perspective, expressed the importance of effective discipleship and missionary training so that nationals in Africa could be taught more easily, more cheaply and in their own cultural context.

4.3 The nature of the mission's training

4.3.1 Context

When discussing the nature of the training which is required to prepare disciples for missions, one should also be aware of the situation globally concerning current training programmes. Although many efforts are being made to disciple and train those sent out, the training is often inadequate. Yung (2004:235) argues that one of the reasons why non-western churches are lacking spiritual maturity is that they have been "weighed down by an alien western theology that does not fully address their questions and issues contextually." Leaders should be trained contextually in both

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theology and ministry. The Theological Commission Study Unit on Ethics and Society of the WEF also identified the gap of relational training in the seventies and eighties in specifically post-graduate studies. It was found that almost all studies were undertaken in a Western and European context which determined the content of the research. It was also found that most of the graduates remained in these specific contexts after graduation. This, however, resulted in the need to establish mission-based institutions in other countries, like Africa and Asia, where training could be undertaken in a different cultural context (Sugden 204:235).

4.3.2 Culture

The other issue of great importance is that of cross-cultural training. Lingenfelter and Mayers (1986:17) defines culture as "... the anthropologist's label for the sum of the distinctive characteristics of a people's way of life." It is the definitions by which people live, interpret and define their experiences and evaluate their behaviour. People act within a particular culture and socially defined contexts. For example, when a Moslem sees a man and woman sitting together he interprets this as sexual behaviour. So when Christians in a Western context get together to worship in this way, it will not be seen as worship from a Moslem point of view because he will always refer to his own point of reference in interpretation. If the cultural distinctions are not adequately dealt with more harm could be done than good.

Not all people are called to go to other countries and minister to people with different cultures. Many remain in their own country and environment. But this does not mean that they will not be confronted with different cultures and religions. The world has become a very small place and people move around a lot. Then there is the fact that in many countries there are a multiplicity of cultures and sub-cultures. India is a very good example. Missionaries from the south have been sent to minister to people in central and northern India and they serve as cross-cultural missionaries in their own country (Harley 1995:28).

Harley also refers to different institutions that have been specifically formed to provide cross-cultural training to disciples. The focus is not to provide academically accredited theological training but rather seek to provide vocational training for missions. They aim to produce effective field missionaries by bringing people to Christ and to plant churches in these areas (Harley 1995:29). Some of these

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institutions include the Yavatmal College for Leadership Training, India (YCLT), Asian Cross-Cultural Training Institute, Singapore (ACTI) and The Antioch Mission Training Course, Brazil (AMTC) (pp.17-23).

It is also of significance to mention the words of Jesus Christ when He gave specific instructions to His disciples. In Acts 1:8 Jesus mentions that they would receive power when the Holy Spirit comes to them and that they would be His “witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Winter (1999:342) mentions, with reference to this Scripture, that at first glance it may be concluded that Jesus is speaking geographically. But with careful study it reveals that it speaks more of cultural distance. This is evident in the words ‘Samaria’ in this context. The disciples knew exactly who He was referring to since they had previous experience (John 4). To conclude, the missiological effort should be sensitive to cultural distance also. Winter adds that “His (Jesus) distinctions must underlie our strategic thinking about the evangelization of the whole world (p.343)”.

4.4 Holistic training

I have discussed the need for training, the issue about context and also culture. I will now endeavour to discuss what training is required to prepare disciples and missionaries for their specific ministries. This is true in both informal and more formal training.

Both discipleship and further missionary training must be directed at preparing the person to fulfil their specific ministry. Jesus’ whole focus was to prepare His disciples to teach others with the idea of multiplication (Kuhne 1978:20-21).

4.4.1 Discipleship training

As discussed, discipleship is more of an informal training which is directed at bringing the believer to spiritual maturity to enable that person to be involved in Christ’s mission to the world with reference to their specific ministry and gifts and talents.

Collinson (2004:241-242) discusses the discipling model of teaching and mentions six components in this model:

Relational: discipleship is ultimately all about a loving relationship with God the Father, Jesus Christ and the Holy Spirit. It is also about a voluntary, committed relationship between the teacher and the learner. Krallmann (1992:148) adds

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that "only out of a proper relationship with God can we properly relate to people."

Intentional: the relationship should result in learning taking place to achieve the set goal.

Mainly informal: discipling is life-related which does not necessarily require a building, institution, professional academics etc.

Communal: to gather smaller groups into larger groups intended to enrich the learning dimension of the total community of believers.

Reciprocal: all members of this community have specific gifts and talents and make a contribution towards the up building of others. No one is just teacher or learner and roles can change in regard to the common good.

Centrifugal: personal growth results in further involvement in God's mission to reach all nations and teaching Kingdom principles.

This model of teaching is aimed at the desired outcomes of the discipleship process. One needs to look at what steps are necessary for holistic discipleship training. McWilliams (1996:ch.2) refers to seven steps in a discipleship training program which is aimed at holistic training and preparation for a Christian to become and stay involved in God's plan for the world. It includes the following:

Conversion: for any person to become a disciple he/she must come to Christ in faith, repent and fully trust Christ for conversion.

Enlightenment and guidance: to assist the convert to grow in his/her relationship with Christ.

Ministry training and encouragement: to give each person increased opportunities to minister and serve in their specific field.

Leadership development and character: prepare them to serve the Body of Christ and assist in its strengthening.

Re-evaluation and separation: to constantly evaluate their values and principles and to continuously separate them from the world to follow Christ. Krallmann (1992:157) refers to what C S Lewis emphasized: "An exemplary leader knows the most valuable gift he can give is his godly example for others to follow."

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Participation and delegation: further development of the community of believers.

Exchanged life and worldwide vision: to become involved in the Great Commission thereby achieving God's mission to reach all nations with the gospel.

Harley (1995:79-86) confirms what McWilliams emphasized concerning discipleship training by arguing that spiritual development, character formation, ministry skills and practical ministry opportunities forms the foundation of any discipleship training programme. The training should be directed at the training of the whole person touching the disciple mentally, emotionally, spiritually and practically. He concludes that effective discipleship training will result in development of ministry effectiveness.

4.4.2 Missionary training

There are accounts where missionaries ministered in foreign cultures with little or no specialized missionary training. An example is that of Bruce Olsson who entered Motilone territory without any formal training, preconceived or traditional ideas on how to reach out to them. His focus was to be sensitive to both the culture and the Holy Spirit. His approach was termed no less than phenomenal on how he managed to communicate the message within the context of their images and myths resulting in the whole tribe coming to Christ (Sand:2009).

It needs to be said, though, that specialized training does assist in preparing the missionary to reach out specifically to where he/she feels the Lord has called them to minister which is more than often in a cross-cultural ministry. One only needs to contemplate Jesus' methodology in the training of His disciples. In certain aspects, the training will take on the same form as discipleship training. The missionary must also have a personal relationship with God and grow in this relationship. The six components that Collinson (2004:241-242) mentions concerning a discipleship model is also of importance. A more in-depth discussion in specialized missionary training is needed here.

Taylor (1991:3) refers to this training as "Integrated Missionary Training." He states that there are different elements of the bigger picture which must come together to enable effective training to take place. These elements include personal disciplines, the involvement of the local church, Theological studies, cross-cultural studies, pre-

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field equipping and on-field career training. Within these different elements are contained numerous prerequisites to enable the effective preparation of the missionary. Hoke and Taylor (1999:714-717) confirms by adding that there are also different stages in the preparation of the missionary. They state that phase one should include the following:

Personal spiritual formation: the formation of character, clarification of gifts and talents, calling and the solidifying of spiritual foundations.

Body boost: understanding the local church's vision and involvement in ministry.

Exposure to other cultures: one culture limits exposure and expertise. There must be a study and practical involvement in many different cultures.

Basic education: there needs to be certain academic preparation including theological education. One must be prepared when faced with different beliefs and issues in missions.

They proceed to mention that phase two should include church or agency contact and candidacy, assignment search and hands-on missionary training. Phase three is where the missionary is physically placed in the mission field and includes the establishment of the ministry, bonding and building of relationships aimed at long-term commitment and involvement.

Missionary training should be directed at building certain skills into the missionary which he/she would be able to use in their ministry. The most important of these skills is possibly that of leadership. Krallmann (1992:13) refers to what C P Wagner has pronounced:

Many mission specialists believe that leadership selection and training is the single most crucial issue in the spread of the gospel throughout the world today.

When a missionary moves to the mission field he will need to, in some cases, act on his own and make certain decisions and take responsibility for those decisions. He would need to implement the issue of multiplication thereby identifying and training leaders in the host culture for inclusion in the leadership team. Krallmann proceeds to argue that the most intelligent and responsible use of one's leadership skills is in one's pursuit to be like Christ. Christ-likeness is the focal point of spiritual leadership (p.14).

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When discussing the issue of leadership, Krallmann adds that the missionary will be faced with many complex situations where culture is the integrating factor. He refers to what he describes as "Jesus Christ's with-ness approach as consummate witness strategy (Krallmann 1992:147-209)". Included in this strategy are the following six dimensions:

Affiliation: a relationship with God is vital and from this relationship to relate to others. Effective cross-cultural ministry has its foundation in the building of relationships. Any approach must be relationally orientated committed to people and not programmes.

Exemplification: the missionary must be and live what he desires his followers to become. Christ must shine through the missionary where Christ-like living will result in the fulfillment of the Great Commission – to make disciples of all nations.

Contextualization: leadership training implies that the content of the ministry must be clothed and communicated in a cultural viable manner, to fit the message to the receiving culture.

Integration: it implies that knowledge and information must become practical, theory to practice and knowledge to experience. Jesus' training was mainly practical and aimed at personal growth which should produce fruit. Lingenfelter and Mayers (1986:25) adds that the love shown towards the recipient must result in one becoming like a child in their culture – willing to learn from them, eat and play with them and sleep where they sleep.

Multiplication: Christ's ministry was aimed at producing a follower who would continue with His ministry. The missionary leader should include in his mentoring strategy the passing on of vision, dedication, character and skills. These recipients should also be trained to do the same (2 Timothy 2:2).

Impartation: A leader cannot be what he should be without the power of the Holy Spirit. It is the Holy Spirit that endows with power from on high and gives spiritual gifts to enable the missionary to succeed in his ministry. All true leadership is Spirit-leadership. Lockard (2006:66) adds that spiritual renewal is

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a life-long journey. It is not a one-time experience. It involves constant reliance on the power from 'on-high'.

4.5 Conclusion

What training could be used to assist in the preparation of missionaries?

Discipleship and missionary training is crucial in the preparation of missionaries and must be directed at enable the recipient to minister effectively irrespective of the diversity in ministries. Harley (1995:79) confirms that all training must be holistic in nature. Provision must be made for personal and spiritual growth, development of ministerial skills and gifts and acquisition of any other skills they might need for effective ministry and for future life.

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Chapter Five

Possible outcomes of discipleship and missionary training

5.1 Introduction

I would like to commence by referring to what Bowland (1999:246) mentions concerning discipleship. Discipleship is not about a once-off decision. It is all about a life-long commitment to reach maturity in Christ. This understanding will prompt the teacher or missionary to focus in their endeavour to “make disciples of all nations” (Matthew 28:19). He proceeds to argue that discipleship should include a working plan that will allow everyone who comes to Christ to grow into the person of whom Paul writes in Ephesians 4:12-15:

...to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

MacArthur (1991:65) adds that when a person is disciplined, the intention is to teach the person to live a godly lifestyle. A disciple of Christ is a person who does not have to figure out how to act righteously but acts spontaneously. He has been trained to distinguish good from evil (Hebrew 5:14).

5.2 Discipleship outcomes

One should be constantly reminded of the way Jesus Christ conducted His earthly ministry. He was on 'mission' with a very specific goal in mind. He called twelve disciples to 'be with Him' and entered into a relationship with them teaching them everything they needed to know to continue His ministry. He also sent them out as the Father had sent Him into the world (John 20:21). He promised them the power of the Holy Spirit who would guide them in all truth (John 16:13, Acts 1:8).

As discussed earlier, a disciple is a 'learner', a 'student', and will be for the remainder of his life for discipleship is a life-long process. Harley (1995:93-98) refers to different areas in which the disciple will constantly learn new things. These areas are, *inter alia*, learning from experience, learning by doing, learning as a group activity, learning through social interaction, learning through independent research and through a modular approach. Collinson (2005:241) also adds by stating that no one person is always teacher or always learner. All disciples are part of a larger faith

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community and each person needs to contribute to this community their specific gifts and talents. Learning thus becomes mutual and collaborative. The intention here is that the body of Christ will be built up to reach maturity in Christ (Ephesians 4:12-13).

An outcome of discipleship is also that of a servant attitude. Yousaf (2006:139) argues that Christian leadership is learning to become a servant as Jesus did in John 13:14. He was His disciple's Lord and teacher, yet at the same time servant. Jesus' intention here was to have far reaching consequences. His disciples were to continue His ministry by serving God, each other and the people they were to come into contact with. Tenney (1981:137) adds when discussing this Scripture that Jesus "made the action of necessity the pattern for dedicated living." Paul also alludes to this in Philippians 2:1-11 in that for a person to be follower of Christ, he/she should also demonstrate Christ's characteristics (Homer 1978:126).

It is also necessary to make mention of the importance of each individual in the sight of God. Collinson refers to what she terms as "the value of each individual (p.244)." Each person is created in God's image and termed 'very good'. Another outcome of discipleship is thus to see each person created in God's image irrespective of spiritual standard, religious background or culture. The Scriptures proclaim that there is no difference between persons (Galatians 3:28) for all are one in Christ. This was also the attitude of Christ. We read in the Scriptures that Jesus healed all people who were brought to Him without prejudice (Luke 4:40-41).

5.3 Missionary outcomes

Preparing missionaries for missions should include what is already mentioned in the above section since discipleship training is such an integral part of any Christian's walk with God and further ministry. There are, however, certain elements which could be highlighted when discussing specific training for missions since the process and outcomes could be very different. An example is that a Christian disciple living and working among his own people and colleagues would not include church-planting in their agenda. Nor would culture or language skills be an area of concern since he/she would have notable knowledge of it. However, since it is God at work in the world, both locally and across borders, the focus should be on Him.

God is a missionary God who is on mission throughout the ages and His desire is that His disciples should also be missionary minded (Blackaby and Willis 1999:58).

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To have a relationship with Christ means to be on mission with Him and to obey His commands for the world at large. Gaukroger (1996:11) quotes what David Bryant comments on becoming world Christians:

A world Christian is not better than other Christians. But by God's grace, they have made a discovery so important that life can never be the same again. World Christians are day-by-day disciples for whom Christ's global cause has become the integrating, overriding priority for all that He has for them. Like disciples should, they actively investigate all that their Master's Great Commission means. Then they act on what they learn.

Living in obedience to Christ's plan is of highest priority in any disciple's life and ministry. Hawthorne (1999:121-125) refers to three ways in which the disciples in Acts were obedient in their endeavours to take the gospel to all nations and how these could be observed as lessons today. The first is what he terms "Persistence with Big-Picture Vision." The disciples were stubbornly obedient by following the guidance of the Holy Spirit irrespective of intimidation and this is what Christ expects as an outcome from His disciples in missions even today. Involvement in missions is part of Christ's bigger picture reconciling the world to Him self. Secondly, he makes the statement: "Boldness in Costly Public Witness." Another outcome in missions should, when sharing the gospel, result in public establishment of the church. Value must be placed on following Christ. Thirdly, he mentions "Faithfulness to Accelerate Gospel Breakthrough." Obeying Christ in faith should be considered as essential without placing additional burdens on disciples in the host nation.

Another outcome of missionary training of utmost importance is that of culture and language skills. This is an area where many mistakes have been made in the past and doors have been closed in sharing the gospel in those areas. During a research undertaken into church planting in Uganda, Africa, it was discovered missionaries created foreign movements and integrating Ugandans into these movements. These missionaries were not trained in cultural or language skills and found it uncomfortable to minister effectively. It resulted in locals being pulled out of their culture into the areas created by the missionaries and was subsequently called extractionism [sic] (Van Rheenen 1996:59). Only a few of the missionaries took the difficult route by learning the culture and the language. They could teach them the way of God, nurturing them to minister effectively and train them as Christian leaders. Missionaries should be trained to minister with empathy by understanding the culture,

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the people's fears, struggles, temptations and defeats. Effective training will also guide the missionary to not blindly accept local cultures. Many are involved in demonic practices and should be guided into the truth found in Christ with empathy (p.70).

Lingenfelter and Mayers (1986:27-28) argues that the learning of the language is not necessarily mastering the culture. They refer to what Edward Hall calls "the silent language of culture." These include, *inter alia*, attitude towards time and routine, space and property, control measures, family and community, work and labour, dress and conduct, learning and health procedures, conflict and beliefs. The outcome of any missionary training should be to identify, understand and react in empathy toward these areas of culture. An example is Henry Griffith, an experienced missionary in Zaire, referral concerning learning in traditional African societies. He argues that "it was, and still is, essentially experience-orientated and takes place in real-life situations (Harley 1995:99)." He concludes that Christian educators should make an in-depth study of these patterns of learning and "develop culturally appropriate vehicles for conveying biblical truths."

5.4 Conclusion

What are possible outcomes that could be expected in the identification and training of disciples within the missiological effort?

The outcome of any discipleship or missionary training should be to prepare the person for his ministry. Missionary training should be aimed at adequate preparation in the different areas of concern. It does happen that a thorough training programme will not eradicate all problems but aimed at preparing missionaries to anticipate what could lie ahead for them. Sensitivity towards different cultures must be developed (Harley 1995:7-9). He refers to what J. Herbert Kane expressed:

We should do our very best to send out fully qualified missionaries. Anything else is unfair to the national churches and dishonouring to the Lord.

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Chapter Six

Conclusion

In this chapter I will summarize the findings of the research and will relate them to the stated aims and objectives and make recommendations on the research findings.

6.1 Summary of the research findings

The research revealed the following.

To be a Christian means, by definition, to be a disciple of Christ. A disciple is a learner who is called to follow Christ in His mission to reconcile to world to Himself. To be a disciple means that a person's lifestyle changes to conform to the One who has called. This means that the attitude of Christ becomes the attitude of the disciple and includes servant hood, obedience and suffering. Christ's methodology in the calling and discipling of His followers is regarded as the example we all need to follow. His actions were pure and His focus was definite.

The process of discipleship is mostly informal and involves a teacher/learner relationship. The role of teacher/learner may change during this relationship since all people have different gifts and talents to contribute. Discipleship is not a once off decision but a life-long commitment. Christ likeness is the ultimate purpose and goal of discipleship. Discipleship should result in further involvement in the Great Commission which is Christ's desire for all people of the world. Multiplication is a very important element of discipleship. Each disciple must duplicate his/her life in someone else that should also be trained to do the same.

Discipleship is also an integral part of preparing missionaries for missions which is regarded as a more formal type of training. There are, however, other very important and necessary training which missionaries require in their preparation. This includes language skills, leadership skills and the ability to understand cultural differences and to react with empathy towards these differences. No missionary will be fully trained to know everything but discipleship and the attainment of certain skills will prepare the missionary to face and understand what they will be confronted with in the field situation. The conclusion is that discipleship and missionary training is crucial in

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preparation of missionaries and anything less is dishonouring to the Lord and unfair to the host culture and church.

6.2 The relationship between the research findings and the aims and objectives of the research

The research confirmed that there are different dynamics within discipleship training which lays a foundation for further training in missions. It also confirms that Jesus' methodology in the calling and discipling of His followers is the example that should be followed even today. He was focused on training His disciples to continue with His ministry. Included in discipleship and further missionary training should be aspects of spiritual maturity and further preparation of missionaries when pursuing to minister cross-culturally including language and culture differences. The research confirms that if the preparation of disciples and missionaries is done effectively, there will be certain outcomes which will build the ministry and produce fruit on the labour which will provide growth and further discipleship in the host nation.

6.3 Recommendations on the research findings

I would like to recommend the following:

Jesus' methodology in the calling and discipling of His followers is accepted as the basis to develop any form of discipleship training including the preparation for missionaries in their endeavour to minister cross-culturally.

I also recommend that discipleship and further training is accepted as crucial in the preparation for missionaries before they enter their specific ministries in missions. This should include language, cultural and leadership skills.

Also disciples of Christ, whether they minister cross-culturally or not, should be taught to act with empathy towards people of different cultures and religions. They should also be trained to build relationships in order to win those who are outside God's kingdom.

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